

A PLAIN ACCOUNT OF CHRISTIAN PERFECTION (1777) BY JOHN WESLEY

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Merchant..161. King Jelyaad of Hind and his Vizier Shimas: whereafter ensueth the History of King Wird Khan son of King Jelyaad and his Women and Viziers dcccciz.??
 ??? Some with religion themselves concern and make it their business all; Sitting, (53) they weep for the pains of hell and still for mercy bawl!.Then we sat down on the
 edge of the estrade and presently I espied a closet beside me; so I looked into it and my friend said to me, 'What seest thou?' Quoth I, 'I see therein good galore and bodies
 of murdered folk. Look.' So he looked and said, 'By Allah, we are lost men!' And we fell a-weeping, I and he. As we were thus, behold, there came in upon us, by the door at
 which we had entered, four naked men, with girdles of leather about their middles, and made for my friend. He ran at them and dealing one of them a buffet, overthrew him,
 whereupon the other three fell all upon him. I seized the opportunity to escape, what while they were occupied with him, and espying a door by my side, slipped into it and
 found myself in an underground chamber, without window or other issue. So I gave myself up for lost and said, 'There is no power and no virtue save in God the Most High,
 the Supreme!' Then I looked to the top of the vault and saw in it a range of glazed lunettes; so I clambered up for dear life, till I reached the lunettes, and I distracted [for
 fear]. I made shift to break the glass and scrambling out through the frames, found a wall behind them. So I bestrode the wall and saw folk walking in the road; whereupon I
 cast myself down to the ground and God the Most High preserved me, so that I reached the earth, unhurt. The folk flocked round me and I acquainted them with my story..?
 ??? The priests from all the convent came flocking onto it: With cries of joy and welcome their voices they did rear..100. The Rogueries of Delileh the Crafty and her
 Daughter Zeyneb the Trickstress dclvi.When Galen heard this, he ordered the weaver the amount of his wife's dowry and bade him pay it to her and divorce her. Moreover,
 he forbade him from returning to the practice of physic and warned him never again to take to wife a woman of better condition than himself; and he gave him his
 spending-money and bade him return to his [former] craft. Nor," added the vizier, "is this more extraordinary or rarer than the story of the two sharpers who cozened each
 his fellow."???? a. The Lackpenny and the Cook cclxxiii.III Fortune, Of the Uselessness of Endeavour against Persistent, i 70..Now the Persian had a mameluke, (201)
 as he were the full moon, and he arose [and went out], and the singer followed him and wept before him, professing love to him and kissing his hands and feet. The
 mameluke took compassion on him and said to him, 'When the night cometh and my master entereth [the harem] and the folk go away, I will grant thee thy desire; and I lie
 in such a place.' Then the singer returned and sat with the boon-companions, and the Persian rose and went out, he and the mameluke beside him. [Then they returned
 and sat down.] (202) Now the singer knew the place that the mameluke occupied at the first of the night; but it befell that he rose from his place and the candle went out.
 The Persian, who was drunken, fell over on his face, and the singer, supposing him to be the mameluke, said, 'By Allah, it is good!' and threw himself upon him and clipped
 him, whereupon the Persian started up, crying out, and laying hands on the singer, pinioned him and beat him grievously, after which he bound him to a tree that was in the
 house. (203).Now the lodging in question adjoined the king's house, and whilst the merchant was rejoicing in this and saying, 'Verily, my luck hath returned and I shall live in
 this king's shadow the rest of my life,' he espied an opening walled up with stones and clay. So he pulled out the stones and clearing away the earth from the opening,
 found that it was a window giving upon the lodging of the king's women. When he saw this, he was affrighted and rising in haste, fetched clay and stopped it up again. But
 one of the eunuchs saw him and misdoubting of him, repaired to the Sultan and told him of this. So he came and seeing the stones pulled out, was wroth with the merchant
 and said to him, 'Is this my recompense from thee, that thou seekest to violate my harem?' And he bade pluck out his eyes. So they did as he commanded and the
 merchant took his eyes in his hand and said, 'How long [wilt thou afflict me], O star of ill-omen? First my wealth and now my life! And he bewailed himself, saying,
 'Endeavour profiteth me nought against evil fortune. The Compassionate aided me not and endeavour was useless.'.SINDBAD THE SAILOR AND HINDBAD THE
 PORTER..Rich Man and his Wasteful Son, The, i. 252..????? eb. Story of the Barber's Second Brother xxxi.Then she cast the lute from her hand and swooned
 away; so she was carried to her chamber and indeed passion waxed upon her. After a long while, the Commander of the Faithful sent for her a third time and bade her sing.
 So she took the lute and sang the following verses:.When the king heard this, his anger subsided and he said, "Carry him back to prison till to-morrow, to we may look into
 his affair.".71. Haroun er Reshid and the two Girls cclxxvii.2. The Fisherman and the Genie iii.When she had made an end of her song, all who were in the assembly wept
 for the daintiness of her speech and the sweetness of her voice and El Abbas said to her, "Well done, O Merziyeh I Indeed, thou confoundest the wits with the goodness of
 thy verses and the elegance of thy speech." All this while Shefikah abode gazing upon her, and when she beheld El Abbas his slave-girls and considered the goodness of
 their apparel and the nimbleness of their wits and the elegance of their speech, her reason was confounded. Then she sought leave of El Abbas and returning to her
 mistress Mariyeh, without letter or answer, acquainted her with his case and that wherein he was of puissance and delight and majesty and veneration and loftiness of rank.
 Moreover, she told her what she had seen of the slave-girls and their circumstance and that which they had said and how they had made El Abbas desireful of returning to
 his own country by the recitation of verses to the sound of the strings..???? Nay, though ye read therein discourse that sure should speak To heart and soul, no word
 thereunto ye replied,.Quoth the king, "Belike, if I hear this story, I shall gain wisdom from it; so I will not hasten in the slaying of this vizier, nor will I put him to death before
 the thirty days have expired." Then he gave him leave to withdraw, and he went away to his own house..Then they ate and the tables were removed and they washed their
 hands; after which Iblis the Accursed came up to Tuhfeh and said to her, 'O my lady Tuhfeh, thou gladdenest the place and with thy presence enlightenest and embellishest
 it; but now fain would these kings hear somewhat of thy singing, for the night hath spread its wings for departure and there abideth thereof but a little.' Quoth she,
 'Hearkening and obedience.' So she took the lute and touching its strings on rare wise, played thereon after a wondrous fashion, so that it seemed to those who were
 present as if the palace stirred with them for the music. Then she fell a-singing and chanted the following verses:.63. Haroun er Reshid and the Two Girls dcli.The head
 wept exceeding sore and said, 'O my lady, indeed thou hast solaced my heart, and I have nought but my life; so take it.' Quoth she, 'An I but knew that thou wouldst bring
 me news of my lord Er Reshid, it were liefer to me than the empery of the world.' And the head answered her, saying, 'It shall be done as thou desirest.' Then it disappeared
 and returning to her at the last of the night, said, 'Know, O my lady, that I have been to thy palace and have questioned one of the haunters thereof of the case of the
 Commander of the Faithful and that which befell him after thee; and he said, "When the Commander of the Faithful came to Tuhfeh's lodging and found her not and saw no
 sign of her, he buffeted his face and head and rent his clothes. Now there was in thy lodging the eunuch, the chief of thy household, and he cried out at him, saying, 'Bring
 me Jaafer the Barmecide and his father and brother forthright.' The eunuch went out, confounded in his wit for fear of the Commander of the Faithful, and whenas he came

