

pass a Canon of Synod—as was done in the Middle Ages—forbidding all clergymen to marry, I think most Churchmen would resist such an act of tyranny unto the death.

If I am asked, "Will not such doctrines encourage the drunkards?" I answer no; for they are the doctrines of Scripture. "Yea, let God be true, though every man a liar." If I am asked, "Will you not admit that drunkenness would diminish if not disappear, were the temptation placed out of men's reach?" I answer, most certainly, of course. If the tree of knowledge had been placed out of the reach of Adam and Eve they would never have fallen. But that was not God's way of training His children, and it is not His way now. We must face temptation, battle with it, and overcome it by the Grace of God, "which we must learn at all times to ask for by diligent prayer."

You will observe, brethren, I have only been speaking against *prohibition*, which I hold to be not only unscriptural but anti-scriptural, an infringement of the liberty wherewith Christ has made us free. I would not speak one word—God forbid—in depreciation of any honest, constitutional scheme for reforming the drunkard, for punishing the drunkard, or for diminishing the amount of this sin and its attendant evils. I, myself, have not much faith in the majority of these schemes. I believe there is one great remedy for this sin, as for all other sins, and that is the Grace of Christ, which we must obtain by using the means of Grace. Still, so long as Christian men and women labor on this behalf, on any lines consistent with the liberty of the Gospel, though I might not personally approve their particular method, I would bid them God-speed.

And now dismissing this subject, and turning our eyes again to the more grateful contemplation of the Light of the World as manifested in this miracle, let us view that loving and beautiful character, that Godhead veiled in flesh, scattering His blessings in the midst of this humble yet joyous gathering in Cana of Galilee. Let us see Him who "came not to be ministered unto but to minister," enhancing the enjoyments of this happy throng, and showing how to carry out the injunction of the Epistle for the day: "Rejoice with them that do rejoice, and weep with them that weep." Let us see in this first miracle that He wrought, not only an act of love and goodness, but a type of His whole work and office. He came into this world to bless, and enoble, and sanctify human nature; to turn curses into blessings; to turn the ordinary blessings which surround the daily life of each of us into still higher, and holier, and sweeter blessings; to turn the water into wine. And he came to show us that He keeps the good wine until the last. For great and marvellous as have been the humanizing, and civilizing, and elevating, and ennobling effects of His religion even on this earth, they are not worthy to be compared with the glory which shall be revealed in us, when this creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God; when the marriage of the Lamb shall have come: when He Himself shall drink the new wine with us in the Kingdom of God.