

as Liberal-Conservative, though he never identified himself with a party.

Lord Elgin began his official career in 1842, at the age of thirty, as governor of Jamaica. He succeeded the great Indian civilian, Lord Metcalfe, who had left the colony in such a state of quietude and prosperity as was possible soon after emancipation. During an administration of four years he succeeded in winning the respect of all classes. He improved the condition of the negroes and conciliated the planters by working through them. In 1846 Lord Grey appointed him governor-general of Canada. Son-in-law of the popular earl of Durham, he was well received by the colonists, and he set himself deliberately to carry out the policy which makes Lord Durham's name remembered there with gratitude to this day. Alike from his political experience in England and his life in Jamaica Lord Elgin had learned that safety lay in acting as the moderator of all parties, while applying fearlessly the constitutional principles of the mother country to each difficulty as it arose. In this his frank and genial manners also aided him powerfully. His assent to the local measure for indemnifying those who had suffered in the troubles of 1837 led the mob of Montreal to pelt his carriage for the rewarding of rebels for rebellion, as Mr Gladstone described it. But long before his eight years' term of service expired he was the most popular man in Canada. His relations with the United States, his hearty support of the self-government and defence of the colony, and his settlement of the free-trade and fishery questions, moreover, led to his being raised to the British peerage.

Soon after his return to England in 1854, Lord Palmerston offered him a seat in the Cabinet as chancellor of the duchy of Lancaster; which he declined. But when, in 1856 the seizure of the "Arrow" by Commissioner Yeh plunged England into war with China, he at once accepted the appointment of special envoy with the expedition. On reaching Point de Galle he was met by a force summoned from Bombay to Calcutta by the news of the sepoy mutiny at Meerut on the 11th May. His first idea, that the somewhat meagre intelligence would justify most energetic action in China, was at once changed when urgent letters from Lord Canning reached him at Singapore, the next port, on the 3d June. H.M.S. "Shannon" was at once sent on to Calcutta with the troops destined for China, and Lord Elgin himself followed it, when gloomier letters from India reached him. The arrival of the "Shannon" gave new life to the handful of white men fighting for civilization against fearful odds, and before the reinforcements from England arrived the back of the mutiny had been broken. Nor was the position in China seriously affected by the want of the troops. Lord Elgin sent in his ultimatum to Commissioner Yeh at Canton on the same day, the 12th December, that he learned the relief of Lucknow, and he soon after sent Yeh a prisoner to Calcutta. By July 1858, after months of Chinese deception, he was able to leave the Gulf of Pecheli with the emperor's assent to the Treaty of Tientsin, whereby concessions were made such as all civilized peoples grant to each other, if only from self-interest. The treaty sanctions the residence of foreign ambassadors in Peking—long secured by the Russians, guarantees protection to Christians, opens the country to travellers with passports, and the Yang-tze and five additional ports to trade, under a revised tariff. The sum of £650,000 was exacted for losses at Canton, and an equal sum for the expenses of the war. Following the Americans, the apparently successful plenipotentiary visited Japan, and obtained less considerable concessions from its Government in the Treaty of Yeddo. It is true that the negotiations were confined to the really subordinate Tycoon or Shogoon, holding an office since abolished, but that visit proved the

beginning of British influence in the most progressive country of Asia. Unfortunately, the Chinese difficulty was not yet at an end. After tedious disputes with the tariff commissioners as to the opium duty, and a visit to the upper waters of the Yang-tze, Lord Elgin had reached England in May 1859. But when his brother and the allied forces attempted to proceed to Peking with the ratified treaty, they were fired on from the Taku forts at the mouth of the Peiho. The Chinese had resolved to try the fortune of war once more, and Lord Russell again sent out Lord Elgin as ambassador extraordinary to demand an apology for the attack, the execution of the treaty, and an indemnity for the military and naval expenditure. Sir Robert Napier (afterwards Lord Napier of Magdala), and Sir Hope Grant, with the French, so effectually routed the Tatar troops and sacked the Summer Palace that by the 24th October 1860 a convention was concluded, which was "entirely satisfactory to Her Majesty's Government." The treaty and convention have regulated the relations of China with the West to the present time (1878). In the interval between the two visits to China, Lord Elgin held the office of post-master-general in Lord Palmerston's administration, and was elected lord rector of the university of Glasgow. He had not been a month at home after the second visit when the same premier selected him to be Her Majesty's viceroy and governor-general of India.

