

the life of the animal body is *five* times the period required for its development and maturity. In obedience to this law, we find that the life of man upon a flesh diet shall be "an hundred and twenty years." Gen. vi., 3. Science and Scripture are in accord upon this point.

When man lived upon the products of the tree, in the which is a fruit of a tree yielding seed, Gen. i., 29, the duration of his life was as the life of the tree. To the ancient Hebrews the Oak was the type of a tree, the average life of which, in its native soil, is nine hundred and sixty years.

Compare this with the life of

Adam	who	lived	930 years
Seth	"	"	912 "
Cainan	"	"	910 "
Mahalel	"	"	895 "
Methuselah	"	"	969 "
Jared	"	"	862 "
Enoch	"	"	365 "

and then translated,

Lamech	who	lived	777 years
Noah	"	"	950 "

When man returns to the food ordained for him in the day that he was created, then, through the operation of the same "Law of Affinity" his age shall be as the age of the tree, the fruit of which supplied his body with nourishment. then as of old, "as the days of a tree are the days of my people." Isaiah lxx., 22.

In coming under this law of the animal, the human body comes under the dominion of all that pertains to the animal, which is disease as well as premature death. Returning to the period from Adam to Noah, when man was under the domain of the vegetable life, we find the duration of human life did not shorten, but rather lengthened. Adam, at the beginning of the period, lived to the age of nine hundred and thirty years. Noah, at the end of the period, about two thousand years later, lived to the age of nine hundred and fifty years.

Comparing this with the duration of human life after the Israelites had obtained permission to eat of "every moving thing that liveth," and in less than a thousand years the duration of human life had fallen from an hundred and twenty years, to three score and ten, and if by reason of strength it was prolonged to four score, yet was that strength labor and sorrow. Psalms xc., 10.

A few centuries more of eating of every moving thing that liveth, and the nation, as such, would have ceased to exist. A change had to be made, and it came in the form of an Inspired message, "Thou shalt not eat any abominable thing," Deut. xiv., 3. Then followed in detail, the instructions for separating the clean from the unclean animals.