

Glory

April-June, 2003

THIS ISSUE DEDICATED
TO RECENTLY RETIRED
H. VANKUNGA, VALUED
IN GOD'S EYES AND IN
OURS FOR HIS WISDOM,
KINDNESS, FAIRNESS &
LOVE.

In this issue...

*One Whole Year's Lesson
Titles and Texts for Your
Class or Congregation's
Scripture Overview...*

*How Arabs and Norsemen
Impacted our World...*

*How mankind fell into sin
And what to do about it*

*Plus the usual...
Wonderful Sermon Outlines
News & Reviews*

*And FEEL great because of our great and glorious HUMOR!
Volume 6, Number 1*

EXCERPT: For full magazine, see subscription information at end of latest issue.

Scripture:

“God is especially incensed against “teachers” who live by lust, addicted to filthy existence...

...Grow in grace and understanding our Master and Savior, Jesus Christ. Glory to the Master, now and forever! Yes!

[Editor: Stanley Scism adapted this text from 2 Peter 2.10-3.18 in Eugene Peterson's translation, *The Message*.]

“FIRST OF ALL, PRAYER...”:

PRAISE GOD that: ***ALL THESE HEALINGS TOOK PLACE! YOURS CAN, TOO!***

❖ Most of the list is familiar to those people receiving news from www.wnop.org

Send praise reports and prayer requests by email to your national prayer coordinator. Check www.wnop.org for prayer requests and praise reports from other people and places.

PRAY that:

These are not mentioned in this web excerpt because the issue is old. Many of these prayers have already been answered. Some are ongoing.

Marge Moore's reMinder:

Pray for President George Bush. Max Lucado, a popular Christian author, was invited along with several other ministers to have lunch with President Bush at the White House. Max later said that, as the ministers sat down to lunch and waited for Bush to appear, Max expected Bush to look tired, serious and depressed, but, when he entered, Bush looked energetic, joyful, very focused on his talk with the ministers. Max asked him how he could seem so calm and peaceful in the midst of tragedy at home and overseas. The President said he felt stronger than ever before because people in America prayed for him and “When I stay on my knees, that's when I have power.” The ministers asked the President how he would like them to pray for him, and how their congregations back home should pray. Mr. Bush asked, first, for clarity of mind so that he could make wise decisions, and then he asked that we pray specifically for his wife and two daughters--he is concerned about their safety. Many Christians in America are glad that they have a president who loves and fears God. No human leader is perfect, but God is perfect and can help bring us to perfection. Let's pray.

And praying for the soldiers, as one man said he'd had a dream where God told him to raise one intercessor for every soldier, “is not a bad idea, with or without a special word from the Lord.”

OBITUARIES/RETIREMENT: **To Whom Honor Is Due:**

We rejoice to honor H. Vankunga at this time of his Retirement.

NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS:

NEPAL: Santa Rai reports three people healed in East Section and one person baptized.

Also, Rev and Mrs Muthu from Malaysia visited some Nepali churches for ten days.

During this evangelism, 33 people received the Holy Spirit and nine were baptized in Jesus name. In one daughter church, sixty people attended and five people received the Holy Spirit.

Now we have in Nepal more than 3,200 constituents. Thank God for the cease-fire in the civil war between the Nepal government and the Maoist insurgents, allowing the Muthus to visit and now more of the constituents who had attended the church services are baptized in Jesus name and filled with the Spirit.

INDIA: God filled 176 people with his Spirit during George Boothe’s 21 services in Western India. Pastors in these cities gave these reports, and also many healings and several exorcisms.

<u>CITY</u>	<u>PASTOR</u>	<u># OF MEETINGS</u>	<u>TOTAL SPIRIT-FILLED</u>
BOMBAY	A. MABEN	4	25
BADALAPUR	S. GODDETI	4	100
KURLA	S.GODDETI	2	20
PANAJI, GOA	V.JOSHUA	4	1
KOPPA	B. SOANS	3	21
CHIKMAGALUR	LINU	4	9
TOTAL		21	176

IRELAND: After Carey’s retirement as Archbishop of Canterbury led to election of a liberal successor, Rowan Williams, conservative reaction in the Church of Ireland led to the election, upon retirement of their own archbishop, of a very conservative country bishop. Laura Brown reports, “Sighs of relief have been breathed all around.”

	Baptized	Spirit-filled	
BANGLADESH	13	22	CHINA: 10,000 conversions per day, many baptized in Jesus name.
BRAZIL	55		CONGO: leaders of new group baptized, now they’ll baptize their members
CAMEROON:		61	CUBA: pastor baptized.
CHINA	105	8	EUROPE/MIDDLE EAST: 43 new churches/preaching points.
CONGO	22		IRAQ: discovered 14 churches and 2000 people baptized in Jesus name
DOMINICAN	113		LESOTHO: four new groups want to join
ETHIOPIA		135	LIBERIA: 4 new churches, see “Pray That” in this issue.
European Youth Convention		25	MEXICO: new congregations and pastor s baptized.
INDIA		176	NIGERIA: 1000 pastors baptized
NEPAL	9	33	TANZANIA: two pastors and churches baptized.
NEW ZEALAND		10	UGANDA: priest and church baptized, 52 pastors in seminar on apostolic message
NICARAGUA		264	ZIMBABWE: new church baptized
PANAMA		60	
PNGUINEA		70	
RUSSIA		5	
TOGO		15	
URUGUAY		15	
ZIMBABWE		9	
BURKINA FASO: pastor and wife baptized, now they baptize their members			

SEE MORE NEWS MOST ISSUES IN THE “PRAISE REPORTS” SECTION UNDER “FIRST OF ALL, PRAYER.”



Hints, Ideas, Tips:

Clean Your Furnace

Krystin, a wife and mother, had health problems ever since she moved into her new house. She more recently had a series of medical tests, all came back negative, but her problem continued. Then they found that the house has a leaky furnace not cleaned for years and a part was loose. One repairer said all four people in her family could have died in ten minutes from CO2 poisoning. So clean your furnace. Krystin’s

family did so, and now they're much more coherent and have more energy. The body takes several weeks to rid itself of CO2 poisoning.

History: Civilizations, Empires and Biblical Connections I I by Stanley Scism

During the late 500s AD, a new religion began in Arabia, and Islam rapidly spread across the Middle East and North Africa. In 100 years, it had grown as large in land territory conquered as the Roman Empire had been. By 637, the Muslims ruled Jerusalem, but these Arabs tolerated Christians, requiring them only to pay an extra tax.

As soon as Mohammed died, violent argument over succession broke out among his disciples and the next few leaders of Islam were assassinated. These disagreements continue today between the Sunni and Shiite Muslims.

By 700 AD, the hardy people in cold climates of Denmark, Sweden and Norway, wearing woolen tunics and trousers in contrast to the light Roman togas and tunics, had developed iron-smelting to a careful and excellent degree—a skilled man took a month to make a ax, sickle or sword blade. With axes, they cut down trees, notched them to make log homes, provided fuel, cleared land for farming. Weapons (and locks) could protect their belongings from other people. Iron pots replaced pottery. Gold adorned their women, whom the men also valued for wisdom (they had to do this, since the men were usually either berserk or drunk or both).

After centuries of ocean-side life, they had developed outstanding ships held together by wooden or iron nails. Early Nordic ships, broad, single-sailed and slow, carried wool, timber, millstones, livestock. But now Nordic people had a problem—their population had grown to crowd their homelands. No longer able to live only off the land, some coast-dwelling people developed new, narrow, long, fast sail-and-oar powered ships decorated with fierce beasts to frighten enemies. In these ships, and armed with swords and wooden shields with iron boss (disk) in the center to protect the user's hand, they raided for additional income.

They loved stories of war, wit, wisdom. To celebrate important events, they set up memorial stones in public places, carving symbols on them to commemorate courage, strength.

They worshipped gods who, according to their mythology, were brave and strong, and they believed that men who died fighting went straight to Valhalla (Heaven) to a life of pleasure.

Like all early sailors, they tried to stay near land; when crossing open sea, they navigated by sun and stars. They beached at high tide or in shallow rivers. They attacked many foreign coasts, obtained much booty, many slaves, and became known as pirates (in their own language, "vikings"). They left their mark in runic graffiti where they conquered, also marking their names on personal belongings—natural in a culture where the most respected vocation was theft.

