

The Book of the Law.

G. G. RUPERT.

THE book of the law, as written by Moses, "which God gave to him," Mal. 4:4, was designed by God to be the guide for all time to come, as the only book of legal authority for his people. Had it not been for the preservation of this book, not only before the advent of Christ but since that time, his people would have had no guide in legal precepts. The ten commandments after they had been received were placed in the ark and remained there until they were finally lost by his people without the privilege of man's eye looking upon them, but a copy of those oracles was written in the book of the law by Moses, thus giving us a complete system of law in the book of the law; and it is a lamentable thing after reading the admonitions of Moses, Joshua, and others concerning this book, to know that now in the age in which we live we are surrounded with teachers on every hand telling us that the book of the law was abolished by Christ and nailed to the cross, thus releasing us from any further obligations as to our obedience to it. We will therefore, as the first effort in our teaching its obligations upon every Christian, examine the evidence relied upon for this great wholesale disregard to God's commandments.

In order to get the truth as to the teaching of the New Testament Scriptures it is necessary to place before my readers some historical facts of ancient history which will enable us to see clearly what ordinances and laws were abolished by the cross of Christ. All ought to realize, and must sooner or later, that all New Testament teaching of Bible doctrine is based upon the writings of Moses, he being the only individual in this world ever authorized to write legal precepts for the guidance of God's children. All other writers were but teachers of the laws written by Moses. This included the Master himself when here. But to understand the teaching of other writers it is necessary that we understand very thoroughly the law of Moses. We will venture to say if there was a better understanding of the teaching of the law and the historical facts of ancient Israel and the counterfeit worship of their day, there would not have arisen that great mistake of holding that the New Testament taught the abolishing of any law God ever gave, for there is not a text in the New Testament which teaches such a doctrine, as any law God ever gave being abolished.

WHAT WAS ABOLISHED?

We reply, ordinances and commandments pertaining to Baal worship. But to see the truth of this statement it is necessary that we study Baal worship as it was taught and practiced. First, so far as the form of worship was concerned to the casual observer there wasn't a marked difference. We would refer to the following scriptures to show it is. We will see first that God required strict obedience to the law of Moses to teach lessons of the gospel, and had they obeyed it it would have prevented this false worship.

And the Lord spake unto Moses saying, Speak unto the children of Israel, and say unto them, I am the Lord your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances. Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord. Lev. 18: 1-5.

Baal worship had priests, burnt offerings, peace offerings, drink offerings, the same as did the true worship. 2 Kings 10: 19-25; 16: 4, 10-18. They offered bullocks 1 Kings 18: 17-26. They offered rams Num. 23:1-3. Baal worship had set days for worship the same as all religious systems must have.

And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves he had made: and he placed in Bethel the priests of the high places which he had made. So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar and burnt incense. 1 Kings 12: 32, 33.

This sets the matter clearly before the readers that they may see the similarity between the two systems of worship, that of God and that of Baal, but in the study of the two it is easy to see there is a marked variation. The time for worship is different for one thing. Another is, the king often assumed the duty to offer the offerings upon the altar, while in the true only the priest was permitted to come near the altar, also other differences, but the greatest trouble of all was one was dedicated to the worship of the planets of heaven while the other was dedicated to the worship of God who made all things in heaven and earth. Thus one was idol worship. Deut. 4: 14-19.

The nations engaged in this worship of Baal. We read of the Egyptians as worshipers of Baal in the days of Moses. The Assyrians were also worshipers of Baal as we read in the Bible. But still more dangerous nations to Israel than these were the Amonite, the Moabite, the Midianite, the Edomites. The Egyptians and Assyrians were of Hammetine origin, the other nations mentioned were with Israel Shemetic and we learn blood relation, thus making them more dangerous to Israel than the others or the Canaanites whom they were to drive out.

The Amonite and Moabite were the descendants of Lot, Abraham's nephew, Gen. 19: 37, 38. The Midianites were descendants from Abraham by his wife Keturah, Gen. 25:1-4. The Edomite was a descendant from Isaac, Gen. 25: 25, 26. The next is both interesting and profitable to know how God located Israel in the land of Canaan in the midst of these relations, for they were all appointed their country the same as Israel.

When the Most High divided to the nations their inheritance when he separated the sons of Adam he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance. Deut 32: 8, 9. And command the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you; take ye good heed unto yourselves therefore: Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau for a possession. Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink. For the Lord thy God hath blessed thee in all the works of thy hand; he knoweth thy walking through this great wilderness; these forty years the Lord thy God hath been with thee; thou hast lacked nothing. And when we passed by from our brethren the children of Esau, which dwell in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab. And the Lord said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession. . . . Now rise up, said I, and get you over the brook Zered. And we went over the brook Zered. And the space in which we came from Kadesh-barnea, until we were come over the brook Zered was thirty eight years; until all the generation of the men of war were wasted out from among the host, as the Lord swore unto them. For indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed. So it came to pass, when all the men of war were consumed and dead from among the people, that the Lord spake unto me, saying, Thou art to pass over through Ar, the coast of Moab, this day: And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession. Deut 2: 4-22.

Thus by studying the map we see that Israel was surrounded in close touch with the Ammonites, Moabites, Midianites and Edomites which were closely related, to them. There joined them also the Philistines on the southwest and the Sidonians on the northwest and the Syrians of the north. These last mentioned were more or less in marriage and circumstances closely in touch with Israel, and they were all Baal worshipers. The territory of them all would not be more than some of the states of the United States of America. God designed that Israel would lead them all to the worship of the true God, and had they kept the commandments of Moses as written in the book of the law this would have been accomplished, but instead of them remaining firm they apostatized and adopted the Baal worship. This was done over and over. We read of Solomon's apostacy.

For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. 1 Kings 11: 4-8.

We also read of the apostacy of Israel with the Midianites in the days of Moses, Num. 25:17, 18; also in the days of Ahab king of Israel. 1 Kings 16: 30-33. In fact there was not a good king in the house of Israel all the days of that division and but few in the house of Judah; they all became more or less involved with Baal worship.

The similarity was so great they no doubt reasoned it would do just as well and no doubt be more popular, and no reformation of character being required it was an easy matter to disregard the commandments of God and adopt Baal worship. The Lord had given statutes and judgments which were to ever prevent his people from departing from the true God, as we read.

Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, and who hath a God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons. Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. And ye came near and stood under the mountain: and the mountain burned with fire unto the midst of heaven, with darkness, clouds and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire. Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth. And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven. Deut. 4:5-19.

The Sabbath was to be a great bulwark and sign to prevent Israel's apostacy. It was the commandment that ever pointed to the true God who made all things, also the annual sabbaths appointed to be observed at different seasons of the year all taught a lesson for Israel pertaining to the remedial system and work of Christ. These days occurred on different times from days appointed by Baal worshipers. Jeroboam appointed the fifteenth day of the eighth month for a feast day to Baal worship, but there was none in the law of God on that day, and if we will trace the origin of Sunday observance it was a day instituted for sun worship on the first day of the week in the place of the seventh day. Now the Sabbath was given as a weekly sign to be observed by Israel and all true Christians to ever prevent any form of apostacy. Now read the scriptures with their connection where it is stated as to be a sign and you will see why it was a sign.

Speak thou unto the children of Israel, saying, Verily, my sabbaths ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to

death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day, he rested and was refreshed. Ex. 31:13-17.