Lord Elgin had now attained the object of his honourable ambition, after the office had been filled in most critical times by his juniors and old college companions, the marquis of Dalhousie and the Earl Canning. He succeeded a statesman who had done much to reorganize the whole administration of India, shattered as it had been by the mutiny. Long, too long in grappling with it, as he himself afterwards confessed, Lord Canning had atoned for the sluggishness of his early action by the vigour of his two last years of office, and established his popularity on the firm basis of his land-tenure reforms and his foreign or feudatory policy. Lord Elgin could only develop both, and he recognized this as what he called his "humble task." But, as the first viceroy directly appointed by the Crown, and as subject to the secretary of state for India, Lord Elgin at once gave up all Lord Canning had fought for, in the co-ordinate independence, or rather the stimulating responsibility, of the governor-general, which had prevailed from the days of Clive and Warren Hastings. From his time to the present the old powers of the historic governor-general have been overshadowed by the party influences of the Indian secretary. This subservience was seen in a further blow at the legislature, by which a bill could be published without leave from the Calcutta council, and in the reversal of Lord Canning's measure for the sale of a fee-simple tenure with all its political as well as economic advantages. But, on the other hand, Lord Elgin loyally carried out the wise and equitable policy of his predecessor towards our feudatories with a firmness and a dignity that in the case of Holkar and Oudeypore had a good effect. He did his best to check the aggression of the Dutch in Sumatra, which was contrary to treaty, and he supported Dost Mahomed in Cabul until that aged warrior entered the then neutral and disputed territory of Herat. Determined to maintain inviolate the integrity of our own north-west frontier, Lord Elgin assembled a camp of exercise at Lahore, and marched a force to the Peshawur border to punish those branches of the Yusufzai tribe who had violated the engagements of 1858.

It was in the midst of this "little war" that he died. Soon after his arrival at Calcutta, he had projected the usual tour to Simla, to be followed by an inspection of the Punjab and its warlike ring-fence of Pathans. He even contemplated the summoning of the central legislative

council at Lahore. After passing the summer of 1863 in the cool retreat of Peterhoff, Lord Elgin began a march across the hills from Simla to Sealkote by the upper valleys of the Beas, the Ravee, and the Chenab, chiefly to decide the two allied questions of tea cultivation and trade routes to Kashgaria and Tibet. The climbing up to the Rotung Pass (13,000 feet) which separates the Beas valley from that of the Chenab, and the crossing of the frail twig bridge across the Chundra torrent, prostrated him by the time he had descended into the smiling English-like Kangra valley. Thence he wrote his last letter to Sir Charles Wood, still full of hope and not free from anxiety as to the Sittana expedition. At the lovely hill station of Dhurnsala, "the place of piety," he lay on his deathbed, watching the glories of the Himalayan autumn, and even directing Lady Elgin where to select his grave in the little cemetery around the station church, which hangs high on the bluff above the house where he breathed his last. After telegraphing his resignation to the Queen, he lay for a fortnight amid sacred words and holy thoughts, tended by loving and skilful hands, and suddenly gave up the fight with agony on the 20th November 1863. He died of fatty degeneration of the muscular fibre of the heart. He is the second governor-general whose body has a resting-place in India, Lord Cornwallis having found a grave at Ghazepore, during his second administration. It is vain to speculate what Lord Elgin might have been had he lived to apply the experience gathered during his eventful apprenticeship to Indian administration. Sir John (now Lord) Lawrence, the great Bengal civilian, took up his task. Lord Elgin will be best remembered as the quietly successful governor-general of Canada for eight years.

For his whole career see *Letters and Journals of James, Eighth Earl of Elgin* (John Murray), edited by Walrod, but corrected by his brother-in-law, Dean Stanley; for the China missions see *Narrative of the Earl of Elgin's Mission to China and Japan*, by Laurence Oliphant, his private secretary; for the brief Indian administration see the *Friend of India* for 1862-63. (G. S.M.)

EL-GOLEA, a town on the southern frontiers of Algeria, in that part of the Sahara which bears the name of El-erg, about 160 miles S.W. of Wargla, in 30° 35' N. lat. and 3° 10' E. lon. It consists of three portions—the citadel on a limestone hill, the upper town, and the lower town, each separated from the others by irregular plantations of date trees. In itself it is of no particular interest, but its position makes it a very important station for the caravan trade between Algeria and the countries to the south. It was originally a settlement of the Zenâta Berbers, by whom it was known as Taorert; and there is still a considerable Berber element in its population, though the Arabic language is in general use. The full Arab name is *El Golea el Menia'a*, or the "little fortress well defended." According to the statement of the natives, the well in the upper town is about 60 feet deep.

