

BRITISH AND FOREIGN.

Archbishop Croke, is spoken of as the probable successor to the Archbishopric of Dublin vacated by the death of Cardinal McCabe.

Earl Derby, Colonial Secretary, has received official advices from New Zealand confirming the report that Germany had annexed the Island of Samoa despite the protests of the English and American Consuls.

The Russian troops are making advances on Herat, in Afghanistan, and a seizure of that town is reported to be imminent.

King Milan, of Serbia, is reported to be anxious to procure a divorce from his Queen, in order to espouse one of the Austrian princesses.

Fresh shocks of earthquake have again been felt at Granada, Velez, and Motril. No damage was done.

A boiler on the sugar estate of Santa Clara, Havana, exploded recently, killing twelve and wounding twenty. The building and machinery were demolished.

Admiral Courbet, on Saturday morning last, opened fire on three Chinese men-of-war, which took refuge in the Ningpo river. The further result of the attack is unknown, as a dense fog prevailed.

An official despatch states that the French loss at the taking of Langson was 30 killed and 222 wounded.

The news of an Arab revolt in Yemen has just reached London. The Arabs massacred the Turkish outpost garrisons. The Governor of Sana has massed the remaining 2,500 Turks, and has appealed to the Porte for 4,000 reinforcements.

At Wolseley's request, Hassan Bey, brother of the Khedive, has assumed command of the Egyptian troops in the Soudan, with the title of Governor-General. The plan is expected to have a good effect upon the Soudanese, showing that England does not desire a conquest of Egypt.

The Government intends to hasten the construction of a railway from Suakin, and the line will probably be made permanent. Col. Brackenbury, who succeeds Gen. Earle, has been made a brigadier-general. Gen. Stewart's condition is growing worse from the effects of his wound. It is believed he will not recover.

Gen. Gordon's trusted messenger George has arrived at Abu Klea. He says almost all the native accounts agree that General Gordon on finding himself betrayed made a rush for the magazine near the Catholic mission building. Finding the rebels already in possession, he returned to the government house, and was killed while trying to re-enter it. The rebels were admitted to Khartoum at 10 o'clock on the night of the 26th of January. Another account says Gen. Gordon rushed toward the magazine intending to explode it and prevent the ammunition falling into the hands of the enemy. The Arabs realized his intention and shot him dead.

THE SCRIPTURAL ARGUMENT FOR PROHIBITION.

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

BY REV. R. WALLACE.

During more than forty years it has been the earnest and anxious study of the writer of this paper to ascertain the mind of God on the use of intoxicating liquors, being deeply impressed with the many and great evils resulting from this cause. I believe that if we only fully examine the subject, we shall come to the conclusion that the Scriptures give no countenance to the modern drinking usages, and that the fundamental principles of the New Testament require Christians to deny themselves that which has become a snare to the human family. Reason has been given to guide mankind in the path of duty and safety. Measures of information have been put within our reach, and as a part of this, the experience of others is often a great help in seeking to arrive at right conclusions. A lesson thus learned is that many things are practised by men which are ruinous to themselves and others. The source of this is set forth in the inspired word: "God made man upright, but they have sought out many inventions." One of these was the art of distillation by which alcohol was extracted from fermented grain by the Arabian alchemists. It was first recommended as a medicine

by Arnoldus de Villa, a physician of the South of Europe, in the 13th century. Distillation may have been in the East long before that time, but it was only since then that it attained anything like its present dangerous position. Thus the good creatures of God are changed by fermentation before we get alcohol. It is not the custom of the Bible to speak of an object before it exists, and the most common way of obtaining alcohol is by distillations, or brewing—modern invention. I do not say that drunkenness began with distillation, yet it has thus been greatly increased and aggravated, by rendering more accessible the means of producing this great evil, and augmenting the injurious effect which the excessive use of liquor entails on society in modern times.

We admit that intoxicating wines were in use from the earliest times; but the question that imperatively demands an answer is this: "DOES THE WORD OF GOD GIVE ANY ENCOURAGEMENT TO THE USE OF INTOXICANTS?" Now we must take into account the circumstances in which each portion of Scripture was written. Thus, for instance, we find more frequent reference to the use of wine and stronger prohibitions, or warnings against it, in some portions of Scripture than in others. The reason of this is to be found in the fact which contemporary history corroborates, that the tendency of intoxication is greater at some periods than others. Thus, there is little reference to this evil in the early pages of Jewish history, because, like most Nomad Eastern tribes the Hebrews were a temperate people. As wealth and luxury increased during the days of Solomon and afterwards, intemperance—through the use of fermented or drugged wines—became more prevalent, hence we have more frequent and severe prohibitions of the use of intoxicants in the Proverbs of Solomon and in the writings of the prophets. It was as the result of similar luxury and corruption that cases of it are recorded in the early ages of human history. Evidently from the prevalence of intoxicating drink before the flood sprang the drunkenness of Noah on one occasion. The human family were corrupted by improper eating and drinking, and the revelry and violence which proceed from this, until the judgment of heaven came upon them and destroyed them. The daughters of Lot were misled by witnessing similar luxury and sinful indulgences in Sodom. The lapses of the people of Israel into idolatry were also accompanied by an increase of intemperance and kindred evils among them. Heathen idolaters were much addicted to intoxication and revelry, in connection with their religious ceremonies. Hence the frequent reference in the prophets to the association of drunkenness with music, dancing, and impurity. Thus in Isaiah, 5th chapter, we are told that the ungodly Jews delighted in scenes of carnal excitement, but forgot God their Maker, Benefactor, and Redeemer, and the great end for which they were created, to serve, honor, and obey God. By their long and severe captivity the Jews were cured of idolatry, and to a great extent of intemperance. So that when our Lord was on earth it was not a national vice or prevalent evil—hence the few references to it in the Gospels. But after many converts had been gathered in from among the heathen who had been previously addicted to this vice, it is not to be expected that the tendency would all at once disappear. In the case of some of the heathen converts drunkenness was their *early besetting sin*, by which they brought suffering and sorrow upon themselves and the Church of Christ. Hence the apostles in their letters to these converts use frequent warnings against this special source of danger. "Thus Paul says, Many walk of whom I have told you often and now tell you even weeping that they are the enemies of the Cup of Christ WHOSE END IS DESTRUCTION, WHOSE GOD IS THEIR BELLY, and who glory in their shame." Jude calls such persons, "Spots in your faith of charity." And believers are warned to separate from them and to abhor their practices as crucifying the Lord afresh.—Rom. 13, 12-13; Eph. 5, 18; 1 Cor. 6, 9-10—19-20; Gal. 5, 21; 1 Pet. 4, 3-4; 2 Pet. 2, 20 2 Thess. 3, 6-14-15. But does not God allow and approve of the use of wines that were intoxicating? We hold that the use of intoxicating wine is never spoken of with approval in the Word of God. God may have tolerated the use of such among His people for a time, just as He tolerated polygamy, divorce and slavery; but He never approved of it. On the contrary He held forth examples of warning against it, as in the case of the fall of Noah through it, the divine judgment on the sons of Aaron because of it, and the solemn prohibition of the priesthood to touch wine when engaged in sacred duties, and also by putting special honor upon the Nazantes,