A thousand years after the time Moses led them out from Egypt we find this apostacy still going on and an observance of the heathen statutes still observed; finally the Lord gave them over to the Babylonish captivity and gives them to the full their hearts desire. We here quote the story in full.

Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my Sabbaths; to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they despised my judgments, and walked not in my statutes, but polluted my Sabbaths; for their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my Sabbaths: then I said, I would pour out my fury upon them to accomplish my anger against them in the wilderness. Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had not executed my judgment, but had despised my statutes, and had polluted my Sabbaths and their eyes were after their fathers' idols. Wherefore I gave them also statutes that were not good, and judgments whereby they should not live; and I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord. Ezek. 20:10-26.

Thus we see that the law written by Moses which God gave him would have prevented idolatrous worship, and the Sabbath was given to be a sign that they might ever know the true God. The statutes which were not good are plainly stated, namely, the statutes of the heathen who worshiped Baal. Baal worship has been the curse of the church from its earliest history to the present time. The only remedy that ever has been or will be till probation closes is obedience to God's commandments as written in the book of the law. We believe we are now prepared to intelligently study the New Testament scriptures as to what is abolished and what is not abolished.

To be Continued.

the beginning of the gospel of Jesus Christ," see Mark 1. But upon John's baptism did not yet follow the gift of the Holy Spirit. Not until after being baptized in the name of Jesus did men after Christ's ascension receive the baptism of the Holy Spirit, Acts 18: 19 (excepting the instance mentioned before) and the same thing Peter also taught on Pentecost, Acts 2: 37, 38. It is certainly plain that there are different baptisms: baptism of tribulation and suffering; the baptism of living doctrine; the baptism in water (a figure of a burial and resurrection) following upon faith and repentance, and the baptism of the Holy Ghost. The first two are also called baptisms of fire.

As Cornelius was a God-fearing man; therefore we see also in his case no proof that the gift of the Holy Spirit was ever given to any one before he complied with God's commandments. Notice further, that after the Holy Ghost had fallen on Cornelius and his household Peter nevertheless commanded that they should be baptized with water. See Acts 11: 45-48. Even they who had received the Holy Ghost needed yet to be baptized with water to fulfill all righteousness. See also Matt. 3: 13, 15, where we also have the testimony that after Jesus had consecrated himself to all that the Father had sent him to do, and was baptized as God demanded through John, then did the Spirit of God descend, and he abode upon him, and a voice from heaven was heard saying, This is my beloved Son.

Paul's saying, There is one baptism, does not mean that there is no other baptism at all, but it means that there is but one baptism which is demanded to be obeyed by the penitent believer, namely, that which is administered in the name of Jesus by immersion in water. As the one faith of which Paul speaks in the same passage is the faith in Jesus, so that one baptism is the baptism of repentance for the remission of sins in the name of Jesus, upon which the gifts of the Holy Spirit were promised to follow, Acts 2: 38.

Malvern, Ark.

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LATTER DAY PROPHECY.

We would call attention to the prophecy of Isaiah which reads thus:

Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord; I am full of burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hands, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. Isa. 1: 10-14.

Note this scripture says "your appointed feasts my soul hateth," could this be the feast of God's appointing which he hates? certainly not; the whole connection shows it is the false system referred to. We next consider the prophecy of Hosea. This prophecy also has its application to the church's Gentile history since Christ, as taught by Paul in his Roman letter, Rom. 9:24-26. This prophet speaks of the apostate church as follows:

And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hands. I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts. And I will destroy her vines and her fig trees; whereof she hath said, these are my rewards that my lovers have given me; and I will make them a forest, and the beasts of the field shall eat them: And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the Lord. Hosea 2:10-17.

Note, it is plainly stated in this scripture that Baal worship has new moons, sabbaths and other emblems in its worship. The word Sabbath means rest, God defines which are his rest days, so here we find there are also others which are not of his appointment. Wherever the statement "in that day" occurs in prophecy in the Bible it has its application to the closing events of the world. For full particulars on Hosea see the verse commentary in the "Yellow Peril," by the writer. Thus we see that this system of counterfeit religion is carried down to the very latest days, and would the space permit we could easily show that the ancient names of nations are also carried down and have their application to modern nations bearing the same characteristics of these ancient nations. These names and powers should be well understood in Bible study by those who wish to arrive at the real truth, for it is upon the history and teaching of the Old Testament that we are enabled to clearly teach the New Testament in truth. Having these principles laid down as taught we think it will enable us to see what the New Testament teaches is not abolished.

Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ. Col. 2:16, 17.

For lack of becoming familiar with the Old Testament it has been taken for granted that the apostle here is speaking of these sabbaths and new moons and drink offerings commanded by Moses, some even including the ten commandments which teach the seventh days is the Sabbath. But let us consider for a moment; first who and what class of people were the Colossians? we reply Gentiles, who had not even known about the law of Moses, for they had not kept it. V. 8 tells us who it was that were troubling these Gentile converts, namely, pagan philosophers, who through vain deceit, traditions of men and rudiments of the world were discouraging the converts. But Paul reminds them of their experience in being converted to Christ by baptism, circumcision of the heart and the forgiveness of sin, they had enjoyed all the fullness of Christianity. Here is advice to them.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in baptism, wherein ye are also risen with him through the faith of the operation of God, who hath raised him from the dead. And you being dead in your flesh, he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Col. 2: 8-15.

Language could not be more plainly stated as to what ordinances and principalities and powers had been nailed to the cross than is referred to, namely, the ordinances and powers which had held them prior to their accepting of Christ and the gospel. It had been fully revealed to them by the Holy Spirit the work of Christ and his triumph over the cross. Now, says Paul, Let no man judge you in respect to meat offerings, drink offerings, holy days, or new moons, or of sabbath days which are a shadow of things to come, but the body is Christ. It is further shown in the following verses that no reference whatever is made to the law written by Moses in the shadowy service wherein they had been held.

Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. And not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world are ye subject to ordinances (Touch not, taste not, handle not; which all are to perish with the using) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship and humility, and neglecting of the body; not in any honor to the satisfying of the flesh. Col. 2: 18-23.

It is a sad thing to realize that in times past the writer applied this scripture written by Paul to the law of Moses, thus giving away the greater part of the argument to begin with, in meeting the enemy who was trying to abolish the seventh day Sabbath by this scripture. We trust others when their attention is called to the truth will cease to do as we did when the light came to us from the study of the word. There is another scripture of the same class formerly admitted, as we did the one just quoted, as applying to the law of Moses, when it has no reference to the book of the law. Here it is.

Wherefore remember that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. And came and preached peace to you which were afar off, and to them that were nigh. Eph. 2: 11-17.

Did God give a law that was contrary to us? Did he give a law that was enmity to us? Certainly not. Did he build up a middle wall between the Jew and Gentile which he was compelled to break down because it kept the Gentile from being saved? No, indeed; they had always enjoyed the privilege of being circumcised and coming in and being joined to the house of Israel, and why should he now change when he says he changes not? We reply, it is ever on the part of man to change and not God. This scripture says these were Gentiles, who knew not God; but when they became acquainted with God and accepted the gospel, that broke down the

middle wall between them contained in ordinance which was contrary to us. That wall is only broken down to every one who becomes a Christian; that wall which held them from becoming Christians is then broke down; the truth has made them free. Did God then build a wall to keep men from becoming Christians? No, indeed; these are the same ordinances spoken of by Paul to the Colossians, namely, the heathen ordinances called Baal worship.

