

enters into the house and speaks,' and the reply of Ea always closes with the stereotyped words, 'Go, my son, Marduk (and offer such and such offerings, or use such and such conjurations to help the patient).'

If then the pre-Christian gnosticism and apocalyptic of which the Jews were so fond, and which were so widely diffused, went in search of extra-Jewish and at the same time primeval sacred elements to supplement or perfect their systems, were it even merely by way of support to the current pictures of the Messiah, they could certainly have discovered no field more fruitful than the Babylonian mythology. In particular, the divine-human figure of Ea's son, Adapa-Marduk, the *sir-amilûti* (cf. the various applications of *אִרְעָא* and *צַמַח* in the Old Testament) offered a rich store of allied conceptions. Was there not here, on the part of the heathen world from the time of Abraham downwards, an unconscious anticipation of Him who was yet to bring redemption and true

peace to sinful man? And so even our Saviour did not disdain to apply to Himself by preference the title which had been borrowed from Babylonia by the circles referred to above, and stamped by them upon the expected Messiah—'seed of mankind,' or 'Son of Man.' Thereby He took the vessel of Babylonian mythology, otherwise so unclean, and hallowed it for ever in this matter where its searches had led to a presentiment of the truly divine.

I may still remark, in conclusion, that Pfarrer Dr. Alf. Jeremias of Leipzig, in a note to his article 'Oannes-Ea' in Roscher's *Lexicon of Greek and Roman Mythology* (iii. p. 586), calls attention in the following brief terms to *sir-amilûti* as an analogy to 'Son of Man':—

'The fact that Adapa was regarded as the first man is pointed to also by the designation "seed (spring) of mankind," an expression which corresponds to the biblical term for the second Adam, *υἰὸς τοῦ ἀνθρώπου*, and might be of importance for the linguistic development of this conception.'

## The Priest and the Pilgrim.

BY THE REV. A. S. LAIDLAW, M.A., B.D., HUNTLY.

'Happy are they that dwell in Thy house! They can be always praising Thee. Happy the man who has Thee for a stronghold, such as are pilgrims on the highways with gladness in their heart!'—Ps. lxxxiv. 4, 5 (Cheyne's version).

WE can form a tolerably complete picture of the worshipper represented in the Psalm. He was a pilgrim to the Holy City on some festival occasion. He lived in the country far, perhaps very far, from Jerusalem. A consequence of his distance from the capital was that he could very seldom visit the temple, perhaps not more frequently than once a year, and the Law permitted no local sanctuaries. To live at a distance from Jerusalem was, as it were, to be deprived of the means of grace. It is necessary to bear in mind this local limitation of worship. In Jerusalem was the place where men ought to worship. The time was not yet when they should learn that God was not limited to Zion, but, as a Spirit, could be worshipped in spirit (that is, not here or there only, but wherever 'two or three gather together' in the name of the Lord Jesus). But the moment of

fruition has come once more. He has arrived in the temple courts. His eyes are gladdened by the familiar buildings. He had been picturing them to himself on the way, and his mind and heart are full of them. Hence the sudden and ready eloquence with which the Psalm opens: 'How lovely are Thy tabernacles, O Lord of hosts! My heart and flesh—my whole being sings for joy unto the living God.'

The first part of the Psalm closes with the words: 'Happy are they that *dwell* in Thy house: they can be always praising Thee.' The newly arrived pilgrim, in the ardour of his devotion, envies the ministers of the temple who spend their lives there. He lives far away, and has not their privileges. Only very infrequently can he have the happy experience of a close approach to God, which is never denied to them.

1. *The means of grace are prized in proportion to the difficulty or danger in the way of their enjoyment.* The Scottish Covenanters would not be absent from public worship, although to be present at a conventicle was to brave not only oftentimes winter cold and storm under the open sky, but as well the cruel death that threatened them as law-breakers. Would the most effectual way of putting down the conventicles have been, not to persecute the dour Presbyterians to the death, but to legalize their worship and recommend faithfulness in attendance? Doubtless if we so said we should offend against that generation of God's children; but are not such remarks almost justified, if we lightly esteem privileges which they helped to win for us at so dear a cost? Is it not like saying, when precluded by distance from the ordinances of worship, 'Happy are they that  *dwell in Thy house,*' and then when we come to live under the Church's shadow, 'forsaking the assembling of ourselves together'? Shall we not appear to our less favoured brethren to be the spoilt children of too many mercies?

2. The Psalmist's utterance also illustrates *the universal disposition among men to think they see in the lot assigned to others benefits and advantages greater than anything they themselves enjoy.* How much better off we should have been, if we had chosen some other trade or profession! The sailor regrets that he took to a seafaring life. One man decides that all professions or trades are overcrowded at home, and the way to succeed is to go abroad. The emigrant looks back with longing eyes to the old country, and wishes he had never left it. Except there be a business connexion to be inherited, one rarely meets a professional man who thinks that his son would be well advised to follow in his footsteps. 'Happy are those other people! they are well off.'

Much of this discontent and murmuring has no better justification than an erroneous estimate of the prosperity and happiness of others. A little reflexion would show it to be unworthy and mean-spirited. The truth is, we all know the inside of our own lives, but we only, as a rule, know the outside of other peoples'. Occasionally this rule has an illuminating exception, as when a disgraceful bankruptcy discloses at last the shirt of Nessus that for years has been poisoning the life of a miserable man; or when a family history is torn inside out in the law courts, and exposed to the

gaze of a shocked and shamed public. The eye is readily caught by the apparent advantages which others enjoy. But an outside view cannot take in the difficulties of their situation.