ELI (1 Sam. chaps. i.-iv.) was priest of Jehovah at the temple of Shiloh, the sanctuary of the ark, and at the same time judge over Israel—an unusual combination of offices, which must have been won by signal services to the nation in his earlier years, though in the history preserved to us he appears in the weakness of extreme old age, unable to control the petulance and rapacity of his sons, Hophni and Phinehas, which disgraced the sanctuary and disgusted the people. While the central authority was thus weakened, the Philistines advanced against Israel, and gained a complete victory in the great battle of Ebenezer, where the ark was taken, and Hophni and Phinehas slain. On hearing the news, Eli fell from his seat and died. According to the Massoretic text, he was ninety-eight years old, and had judged Israel for forty years (1 Sam. iv. 15, 18). The Septuagint translator gives but twenty

years in ver. 18, and seems not to have read ver. 15 [Wellhausen *in loco*]. After these events the sanctuary of Shiloh appears to have been destroyed by the Philistines [comp. Jer. vii.; Ewald, *Geschichte*, ii. 584; Wellhausen on 2 Sam. viii. 17], and the descendants of Eli with the whole of their clan or "father's house" subsequently appear as settled at Nob (1 Sam. xxi. 1, xxii. 11 *sqq.*, comp. xiv. 3). In the massacre of the clan by Saul, with the subsequent deposition of the survivor Abiathar from the priestly office (1 Kings ii. 27), the prophecies of judgment uttered in the days of Eli against his corrupt house were strikingly fulfilled (1 Sam. ii. 27 *sqq.*, iii. 11 *sqq.*).¹

An important point of Hebrew archæology is involved in the genealogy of Eli and his house. It appears from 1 Kings ii. 27-35 that Zadok, from whom the later high priests claimed descent, and who appears in 1 Chron. v. 38 (E. V. vi. 12) as the lineal descendant of Aaron through Eleazar and Phinehas, was not of the house of Eli, and in 1 Chron. xxiv. Ahimelech, son of Abiathar, is reckoned to the sons of Ithamar, the younger branch of the house of Aaron. Hence the traditional view that in the person of Eli the high-priesthood was temporarily diverted from the line of Eleazar and Phinehas into that of Ithamar [comp. Joseph. *Ant.* c. 11, § 5, v. viii. c. 1, § 3, and for the fancies of the Rabbins on the cause of this diversion, Selden, *De Succ. in Pontif.*, lib. i. cap. 2]. This view, however, seems to be absolutely inconsistent with 1 Sam. ii., which represents Eli's "father's house" or clan as the original priestly family, and predicts the destruction or degradation to an inferior position of the whole of this "father's house," and not merely of the direct descendants of Eli. Moreover, Ahimelech, who is the only link to connect Eli with Ithamar, is an ambiguous personage, who, perhaps, owes his existence to a corruption in the text of 2 Sam. viii. 17 [comp. Wellhausen *in loco*; Graf, *Geschichtliche Bücher*, p. 237], where most recent critics read, and the history seems to require, "Abiathar son of Ahimelech" [comp. however, Bertheau on 1 Chron. xviii. 16, and Keil on 1 Chron. v.]. To build an elaborate theory on the genealogical statements in Chronicles is the less justifiable because that book wholly ignores the priesthood of Eli, while Hebrew genealogies must sometimes be understood in a figurative sense. Compare further on the whole subject, Thénien and Wellhausen, on 1 Sam. ii.; Ewald's *Geschichte*, ii. p. 576 *sqq.*; Graf, "Zur Geschichte des Stammes Levi" in Merx's *Archiv*, i. pp. 79, 88, and among older writers especially Selden, in his book already cited. *De Successione in Pontificatum.* (w. r. s.)