We might remark that many are today just as much in bondage to some of these ordinances handed down to us from our forefather Gentiles as were those in Ephesus, and it is the truth only that will make them free, and that freedom will come alone from obedience to God's commandments as written in the book of the law written by Moses. But says one, does not this ignore the fact that the true worship was a shadow of good things to come, and that good thing was the cross? We reply that all worship both false and true as taught in the absence of Bibles (as there was no printing done in the days of Moses) was but a kindergarten system of teaching by object lessons, each offering representing a certain lesson desired taught; and we wish to say here that the great cause of such confusion today among Christians as to what is truth and what is not, is because they do not understand the teaching of the gospel as taught by Moses in this system. Now in that system the mind was impressed with certain truths which were only set before them in a shadowy form through the offering. This was equally true in Baal worship. The offering told them of certain blessings which would as they supposed, come to them through their god, thus casting a shadowy lesson on their mind. The image worshiper today does not worship the image, but looks through that image to future blessings expected to be derived from the god the image represents. So both are a shadow of things to come.

A very small part of the teaching of the law of Moses cast a shadow to the time of the crucifixion. It covered the entire ministry of Christ in his work of redemption which covers 7000 years from the beginning of the world, before it is completed; and those who are saved will again be placed in their Eden home, and to apply all the offerings in the law of Moses to have their fulfillment at the time of the crucifixion is to show our lack of understanding of the law.

Salvation by faith or by the works of the law, which Much has been said about circumcision being done away. If there is a text that says it was done away I fail to find it. I can read in various places where there was much contention over whether a man could be saved by being circumcised or not, but to find where it was ever done away I fail to find it. This question of salvation by circumcision caused much trouble among the churches in Corinth, Rome, Galatia and other places. It caused a council to be called at Jerusalem where the question could be discussed, but amid all the writings I find nothing about circumcision being abolished. Let us note some of these points. Circumcision was a part of the law of Moses, but that was not the beginning of that

practice. Christ says it was not of Moses, but of the fathers. John 7: 22. It was a requirement placed on Abraham and all his house, every male child was required to be circumcised, as a token or sign of the everlasting covenant made with Abraham. Gen. 17: 9-14. Who would say that everlasting covenant is still in force with all its promises to the children of God today? This covenant was made with our father Abraham when he was separated from all about him and taken as a representative of the redeemed heart. Paul says it was a sign or seal of the righteousness which is by faith. Rom. 4: 3, 11, 12. It was a sign or evidence to all his followers that they should by faith separate themselves from the world in marriage that the followers of the world might not become intermarried and thus lose their faith in God by worldly influences. We learn this instruction from Moses, who warned Israel not to take the sons of the Canaanites for their daughters neither give their daughters to them in marriage. The principle is as true now as it was then, and the lesson taught by circumcision then was also to teach Israel that they should be circumcised in the heart as well as in the flesh. Deut. 10: 16. Thus we see the lessons taught by circumcision are just as necessary to the Christian in every sense now as it was then, hence we must expect the New Testament to treat it as such. Truth is always worth careful study, so we here quote:

What shall we say then, that Abraham our father, as pertaining to the flesh hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect; because the law worketh wrath; for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. Rom. 4: 1-16.

This scripture opens up the New Testament issue on this point, namely, whether we are saved by faith or works of the law. Now in order to understand the truth so far as the binding obligations of the law of Moses is concerned, keep this point in mind in reading all New Testament teaching on the law question. It was the theme discussed by all the writers. The following points should not be overlooked in the Scripture; first Abraham received the blessedness of faith when he was not circumcised. Second, it was reckoned to him by grace and not of works. Third, that he might be the father of many nations, not only those who were circumcised but those who were not. Fourth, if this was reckoned as a result of works of our own then it would be reckoned of debt and not of faith, hence we reach this conclusion, that circumcision had nothing to do with the salvation question, for that must come by

faith and is a free gift from God; so circumcision was then required of each male individual, first as a token of that salvation by grace when he accepted it. Second, it was a national sign to keep the seed of Abraham a separate people, and third to prevent intermarriage with unbelievers. All lessons taught by the practice are as essential today as then.

Britton, Okla.

Concluded next Week.

Pauline Conditionalism. 2 Cor. 5: 3.

PAUL'S conditions of eternal life are real Bible truths. The reader may notice the "eternal weight of glory" promised in 2 Cor. 4: 7, while we examine a paragraph of 2 Cor. 5: 1 down through the 10th verse, using the R. V. and the brackets for words of explanation. He should study to get Paul's meaning in his letters, and not go by what people say. Verse 1: "For we know that if the earthly house of our tabernacle (our present life condition) be dissolved (in death) we have (in promise) a building from God, a house (our future life condition) not made with hands, eternal and in the heavens."

Verse 2: For verily in this (present condition) we groan longing to be clothed upon (with our new glorified condition) with our habitation which is from heaven, (when Jesus comes): If so be that being clothed (glorified) we shall not be found naked (in death). Paul means that if we are righteous and holy at death, or when he comes, we will be clothed with eternal life. For (verse 4) indeed we that are in this tabernacle (our present changeable condition) do groan, being burdened; not for that we would be unclothed, (not for the blessings [?] of death), but that we would be clothed upon, that what is mortal (ourselves now) may be swallowed up of life (when he comes.) Verse 5: Now he that wrought us (naturally and spiritually) for this very thing (our full redemption) is God; who gave unto us the earnest of the Spirit. Verse 6: Being therefore always of good courage, and knowing that, whilst we are at home in the body (in this mortal condition) we are absent from the Lord (not with him in the resurrection). (For we walk by faith and not by appearance). Verse 8: We are of good courage, I say, and are willing rather to be absent (resurrected from our corruptible condition) from the body and to be at home (in the morning) with the Lord.

Verse 9: Wherefore also we make it our aim, whether at home (in life) or absent (i. e. changed at his coming) to be well-pleasing unto him. Verse 10: For we must all be manifested before the judgment seat of Christ, that each one may receive the things done in the body, according to what he hath done, whether it be good or bad. And that day may come suddenly.

Now let us remember that the apostle was a tent maker by trade, and the putting together of the component parts was familiar to him and his people. The warp, woof, and filling were figures in his mind of the three component parts in man; body, soul and spirit, which he mentions in 1 Thess. 5: 23, and in Heb. 4: 12. The intermediate state is not even hinted at in 2 Cor. 5: 1-10.

The three, body, soul, and spirit, are considered as one person in life, as God arranged man in the beginning. Gen. 2: 7. But death disarranges the concrete man. But Paul calls death "unclothed," "naked," unpreparedness. But to be "clothed upon" is resurrection and glory. — *W. H. Gardenhire in Day Dawn.*

As angel after angel comes, we have now noticed the angel of progress. Out from ignorance, crime, superstition, ancient ways and the crude machinery of the past, and the angel of progress has led us into the golden present of education, brotherhood, modern ways of travel and of doing things. Out from the dark night of the past this angel has brought us to the golden gate of the 20th century, where the sun has risen with a brightness that no past age has known. Its golden beams are driving out the chilly atmosphere of hatred and selfishness, and giving us in return, the warm atmosphere of brotherly love.

