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thou shalt not eat of it.”

LECTURE,

BY

JAMES R. TOLLES,

AUTHOR OF RYTHMICAL ASTRONOMY.

SACRAMENTO, FEBRUARY, 1868.

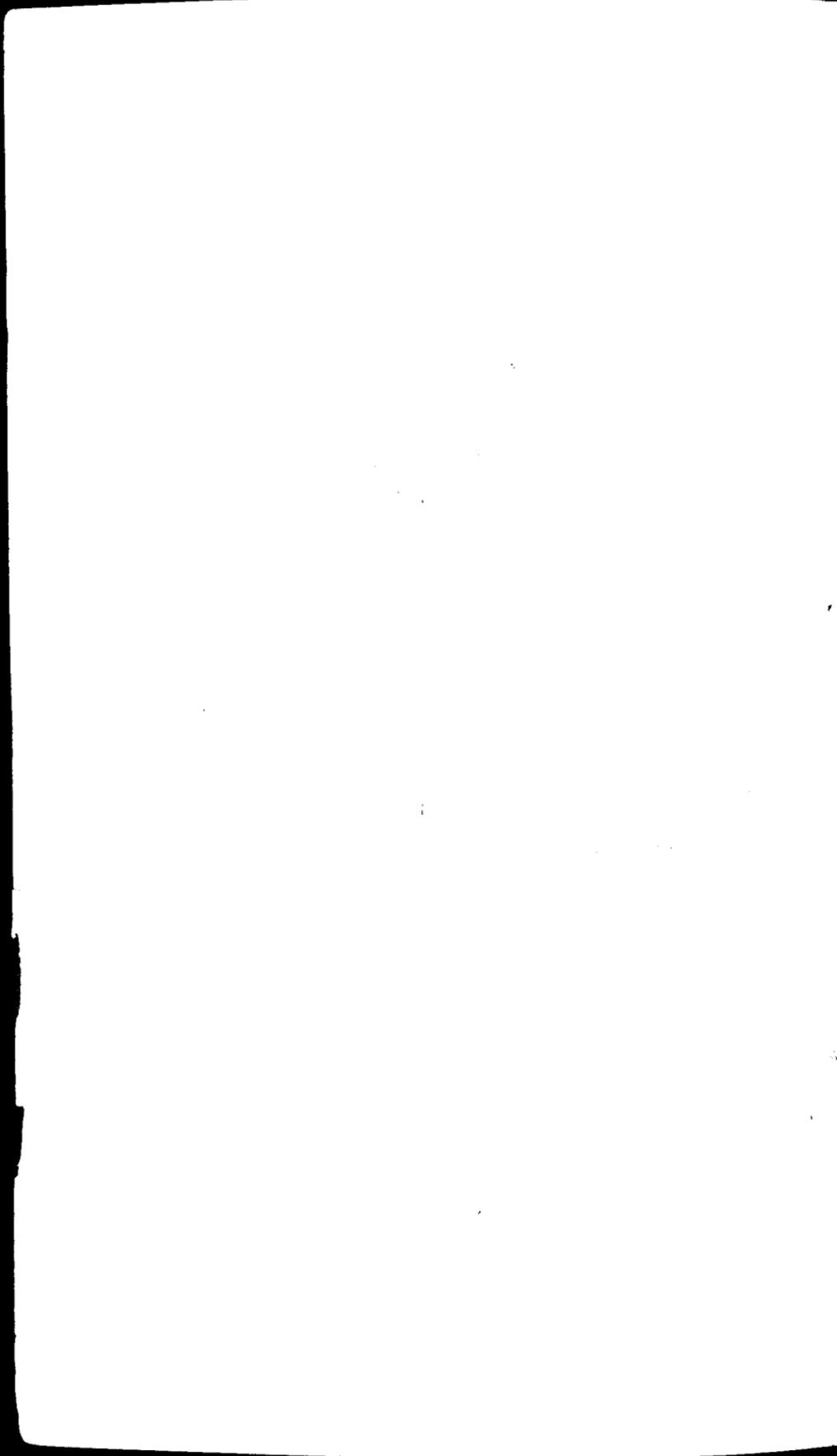
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1868.

*Recd. Feb 28 1868
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LADIES AND GENTLEMEN :

IN a former lecture in this city, I stated to you that I had been offered, when first taken under Spirit control, that if I would entirely submit my will to the influence of the Spirit controlling me, proclaiming itself to be the Spirit of God, and “become as a little child” in its power, “like clay in the hands of the potter,” upon the patient, humble and submissive principle of “Not my will, but thine, O God, be done”—and also, abstain entirely from eating animal flesh—that in due time I should be made capable of understanding and explaining the darkest pages, and most blind sayings, in the entire Bible. I, of course, could not believe it, but was more incredulous, knowing my own weakness and “short comings,” than any of you possibly can be. I stated in reply, as I then informed you, that it could not be the

Spirit of God controlling me, for if it was, and he needed a medium for so important a purpose, that he would not accept of so obscure an individual as myself, but would select some universally known and acknowledged great and good man, like Abraham Lincoln or Henry Ward Beecher. And, having heard spiritual mediums frequently accusing influences controlling them, of being lying, sinful, or evil spirits, and commanding them to be gone, I mildly enquired if this was not one of them—perhaps the spirit of some person who, in his life-time, had been an enemy of mine, and had now returned to impose upon me by trying to elevate me in my own estimation to high stations, far above my capacity, and then torment me by rudely letting me down again as much below par as I had been elevated above.

