

When 60,000 of our cattle were smitten down, a day of fasting, humiliation, and prayer was appointed, and monarch, priests, and people besought the removal of the stroke. Here is a calamity infinitely more terrible, and yet priest and Levite have regarded it with a heedless eye. The Christian Church has been occupied with forms and ceremonies, jots and tittles, instead of standing with tear-filled eyes, and a breaking heart, between the living and the dead, that the plague may be stayed: Thank God, her eyes are opening, and multitudes from all the Churches are coming "to the help of the Lord, to the help of the Lord against the mighty!" Let the rest follow their example, and this work of the devil will be destroyed.

Am I asked for a remedy for this immense and terrible evil? I answer, "*Remove the cause and the effect will cease.*" This is the remedy, and there is no other. Every other remedy has been tried and has failed. We must either give up the drink, or go on in sin and sorrow. We are, as a nation, shut up to abstinence or intemperance. Our only remedy is total abstinence for the individual and prohibition for the State. It is clear to all that we cannot have the drink traffic amongst us, and at the same time be a sober country. For hundreds of years our wisest and best men have been trying to secure this, but have tried in vain. Our legislators have spent more time upon this trade than upon all the others put together. They have passed laws as to the strength of the drink that should be sold, as to the character of the persons that should sell it, as to the houses in which it should be sold, as to the very letters that should announce its sale. And after all their efforts, like the woman in the Gospels, "It is nothing better, but rather worse." Well, then, should we allow our legislators to waste their time in a vain attempt to make a curse a blessing? Humanity is too precious for useless experiments. We cannot stand by and see God insulted, our