Last, but not least, comes the angel of salvation. This angel announced and sang, "Unto us a child is born, a Son is given;" also, "Peace on earth." No angel ever brought such a message to this world as the angel of salvation. It is the great power that has moved hand in hand with the angel of progress. This angel of salvation is leading the hosts of Christendom to victory. They are finding their way to the dark corners of the earth, and to the buried islands of the sea. God hasten the day when these two angels of mercy and goodness will have belted the globe and carried the message to the entire world!—*Religious Telescope*.

The Book of the Law.

G. G. RUPERT.

Concluded.

THE FALSE TEACHERS IN THE APOSTLES' DAY

This class of teachers held the position that faith in Christ was not necessary to salvation, but as they were the seed of Abraham to whom the promises were made they could be saved by circumcision and the formal observance of the law. This is the question for us to consider, and when we do from this point of view, we will see clearly that in every statement the doing away of the law was not the question at all, but it was whether they could be saved by circumcision alone or not, without faith in Christ. Paul says Abraham was justified by faith, and not by the works of the law, and so we believe every soul saved will be saved by faith as was Abraham. These Judahizing teachers are not the only ones who try to be saved by works. Penance and works are a great system in the Catholic church, and many believe that baptism will save a man now, others in paying tithe as did the pharisee of old. But don't fail to see that all who accept Christ by faith to that extent that they are accepted of him they will not hesitate to do every requirement of God that is commanded as did Abraham when he was circumcised when he was nearly one hundred years old. It is the willing and obedient that shall eat the good of the land, and when there is not that spirit of obedience on the part of believers it is the very best evidence they are not in a saved condition. The 2nd chapter of Romans gives in unmistakable language how a man is saved by faith and not by the works of the law, but for fear some would get the idea from this that it was not necessary to be circumcised and keep the law so Paul settles that point also.

Seeing it is one God, which shall justify the circumcision by faith and the uncircumcision through faith. Do we then make void the law through faith? God forbid, yea, we establish the law. Rom. 3: 30, 31.

We now see that in no sense does justification do away with any law, but it does establish the law. The reader will do well to turn and read all of Romans 2nd chapter on this point.

Trouble in the church of Galatia.

O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you. Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. Gal. 3: 1-11.

The record shows that the brethren of Galatia had started right to worship God and obey God through faith in Christ and his power to save and aid them, but certain ones had come and troubled them over the same old question of salvation by works in the place of salvation through faith in Christ. Paul must therefore teach them the relation the law sustains to faith, teaching them the purpose of each. He does this by calling their attention to the promise made to Abraham through faith and that the giving of the law on Sinai 430 years after could not disannul that promise, and that the reader may see we quote the following:

Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise. Gal. 3: 15-18.

He then continues to show the purpose of the law in the plan of salvation as follows:

Wherefore then serveth the law? it was added because of transgression, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor

Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise. Gal. 3: 19-29.

The purpose of the law written at Sinai was that it might become as a whole a written schoolmaster to bring us to Christ. Now by a careful study of the law system it is easily seen that through those offerings with the law of ten commandments in the ark the whole was a kindergarten system to teach the principles of the gospel and what God required of us as Christians after we had accepted Christ by faith. The ordinance of baptism is here classed as a part of the law as here shown. But to teach that a man could be saved by passing through the mere form of the requirements was far from the truth of these teachers, as Paul says.

They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. But it is good to be zealously affected always in a good thing, and not only when I am present. Gal. 4: 17, 18.

Paul told the brethren those teachers would gladly exclude them that they might affect them. That is if they gained their point in keeping them from accepting Christ little did they care what became of them, and it turned out that way with them, for as soon as they lost their faith in Christ instead of becoming believers in the law they went back to their old custom in the observance of the heathen ordinances as stated in this chapter.

But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain. Gal. 4: 9-11.

It is even now often seen that the main thing opposers have in mind is to keep the party from obedience to God even though they know the individual will be lost.

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love. Gal. 5: 1-6.

This teaches us that as soon as they lost faith in Christ they were again entangled with the yoke of bondage, in other words they turned again to the weak and beggarly elements of the world and in sin. This then is plain as to what the yoke of bondage is, some teach that the yoke of bondage was the law of Moses. Such teaching is bad enough to say the least, and yet we have been guilty of this thing for it was thus we had been taught. It matters not how they placed upon themselves this yoke if they did it by expecting to be saved by works of the law without Christ they were soon found sinners, for no man can keep the law without Christ, or if they turned again to heathenism for help they were still sinners, for the blood of Christ alone that cleanseth from all sin. The yoke of bondage is not the law God as written in the book by Moses, far from it. Let the reader

never say again it is, for it is not scriptural. Paul tells them plainly that I Paul say unto you that if ye be circumcised it profiteth you nothing. Some suppose this is a positive saying that circumcision should not be practiced at all. No, the reason they should not be circumcised in this instance is plainly stated, namely, if they seek to be justified by the law then they are fallen from grace, so it was the object they had in being circumcised that is condemned, and not the correct reason understood in the act that condemned the individual. I was baptized and expected to be saved by the act with no faith in Christ whom the ordinances commemorated. The act would be sin in the place of a blessing, so in this case where they turned again expecting to be saved by circumcision. It is also true that whoever may try to save himself by his own works of obedience of the law will find himself with the biggest yoke of bondage he ever found, for when he comes to realize that God requires him to do the whole law he will then see it to be impossible to perform. It is through Christ who strengthens us that we are able to do good works and without him we can do nothing, but with him we can do all things.

As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. Gal. 6: 12-15.

This was a zeal for self glory on the part of the opposers of the truth, and it is safe to say that nearly all opposition to truth is caused by some selfish motive. The point to which all service of God points is the new creature, but this was lost sight of and the opposers themselves did not keep the law which they were trying so hard to exalt. This was found in the same class as recorded in the second of Romans.

But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. If any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it: but if thou mayest be free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. 1 Cor. 7: 17-22.

The same thought is here again used, namely, if God has converted your heart and called you don't let men make you believe you must do something else in order to be saved, that is, do works as a means of salvation, but know that you are then in a saved condition providing you continue to walk in the light and do the things God has told you to do. You after conversion do not do the things God requires in order for him to accept you, for that he has already done, but you now do them to please him, believing he knows best what you need to do. This is obedience as a loving child pleases their

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parents, not to have the parent own them as a child, but obey them because it is their duty and pleasure to obey. This is a service well pleasing to God. It is not a cold man made service, but it is such as is warmed by the Holy Ghost and rendered from a heart of love to God. O for more of this service. It is this kind that is to love God with all the heart and our neighbor as ourselves. It is this service that does away with lords over God's flock who rule with the iron hand and cold formalism. It is this that dispels the darkness cast over the visitor who enters a formal church that lacking the warm welcome to all which the Holy Ghost makes us feel we should receive. Lord, give us a heart to render this service.

Britton, Okla.,

The Book of the Law.

G. G. **RUPERT.**

Believing in our former articles we have shown clearly the origin and practice of heathen ordinances and how they have been handed down to us by our father Gen. tiles and how it was those ordinances that were abolished when a man accepted Christ, and farther shown that not a single text relied upon to prove the law of Moses was in any sense abolished at the cross, we are

now prepared to study the laws as given at Sinai for us. In studying these laws we cannot be particular in order to know what God would require of us. As to the importance of the laws written by Moses we will refer to just a few of the many statements and will here quote them for the reader.

For these nations, which thou shalt possess, harkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do. I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not harken unto my words which he shall speak in my name, I will require it of him. But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. Deut. 18: 14, 18-20.