The reply returned was, “There are no evil or lying spirits among all the deceased of the Adamic race. ‘He that is dead, is freed from sin’—Rom. vi: 7—and from every envious feeling. But they all, when permitted to act at all, are striving to reclaim and elevate themselves from any and all errors that they ever committed while in the body. They frequently make mistakes, but never tell lies or use deception. The spirit controlling you is the spirit of God. And he has other duties for Abraham Lincoln to perform, for which he has particularly raised him up, and educated him from his birth; and also, that Henry Ward Beecher has other duties to perform—and although he has led a very active and useful life he has hardly yet made one footprint in the great race set before him. And besides that, the most obscure individual of the entire human family, by humbly submitting his will and abstaining from eating the forbidden fruit, can become more wealthy and more powerful than any king, or other potentate, that walks the earth.”

As that view of the subject presented everything to

gain, and nothing to lose, I acknowledged myself at once engaged—and the immediately perceptible change in my business affairs, together with the various and wonderfully interesting visions, constantly being presented to me, have almost made me a convert to the strange doctrine; so much so, that knowing nothing of my future destiny as a medium, only that it is not to be public speaking, except in the delivery of lectures previously written, and that positively I should not be called upon to do an immoral act, I have submitted, not only my will, but soul and body, property, everything that I possess, and have embarked, heart and hand, in the thrice wonderfully strange cause.

As my lecture to-day will be liberally supplied with quotations from the Bible, accompanied with spiritual comments thereon, and applications of the same, all will have an opportunity for judging with me in regard to the probable fulfillment of the promise then made. I hope, therefore, that you will give me your undivided attention, and the subject a fair investigation, before your decision is given.

And let it be particularly understood in the commencement, in regard to the genuineness and sacred authenticity of the Bible, that the spirit controlling me compels me, before proceeding farther, to proclaim in the most emphatic manner, that the Bible is the word of God; that Jesus Christ was the Son of God—or God himself manifest in the flesh. That the spirit of him, “who spake as never man spake,” was present in the beginning, when the design was first enunciated—“let us make man in our image, after our likeness;” that he who thrice humbly bowed himself in the garden of Gethsemena, and afterward “laid down his life that he might take it again,” will soon manifest himself on the earth, at his second coming, in so powerful and plain a manner that

all shall recognize him, "from the least even to the greatest."

And in addition, that animal flesh was the fruit "of the tree of the knowledge of good and evil," forbidden to be eaten in the garden of Eden, and that the slaughtering or murdering of animals, over whom God simply gave us dominion, the same as he gave the southern States dominion over their slaves—the Egyptians over the Israelites—or any potentate dominion over his subjects—murdering them, I am compelled to repeat, and eating their flesh, was the act of disobedience and crime, "which brought death into the world, and all our woe." Death spiritual, or alienation from God, on the very day we eat thereof, and death temporal, or natural—which is the second death—during infancy or youth, or after long years of toil and suffering, or whenever the body is sufficiently saturated with corruption by mingling the blood of beasts with our blood, to make death a necessity. That the trichina, so securely hidden in the flesh of all natural animals, as to require the most ingeniously constructed instruments to discover them, and which never germ, except when the flesh is eaten, furnish all the pests and innumerable loathsome diseases that man is heir to while living—with death itself—and after death, "the worm that never dies," and uselessly subjects man's body to "the fire that is not quenched," an explanation of which latter declaration and quotation will, for want of time, have to be deferred until some future lecture.

I have been so long—over half a century—taught in all the various systems of religion of the day, and been in the habit of seeing people die and carried to their graves, that my nature is almost incapable of at once believing such strange doctrine. But the Spirit compels me to proclaim to you, that all human systems are capable of being so cleansed and purified, by simply submit-

ing to the process—pleasing when once fairly engaged in—of abstinence from the forbidden fruit, and the entire submission of the will, as to be an acceptable “living sacrifice to God,” who will “accept of no dead sacrifices,” and that death by such purification and submission would absolutely “be swallowed up in victory,” and heaven again instituted on earth, in all its gorgeous glory, as it existed at the beginning, in blissful Eden, e’er angel Adam fell.

