

that he would not come back, and very likely they would die there in the wilderness. This was leaving God out entirely, for he had promised to take care of them. Show that our fault-finding comes from the same source as did that of the Israelites.



stone tables, and finding the people worshipping a golden calf! The people were having a gay time, singing and feasting. They had forgotten God!

Can God let sin go unpunished? No: print "Punishment" on the highest step. Tell what Moses said, and what was done to the idolaters, and teach that all this is a picture of what befalls those who do not believe what God says. Teach that there is but one safe way—to believe God and obey him.

Lesson Word-Pictures.

Moses has been on the cloud-capped mount. He has had such gracious views of the Almighty. He has heard his voice and been comforted, by his loving presence. He has received from God those two sacred tables. They bear the finger-marks of God, even the holy commandments. And now from the presence of God Moses is coming to the people of God. Perhaps he is thinking how wonderfully and effectively has Israel been snatched away from the corrupting influences of Egypt's idolatry, marched through the Red Sea, and there led down before this Mount of God! They are God's own people, who have entered into covenant with him. And Moses soon is to meet them, the people he loves and the people that love him. He is to see Aaron, that faithful, beloved brother, so reliable a helper in carrying forward God's work. Perhaps Aaron is waiting at an altar to make some thank-offering in acknowl-

edgment of the safe return of Moses. And to think that he, a shepherd from Midian, should have had any part in this great work of emancipating a people, purifying them and bringing them to God in a solemn consecration! How honored the work of Moses! How exalted the people of God! But, hark! Bowed in thought, what noise suddenly arouses him! A shout comes up the mountain-slope! Does Joshua cry to Moses that there is war in the camp? Moses shakes his head. Not that, not that, Joshua! It is the shout of a chorus, a people singing mightily. Is it a great chorus of adoration unto God? What changes and clouds the countenance of Moses? He has reached a point where he can look down on the encampment. There are the goodly tents of Israel, that covenant-making people, and are they gathered to the praise of God and singing the wonderful song of Moses by the sea? Alas, no! A golden image is in their midst, and before it they whirl in mad, frantic circles, capering away in the idolatrous dances of the image-worshipping nations! O how flaming is the face of Moses! He flings down the tables of stone. He rushes among the idolaters. A holy indignation burns in his eyes. His feet are swift. He comes like a whirlwind. His hands are strong. He seizes the golden calf. He tears it from its pedestal. He hurls it into the fire. He melts it. He grinds it to powder. He mixes it with water. "Down with this! Drink, drink!" he shouts to the idolaters. But holy Aaron, where is he? There he is, confused, blushing, stammering, trying to tell how all this happened and why he helped them. O shameful, stammering Aaron! And now over the idolatrous host rings out the voice of Moses, "Who is on the Lord's side? Let him come unto me!" There he stands, all alone in the gate of the camp. Who will leave his sin-loving companions and cross to the side of Moses? They are crossing over, one, two, three, by tens, by scores, faster, thicker. Two sides! Hurry, hurry! A great idolatrous host in the camp. In the gate, Moses and the obedient few. Cross over! Hasten! The sons of Levi have gone to their leader. Is there no one else to cross the gulf and stand by the side of Moses?

the lesson is in this: "If I could have an idol even the peculiar same with ritual dark-plating the symbol of cows forth Any thing to shut the idol, and shalt have

the board, with the last-esteps on. Tell that of days and tabernacle tables of command-

I promised could obey I did not up there, world seem first wrong

They won't they asked he did not remanent with find fault. teach that saving God re for them;

B. C. 1491.]
Exod. 33. 12-23.

LESSON III. GOD'S PRESENCE PROMISED.

[July 15.]



[Comment to memory verses 12-14.]
12 And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people.

14 And he said, My presence shall go with thee, and I will give thee rest.

15 And he said unto him, If thy presence go not with me, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? So shall we be separated, I and thy

people, from all the people that are upon the face of the earth.

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by thy name.

18 And he said, I beseech thee, show me thy glory.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

20 And he said, Thou canst not see my face: for there shall no man see me, and live.

21 And the LORD said, Behold there is a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

General Statement.

The leaders in the idolatrous worship having been slain, the people were humbled, and ready to return to God; and Moses again ascended the mountain and presented their prayer for mercy and acceptance. He received the promise that God's angel should go before them, and lead them into the land of their inheritance. But Moses was not content until he was assured that God's presence would go with his people, and he would

give them rest. As a place for worship and meeting with God, Moses pitched a tent outside the camp, for its precincts had been defiled by the worship of idols. Into this tent, which was the precursor of the tabernacle soon to be erected, Moses entered to commune with the divine Presence, while the people stood at their tent-doors in the camp, and waited reverently until he should come forth with the message of pardon