

"a war of the pygmies against the giants," to bring about the abolition of slavery in British possessions, John Wesley wrote him from his death-bed: "Unless God has raised you up for the very thing, you will be worn out by the opposition of men and devils; but if God be with you, who can be against you?" God was with him and the

pygmies won. "Who is the Lord, that I should harken unto His voice?" Pharaoh had said when requested by Moses to let the Israelites go. Now he sees the very flower of his army overwhelmed in the sea. The God who is very gracious in aspect to those that trust Him, assumes a very stern aspect to those that persist in rebellion against Him.

THE LESSON GRADED

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

For Teachers of Bible Classes

Some preliminary matters require to be taken up at the beginning. Take up briefly the question of the number of the Israelites. (See Ex. 12:37 and Num. 1:46.) The usual interpretation gives 600,000 warriors and an estimated total of between two and three millions of souls. Prof. Beecher suggests that the counting was technical and "thousands" referred to "regiments," and that probably the number was about half the usual figures. Prof. Petrie claims that the Hebrew word for "thousands" also means "groups" or "families." This would give about 5,500 warriors and a total of about 15,000 to 20,000 souls. Care should be taken not to be dogmatic on such a subject.

Trace the route with the help of a map or sketch. Point out the three great highways from Egypt to Palestine. First, the way of the land of the Philistines, on the extreme north. This was the most direct way, but it was guarded by the Philistines. Second, the way of Shur, the central road running straight into the desert and entering Palestine by Beersheba, a very dangerous way on account of its loneliness and barrenness. Third, the way of the Red Sea, the southern route, well known to Moses on account of his long residence in Midian. Following this route on the map, show that the mountains on the one side and the lakes on the other formed the trap into which the Egyptians had driven the Hebrews. Trace the hardening of Pharaoh and the strange manifestations of unbelief on the part of the Hebrews. Show how Moses rose above the discord as a mighty leader, tireless in the

energy of great patience, the human creator of Israel. Show the necessity of faith in strong leadership. Get the class to discuss:

1. *God's appeal to faith to attempt the seemingly impossible*, vs. 15-18. Picture the desperate situation and the call to face it. For illustration see the problems Christian faith is facing,—heathenism, immorality, etc. Point out it is the distinctive glory of Christ to do the humanly impossible, Heb. 11:29.

2. *God's intervention on behalf of His children*, vs. 19-22. Follow this as the shifting of the pillar and the handling of natural forces to produce special results. Point out that God is light to the spiritually minded, but confusion to the unbelieving (see Luke 2:24; 1 Pet. 2:6, 8). Lay stress upon God's control of nature. Discuss this fact as the heart of the miraculous in life. Note General Gordon's saying, "What we need is a profound faith in God's ruling all things." Enforce this by illustration from actual lives, as those of Knox, Wesley, Cromwell, etc.

3. *The overthrow of the enemy*, vs. 23-29. Bring out the means used.

4. *The moral influence of God's works* (vs. 30, 31), in the production of a higher faith. Impress the supreme value of faith in God.

For Teachers of the Senior Scholars

Make it clear that we have here a nation on the march,—men, women and children—with all their belongings. Is there anything like it in history? Why did the Israelites not take the nearest way into the Promised Land? (Ch. 13:17.) Which way did they take? What reason had they to believe that they were taking the right way? (Ch. 13:21, 22.) Remind the class that round-