Now, as that system of religion, according to our most eminent divines, is that by which the breach made by sin, between God and man, is most easily repaired, and the blissful condition of man thereby lost, is most easily and most perfectly restored, is the best system, I am not only spiritually but naturally inclined to give these strange spiritual declarations and doctrines due and thankful consideration. For if this system of purification does not perfect itself in time to save us, it certainly cannot injure us, and possibly may be the means of visiting blessings, as “the sins of the fathers” have curses upon the 3d or 4th, or some future generation. We have simply to cleanse and purify ourselves and return to God, like the poor and humble prodigal son to his father. What more easy and more perfect means for restoration can there be than this :

“Retrace—and stand as Adam stood,
When God pronounced all very good.”

But as our attention at this time may be more profitably directed to other points, we will leave this part of the subject to some future time. I now desire to examine and ascertain whether, according to the Bible, animal flesh was really the forbidden food, for the eating of which Adam fell, and also whether modern spiritualism harmonizes with ancient and antediluvian spiritualism.

With these two queries answered in the affirmative, our course is certainly plain.

As the sacred historian has informed us that "in the beginning God created the heaven and the earth," so in the beginning of his interesting history of events, long since hidden by the lapse of time, and unrevealable except by divine inspiration, I am ordered to commence my quotations and comments. And as "God at sundry times, and in divers manners, spake in time past unto the fathers by the prophets," giving "precept upon precept, precept upon precept, line upon line, line upon line," "here a little, and there a little," in scattered sentences, throughout the entire Bible, in like scattered manner will my quotations and comments follow.

It is of course well known to the most of us that the Bible is not wholly composed of God's commands for our obedience — with his penalties for our disobedience — with visions and instructions for the future, or wholly with historical records of the past; but its whole is composed of all these combined, and more. Therefore, in order to derive any material benefit from its perusal, we must, after having divested ourselves of prejudice, so as to give reason fair play, first seek, the same as in profane history, to know whose writings we are reading, to whom they are addressed, and also what the subject of discussion is.

It is generally conceded that Moses wrote the first five books of the Bible, commonly known as the Penteteuch — though the Bible does not say that he wrote the whole of them. Nobody but the wilfully blind will contend that he did not write the commandments, statutes, laws and ordinances contained in the "book of the law, found in the house of the Lord," by Hilkiah the priest, and read by Shaphan the scribe to the king, as related in 2d Kings, xxii: 8; but Moses could not have written the whole of the historical part, as an account of his own

death and burial is contained therein. But Ezra could and did—partly at Babylon and partly at Jerusalem—write not only the historical part in relation to the beginning, but also in relation to the death and burial, not only of Moses and Joshua, but many others, long years after their bodies were laid in their graves.

But it matters but little which of them wrote any particular part, except by giving the credit to Ezra, to which he is justly entitled, we disarm infidelity of one of its strongest arguments; for both Moses and Ezra were inspired writers, and both wrote the truth. But the subjects, or events about which they wrote, especially the time of their occurrence, being at the beginning, are of gigantic importance.

To be assured of the fact, that “in the beginning God created the heaven and the earth”—that they did not make themselves—neither were they, as infidelity claims, of chance origin, and that they were both made at the same time, mark the last consideration. That in the beginning “the earth was without form;” was not then clothed with its present beautiful landscapes, their various soils and generous productions; was without its present harmonious seasons, lovely climates, genial atmospheres, etc.; that in the beginning God made the celestial orbs—“the sun to rule the day,” and that “the earth was void,” or useless until that grand luminary made its appearance to furnish it with its thousand golden, heavenly charms; and proving that in the beginning the sun was an opaque body—that while it was maturing the earth rolled in darkness, as “darkness was upon the face of the deep,” until time had measured its six times twenty-four hours—or as “one day is with the Lord as a thousand years, and a thousand years as one day,” perhaps six thousand years, instead of six days, of “morning and evening”—neither day nor night—until on the 7th day,

or seven-thousandth year, the sun becoming heated from center to circumference burst forth in all its blazing glory, and was, in fact, the only instrument used in "dividing the light from the darkness," in obedience to the command, "Let there be light." That then and there commenced for us the bright shining day for useful labor, and the no less thankfully received night for sweet slumber and other soothing repose.

That in the beginning God created the fishes of the sea, the fowls of the air, the beasts of the field, and the creeping things of the earth, and assigned to them their food. That in the beginning God created man in his own spiritual image; that man did not, as infidelity claims, spring from animalcula, and rise through all the different grades of animals to man's present state, but that since he chose to act after the counsel of his own will, he has fallen from a spiritual animal to a natural animal. Instead of rising by animal progression from a lower to a higher state, he has fallen from an immensely higher to a lower state; from angelic purity—from God's express image—to his present, ignorant, dependent, diseased and melancholy state.

That in the beginning God strictly confined him to vegetable food, forbidding him with the most terrible penalty ever inflicted upon man from eating "of the tree in the midst of the garden," and possessed "of the knowledge of good and evil."

In the midst of the garden—mark! Not in the middle of the garden. Amidst and amongst are rendered by all our lexicographers as nearly synonymous, and should have been rendered as perfectly synonymous, and which themselves even incidentally prove in the very language they use in defining the two words.