In 793, they attacked the Lindisfarne Island monastery, founded in 635, off England's NE coast, easy since monasteries weren't guarded—they hadn't needed guards because their surrounding population were believers, but Vikings were pagans, so had no qualms about attacking churches containing religious treasures. Monasteries became repeat targets; monks prayed against the Vikings.

In 844, Vikings attacked Seville and the next year they ransacked first Paris and then the Mediterranean. Usually, they would choose a place, plunder, rape and pillage for a summer (now we call this "summer vacation"), then leave. Often, locals bribed them to go without fighting. Either way, Vikings sailed home laden with loot. But now Vikings started staying in their new lands. Where no towns existed, they formed military camps, brought seed, plows and families, built longhouses to live and gather in, formed communities. Northern France was named Normandy after them.

By 870, Vikings established colonies in Iceland and farmed there. By 900, they settled in Eastern England and founded Dublin as a trade center. By 970, Vikings spread to Greenland.

Other Vikings traveled east, crossed the Baltic Sea, invaded the area now called Russia after the local name for Viking, Rus. Using a smaller, lighter version of the longship, they sailed a network of rivers upstream to trade or loot. At important junctions, they built trading centers that grew into major towns, such as Novgorod, which resembled something from the Wild West.

Rivers and portages linking the Baltic and Black Seas led them to Constantinople, where they traded weapons, fur and slaves for silver.

About 986, a Viking longship sailing for Greenland but blown off-course landed at North America. The Vikings started a colony there called Vinland (Wineland). Viking artifacts have been found at Newfoundland.

Except in North America, an effort failing when all the Vikings returned home, Vikings tended to absorb culture from places they settled. They married local women, and the children would speak a language taking words from both parents. Because most countries they moved to had Latin-based languages, Latin letters soon replaced Viking writing. The greatest influence came when they turned from pagan gods and relics and to Jesus Christ. Those whose ancestors had plundered churches now worshiped in churches.

In 1066, a Viking army led by Harald the Ruthless, king of Norway, landed on Humber River, but the English defeated him at nearby Stamford Bridge. Less than three weeks later, William of Normandy and his 10,000 men landed at Hastings on the SE coast and defeated the war-weary English.

Viking language remains with us in the names Wednesday (after Wodin) and Thursday (after Thor) and in other words, among them "bread," and "sky."

In 1071, Turks defeated Arabs and changed the 400-year old policy of tolerating Christianity. In 1095, Turkish Muslims attacked Christians in the Holy Land and threatened Constantinople (now Istanbul). Pope Urban II asked European Christians to support Byzantine emperor Alexius. The Pope expected knights (noblemen young enough to fight and rich enough to own the equipment for war) to join, but 90% of the Crusaders were common people. Led by a popular speaker named Peter the Hermit, thousands of people, believing God wanted them to attack infidels, sold all they had to pay for a Holy Land pilgrimage. They knew the journey would be difficult, but their faith helped them endure disease, hunger, hardship.

The next year, they reached Constantinople, where Emperor Alexius met them and Peter, by now leading the collected Crusade. Eager to fight, mobs soon broke away, raided nearby countryside, found people dressed differently than themselves, assumed these Christian villagers were Turks, and attacked and killed them in especially cruel ways, including spit-roasting alive some of the children.

This chaotic "army" crossed the Bosphorus, but at Cibotus (now Dinar, Turkey) Muslims ambushed them. Peter, who had returned to Constantinople for help, escaped. Meanwhile, the next wave of crusaders arrived at Constantinople.

By 1097 October, Crusaders reached Antioch (now Antkya), where Christians had first been called Christians. Unable to storm the city, they besieged it. They asked Emperor Alexius to reinforce the siege but, on his way there, he heard of the terrible conditions and turned back.

When the Crusaders were most discouraged, someone announced the find of the spear that had been used to pierce Jesus' side. They felt they fought for a just cause, and held on.

Finally, in 1098 June, while Crusaders waited outside the walls, praying for surrender, a Muslim armoror accepted a bribe to open a gate. Crusaders rushed in, killing almost every Muslim in the city.

In 1099, they marched south from Antioch to Jerusalem. On July 13, they started their attack. Crusaders built high wooden siege towers so they could attack the walled city, and hung their towers with damp hides to prevent Muslim attempt to set siege engines afire.

They built huge catapults using coiled rope to smash against a crosspiece and propel a heavy missile over the city walls. Priests regularly blessed the struggle. In two days the Crusaders broke through, killing every non-Christian they found,

sparing neither women nor children. The sudden victory convinced them God had helped them.

When the battle ended, most Crusaders returned home to their various nations, but some stayed in the Eastern Mediterranean. They quickly replaced their steering oars with the central rudders they saw on Muslim ships.

Later, the Muslims recovered their territorial losses, and Crusaders returned but never repeated their success. By 1291, Muslims held Jerusalem again. Still, Crusades united Christian groups who previously fought each other, and once Christians and Muslims met, they learned from each other—Muslim traders eventually traded with Crusaders, who on ships that had carried crusade supplies to the East now brought back to Europe luxury goods—silk, cotton, linen, damask, sugar and spices. Trade boomed.

Europeans learned more astronomy from Muslims, and two hundred years later crossed the Atlantic using instruments copied from the Arabs.

Poetry

The Compassionate President To His Students: An Orientation Ode"

by Stanley Scism

(with apologies to "A Passionate Shepherd To His Love")

Come learn with me, attend my school,
Turn to a wise man from a fool,
Let prayer and Bibles, songs we've taught
Prove pleasures evermore and thought.

Each morning we will sit while freezing,
All chests coughing, noses wheezing,
Sing and pray and show devotion
Melodiously in full emotion.

Then I will teach thee lessons true--
A thousand references, too
Of chapter, verse, background and theme--
Pack you 'til you're prepared to scream.

A graduation cap be thine
Upon the fullness of the time

A gown to match, your day of glory.
When school has ended her glad story.

The belt of truth you'll buckle round,
Be ready then to go to town.
If you are driven by thirst for knowledge,
Come learn with me, attend my college.

We won't discuss the college food
As far as taste goes, but it's good
For nourishment. You'll stay alive--
At least this much we can contrive.

In Heaven we'll all dance and sing
With those we've won to our great King
If these delights can move and reach you,
Attend our institute. We'll teach you.

Sunday School or Church Lesson Outlines for a One Year Bible Overview:

Want to teach your Sunday school or church a Bible overview in one year? Pace yourself with this outline—you can't teach *deeply* at this speed, of course—this just introduces the text so they can read the passages during the following week and understand as they read. If you read at least one week ahead of them,

you can give them their overview for the week before they read the section.
Leave one week free per quarter for special events, prayer meetings, etc.

Lesson One: Creation, Fall, Origins of Culture, Flood, Spread of Mankind

Text: Genesis 1:1-11:26;
1 Chronicles 1:1-27

Texts: 1 Samuel 1-15; Psalm 113; 1 Chronicles 5:7-10; 18-22; 8:1-9:1,35-44

Lesson Two: The Story of Job

Text: Job (entire).