to Jaafer, he said to him, 'Come to the Commander of the Faithful, thou and thy father and brother.' So they arose in haste and betaking themselves to the Khalif's presence, said to him, 'O Commander of the Faithful, what is to do?' Quoth he, 'There is that to do which overpasseth description. Know that I locked the door and taking the key with me, betook myself to the daughter of mine uncle, with whom I lay the night; but, when I arose in the morning and came and opened the door, I found no sign of Tuhfeh.' 'O Commander of the Faithful,' rejoined Jaafer, 'have patience, for that the damsel hath been snatched away, and needs must she return, seeing she took the lute with her, and it is her [own] lute. The Jinn have assuredly carried her off and we trust in God the Most High that she will return.' Quoth the Khalif, ' This (221) is a thing that may nowise be' And he abode in her lodging, eating not neither drinking, what while the Barmecides besought him to go forth to the folk; and he weepeth and abideth on this wise till she shall return." This, then, is that which hath betided him after thee.' ? ? ? ? ? ? ? ? ? ? eb. Story of the Barber's Second Brother cxlviii. When the king heard this story, he was fortified in his resolve to spare the vizier and to leave haste in an affair whereof he was not assured; so he comforted him and bade him withdraw to his lodging..59. The Enchanted Horse Night cclvii. ? ? ? ? ? Favour or flout me, still my soul shall be Thy ransom, in contentment or despite.

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