

given, as Paul puts it, to be a "school-master unto Christ, but after that faith is come, we are no longer under a schoolmaster." (Gal. iii. 24, 25.) The subject furnishes many instructive lessons as revealing both the social condition of the people at the time the laws were given and the peculiar means adopted by a divine Providence for the education of that people for the acceptance of higher principles of truth. But the real nature of the Mosaic laws will not be fully understood until they are systematically classified.

The second part of the criminal law includes offenses committed by man against man.

Disobedience to parents, cursing or smiting father or mother, were forbidden under penalty of death by stoning.

"If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold of him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, this our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die." Deut. xxi: 18-21.

"Everyone that curseth his father or his mother, shall be surely put to death." Lev. xx: 9.

To dishonor the magistrates was also forbidden, but the punishment for this offense is nowhere stated.

To ignore the decision of the supreme judges was punished by death, as quoted in a previous article. Deut. xvii: 11.

For murder in the first degree, the penalty was death.

"He that killeth any man shall surely be put to death." Lev. xxiv: 17.

The provision in case of manslaughter is remarkable. Six cities were to be set apart as "cities of refuge." The slayer "who killeth his neighbor ignorantly, whom he hateth not in time past" could flee to any of those cities and secure an impartial investigation. If it was found that he had not contemplated to slay his victim, he was to remain in the city till the death of the presiding High Priest. If he went outside the city before the death of this official, he might be slain by the "blood avenger," but when the Priest was dead he was at liberty. Numbers xxxv: 9-29.

For all corporal hurts, or injuries to domesticated animals, exact retaliation was required.

To vex a stranger or oppress him and to afflict widows and orphans was forbidden. But the punishment for these offenses was to be inflicted by God permitting enemies to make war upon the people.

"If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless." Ex. xxii. 24, 25.

A special provision refers to the bodies of slain persons, when the slayer was unknown.

"If one be found slain in the land which the Lord thy God gives thee * * * then the Elders and thy Judges shall come forth, and they shall measure unto the cities which are round about him that is slain * * * and the Elders of that city shall bring down a heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley; and the priests, the sons of Levi, shall come near * * * and all the Elders of that city that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley, and they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them." Deut. xxi: 1-8.

Violations of the seventh commandment were of various kinds.

The penalty for adultery was death by stoning, and both the man and the woman were to be put to death. Lev. xx: 10.

Criminal assault upon a betrothed woman brought death upon the offender. If the crime had been committed in a city where people might have rescued the victim and she had neglected to call for her neighbors, both offenders were to be put to death. But had the crime been committed in the fields, far away from other persons, the victim was to be held not guilty.

If the victim was not betrothed, the offender had to pay the father of the girl fifty shekels of silver and marry her, and he had no right to ever give her a letter of divorce. Deut. xxii. 22-29.

The penalty of bestiality and of sodomy was death by stoning. Ex. xxii. 19; Lev. xvlii. 29. Those that committed incest were to be burned to death. Lev. xx. 14.

A man who committed fornication with a free maid was to marry her, if he could obtain her father's consent; if not, he had to pay "the dowry of virgins," fifty shekels of silver. Ex. xxii. 16.

For the same offense committed with a slave the law prescribes a trespass offering for the man. The slave was to be scourged. Lev. xix. 20-22.

A priest's daughter who became a fallen woman was to be burned to death. Lev. xxi. 9.

The penalties for stealing are not quite so rigid as some of those previously outlined.

If anyone stole human beings for the purpose of making slaves of them, he was to be put to death.

"If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die." Deut. xxiv. 7.

He who had been convicted of having stolen animals or other property was to restore double. He that stole an ox or a sheep and killed or sold the animal had to restore five oxen for one ox, and four sheep for one. Ex. xx. 1. This was the rule for all manner of trespasses whereby property was lost through the criminal carelessness of another. And if the offender was too poor to restore the amount doubled, as required, he was to be sold and to serve as a slave until the year of release. Ex. xxii. 3.

If anyone squandered property entrusted to his care; or, endeavored to conceal property which he had found and which was not his, he had to restore the same and add thereto a fifth part and, besides, to bring a trespass offering as an atonement for his offense. Lev. vi. 1-7.

If a thief was detected in the act of stealing, and the owner of the property killed him, the slayer was acquitted, but if the thief were killed some time after the theft, the killing was considered murder. Ex. xxii. 3.

Animals that destroyed property were to be killed and the owner of the animals to make restitution for the loss. Ex. xxi. 33-36.

The offense of perjury has no special penalty attached to it. By oath an accused appealed his case to God and left it with Him, undoubtedly with the understanding that the penalty would be certain and terrible, if he was guilty of perjury.

When anybody was convicted of having born false testimony against another, the penalty of the offense to which he had falsely testified was to be inflicted on him. Deut. xix. 16-19.

A man who slandered his wife was to be publicly rebuked by the Elders and to pay his father-in-law one hundred shekels of silver. He could not afterwards give her a letter of divorce. Deut. xxii. 13-19.

These are the principal offenses with which the criminal law of Moses deals. There are others which relate to the feelings and to the desires of the human heart. For this wonderful law-code deals not only with the acts of men but also with the sources of their acts. To hate is forbidden as well as to kill, and to covet as well as to steal. For instance:

"Thou shalt not hate thy brother in thine heart." Lev. xix. 17. "Neither shalt thou covet thy neighbor's house, his field, * * * or anything that is thy neighbor's." Deut. v: 21.

But offenses of this kind do not fall under the jurisdiction of earthly courts and can therefore not properly be classified under this heading. A very interesting division of the Mosaic law remains to be considered: the Ceremonial Law.