

on an occasion when two are being "made one flesh," Jesus, the giver of life, manifests forth His glory. Thus, as far as the circumstances would permit, Christ begins His work where Satan began to effect our fall in Eden.

But the conjugal relation has been a divinely chosen type of the union between Christ and His Church. Of this relation God has said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." And Paul says, "So ought men to love their wives as their own bodies." This very love Christ manifests towards the Church; and of this unity and love Paul further adds, "This is a great mystery; but I speak concerning Christ and the Church." He is the bridegroom; the Church is the bride. He is the head; "we are the members of His body, of His flesh, and of His bones." Here is unity, and love in the unity in their most perfect form; in proof of which we may add, "He loved the Church, and gave himself for it."

At the time of the marriage in Cana of Galilee it can hardly be said the bride existed. Her day was yet in the future; but He who could look unerringly into the future knew of a relation to take place, and with what wisdom He begins to manifest His glory at the marriage in Cana of Galilee. And further, beyond the day of probation the many individuals saved out of every nation will be gathered, and they shall be one with Christ, as He and the Father are one, and they shall behold His glory. This great event in which we hope to participate is the marriage of the Lamb. Of it John says, "Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." It may be, therefore, that while Christ chose to begin His miracles at a wedding, He intended the occasion to refer in some way to the nuptial feast of the great future. Through Christ the bride is being made ready for the grand consummation of the redemptive scheme, and shall we be surprised if the beginning of His work points towards what is to follow?

We may now consider the miracle itself. Here the question is suggested, *why did Christ make wine?* In some there may be a secret regret that Christ did thus as He began to manifest His glory. But the fact is before us, and the narrative places it beyond