from God, but out before him, he sees the rugged layers the peaks of Horeb. Doubtless he has prayed for help mountain. It is late in the evening and he is up upon mountain. There is no trace of a human being anywhere of stone and the brush growing on the side of the being set, we see him climbing to the top of the it. He deals the limit of his journey, and his assignthis situation. Should he travel on, he could not do in sight, and he is all alone. It seems, forsaken in find shelter from wild beast. Hewraps his mantle about ment here. And so he seeks out a retreat where he might anxious for the night of his life to past. It must him and creeps into a gloomy cave. Elijah arrived and I can imagine as the stage was Here he is most

> be easily supposed that no sleep could close the good in knowing that God was watching over his own. Isreal himself could sleep, or if not he could delight remember, as we ought to remember, that if the keeper of man's eyes. And yet in this time of trouble, he should end records to the father, a large and little to be controlled

alder than morn should me she thouse of whom they resu

nerte of a Christian. It is so be learned that

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at once that this is the voice of God. He did not expect satisfied we are at times. We seem as if nothing more is gracious, and made known our sins to us, and how weakened. That it must have made his ashamed. For God side. It remains us especially of how his faith must have that not even God would disturb his peace on the mountainbe away from the people, and that he would be restful and old journey had brought him to a place where he would such a question as this. Perhaps he thought that his question. "What doest thou here?" Elijah recognizes The first act of the drams is in the form of a Marcher walks only person done do

was necessary to make us happy. "What doest thou here?"