

of God. The tuition of the wilderness was to be written out. It was to be a story for the world's study. And so it has been. For Mahometan and Jew and Christian alike have pondered it. Thousands who know nothing of general history know of the wilderness wandering. Thousands who could not give a connected story of the battles of their own land, can tell of the battle-fields and camping stations of the Hebrew host on the way from Egypt to Canaan. And when any young man is pressed with the objection that "too much space is occupied in the Bible by the story of an old race which has now lost its importance in human history," let him be ready to reply that such an objection shows not only narrowness of view, but an entire mistake as to God's plan of using that Hebrew race in their historical development as the medium of his revelation to mankind. Seen in its true relation, seen as an intentional lesson-paper for the world, the old story of that peculiar nationality is not a Hebrew idyl, nor a scrap of antiquity to be preserved by those curious and careful about the olden time. It is for us as well as for them—a thing of to-day in meaning, though of yesterday in fact. Its minuteness is not trivial, but intentionally careful. Its incidents are not accidents, but they