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fore the holy One and live?" Some timid one asks Fear-to-go. "O, yes!" is the reply. "God is our Father, a covenant-keeping God." And such a wonderful vision as the eyes of the chosen ones were permitted to see, an unutterable glory, a throne above a dazzling pavement! They saw him and they lived. They ate, they drank before him. Was he not their Father, the God of the covenant? "Yes," says Fear-

to-go, looking down at the cherished blood mark upon his robes. Fear-to-go lost his name that day. His neighbors called him Ready-to-go. He never shrank from any pilgrimages. We do not so, pose he ever saw the Promised Land, but he beheld a better. When passing through the waters of the Jordan of death, he saw again by faith the blood of the covenant, smiled, and triumphantly died.

B. C. 1491.]

LESSON II. THE GOLDEN CALF.

[July 8.

Exod. 32. 15-26.

[Commit to memory verses 19-21.]



15 And Mo'ses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.  
16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables.  
17 And when Joshua heard the noise of the people as they shouted, he said unto Mo'ses, There is a noise of war in the camp.  
18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear.  
19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing; and Mo'ses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.  
20 And he took the calf which they had made, and

burst it in the fire, and ground it to powder, and strewn it upon the water, and made the children of Is-ra-el drink of it.  
21 And Mo'ses said unto Aa'ron, What did this people unto thee, that thou hast brought so great a sin upon them?  
22 And Aa'ron said, Let not the anger of my lord wax hot; thou knowest the people, that they are set on mischief.  
23 For they said unto me, Make us gods, which shall go before us: for as for this Mo'ses, the man that brought us up out of the land of Egypt, we wot not what is become of him.  
24 And I said unto them, Whosoever hath any gold, let them break it off, so they gave it me; then I cast it into the fire, and there came out this calf.  
25 And when Mo'ses saw that the people were naked (for Aa'ron had made them naked unto their shame among their enemies.)  
26 Then Mo'ses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Le'vi gathered themselves together unto him.

General Statement.

It seems strange that while Moses was in the mount overhanging by the cloud of divine glory, the people below should debase themselves to the worship of the golden calf. But we must remember that the human nature longs for some visible object of worship, and that even now only a small section of the world, after sixty centuries of training, are able to pray without an outward image or picture. If learned Greeks in ancient times, and Romanists now, how before idols, what may we expect of a race of Semitic slaves just emancipated, in a world which was wholly given to idolatry? Moreover, the heathen systems have in all ages and in all lands ministered to the sensual lusts, and encouraged the most abominable social crimes as a part of religious worship. We are not surprised then to learn that people who found God's law opposed to their vices were eager in the absence of Moses to establish a religion which would give loose rein to every lust. They com-

plained the weak-willed Aaron to yield to the popular clamor, and ancient tradition says that they slew Her, his associate in the regency, while Moses was in the mount. When Moses and Joshua came down, after forty days of communion with God, the first object which they beheld was a golden calf, around which the people were feasting, dancing, and performing the obscene acts of heathen worship. Moses acted promptly, boldly, and sternly, for the very life of the chosen nation was at stake. He summoned the followers of Jehovah to arms, called his own tribe of Levi, faithful among the faithless, to his side; and ordered them to go through the camp cutting down every idolater. In one hour the leaders were cut off, the people returned to their service, and the nation was saved, for a generation at least, from the curse of idol-worship with all its concomitant crimes.

Explanatory and Practical Notes.

Verse 15. And Moses turned. He had been on the summit of Mount Sinai, enshrouded in the glory of God's presence, for forty days, receiving the details of the law. Went down from the mount. On Mount Sinai, see notes to the last lesson. Moses was accompanied on his return by his attendant Joshua, who had waited for his master just outside the cloud of glory. The two tables. Rather tablets; for they were stone slabs, upon which were written the ten commandments. The testimony. So called because they contained God's declaration or testimony concerning the duty of man. Written on both their sides. Some have thought that each commandment in its original form was expressed by a single sentence, and that the explanatory clauses in some of them, as the second, third, fourth, and tenth, were added afterward. If such were the case they could easily have been written on two stone tablets of small size, especially if both sides were covered with the characters. (1) See how high is the estimate which God places upon the moral law.

precise form of the letters can never be known, but it was certainly unlike the Hebrew characters as we know them, for these did not come into use until after the time of Christ. (2) How high is the origin of the Bible standard of human character!

17. And when Joshua. He was an Ephraimite, born in Egypt, whom Moses had appointed his attendant, special helper, and commander of the Israelites in war. He stood by the side of Moses not only at Mount Sinai, but throughout the forty years of the wandering, and was his successor in the leadership of the Israelites. Heard the noise of the people. Who were feasting and dancing in the orgies of heathen worship around the golden calf. See the verses before the lesson. As they shouted. In the clear air of the desert, voices from the plain can be heard by one descending the mountain before the people can be seen. There is a noise of war. Joshua was a soldier, and it was natural that his war-like instincts should be aroused as the loud cries broke upon his ear.

18. And he said. This was spoken, not by Joshua, but by Moses, who knew by revelation what was taking place upon the plain. The noise of them that sing. Their songs were mere chants of praise to the idol around which they were dancing.