

earlier codes," they fully admit that it must have been in existence in the days of Ezekiel. It would seem that the prophet, in his conception of the ritual of his ideal temple, did not feel himself bound to conform in all points to existing regulations.

Four developments, then, of the ritual of Leviticus are to be particularly noted in the Book of Numbers :

(a) The meal offering is to be an accompaniment of almost every sacrifice.

(b) The drink offering is to be an accompaniment of almost every sacrifice.

(c) The sacrifices at the great feasts—hitherto for the most part undefined—are fully and expressly ordained.

(d) In addition to the daily sacrifice of the two lambs, stated weekly and monthly sacrifices are commanded.

But all these developments of the ritual are only to take effect after the people have entered into possession of the Promised Land.



Studies in Texts.

SUGGESTIONS FOR SERMONS FROM CURRENT LITERATURE.

BY THE REV. HARRINGTON C. LEES, M.A.

I.

TEXT : " *The joy of my heart.*"—Jer. xv. 16.

[Books consulted: (a) "How to Enjoy the Bible" (Bullinger = B.); (b) "Solomon's Temple" (Caldecott = C.); Davidson's article "Jeremiah" in "Hastings' Dictionary" (= D.); see also Payne Smith's "Jeremiah" in "Speaker's Commentary" (= P.S.)]

MUCH of Jeremiah's message is in a minor key. Why this exultant tone here? The verse is a reference to a personal spiritual episode.

I. *The Finding of the Word.*—Verse 16 is linked by the word "found" (Heb. *matza*) with 2 Kings xxii. 8, 2 Chron. xxxiv. 14 (B., p. 3). The young prophet was moulded by the discovery. "Jeremiah was a child of Josiah's reformation" (C., p. 169). Mrs. Bell, in a book now preparing for the press, suggests that the volume of the Law was found in Joash's old money-chest, which appears to have been used again for Josiah's offertory (*cf.* 2 Kings

xii. 9, xxii. 4 and C., 170). The ark was removed to make room for the Asherah (2 Kings xxi. 7, 2 Chron. xxxiii. 7, xxxv. 3), and in Manasseh's drastic assault on holy things, the Law may well have been consigned to the other chest, from the ark, as a safe hiding-place. The flat parchment (*sepher*, not a roll, *megillah*, C., 172), stained with age, would thus be poured out with the money. This appears to be indicated by 2 Kings xxii. 9, 10; 2 Chron. xxxiv. 14 (Heb.).

II. *The Feeding of the Soul*.—Jeremiah "devoured" the old book, new to him and to others. There is nothing surprising in the famine of the Word. The determined suppression of the truth for fifty-seven years accounts for all (C., 171, note). "With this may be compared the effect on Luther of the discovery of a complete copy of the Bible at Erfurt" (C., 181). If Jeremiah's father were High Priest, as P.S. (p. 312) thinks (2 Kings xxii. 4, Jer. i. 1), the youth had special opportunities of study. The results appear in his book, "Most numerous quotations from Pentateuch, especially Deuteronomy" (P.S., 326, and any reference Bible).

III. *The Felicity of the Prophet*.—The external testimony of authority to his internal convictions made his heart exult. Soul-hunger was appeased. "Joy" (Heb. *sus*) = lip-gladness. "Rejoicing" (Heb. *samahh*) = face-gladness. A song and a smile. Contrast xx. 9 R.V. for the reverse effect of withheld testimony.

IV. *The Fruit of the Message*.—"Thy name is called upon me" (mar.), *i.e.*, "I am consecrated to Thy service, am ordained to be Thy prophet" (P.S., *in loco*, 411). "O Lord, Thou didst induce me, and I was induced" (xx. 7, D., i.). Learning issues in labour. Joy strengthens for the Cross, xv. 17 (*cf.* "sweet and bitter," Ezek. ii. 8 to iii. 3; Rev. x. 9, 11).

Lessons.—I. God's openings. II. Man's use of them. III. God's seal of blessing. IV. Man's return in service.



The Missionary World.

BY THE REV. C. D. SNELL, M.A.

THE Rev. Bernard Lucas, of the London Missionary Society, not long ago made an effective protest against missionary statistics as tending to concentrate attention on individuals rather than races, "on the momentary result rather than on the permanent influence, on the present actuality rather than on the future possibility." Undoubtedly there is much force in his contention, but all the same statistics have their value, since a steadily increasing number of converts, provided, of course, that proper care has been exercised before admitting to baptism, shows that the work is not in vain. "There is joy in the presence of the angels of God over *one* sinner that repenteth," and no reason can be given why the Church militant here on earth should not share in that joy. The evil lies, not in attaching importance to statistics which indicate success, but in the assumption that all forms of work which cannot be so justified are necessarily a failure. Home sup-