

and for both, like the mariner, we must look to the sun. He who looks to God in prayer, and looks out over providence for the answer, will not be long in perplexity.—Dr. W. M. Taylor.

Ah, it is not in the hour of our strength that God can do aught by us, but in the hour of our weakness, when we have been led out of conscious nothingness to lean hard upon Him. The very men, who, but an hour before, were the creatures of a craven terror, with nothing in their hearts but bitterness, and nothing on their tongues but stinging reproach, emptied of their poor selves and yielded up to God, are getting in line for a heroic march of faith. God's way has always been—would that we could believe it! to make the weak things of the world confound the things that are mighty. Our extremity is His opportunity.—Dr. John Smith.

Pharaoh tried to cross the sea without warrant, and he was drowned; but the Hebrews, following their God, went over on dry land. Faith is one thing; presumption is another. To expect that God will keep me, no matter though I go recklessly into danger is *presumption*; to go through that danger on His service is *courage*. Young men, will you mark well that distinction, and act upon it through life? For it may save you from making shipwreck of your souls.

The only "theory" that accounts for this night's happenings says Macgregor, is the "eagle's wings" (ch. 19: 4) theory. The fact is fully accounted for by the narrative in Ex. 14, and by this narrative alone. And the "theory" in this narrative is (as given

by God Himself in ch. 19: 4), that the Passage was, with instrumentality of wind and water, by the manifested power of Jehovah, Israel's God. Every other attempted "theory" is lame, blind like Epictetus lecturing about the origination of the world in a "fortuitous concourse of atoms," or Topsy philosophizing, "'Spec's I grewed.'" It is a key that does not open the door, but breaks in the lock.—Commentary on Exodus.

Light from the East

CROSSING THE SEA.—A line of forts—some think a fortified wall—ran along the Egyptian frontier from the Gulf of Suez to the Great Sea. It seems that the Israelites were checked by this and turned southward, and it was the news of this change in their course, signalled back to Egypt, that led to the pursuit. Along the course of the Suez canal there is a chain of lakes connected with one another by low stretches of marshy land, which were doubtless once an arm of the sea. It was this strip of water that the Hebrews crossed, probably about the head of the present Gulf, and not far from the modern Suez. It was only a few miles wide, perhaps not more than one mile. The water was comparatively shallow, and when swept back by a strong wind the passage was fordable by the Hebrews. But in the morning the wind changed and the waters returned and engulfed the pursuers. The builder of the Suez canal saw the northern part of the gulf blown almost dry more than once during terrific storms from the north-east. And when a very strong wind came from the opposite direction he saw the water carried far over the land towards the Bitter Lakes.

TEACHING HINTS AND HELPS

This section embraces material for the various grades of the school.

For Bible Class Teachers

AN ANALYSIS

1. *The situation of the Israelites* was truly critical. They were hemmed in on every side, on the east by the sea, on the west and south by impassable mountains. From the north they were hotly pursued by their im-

placable foes. Destruction seemed inevitable. In unbelief and despair, they said to Moses, v. 11. Contrast with this conduct:

2. *The faith and meekness of Moses.* God had prepared him for this crisis, v. 4. Trusting in this promise, Moses meekly bears their unjust denunciations and keeps up his courage. Being sure himself, he asks them to adopt his creed, to share his confi-