

## THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

### For Teachers of Bible Classes

Get the scholars to see the historical background of the Lesson, made up of the solemn covenant, the receiving of the Ten Commandments, with their prohibition of all idolatry and image worship.

Now take up the conditions implied in the Lesson, such as the people's anxiety arising from the prolonged absence of Moses which seemed to them to deprive them of their leader, the consequent revival of the desire for a visible god, such as they had known in Egypt, to lead them, and the weakness of Aaron in complying with their requests. Picture Israel's enthusiastic revelry round the golden calf.

Question about Moses' anger, his breaking the tables of the law, his destruction of the calf, his forcing the people to drink the potion he prepared, and his intercession with God. Bring out how Moses towers over all as a man of vision, strength and commanding authority. The principles involved have a direct bearing upon intemperance. Lead the class in a discussion of the following :

1. *The appalling danger of superficial reformation.* Illustrate by the frequent falls of the drunkard and the solemn pledges signed.

2. *The terrible retribution.* This appears in a three fold form : (1) The sudden overwhelming coming of the voice of moral authority. In the Lesson it was Moses, in life it is conscience. Dwell on the agony of the alcoholic as he faces the retribution of his own life. Trace the squirming of man to evade responsibility. This applies to all intemperance and all falsehood. (2) Israel eating the fruit of their own doings. Call for illustrations of how pain, disease, sacrifice of home and business interests are the drunkard's doom. (3) The necessity of choosing sides and the certainty of suffering if the wrong side be chosen. Business, insurance companies, medical science, God's Word, all show that the drunkard is on the wrong side, and he must suffer accordingly,

3. *The only salvation is in the atonement of Christ and the new force which flows out from that supreme fact.* So Moses' offer to die was not accepted. That could not avail. A father's or mother's love or death for the drunkard does not avail. Only God's forgiveness and new life can permanently succeed.

### For Teachers of the Senior Scholars

Bring out, by questioning, that the Israelites were still encamped before Sinai, that Moses had been in the Mount with God for forty days, that the people had come to the conclusion that they had lost Moses, and in losing Moses had lost the visible symbol of God's presence. What request did the people make of Aaron, and how did Aaron treat this request? (Vs. 1-6.) How did Moses first learn about what was going on, and what did he do about it? (Vs. 7-14.)

1. *Righteous Indignation*, vs. 15-20. Question the class about the two tables of the testimony which Moses brought down with him from the Mount,—what they contained, how they were prepared. Where else has God written law? (2 Cor. 3 : 3.) Who was waiting on the mountain-side for Moses to return, and what conversation took place between them as they descended to the plain? (Vs. 17, 18.) Picture the revolting scene which presented itself to them as they came in sight of the camp (v. 19), and how Moses' anger waxed hot. How did his righteous indignation manifest itself? (V. 19.) What became of the Golden Calf? Impress on the scholars the mighty power of one great heroic soul to stem the tide of iniquity,—for example, Father Mathew, who succeeded in getting nearly one half of the drunken adult population of Ireland to take a temperance pledge. Make very clear that every one who is loyal to God can exercise an influence for good in the great work of temperance reform.

Dwell on the truth, that those who sin against God must eat the fruit of their own doings. It will be all too easy to find illustrations of this in the ravages of drunkenness, in the multitudes who are suffering physically and mentally as well as morally.