The above is the advice of Moses. We now give the advice of the Lord direct to Joshua.

Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Josh. 1: 7, 8.

We will simply give the above as a sample of the many instructions given by the Lord to his servant Moses and others concerning this book of the law. We cannot realize the importance of this subject till we read the Bible carefully upon it. We have been taught this awful error so long that we had nothing to do with the book of the law, till it is almost obsolete and entirely forgotten by the professed people of God. We will simply say it is the frame work of the whole Bible. It is the foundation of every sound doctrine in the Bible. It contains the only rule by which character can be built. It is the foundation of all hope. It was given by the Lord Jesus to men through Moses. It contains the only legal statutes ever given by God for the government of men in both civil and religious government. It was given to be handed down to us. Acts 7: 37. It is the basis upon which all teaching of Christ and the apostles was based and we will say to our readers as did the Lord to the kings who should sit upon his throne, "Meditate upon it day and night."

THE IMPORTANCE OF LAW.

The basis of all society, national government and organizations of all kind is the law regulating and governing the subjects therewith. Laws are indispensable and organizations cannot exist without them. Hence the first duty of every citizen of a nation, member of societies or organizations is to acquaint themselves with the rules governing the same. A family without well established discipline is far from what it should be. As before stated the object of the Bible is to instruct, govern and teach men the way of life, and to form in them characters which will reflect the character of the Bible's author. Hence law, pointing out the duties of man to his fellowmen, the duty of man to his Maker, and prin-

ciples governing his physical relation to natural laws must be established for his government. The only means that we have of knowing God is by the principles set forth in his laws which he has given to govern his subjects. For in these principles and precepts is revealed the character of God himself. If God is just, his law must be just. If God is love, his law must be love. If God is eternal and allwise, his law must be unalterable and eternal in its duration. So says the inspired penman, "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth and lay up his words in thine heart." Job 22: 21. Again the wise man says "Let us hear the conclusion of the whole matter: fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14. But the trouble is man has failed to acquaint himself with God as he should by the reception of his law into his heart; he has failed to do his whole duty, for this reason the plan for redemption from sin with all its effects, and to restore the image of God in man was instituted through Christ.

We read the statements of the Psalmist David that the angels of God keep his commandments. Heaven could not exist without the divine principles of law governing all its beings, and God himself is governed by his own law. It is said it is impossible for God to lie. The law is a part of his being. The law may exist in a written or unwritten form. It may be a part and principle of the individual himself. Or it may be drawn out for the transgressor, the violator, that they may know when transgression takes place. Certain penalties governed by regulation also, may be inflicted. Mark it well, the foundation of all scripture is the law of God. The judgment of all men will be decided according to it. And while all men will be saved by faith they will be judged according to their works. Thus we see that the divine precepts of God for the government of men must exist during all time in some form or manner.

The first place where we read the law of God, where they have assumed a written form is in the writings of Moses. There God forms a nation and he had his servant write out the laws of that nation for the government of all the people that were in that nation or that might join themselves to it. There were then, as there always will be, different codes and kinds of laws. If we would acquaint ourselves with them it would be for our good, for these principles will ever continue. Law is the basis upon which every structure of society, religion, civil governments and all things pertaining to man is built. Law is that which holds the universe of God in existence. In the beginning "God spake and it was done, he commanded and it stood fast." While we do not have what is called the natural law in written characters it exists just the same. It came from the same source; it was commanded by the same being. It is the word of God that holds the planets in their course. It is the word of God that makes this planet revolve on its axis.

It was the word of God that created light to shine out of darkness. It was the word that created man from the dust of the earth, that formed him after his own image. The universe is controlled by the unwritten law of God, just the same as man is by the written law. As there were hundreds of years when man was controlled by the unwritten law, so throughout eternity, in the world to come, he will again be governed by the unwritten law of Jehovah. Written law is for the instruction of men, leading them to the knowledge of the unwritten law. Law is for the control of the lawless and wayward. But when man is educated in right principles and these principles are written in the heart says the apostle, "Against such there is no law." This principle of the laws of God both as manifested in the unwritten, natural law of the universe and the written or unwritten laws for the government of man are expressed by the Psalmist David in the following language:

The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech no language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins: let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer. Psalm 19.

The divine principles of the decalog, expressing both love to God and man, are as perfect for the government of men as is the unwritten law of nature, which governs the universe. Both are perfect. Now for an understanding of the laws of God for the government of men as revealed in the Scripture it is necessary that they be classified as they are given in the Bible. God formed a nation in this world and became their direct ruler. All law for their government and prosperity was enacted by himself, given to his servant Moses and written by him, with the exception of the decalog, or ten commandments. This he wrote himself. Anyone must readily see that in the government of a nation, there must be different classes of laws in order to meet every want of man, both spiritual and temporal. This nation was formed when Israel was brought out of Egypt and placed in the land of Canaan. We will therefore classify these laws under different heads quoting precepts from each that the reader may get a clear understanding of the laws of God as given by him.

The first is the Royal Law so called in the Scriptures, but commonly called the decalog,

Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's. Ex. 20: 4-17.

THE ROYAL LAW

As the above title signifies, this is the kingly or superior law. All other laws grow out of this one, and it is the basis upon which all laws of God are founded, as it relates to man and his Maker. This title is not human, but is given this law by the pen of inspiration as recorded in James 2:8-12. It is this law that contains the whole duty of man, and had man always done his duty there would have been no necessity for a gospel, which is the remedy for sin. While the law was not written until the events at Sinai the historical facts as recorded in the book of Genesis, show that it was in existence. The first precept we have mentioned in the book of Genesis is that of the Sabbath of the fourth commandment recorded in the second chapter as follows.

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made. Gen. 2: 2, 3.

The first commandment broken after Adam's transgression was the murder of Abel by his brother Cain. From this time forward crime increased in every form until the record says the earth was filled with violence, and man's heart was only evil continually. And God destroyed the world with a flood. Noah, a preacher of righteousness, with his family was saved in the ark. From the flood till the time of Moses, many instances are recorded where these divine principles were broken by men. The record says that Rachel stole. How could she have stolen had there been no commandment forbidding theft? Adultery during this period was said to be sin. Where no law is says the Bible, there is no sin. And again, whosoever committeth sin transgresseth also the law, for sin is the transgression of the law. 1 John 3: 4. Thus we see this kingly or superior law, was in existence prior to the time it was given on Mount Sinai. And when Israel was formed into a nation with God as the direct ruler in the land of Canaan, this remained the royal or kingly law of that government. It was this law which was placed in the ark as the basis of all laws. The other laws were placed in the side of the ark.

Out of Touch with our Lord.

ONLY a smile, yes, only a smile,
That a woman o'er burdened with grief
Expected from you; 'twould have given relief,
For her heart ached sore the while.
But, weary and cheerless, she went away,
Because, as it happened that very day,
You were out of touch with your Lord.

Only a word, yes, only a word,
That the Spirit's small voice whispered, "Speak;"
But the worker passed onward, unblest and weak,
Whom you were meant to have stirred
To courage, devotion and love anew,
Because, when the message came to you,
You were out of touch with your Lord.

Only a note, yes, only a note,
To a friend in a distant land;
The Spirit said "Write," but then you had planned
Some different work and you thought
In mattered little. You did not know
'Twould have saved a soul from sin and woe—
You were out of touch with your Lord.

