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destroying storm, a flood of water; figures peculiarly impressive in that latitude, where in an hour the dryest water-course becomes an awful torrent. This prophecy had its literal fulfillment 721 B. C., in the ninth year of Hoshea, king of Israel. The country was ravaged by the Assyrians under Salmanser, and Israel deported into the cities of Assyria and Media. (2 Kings xviii, 9-12.)

The prophet now turns from Israel to Judah. He contrasts the imperishable crown and diadem, glorious and beautiful, rewards of piety, on the brow of Judah, the righteous and faithful residue, with the fading garland of voluptuous pleasure on the brow of drunken Ephraim. God shall help Judah's judges on the bench and her warriors at the gate. This has been aptly called a Messianic pendant to the foregoing picture of Samaria's fall.

But Judah, too, is not free from this degrading sin. Even her priests and prophets are infected with it. And the people will not endure the prophet's rebukes. Listen to their drunken scoffing: "Does Isaiah presume to instruct us? Does he take us to be just weaned, that he adopts such a childish way? Here and there, with no set order, and conning his words over, as if we were still in our primers.

"Zav lat zav, zav lat zav
Quv laquv, quv laquv."

Ewald says: "We must conceive the abrupt, intentionally short, reiterated, and almost childish words of verse ten, as spoken in mimicry, with a mocking notion of the head, and in a childish, stammering tone."

The prophet rejoins: "Ah! if you will not let me teach you, then the Assyrians and Babylonians shall, and their foreign accent will seem more like stammering and twaddle than my instructions." If they had only hearkened to the prophet's voice, they might have found rest from warlike preparations, and that more blessed rest which comes from obedience to the Divine precepts.

But the Lord's word was offensive to them from its very simplicity. They rejected it; so, like a drunken man, the nation tottered and stumbled to its ruin.

THE TEACHERS' LANTERN.

The Prophet Isaiah appears in a new role. He is par excellence the temperance reformer of his age. He is the model for every age. He is not intemperate in his attack upon intemperance. Yet for moral earnestness he is not surpassed.

Drunkenness is usually insolent. It was ribald and abusive toward the prophet. But this did not deter him. He warned off the sneer with a terrible denunciation.

Canaan was the bridge between Syria and Egypt. The world-powers of that age coveted it. Possession of it was a strategic necessity. It could be used either as a thoroughfare or a buffer. But the Israelites might have held the country against all comers. Its mountainous character was a national defense. Horses and chariots (the artillery of the ancients) could not be used there.

But drunkenness was the real foe both to the northern and southern kingdoms. It led to their overthrow. They were "overcome of wine" literally, wine-smitten. They were hit as with a hammer, stricken to earth. Israel never rose again, and Judah a mere shadow of former grandeur.

The luxurious refinement of the kingdom of Israel and its crimson-clothed nobles as described by Amos, makes one think of the palaces and villas of Pompeii as they have been brought to light by extensive excavations—"summer and winter houses, ivory palaces, gardens, vineyards, fig-orchards, olive-yards, melody of viols, beds of ivory, fragrant ointments, and wine by the bowlful!" is the prophet's inventory. This cultivation of esthetic effects for eye and ear and palate is not in itself reprehensible. But a halt must be called when the beneficent Giver is forgotten in the greedy enjoyment of the gift. And the proportion of life must be maintained. To lose that proportion, even in perfectly innocent things, is to be intemperate. Intemperance of any kind tends to lower the moral tone. Intemperance persisted in ends in total loss of moral tone. The Man becomes a Thing. This is in a sense the unforgivable sin. For the human is the temple of the Divine, and when the temple is ruined the Divine must make His exit.

In our day, as in Isaiah's, some priests and prophets err in vision through drink or other forms of intemperance. But discrimination must be made between the genuine and the professional priests and prophets. There is a spurious officialism which counts for nothing in the cure of souls.

There are ninety texts in the Old Testament which refer to the sin of drunkenness, and many more in the New Testament. The Bible is a red lantern swung across the path of youth.

Every one is under the highest moral obligation to cast the full weight of his influence everywhere and always against this evil.

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Japanese Love of Parents.

We are told, says the New York Press, that the Chinese and Japanese reverence old age, and are not surpassed even by the Jews in devotion to parents. In Mecco three sons, unable by their united efforts to maintain their widowed mother, formed a singular resolution. The Cubo offered a large reward for the capture of a robber, and the boys agreed that one of them should feign to be the criminal and allow himself to be delivered over to justice by the other two, who would claim the reward and hand it to their mother. The lot fell

to the youngest, who accordingly was cast into prison for execution, while the reward was duly paid to his alleged captors. At parting the three brothers embraced each other affectionately, accidentally observing which the Judge, amazed ordered a detective to follow the holders of the reward.

The poor mother, when she heard that her youngest boy was to be executed refused to touch the reward but said: "Go, my affectionate children, but unnatural brothers, take back the money and restore my son, if he be alive. If he is dead, think no more of maintaining me, but provide a coffin, for I will starve myself to death." The detective hastened to the Judge with an account of what he had just heard, and by threats forced the prisoner to tell him the whole truth. A report of the affair was made to the Cubo who was so affected by it that he sent for the three brothers, praised them for their filial affection and gave to the youngest a pension of \$500 and to each of his brothers one of \$100.

Humans Who Live in Nests.

Travelers who have returned from the heart of Africa and the Australian continent tell wonderful stories of nest-building people who inhabit the wilds of those countries.

The bushmen of Australia are perhaps the lowest order of men known. They are so primitive that they do not know enough to build even the simplest form of hut for shelter. The nearest they can approach it, says the Chicago Journal, is to gather a lot of twigs and grass, and, taking them into a thicket or jungle, build a nest for a home. The nest is built large enough for the family, and if the latter is very numerous then the nests are of large size. Sometimes the foliage above will form a natural covering, but there is never any attempt at constructing a protection from storms.

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