



LESSON IV.—JULY 27.

**Worshipping the Golden Calf**

Exodus xxxii., 1-35. Commit to memory verses 30-32.

**Golden Text.**

'Thou shalt have no other gods before me.'—Ex. xx., 3.

**Home Readings.**

- Monday, July 21.—Exod. xxxii., 1-14.
- Tuesday, July 22.—Exod xxxii., 15-24.
- Wednesday, July 23—Exod. xxxii., 25-35.
- Thursday, July 24.—Exod. xxxiv., 1-14.
- Friday, July 25.—Deut. ix., 7-21.
- Saturday, July 26.—I. Kings xii., 25-33.
- Sunday, July 27—Psa. cvi., 7-23.

**Lesson Text.**

(1) And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. (2) And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. (3) And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. (4) And he received them at their hand, and fashioned it with a graving tool after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. (5) And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord. (6) And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. (30) And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. (31) And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. (32) Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. (33) And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. (34) Therefore now go, lead the people unto the place of which I have spoken unto thee; behold, mine Angel shall go before thee; nevertheless, in the day when I visit, I will visit their sin upon them. (35) And the Lord plagued the people, because they made the calf, which Aaron made.

**Suggestions.**

This lesson sets forth human frailty in the case of Aaron, whose weakness and effort in generalship is full of instruction and in the case of the Israelites who did not keep the law which they had solemnly promised to obey. Moses as God's representative, filled with the spiritual light and love and power, gained from communion with God Almighty, reminds us of our Lord Jesus Christ in his climbing Mount Sinai to the near presence of God; delayed until the unbelieving thought he would never return; in his mighty spiritual leadership which divided the host of Israel into those who were on the Lord's side and those who were enemies to goodness. Ps. xviii., 32-43. In the judgment of sinners, Luke xix., 27. In his indignation at sin; in his intercession, yearning over the people with a love which made him unable to rejoice in good which they could not share, unable to separate his own being from theirs. This lesson explains the verse quoted by Stephen, Acts vii.,

37. A prophet shall the Lord your God raise up unto you like unto me.

With reverence by those who do not wish to injure the young. They should be learned, taught and followed in the light of the teachings of Jesus and the Holy Spirit. Matt. v., 17-19; Matt. xvi., 31.

This lesson is interesting as a commentary upon the second commandment. No object of worship or symbol is permitted. God cannot allow the thought or idea of himself to be limited and perverted, in time corrupted, by the use of any medium except the blessed Son of God, who was the revelation of himself. Graven and molten symbols of God's attributes are dealt with. The influx of masses of ignorant foreigners are not so much to be dreaded in America if the young are trained to know and observe the ten commandments as obligatory. The law leads up to Christ, and Christ reveals in his subjects the love which explains and makes possible the keeping of the law. Love worketh no ill to his neighbor, wherefore love is the fulfilling of the law.

The lesson of worshipping a calf of gold reminds a teacher of the words, 'Covetousness which is idolatry.' Gold worship will result in spiritual death unless it can be made to purge the worshipper of all liking for it.

While God was preparing honor for Aaron as high priest, he was himself proving his own unfitness and need of an intercessor and a real anointing of God's Spirit. Seek first the preparation of the heart. His taking the people's jewels or wealth was not approved; they were weakened thus before their enemies, and not made more pleasing to God. Sacrifice and offering was always rejected by God when sin was in the heart. All the gold in the world cannot atone for one small lie. The God of truth and holiness cannot be bought with money to allow sin. Contrition brings confession of sin and a changed life. Aaron's prevarication, superstition, idea of allowing the people to use the calf and so save his life and tide over the insurrection until his brother, the mighty prophet and leader, should arrive, shows the heathen training in Egypt and should comfort those who, like the mother of Moses, have to lose sight of their sons. The son she committed to God was trained by God. The son she trained herself failed. Put arms of faith round the absent dear one, separated by Providence and God will find means to teach, lead and bless until presented blameless before the throne with exceeding joy.

**C. E. Topic.**

Sunday, July 27.—Topic—Missions: a meeting in the interest of medical missions. 'Preach, heal.' Matt. x., 7, 8.