Lesson Thirteen: Special Event

Lesson Three: Abraham and Isaac

Texts: Genesis 11:27-ch 26;
1 Chronicles 1:28-34

Lesson Fourteen: Saul and David

Texts: 1 Samuel 16-31; Psalms 7; 13; 14; 17; 18; 22; 31; 34; 35; 40; 52; 53; 54; 56; 57; 59; 69; 86; 109; 131; 133; 142; 144; 1 Chronicles 10:1-14; 12:1-22

Lesson Four: Jacob and Joseph

Texts: Genesis 27-50; 1 Chronicles 1:35-2:2, 18-55; 4:1-23; 5:1-6; 7:1-12,30-40

Lesson Fifteen: King David 1

Texts: 2 Samuel 1-6; 23:13-17; 1 Chronicles 3:1-4; 11:1-9,15-19; 12:23-40; 13:1-14; 14:1-2,8-17; 15:1-16:43; Psalms 2; 15; 16; 19; 24; 65; 68; 78; 101; 110

Lesson Five: Moses' Early Life and Call, Plagues, First Passover, Exodus

Texts: Exodus 1-15;
1 Chronicles 6:1-4

Lesson Six: Ten Commands, Tabernacle

Text: Exodus 16-40

Lesson Sixteen: King David 2

Texts: 2 Samuel 7-12; 21; 23:8-12,18-39; 1 Chronicles 11:10-14,20-47; 17:1-20:8; Psalms 6; 20; 21; 32; 33; 38; 44; 51; 60; 103; 108; 124; 138; 139; 145

Lesson Seven: The Law

Text: Leviticus (entire)

Lesson Eight: Complaining, Wandering

Text: Numbers (entire);
1 Chronicles 7:14-29

Lesson Seventeen: King David 3

Texts: 2 Samuel 13-20; 22:1-23:7; 24:1-25; 1 Chronicles 3:4-9; 14:3-7; 21-29; Psalms 3; 4; 9; 10; 11; 12; 23; 25; 26; 27; 28; 29; 30; 36; 37; 39; 41; 42; 43; 55; 58; 61; 62; 63; 64; 70; 84; 140; 141; 143

Lesson Nine: Moses' Last Words, the Heart of the Law

Texts: Deuteronomy (entire);
Psalm 90

Lesson Ten: The Story of Joshua

Texts: Joshua (entire);
1 Chronicles 4:24-33; 6:54-81

Lesson Eighteen: Solomon 1

Texts: 1 Kings 1:1-10:13; 2 Chronicles 1-8; Psalms 45; 50; 72; 127; 132; Song of Songs (entire)

Lesson Eleven: The Judges' Time

Texts: Judges (entire); Ruth (entire); 1 Chronicles 2:3-16; 6:4-15

Lesson Nineteen: Proverbs

Text: Proverbs (entire)

Lesson Twelve: Samuel and Saul

Lesson Twenty: Solomon 2

- Texts: 1 Kings 10:14-11:43; 2 Chronicles 9; Psalms 73; 88, Ecclesiastes (entire)
- Lesson Twenty-One: Elijah, lots of kings
Texts: 1 Kings 12-22; 2 Chronicles 10-18; Psalms 89; 104; 114; 115
- Lesson Twenty-Two: Elisha, lots of kings
Texts: 2 Kings 1-14; 2 Chronicles 19-25; Psalms 46; 47; 48; 49; 83; 91
- Lesson Twenty-Three: Amos, Hosea, Jonah, lots of kings
Texts: 2 Kings 15-16; 1 Chronicles 5:11-17; 2 Chronicles 26-28; Amos (entire); Hosea (entire); Jonah (entire)
- Lesson Twenty-Four: Micah, Isaiah, lots of kings
Texts: 2 Kings 17:1-18:12; 1 Chronicles 4:34-43; 2 Chronicles 29-31; Psalms 66; 67; Isaiah 5:1-10:4; 13-23; Micah (entire)
- Lesson Twenty-Five: Sennacherib, Hezekiah, Isaiah
Texts: 2 Kings 18:13-20:21; 2 Chronicles 32; Psalms 75; 76; 77; 80; 87; 125; Isaiah 1:1-4:6; 10:5-12:6; 28-39
- Lesson Twenty-Six: Special Event
- Lesson Twenty-Seven: A New Vision of God
Text: Isaiah 24-27, 40-66
- Lesson Twenty-Eight: Manasseh, Josiah, Zephaniah, Jeremiah, Nahum
Texts: 2 Kings 21-23:30; 2 Chronicles 33-35; Psalms 81; 82; Zephaniah (entire); Jeremiah 2-6; 13; 16-17; 47-48; Nahum (entire)
- Lesson Twenty-Nine: Jeremiah, Nebuchadnezzar, Habakkuk, Obadiah
- Texts: 2 Kings 23:31-24:20; 1 Chronicles 3:10-16; 2 Chronicles 36:1-14; Jeremiah 7-12; 14-15; 18-20; 23-29, 36; 45-46; 49-51; Habakkuk (entire); Obadiah (entire)
- Lesson Thirty: The First Exiles
Texts: Jeremiah 21; 32-34; 37-38; Ezekiel 1-25; Daniel 1-3
- Lesson Thirty-One: Jerusalem's Fall
Texts: 2 Kings 25; 2 Chronicles 36:15-21; Psalms 71; 74; 79; 85; 102; 116; 120; 137; Jeremiah 30-31; 39-44; 52; Lamentations (entire)
- Lesson Thirty-Two: Looking Ahead
Texts: Ezekiel 26-30; 32-48; Daniel 4-12
- Lesson Thirty-Three: Restoration 1
Texts: Psalms 92; 93; 94; 95; 96; 97; 98; 99; 100; 118; 126; 129; 148; 149; 150; Ezra 1-3, 6; Haggai (entire); Zechariah (entire)
- Lesson Thirty-Four: Restoration 2
Texts: 1 Chronicles 3:17-24; Esther (entire); Ezra 4, 7-10; Nehemiah 1-7; Psalms 1; 105; 107; 111; 112; 117; 119
- Lesson Thirty-Five: Restoration 3
Texts: 1 Chronicles 9; Nehemiah 8-13; Psalms 121; 122; 123; 128; 130; 134; 135; 136; 146; 147; Joel (entire); Malachi (entire)
- Lesson Thirty-Six: Special Event
- Lesson Thirty-Seven: Christmas
Texts: Matthew 1-2; Luke 1-2; John 1:1-18
- Lesson Thirty-Eight: Sermon/Mount, Other Great Things

Texts: Matthew 3:1-8:17; 9:1-17; 12:1-21; Mark 1:1-3:19; Luke 3:1-7:17; John 1:19-4:54

**Lesson Thirty-Nine: Jesus' Popularity
Texts: Matthew 8:23-34; 9:18-10:42; 11:1-19; 12:22-50; 13-16; Mark 3:20-8:31; Luke 7:18-9:27; 11:14-26; John 5-6**

**Lesson Forty: Jesus' Opposition
Texts: Matthew 8:18-22; 11:20-30; 17-20; Mark 9-10; Luke 9:28-18:43; John 7-11**

**Lesson Forty-one: The Final Week
Texts: Matthew 21-25; Mark 11-13; Luke 10:25-37; 19-21; John 12:12-50**

**Lesson Forty-two: Passion
Texts: Matthew 26-28; Mark 14-16; Luke 22-14; John 12:1-11, 13-21**

**Lesson Forty-three: Church Begins
Texts: Acts 1-11; James (entire)**

**Lesson Forty-four: Church Grows
Texts: Acts 12:1-18:17; Galatians (entire); 1 & 2 Thessalonians (entire)**

**Lesson Forty-five: Church Develops
Texts: Acts 18:18-20:6; 1 Corinthians (entire)**

**Lesson Forty-six: Church Deepens 1
Texts: 2 Corinthians (entire); Romans 1-11**

**Lesson Forty-seven Church Deepens 2
Texts: Romans 12-16; Acts 20:7-28:31**

**Lesson Forty-Eight: Prison Letters
Texts: Ephesians (entire); Colossians (entire); Philemon (entire); Philipians (entire)**

**Lesson Forty-nine: Paul, Peter, Jude
Texts: 1 & 2 Timothy (entire); Titus (entire); 1 & 2 Peter (entire); Jude (entire)**

**Lesson Fifty: More Last Instructions
Texts: Hebrews (entire); 1, 2 & 3 John (entire);**

**Lesson Fifty-one: Last Days
Texts: Revelation (entire)**

Lesson Fifty-two: Special Event



**Bible Study:
Scism**

by Stanley

Genesis Chapter Three:

“Serpent” Not yet called Satan or devil, but identified with those first by his nature, second by Job 1.7, 2.2; 2 Corinthians 11.3; Revelation 12.9; 20.2. Lucifer, having fallen from Heaven due to his overweening hubris exemplified by the pride of kings of Babylon (Isaiah 14) and Tyre (Ezekiel 28), now inhabits one of God’s good creatures.

“Crafty” This is not to condemn all arts-and-crafts people as being Satanic. Hebrew for “crafty” closely resembles Hebrew for “naked.” Satan shows craft through portraying disregard for God’s command as simply, innocently doing what’s really best. He still plays this trick.

“Did God really say?” First, he tries to implant doubt.

