

obedience, without which citizenship in the Kingdom of Heaven cannot be obtained. And for all these purposes, the Mosaic law is perfect. It proves the infinite wisdom of its Originator, because its various provisions are perfectly adapted to the obtaining of the object in view. We still see the effects of these laws in the Hebrew race of today. Who worships God with more reverence than an orthodox Jew, who does not even dare to pronounce the name of the Almighty for fear of profaning it? Who has kept himself more free from idolatry than the Jews? And where among the nations can we find more true brotherhood than among the descendants of Israel? A code of laws, so ancient, and that has had the power of giving to a nation such marked characteristics is worthy of more than common attention.

In this and subsequent articles we propose to give an outline of the Mosaic Law in its three divisions, Civil Law, Criminal Law and Ceremonial Law.

The statutes which deal with the relations of man with man are called Civil Law. Family relations, neighborly intercourse and national transactions are to be considered under this head. Accordingly, we will first give an outline of the laws relating to marriage.

One of the most prominent provisions in the Mosaic law is the one prohibiting the people from intermarriage with the surrounding Gentile nations. The passage forbidding it reads:

"And when the Lord thy God shall deliver them (the Gentiles) before thee, thou shalt smite them and utterly destroy them, thou shalt make no covenant with them, nor show mercy unto them: *Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.* \* \* \* For thou art a holy people unto the Lord thy God. The Lord thy God has chosen thee to be a special people unto himself, above all people that are upon the face of the earth." Deut. 7, 2-6.

Among the surrounding nations, and also among the Egyptians, incest was common, but the Mosaic law prohibits the marriage of any near of kin. The following are specified in the prohibition: A father, mother, father's wife, sister, a daughter of thy father, daughter of thy mother, thy son's daughter, or thy daughter's daughter, thy father's wife's daughter, father's sister, mother's sister, father's brother and his wife, daughter-in-law, and brother's wife. To this is also added a prohibition from marrying a woman and her daughter, her son's daughter and her daughter's daughter. Lev. 18, 6-17.

Cousins, however, were permitted to marry according to the following:

"Even as the Lord commanded Moses, so did the daughters of Zelophehad, for Mahlah, Tirzah and Hoglah and Milcah and Noab, the daughters of Zelophehad, were married to their father's brother's sons. Numb. 36, 10, 11."

A special provision is made for girls having property. If a man died without a son, his inheritance in the country passed to his daughters and these were then restricted to marry someone of their own tribe and, if possible, of their own family. This provision was to prevent the possibility of the property passing from one tribe to another. What had originally been given to a tribe should remain there. None was allowed to accumulate wealth by impoverishing others. Numb. 36, 5, 6.

Under certain circumstances a man was allowed to give his wife a "bill of divorce" and send her out of his house. The divorced wife had liberty to take another husband. But if she again be divorced or became a widow, the first husband could not marry her again. Deut. 24, 1-4.

A peculiar provision is made for a widow who had no children:

"If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry a stranger; her husband's brother shall \* \* \* and it shall be, that the firstborn shall succeed in the name of his brother which is dead, that his name be not put out of Israel. Deut. 25, 5-10.

Should the man refuse to comply with this law, the woman was to bring him before the Elders, and if he still refused, she was to "loose his shoe from off his foot and spit in his face," the greatest insult that could be offered to an Oriental. A man thus treated was defamed forever in Israel.

A high priest could not marry any but a virgin.

For the crown of the anointing oil of his God is upon him: I am the Lord. And he shall take a wife in her virginity. A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife. Lev. 21, 12-14.

These are some of the principal laws relating to marriage. Those referring to property may now be briefly outlined.

The Mosaic law recognizes slaves as property, and there are numerous provisions relating to them. There were two kinds of slaves: Hebrews who had come into bondage through poverty, and Gentiles captured in war, or bought.

The duration of the time of bondage was different. A Hebrew could not be held more than seven years.

"When thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. If his master have given him a wife, and she

have born him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself." Ex. 21, 2-4.

A northern provision is that

"When thou sendest him out free from thee, thou shalt not let him go away empty: Thou shalt furnish him liberally out of thy flock, and out of thy floor and out of thy wine-press: of that where-with the Lord thy God hath blessed thee thou shalt give unto him." Deut. 15, 13, 14.

Should a slave at the end of the sixth year refuse to receive his liberty, he was to be in bondage for the remainder of his life. The ceremony by which this was to be made known was as follows: Having avowed that it was from his own free will, his ear was bored through with an awl by his master in the presence of the judges. After this, there was no more year of jubilee for him. Ex. 21, 5.

A Hebrew who, through poverty had become the slave of a stranger could be redeemed at any time and could not be held any longer than to the year of jubilee which occurred every fiftieth year. Then should both he and his wife and children be released. Lev. 25, 54.

The proper slaves were those of heathen origin.

Both thy bond-men and thy bond-maids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bond-men and bond-maids. . . . they shall be your bond-men for ever. Lev. 25, 44-46.

But slave owners were almost compelled to treat their slaves, whether of Hebrew or Gentile origin, with kindness, for the slaves were by law empowered to escape at any time, if they were oppressed. The following is a most remarkable provision:

"Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, even among you in that place which he shall choose in one of thy gates where it liketh him best: thou shalt not oppress him. Deut. 23, 15, 16.

For the protection of this class it was further ordained that a man who struck a slave dead should be punished, and if an ox gored him, the owner of the animal was to be fined 30 shekels (something like \$14) and the animal be put to death. Ex. 21, 32.

If a slave were struck by his master in such a way that he injured his eye or knocked out a tooth, he was instantly to set the slave at liberty. Ex. 21, 26, 27.

A girl who had been sold had not the privilege of being redeemed at the year of Jubilee, but there were other ways in which she could be set at liberty at any time. She might be redeemed by anyone of her own people, but could not be sold to a gentile. If her owner refused to let her be redeemed, he was to liberate her without money. By marriage she could also be adopted in the family and any faithfulness on the part of her master or his sons entitled her to her liberty. Ex. 21, 7-11.