Adam and Eve "hid themselves amongst the trees of the garden." Can you possibly imagine "a tree of life,

and of the knowledge of good and evil," amidst or amongst the trees of any man's garden, or anywhere else, except it has the sense of hearing, seeing, smelling, tasting and feeling? If you can, your imagination is infinitely more prolific than mine. All animals possessing faculties capable of discriminating between happiness and misery are, figuratively speaking, "trees of life," and "trees of the knowledge of good and evil."

Even Adam and Eve were, after their fall, trees of the knowledge of both good and evil. But in the beginning, or before their fall, they were trees of life, and of the knowledge of only good. And the wisdom they obtained by partaking of the forbidden fruit was only evil. In fact, the whole argument of the serpent, in his eloquent address to Eve, was that "then, ye shall be as gods, knowing good and evil." Therefore, as all she knew before was good, her much celebrated advancement in wisdom, after having eaten the forbidden fruit, was a knowledge of evil only.

That these events occurred in the beginning is of the greatest importance, as it settles questions that have agitated the world for ages. That they occurred at any definite time—say six thousand years, or six hundred thousand years ago—is a matter of but little consequence. Or even if they occurred countless millions of years ago, which is no doubt nearer the truth, it does not aid infidelity in its tirade against the genuineness of the Bible, neither is it in any other way of any particular consequence. The six thousand years, which the world is supposed only to have existed, God has permitted to be made up by the genius of man from the partially guessed at genealogies of the ancients, as being better adapted to man's degenerate capacity for understanding all that was necessary, than the gigantic immensity of the truth itself,

and is not of the slightest importance as to any particular date.

Its importance in regard to exact time is about the same as the difference in the two genealogies of Christ, as given by Matthew and Luke. The latter, I believe, gives about fifteen generations more than the former; and also, as the difference made by all four of the Evangelists in the inscription written over his tomb. Matthew says that the inscription was written thus: "This is Jesus, the king of the Jews," using eight words. Mark says it was thus: "The king of the Jews," five words. Luke says it was thus: "This is the king of the Jews," seven words. John says it was thus: "Jesus of Nazareth, the king of the Jews," eight words. And as no two exactly agree in the number of words, infidelity claims that it has found a wonderfully strong argument here against the validity of the Bible. But the time is soon coming when it will acknowledge its mistake. For the only idea intended—and it was written by an inspired hand—was, to proclaim to the world, which it has most effectually done, that he was "the king of the Jews." Thus we see, that in the only important idea intended to be advanced, they all agree. And not only the Jews, but all nations, kindreds, and tongues, are happily doomed to not only acknowledge, but most cheerfully and beseechingly hail him as their king.

Now, of about the same significance and importance are these genealogies. 1st Tim. i: 4, says: "Neither give heed to fables, and endless genealogies, which minister questions, rather than godly edifying." Or as Titus III: 9, expresses it: "But avoid foolish questions, and genealogies, and contentions about the law, for they are unprofitable and vain." The only important consideration connected with the written genealogies of Christ was, to proclaim to the world that Jesus was the Son of

God; and I am instructed to add—that their efforts shall not prove vain.

There is no importance whatever attached to the idea that he descended through this, or that, particular lineal ancestry; and consequently, the advice of the apostle to Timothy and to Titus, in regard to genealogies, as just quoted, is exactly to the point. And as with these genealogies and inscriptions, in regard to the exact number of words used in expressing them, or number of generations named, so in regard to the exact number of years since these events occurred.

That in the beginning, and before the fall of Adam, God so plainly and unmistakably assigned to man his food, which was purely vegetable, is of vast importance. Gen. i: 29: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed, to you it shall be for meat." And this, in connection with Chap. ii: 9, "Out of the ground, made the Lord God to grow every tree that is good for food," is proof most positive that nothing was admissible for man's subsistence that did not grow out of the ground. And these two quotations, taken in connection with verse 16, "And the Lord God commanded the man—saying, of every tree of the garden, thou mayst freely eat," is proof also most positive that "the tree in the midst of the garden," and forbidden to be eaten, did not grow out of the ground, and consequently must have been of an entirely different character.

And it is very evident that Eve most plainly understood it to be different. For, she says in reply to the serpent, "We may eat of the fruit of the trees of the garden, but the tree in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch

it, lest ye die." Of course, she understood it to be different.

Now, what was "the tree in the midst of the garden," and "of the knowledge of good and evil," if it was not animals—happily enjoying the freedom which God had given them, amidst or amongst, the trees of the garden. It certainly could not have been vegetable, for it did not grow out of the ground, as every tree that grew out of the ground was free, and not forbidden. No sane person will attempt to claim that it was mineral—it must have been one of them—for these three grand divisions, animal, vegetable, and mineral, embrace every material substance known in nature.