“God did say.” That ploy didn’t work. Eve confirms God’s statement, which she has apparently heard through Adam, since God said this before she was made. She could, however, have also heard it from God as they walked together in the garden.

“And you must not touch it” God didn’t say this. Eve adds to the command. Why? Some people suggest she resents the command. Perhaps, or perhaps Adam has altered it.

“You will not surely die” Trying to cast doubt didn’t work, so Satan outright contradicts God and, in so doing, calls God a liar. Today, if we say we have no sin, we do the same (1 John 1.8). The key to the sin-and-shortcoming problem is not denying it, but in receiving forgiveness, remission, and new power to overcome it (1 John 1.9; Acts 2.38).

“God knows” Satan knows God is one (James 2.19), but neither Satan nor anyone else can know all God knows. Satan, having lied already, lies again, this time accusing God of selfishness. Later (Job 1.9-11; 2.4-5), Satan accuses Job of the same. Satan thinks everyone else is like himself. Our only danger is that, if we follow him, we’ll share his nature and destiny.

“Your eyes will be opened, and you will be like God, knowing good and evil” Like so much else Satan says, it’s half true. Their eyes open, yes, but they don’t become like God. As for knowing good and evil: they already knew good. All they gained was knowledge of evil, and we should be babes about that, experienced and wise instead in what is good.

“good for food...pleasing to the eye...desirable for gaining wisdom” These three aspects govern temptation of Eve, of Jesus (stone to bread, see the kingdoms, throw yourself down and be picked up), and everyone else. John calls these “lust of the flesh, lust of the eyes, pride of life” (1 John 2.16). John Powell, writing to a modern audience, called them pleasure, power and escape responsibility (if Jesus had thrown himself off the temple pinnacle, he would have been picked up by angels, then heralded as king, and could proudly escape the cross). Jesus was tempted as we are, but resisted the temptation, and so can we. But following our “desires” is the way we get into trouble and death (James 1.14-15).

“gave some to her husband, who was with her, and he ate it” This explains why, on the one hand, Paul rebukes women for having eaten the fruit first (1 Timothy 2.14), yet says sin entered the world through Adam (Romans 5.12-19). Adam was present when she ate it—what was he doing? He’d heard God’s command, been placed in charge of all creation, including Eve. Now he stands around while she does what he well knows is wrong—then he does it, too! He’s responsible, not only for his own eating, but for hers as well. Later, God’s Law said a man could annul his wife’s or his daughter’s vow as soon as he heard about it, but if he was aware and did nothing, the vow stood. Having a man so completely in charge might strike some readers as male oppression, but these should remember that the man also had responsibility equal to his authority—he wasn’t just a big Pooh-bah (for the background of this eloquent term, see Gilbert and Sullivan’s *The Mikado*) handing out orders and bossing people around. He is to *husband* her, be *husbandman* to the garden and to all his responsibility. For a husband’s duty, see Number 30.7-8; Jeremiah 44.15,19,24; 2 Corinthians 11.3; 1 Timothy 2.14.

“walking” An anthropomorphic Biblical expression (Leviticus 26.12; Deut 23.14).

“hid” First they tried to hide their nakedness from each other, then themselves from God but “there’s no hiding place down here.” People have a hard time learning this lesson (Job 13.16; 31.33; 34.22,23; Psalm 139.7-12; Isaiah 29.15; Jeremiah 16.17; 23.24; 49.10; Revelation 6.15-16).

“Where are you?” God wasn’t blind. This is a rhetorical question (Genesis 4.9; 16.8; 18.9; 1 Kings 19.9,13).

“Afraid” With good reason (Exodus 19.16; 20.18; Deuteronomy 5.5; 1 Samuel 12.18).

“The woman you put here with me” Adam tries to pin the rap on Eve and on God.

“serpent deceived me” True (Romans 7.11; 2 Corinthians 11.3; 1 Timothy 2.14), too, but God tells Adam and Eve they still hold responsibility for choosing to follow bad advice.

“Cursed” God says this to the serpent, and later about the ground, but doesn’t *curse* Adam or Eve. They’re punished—there is a difference.

“will crawl...will eat dust” This implies that up to that point, the serpent did neither. Mythological pictures of dragons with legs probably have a germ of truth in a dragon (Satan is also called “dragon” in Revelation 12) having legs before the curse. Of course, there are not only the dinosaurs but today many other species still exist called dragons today—reptiles with legs. As for eating dust: serpents still don’t do this, but they will (Isaiah 65.25) when they eventually “bite the dust.” Dust, of course, symbolizes death—“to dust you will return.”

“enmity between you and the woman and between your offspring and hers; he will crush your head, and you will strike at his heel” The use of single “he” indicates an individual: Jesus Christ, whose victory Christians share (Romans 16.20). Other Scriptures for Satan’s offspring (John 8.44; Acts 13.10; 1 John 3.8) and Eve’s (Isaiah 7.14; 9.6; Matthew 1.23; Luke 1.34; Galatians 4.4; Revelation 12.17).

“with pain you will give birth to children” This is the woman’s punishment (Psalm 48.5-6; Isaiah 13.8; 21.3; 26.17; Jeremiah 4.31; 6.24; Micah 4.9; 1 Timothy 2.15), part one.

“your desire will be for your husband, and he will rule over you” This is the woman’s punishment (1 Corinthians 11.3; Ephesians 5.22), part two.

“Because you listened to your wife,” Adam gets punished. He was supposed to lead. Now women complain that men don’t listen. At least I think that’s what they say.

“Cursed is the ground” I can imagine the ground saying, “Hey! What did I do to deserve this?” On curse, see Genesis 5.29; Numbers 35.33; Psalm 106.39; Isaiah 24.5; Jeremiah 3.1; Romans 8.20-22.

“painful toil” This is the man’s punishment (Genesis 29.32; 31.42; Exodus 3.7; Psalm 66.11; 127.2; Ecclesiastes 1.13), part one, and that’s “all the days of your life” (Genesis 47.9; Job 5.7; 7.1; 14.1; Ecclesiastes 2.23; Jeremiah 20.18). The Hebrew words for toil in her childbearing and his farm work are the same, as in English “labor” can be used for both.

“thorns and thistles” This is man’s punishment (Job 31.40; Isaiah 5.6; Hebrews 6.8), part two. “Eat plants of the field” means that he has to grow them now “by the sweat of your brow,” not just gather as he did in the garden (Psalm 104.14,23). For more on eating by sweating, see Genesis 14.18; Deuteronomy 8.3,9; 23.4; Ruth 1.6; 2.14; 2 Thessalonians 3.10.

“return to the ground...to dust you will return” The source of his body is the source of his food and the destiny of both (Genesis 2.7; Job 7.21; Psalm 146.4; 1 Cor 15.47; Hebrews 9.27).

“knowing good and evil” In Satan’s twisted way, his prediction becomes true. Sin leads to death (Romans 6.23; James 1.14-15) because sin separates mankind from the sinless Lifegiver.

“to work the ground from which he had been taken” Previously, Adam had affinity with the animals, now with just the ground.

“cherubim” These weren’t sweet little cherubs of St. Valentine’s Day description. Ezekiel describes what cherubs look like in Ezekiel 10.1; 28.16—like winged human-headed bulls or lions that stood guard over palace and temple entrances in ancient Mesopotamia. They were spirit-being guards, like over the mercy seat on the ark of the covenant (for more about cherubim, see Exodus 25.18-22; 1 Samuel 4.4; 2 Samuel 6.2; 22.11; 1 Kings 6.27; 8.6; 2 Kings 19.15; 2 Chronicles 5.8; Psalm 18.10; 80.1; 99.1; Isaiah 37.16).

One of those things hanging on to a flaming sword would keep me out of the garden, too (for more on the sword, see Job 40.19; Psalm 104.4; Isaiah 27.1).

“to guard” If man had been able to eat fruit of the tree of life, he’d live forever in a fallen state. God made a plan for mankind to once again have access to this tree (Revelation 2.7; 22.2,14,19)—through God’s own sacrifice for the people he loved, mankind could be reunited with God in Heaven and have eternal life (John 3.16).

