

large and influential attendance of representatives from all the temperance societies in the kingdom. A number of strongly worded resolutions were passed, from which we make the following extracts:—

"That considering the character and the enormity of the evils inevitably resulting from the traffic in intoxicating liquors, the legalizing of such a traffic is contrary to the principles of sound government, and we earnestly protest against the continuance of laws sanctioning the injustice and cruelty of maintaining within any locality, contrary to the will of the inhabitants, a traffic so essentially pernicious."

"That this conference emphatically protests against the protracted neglect of Sunday-closing legislation by the House of Commons, and urgently calls upon her Majesty's Government to fulfil their repeated promises by re-introducing immediately on the re-assembling of Parliament, and pressing forward to a speedy and satisfactory settlement, the Irish Sunday-closing Bill, with provisions extending to the hitherto exempted cities and towns."

"That this conference, in view of the enlargement of the roll of electors through the recent franchise enactment, and of the near approach of a general election, strongly urges upon all temperance workers throughout the country the duty of putting forth every possible effort to educate the electorate as to the pressing necessity for legislation, securing total Sunday closing, and the absolute right of the people to possess a direct and unrestricted veto over the liquor traffic, and also as to the injustice and absurdity of the claim sometimes advanced for compensation to the publicans in the case of either Sunday closing or total prohibition."

"That copies of the foregoing resolutions be forwarded to the Prime Minister, the Home Secretary, the Lord Lieutenant, and the Chief Secretary."

In the evening, a Public Meeting was held in the hall of the Working Men's Institute, under the presidency of Mr. Dalway. Addresses were delivered by the Chairman, Miss Tod, Rev. R. J. Lynd, Canon Bagot, and J. B. Wylie; Messrs. T. Shillington (2), McGuinness, and Alderman Swan, P.W.G.C., Sunderland, who met with an enthusiastic reception. A vote of thanks to the chairman having been passed with acclamation, a hymn and the National Anthem were sung, and the meeting terminated.—*Irish Templar*.

### Royal Templars.

MANITOBA.—We learn from the *Canadian Royal Templar* that the annual session of the Manitoba Grand Council has just been held in Winnipeg. The meeting was a great success, and the reports were most encouraging, great interest and earnestness being displayed in the business, and the most complete harmony reigning supreme.

Bro. J. W. Bell, B.D. of Carbery, G.V.C., in the absence of the G.C., Bro. W. W. Buchanan, who is at present in Ontario, occupied the chair. His opening address expressed great satisfaction at the wonderful increase of the Order since their last session, the councils having doubled and the membership quadrupled; and heartily recognize the zeal and work of all other temperance organizations in the province, extending cordially to them the hand of fellowship, to stand shoulder to shoulder in the great battle for the right.

The Secretary presented a very full report. From his statement we glean the intelligence that at the formation of this Grand Council a year ago, there were estimated eight councils with a membership of 266, now there are 15 reported with a membership of over 600.

Resolutions were unanimously passed complimenting the G. C., Bro. W. W. Buchanan (to whom is due the honor of instituting the Order in the North-West) on his able and unceasing efforts to further the interests of the Council in the province, by visitations, correspondence and earnest advice, and sincerely regretting his departure from the province; expressing their gratification at the establishment of a Dominion Council; recognizing with deep appreciation the efforts of sister temperance societies in conjunction with their own in their endeavors to submit the Scott Act to the electors of the province; and protesting against any steps being taken by the liquor men to mutilate the Scott Act.

The election of officers resulted as follows:—

G.C., Rev. Bro. J. W. Bell, B.D., Carbery; G.V.C., Rev. Bro. D.S. Houck, Manitou; P.G.C., Bro. W. W. Buchanan, Hamilton; G.C., Rev. Bro. J. H. Rutan, Meadow Lea; G. Med. Examiner, Bro. Dr. McDiarmid, Winnipeg; G.S., Bro. Jos. Amos, Winnipeg; G.T.,

Bro. D. D. Aitken; G.H., Bro. T. J. Baillie, Nelson; G.D.H., Sister Tyndal, Winnipeg; G.G., Sister Campbell, Wood Bay; G. S. nt., Bro. W. T. Kinney, Crystal City, Trustee, Bro. D. D. Aitken, Winnipeg.

