

in vain." He says that if you can impart temperance, mercy or justice by legislative enactment, then you do not need Christ. You can pass a law and save people from their sins. But here we find in the second Chapter of St. John, that Jesus attended a wedding feast with His disciples, and they were drinking wine, and the wine gave out. After it gave out, we have this in the 3rd verse: "And when they wanted wine, the mother of Jesus saith unto Him, They have no wine." I am glad that on that occasion the question of the right or wrong of supplying a demand for liquor was put up to the Son of God Himself. His attitude should be the attitude of His followers. What did He do with this demand? If prohibition is in harmony with the divine order, of course He will condemn the practice; He will reprove the host for supplying the wine to start with, and command the guests not to drink it. But if prohibition is antagonistic to the divine order, He will do something to supply the demand, something that no prohibitionist would do. The upshot of the whole business was that Jesus said: "Fill the water pots with water. And they filled them up to the brim. And He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine,"—Now what kind of wine was this? Well, find out what kind they wanted, because if Jesus did not perpetrate a fraud, He supplied the kind they wanted. We will see.—"When He tasted the water that was made wine."—You say, He made it out of water. We do not care what He made it out of. Ninety-six per cent. of beer is water. Less than 4 per cent. is alcohol. Let that go. It is not the material that concerns us, but the quality of the article after it is made. That is why this was called a miracle. He took pure water and made old wine. You will notice an expression that you may have overlooked. "He tasted the water that was made wine, and knew not whence it was." He did not know but they had gone round the corner and got the supply from some regular dealer. "But the servants which drew the water knew. The governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine;"—old wine—intoxicating wine at the beginning. Now we know the kind of wine they wanted. It was the kind they had been drinking. That settles that. What kind of wine was good. Turn to Luke, Chapter 5, Verse 39. Take this down. Jesus is speaking again. "No man having drunk old wine straightway desireth new: for He saith, The old is better." Therefore when it comes to discussing good wine which was put before the guests at the beginning of feasts, we find that it was the old wine and the best. The ruler of the feast continued: "And when men have well drunk" of the first supply, and in the original that reads, "Become thoroughly intoxicated", and in the German Bible is translated, "drunk through and through." This does not mean that at the wedding feast these men got drunk, because there is a difference between drinking and getting drunk. Do not go away with the idea that I said that they had a drunken debauch. I did not say that: I just read what is said in this Book. He said, "When men have well drunk, then"—they give—"that which is worse: but thou hast kept the good wine until now." And according to Jesus the good wine was the old wine such as they always gave to guests at the beginning of the feast, and such as would intoxicate, when taken to excess.

If you want to know why only 34 per cent. of the people in dry Kansas and Maine belong to church, and 54 per cent. in wet Rhode Island belong to church, it is because prohibition ministers have assumed an attitude on this question that indicts Christ as a criminal. I deny that He was. I stand ready on any platform in the world to defend Him against that indictment or that imputation; but they have assumed the position, and they have taught and preached something that was not true, until they have disgusted men and driven them away from church and away from Christ and away from God.

Oh well, you say, there are passages in that Book that you are afraid to read. No, there are not. There is not a single passage in this Book favorable to prohibition. If you can point to one, spit it out. Just give me one quotation, and I will read it. I will show you that this Book does not contain a single defence of prohibition between its leaves, not a doctrine upon which prohibition can be based. (Applause.)

I will read you one or two strong ones that you have in your minds. In one place you tell me the Book says, "Look not upon the wine when it is red." Solomon said that, but you cannot set Solomon up against the practice of Christ or His preaching and example, because Solomon was the most intemperate man on earth, either in the matter of getting drunk or in morality. He was the man