

poses on all organs an extra amount of work, which breaks them down prematurely, causing diseases of every kind, such as nervous headache, sick headache, rush of blood to the head, apoplexy, sore eyes, deafness, erysipelas, neuralgia of the face, decayed teeth, catarrh, bronchitis, asthma, nausea, common colic, congestion of the liver, and a host of other diseases too unpleasant to mention. In some cases there is a disposition of too much fatty matter in the system; and many people suppose that fatness is a sign of healthfulness, which is false. No one needs any more fat on his body than is essential to form cushions for his tendons and muscles; if too much, there is a depletion of strength.

The crowded and overloaded condition of the system makes the body take on very many false manifestations. The irritation produced in an overcharged system manifests itself in different forms in different individuals. In some it produces nervousness, making them rack the flesh off their bones and keeping them poor; and in others it produces sluggishness, retaining defunct matter in the system, making them corpulent. As I have said, our highly seasoned foods create morbid and abnormal appetites.

As a consequence we eat too much and too often, the system being borne down by overwork in its digestive department, there comes a demand for stimulating drinks and medicines to take off the depression and keep up tone; and to make ourselves feel good, after having made ourselves feel bad, by improper eating, some of us resort to tea and coffee, and others to alcohol, and then the excitement produced demands a sedative, and some of us smoke and others chew a poisonous weed called tobacco. Thus the poor body, subject to these revulsions of unnatural action in overwork and stimulation and sedation, is goaded to abnormalities and unnatural action, sending up to the soul no other influences but those which drive it to moral madness and vicious deeds.

Now, vice is a morbid exhibition of the will. The will is represented through the physical organ, the brain, and the brain is straightway affected by the condition of the body and the state of the blood. The will is that power of the mind by which we put forth volitions and perform actions. If the pressure of bad blood is on the brain, that same pressure is on the will; hence a sick man or a diseased man will do a great many bad things through the power of bad blood on the will. Vice, then, is both the result and cause of physical derangement. Hence that vice of vices, drunkenness.

Drunkenness may be caused by bad physical conditions, brought about by bad habits of eating. Would it not be well for us to look into bad table habits for one of the reasons why so many of our young men become drunkards? May there not be some cause working in the flesh of our youths, driving them to intemperance? May it not be possible that kind fathers and mothers for years have been filling up the awful

gap of 40,000 dead drunkards annually by feeding their children upon stimulating, highly seasoned, innutritious foods? There is no doubt in my mind that every man is a glutton before he is a drunkard. If nature's laws are violated, a man's sensations will be all abnormal, and the mainsprings of his life will be befouled, and the result will be irregular and vicious expressions of all the appetites, both for food and drink. I am, therefore, confident that the widespread appetite for intoxicating liquors is largely due to the false relations that the American people hold to their food. We cannot hope much from moral suasion and legal enactments so long as we overlook the physical condition of the drunkard. If you would cure disease or vice effectually, you must shut off that which nourishes them, instead of putting all your force in efforts to antidote them. "Let the wicked forsake his way," and then turn unto the Lord, and He will have mercy on him, and to our God, and He will abundantly pardon him. There are 200,000 drunkards in the United States, 40,000 of whom go annually to premature graves. There are 20,000 prostitutes, whose average life in their profession is four years. Do you believe this vast army of immortals go willingly to ruin? There are causes lying back of mere perversities of soul in the common every-day dietetic habits of these forlorn ones.

Eating and drinking are always associated with the bar and brothel, and if you will take notice, the eating is always of that kind of food which goes straight for the animal nature, and wakes up in a man everything that is beastly.

The whole tendency of the food furnished at the popular bar-room restaurant is to stir the baser elements in humanity and keep up the demand for stimulants. No wonder the drinking saloons can afford to give what they call a "free lunch." Care is taken to furnish such food as fires the appetite for strong drink, and the rum-seller gets his pay for his "free lunch" through the sale of the whisky that must inevitably follow it. Those who, living on stimulating foods, but do not drink strong drinks, will find that the bias of their bodily powers, instead of being toward mental and spiritual spheres, will be toward animal indulgences, dragging the mind and soul into servitude to the flesh, and where there are any moral aspirations, making the conflict between the higher and lower nature so intense that a vast amount of moral force is wasted in self-conflict that ought to go to the world's redemptive agencies for saving the lost.

I am confident that the American habit of eating sumptuous and late suppers, whether at our homes or church fairs or festivals, is damaging the physical, mental and moral health of our nation more than any other one thing of its kind; more damaging, because it has the appearance of innocency, and the sanction of our fathers and mothers and some of our pastors.

Furthermore, the habit of eating hurriedly, or hastily, is preying

upon the vital and moral forces of many of us. A meal eaten hastily or nervously, under the pressure of intense mental activity or nervous tension, or great weariness, begins its work of nutrition under the greatest possible disadvantages. All our meals should be eaten calmly and deliberately, so as to thoroughly masticate the food, and not impose on the stomach and viscera the the legitimate work of the teeth. In the interests of health to soul as well as body I enter an earnest plea for more time for eating, and especially at noon, when most hardworking people take their principal meal. Clerks, business men, and school teachers, machanic, labourers, and our children who attend the public schools, need more time at noon to properly dispose of the chief meal of the day. No better investment could be made to secure the best possible physical, intellectual, financial, and moral returns than all classes of people to take two hours at mid-day for resting and eating dinner. Selfish greed demands otherwise, and makes a show of gain; but the loss is sure to come in due time to all parties concerned.

My friends, when will we fast-living, fast-eating, fast-working, and fast-dying Americans learn the great lesson, that life is a unit, that the Divine Trinity in us, namely, the the physical, intellectual, and spiritual, is one life, with different phases of expression; and whatever mars one mars the whole, and whatever builds up one most surely builds up the others? All our powers are many members in one body, with an inter-dependence which is eternal. Slight your body, and you smite your soul and enervate the mind. Corrupt the mind, and you debase both body and soul. When will those who profess to be God's children by the adoption of the Holy Ghost, catch the Spirit of His great Apostle Paul, who, more than any other sacred writer, maintained the sanctity of the human body and its subservience to the mind and soul. Hear him: "I beseech you, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God." I admit the power of the Holy Ghost in the work of regeneration, but is there not something for us to do, in keeping our bodies under, "lest we become cast-aways?"

I do not say that all human evils and ills have their primary origin in physical habits, but I do say that the great mass of impulsions from the excited, inflamed, over-stimulated body towards the soul, are in the interests of sin. The economy of salvation orders otherwise. By the Gospel the body may become the temple of the Holy Ghost. By the law of self-denial of the New Testament, our bodies, with all their fiery elements, may be made an inspiration to our souls. It is not the per