Only a song, yes, only a song,
That the Spirit said "Sing tonight;
Thy voice is thy Master's by purchased right."
But you thought, "Mid this motley throng,
I care not to sing of the city of gold."
And the heart that your words might have reached grew
cold—
You are out of touch with your Lord.

Only a day, yes, only a day,
But oh! can you guess, my friend,
Where the influence reaches and where it will end
Of the hours that you fretted away?
The Master's command is "Abide in me,"
And fruitless and vain will your service be
If out of touch with your Lord.

—Sel. by S. E. Price.

The Book of the Law.

G. G. RUPERT.

THE CIVIL OR NATIONAL LAW.

We would next mention the civil law which pertains only to man's relation to his fellowman in national life. The civil law must, as would readily be seen, necessarily be based upon the royal law, and the precepts of that law would be engrafted into its statutes as these principles would necessarily govern civil and national life as well as spiritual life in a government where God was the direct ruler.

We now quote quite freely from this code that the reader may have well fixed in his mind, the position that it occupied in the government. Many of these precepts are found in the book of Exodus, chapters 21 to 24 inclusive. "He that smiteth a man, so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbor, to slay him with guile; thou shalt take him from mine altar, that he may die. And he that smiteth his father or his mother, shall be surely put to death."

The royal law in the sixth commandment says, "Thou shalt not kill." The national law says, "If a man kill his fellowman willfully he shall be put to death. We would call attention to this difference. The royal law says, "Thou shalt not," spoken by one having authority to issue such a command. The civil law says, "If a man shall kill, he shall be put to death. This teaches

the relation that civil government sustains to the Creator. Civil government recognizes that there is a power higher than it. It stands in defense of the law of the higher power. The very fact that earthly governments legislate upon this commandment shows that this principle exists as an absolute necessity, and that it is wrong to take life. Under the theocracy of Israel, with God as their ruler, the royal law was enforced by the civil code. "And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed: if he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed." Ex. 21: 18, 19. Legislation bearing upon this point are made today in all governments, recognizing the principles of justice of man to man. "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." Verses 24, 25. God recognized the need of punishment and the punishment was the same as the offence. No better principle could possibly be introduced today. If an ox gore a man or woman, that they die; then the ox shall be stoned, and the flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with horn in time past, and it hath been testified to his owner, and he hath not kept him in but that he hath killed a man or a woman, the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatever is laid upon him. Verses 28-30. This statute is also just. If a man through carelessness causes the death of his fellowman, he is violating the commandment that says, "Thou shalt not kill." Consequently he should be punished as a transgressor of that commandment. This crime is manifested in many ways, and it is the duty of civil government to enact laws protecting individuals against this class of people. "And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; the owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his. And if one man's ox hurt another's that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide. Or if it be known that the ox hath used to push in time past, and his owner hath kept him in; he shall surely pay ox for ox, and the dead shall be his own." Verses 33-36. "If a man shall steal an ox or a sheep, and kill it or sell it; he shall restore five oxen for an ox and four sheep for a sheep. If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him. If the sun be risen upon him, there shall be blood shed for him for he should make full restitution; if he have nothing, then he shall be sold for his theft. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double." Ex. 22: 1-4. God recognized that the thief should be punished and if it was in the night when the owner could

protect himself or his property and he should take the life of the transgressor he should go free. But if it was in the daylight, when the thief could be caught and dealt with according to laws governing such crimes, the law should take its course. All these principles are introduced thus: "If a man" shall do so and so. The precepts of the decalogue are introduced in this way, "Thou shalt not." Thus we see clearly that the statutes of the civil code recognize the authority of the royal or kingly law. We see these two codes are as separate and distinct as they could possibly be. We would call attention to another point. The civil code can only deal with the outward violation of the decalogue. But the judgment of heaven when God deals with man for their transgression of the decalogue does not only deal with them according to their actions but according to their thoughts and intents of the heart. "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2: 16. Thus the civil code does not deal with men from a Christian standpoint, but purely from a national standpoint, from the duty man owes to man. A man may suffer death for the violation of the commandment, "Thou shalt not kill" by the law of the land, but this does not free him from his transgression of the royal law in the judgment to come. It could even be possible that he could repent before his punishment and be saved hereafter and still suffer the penalty just here. This could be true in the case of the violation of any of the other commandments. "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds." Verses 5, 6. Civil law in our day recognizes these principles, but the statutes of God can not be improved upon, hence there can be no better legislation upon the points here mentioned than the one given by Moses. If any individual is searching for just laws let him go to these divine statutes, for they apply to all these alike. "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. But glory, honor, and peace to every man that worketh good, to the Jew first, and also the Gentile. For there is no respect of persons with God. For as many as have sinned without law shall also perish without law and as many as have sinned in the law shall be judged by the law. For not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. 2: 5-14. There is still another class of laws under the same heading which were enacted under this form of govern-

ment in which are recognized church and state. The precepts we have quoted pertain to man's duty to his fellow men. But as this government was union of church and state, it also had the right to legislate, so far as outward observance was concerned, upon the first four precepts of the decalogue which define our duty to God. "Thou shalt not suffer a wizard to live." "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them." Lev. 20: 27. These were a class of people that claimed they had communication with the dead, and through this medium communed with spirits in other worlds. This form of communication led to a direct denial of the true God of the Bible who spoke to his people through prophets and through his written word. Hence this was an outward crime against this form of government of which God was the direct ruler and a violation of the first commandment, and if not checked would lead many to deny the true God of Israel. And as this was a government where religion was recognized and where God was the only law maker they were dealt with as guilty of rebellion, which it was. This source of communication, as shown by the Scriptures, was the work of the devil who has ever been in open rebellion against God since the day of his fall. "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp." Num. 15: 26. The fourth commandment which says, "Remember the Sabbath day to keep it holy," pertains solely to our duty to God and it was not the design in this enactment to make a man a Christian, or even to make him a better man in the eyes of God, for civil legislation can not do this, but it was for the purpose of sustaining the outward form of government, and the recognition of God as their direct ruler. The individual's Christian experience had no bearing on the question. People who joined themselves to that nation agreed to comply outwardly, at least, with its statutes. And for the outward violation of any statutes the civil penalty of the law was inflicted, whether it was adultery, Sabbath breaking, killing, stealing, witchcraft, or any other commandment that was broken. This code of civil law was as separate and distinct in its legislative purpose from the decalogue as anything could be, and their penalties for their violation are entirely separate and distinct, one being death or punishment inflicted here, the other, the second death hereafter. The civil laws of the theocracy were within themselves a recognition of the higher law. The royal law of the universe said, "Thou shalt not kill." The civil law of that nation recognized the higher law by inflicting temporal punishment for the violation of that law. The violator of the law of the universe will again meet his punishment in the judgment to come. All nations recognize the law of the universe, more or less, in the same manner by affixing penalties for the violation of those divine principles. There is this difference between the theocracy of Israel and the nations of the world. God had a right to make laws governing the punishment of the violation of statutes relating to man's duty to his maker: while nations of the world have no right to enforce duty to God. God never endued men with that power.

Behold, I Come Quickly.