**Junior C. E. Topic.**

**WHY ARE YOU UNHAPPY?**

- Mon., July 21.—God is with you. Ex. xxxiii., 14.
- Tues., July 22.—God gives gladness. I. Cor. xvi., 27.
- Wed., July 23—God gives safety. Ps. v., 11.
- Thu., July 24.—God gives guidance. Ps. xxiii., 2.
- Fri., July 25.—God gives confidence. Isa. xli., 2.
- Sat., July 26.—God gives satisfaction. Jer. xxxi., 14.
- Sun., July 27.—Topic—Why are you ever unhappy? John xvi., 24.

**The Sunday School Messenger Service.**

New ideas are springing into being everywhere. In carrying on the work of the Home Department messengers are used to carry literature and other supplies to the members. The idea is now enlarged by the Indiana S. S. Association. But we will let their plan explain itself:

**A Bagster Bible Free.**

Send four new subscriptions to the 'Northern Messenger' at thirty cents each and secure a nice Bagster Bible, suitable for Sabbath School or Day School. Bound in black pebbled cloth, with red edge, measures seven inches by five and three-quarter inches when open.



**A Parable.**

The half-holiday movement both in Canada and the United States is proving a potent ally of temperance and religion. The high pressure and constant strain of modern life demands more relaxation than the slower and more easy-going pace of twenty years ago. A friend recently related an incident connected with the introduction of the half-holiday in a large manufacturing establishment in Birmingham, England, which illustrates what we mean.

Before its introduction the men were paid on Saturday night, spent a large proportion of their earnings in drink, and were often absent from work on both Monday and Tuesday. One man, who was notorious for this loss of time, thus describes the change wrought by the Saturday half-holiday:

'Hello,' says the manager, 'how is it you are back again on Monday?'

'Well, you have no objection, I hope.'

'No; very glad to see you but how does it come?'

'Well, I'll tell you. It's this way. When I got paid off Saturday noon, I couldn't go to the public-house all grime and dirt, so I went home for a wash and clean up. The wife had a good dinner ready, which I enjoyed more than any meal for a month of Sundays. After dinner I said "Would 'ee like to go to the park?" "That I would," said she. "Well, bring the kids, and we'll go, and off we went by tram to the park. The kids rolled on the grass, and Mary and I strolled along the paths. We bought some buns and soft drinks (hard stuff isn't good for the wife and kids, you know), and had the best holiday I have had for years.

'Next day, instead of being frowsy and drowsy after a spree, I felt as fresh as a daisy, and, do you know, I went to church with Mary for the first time since I don't know when. And a right good sermon the parson gave us, and here I am rested body and mind, and ready for another week's work. And what do you suppose the whole outing cost us?'

'Well, I don't know. Not more than your Saturday night's drink, I am sure.'

'No, indeed, nor quarter as much. It was only two and six for the whole bloomin' outing, and I had forty shilling to give the wife, whereas often I didn't have more than ten shillings. All the rest was spent in drinking treats.'

This is but a type of the moral reform that in multitudes of cases has been wrought by the substitution of the half-holiday and the noon-day payment instead of six days' work and payment on Saturday night. Experience has shown, with the clearer brain, stronger nerves, secured by the half-holiday and the Sunday's rest, the men do more work and better work in the five and a half days than they did in six.—'Onward.'

**What The Masters Say.**

If the pledge had been offered me when I was a boy in Sabbath-school, I should have been spared those seven dreadful years.—John B. Gough.

It is a common belief that a drink of whiskey or brandy is warming, but the reverse is the fact. Alcohol dilates the blood vessels of the surface, and so makes the skin feel warm, but at the same time radiation of heat from the surface is increased and the temperature of the body is lowered. The action of alcohol is also to lower the vital processes by causing a slow oxidation of the waste products. The mere fact of its interference with the oxidation of the tissues of the body causes a depression of the vital forces, and so of the resisting power of the organism to invasion by disease germs. And here practice supports theory, for it is a fact of common observation that under equal conditions of exposure, the habitual drinker almost always succumbs sooner than the abstainer.—'Youth's Companion.'