On the other hand, we are painfully well aware of the limitations of our own circumstances. We are prone to feel fretful and resentful under the yoke. We have lived this our life so long that we know every twist and turn in the road; the little it is given us to be and to do and to have. We have tramped the same pavements, going and returning, day after day, year after year, until we feel that we are only apparently free agents but in truth slaves. We crave something more or something different. And yet there are many (how many?) who covet as unattainable blessings the very things under which we groan as burdens. Instead of saying, 'Happy are those others,' and allowing discontent to embitter our spirit, let us look around, and seeing what others lack and suffer, say gratefully, 'Happy are we.' Not envy but loving, self-forgetting sympathy will be the passion stirred in our hearts.

The pilgrim is not justified in supposing that those who remain in God's house are so much better off religiously than himself. After all, it is not constant and close association with sacred things that makes a man blessed. If the pilgrim but knew, the temple ministers envy him his fresh and strong enthusiasm of piety. They say, 'Look at this man with his keen relish for the house and worship of God. He does not know "love's sad satiety." He is unaware of the dulling influence upon weak human nature which is exerted by a constant handling of sacred things, by a constant presence in the holy places. What would not we give to feel our hearts glow with the spiritual ardour which his infrequent visits to the temple kindle in his soul! We should like to lose our sense of professional godliness, and like this man come in from the outside. How much we should enjoy such an experience! With what freshness and power the service of the sanctuary would speak to hearts unstaled by over-familiarity and monotony of interest!'

'It is expedient that one man die for the people,' in the priestly work of bringing them to God. But the ideal life is rather that of a godly man in the thick of the world's business, just such an one as our pilgrim, one who leads a strong, full life, and who also comes up to God's house with joy;

who longs for the courts of Jehovah, and whose heart and flesh cry out for the living God. This, if any, is the man to envy, he to whom the things of God are always fresh and soul-kindling, in a word, the pilgrim who in the midst of life's vocations with joy hears it said to him, 'Go ye up to the house of God.'

The following three verses (5-7) effectively enforce this lesson. They are best understood as the reply of the temple ministers to the pilgrim's exclamation, 'Happy are they that dwell in Thy house!' These do not seek to make out that they are not happy, but with quiet dignity they perform the useful and needful service of drawing the man's attention to his own happiness. 'Nay,' say they, 'not only those who dwell in God's house are happy. Happy is every man whose strength the Lord is, and very especially such as are pilgrims on the highways with gladness in their heart.' The pilgrim limits the conditions of happiness unduly. All who put their trust in God, pilgrims like himself, are as fortunate as they. Happy is the priest *and* happy is the pilgrim!

The elements of happiness are here in our hands, or they are nowhere for us. The pilgrim who laments his long absences from the Holy City is told that he is blind to his own happiness, while foolishly admiring the lot of others who are no whit more blest than himself. He is a pilgrim, and therein lies his happiness, could he but see it. In fact, the temple ministers might envy him, if they had not learned that it is a mistake to envy anyone, because God can and does make the lot of His faithful people blest, whatever it be.

Fitly the passage closes with a beautiful description of the joys of pilgrimage. 'Happy pil-

grims! passing through the balsam vale, they make it a place of springs. Yea, the early rain covereth it with blessings. They go on from strength to strength, and shall appear before God in Zion.' The 'vale of Baka' is a vale where balsam trees grow, trees which only grow, the only trees which will grow, in burnt-up wilderness. They are called Baka-trees from the rosin which 'weeps' or drops from their bark. Accordingly, a hot dried-up valley in which only Baka trees would grow—they are mentioned to emphasize the dreariness of the landscape—is used as an apt emblem of the hardships of pilgrimage. But the pilgrim's happiness lay in the wonderful spiritual experiences vouchsafed him while pursuing his journey amidst outward difficulties; experiences of which the temple ministers would give much to feel the power and gladness. For the faith, the hope, the love which animated the pilgrim transfigure the burnt-up valley with flowing fountains and, like the early rain, clothe the bare ground with the 'blessings' of a luxuriant vegetation. He goes on from strength to strength. Fatigue is banished at the nearing prospect of 'appearing before God'; and at length his feet stand within the gates. The joy, the rapture of accumulated and pent-up desire and anticipation have their full fruition. Surely a grand experience, which the placid routine of the temple services would hardly enable its permanent officials to enjoy! This was the gladness of those who feast after a long fast.

How lovely is Thy habitation,  
Jehovah Sabaoth!  
My soul longs, yea, even pines  
For the courts of Jehovah.

## Recent Foreign Theology.

### Harnack's Latest Theory.

ONE does not know whether to be more amazed at the marvellous fecundity of Dr. Harnack's genius, or at the no less marvellous ingenuity with which he defends his theses. His most recent contribution to biblical criticism is an article in the *Zeitschrift für die neutestamentliche Wissenschaft*, entitled 'Probabilia as to the Designation

and Author of the Hebrews.' He is, of course, in common with most Germans, in favour of Rome as the destination of the Epistle, not the church at Rome, but a 'church in the house' in that city. The most interesting fact of the discussion, however, is that which treats of the Author. Who wrote the letter? Professor Harnack does not think that we ought to acquiesce in the pious ignorance of Origen, whose remark is preserved by