It is very plain to me, that the forbidden fruit was just animal flesh, and nothing else—fruit "of the tree of the knowledge of good and evil." It exists between the skin and the bone, just as the fruit of the peach or the plum exists between the skin and the stone. And the "enmity" immediately created between the serpent and the woman, and between their seed after them, is conclusive proof that the transgression must have been some act of cruelty to the animals on the part of the woman. It could not have resulted from her simply eating an apple, or any other fruit, which the lower animals had no exclusive right to. It must have been the shedding of blood—the taking of life—and eating the flesh of animals, that caused the enmity. No other conclusion has any foundation whatever. And it was this very barbarous conduct towards the beasts, fowls, and fishes, etc., that God refers to, when he says, "My spirit shall not always strive with man, for that he also is flesh"—an absolutely meaningless expression, unless in some way connected with the lower animals; and to which he also refers, when he says to Noah, "The earth is filled with violence," "The end of all flesh is come," and commands

him "Make thee an ark," etc., preparatory to drowning the world—with the exception of the animals therein named—and of himself and family, whom God had "found righteous in that generation."

Now it will be well, right here, to search out the true definition of the word righteousness. The most comprehensive definition by Webster is given thus, "Yielding to all their due." The Bible gives it thus: "A righteous man regardeth the life of his beast." (Prov. x: 12.) The spirit gives it thus: "Giving to every living thing its rights." And it is a supposable case, that Christ's view of it was the same, judging from the language used in his sermon on the mount—Mat. v: 20, 21—"For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time—Thou shalt not kill—and whosoever shall kill, shall be in danger of the judgment." Now, as it is universally admitted that the Scribes and Pharisees were the most moral people on the earth, so much so that even Christ himself found no fault with them, except in their lack in liberality—which no one will claim has any reference to righteousness—but accorded to them righteousness, so far as their dealings with their fellow men were concerned, it is plain to be seen, that in order to exceed them in righteousness, their righteous acts must seek a wider and more extensive field for their labors, which they could find in no other direction than among the lower animals. By giving them their rights, "inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me" (Mat. xxv: 40), the righteousness of those to whom Christ was speaking would exceed the righteousness of the Scribes and Pharisees, for they were in the habit of slaughtering and eating the lower animals, as at the

present day. And it is plain to me, that as Christ, in the foregoing quotation, connected the idea of killing, which he condemned in general terms, without reference particularly to men, beasts, fowls, or fishes, so immediately with the idea of righteousness, that his object was to inform them, in his blind parable style of speaking, that by extending to the lower animals their rights to life and happiness, to which they were entitled by right divine, by the same power by which themselves existed, that their righteousness might be made to exceed the righteousness of the Scribes and Pharisees, and in no other way.

And the fact of there being no record in the Bible of Noah's slaughtering animals while he was found righteous, previous to entering into the ark, coupled with the fact of his ceasing to act as God's special agent on coming out of the ark, and becoming drunken, etc., immediately after he had built the altar, and had slaughtered the animals without God's authority, to burn upon the altar, is very good proof that his regarding the life of beasts constituted his righteousness before entering the ark, and that his disregarding their lives and slaughtering them, after coming out of the ark, was the cause of his discharge. And the fact, also, of God's using the same sentiment precisely to express his displeasure at the conduct of Noah, after coming out of the ark, "That the imagination of man's heart is evil from his youth," (Gen. viii: 21) when Noah had done nothing whatever without God's express command, except slaughtering the animals, and when "to keep them alive" (Gen. vi: 20) was the express purpose for which God had ordered the ark built, that he did when he first complained to Noah (Gen. vi: 5) of the wickedness and violence with which the earth was filled, and announced his determination to drown the world, is also proof that the slaughtering of

animals was the only violence of which he then complained, and for which he immediately thereafter did drown the world. The fact, also, of there having been no human collisions or violence, recorded among the antediluvians, except the killing of Abel by his brother Cain, and which was settled on the spot by the most severe punishment of Cain of marking and banishing him, is another proof that this violence complained of was violence to the beasts only.

And again—the fact that God clothed Adam and Eve with coats of skins is proof positive that animals were slaughtered, and the fact of their having been skins in existence at that time is also sufficient proof that Adam and Eve slaughtered the animals that formerly wore them, for no other human beings were then on the earth. And there is no earthly doubt, but that the object of their slaughtering them was the same as now, to get their flesh, the fruit of the animal, or “tree of the knowledge of good and evil,” for food.

We all know, ladies and gentlemen, that a curse—the most bitter ever pronounced upon man—followed their eating it. And it still follows, and will continue to follow, as long as animals are slaughtered and their flesh is eaten.

It is true that God blessed Noah and his sons, after their transgressions, with all the blessings that could naturally follow their course of slaughtering animals. “The fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea—into your hands are they delivered. Every moving thing that liveth shall be meat for you—even as the green herb have I given you all things. But flesh, with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives

will I require—at the hand of every beast will I require it—and at the hand of man.”