Matthew 13.45; Luke 1.78-79; John 3.16-19; Acts 13.32;
Romans 1.16; 16.25-26; 2 Corinthians 5.19; 9.15;
Ephesians 1.7-8; Colossians 1.5-6; 1 John 2.8

One day dawn from on high will light those who sit in darkness and in death's shadow. Darkness already begins to pass away as true light already shines. Light has come into the world—the mystery hidden for long ages is now disclosed and revealed to all nations. This good news has come to you, as indeed in the whole world in grows and bears fruit.

We're not ashamed of good news empowering believing people to salvation. God so loved the world that he gave his one and only son so whoever believes in him will have life eternal. God sent his Son to save the world—God was in Christ, reconciling the world to himself. In Him we have redemption through His blood, forgiveness of trespasses, according to the riches of his grace lavished on us.

Heaven's kingdom is like a merchant in search of fine pearls who, finding one of surpassing value, sells all he has to buy it. Thank God he gave us this inexpressible gift!



Genesis 15.1; 22.15-18; Romans 4.3,20-21; Galatians 3.9;
Hebrews 11.8,17; James 2.23

First, Abraham believed when God told him to start traveling to a place he'd later receive as an inheritance. (Someone suggested that Abraham's dog had even more faith than Abraham because Abraham at least followed God, but Abraham's dog was following someone who didn't even know where he was going.) God honored Abe's faith by saying in a vision, "Fear not, I'm your shield. Your reward will be very great." And Abraham's faith in one God now has three religions claiming him as the father of their faithful.

Second, Abraham believed when God told him he and his wife would have a child, although they were both very old. God honored Abe's faith and gave him a miracle son.

Third, Abraham believed when God told him to offer up Isaac, and Abraham was ready to. (Joke: Abraham wanted to upgrade his computer, and his Isaac couldn't believe it. "Dad, you can't put the latest version of Windows on your computer. Your old computer doesn't have a big enough memory." Abraham said to Isaac, "My son, God Himself will provide the RAM." Another joke: Why was Isaac only twelve when Abraham offered him up? Because if he'd been a teenager, it wouldn't have been a sacrifice).

The Messenger of the Presence called Abraham a second time to give him this promise: "By Myself I swear...because you did this and did not withhold your only son, I will indeed bless you..."

God credited Abraham's faith in God to Abraham as righteousness. Abe didn't waver concerning God's promise, but Abe's faith grew stronger as he worshiped God, fully knowing God could do what He promised.

No wonder God called Abraham His friend—Abraham was willing to do the same thing God himself would do later—give his promised son.



Genesis 1.1; Deuteronomy 33.27; Psalm 90.1-2; Isaiah 40.28; 57.15;
Romans 1.20; 1 Timothy 1.17; Revelation 1.8

God throughout all generations has always been our dwelling place. Before he formed the mountains or shaped the world, he was eternally God, and ever since creation, his invisible nature, power and deity have been clearly seen from things he's made.

This same high and holy One who lives in eternity says, "I dwell in a high, holy place, and also with him who has a humble, contrite spirit." Haven't you heard? Haven't you known? Our Lord is an everlasting God who created everything! His strength doesn't wear out, and his wisdom never ends. And this same eternal God is *our* dwelling place—under us are the everlasting arms.

To the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. He is the Alpha and Omega who was, who is, who is to come, the Almighty.

Personality Profile:

One of the first Oneness people: Akhenaten (14th Century BC)--EGYPTIAN

Amenhotep IV was born to Amenhotep III (that would work, wouldn't it) and III's wife, Tiye. IV ruled jointly with his dad for a time. Six years into his reign (1379-1362 BC), he renounced worship of the old gods, introduced monotheistic worship of the sun (Aten), and changed his name to Akhenaten. The existing priesthood, now out of a job, was furious and called him "the heretic pharaoh." He built a new capital at Amanara (Akhetaten) where excavations of the royal archive show many royal letters and other documents. Arts flourished in more natural rendering than previous stylized art.

He married Nefertiti, an Asian princess of the Mitanni, shown in beautiful sculpted head found at Amarna. Two of their six daughters were married to Akhenaten's successors Smenkhare and Tutankhamun.

He built a city, a mansion for the sun, a temple and a palace for his wife's worship and daily living. But when he died, the priests turned everybody back to the polytheism they'd previously practiced, and this didn't stop until Christianity and Islam came to Egypt.



Statistics:

- 30% of Shakespeare's sonnets contain at least one economic metaphor.
- \$8 million price-fixing fine was levied on Hasbro, maker of Monopoly game.
- 100% increase in US school cafeteria poisonings during the Clinton years.
- 4%-point increase in math exam scores for men, 6%-point decrease in math exam scores for women if taken while wearing a swim suit.
- 6 puppies breast-fed last year by a Norwegian woman.
- 2 pygmy monkeys seized from a traveler's trousers at US customs last year.

XX

Book Reviews

Douglas Mannering's *Great Works of Biblical Art*

Presents the art in Biblical order of events rather than in art history order. Great if your point of reference is Scripture, as the title indicates, less useful if your point of reference is art history. It is obvious, as he says, "not every Biblical painting is entirely spiritual in its inspiration" (p6). My favorites (composition dates in parentheses): God's hand and direction in "The Creation of the Sun and Moon" (1512) detail from Michaelangelo Buonarroti's Sistine Chapel ceiling; constructional

detail (admittedly fabulous) in “The Tower of Babel” (1563) by Pieter Bruegel the Elder; sky and distance and contrast of light and dark in “Isaac Blessing Jacob” (1660s) by Bartolome Esteban Murillo; rich, panoramic detail in “The Adoration of the Golden Calf” (1636) by Nicolas Poussin; Mary’s eyes and hair in “Ecce Ancilla Domini” (1850) (the angelic annunciation to Mary) by Dante Gabriel Rossetti; Joseph’s and a wise man’s facial expressions, and Joseph’s European clothing, in “The Adoration of the Magi” (1504) by Albrecht Durer; eyes, clothes and dramatic atmosphere in “The Finding of the Savior in the Temple” (1860) by William Holman Hunt; the father’s tender face in “The Return of the Prodigal Son” (1668) by Rembrandt van Rijn; the eyes of Jesus in “The Woman Taken in Adultery” by Il Guercino; the truthfully gory detail in “The Crucifixion” by Matthias Grunewald; the colors and tone in “The Supper at Emmaus” by Michaelangelo Merisi da Caravaggio.

Unfortunately the selection stops at Acts 9. No paintings connected with Revelation, which is a pity, since there are many, say by Bosch if you want a weird one, or indeed by so very many painters. Surely one could have been selected.

P.G. Wodehouse’s *The Theatre Omnibus*

Contains one biographic piece (*Bring On the Girls*), one novel (*Barmy in Wonderland*), three poems, six short stories, and extracts from two other novels. My favorites are the novel and the short stories. You’ll find quotes from this volume scattered across this issue of *Glory*.

The biography starts out interestingly. Excerpts: Bert Williams used to say of ancient Egypt: “When one of those Pharaohs died, they’d lay that ole Pharaoh out, and then, just to make sure, they’d bring in wine—finest wine in the country—and they’d put it beside him. Then they’d bring in rich food that smelled just beautiful an’ put that on the other side of him. Then they’d bring on the girls, an’ those girls would do the veil-dance. An’ if that ole Pharaoh didn’t sit right up and take notice then...brother, he was dead”, p11).

When someone is asked to describe another, he says, “He’s rather like a toad. Not that I have anything against toads,” to which the inquirer responds, “Nor me. Many of my best friends are toads” (p20). A more congenial description: “all heartiness and joviality, like something out of Dickens” (p33). Still, “here today and gone tomorrow. All flesh is grass, I sometimes say” (p33). A good witticism: “He was looking at me austerely, like a clergyman who had discovered schism in his flock” (p39).

And to enlighten us all: “Shakespeare, as he sat listening to the audience at the Globe whistling and stamping its feet at the end of the ‘To be or not to be’ soliloquy, was probably not congratulating himself that *Hamlet* was a sell-out and that if business kept up like this they would do fifteen ducats, eleven rose-nobles and four pieces of eight on the week. It is far more likely that he was thinking wistfully of his masterpiece, that *Tragedy of Alexander the Great* which he could never get Burbage to look at” (p41). Actually, Shakespeare became so famous in time that he could probably have *all* his work performed, even lesser pieces he written earlier, and have them carried simply by his name.

