

with him in their office. 'They are "men wondered at"; or rather "men of portent" or prophecy. Their reinstatement was a sign that something still better was about to come forth from Him who is wonderful in counsel and excellent in working. The restoration of the priesthood would be followed by the restoration of the monarchy; and the King would be no other than He who, from the days of Isaiah, had been made known by the prophets as the Branch—a name denoting both that in Him the sure mercies of David would be remembered, and that He would flourish in vigour and beauty for ever.¹ In token of the fulfilment of this promise, the angel of the Lord showed Joshua the royal diadem—a stone with seven eyes, or facets, with a blank space in the midst, on which the name of the coming King was about to be engraved.²

The mention of the Messiah invited the prophet to enlarge on the blessings of the Messianic epoch.

¹ Isa. iv. 2, xi. 1; Jer. xxiii. 5.

² Here I follow Wellhausen. Many other explanations have been given of this stone and the seven eyes upon it; see them enumerated in Wright. Ewald's is worth mentioning: the stone is the head corner-stone of the temple; the seven eyes of God rest upon it, that is, it is the object of God's watchful care; God will see to it that it reaches its place as the copestone of the completed temple; to assure the people of this, seven eyes are to be carved upon it by the

But, with his usual reserve and brevity, he merely touches on two of them. Both, however, are exquisite. The one is expressed in the words, "And I will remove the iniquity of that land in one day." We know how prominent a feature this was to be of the work of the Saviour, and we can joyfully add, "And not the iniquity of that land only, but also the sins of the whole world." The other feature is expressed in the words, "In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree." The vine, with its lovely leaves and fruit, and the fig, with its pleasant shade, were the most prominent objects of rural scenery, and to sit on sunny slopes in friendly conversation with neighbours beneath the vine and the fig tree was the ideal of prosperity and peace.³ In the Messiah's days, scenes of this description would be witnessed in every corner of the land; and they would be an indication that the wrath of Jehovah had passed away, and that His eyes were resting with delight upon His people.

mason's chisel. But there are two objections to this view—first, it anticipates the teaching of the next parable; and, secondly, it is not likely that, having mentioned the Messiah, the prophet would so suddenly pass on to another theme.

³ 1 Kings iv. 25, the phrase occurs in a description of the happiness of the reign of Solomon.

Christ in Islam.

SAYINGS ATTRIBUTED TO CHRIST BY MOHAMMEDAN WRITERS.

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

49. iii. 161. Jesus said: Of a truth I say unto you, even as the sick man looks at the food, and does not enjoy it, owing to the violence of his pain; even so the man of this world takes no pleasure in worship, neither tastes its sweetness for the love of this world which he feels. And of a truth I say unto you, that even as a beast, if he be not ridden and exercised, becomes intractable and changes his character; even so, if the heart be not softened by the thought of death, and the fatigue of devotion, it becomes hard and rough. And of a truth I say unto you, that even as a bottle, so long as it is not rent nor dry, is fit to hold honey; even so the

heart, so long as it is not torn by passion, nor befouled by desire, nor hardened by comfort, shall become a vessel for wisdom.

50. *Ibid.* Jesus said: He that seeks after this world is like one that drinks sea-water: the more he drinks the thirstier he becomes, until it slay him.

52. iii. 175. The apostles said to Jesus: How is it that Thou canst walk upon the water, whereas we cannot? He said unto them: What think ye of the *dinar* and the *dirham* (pounds and shillings)? They said: They are precious. He said: But to me they are equal with the dirt.

52. iii. 178. Jesus said: There are three dangers

in wealth : first, it may be taken from an unlawful source. And what if it be taken from a lawful source? they asked. He answered: It may be given to an unworthy person. They asked: And what if it be given to a worthy person? He answered: The handling of it may divert its owner from God.

53. iii. 184. Jesus said: Store up for yourselves something which the fire will not devour. They said: What is that? He answered: Mercy.

54. iii. 198. We are told that Jesus said: Ye evil scholars, ye fast and pray and give alms, and do not what ye are commanded, and teach what ye do not perform. Evil is your judgment! Ye repent in words and fancy, but act according to your lust. It avails you not to cleanse your skins, when your hearts are foul. Verily I say unto you, be not like the sieve, whence the good corn goes out and the husks remain. Even so with you: ye cause the judgment to issue from your mouths, while the mischief remains in your hearts. Ye slaves of this world, how shall he win the next world who still lusts after this world, and yearns after it? Verily I say unto you, that your hearts shall weep for your actions. Ye have set the world under your tongues, and good works under your feet. Verily I say unto you, ye have spoiled your future, and the prosperity of this world is dearer unto you than the prosperity of the next. Who among mankind is more unfortunate than you, if you only knew it? Woe unto you! How long will ye describe the path to them that are in earnest, yourselves standing still in one place like those that are bewildered; as though ye summoned the inhabitants of the world to leave it to you? Stay, stay! Woe unto you! What does it profit a dark house that a lamp be set on the roof thereof, when all is dark within? Even so it profits you not that the light of the world should be upon your mouths when your hearts are destitute thereof. Ye slaves of this world, who are neither faithful slaves nor honourable freemen! soon will the world pull you out by the root, and cast you on your faces; and then your sins shall take hold of your forelocks, and push you from behind, till they hand you over naked and destitute to the Royal Judge; then He shall show you your wickedness, and make you ashamed of your evil deeds.

55. iii. 256. Christ said: Blessed is he whom God teaches His book, and who does not die proud.

56. iii. 261. Christ said: The reed grows in the

plain, but does not grow on the rock. Even so, wisdom works upon the heart of the humble, but does not work upon the heart of the proud. See ye not, that if a man lifts his head to the roof it wounds him, whereas if he bow down his head the roof shelters him?

57. iii. 269. Jesus said: Beautiful raiment is pride of heart.

58. *Ibid.* Jesus said: Why come ye unto me with the garments of monks upon you, while your hearts are the hearts of ravening wolves? Put on the robes of kings, and mortify your hearts with fear.

59. iv. 120. It is narrated that there was a robber among the children of Israel who had infested the highway forty years, when Jesus passed by him with a pious Israelite, who was an apostle. The robber said in his heart: Here is the Prophet of God passing with His apostle by His side; what if I come out and make the third? Coming forth, he tried to approach the apostle, all the while despising himself and magnifying the apostle, and thinking that such as he was not worthy to walk by the side of that righteous man. The apostle perceived him, and said to himself: Shall such a man walk by my side? and gathering his skirts together, he went and walked by the side of Jesus, so that the robber remained behind. Then God revealed unto Jesus: Say unto them, they must begin their work from the beginning, for I have cancelled their previous deeds; I have cancelled the good deeds of the apostle for his self-conceit, and the evil deeds of the other for his self-abasement. Then Jesus told them of this, and took the robber for His companion in His pilgrimage, and made him one of His apostles.

60. iv. 135. It is recorded that Jesus said: Ye company of the apostles, *ye* fear transgression, but *we*, the Prophets, fear unbelief.

61. iv. 143. Christ said: Ye company of the apostles, the fear of God and love of Paradise give patience in tribulation and alienate men from the world. Verily I say unto you, that the eating of barley-bread and sleeping with dogs upon a dunghill in the search for Paradise are a little thing.

62. iv. 152. Christ passed in His wanderings by a man asleep, wrapped in a robe. He woke him, and said: O thou that sleepest, rise and make mention of God. He said: What wilt Thou of me? Verily I have left the world to them that are of the world. He said unto him: Then sleep on, my beloved.