

there could be no doubt, that it was one and the same Yahweh who manifested Himself to the believing Israelites wherever the conditions were favourable to His appearance. This is much more important than it appears on the surface: the search of the highest philosophy and deepest religious feeling is for *unity* behind all the varied appearances of nature and manifestations of life. The unity of Yahweh worship over against the divisions and distractions of Baal worship is a real revelation, a great advance in this movement. But a bare unity or a mere name cannot have the highest power; the claim must be made that Yahweh is the God of the pleasant, fruitful land as well as of the fierce storm and "the great and terrible wilderness." This means the transference of ancient sanctuaries and altars to Yahweh, and the adoption of Canaanite forms of worship, and there is always danger in such assimilation. But this inevitable movement carried with it the possibility of an enlargement and enrichment of thought of Yahweh as "the God of nature" in a fuller sense than before. Both these things are clearly implied in the later polemic of Hosea and Deuteronomy. The enervating, corrupting influence of Baal-worship was recognized, but the claim was clearly stated that the reason for such worship lay in the fact that men attributed to the local Baals powers and gifts which really belonged to the supreme Lord, Yahweh. We are now specially concerned to notice that, while during their early centuries of toilsome effort, spent in acquiring a sure settlement in the land, the life and religion of the people had been largely influenced by the new conditions, they themselves were not conscious of the extent of that influence, but maintained their full loyalty to Yahweh. They worshipped Yahweh at various sanctuaries, with pilgrimages and festivals, with ritual and sacrifice; they had departed from the simple desert standard, and entered fully into the life of their new home, but yet they had learned to cherish a certain healthy intolerance and exclusiveness. Elijah represents for us this revolt against any other god, and he calls upon the people to choose between Yahweh and Baal, as in the circumstances it