I got tired of the biography, written for some reason pretentiously in the Third Person, and not nearly as good as Wodehouse’ fiction, so I skipped to the novel and immediately found green pasture. Advice on various things is in other parts of this issue—medical advice in the health section, theatrical comment in the media section, various advice in question and answer.

Someone gives another a nasty look—“a look that seemed to bring into the office an Edgar Allan Poe-like atmosphere of wailing winds and family curses” (p197).

If someone says some old uncle’s bark is worse than his bite, respond by saying, “Very possibly, though I cannot make any authoritative pronouncement, the old relative never having actually bitten me” (p206).

A man has just thrown something away carelessly, his lady friend suggests, “like the fellow who shot an arrow into the air. Did you ever meet him? It fell to earth, he knew not where?” The man answers, “It did, eh? Yes, one can see how that might be so” (p219). And a man two ready with a gun, especially when drunk, is described, “Slain his thousands” (p.232).

A social lioness is thus described: “friendly little soul and liked to make the party go. She sought for a topic that would interest, elevate and amuse” (p238).

A frightened man is thus described: “His face had paled. His eyes were staring. He might have been Macbeth watching the ghost of Banquo dropping in to take pot luck” (p241). Another person is compared to Banquo’s ghost: “like Banquo’s ghost, she had no speculation in her eye” (p363).

Another afraid man’s face is “still sicklied o’er with the pale cast of thought” (p256) a la Hamlet. And Wodehouse describes an unsure man as “moody, wavering, irresolute...was the sort of man who would have got on well with Hamlet....seemed...impossible to look on the bright side” (p311).

About angry people: “A hasty man...one who against the advice of the poet lets his angry passions rise. Be slow to wrath, they always taught me at my Sunday School....I tried to reason with him...but he refused to listen. The man struck me as having deaf adder blood in him. I don’t know how well you are up on deaf adders...but their leading characteristic is a disinclination to hearken to the voice of charmers, charming never so wisely” (p242).

About Providence: “...first really pleasant thought he had had today....not deeply religious, but he could not but feel that there was something impressive in the way Providence looked after the good man and saw to it that he did not fall by the wayside. The good man might be down, but with Providence in his corner, handling the towel, he was never out” (p246).

On frankness and openness: “I don’t like all this shiftiness and evasion....What do you expect to gain from it? Be frank. Be open. Let your Yea be Yea and your Nay” (p260).

Wodehouse enjoyed a classical education (witness many Biblical and literary allusions, such as to Cassandra, 272) and the reader gets the result much less expensively. He also refers to Lewis Carroll’s Walrus (see children’s section in this issue) and to “Jabberwocky” (to be included in *Glory’s* next issue’s children’s section).

He conjures up the image of a ghost buying a theatre-ticket: “A spectre, had one been present, would have...resolved to dig down into its ectoplasm for the price of a ticket. A few moments later, however, it would have found itself changing its mind and deciding to keep the money in the old winding sheet...would have chilled the spine of the stoutest spectre....” (p279).

He refers to “a subtle but well-marked difference, generally more well-marked than subtle” (p281) of “those robust Elizabethan oaths, the sort of thing rare Ben Jonson in a testy moment might have flung at Beaumont and Fletcher over the sherries sack at the Mermaid Tavern” (p281). He used the Indian “dekko” for “look” (p282), no doubt picked up by the Raj.

When someone swells up indignantly, Wodehouse says, “He looked like a minor prophet of the Old Testament about to curse the people for their sins” (p286).

He refers to giving someone “the sort of look which in Keats’ poem the soldiers of stout Cortez directed at one another when standing silent upon a peak in Darien” (p302).

A lawyer with briefcase “allowed his gaze to bore into their sensitive persons. Like the Ancient Mariner, he held them with glittering eye” (p318).

A thirsty person: “filled himself a paper cup. Only when he had drained this, rather in the manner of Socrates drinking the bowl of hemlock, did he speak” (p324).

A bustling person: “there was a sound like a mighty rushing wind, the door flew open, and...came whirling in” (p332).

A quiet person: “Was it you who crept up on me like a thief in the night...” (p333).

“One of those insoluble mysteries like the man in the iron mask” (p333).

Refers to a helpful older relative as “dear old present help in time of trouble” (p334).

Urging someone to run, he says, “Fly like a youthful hart or roe over the hills where spices grow” (p339).

He describes New York energy: “I was surprised to find the streets quite full. People were bustling along as if it were some reasonable hour and not the gray dawn. In the tramcars they were absolutely standing on each other’s necks. Going to

business or something, I take it. Wonderful johnnies! The odd part of it was that after the first shock of seeing all this frightful energy the thing didn't seem so strange. I've spoken to fellows since who have been in New York, and they tell me they found it just the same. Apparently there's something in the air, either the ozone or the phosphates or something, which makes you sit up and take notice. A kind of zip, as it were....that gets into your blood and bucks you up and makes you feel that "God's in his Heaven: All's right with the world," and you don't care if you've got odd socks on" (p385). This last entry we dedicate to Scotty Teets, D.D. Davis and all the other pastors in New York.

Early Fall is Spring on Broadway: "All over the country, as August wanes, sparkling comediennes burst into bloom, the sap stirs in the veins of tramp cyclists, and last year's contortionists, waking from their summer sleep, tie themselves tentatively into knots" (p386).

A scheming man..."required watching....Machiavelli could have taken his correspondence course" (p402).

Stage fright: "The mere sight of them gave me the sort of feeling Shadrach, Meshach and Abednego must have had when preparing to enter the burning fiery furnace" (p456). And when the performance is over, he says: "I have been subjected to a nervous strain unparalleled since the days of the early Martyrs" (p460).

Great book. Not the biographic section, but everything else, yes.

Mark Shand's *Elephant Tales*

He rode an elephant across much of Orissa and Bihar. I had seen elephants in Nepal occasionally refuse to obey their mahouts, and when a creature that size won't obey, you can't force it. Some mahouts say elephants are smarter than human beings, and Gore Vidal in *Creation* has his main character say that, since elephants don't speak, that might be true.

Shand portrays an old lady, the last member of an ancient royal family in India:

For a moment the sad eyes cleared and she smiled gently, as if remembering better times, times when the palace had bustled with activity, times of glittering banquets, the rustle of silken saris, of color and, above all, of respect. Now she was reduced to this, a proud old woman left with nothing. A wave of great sadness swept over me. The boy's devotion to the old lady was touching. No one looked after her now, they told us angrily as we were leaving. Her relations had abandoned her. She had been robbed at gunpoint three times. Everything had been taken. They had begged her not to keep her valuables under her bed, but, like many old women, she did not trust banks. "You know these western states were once famous for human sacrifice....the Rajas of this state had the right during their coronations to have a man brought in front of them, whereupon they would cut off his head, and give rent-free land to his family as compensation. After the British arrived and banned capital punishment, the Commissioner, on hearing of this custom, quickly traveled to Keonjhar to put a stop to it. As you can imagine, everyone was highly upset, but the Commissioner, a practical fellow, managed to appease the ruling Raja and solve the problem. The chosen man was duly brought forward. The Raja swung at him with a sword without actually making contact and the victim collapsed on the ground feigning death. He was then ordered to disappear from the kingdom and to be very careful never to be seen by the Raja. He was in fact declared dead and the family duly compensated" (p24).

A bank manager told to Shand, "When God created Bihar, he was in a very mad mood" (p50). Most people would agree with that.

Small boys watching a dance, then a girl:

Eyes were glued to the scene in front of them and, like young critics, they applauded a fine move or criticized a mistake. On returning to our tents on the palace lawn, we discovered the boys in a state of considerable excitement. They were all vying for the attentions of a maidservant to the Raja's wife, a deliciously attractive young woman, who was heartlessly teasing them....Even Bhim...joined in, announcing firmly, to the derision of the others, that she obviously preferred older men....The whole game was later put to an end by the Raja's wife, who banished the

girl to her room. Early the next morning....On our way out, I noticed Indrajit looking anxiously at a high window in the turret of the palace. It opened slowly and a slim hand darted out dropping a single orange marigold. Indrajit picked it up and placed it carefully behind his ear....he said happily. 'She like me the best.'