There appears here, at first view, to be a slight contradiction in sentiment, which needs a little explanation. “Every moving thing that liveth shall be meat for you—even as the green herb have I given you all things.” It now becomes necessary to inquire, how the green herb was given to man. By turning to Gen. III: 17, 18, 19, we will find that it was given in the midst of that most bitter curse, before referred to. “In sorrow shalt thou eat of it, all the days of thy life. Thorns also, and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return to the ground—for out of it wast thou taken—for dust thou art, and unto dust shalt thou return.” Presupposing the idea, that Adam need not have returned to dust, or died a natural death, if he had abstained from eating the forbidden fruit.

Now, witness the similarity of sentiment expressed in these two curses—or blessings, if Noah prefers to call them blessings.

To Adam, God says, “In sorrow shalt thou eat of it, all the days of thy life—and thou shalt eat the herb of the field.”

To Noah and his sons he says, “Every moving thing that liveth shall be meat for you. Even as the green herb,” of course with all the thorns and thistles attached, “have I given you all things.”

To the former he adds, “In the sweat of thy face shalt thou eat bread, till thou return unto the ground * * * for unto dust shalt thou return.”

To the latter he adds—“And surely your blood of your lives will I require.” Showing that death was the penalty in both cases for the transgression, and presupposing in Noah’s case, as in that of Adam, that natural

death need not have been suffered, had not the transgression occurred.

“And the fear of you, and the dread of you,” etc. Other words for expressing the “placing of enmity between them,” as in the case of Adam.

Oh, what a blessing it must have been to Noah and his sons, “The fear of you, and the dread of you, shall be upon all the animals” to whom you become attached, in your long and perilous voyage upon the wild trackless deep, who then, to express their gratitude for your kindness, came bleating and joyfully capering at your call, and affectionately licking your hands as you fed them; they shall now, when you call them, flee from you as from a scourge, and in the exercise of their enmity they shall gore and sting you, in your unguarded moments, throughout the rest of your lives. And who will blame them.

Now, ladies and gentlemen, is there any necessity for further quotations or comments, to convince you all that antediluvian, ancient and modern spiritualism are all the same, ever distinguished since the fall of Adam by the use of mysterious language or parables; that animal flesh was and is the forbidden fruit, and that the act of inhumanly butchering animals was and is condemned by Him who made both them and us? For me, there is not.

If there is for you, I am instructed to quote a few passages more, and will commence with Isaiah xviii: 13, 14: “And behold, joy and gladness, slaying of oxen, killing sheep, eating flesh, and drinking wine—let us eat and drink, for to-morrow we shall die. And it was revealed in mine ears, by the Lord of hosts, surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.”

And Hosea viii: 13: “They sacrifice flesh, for the sacrifices of mine offerings, and eat it; but the Lord

accepteth them not—now will he remember their iniquity and visit their sins.”

Now, if the sacrificing and eating of flesh is truly sin and iniquity—as most plainly appears from these last two quotations—what kind father or mother will not shudder at the thought of longer eating flesh, knowing that—perhaps in the form of putrifying sores or hereditary loathsome diseases—“their iniquity shall be visited upon their children, unto the third and fourth generation.”

And again, Amos v: 21, 22, 27: “I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings, and your meat offerings, I will not accept them, neither will I regard the peace offerings of your fat beasts—saith the Lord God of hosts.” And vi: 3, 4, 9: “Ye that put far away the evil day, and cause the seat of violence to come near—that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall—it shall come to pass, if there remain ten men in one house, that they shall die.”

Again—Psalms lxi: 22: “Let their table become a snare before them, and that which should have been for their welfare, let it become a trap.” And Rom. xi: 9, 10: “Let their table be made a snare and a trap, and a stumbling block, and a recompense unto them. Let their eyes be darkened, that they may not see, and bow down their back, alway.”

Now, you that are willing to have your eyes darkened, and bow down your back alway, and at last will your body to the worms, let your table be spread with animal food, and it will most surely become your snare, and God will bless you, as he did Noah, with all the bitter

blessings that can follow the gratification of your own will and way.

And again—Rom. xiv : 20 : “For meat, destroy not the work of God. All things are indeed pure ; but it is evil for that man who eateth with offence.” And to prove to you what the result of that offence is, just one passage more seems necessary. Numbers xi : 18, 19, 20, 32 : “Sanctify yourselves against to-morrow, and ye shall eat flesh, for ye have wept in the ears of the Lord ; saying, who shall give us flesh to eat, for it was well with us in Egypt—therefore, the Lord will give flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days, but even a whole month, until it come out of your nostrils, and it be loathsome unto you. And while the flesh was yet between their teeth, e’er it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague.”

And again, as it is expressed in Psalms lxxviii : 27-31 : “He rained flesh upon them as dust, and feathered fowls like as the sand of the sea. And he let it fall in the midst of their camp, round about their habitations. So they did eat, and were well filled, for he gave them their desire. They were not estranged from their lust, but, while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.”

But time admonishes me to close. And lest you may think that I have exhausted the subject, by quoting the last passage profitable to be quoted, to be found in the whole Bible, I now tell you that there are but few chapters, from Genesis to Revelations, but which, in some way or other, contain the most positive warnings against, and condemnations of, the inhuman practice of slaughtering animals and eating their flesh.

