

beaten gold, which he wished to save. When it was broken, Chromatius was healed." (Illustrative Lesson Notes.)

God tested His people as an engineer tests a bridge before it is opened for travel to the general public.

POINTS AND PARAGRAPHS

Whatever excuses we make for rejecting God, the real cause is an unbelieving heart. v. 1.

An evil proposal should be met with a downright refusal. v. 2.

We often blame circumstances, when we should blame ourselves. (See v. 24.) v. 4.

Sin always multiplies itself. v. 5.

It is better to make the sins of others a subject for prayer than for gossip. v. 31.

Our attitude towards our own sins should be severity, towards those of others, compassion. v. 32.

God will not punish till He is compelled to do so. v. 34.

There never was a speech more true than was Aaron's to one disposition of our human nature. We are all ready to lay the blame upon the furnaces. Many a man is a miser and a mere business machine. "What can you ask of me," he says, "this is a mercantile community. The business man who does not attend to his business goes to the wall. I am what the intense commercial life has made me. I put my life in there, and it came out this." And then he gazes fondly at his golden calf, and his knees bend under him with the old habit of worshipping it, and he loves it still, even while he abuses and disowns it. —Phillips Brooks.

The Jews, says Peloubet, have a tradition that at least one ounce of the powder of the

golden calf has been mingled in each of their later calamities. God knows when to punish.

"Though the mills of God grind slowly, yet they grind exceeding small ;

Though with patience He stands waiting,
with exactness He grinds all."

Light from the East

CALF—The Hebrews had lived so long among the idolatrous forms of Egypt and their religious sense had been so much vitiated, that they felt they must have an outward, visible symbol of God among them. Since they speak in their earliest literature of the eyes, ears, hands and feet of God, if they had intended to form an image of Him, it would have taken the form of a man. But it is evident that they wish merely for something to symbolize the qualities of the Deity, and among a people largely graziers, a young bull is a very natural symbol of strength and vital energy. The idea was most likely obtained from the living bull worshipped in Memphis, or from the winged symbolic bull on the other side of the flood whence their fathers came. This mode of representation did not appear to Aaron to be any serious departure from pure monotheism. But the license with which this worship was accompanied seems like an imitation of the wild orgies of Egypt at the inauguration of a new Apis (sacred bull) or the carousals kept up on each succeeding birthday of that god.

TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

Before ascending Sinai, Moses directed the people to go to Aaron with their difficulties during his absence, Exod. 24 : 14. His long stay on the Mount made them impatient and doubtful as to what had become of him, and they asked Aaron to make them a god to go before them, v. 1. Here we note :

1. *The open apostasy of the people.* (a) It arose from impatience and unbelief. What if Moses did delay in returning to them? They should have trusted God and His tried servant. We all need to cultivate patience and steadfastness, Heb. 10 : 36 ; James 1 : 3, 4 ; 1 Pet. 5 : 8, 9. (b) They lapsed into gross idolatry such as they had long witnessed in Egypt, Neh. 9 : 18 ; Acts 7 : 40. Their apostasy was very general, almost universal, vs. 1, 3. (c) Aaron yielded to their wicked demand. Possibly he may have