Kevin Kelly (editor)'s *Books That Shaped Successful People*

He says that in high school he breezed through with *Cliff Notes* and book-to-film movies, and this book shows that shallowness. He doesn't seem to care whether the "successful" person is "successful" in a field that matters or not. Therefore, he gets a lot of chaff mixed in with the wheat. But books that bear watching based on who recommends them include: *The Bible*, Mark Twain's *Tom Sawyer* and *Huckleberry Finn* and *A Connecticut Yankee in King Arthur's Court*, works (especially *Hamlet* and *Macbeth*) by William Shakespeare, Leo Tolstoy's *War and Peace*, Homer's *Iliad* and *Odyssey*, William Faulkner's *The Sound and the Fury*, Fyodor Dostoyevski's *The Brothers Karamazov*, John Steinbeck's *The Grapes of Wrath*, Charles Dickens' *The Tale of Two Cities* and *Great Expectations* and *David Copperfield* and *Oliver Twist*, Dante's *Divine Comedia*, Ernest Hemingway's *The Old Man and the Sea* and *The Sun Also Rises*, Fitzgerald's *The Great Gatsby*, Henry Fielding's *Tom Jones*, Aldous Huxley's *Brave New World*, Sinclair Lewis' *Babbitt*, Gustav Flaubert's *Madame Bovary*, John Bunyan's *Pilgrim's Progress*, Herman Melville's *Moby Dick*, Ray Bradbury's *Fahrenheit 451*, Robert Louis Stevenson's *Treasure Island* and *Dr. Jekyll and Mr Hyde*, Tolkein's *Lord of the Rings*, Thomas a Kempis' *The Imitation of Christ*, Machiavelli's *The Prince*, Oscar Wilde's *The Importance of Being Ernest*, Louisa May Alcott's *Little Women*, Rachel Carson's *Silent Spring*, Jane Austen's *Pride and Prejudice*, Charlotte Bronte's *Jane Eyre*, Emily Bronte's *Wuthering Heights*, Thomas Hardy's *Far From the Madding Crowd*, Lewis Carroll's *Alice in Wonderland*, A.A. Milne's *Winnie the Pooh*, Rudyard Kipling's *Just-so Stories*, Kenneth Graham's *Wind in the Willows*, Anna Sewell's *Black Beauty*, Hans Christian Anderson's and the Grimm Brothers' *Fairy Tales*, Beatrix Potter's *The Tale of Peter Rabbit*, Agatha Christie's *Hercule Poirot* and Conan Doyle's *Sherlock Holmes* novels and short stories, Hugh Lofting's *Dr. Doolittle* novels, Edgar Rice Burrough's *Tarzan*, Joseph Heller's *Catch 22*, Harper Lee's *To Kill A Mockingbird*, C.S. Lewis' *Chronicles of Narnia*, beginning with *The Lion, The Witch and the Wardrobe*, George Eliot's *Middlemarch*, Clarence Day's *Life With Father*, Somerset Maugham's *Of Human Bondage*, Margaret Mitchell's *gone With the Wind*, Thucydides' *History of the Peloponnesian War*, Plato's *Republic*, Aristotle's *Nicomachean Ethics* and *Politics*, Augustine's *Confessions*, Plutarch's *Lives of the Noble Grecians and Romans*, Thomas Aquinas' *Summa Theologica*, Marcus Aurelius' *Meditations*, Montaigne's *Essays*,

Other authors mentioned include E.B. White, T.H. White, , P.G. Wodehouse, George Bernard Shaw, Mortimer Adler, Allen Drury, Jean Paul Sartre, Camus, Saki, and historians Edward Gibbon, Bruce Catton, Gordon Prange, David McCulloch, Winston Churchill, Herodotus

Bob Mankoff (ed)'s *The New Yorker Book of Literary Cartoons*
Really good. Examples in this issue's humor section.

Art Lovers Quotations

Best of Business Quotations

Best of Nature Quotations

Christmas: A Celebration in Words and Paintings

Cooks Quotations

Dance Lovers Quotations

Father Quotations

Friendship Quotations

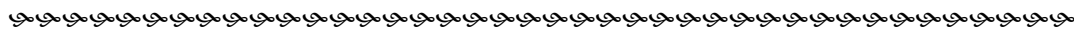
Garden Lovers Quotations

Mother Quotations**Music Lovers Quotations**

A long series of these books are available in India, almost all edited by Helen Exley. The quality of quotes don't quite match *Bartlett's Familiar Quotations*, but the artwork she includes is really good. And some of the quotes are great—it's just that she apparently has personal favorites who aren't outstanding, so the quality is uneven. It's up to the reader to know who the people being quoted are, apart from her inclusion of them in her books.

Ludwig Bemelman's *How To Travel Incognito*

A now poverty-stricken aristocrat trades his manners and name for accommodation in wonderful homes and hotels at the expense of newly rich but vulgarly educated former peasants. Magic.

**Tape/CD Review:****Bill Cosby's *Wonderfulness***

He captures the essence of childhood with stories like "Tonsils," "Go Carts" and my favorite "Chicken Heart"—I acted in this some years ago. Here we hear about Old Weird Harold, Crying Charlie, Cream of Wheat, 3 million kids and 900 cop cars. Recorded 1966.

Deep Still's *Deep Still 2: "It Is Well" Authentic Celtic Hymns and Songs of Praise*

Their harmonies and instrumentation is authentic, but the male vocals are awful. The female vocals please, and they do well on "As the Deer" and "It Is Well."

Steve Green's *For God and God Alone*

Not my favorite collection of his, although I do like "Higher Ground." (This is not the hymn of that name.) Steve Green tends to divide time on his albums between anthems in which his outstanding voice is featured, peppy contemporary numbers apparently for the youth market, and slow, thoughtful numbers. But the arranger gets in the way of the song and of the artist, like an editor who won't let a writer speak with his own voice. He's an artist, therefore, that you must select a few songs from. If you've heard one, you have *not* heard them all. A few stand out.

Tom Lehrer's *That Was The Year That Was*

After teaching and graduate study in mathematics and statistics, he performed humorous songs in various nightclubs and concert halls. In 1960, after a four-month tour, he returned to academic life, continuing grad school and teaching. When a new comedy program began titled *That Was the Week That Was*, his second career began. Liner notes: "...it occurred to him that television was the ideal outlet for his heavy-handed sallies....Soon after the show went the way of most television shows of any merit, he decided to record the repertoire thus accumulated, and, as a precaution, repaired first...to see how the songs would be received, if at all, by comparatively live audiences. Hardly anyone seemed to mind them, and so the present recording was made during his performances there, with Mr. Lehrer accompanying himself on the piano, as is his wont. This his third album, was recorded July 1965 in San Francisco, including songs about National Brotherhood Week, when everyone who normally hates everyone else pretends to love them, about pollution in San Jose: "About two things beware—don't drink the water and don't breathe the air" (I subsisted for a year in San Jose and can vouch that he speaks the truth), about New Math, where students are more concerned about their process than in actually getting the answer correct, about Vatican shenanigans (so what else is new?). His main theme, if he has one, seems to be nuclear war: he discusses Wernher Von Braun, father of America's nuclear weaponry program, and also wonders "Who's Next" to have a nuclear bomb and, because of the finality of nuclear war, says we need to sing the songs of World War III *before* it starts.

Twila Paris' *Beyond a Dream*

Once again, outstanding lyrics (with an occasional exception) with a ministering message emphasizing forgiveness.

Anna Russell's *Anna Russell Again?*

She's the greatest music critic of the era, benefited by working in the medium she's evaluating. Instead of translating everything into words, she can do it. Liner notes: "Does Miss Russell think the platform manner of a lady singer is too coy? If she does, she doesn't say so; she takes a shortcut and is so. Does she think the love ballad is becoming too utterly sticky? She wastes no time chiding Tin Pan Alley, but plunges into the heart of the matter by writing and singing the world's stickiest love ballad...." On this CD, she lampoons advertisements, popular songs, noisy neighbors, and musical history.

Roger Whittaker's *New World In the Morning*

Whittaker has lost some vigor in recent years, but this collection is of earlier recordings. Favorites include the title song, also "Last Farewell," "Kilgary Mountain" and "Dirty Old Town." The *Fiddler On the Roof* cast do better than he does on "Sunrise, Sunset," and Bing Crosby beats him on "Big Rock Candy Mountain."

