

of treatment, and its living Christian faith. When a man sets himself to discuss the problem of immortality, however interested we are in him and his work, we conclude that his faith in Christ has got enfeebled. That is not so with Mr. Gordon. As "Minister of the Old South Church, Boston," we are sure he preaches a living, victorious Saviour every week. But in truth it is not the problem of immortality alone that he discusses

here. He discusses that, — first among the prophets, next among the poets and the philosophers, and then with St. Paul and Jesus Christ, —but he discusses much more than that. For immortality is not an isolated fact or fiction; it hangs or falls with much else—and especially with the God and Father of our Lord and Saviour Jesus Christ. It is a charming book. You will not weary, and you will find good unto your soul.

Christ in Islam.

SAYINGS ATTRIBUTED TO CHRIST BY MOHAMMEDAN WRITERS.

BY D. S. MARGOLIOUTH, M.A., PROFESSOR OF ARABIC, OXFORD.

(From El-Ghazzali's *Revival of the Religious Sciences—continued.*)

31. iii. 94. Jesus, passing by a swine, said to it: Go in peace. They said: O Spirit of God, sayest Thou so to a swine? He answered: I would not accustom my tongue to evil.

32. iii. 107. Jesus said: One of the greatest of sins in God's eyes is that a man should say God knows what He knows not.

33. iii. 108. Malik, son of Dinar, said: Jesus one day walked with His apostles, and they passed by the carcase of a dog. The apostles said: How foul is the smell of this dog! But Jesus said: How white are its teeth!

34. iii. 134. Christ passed by certain of the Jews, who spake evil to Him; but He spake good to them in return. It was said to Him: Verily these speak ill unto Thee, and dost Thou speak good? He said: Each gives out of his store.

35. iii. 151. Jesus said: Take not the world for your lord, lest it take you for its slaves. Lay up your treasure with Him who will not waste it, etc.

36. *Ibid.* Jesus said: Ye company of apostles, verily I have overthrown the world upon her face for you; raise her not up after me. It is a mark of the foulness of this world that God is disobeyed therein, and that the future world cannot be attained save by abandonment of this; pass then through this world, and linger not there; and know that the root of every sin is love of the world. Often does the pleasure of an hour bestow on him that enjoys it long pain.

37. He said again: I have laid the world low for you, and ye are seated upon its back. Let not kings and women dispute with you the possession

of it. Dispute not the world with kings, for they will not offer you what you have abandoned and their world; but guard against women by fasting and prayer.

38. He said again: The world seeks and is sought. If a man seeks the next world, this world seeks him till he obtain therein his full sustenance; but if a man seeks this world, the next world seeks him till death comes and takes him by the throat.

39. iii. 152. Jesus said: The love of this world and of the next cannot agree in a believer's heart, even as fire and water cannot agree in a single vessel.

40. iii. 153. Jesus being asked, Why dost Thou not take a house to shelter Thee? said: The rags of those that were before us are good enough for us.

41. *Ibid.* It is recorded that one day Jesus was sore troubled by the rain and thunder and lightning, and began to seek a shelter. His eye fell upon a tent hard by; but when He came there, finding a woman inside, He turned away from it. Then He noticed a cave in a mountain; but when He came thither, there was a lion there. Laying His hand upon the lion, He said: My God, Thou hast given each thing a resting-place, but to me Thou hast given none! Then God revealed to Him: Thy resting-place is in the abode of my mercy; that I may wed Thee on the day of judgment . . . and make Thy bridal feast four thousand years, of which each day is like a lifetime in this present world; and that I may command a herald to proclaim: Where are they that fast in this world? Come to the bridal feast of Jesus, who fasted in this world!

42. *Ibid.* Jesus said: Woe unto him who hath this world, seeing that he must die and leave it, and all that is in it! It deceives him, yet he trusts in it; he relies upon it, and it betrays him. Woe unto them that are deceived! When they shall be shown what they loathe, and shall be abandoned by what they love; and shall be overtaken by that wherewith they are threatened! Woe unto him whose care is the world, and whose work is sin; seeing that one day he shall be disgraced by his sin.

43. *Ibid.* Jesus said: Who is it that builds upon the waves of the sea? Such is the world; take it not for your resting-place.

44. *Ibid.* Some said to Jesus: Teach us some doctrine for which God will love us. Jesus said: Hate the world, and God will love you.

45. iii. 154. Jesus said: Ye company of apostles, be satisfied with a humble portion in this world, so your faith be whole; even as the people of this world are satisfied with a humble portion in faith, so this world be secured to them.

46. *Ibid.* Jesus said: O thou that seekest this

world to do charity, to abandon it were more charitable.

47. iii. 159. Jesus used to say: My condiment is hunger, my inner garment fear, and my outer garment wool.¹ I warm myself in winter in the sun; my candle is the moon; my mounts are my feet; my food and dainties are the fruits of the earth; neither at eventide nor in the morning have I aught in my possession, yet no one on earth is richer than I.

48. iii. 161. The world was revealed unto Jesus in the form of an old woman with broken teeth, with all sorts of ornaments upon her. He said to her: How many husbands hast thou had? She said: I cannot count them. He said: Hast thou survived them all, or did they all divorce thee? She said: Nay, I have slain them all. Jesus said: Woe unto thy remaining husbands! Why do they not take warning by thy former husbands? Thou hast destroyed them one after another, and yet they are not on their guard against thee.

¹ Allusion to the raiment whence the Sufis derived their name.

Contributions and Comments.

The Hour of the Crucifixion.

I THINK that the Rev. R. Macpherson should have read my articles in the *Biblical World*¹ (July to October 1893) before he undertook to traverse my decision. Even from the admirable summary of the first article, which appeared in THE EXPOSITORY TIMES (iv. 529), he might have gathered that, unless he can rehabilitate the discredited opinion that the reckoning of hours in Asia Minor was different from that in other parts of the Roman Empire, it is useless for him to look to modern India for an unheard-of interpretation of so common a phrase as $\omega\varsigma$ with a numeral. Such an appeal is misleading, for the conditions of life are widely different. An educated man now knows that noon in Calcutta differs by several hours from noon in London; but the ancients, having no watches or electric telegraph, and not rightly apprehending the shape and movements of the earth, were not aware of this fact. And if, as I

¹ The London publishers are Luzac & Co., 46 Great Russell Street, W.C.

maintain, the hours at Ephesus and Rome were reckoned in the same way as in Palestine, namely, from sunrise to sunset, the last excuse for translating $\omega\varsigma$ "as," in the new-fangled sense, to differentiate the hours, is cut away. Even if there had been a different reckoning, how many people except those on the spot would have been aware of it? To what avail, then, would it have been for St. John to use a word in a sense which none of his readers would have attached to it?

But is Mr. Macpherson quite sure that a man writing home from Bombay and saying that an event took place "as at five o'clock" meant that it took place at that hour by local as distinguished from Greenwich time? Certainly the expression does not in itself suggest such an idea to me, and I have consulted some men who have spent many years in India, and found them unacquainted with the usage. I venture therefore *meo periculo* to propose a different explanation. In old English, people said that an event happened "as now, as to-day, as yesterday," etc., where we should simply omit the qualifying adverb (see Murray's *New*