

such as do their own pleasure and drive their bargains on that day have not, and by the way this *pearl of days* is kept may you judge whether the rest of the week shall be blessed to you or not, therefore remember the Sabbath day to keep it holy.

V. 12. Here begins the second table of the law, our duty to men, and first to our parents. They, being in place of God to us, demand our respect and obedience. There is added a promise of long life to all who keep this command. By Paul's quoting this in Ephes. vi. 2, we learn that the promise still holds good. For instances of the fulfilment of the promise, as well as of punishment of neglecters, see *Whitcross's Anecdotes*.

V. 13. Not only murder, but whatsoever tends thereunto is forbidden and therefore intemperance, violence, indolence, and whatsoever harms ourselves or others.

V. 14. In like manner, all unchaste thoughts, words, and actions are by this command forbidden. See our Lord's interpretation of this and the preceding command in Matt. v. 21, &c., 27, &c., and learn that the iniquities of the heart must be cleansed if the deeds are to be pure, therefore let us present the prayer, Ps. h. 10.

V. 15. The 8th commandment forbids all injury of another's property, and requires industry and diligence in our worldly callings.

V. 16. Truth is the essence of the ninth Commandment. Its love ought to be in our hearts and its language flow from our lips. Wherever it reigns the command will not be violated either in courts of justice, to which there is special reference here, or in common conversation.

V. 17. To covet is to unlawfully desire what is forbidden, and is a *sin of the heart* which unchecked leads to a breach of the 8th commandment, as we may see in Achan's covetousness. God ranks this sin as idolatry because it is the *heart's preference of the creature to Himself*. Few of even the most moral and religious but must allow their guilt in this respect. Paul himself allows (Rom. vii. 7) and by the conviction of the law, he was led to Christ—hence we may observe two things, in reference to the law of God. 1st, that it reaches to the heart and strikes at sin there. Thus is it spiritual in its very nature. Whenever Society is content with external morality, the law of God brands an impure desire of the nature of uncleanness, and desire for revenge as murder. 2nd, this law is a schoolmaster to lead sinners to Christ, and thus it does by discovering our shortcomings and transgressions and the impossibility of our earning life by our obedience to the law, and thus are we obliged to repair to Christ, who is the end of the law, for righteousness, to him that believeth. Still the law is not discarded under the Gospel but remains a rule of life and an exponent of duty, and being moral in its nature and intended for the whole human family, is ever binding upon all men. The sum of these ten commandments is *love to God and to our neighbour*.

SECOND SABBATH.

SUBJECT:—*The Golden Calf*. Ex. xxxii. 1-3, 19-29.

V. 1. This must have taken place within forty days from the last transaction (see Ch. xxiv. 18), and shows how transient oftentimes are the holiest impressions. That the people were malicious on this occasion and very ignorant we may well believe, but nothing can excuse their wickedness. It was ingratitude to Moses and idolatry against God. "Make us Gods," properly a God (pl. for sing.) like to the Egyptian idol they had seen carried before the standard in Egypt, or, as some think, a representation of that pillar of cloud that had hitherto guided them.

V. 2. Nor can any excuse be alleged for Aaron, who seems at once to have yielded to their desire. "Ear-rings were worn by both sexes, and probably were part of the spoil brought from Egypt (Ex. xiii. 22)

V. 3. The Egyptian rings as seen in the monuments are round massy plates of metal. Let their readiness to part with their rings for idolatry, shame us out of our niggardliness to support the ordinances of true religion.

V. 4. Probably a wooden frame covered with plates of gold. Calf, in imitation of the Egyptian Apis, whose figure is still to be seen on all their monuments. Thy gods, again the plural form of the name of God, implying that they regarded this image as the symbol of the Lord God who had brought them out of Egypt. Not false gods were worshipped, but a graven image of the true God which he had expressly forbidden. All experience proves that a people so lately in slavery and in ignorance will, if left to themselves, quickly return to their old practices.

V. 6. It appears from 1 Cor. x 7, 8, 9, that they acted abominably, just as the heathen were accustomed to do at their idolatrous feasts.

Vv. 19, 20. How differently acted righteous Moses from pusillanimous Aaron. At a glance he saw their idolatry, and, meekest of men though he was, his indignation at the sight was so great that he cast down the tables and broke them. It is lawful to be angry if we sin not. Might not that breaking signify that the law is a broken covenant and can give life to none?

THIRD SABBATH.

SUBJECT:—*The people forgiven*. Exodus xxxiii. 12-20.

At the beginning of this chapter the Lord refused to go with His people on account of their heinous sin. At most he would send an angel to lead them, but at Moses' intercession He relented, and promised His presence and conduct as heretofore. In this we may view Moses as the type of Jesus Christ, our Advocate with the Father. As Moses reconciled God to the Children of Israel, so has Christ Jesus reconciled Him to this sinful world.

V. 12. "Thou hast said, bring the people into the promised land; Now thou knowest I cannot do it alone, and yet by whom they