

both are good in their right place. It is not yet proposed to prohibit barber shops. Surely nothing of itself is either good or bad, except as the use we make of it is right or wrong.

In view of our knowledge of its effects, and in the face of the combined wisdom and experience of all times, it is not for us to say that wine is altogether bad, and to attempt to abolish it. We should rather admit that, within proper limits, it is one of our greatest blessings. But outside of those limits, it is one of the greatest curses.

And this brings us to the other way in which we find wine spoken of, that is to say, *By Way of Blame*, and to the second part of our opening proposition.

II.

THE EVIL RESULTS OF EXCESSIVE DRINKING.

“There is a devil in every berry of the grape.”—*Koran*.

“O thou invisible spirit of wine! If thou hast no other name to be known by, let us call thee devil.”

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“I will ask him for my place again; He shall tell me I am a drunkard! Had I as many mouths as Hydra, such an answer would stop them all. To be now a sensible man, by and by a fool, and, presently, a beast!”

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“O that men should put an enemy in their mouths to steal away their brains! That we should, with joy, pleasance, revel, and applause, transform ourselves into beasts!”—*Othello*,—Act 2, Sc. 3.

So well known that it is scarcely needful to recall them are the sins, and follies, and wretchedness, that come to the drunkard. If we had not for our instruction the warning words of the wise, there would still be every day before our eyes living examples, where all could see the sin of drunkenness destroying the happiness of those who give way to it,