

a small V, a few miles northeast of Jerusalem, opens eastward along the line of a stream. The number 31 is attached to the V's point to identify it. We will take our position at the point of the V, facing east towards Jericho and the Jordan. The bank on which we stand descends abruptly to the rocky bed of a small stream. At the other side of the stream

its bank is even steeper; a great cliff of stratified rock, with many cavernous hollows in its face, rises almost vertically above the brook-bed. In one of the hollows a stone building nestles,—an old sort of building, its lower walls heavy and blank like those of a



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fortress, but with windows above. We can plainly see where a narrow foot-path climbs the bank above the river to give access to that one lonely habitation. The building down there is a monastery where a few brothers of the Greek Church make their cheerless home. That extraordinary location was chosen several hundred years ago because the monks

then in authority believed it to be the place where Elijah was fed by the ravens, 1 Kgs. 17 : 5, 6.

Use a stereograph entitled, *Marvelous Gorge of the Brook Cherith and Old Convent*.

THE LESSON APPLIED

"As the Lord God . . . liveth, before whom I stand,"—there lies the secret of Elijah's splendid career. He stood in the conscious presence of a living God to whom he was responsible, on whom he could depend, who was behind his prophetic call and who would support him in every struggle. So real was Jehovah to Elijah, that every plan and deed of his life was related to the divine will. He was God's, and he must fulfil every obligation that subjection to the divine will laid upon him.

It is said that a group of boys, while pupils in the English school of which Dr. Thring was headmaster, went to France for their holidays. Sunday found them in Paris, and a discussion arose as to how they would spend the day there. A certain course of action was about to be accepted when one of the boys spoke up: "Well, Thring would not like it, and what Thring would not like, I do not intend to do." He felt himself so much a pupil of Thring's that he could not even in his absence fall below the standard of conduct set by his master. When God is to us the supreme reality and we know that all our life is lived before Him, it is not easy for us to be craven in spirit or careless in conduct.

When we are gripped by the conviction of the personal presence of God we have a great protection against temptation and a great inspiration to faithful and fearless service.

In his prophecy of coming drought, Elijah really affirmed anew the great principle that those who sin, must suffer. Israel had forsaken God and must bear the consequences of her evil-doing. The pitiless drought, spreading devastation everywhere, brought home to the light-hearted, self-indulgent people how bitter a thing it is to desert the righteousness of God for the immoral worship of idols. The wages of sin must be paid.

The people suffered; the prophet was cared for. God is mindful of His own. When General Booth finally broke his relationship to the Methodist New Connexion he and his wife stepped out into the world, as he himself declares, "not knowing a soul who would give them a shilling, neither knowing where to go." But Mrs. Booth, feeling that they should take up the new work that was afterwards so peculiarly their own, encouraged her husband by her heroic faith. "I tell him," she wrote, "that God will provide if he will only go straight on in the path of duty." And God did provide right royally, as we know. When