"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." This often misunderstood passage does not give the individual who has broken one law an invitation to break all the laws in the book. On the contrary, it signifies that all the existing rules or "points" are to be taken together as one Law; that the whole Law is a "seamless garment" like the coat of Jesus; that it may not be torn apart, and kept or broken piecemeal; and that he who commits an infraction of one rule, concerning any matter, violates the Law as a whole.

In other words, and according to the Scriptural theory of crimes, one who breaks the Law in any respect becomes a law-breaker, whatever the nature of the act committed, and as a law-breaker he becomes unfit to live under the Law—at least until he shall have endured its penalty or satisfied its requirements by repentance and restitution. This precludes any notion that the individual is authorized to rewrite God's Law, to conform to his own ideas of expediency.

The contention that the Ten Commandments are the whole of God's Law, though often and seriously urged, is equally untenable. None will question their importance; they have been appropriately described as the basis of Mosaic law, the greatest short moral code ever formulated, and the idealized model of all law. But He that gave us the Ten Commandments also gave us many other commandments, and the statutes and judgments as well, which are found throughout the entire Bible; and to conclude that the Ten Commandments are the whole Law is not only to enlarge them beyond their proper dimensions but also to destroy the great body of God's Law. Only the strongest reasons, clearly expressed, could justify a conclusion producing results so far-reaching, and such reasons do not exist.

Through the ages since the revelation of God's Law, external circumstances have changed. But has man changed the basic pattern and processes of his life? Is he not actuated by the same desires, involved in the same relationships, swayed by the same emotions, and vexed by the same problems? Then who may say that the Law laid down aforetime will not suffice us now, if God give us wisdom to understand and receive it?

If Social duty be unreal, all is unreal. Our real and great hope is not that one day we shall die to the world....But that this day we live to others and to God.

What God has done and not what man feels is the only real authority c a Preacher.

If God has a controversy with Jacob---Israel must wrestle with God!

Many modern churches have no due sense of the Majesty of God, and do not stand in the real Presence...We give people interest, sympathies, 'a good show'; but not moral authority.