

### Cause of Early Old Age

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## SUNDAY SCHOOL

Lesson VIII.—Feb. 23, 1919. Moses Praying for Israel. Exodus, 32: 1-34: 9.

**Commentary.**—I. The Golden Calf Made and Worshipped (32: 1-6). A test was made of the patience of the Israelites by Moses' long stay in the mount with the Lord. The marvelous displays of divine power in their behalf had not brought them to a state of mind and heart where they would be steady and trustful. They demanded some visible representation of God. They spoke slightly of Moses, and it would appear that they wanted a leader to conduct them back to Egypt. Their noisy demand to Aaron to make them gods, was met by the request that the people give up their golden ornaments. Aaron may have thought they would rather do without their gold. After the golden calf was completed, the people joined in worshipping it and engaged in riotous and degrading dances that accompanied such worship among the Egyptians whence had been borrowed the idea of the calf as an idol.

II. God's Words to Moses (32: 7-10). 7. The Lord said unto Moses—While Moses was receiving the law on the mountain from God, the people below were going into idolatry and its accompanying evils, and the Lord would make known to him what was taking place among his people. Moses was the one to whom the Lord addressed his messages to the children of Israel. get these down—Moses had been in the mount forty days. It was good for him to be up there with Jehovah, but his presence and labors were needed below. The people—God speaks of Israel as Moses' people, but a little later Moses speaks of them as God's people, which thou broughtest out of Egypt—Moses is here given credit for having brought Israel out of bondage, have corrupted themselves—God did not palliate the sad condition of Israel. He spoke out in unmistakable language in telling of the sin of Israel, 8. turned aside quickly—A few days before this they had declared that they would obey the word of the Lord and would follow him (Exodus, 24: 3), but now they had apparently forgotten their vow and had turned from the Lord and Moses to follow their own ways. made them a molten calf—The Israelites were in contact to a greater or less degree with the idolatrous worship of the Egyptians while they were in Egypt, and it is not strange that the representation they made of God was in the form of a calf, for Apis, the sacred bull, was an object of worship at Memphis, Egypt, worshipped it—The Israelites did not intend to worship an Egyptian deity, but worshipped Jehovah under the symbol of a calf (32: 4-6). these be thy gods—Moses was gone and the people were desirous of having some visible representation of Jehovah. 9. A stiff-necked people—The Lord likened the children of Israel to an ox that was unmanageable and would not submit to be guided. 10. let me alone—The language indicates that the Lord was inclined to punish Israel for their departure from him and called upon Moses not to interfere with this purpose. The narrative leads to the conclusion that he would test Moses' interest in Israel and his faith and patience. that my wrath may wax hot—God's displeasure at sin is great, and persistent transgression leads him to punish the transgressor severely.

III. Moses' Intercession (32: 11-14). Moses besought the Lord his God—Moses' life was bound up in his people and in the work to which the Lord had called him. He was not ready to let Israel fall and he undertook an intercession in their behalf that they might be spared, and yet accomplish the sublime purpose God had in raising them up. His plea was fourfold. 1. Israel was Jehovah's people. 2. God had performed wonders in delivering the nation. 3. The Egyptians would exult in their destruction. 4. God had promised their fathers the land of Canaan for an inheritance. Against their people—The Lord had called Abraham and he had responded in faith and obedience to become the founder of God's peculiar people, Israel was God's

people and Moses urged this as an argument in his plea. Brought forth out of Egypt—"With great power and with a mighty hand" the Lord had delivered Israel from Egyptian bondage, thus showing the intensity of his interest in them: Would he let the facts that he had chosen and raised up this nation and had brought them out of Egypt go for naught? 12. Wherefore should the Egyptians speak, etc.—Moses questioned the Lord regarding the effect the destruction of the Israelites in the wilderness would have upon the Egyptians. They would declare that Jehovah had wrought wonders in leading them out of Egypt, across the Red Sea, simply to destroy them. They would have a false idea of the God of Israel and a lowered idea of their former slaves. Moses' plea was for the honor of Jehovah. He would have his name exalted not only among the Israelites, but also among the heathen. Turn, Repent—Moses showed himself equal to the test and besought the Lord to turn from his wrath and to change his purpose concerning his people. 13. Remember—thy servants—In true prayer there is a pleading of God's promises, and Moses presented before Jehovah the promises he had made to Abraham, Isaac and Jacob and several times repeated. Swearst by thine own self—See Gen. 22: 16 and Heb. 6: 13. The Lord had made his promise as strong and as sacred as it could possibly be made. I will multiply your seed as the stars of heaven—A strong expression showing the greatness of the future nation. This land—the land of Canaan. Inherit it for ever—Canaan was promised to the descendants of the patriarchs as a permanent and perpetual inheritance, but upon the conditions of their faith and obedience. 14. The Lord repented of the evil which he thought to do—It is not unusual for Hebrew writers to attribute to God the feelings that belong to men. The Lord's change of purpose or course of action is dependent, upon the course that men can take. If man repents, God's threat is withdrawn; if man turns to evil, the promised blessing is withdrawn. Through the intercession of Moses Jehovah changed his course toward Israel.

