

In this connection, two points are worthy of note for all would-be-reformers, *first*, in all Reform begin with the food of the people. If the food is right the individual, or the nation cannot go far astray.

The liquor question of our own time would soon settle itself if the food of the people was that which was ordained for them by their creators in the day in which they were created. Gen. i., 29. Animal flesh, fish and fowl, anything, in fact, that has once possessed animal life, which has become extinct, is teeming with myriads of micro-organisms of putrefaction, doing their duty in resolving the putrefactive animal tissue back to its simple innocuous elements. Science has demonstrated the fact that the intestinal tract of a flesh eater habitually contains from four to five hundred millions of the micro-organisms of putrefaction. The dead bodies of these organisms, known as *toxins*, induce an irritation, a sense of *dis-ease* ever present with the consumer of animal flesh, except when under its immediate stimulating influence, or, the influence of some *anæsthetic*. Two results follow from this which tend to disease and death, aside from the nature of the food; *first* taking food too frequently, for its stimulating effect, and *second* the use of some anæsthetic substance to counter-act the after irritating effects of the stimulating food. Tea, coffee, tobacco and liquor possess this anæsthetic property in common, varying in degree in the order named. Observation shows that their consumption by a nation is in proportion to the consumption of animal flesh.

The *second* point to note in connection with Food Reform is that the method of its introduction among the Israelites was gradual. Animal flesh was not abruptly stopped. At first only the most abominable kinds were eliminated preparatory to further advance.

As a rule, for those who have been long accustomed to the use of animal flesh as food, the gradual method of stopping it is the best. One does not notice the immediate injurious effect of a food or drink, taken habitually, until they suddenly stop it. Let the reader stop the accustomed morning cup of tea or coffee and note the effect, and by the degree of that effect judge of the injury to the nervous system from its continued use.

Even with the gradual method of changing the food of the Israelites there were those who "kicked against the pricks." There are "kickers" in all societies, social, political, medical, and in the times of the Israelites, even in religious.

The point that has a practical bearing upon our subject, the distinction between Inspirations that are Divine and those that are not, is just here. If the Israelites could eat no abominable thing, what was to become of the carcasses of their dead animals? They must have an Inspiration upon that point, and they received just what they asked for.

"Ye shall not eat of anything that dieth of itself: thou shalt give it unto the *anger* that is in thy gates, that he may eat it; or thou mayest sell it unto