

entertained no respect. When they felt a want that none but God could supply they never in a respectful way went to Moses with the request that he ask God to supply this want, but always murmured, complained and censured. In this they were inexcusable, as they knew better—knew that help from God could be obtained by asking. This lesson they learned through Pharaoh in Egypt. When he wanted help, wanted a plague removed, he always, in a respectful manner, asked Moses to entreat the Lord for him, and upon Moses doing so, the help was always granted. But Israel would not thus humble themselves; would not ask that they might receive, but demanded that all their wants be supplied without the asking; otherwise they would be heard from, as to what they thought of such treatment.

They commenced this course very soon after their deliverance. This want of reverence, and confidence in God could but be displeasing to him, but loving them he tried to reform by chastening—consuming by fire and plague. But they hardened their hearts and would neither love him for his goodness, nor fear him for his chastisements, and in less than six weeks after the wonders at the Red Sea because of Moses' absence upon the mount which they had seen all an fire and from whose top they heard the voice of God, they requested Aaron to make them gods to go before them, giving him their jewels to make it of, which he melted and moulded, then produced a calf of gold, and proclaimed, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." The people accepted it as such. Aaron built it an altar and they worshipped it, and danced around it. O what blindness! What hardness of heart! Why could they not have given God as much glory as they gave the calf? For this, three thousand perished. But Moses entreated and the Lord hearkened and forgave them and fed them on manna—bread from heaven, and gave them water from the flinty rock, and led them on from Sinai toward the promised land; but appreciating no favors and apparently determined to find fault, they were soon weeping and murmuring—"Who will give us flesh to eat? We remember the fish we did eat in Egypt, the cucumbers, the melons, leeks, onions, and garlics; but now our soul is

dried away." Then the Lord sent them quails. But his wrath was kindled against them and he smote them with a very great plague.

When in their journeyings they neared the promised land, by direction of the Lord twelve men, one of each tribe, were sent to search the land and report. These men spent forty days searching the land and returning, brought specimens of its fruits—grapes, pomegranates and figs, say surely the land flows with milk and honey, but the people of the land are strong and the cities are walled and very great. Ten of the twelve men gave an evil report of the land, and said it could not be taken—that they saw giants there, the sons of Anak. The congregation having no confidence in God, nor his promises, were ready to believe any bad report, and they lifted up their voices and wept, and murmured—Would god that we had died in the land of Eyypt, or in the wilderness. Wherefore hath the Lord brought us into this land to fall by the sword, that our wives and children should be a prey? Let us make a captain and return into Egypt. Caleb and Joshua, of the twelve sent, gave a good report, and told them that with the Lord's help they could easily possess the land; but determined to believe no good report the congregation bade stone them.

Moses and Aaron had fallen upon their faces, Caleb and Joshua had rent their clothes, but human efforts were unavailing, and the glory of the Lord appeared in the tabernacle of the congregation.

"The Sinless Age."

In the HERALD of May 18th is an article headed as above. An attempt to be wise above what is written, upon subjects revealed, but exhibits the folly of its author Moses' account of creation, and of the antediluvians, is either true or false. If not true, let us reject it—the whole of it, and accept science, the true teacher. As for my own part, I am not ready to lay aside my Bible.

Moses says, "All the days that Adam lived were nine hundred and thirty years; and he died." Gen. 5: 5.

Where now are the many happy millenniums of the Sinless Age, after the creation of Adam, till his death, seeing he only lived nine hundred and thirty years, all told? Gone! irredeemably gone, together with the whole fine spun theory built upon. "Let God be true."

M. R. LEMERT.

Correspondence.

Letter from Portland.

PORTLAND, OR., June 11, 1883.
Editor Herald:

A few lines from this city may be of some little interest to your many readers scattered up and down through the land. The CHRISTIAN HERALD comes to our home each week filled with the choice truth of the blessed gospel and pointing out the true Scriptural way to find Christ, and some of the choice communications from the different minds, that it is really a feast of good things. While the churches claim to be the light of the world, yet pride, fashion, silk and glitter are the ruling elements of many to-day. A poem on the first page of the HERALD last week on that very subject was worth the whole paper. While St. Paul was preaching so forcibly against the idolatry that surrounded him on all sides, and while they had so many different forms of worship and inscriptions of their gods, Paul declared and preached to them the true God. Now, in one word, let us come right home and note the different kinds of idolatry of to-day, while we are a country of churches, what is our influence for good. I speak to Christian men and women all over the land, what are we doing, while Sunday excursions, Sunday desecrations, the beer gardens and places of Sunday dancing and open liquor saloons all day Sunday, and men and women professing to love the blessed Lord are running the streets all day long through the week selling tickets for the Sunday excursions and beer garden sports and frolic and drunkenness? If ever there was a time when Christian men and women all over the land ought to buckle on the whole armor and stand up for right, and work, for the night is coming, it is now. We are right in the midst of a terrible war with the liquor curse, a power that is the very worst curse of the time; all the evils of the day are growing out of it. One week from to-day is our city election, and the saloon men are moving all the influence in the power of money to carry their points and elect a city council in the interest of liquor; and if ever before in this city all the moral and Christian influence was called upon to come to the front and strike a blow at this terrible curse, it is now; it does seem that we are right upon the pivot, and the turn-

ing point is close at hand. I remember when that dreadful sound was carried all over this nation that Lincoln is shot, and the people rushed wild with grief; and during that terrible struggle with slavery and freedom, the war of rebellion, that Lincoln, Stevens, Chase, Sumner, Stanton and Charles Francis Adams run this government over the terrible rapids into the still waters of freedom; and while the foam, froth and white pools of that terrible plunge was yet upon the surface Lincoln was shot; but the strength that bore us through the howling and hissing of that fearful time was the strength of God and truth; but to-day there is no slavery to resist but the slavery of the still house and the saloon; and on that the parties are terribly divided. I tell you that the party of the future in this nation must recognize God, the Sabbath and the Bible.

To-night Miss Frances E. Willard will have a grand reception at the Taylor St. M. E. church. She is the great temperance apostle of the day. The Y. M. C. A. have sent for and called a general secretary to take charge of the whole work.

The investigation of the serious charges against our Chief of Police is still dragging its slow form along with no hope of any good results.

J. L. SMITH.

Meeting at Elk Creek, Cal.

Bro. Floyd:

On the evening of May 10th we began a meeting at the above named place, which is distant from here about 60 miles, and is in Colusa county. It lies west of the town of Willows, which is its railroad town, about twenty-seven miles off.

The meeting continued till the eve of May 27th, with a result of forty-four additions to the church. There were twenty-nine baptisms including two that Bro. Boyles baptized after I came away. There were about thirty-five of the number who were heads of families, and some far advanced in age. Some were added by commendation, reclaimed and from other religious organizations. There were three the last eve of the meeting. The interest was unabating to the last, yet we could not call it an excitement, but all were deeply interested in "The old, old story."

In explaining one theme of a discourse to a young lady of superior intelligence who was the