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IV. The tables broken and renewed (32: 15-34: 9). Directly after Moses had offered his prayer of intercession and had prevailed, he went down from the mountain having in his hand the two tables of the law. When he saw that the children of Israel were worshipping the golden calf, he threw the tables of stone from his hands, doubtless in token of the lamentable fact that Israel had thus quickly broken God's holy law. He then ground the golden calf to powder, scattered it in the water and made the people drink it as a punishment. Aaron's excuse to Moses for his part in the idolatrous worship is weak and puerile. It was the effect of one consciously wrong, but impatient to explain his unhelpful act. "There came out this calf," is the only excuse made a sinner can give for his godless life, but it is a poor way to meet responsibility. Aaron was effective as a spokesman, but he lacked the qualities of a leader. If he had taken a decided stand for the right, it is likely the nation would have escaped the punishment that came to them. It was a most happy thing for the tribe of Levi that they could respond to Moses' call. "Who is on the Lord's side? let him come unto me," and take their stand with Moses. The death of three thousand persons was a mark of God's displeasure at the sin

of his people. Moses went before the Lord and made further intercession in behalf of his people. QUESTIONS—How long did Moses remain in the mount? What special direction did the Lord give him for Israel? What request did the people make of Aaron? Which commandment was broken? How did Moses first learn about Israel's sin? Describe Moses' dealings with his people regarding the golden calf. Describe Moses' intercession for Israel. What promise did the Lord give to Moses? How were the tables of the Ten Commandments renewed? PRACTICAL SURVEY. Topic—The value of intercessory prayer. I. The occasion. II. The intercession. III. Application. I. The occasion. In the lesson we reach another crisis, self-induced and fraught with the gravest possibilities in the history of Israel. Divine forbearance was nearing exhaustion. The existence of the nation itself was imperiled. Forgetting the recent and wonderful manifestations of love and power in their behalf and even while God was still providing for them and "His purposes advancing in the cloud," they "turned aside quickly out of the way." While Moses, closeted with God, was receiving great messages, their impatience despaired of and alighted their heroic leader, saying contemptuously, "As for this Moses," in the face of Jehovah they lapsed into idolatry. While Sinai still glowed and ere the "voice of words" had ceased, they grew weary and "in

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their hearts turned back again into Egypt." Impatience of delay or disclosure has wrought many a spiritual disaster. Popular clamor found an all-too-willing instrument in Aaron, whose chief recommendation at the beginning seemed to be that he could "speak well" and who, while God was detailing the order of the priesthood, was weakly yielding to the popular demand and employing the graving tool on Israel's idol, turning the "glory of the uncorruptible God into an image." And is it not true that many another has spurned or delayed high honors for the worship of wealth, fashion, influence or power, all idols of their own making? II. The intercession. There is but one greater example of utter self-abnegation and intercession than that of Moses. In his life he twice brushed aside the proffered honor of the fatherhood of a new and greater nation and stayed the flood of wrath long patient and long provoked. He pleads covenant relations, "Thy people"; promises to preceding generations, "Remember Abraham, Isaac and Jacob"; and the honor of God before the Egyptians, "Wherefore should the Egyptians speak?" The climax is reached in the abandon of intercession, "If thou wilt forgive their sin—and if not, blot me... out of thy book." He could not survive an unpardoned nation and rested not until the dread crisis was past and assurance renewed. "My presence shall go with thee, and I will give thee rest." Jesus appropriated the phrase in the universal invitation as He also appropriated the relations of shepherd, bridegroom, king and judge, all of which belong to God. III. Application. The ministry of intercession antedates Moses and is abiding both in its responsibilities and possibilities. With right personal relations, it is a mighty instrument which all can wield. Abraham's intercession for the doomed cities is the first recorded example. The supreme example is Jesus in the petition for His apostles and for all who "believe on me through their word" (John 17: 20), and for His murderers amid the agonies of the crucifixion. Paul could wish himself "accursed from Christ" for his brethren and kinsmen, and commands that "prayers, intercessions... be made for all men." Love finds in this its highest exercise and holiest expression.—W.H.C.

