

Many changes were made in both David's and Ezra's times to which Moses' name is not attached; indeed, the Levitical laws are often entirely unsuitable to the age of Ezra, as many of those in Deuteronomy were to the age of Josiah.

The impression is forced on us that, had Mr. Moulton exercised as independent a criticism on the literary analysis and the dating of codes as he has on the history and the religion of the people (the "allegiance" of scholars is hardly greater in the one case than in the other), he would have been able to adopt a firmer tone on many points, and would have given more consistency to his valuable work.



## Studies in Texts.

### SERMON SUGGESTIONS FROM CURRENT LITERATURE.

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

Suggestive book: "Witness of the Wilderness" (= L.), by Rev. G. Robinson Lees. Others quoted: Neil's "Palestine Explored" (= N.); Schumacher's "Across the Jordan" (= S.); Hastings' "Bible Dictionary" (= H.).

TEXT: "In the name of our God we will set up our banners."—Ps. xx. 5.

Subject of Ps. xx.: God's blessing on a military expedition.

Analysis: Prayer for Victory (vers. 1-4); Praise for Victory (vers. 5-8); Petition for continuance of triumph (ver. 9).

Four thoughts circle round word "banner."

1. A STANDARD OF WAR.—"When tribe called to arms, a flag hoisted on hill-top" (L., 159). "Once, during a survey, the red and white flag on triangulation staff drew armed men rallying to it: difficult to persuade them no warlike purpose" (S., 105). Also badge of *religious* warfare: device of a god on it (H., i. 238). So God calls (Isa. xi. 10, etc.). Rally round His banner of red and white (*cf.* Isa. i. 18). Unashamed of loyalty: banner = "that which is meant to be seen" (Heb.; see H., i. 237, and *cf.* Ps. lx. 4).

2. A SIGNAL OF PEACE.—"When tribes wearied with war, messenger sent bearing white flag. Two men chosen, one from each tribe, to discuss arrangements." Phrase used is that "face" of each tribe is "turned towards other" (L., 160). So we, wearied of strife against God, have received white flag of Luke ii. 14. God's face towards us (*cf.* 2 Chron. xxx. 9). No need for *two* mediators, because our one Mediator belongs to both camps (Gal. iv. 4). This is the reasonableness of the Incarnation.

3. A SIGN OF GRATITUDE.—When a Bedawi is liable to death from the avenger of blood, he will call upon the name of some powerful chief, even though he has never seen him: "I am the dakheel [member of the household] of Sheikh —." Appeal to name of even absent chief is respected as sufficient protection (L., 166, 167; N., 108). And appeal to unseen God

effective. (So "the name," in vers. 1, 5, 7, and Joel ii. 13; Prov. xviii. 10. *Dakheel* also used in Arabic of religious proselyte.) This calls for grateful testimony. "I met a peasant in the hills of Gilead, carrying a white flag. 'This is the honour of Sheikh —,' said he. He had been delivered; took up his abode in land of his protector; honoured his name by carrying a signal up and down the land" (L., 168).

4. A SYMBOL OF VINDICATION.—If the calling on a chief's name is disregarded, the dying man nominates a bystander, who is bound to carry a black flag to the chief, who will then vindicate his insulted honour (L., 167, 168). It is safe to commit our vindication to God (ver. 8; cf. Rom. xii. 19; Judg. xi. 27). After three days the time of vengeance is over, and those who have escaped it may return in safety unmolested henceforth (N., 109). This offers striking analogy with our Lord, who, when penalty due from man for God's dishonoured name, bore the punishment. After three days, immunity for sinners from liability was sealed by the Resurrection (Rom. iv. 24, 25).



## The Missionary World.

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

A FEW weeks ago the *Times* printed a remarkable article by its special correspondent lately in the Far East, on the "Stirring of the Waters" in China. In the course of it, after speaking of the healthy growth of the Anti-Opium and Anti-Footbinding Movements, the correspondent referred to the "more tolerant and appreciative spirit towards both the science and the religion of the West," which is discernible. This he attributed primarily to the medical missions in the interior of the Empire; but he added that Christianity is spreading with increased rapidity among the lower classes, while among those higher in social position, the "sudden demand for Western education has brought into relief the immense educational service which the mission-schools all over the country have been rendering during the long years of official obstruction, and not infrequently even of persecution." How great the demand is for Western education is shown by the fact that, in the schools controlled by the Board of Education for the province of Chih-li, the number of students increased from 2,000 in 1902, to 173,000 in 1907. These figures deal only with educational institutions under official control, and do not include the pupils in mission-schools.



It is not sufficiently realized that the Religious Tract Society is accomplishing a very valuable missionary work by the provision of tracts and other Christian literature for non-Christian lands. One of its many efforts for the benefit of China consists of making grants to enable pastors and evangelists in that Empire to obtain Bible commentaries and the like. An experienced missionary has estimated that the average number of Christian books in the possession of Chinese pastors does not exceed six. The income of these men