ELIAS LEVITA (1472-1549), a Jewish rabbi, the most distinguished Hebrew scholar of his time, was born at Neustadt, on the Aisch, in Bavaria, in 1472. From the fact that he spent most of his life in Italy, some have supposed him to have been an Italian by birth. There can be no doubt, however, that he was a German, as he asserts the fact in the preface to one of his works, and his pupil Münster states expressly that he was born at Neustadt of Jewish parents. His father, Rabbi Ascher Levita, assumed the surname of Aschkenasi (the German), which was also used by the son. Banished as a Jew from his native country, Elias went to Italy in the beginning of the 16th century. He resided at first in Venice, where he earned a high reputation as a teacher of Hebrew. In 1504 he removed to Padua, where he continued his career as a teacher, and wrote a commentary on the Hebrew grammar of Rabbi Kimchi. When Padua was sacked in 1509 he lost all his property, and removed to Venice. About 1512 he took up his residence in Rome, where he enjoyed for a number of

¹ A curious Jewish tradition makes Phinehas the man of God who denounced judgment on Eli. Jerome, *Quest. Heb. in Lib. I. Regum*

years the friendship of Cardinal Egidio, and of several other dignitaries of the church. So intimate were his relations with the Christians that he was accused of having apostatized from Judaism. His opinions were undoubtedly more liberal than those of the majority of the Jews of his time, but there is no reason to question his own assertion that he remained true to the faith in which he was born. When Rome was attacked by Charles V. in 1527, Elias Levita lost all his means for the second time, and again found an asylum in Venice. In 1540 he went to Isny in Swabia, having been invited by Paul Fagius to join him in the superintendence of a printing-press for Hebrew books. The last two years of his life were spent in Venice, where he died in 1549. The most valuable of the numerous works of Elias Levita were those bearing on Hebrew grammar and lexicography. His *Massoreth Hammassoreth* (Venice, 1538) is a critical commentary on the text of the Hebrew Scriptures, and contains a very able discussion of the question of the origin of the vowel points, which he assigns to the Massoretic doctors of the school of Tiberias in the 5th century after Christ. He also wrote a treatise on Hebrew grammar, a dictionary, chiefly to the Targums and the Talmud, and several smaller works in Hebrew philology. In the preface to his *Massoreth*, and other portions of his works, there are various autobiographical details. A German translation of the *Massoreth Hammassoreth* by Semler appeared in 1772, and an edition of the work with notes and an English translation was published in London in 1867.

ÉLIE DE BEAUMONT, JEAN BAPTISTE ARMAND LOUIS LÉONCE (1798–1874), a celebrated French geologist, was born at Canon, in Calvados, on the 25th September 1798. He was educated at the Lycée Henri IV., where he took the first prize in mathematics and physics; at the École Polytechnique, where he stood first at the exit examination in 1819; and at the École des Mines, where he began to show a decided preference for the science with which his name is associated. In 1823 he was selected along with Dufrenoy by Brochant de Villiers, the professor of geology in the École des Mines, to accompany him on a scientific tour to England and Scotland, with the double object of inspecting the mining and metallurgical establishments of the country, and of studying the principles on which the geological map of England had been prepared, with a view to the construction of a similar map of France. An account of the tour was published by Élie de Beaumont and Dufrenoy conjointly, under the title *Voyage métallurgique en Angleterre* (1827). In 1835 he was appointed professor of geology at the École des Mines, in succession to Brochant de Villiers, whose assistant he had been in the duties of the chair since 1827. He held the office of engineer-in-chief of mines in France from 1833. His growing scientific reputation secured his election to the membership of the Academy of Berlin, of the Academy of Sciences of France, and of the Royal Society of London. By a decree of the president he was made a senator of France in 1852, and on the death of Arago (1853) he was chosen perpetual secretary of the Academy of Sciences. Élie de Beaumont's name is best known to geologists in connection with his theory of the origin of mountain ranges, first propounded in a paper read to the Academy of Sciences in 1829, and afterwards elaborated in several treatises and shorter papers, of which the *Notice sur le système des montagnes* (3 vols. 1852) may be named as the most important. According to his view, all mountain ranges parallel to the same great circle of the earth are of strictly contemporaneous origin, and between the great circles a relation of symmetry exists in the form of a pentagonal réseau. For an elaborate statement and criticism of the theory, see the introductory address by

Hopkins in the *Journal of the Geological Society of London* for 1853. The theory has not found general acceptance, but it has proved of great value to geological science, owing to the extensive additions to the knowledge of the structure of mountain ranges which its author made in endeavouring to find facts to support it. Probably, however, the best service Élie de Beaumont rendered to science was in connection with the geological map of France, in the preparation of which, from 1825 till its completion eighteen years later, he had the leading share. After his compulsory superannuation at the École des Mines, he continued to superintend the issue of the detailed maps almost until his death, which occurred on the 21st September 1874. His academic lectures for 1843–44 were published in 1847 under the title *Leçons de Géologie Pratique*.