I will introduce one more passage, which shall positively be the last, upon that point. Isaiah LXVI: 3: "He that killeth an ox, is as if he slew a man; he that sacrificeth a lamb, is as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations."

"He that killeth an ox, is as if he slew a man." Now, what is he who slays a man—is he not a murderer? Then he who killeth an ox is a murderer also, according to Isaiah's definition of the act, and all Bible nations consider him unquestionable authority. And as the man, when sufficiently apprised of the act beforehand, cries murder, so may we not suppose that the muffled bellow of the ox, the stifled squeal of the pig, the frightful squawk of the fowl, or the plaintive bleating of the lamb, are also the cries of murder—in the only language that their capacities admit of?

Now, ladies and gentlemen, "Death and life are in the power of the tongue, and they that love it shall eat the fruit thereof." (Prov. xviii: 21.) If you love death you have but to eat the fruit of death. But if you love life "you will walk in the pathway of righteousness, in which there is no death," (Prov. xii: 28,) and cheerfully cleanse your bodies by the sacrifice of your taste for flesh.

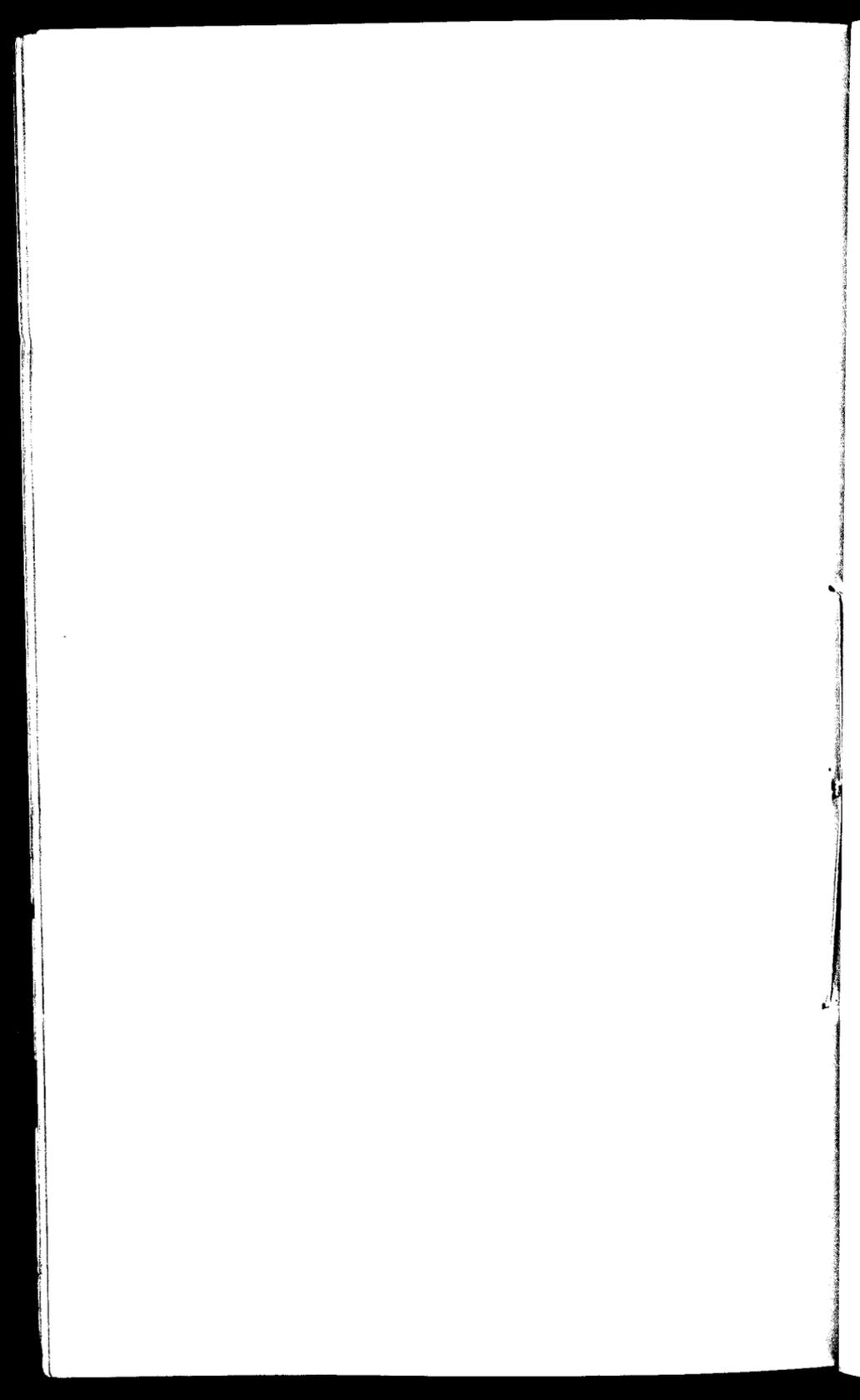
Let families, hotels, and eating saloons banish it from their tables, and their houses will become heavenly asylums for all. Let stearboat companies abandon its use, with its necessarily accompanying hencoop stench, its nauseating pig-sties and sheep-pens, upon our lovely rivers, lakes and oceans; and their steamers, thus freed from the seeds of deathly sea-sickness, will become indeed "floating palaces" of a truly paradisaical order.