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Facts About the Moon. The apparent size and brightness of the moon depends upon its nearness to the earth, and the biggest and brightest full moon we have enjoyed this century was that of January, 1912, which came as near to the earth as any moon can ever come—about 221,520 miles, that is to say. For another moon to rival that we must wait until 1930. The greatest distance the moon can ever recede from the earth is 264,350 miles; when, of course, she appears smaller and dimmer. The phases of the moon, since she shines by reflected sunlight, depends upon the continually changing position with regard to the earth. It is because of this that the horns of the crescent moon in its first quarter always point to the left, while in the last quarter the position is reversed, the horns then pointing to the right. She always turns the same face to use so that what the other side looks like we do not know. The probability is, however, that it does not differ materially in appearance from the one we are acquainted with, for the moon is a cold, dead world, a huge mass of burnt out slag. Being destitute of either water or air it is, of course, quite incapable of sustaining any sort of animal or vegetable life. The so-called "man in the moon" is really a group of extinct volcanoes, some of them more than twenty thousand feet high. The moon exerts comparatively little direct influence on the earth, ex-

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the propeller, and the edge of the valley is found. Here's sport! The halibut lurks in the cliffs and crannies of these underwater hillsides. A position is maintained in from 60 to 70 fathoms. Overside go a couple of strangled baited line. One cuts away under the trawler before its length is out. Talled on, hauled, sore hand work, a grand halibut is bucking on deck like a pirate broncho. The weight, by a crude measurement, runs over 70 lbs. A hail from the bridge! The vigilance of the look-out is never relaxed. Our ship forges ahead ere lines are in. Full speed is quickly worked up. Under is set to cut out whatever is under that skying trail of smoke which has just opened out of the cape. Perhaps a shot across bows will be necessary? Not The "Stop Instantly" signal is sufficient, and a large tramp (neutral, with German sympathies), deep laden, with a suspiciously large crew, lays blowing off. Our boarding officer is quickly examining papers. In half an hour he has reported. We steam away, not to the happy fishing ground, for the "fireless" has been talking, but to the rendezvous with a cruiser, many miles away. By and by the smell of the cooking fish reminds us that the cruiser shall share in the bountiful catch.—London Daily Mail.

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cept insofar as regards the tides, which are due almost entirely to its attraction. Its reflected heat is almost negligible, being somewhat about 185,000 times less than that of the sun; while the light of the full moon, notwithstanding its apparent brightness to the sun's light, is as 1 to 63,000.—Suffolk Gazette.

**A Pledge.**  
I will not trade with a German shop. That lives by the German hand. I'll buy no goods with a German name. That's made on German land. I will not take a German's word—He'll break it if he can. There is no love in a German heart. Or faith in a German man. I'll not forget those awful deeds To girls and little boys— No more I'll hang on Christmas trees. Those blood-stained German toys. This is my oath, and from this day on I'll swear to keep it true. And since I know you feel the same, I'll ask this oath of you.

State of Ohio, City of Toledo, Lucas County, ss. Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH MEDICINE. FRANK J. CHENEY. Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1888. A. W. GLEASON, (Seal) Notary Public. Hall's Catarrh Medicine is taken internally and acts through the Blood on the Mucous Surfaces of the System. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O. Sold by all druggists. See Hall's Family Pills for constipation.

**LIFE ON TRAWLERS.**  
Brave Men Who Fish While Fighting Huns. On the cool, smooth surface of this northern sea lay one of His Majesty's armed trawlers, engines stopped, but drifting slowly with the current. Hidden from our quarry, by a few miles distant cape, a ceaseless watch is kept for the contraband-running neutral. Unsuspecting our presence, he makes a "landfall" of this particular promontory. The very action of taking this far northern course proclaims his anxiety to reach the Scandinavian port without overhaul from a British patrol vessel. Some ten miles' steam will take us within the Arctic Circle, but there is nothing on this perfect evening to suggest its proximity. For it is mid-summer, with a temperature of warmth and freshness that is delightful. Happily fog is absent. With the exception of the deck and engine-room watches, everyone is fishing—or, rather, pulling fish out of the water, for scarcely a minute passes without the whack of a flopping big cod on deck. The fish are running on the large size. The crew's arms ache with the ceaseless "bobbing" with the baitless bait of lead and hooks. Two men will now tally on a line—an extra heavy fish has been hooked. Now a shout from the man of the recast line. No bottom! The trawler has drifted over a submarine valley. Lines hauled, a few turns ahead with

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Fluctuations on the Winnipeg Grain Exchange yesterday were as follows: Open. High. Low. Close.  
Oats— July ... 0.65 0.66 0.65 0.66  
May ... 0.63 0.64 0.63 0.64  
Flax— May ... 3.14 3.14 3.13 3.14  
Barley— May ... 0.83 0.84 0.83 0.84  
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Minneapolis—Flour unchanged. Barley, 71 to 84c. Rye, No. 2, \$1.28 to \$1.29 1/2. Bran, \$4.00. Flax, \$3.36 to \$3.38.  
DULUTH LINED.  
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