

within himself that he enjoys health and vigor. But he has outward faculties as well as inward. By these he manifests to others that the character of the inner man is holy and spiritual. They are members of righteousness because the functions they perform accord with the feelings of the inner man. Hence their proper exercise always indicates the symptoms of sound spiritual health. The eye when sound never looks with concupiscence; the ear never listens to evil suggestions; nor does the tongue utter corrupt speech, but on the contrary that which is good for edifying. Nor will the hand or foot consent to become an instrument of evil, but contrawise, of blessing one's neighbor. In a word, his mind is not more desirous of devising what is good, than are his outward members active in executing it. His rule of action will never permit him to do evil that good may come. In his transactions with men, his yea is ever yea and his nay is always nay. The delightful law of kindness is ever seen and felt in his intercourse with men. He loves and seeks the society of those who bear the moral image of him whom he delights to serve, and to commune with them in his sanctuary is the joy and rejoicing of his heart.

Such are some of the prominent symptoms of spiritual health.

It is a remarkable fact that there is hardly any disease less understood than that which is so often presented to us and known under the vague denominations of Lukewarmness, Worldly conformity, and Spiritual apathy. In the first place then we shall endeavor to present a review of the symptoms of spiritual indigestion, and its more immediate consequences; in the second place consider some of the proximate and remote causes of this disease, the manner in which they excite it, and the changes which take place in its progress; in the last place, detail the plan of treatment which has appeared to us most successful.

So gradual and insidious is the approach of this disease as scarcely to be perceived by the patient himself. He may continue as formerly to partake daily of spiritual food but with a relish somewhat diminished. This symptom does not however continue long before there is also felt a slightly impaired appetite accompanied by a slight impairment of spiritual discernment. The occasion of the above symptoms would seem not unfrequently to depend on protracted abstinence from spiritual food. The outer senses have thus acquired strength from exercise, while the inward have become weakened from disuse. Hence the bread of life when received cannot be properly assimilated because due time for reflection, discrimination, and adaption of the word of life to the particular wants of the inner man.