MEDIA:***Anne of a Thousand Days***

Henry VIII, worried that his Spanish wife, Catherine, had not born him a son, and England at this time had never been ruled by a queen, convinced himself that the fault lay with him having taken his elder brother's widow. He asked the pope for an annulment but, since Henry and Catherine had a daughter (the later "Bloody Mary"), the pope refused (also under great pressure from Catherine's brother, King of Spain and hero of the Inquisition). So Henry VIII established his own church, became head of it, the archbishop of Canterbury gave him the divorce he wanted, and he married his mistress, Anne Boleyn, who was already pregnant and had demanded that she be his wife and their child thus inherit the throne.

When she, too, bore a daughter, he took interest in another lady in court. He trumped up charges against her (as he had against Thomas More earlier) and she was eventually executed. Their marriage had lasted 1000 days. Film done in 1969 about events of the 1530s.

The Gold Rush

Perhaps Charlie Chaplin's greatest film. Has pathos, humor, rags to riches, and he gets the girl in the end. Longer film and better plot than in most Chaplin films. Story set in Yukon gold rush.

The Hound of the Baskervilles

Jeremy Brett does Sherlock Holmes better than any other actor I've seen so far. Film done in 1988, story set 100 years earlier. If you can't get the movie, at least read the book. Really great.

Is Paris Burning?

Early in World War II, Hitler's forces took Paris. As the Allied invasion threatened and the Resistance stiffened, Hitler finally told the general leading the forces occupying Paris, "If you can't control Paris, burn it." This film, taken from the book of the same title by Larry Collins and Dominique Lapierre, features an all-star cast portraying the Resistance's heroic struggle to save and recover the city. The title originally comes from Hitler's final, frantic, too-late phone call when Paris had be retaken by the Allies. Film done in 1966, events took place mostly in 1944.

The Music Box/Another Fine Mess

Two great Laurel and Hardy stories—the first is probably their greatest short film—the story is that no two other actors ever perspired so freely to make a comedy.

The Pride of the Yankees

Lou Gehrig, perhaps the best first baseman who ever lived, played in Babe Ruth’s shadow on the same team, since Babe Ruth was probably the best player to play baseball. This film takes Lou Gehrig’s story from boyhood through youth and romance and being a genuine good guy, and his final illness that ended his career and eventually took his life. He exemplified character, balance of public and private life, and yet great skill in his highly competitive profession. Film done in 1942, now a classic, about events mainly in the 1920s and early 1930s.

Roman Holiday

A princess who doesn’t want to be a princess escapes from the palace to have fun incognito in the town, but that night she falls asleep near a fountain in Rome, to be found by a newspaper reporter who pretends not to know her identity, yet tries to arrange pictures, etc, for his newspaper. But then he falls in love and can’t take advantage of his commercial advantage of his association with her. Wonderful in that the man acts with principle instead of taking advantage of the girl, a truly outstanding departure for Hollywood. Film done in 1953.

The Sound of Music

A nun novice becomes governess to a children of widowed wealthy neighboring nobleman, turns them into a family singing group, escapes with them from Austria as World War II begins. Many favorite songs from this film last still today. I remember hearing from my bed in boarding school a cinema across the fields blasting out ‘Do Re Mi’ from their loudspeakers. Done in 1965.



Humor:

Laura Brown’s Cute Little Medieval Nursery Rhymes For Old Children

Humpty Dumpty sat on a wall
Humpty Dumpty had a great fall.
All the king’s horses and all the king’s men,
Said "Forget him, he's only an egg.

Top Ten Hymns For the Ancient

1. “Just A Slower Walk With Thee”
2. “It Is Well With My Soul, But My Knees Hurt”
3. “Nobody Knows The Trouble I Have Seeing”
4. “Precious Lord, Take My Hand, And Help Me Up”
5. “Count Your Many Birthdays, Count Them One By One”
6. “Go Tell It On A Mountain, But Speak Up”
7. “Give Me The Old 'Timers' Religion”
8. “Blessed Insurance”
9. “Guide Me O Thou Great Jehovah”
10. “Remind Me, Dear Lord, I've Forgotten Where I've Parked The Car”

Literary Humor:

A lady with at least 13 dogs, and pictures of dogs on the walls of her house, tells her husband, “Write about dogs!” And he has a happy face.

A man lying in bed and listening to the refrigerator hum, and thinking about a midnight snack, thinks, “Ask not for whom the refrigerator hums...it hums for thee.”

An author being interviewed on TV has an anchorman point to his HUGE book and say, “If you were to boil your book down to a few words, what would be its message?”

A man in an armchair is reading *People* magazine, so naturally the dog at his feet is reading *Dogs* magazine, the cat on the armchair back is reading *Cats* magazine, the parrot on the stand is reading *Birds* magazine, and the cockroach on the floor is reading *Bugs* magazine.

An editor complains to Charles Dickens, "I wish you would make up your mind...Was it the best of times or was it the worst of times? It could scarcely have been both."

James Joyce's list of things to do: "Call bank, drycleaner, forge in the smithy of my soul the uncreated conscience of my race, call Mom."

Revised texts: "Madame Bovary, tennis ace—Madame Bovary's mischief-creating boredom becomes thing of the past when she discovers tennis"; "The Great and Physically Fit Gatsby—the mystery man of West Egg changes his life by taking up running"; "Hamlet, Swimmer of Denmark—the melancholy prince learns he can rid himself of anxiety by swimming a mile a day."

Guy in jail, manacled, reading "Chicken Soup For the Criminally Insane."

Why did the dinosaurs die? Because they got form rejection letters for the novel manuscripts they sent publishers. (Aren't you glad to know that?)

Two people on a bus. Lady is reading. Man says, "Hemingway! Is he any good?"

Two tramps on the street. One is drinking. The other says severely, "This is not one of the seven habits of highly effective people."

Adam and Eve lying together in the Garden under a tree. Adam says, "I can't help thinking there's a book in this."

Man to librarian: "Are there any books that are still being written for gentle reader?"

Books in bookstores could be categorized by attention span required, by advance paid author, by size of volume, or not categorized at all, so people can find what they'd never look for.

Wit on Family and Relations

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|--|-------------------|
| "Never go to bed mad--stay up and fight." | Phyllis Diller |
| "Why should we do anything for posterity? What has posterity ever done for us?" | Joseph Addison |
| "There are three stages of man: he believes in Santa Claus; he does not believe in Santa Claus; he is Santa Claus." | Bob Phillips |
| "Whatever women do they must do twice as well as men to be thought half as good. Luckily, this is not difficult." | Charlotte Whitton |
| "Children nowadays are tyrants. They contradict their parents, gobble their food, and tyrannize their teachers." | Socrates (425 BC) |
| "It was very good of God to let Thomas and Mrs. Carlyle marry one another and so make only two people miserable instead of four." | Samuel Butler |
| "Santa Claus has the right idea--visit people only once a year." | Victor Borge |
| "Isn't it funny how everyone in favor of abortion has already been born?" | Patrick Murray |
| "They say such nice things about people at their funerals that it makes me sad to realize that I'm going to miss mine by just a few days." | Garrison Keillor |
| "While your mother-in-law is alive, domestic peace is out of the question." | Juvenal |

In ancient Israel, it came to pass that a trader by the name of Abraham Com did take unto himself a young wife by the name of Dot. And Dot Com was a comely woman, broad of shoulder and long of leg. Indeed, she had been called Amazon Dot Com.

She said unto Abraham, her husband, "Why doth thou travel far from town to town with thy goods when thou can trade without ever leaving thy tent?"

And Abraham did look at her as though she were several saddle bags short of a camel load, but simply said, "How, Dear?"

And Dot replied, "I will place drums in all the towns and drums in between to send messages saying what you have for sale and they will reply telling you which hath the best price. And the sale can be made on the drums and delivery made by Uriah's Pony Stable (UPS)."

Abraham thought long and decided he would let Dot have her way with the drums. The drums rang out and were an immediate success. Abraham sold all the goods he had at the top price, without ever moving from his tent.

But this success did arouse envy. A man named Maccabia did secret himself inside Abraham's drum and was accused of insider trading. And the young men did