ELIJAH (ELIJAHU, literally *God-Jehovah*; in N.T., ELIAS), the greatest and sternest of the Hebrew prophets, makes his appearance in the narrative of the Old Testament with an abruptness that is strikingly in keeping with his character and work. The words in which he is first introduced—"Elijah the Tishbite, of the inhabitants of Gilead" (1 Kings xvii. 1)—contain all that is told of his origin, and, few as the words are, their meaning is not without ambiguity. By varying the pointing of the Hebrew word translated "of the inhabitants" in the authorized version, the passage is understood by a number of critics to indicate a Tishbeh in Gilead, not named elsewhere, as the birth-place of the prophet; but it is not certain that anything more definite is meant than that the prophet came from Gilead, the mountainous region beyond Jordan. Whether the place of his birth is definitely indicated or not, there is nothing said of his genealogy; and thus his unique position among the prophets of Israel, whose descent is almost invariably given, is signalized from the first. Some have supposed that he was by birth a heathen and not a Jew, but this is an unfounded conjecture, so inherently improbable that it does not deserve consideration. His appearance in the sacred narrative, like Melchisedek, "without father, without mother," gave rise to various rabbinical traditions, such as that he was Phinehas, the grandson of Aaron, returned to earth, or that he was an angel in human form.

The first and most important part of Elijah's career as a prophet lay in the reign of Ahab, which, according to the usual chronology, commenced about 918 B.C. He is introduced in the passage already quoted (1 Kings xvii. 1) as predicting the drought God was to send upon Israel as a punishment for the apostasy into which Ahab had been led by his heathen wife Jezebel. The duration of the drought is vaguely stated in Kings; from Luke iv. 25 and James v. 17, we learn that it lasted three years and a half. During the first portion of this period Elijah, under the divine direction, found a refuge by the brook Cherith, "before the Jordan." This description leaves it uncertain whether the brook was to the east of Jordan in Elijah's native Gilead, or to the west in Samaria, as Robinson supposes. Here he drank of the brook and was fed by ravens, who night and morning brought him bread and flesh. The word translated "ravens" has also been rendered "merchants," "Arabians," or "inhabitants of the rock Oreb." There is a general concurrence of opinion, however, that the authorized version represents the true sense of the original. When the growing severity of the drought had dried up the brook, the prophet, under the same divine direction as before, betook himself to another refuge in Zarephath, a Phœnician town near Sidon. At the gate of the town he met the widow to whom he had been sent gathering sticks for the preparation of what she believed was to be her last meal. Though

¹ Cf. Sellen, *De Success. in Pont. Heb.*, lib. ii. cap. 2.

probably a worshipper of Baal, she received the prophet with hospitality, sharing with him her all but exhausted store, in faith of his promise in the name of the God of Israel that the supply would not fail so long as the drought lasted. Her faith was rewarded by the fulfilment of the promise, the cruise of oil and the barrel of meal affording sustenance for both herself and her guest until the close of the three and a half years' famine. During this period her son died, and was miraculously restored to life in answer to the prayers of the prophet.

Elijah emerged from his retirement in the third year, when the famine having reached its worst, Ahab and his minister Obadiah had themselves to search the land for provender for the royal stables. To the latter Elijah appeared with his characteristic suddenness, and announced his intention of showing himself to Ahab. The king, who in spite of the calamity that had befallen him was still hardened in his apostasy, met Elijah with the reproach that he was the troubler of Israel, which the prophet with the boldness that befitted his mission at once flung back upon him who had forsaken the commandments of the Lord and followed the Baalim. The retort was accompanied by a challenge—or rather a command—to the king to assemble on Mount Carmel "all Israel" and the four hundred and fifty prophets of Baal and the four hundred prophets of Asherah. The latter are described as "eating at Jezebel's table," by which it is indicated that they were under the special favour and protection of the queen. From the allusion to an "altar of Jehovah that was broken down" (1 Kings xviii. 30) it has been inferred that Carmel was an ancient sacred place, though this is the first mention of it in the Scripture narrative. (On Mount Carmel and Elijah's connection with it in history and tradition see CARMEL, vol. v. p. 116.)

