

to be realized before. How could he let those law-breakers behold the writing of God? VER. 30. *Burnt*. That is, its wooden framework. The gold he ground small with files or stones—a long process which by its deliberateness would strengthen the awe produced by the first fiery outburst of righteous rage. Its purpose was to show the absolute nothingness of the idol, which the drinking enforced as a climax. Comp. 2 Kings 23. 4, 14, also Isa. 44. 15-17. For though the people meant to worship Jehovah in the symbol, the broken second commandment made the first follow inevitably, with the usual demoralizing result. VER. 22. Aaron's fatuous answer to his brother's ironical question shows well the weakness of his character. He was "the holy one of Jehovah" (Psa. 106. 10) only *ex officio*. Like Saul (1 Sam. 15. 15) and Pilate (Matt. 27. 24), he tries to excuse his permitting a great sin by pleading that others originated it. Note his obsequiousness, and how fear of his noble brother overshadows any compunction for sin against God. VER. 23. *Gods*. As in verses 1, 4. The plural form Elohim is treated as singular only when denoting the true God. *This Moses*. He took a characteristic revenge for this contemptuous ingratitude. Vers. 31, 32. How transcendently Christ-like Moses here appears! VER. 24. *Came out*. Quite by accident! For the sequel see Deut. 9. 20. VER. 25. *Broken loose*. (R. V.) From all order and sobriety, so that Amalekites in their mountain fastnesses might float over their drunken riot. Like Pilate again, he saved his conscience by mocking those whom he suffered to sin. VER. 26. The punishment of those who were still rioting. *Levi*. For their deeply instructive history see Gen. 49. 7. Simeon's hot blood drew him to ruin, and he was "scattered" among the wild southern horde. Levi's was turned into a good channel, and the seining curve became a special privilege, first won here. The Golden Text applies this history to ourselves. It is the last written word of inspiration. The Bible's earliest voice tells us who is God; its latest warns us against setting any thing on his throne. There are worse idols than golden calves.

### Berean Methods.

#### Hints for the Teachers' Meeting and the Class.

Read the whole chapter of which this lesson is a part, and see how it tells a story in four parts: I. Sin. II. Discovery. III. Penalty. IV. Forgiveness.... Draw two word-pictures: Moses on the mountain; Israel on the plain.... The sin of Israel: I. Its characteristics and guilt—under what circumstances? Why specially wicked? II. Its consequences: 1.) Wrath. 2.) Guilt. 3.) Penalty. 4.) Loss of privilege. III. Its forgiveness, (as shown in the rest of the chapter): 1.) Mediation. 2.) Confession. 3.) Supplication. 4.) Mercy.... The lessons of character: 1. Moses, or decision. 2. Joshua, or loyalty. 3. Aaron, or weakness. 4. The people, or backsliding. 5. The Levites, or consecration.... Find instances of idolatry and reformations from idolatry in Scripture.... What are idols worshiped by people in our land?

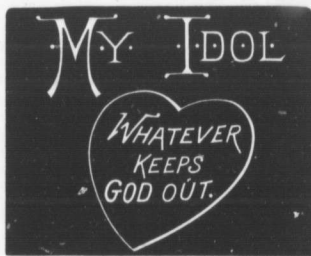
**References.** FREEMAN. Ver. 20: Metallic idols, 137. Ver. 21: Calf-worship, 138.

Thy word, mighty Lord.  
Deep are the wounds which sin has made.  
Weary of earth and laden.  
Hasten, sinner, to be wise.

Depth of mercy.  
Weary child by sin oppressed.  
Come to the fountain.  
Who'll be the next?  
Take me as I am.  
O happy day.

### Blackboard.

BY J. B. PHIPPS, ESQ.



**EXPLANATORY REMARKS.** The reviewer of the lesson will speak first of a common thought that is in the minds of many scholars, which thought is this: "If I had been one of the children of Israel I would have been obedient, and not worshipped a dumb idol even though made of gold." Speak, then, of the peculiar condition of the Israelites, and compare the same with our present surroundings. They were in spiritual darkness, but we are in the light. They were violating the second commandment, trying to have another symbol of the Divine Presence. The blackboard shows forth what is my idol. Let the school read it. Any thing that we value so highly that we allow it to shut the Divine Presence out of our hearts is an idol, and against such the command is given, "Thou shalt have no other gods before me."

**CLOSING THOUGHT.** What is my idol?

### Primary and Intermediate.

#### LESSON THOUGHT. The Sin of Unbelief.

Recall the last lesson. Make blue arch on the board, and talk about the covenant God had made with the Israelites, and their promise to obey. Make five steps on the board. Print "Unbelief" on the lowest. Tell that Moses stayed in the mountain with God forty days and nights. God gave him directions about the tabernacle and the sacrifices. Then God gave him two tables of stone on which he had himself written the commandments.

But what were the people doing? God had promised to take care of them and bless them if they would obey him. But they were troubled because Moses did not come. They knew that God had called him up there, and they ought to have believed that he would send him down at the right time. This was the first wrong step, and we shall see to what it led.

"Immatience;" print this on second step. They wondered first why Moses did not come. Then they asked questions. They began to plan what to do if he did not come. They forgot that God had made a covenant with them! The feeling in their hearts led them to find fault. Print "Fault-finding" on next step, and teach that fault-finding always comes from not believing God. They told one another that Moses did not care for them;