I WATCH the dawn as its roseate fingers
 Loop back the curtains of the darksome night;
 And o'er the world so lately wrapped in shadows
 Quietly steals the blessed morning light.
 Anon the sun peeps o'er the eastern hills,
 His bright beams veiled in mists of amber hue;
 The earth rejoices, for the coming sunlight
 Dries from her face the tears of evening dew.
 And so may I rejoice, for my Lord cometh,—
 The Sun of righteousness, the King of kings!
 Lift up your head, ye weary, waiting pilgrims,
 For lo! he comes, "with healing in his wings."
 As I behold the dawn, see the sun rising,—
 The wondrous tokens of my Father's power;
 My heart exulting sings, "O blessed hope!
 Jesus may come before the noontide hour."
 The hours glide on apace; their varied duties
 Done heartily, as unto Christ, my king—
 Filled with love, rejoicing in his presence—
 What peace and joy the passing moments bring.
 I have his word, I have the full assurance,
 He purchased me; his blood has paid the debt;
 Surely he'll come to claim his waiting children,
 And he may come before the sun has set.
 Once more the shades of night are hovering o'er us;
 Again the myriad stars their vigils keep;
 Seeking protection from my heavenly Father,
 I lay me down in perfect peace to sleep.
 I know he cares for me and he knows best,
 And what his wisdom may see fit to send
 I'll bear with patience; for whom he chasteneth
 Are those he loves, and he is still my Friend.
 It may be while I sleep that death shall enter
 And place his icy finger on my heart;
 But Christ will utterly destroy "the king of terrors,"
 And loved ones then shall meet no more to part;
 So sleeping, or waking, I still am all the Lord's;
 He knows his own, he calls them by his name.
 His tender heart notes every throb of anguish,
 And every pain that racks the mortal frame.
 Lord Jesus, quickly come! Let thy dear children
 Hear the loud trump that bids the dead awake.
 We hail with joy the signs of his near advent,
 And he may come before the dawn shall break.
 Whene'er he comes—at morning, noon or night—
 May we be ready, trusting in his word;
 Watching we wait his loving presence bright
 "So shall we be forever with the Lord." —Sel.

The Book of the Law.

G. G. RUPERT.

THE LAW OF THE PRIESTHOOD

As before stated, a theocratic form of government is where church and state are both recognized in the laws of that government, and where God is the direct ruler; consequently a separate and distinct code regulating the services and priesthood of that department of the government must be enacted. Immediately following the record of the civil law (Ex. 21: 24), is the record of the building of the tabernacle, the appointing of the priesthood, and the sacrificial offering pertaining thereto. This is found in Exodus chapters 25, 31, 35-39. Minute detail was given concerning the building of the tabernacle with its holy and most holy apartments. Instruction was given as to how it was to be covered, how the boards were to be made and the number for its enclosure, how its curtains were to be woven with needle-work, how the ark of the covenant was to be made, how it was to be overlaid with gold with the mercy-seat as a covering. The angels overshadowing the mercy-seat

were to be of beaten gold. The tables of stone were to be placed in the ark. The altar of incense, the candlestick with seven burners, the table of shewbread and the instruments of the holy place were given in detail. The altar of burnt offerings was to be placed at the door of the tabernacle. The attire of the priests was given. The high priest was to wear the holy attire. The names of the twelve tribes of Israel were to be worn in a plate upon his breast. The attire of all the priests was regulated by the law. The daily services, the yearly services, the appointed feast days, were all regulated by the law. The book of Leviticus is quite prolific with these statutes that pertain to the tribe of Levi. We quote some of these statutes to give the reader an idea of their purposes and why instituted.

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do sought against them; if the priest that is anointed do sin according to the sin of the people, then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord. And the priest that is anointed shall take the bullock's blood, and bring it to the tabernacle of the congregation: and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary. And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the Lord concerning things which should not be done, and are guilty: when the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord; and the bullock shall be killed before the Lord. And the priest that is anointed shall bring the bullock's blood to the tabernacle of the congregation: and the priest shall dip his finger in some of the blood and sprinkle it seven times before the Lord, even before the veil. When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the Lord his God concerning things which should not be done, and is guilty; or if he sin, wherein he hath sinned, come to his knowledge, he shall bring his offering, a kid of the goats, a male without blemish; and he shall lay his hand upon the head of the goat and kill it in the place where they kill burnt offerings before the Lord; it is a sin offering. And the priest shall take the blood of the sin offering with his finger and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty: or if his sin, which he hath sinned, come to his knowledge, then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering and slay the sin offering in the place of the burnt offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offerings, and shall pour out all the blood thereof at the bottom of the altar. And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savor unto the Lord and the priest shall make an atonement for him, and it shall be forgiven him." Lev. 4.

the last expression of the above long quotation expresses the object of the priesthood and all the services pertaining thereto. That is, that sin may be forgiven. At this point, in the civil law which we have before us, we find that there was no forgiveness of the violation of the superior law. Death and other punishments were the only results. Beyond all this we are told that the penalty of sin is death. This is the second death inflicted after. But God in his mercy through Christ granted life to all who accept him that they might escape the second death. This spiritual work for the salvation of men was a part of the theocracy of Israel. By these things the minds of the people were educated. By the emblems they were impressed to accept of the sacrifice of Calvary who died to pay the penalty of the broken law. And while the civil law said, If a man kill a man, he should die for the transgression, the sacrificial law of the priesthood, said if he would bring a lamb, representing his faith in Christ and manifest true repentance for his violation of the law, he should have forgiveness. Thus we readily see both of these codes recognize the superior royal law of the universe, and their statutes are based upon its precepts. One a remedy for sin, the other to condemn sin and punish the transgressor. It is not clear that these codes are separate and distinct, were the civil and royal laws? Are they not all three separate and distinct, each one occupying a place of its own, all related and coming from the same author. Note the scriptures just quoted. If the priest sinned, if the whole congregation sinned, if the ruler sinned, if the common people sinned, all were dealt with alike, all responsible to God in the same degree. A breaker of the law is the same, whether he be king, judge, prophet, ruler, priest or people; all are amenable to God. This law was educational and typical. As stated by the apostle Paul, it is not possible that the blood of bulls and goats could take away sin. No, it only represented Christ's blood which cleanseth from all sin. It was not possible for the high priest to forgive sin. Says the Bible, he was only a type of Christ, our high priest. It was not possible for those services in any sense to remove sin. It is only the service of Christ that avails in our behalf. The tabernacle itself was to be made after the pattern. And again the same writer in the New Testament says in the book of Hebrews, the true tabernacle which the Lord pitched and not man, is in heaven. Again we say, is it not clear the purpose of this law, and the necessity of it. Its very nature is entirely different from the former and its distinction from the other law is as marked as light and darkness. It is not possible to understand the teachings of the Bible without this distinction.

Evil Propensity in Man.

J. H. HINDS.

We believe it is a wicked spirit; and is in every person that has not the Spirit of God dwelling in him. We sometimes hear people say the devil is in that mule, or that cow. Now does there have to be a being of some kind to teach or entice that mule or cow to be mean? Is it their own natural disposition. God says the imagination of man's heart is evil from his youth. Gen. 6:5. And they had a king over them which is the ruler of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. So the devil is called, Abaddon, Apol-

lyon, Belzebub, Belial, Satan. Then entered Satan into Judas Iscariot, being of the number of the twelve. Luke 22: 3. What was it that entered into Judas? But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Acts 5: 3. The 9th verse tells us that he and his wife agreed between themselves to tempt the Spirit of the Lord. And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the holy One of God. Luke 4: 33, 34. This man had a spirit of an unclean devil. He was using vulgar language. Jesus answered them, have not I chosen you twelve, and one of you is a devil? John 6: 70. So we find here that one of the men that Christ chose was a devil. So this confirms our argument that every man is termed devil that has not the Spirit of God in him.