The scene on Carmel is perhaps the grandest in the life of Elijah, or indeed in the whole of the Old Testament. As a typical embodiment for all time of the conflict between superstition and true religion, it is lifted out of the range of mere individual biography into that of spiritual symbolism, and it has accordingly furnished at once a fruitful theme for the religious teacher and a lofty inspiration for the artist. The incident is indeed a true type, showing the characteristic features of combatants that are always meeting, and of a conflict that is always being waged. The false prophets were allowed to invoke their god in whatever manner they pleased from the early morning until the time of evening sacrifice. The only interruption came at noon, in the mocking encouragement of Elijah (1 Kings xviii. 27), which is remarkable as an almost solitary instance of grim sarcastic humour occurring in the Bible. Its effect upon the false prophets was to increase their frenzy; they "cried aloud and cut themselves with knives and lancets," as the authorized version has it. The translation should rather be "swords and lances." The evening came, and the god had made no sign; "there was neither voice, nor any to answer, nor any that regarded." Elijah now stepped forward with the quiet confidence and dignity that became the prophet and representative of the true God. Two things are noteworthy in his preparations; all Israel is represented symbolically in the twelve stones with which he built the altar; and the water poured upon the sacrifice and into the surrounding trench was evidently designed to prevent the suspicion of fraud. In striking contrast to the unreasoning frenzy and the "vain repetitions" of the false prophets are the few and simple words with which Elijah makes his prayer to Jehovah. Once only, with the calm assurance of one who knew that his prayer would be answered, he invokes the God of his fathers to vindicate himself in the presence of an apostate people. The answer comes at once: "The

fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." So convincing a sign was irresistible; the people who had stood by in wondering silence now fell on their faces and acknowledged Jehovah as the true God. In harmony with the method in which Jehovah often vindicated himself in the Old Testament economy, the acknowledgment of the true prophet and his God was immediately followed by the destruction of the false prophets. The first heat of conviction made the people quick to obey the command to seize the prophets of Baal, who were immediately afterwards slain by Elijah beside the brook Kishon. The deed, though not without parallel in the Old Testament history, stamps the peculiarly vindictive character of Elijah's prophetic mission.

The people having returned to their rightful allegiance to the true God, the drought sent as a punishment for their defection at once ceased. The narrative proceeds without a break. On the evening of the day that had witnessed the decisive contest, Elijah, after having invited Ahab to eat and drink, and foretold abundance of rain, proceeded once more to the top of Carmel, and there, with "his face between his knees" (possibly engaged in the prayer referred to in James v. 17–18), waited for the long-looked-for blessing. His servant, sent repeatedly to search the sky for signs, returned the seventh time reporting a little cloud arising out of the sea "like a man's hand." The portent was scarcely seen ere it was fulfilled. The sky was full of clouds and a great rain was falling when Ahab, obeying the command of Elijah, set out in his chariot for Jezreel. Elijah, with what object does not appear, ran before the chariot to the entrance of Jezreel, a distance of at least sixteen miles, thus showing the power of endurance natural to a prophet of the wilderness. If he went with any hope that the events that had just occurred would change the heart of Jezebel, as they seem to have changed the heart of the king, he was at once undeceived. On being told what had taken place, Jezebel sent a messenger to Elijah with a vow in the most solemn terms that ere another day had passed his life would be even as the lives of the prophets of Baal, and the threat was enough to cause him to take to instant flight.

The first stage of his journey was to Beersheba, on the confines of the kingdom of Judah. Here he left his servant, who, according to an old Jewish tradition, was the widow's son of Zarephath, afterwards the prophet Jonah,¹ and proceeded a day's journey into the wilderness. Laying himself down under a solitary juniper (broom), he gave vent to his bitter disappointment at the apparent failure of his efforts for the reformation of Israel in a prayer for death. By another of those miraculous interpositions which occur at nearly every turn of his history he was twice supplied with food and drink, in the strength of which he journeyed forty days and forty nights until he came to Horeb, where he lodged in a cave. A hole "just large enough for a man's body" (Stanley), immediately below the summit of Jebel Mûsa, is still pointed out by tradition as the cave of Elijah.

If the scene on Carmel was the grandest, that on Horeb was spiritually the most profound in the life of Elijah. There for the first time he learned that the normal channel of divine revelation is spiritual and not material, and that its object is mercy and not judgment. Not in the strong wind that brake the rocks in pieces, not in the earthquake, not in the fire, but in the still small voice that followed, the Lord made himself known. There, too, he learned, also for the first time, the true nature and limits of his own prophetic mission. He was the herald, not of a sudden

¹ Jerome, *Proem. in Jonam*.