

to death by the violation of God's laws written in their bodies. If these laws were obeyed in us and in our ancestry, most of us ought to live beyond three score years and ten, and drop from this life into the other in a ripe, mellow old age, just as ripe fruit drops from its bough in autumn time. But you ask where is God in the many untimely deaths that occur? I answer He is present in his great-hearted goodness to help the dying to an eternal victory over death, if they will only let Him. He is present to bind up the hearts that are breaking with sorrow for the departed, and to make a sudden, untimely, and needless death a monument of warning to those still living, thus making the wrath of man to praise Him. If therefore our children die in infancy, because we have entailed on them feeble bodies by our violation of law, God does not kill them, but they die through violated law, and He in His goodness takes the little ones to His bosom, the seat and source of all law. Let us not then charge our sorrows to the wilful enactment of our Heavenly Father. He taketh no pleasure in the death of him that dieth. When He gives life to us, He intends that we shall keep it as long as possible.

Having given us life, all the forces of His boundless nature are engaged to maintain it in us until He is ready to harvest us as the farmer does the ripened grain. The God of nature and the God of grace are not in antagonism. "The one God is in all and over all." A kingdom divided against itself cannot stand. If, therefore, we die this side of three score years and ten—seventy years—we die untimely. It is high time that good men were awake to this fact, and ceased charging over to Divine Providence what legitimately belongs to ourselves. "Jesus Christ came to destroy him that hath the power of death, that is the devil;" and when the philosophy of Jesus is wrought up into human lives by obedience to physical laws, the power of disease and death over our bodies will be very much broken. The victory over death can be so far achieved by men in the body that they need not die until their minds and hearts have received all the development in this world that infinite love ordains. That is, men may so baffle the monster of death by obedience to law as to keep him at bay until their souls have taken on such Christly ripeness that they shall burst and break their bodies, as the ripening chestnuts break their burrs under the frosts of autumn. We have, therefore, no right to ascribe to supernatural agency any phenomena which can be explained on natural principles. Disobedience to law brings penalties. There is nothing that men need to see more in their efforts at reform than the connection between their sufferings and their disobedience. Now, disobedience to the laws of life brings the penalties, sickness and premature death. There is no field where our disobedience manifests itself more frequently and with so little thought of consequences, as in our

false and unnatural habits of eating and drinking, which damage the body and demoralize the soul.

"The blood is the life." This is the declaration alike of revelation and of science. Evolutionary processes may induce a variation in the form or number of the blood corpuscles, but they cannot set aside the law that the building and rebuilding of all the organs involved in bodily or mental acts comes from the blood alone. The physical, mental and moral natures are so intimately connected that that which affects one affects the others. So that a man's mental and moral nature, as well as his physical, can very largely be determined by the quality of his blood. Now it is a physiological fact that our blood is made out of the food we eat. That food which enters the mouth and is assimilated, makes blood. By the marvelous processes of digestion and assimilation our food is transformed into blood; and the blood passing through the veins and arteries repairs the waste tissues and forms new ones, thus building up our bodies and sustaining life. It follows then that our bodies are made of the food we eat. Evidently it was the design of our Creator that the prime object of eating should be the building up of tissue—muscles, bones and brains. That this may be a pleasure to us, He has associated with eating the delights of appetite. But most of us have so far perverted the Divine order as to make the pleasures of appetite the chief object of eating. "Give us something good to eat," is the great cry of humanity, and the goodness of food is gauged by the sensations of the palate and not by the law of nutrition. Most of us determine the goodness of our food by the amount of sensual delight it imparts to the palate, no matter how much damage it may do beyond to the delicate and intricate structure of the stomach and viscera. Hence a vast amount of food enters the mouth that makes bad blood, blood that in itself is corrupt, and carries poisonous particles to every organ in the system, putting us in splendid condition to be easily provoked to some outburst of anger, passion or revenge. My hearers, there is a sure and vital connection between bad blood and bad morals. Blood always tells in morals as well as in muscles. Blood has power throughout the whole realm of life, whether it be in a human body, in society, or in the body of a horse on the race-course.

You ask, what kind of food makes bad blood? I answer, very much of the flesh of animals, that forms the staple diet of most of us. Sty-fed pigs and stall-fed oxen are fattened under the most unlawful and unhealthful conditions possible; shut up in the dark, cut off from exercise, the fat deposited on their bodies is made up of the waste matter that the life-forces of the animal have been unable to expel. This waste fatty matter, surcharged with unexpelled excretions, is liable to induce disease in all who consume it. It has established tuberculosis in captive lions, and in cats and dogs,

and in other carnivora; and it were folly to assume that mankind, feeding upon such poisonous food, should wholly escape. Even in the living animal this effete unexpelled poisonous waste breeds vermin, such as have been found in pork, which cannot be destroyed by ordinary cooking or by the process of digestion, and hence live and generate in the human body, producing disease and death. I am not now making a plea for the absolute disuse of animal food, but against the bad quality of very much of it, and also against the inordinate use of that which may be good in quality. A certain amount of animal food is useful for our nourishment, especially in winter time, because of its heat producing qualities. But meat every day, and at every meal, is in no way necessary for the proper sustenance of the human system.

The use of large quantities of animal food, however free from disease germs, as a staple article of diet makes the blood gross, coarse and corrupt, filling the body with scrofulous elements, sending poison to every part of the system, causing it to break out in running sores, salt-rheum, tetter and the like, producing an inordinate appetite, throwing every organ of the body into frictional relations to every other organ. It is a matter of everyday surprise to me that any human being will consent to eat the flesh of pigs. Consider their uncleanness, their selfish, greedy habits, the vast amount of corruption that enters into their bodies, their want of exercise, their impure breathing, their lack of sudorific glands or emunctories, through which effete tissues and morbid accumulations may be expelled; and think, when you eat pork, of the train of horrid elements which enter into your body. And your body thus debased by a low order of animal flesh, the effect must be to make you take on the disposition and tendencies of the hog. God's bill of fare in the eleventh chapter of Leviticus excluded from the tables of the Jews the hog and all water animals except those that had fins and scales. This bill of fare was given to the Jews not only for the preservation of their health, but, as God's great purpose was moral reform, He had an eye single to their moral condition in this matter of their eating. Does any one doubt that the unhealthy, ugly, and vicious elements that make up the flesh of most of the animals we eat enter our blood, and in that way affect the disposition or carriage of the soul? I am confident, if there was less demand for animal food the quality would be very much better. Animals would not be subject to false and unhealthy generation, and false and hasty methods of growth. They would come up more in keeping with the laws of their nature, and come to us with more healthy and better qualities. As for the hog, if man would not domesticate him, he could not propagate his species. He would become extinct just like the lion, leopard, and hyena under the march of civilization. As the blessings of civilized life reach us, you notice the carnivorous or flesh-