

hope of a sudden change at death, or after death, or after breath, is a deadly snare ! 2 Cor. 5 : 10.

38. Both the just and the unjust shall be raised from the dead, in indestructible spiritual bodies. (1 Cor. xv. 42-50.) But the LORD's faithful servants shall be openly acknowledged and accepted by Him, and made perfectly happy to all eternity in His presence, in such scenes and ways of bliss, as eye hath not seen, ear heard, or heart of man conceived. 1 Cor. 2 : 9.

The state of the wicked, driven away in their wickedness to shame and everlasting contempt, is too dismal to contemplate ! Our catechism therefore (like Mirza) leaves the awful cloud that hangs over them unlifted.

Here ends the first part of our catechism, teaching "what we are to believe concerning God." The remaining part tells "what duty God requireth of Man." For Faith and Obedience, though separable in theory, must be united in practice.

39. God is related to man as his Creator, Preserver, Teacher, Sovereign, Saviour, and All-in-all. Man is therefore related to God by the sacred tie of DUTY, as his creature, child, pupil, subject and worshipper. Obedience to His Perfect Will is consequently man's eternal duty and greatest wisdom. Wilfully to disobey that WILL which He has so graciously REVEALED is insane, monstrous and suicidal. Prov. 8 : 36.

40. The Moral Law is the rule of eternal Rightness or Order. It depends on the very Divine Nature itself, and hence also is impressed and interwoven into Human Nature and the Fitness of Things. God revealed it to man at first in this way, as His Law written in the living tables of the heart and mind. But when man turned from it by selfwill, God restored it by outward signs and visions ; but especially by His Words on the Mount of Sinai, and His Sermon on the Mount of Beatitudes, where Christ shows that it is more immovable than Heaven and earth. (Matt. 5 : 18). It is Justice and Judgment in living form, as the Basis of God's Throne. (Ps. 89 : 14).

41. This Moral Law is summarily (viz., implicitly, but not explicitly) contained or symbolized in the Ten Commandments. They should be in the heart—that is, the love. Failing there, they were written on tables of stone ; warning and condemning the stony hearts that had destroyed the love of them which was spirit and life, but idolized their outer letter as a hollow shell, dead and chill, simply as a source of selfish gain, alike in Worldliness and Other-Worldliness !

Yet that Law, in its *Letter and Spirit*, is Love. It is the very nature of God, the very Spirit of Heaven. That Law was the CENTRAL SANCTITY of the Tabernacle, the Temple, and the very Ark of the Covenant itself, which represented JEHOVAH-JESUS. So He said, "Lo, I come ! To do Thy Will I LOVE. THY LAW is in MY HEART !"

42. This "Sum of the Ten Commandments" is as their very soul and life. It was given to the Jews in their Old Testament, though they so sadly omitted it, and looked only to the veil or outer letter. (Deut. 6 : 5 ; Lev. 19 : 18). For want of this spirit and life of Love, their Faith became Dead Faith ; their Works Dead Works ; their Souls "Dead in trespasses and sins." True love is the only living spring of all really loyal obedience to God and faithfulness to man and woman. (1 John 4 : 16-20).

43. This Preface of the Law shows us that the same God our Maker is also our Deliverer—that is, our Redeemer. The eternal JEHOVAH declares Himself OURS, Redeeming us from the State of Nature and the Bondage of Sin. John 8 : 34-36.

44. This answer proves that our forefathers of the British Churches knew and avowed the truth (so much ignored by many to-day) that the letter of Scripture has a spiritual sense. Thus Egypt typifies the state of unregenerate Nature. Bondage typifies the slavery of sin. The Exodus typifies our deliverance from our fallen state of sin and misery, and our introduction into a state of salvation by our Divine Redeemer.

The ignoring of this spiritual sense in Scripture by so many who falsely call themselves orthodox to-day is the real secret cause of the utter havoc which many are making of the literal text of Scripture, which is its veil and clothing. They strip off these garments from the Living Word, who is the Spirit and Life of all sacred Scripture. Then they cut up the garments ; each sect taking a part ; but they let His seamless vest go by lottery. Any man of good sense may see, if he only examines properly, that if that Preface to the Ten Commandments is not to be taken in its spiritual sense, then the Moral Law is for the Jews who came out of the literal Egypt, and is not addressed to us, Gentiles, at all ! See also Rom. 2 : 28, 29.

Here we close these delightful lessons for this season. Teachers who continue their classes during winter, may find the rest of the Shorter Catechism explained in the MONTHLY RECORD for 1884, under the head of "PRECIOUS