It was resolved to meet next year at Manitou during the 4th week in January, 1886, the day of meeting being left to the executive.

### THE SCRIPTURAL ARGUMENT FOR PROHIBITION

A PAPER READ BEFORE THE TORONTO MINISTERIAL ASSOCIATION ON MONDAY 22ND DECEMBER 1884.

By REV. R. WALLACE,

There are at least ten terms in the Hebrew Bible and two in the Greek of the New Testament, which are translated "wine" in our English version. It must be evident that all these terms are not used to designate wine of the same character. The Jews like all Easterns used extensively the grape in the cluster with bread. Rev. Professor Porter of Belfast Presbyterian College, a missionary for years at Damascus, says that it is still common in Syria to eat bread and grapes together as their ordinary food, and Rev. Smylie Robson writes from Damascus to the *Missionary Herald* of the Presbyterian Church of Ireland in 1845, that bread and grapes are substantially used as the food of the people from August to December. "Here too," he adds "as in Europe grapes are dried in large quantities to preserve them as raisins, and in this form they supply an article of food to be used after the grape season. By pickling and beating a substance called dibs is made out of grapes. It is about the consistence of honey and resembles it in appearance. It is made in considerable quantities, and bread and dibs is a very common meal in winter." Pliny in his *Natural History*, (1,41,49) says that the "must" or grape juice was often boiled down to one-third of its original quantity. When the wine juice was thus boiled down fermentation became impossible. Dr. Russell in his history of Aleppo, says that boiled juice of the grape called dibs is brought to the city in skins and sold in the public market; it has much the appearance of coarse honey of sweet taste and great use among the people of all sorts." The learned Orientalist, Professor Robinson of America, visited the vineyards around Hebron, the most celebrated in Palestine, and in giving account of his visit in his "Researches in Palestine," he says distinctly that the finest grapes are dried as raisins; and the rest being trodden and pressed the juice is boiled down to a syrup which, under the name of dibs, (the Hebrew word *debbah* signifying honey, and also syrup of grapes), is much used by all wherever vineyards are found, as a condiment with their food.

This intelligent traveller and able critic attests that very little fermented wine is made from the produce of the rich and extensive vineyards of Hebron, the best in Palestine, and he had ample means of information having the advantage of the local knowledge of the Missionary, Rev. Eli Smith. It is attested also by Rev. Eli Smith himself that wine is not the most important, but rather the least so, of all the objects for which the vine is cultivated.—*British and Foreign Evangelical Review*, Jan. 1877. This explains the import of the prophetic blessing upon Jacob by Isaac, "God give thee of the dew of Heaven and of the fatness of the earth, and plenty of corn and grapes." Mr. Robson says the grapes of Palestine are very large. Dardini says they are as large as prunes. Several writers tell us that the clusters range from 10 to 30 and even 40 lbs. The term *TIROSH* used 38 times and rendered "*new wine*" is always spoken of with approval. Dr. F. R. Lees, the learned writer of the article "wine" in Kitto's *Cyclopædia*, says that the term applies to "vintage fruit" rather than to any liquid whatever. The Rev. Peter Mearns, of Coldstream, Scotland, in a very valuable article in the *British and Foreign Evangelical Review*, January 1877, says that in twenty-two instances, *TIROSH* is associated with ORCHARD FRUIT, but the Hebrew word which is *yit-har*, is improperly rendered oil in the English version. Shemin, the word for oil, is never joined with *TIROSH*.

In all these twenty-two instances corn fruit is associated with VINE-FRUIT and ORCHARD-FRUIT, which latter term Dr. Eadie and other authorities say, comprehended figs, olives, pomegranates, citron, etc. These three formed the triad of blessings which constituted the staple products of Palestine, and the common food of the people, namely: FIELD-FRUIT, VINEYARD-FRUIT, and ORCHARD FRUIT. Mr. Mearns shows that in ten other instances VINEYARD-FRUIT is associated with corn-fruit, without the addition of orchard-fruit. And Isaac declares that Jacob shall be suc-