And when he was come out of the ship immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains; because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces, neither could any man tame him. And always night and day he was in the mountains, and in the tombs, crying and cutting himself with stones. But when he saw Jesus afar off he ran and worshipped him, and cried with a loud voice and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. For he said unto him, come out of the man; thou unclean spirit. And he asked him, What is thy name. And he answered, saying, My name is legion, for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out and entered into the swine, and the herd ran violently down a steep place into the sea (they were about 2000), and were choked in the sea. And they came to Jesus and saw him that was possessed with the devil and had the legion sitting and clothed, and in his right mind, and they were afraid. And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. And when he was come into the ship he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him, and all men did marvel (were astonished). Mark 5: 2-20. What do we learn about this man? We learn first that this man was a wild, reckless, lawless man, one that we term a desperado, for it says no man could bind him, no, not even with chains. He had often been bound with fetters and chains, and he would break loose and get away. And we find that he stayed day and night in the mountains and in the tombs, hiding from justice, just like men

Martha.

Anxious and troubled about many things,
 Fretting and fussing, as our phrase would be,
 This answer of reproving kindness brings
 Saint Martha's weakness home to you and me.
 Her means are ample, her desire as large;
 All they contain her home and heart afford:
 Her largest bounty never can discharge
 The debt of gratitude she owes her Lord.
 And so with frequent steps and laden hands,
 That hospitality may be complete,
 She comes and goes, and little understands
 Her sister's sitting at the Master's feet.
 "No use for me to speak to her:
 Dost thou not care that I should serve alone?
 Command her help." Her words and manner stir
 Her guest to make an answer all his own.
 "To fret and worry about many things
 That perish with the using fills thy heart;
 Thy service to life's cares and troubles clings,
 But Mary chooses the enduring part."
 So it is now; her temporal affairs,
 Her grosser claims the Church so often pleads,
 Her table-serving so absorbs her cares,
 She fails to realize diviner needs.
 And so she comes and goes with fretful haste,
 Her tasks laborious, anxious to complete,
 And seldom stays the blessedness to taste
 Of such as harken at the Savior's feet.
 But anxious Martha, long beyond all blame,
 And anxious Church, long pondering his word,
 Let none presume your least defects to name,
 Save in the spirit of the loving Lord. —Sel.

The Book of the Law.

G. G. RUPERT.

DIETARY AND SANITARY LAWS

All governments have found it necessary to legislate upon sanitary and dietetic regulations. To illustrate, fraudulent adulterations of food are practiced, hence their sale is forbidden. Sanitary regulations of our homes and premises are required by law, especially in cities. Why is it necessary? Because where no heed to these things is paid the lives of all are endangered. Hence we recognize the principle that if a man knowingly does wrong he should be punished, for others suffer for his wrong acts. If all governments find it a necessity to legislate upon these principles there is greater reason why God should give instructions in the form of laws concerning them. In fact the principles of the decalog cannot be lived out without paying heed to these principles here mentioned. The man who willfully disregards them and causes life to be lost is a murderer and nothing short of it. The man who defiles his own body and pays no heed to the instruction God has given him allows his appetite to make him a glutton or drunkard, or if he entails disease upon his offspring by his vicious habits, he has again violated the principles of the law. "Thou shalt not kill." If he shortens his own life or takes his own life under the influence of strong drink, opiates and these things that destroy the mind, he has again done the same thing and must answer to God for it in the final judgment. So God has left us a safe guard by legislating upon this subject and giving us laws which will save us from this terrible evil that is destroying the race. Adam, by yielding to

his appetite ruined the world. Christ, by fasting for days, and overcoming temptation on this point has redeemed the world. All drunkards shall have their portion in the lake that burneth with fire and brimstone. See Solomon, "When thou sittest to eat with a ruler, consider diligently what is before thee, and put a knife to thy throat if thou be a man given to appetite." Prov. 23: 1, 2.

These are the beasts which ye shall eat among all the beasts that are on the earth. Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat. Nevertheless these shall ye not eat of them that chew the cud, of them that divide the hoof; as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean unto you. Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you. These shall ye eat of all that are in the waters whatsoever hath fins and scales in the waters, in the seas and in the rivers, they shall ye eat. And all that have fins and scales in the seas and the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you; they shall even be an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination. Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you. And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination, the eagle, and the osprey, and the osprey, and the vulture, and the kite after his kind, every raven after his kind: and the owl, and the night hawk, and the cuckow, and the hawk after his kind, and the little owl, and the cormorant, and the great owl, and the swan, and the pelican, and the gier eagle, and the stork, and the heron after her kind, and the lapwing and the bat. All the fowls that creep, going upon all four, shall be an abomination unto you. Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet to leap withal upon the earth. Lev. 11: 2-21.

Here is a law very plain and explicit in its declaration. These principles are regarded today more or less by the civilized world, however, transgressions of different precepts are made by many. Just a thought would be sufficient. As we look over the world every living creature is eaten by some class of people. The swine is a staple article in this age of the world in diet among Christianized people. This animal has ever been held in the Scriptures as an abomination as an article of diet. A thousand years after this law was written Isaiah the prophet utters a prophecy which has its application in the last days as follows:

For by fire and by his sword will the Lord plead with all the flesh, and the slain of the Lord shall be many. They that sanctify themselves and purify themselves in the gardens, behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord. Isaiah 66: 16, 17. And again he says, I am sought of them that asked not for me; I was found of them that sought me not; I said, Behold me, behold me, and a nation that was not called by my name. I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; a people that provoketh me to anger continually to my face; that sacrificeth in dens, and burneth incense upon altars of brick; which remove among the graves and lodge in the monuments; which eat swine's flesh and broth of abominable things is in their vessels. Isa. 66: 1-4.

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Many quotations like the above might be given, but sufficient is quoted to show how God regards these things, and we might add, there is no stronger influence in the world today for the destruction of mankind than the lust of appetite manifested in its varied forms. In gluttony, drunkenness and the use of those things which entail disease on the offspring, benumb the finer sensibilities of man and lead to vice and crime of every sort, and the greater portion of which has had its fostering care in the debasing appetite of man, some have supposed the New Testament Scriptures have changed these regulations. Is it possible that a standard of such eminent value as a protectorate of the human race would be broken down by Christ and his followers. No indeed. God gave the law to Moses and it like all the best is for our good, who would change it. He changes not. We see the lust of appetite leads to every debasing sin, even idolatry. The inspired penman speaking of a certain class says whose god is their belly. Feasting, drunkenness, revelings and such like is what existed just before the flood and will be the prevalent order of the day just before the coming of Christ, and that religion which is claimed to be the religion of the Bible that does not make this law one of the pillars of its faith is spurious and should be looked upon with suspicion, for a violation of this law is a forerunner to say the least of a violation of every law of the decalog. The word is very particular as to the sanitary conditions of the camp of Israel. See Deut. 23: 13, 14. Also was he particular concerning contagious diseases, enactments were made concerning the control and managements regarding them. Are not these enactments necessary today? Why are not those principles one of the foundation stones of human existence in this life? No Christian or good citizen will disregard them. In fact a Christian cannot disregard them, for in so doing, he is a breaker of the royal law and will be held in the judgment as a transgressor. He who violates these things will not be judged by this law, but the royal law which will judge all men in the last day.