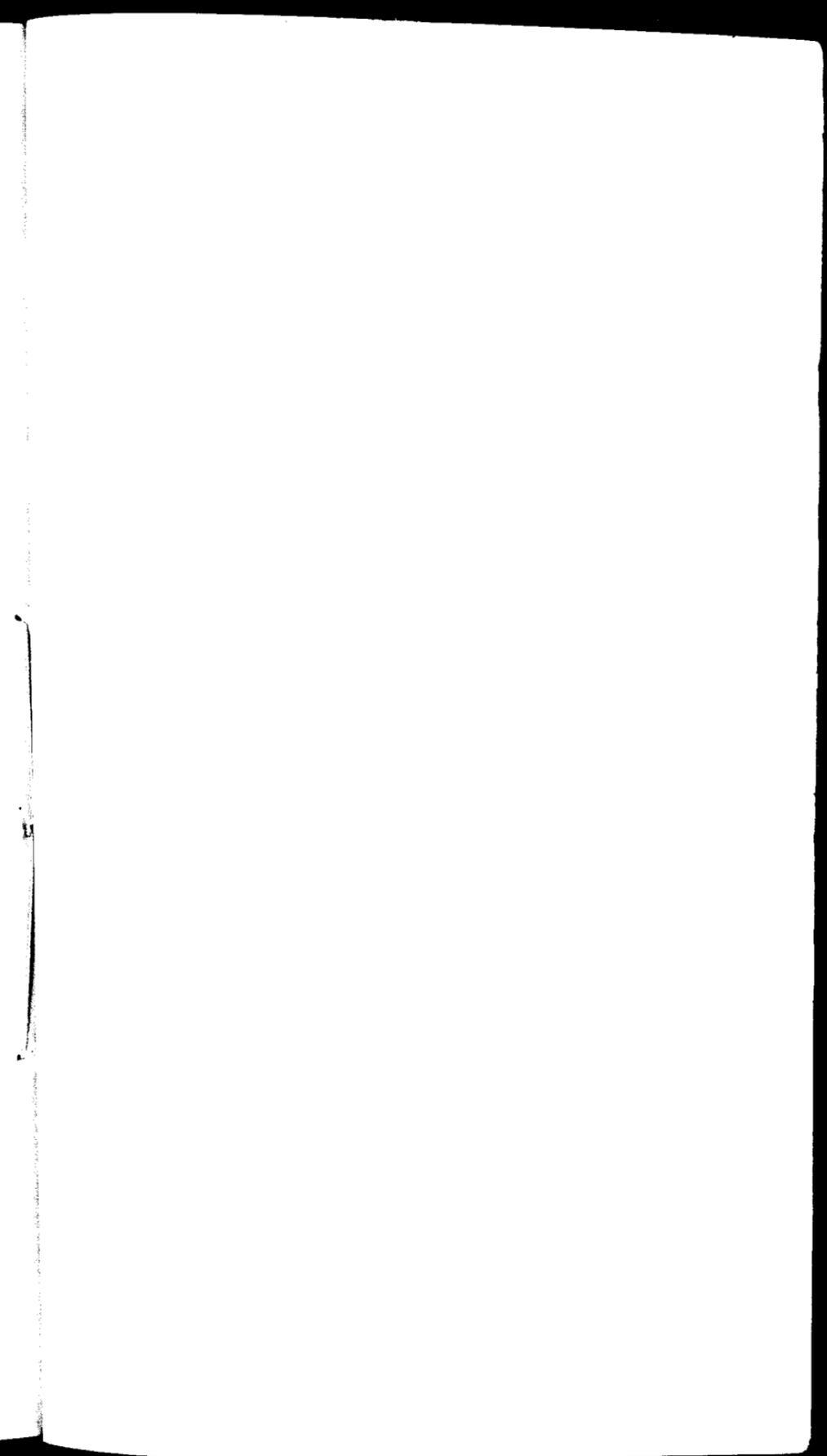
Abandon it—everybody—nor longer sacrifice the lives of innocent animals, to crowd the stomach with beastly muscle for food, thus mingling the blood of perhaps diseased animals with your blood; for nature's storehouse is full of better and more delicious food, and of infinitely more easy access, when once generally adopted.

And now, in the language of the great apostle, (Rom. xii: 1,) "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 which can be done in no other way than by the sacrifice of your taste for flesh, or fruit "of the tree of the knowledge of good and evil," and the free and entire submission of your will, "that God may be all in all."

JAS. R. TOLLES.

SACRAMENTO, February 7th, 1868.





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