

with the personal benefits we derive from our aqueous sympathies, will exercise a very liberal charity towards those who in this respect cannot come up to our standard. If we cannot agree that there is a waste of mind in employing millions of men to prepare these fascinating decoctions, all reasonable Christian men can agree as to a multitude of other employments, which consume unnecessarily and wickedly the time and the talents of the human family.

We shall all agree that this is done on a wide scale by luxurious living—by pampering an artificial and fastidious appetite. I think I may safely pronounce that system of living luxurious which indulges the appetite beyond what will give the most perfect development and enjoyment to the mind and the body. No man who is not strongly Epicurean in his habits can object to this principle. And yet who does not know how grossly and widely it is violated the world over? The wants of nature are few and simple; and, until we acquire a morbid appetite, that simplicity affords even more gustatory enjoyment than the costliest viands of pampered luxury. But how early are we learned to crave factitious and stimulating compounds! and how soon do we come to regard them as indispensable! Hence human ingenuity is taxed to the utmost to meet the demands of a vitiated and fastidious appetite; and the culinary art becomes so complicated as to need an encyclopædia to explain it, and a seven years' apprenticeship to learn it. In short, the whole time and physical and intellectual energies of three fourths of the human race are devoted, at this moment, to cultivating, preparing, and compounding food for the body. Is it possible that such was the intention of Providence, in endowing man with so many noble faculties? Was it meant that the great business of life should be to gratify the palate? Why, then,