

Should these symptoms not be relieved, then we shall have those of a more aggravated character. To impaired appetite well succeed spiritual debility. In his works of faith and labors of love he sooner becomes weary. There is in his gait a languor indicating a great want of nourishment, and of tone and vigor. When he takes his seat at the table, he eats with little relish and less discrimination. He often selects a portion of meat much too strong for his weakened powers of digestion, the effect of which is not to nourish but to excite the head and produce delirium, in which the dyspeptic talks incoherently of election, reprobation, the final perseverance of the saints, and fancies himself rich, increased in goods, and to have need of nothing.

There is also at times a want of that harmonious, healthy action between the heart and the remorse organs. The eye sees with cupidity. The ear hears evil suggestions with little dislike. In like manner also with the tongue. Its perverted function will be seen in lightness of speech, jesting, boasting, words with double meanings, and these symptoms are remedials—exaggeration, prevarication, and confirmed falsification. So also with the hand and foot—the hand will offend and the foot trespass, and thus become the instruments of unrighteousness.

The above symptoms, indicating the condition of outward senses, constitute the second stage of spiritual dyspepsia. The third and last stage indicates the condition of the heart—the great fountain from which are the issues of life and death. Love, joy, and hope are amongst the symptoms that denote health. These depend upon the healthy condition of the heart. The heart again depends upon the head. Through the medium of this organ the heart is to receive the pure milk of the word, from which it is to be circulated as the great centre of life, health, and vigor. From the great importance of its functions, we see at once the propriety of the advice given by a distinguished spiritual physician: "Keep thy heart with all diligence, for out of it are the issues of life." The spiritual pathologist has always found it difficult to discriminate properly the symptoms that denote functional from those that indicate organic disease of this organ. This however they have always found, that where the heart was really diseased, the head was never sound and healthy. They always act and react upon each other.

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