

## Parish and Home.

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PARISH AND HOME is a church paper, consisting of short articles fitted to stimulate Christian life, and designed especially for parish circulation. It can be localized as a parish magazine with little expense and trouble. Full particulars regarding localization, etc., may be had from the publishers on application. Address all business communications to

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### AFTER AN EARLY CELEBRATION.

BLEST two or three

Who, in this still and consecrate retreat,  
And in obedience to Thy mandate sweet,

Remember Thee!

As early dew upon the thirsting flower  
Descends Thy grace, in this congenial hour.

To some the crowd

That, later, throngs Thy sacred courts, is dear,  
Th' harmonious swell of many voices clear,

And praise more loud.

As all combine to raise the joyful strain,  
And Thy sweet cup of mercy thankful drain.

More dear to me

The dewy freshness of the early morn—  
The grateful odors of a world newborn,

From turmoil free.

The first-fruits of the day are here—a calm  
That falls upon the weary soul as balm.

My Saviour! here—

Alone, but for the faithful two or three  
Who humbly bend to Thee the suppliant knee—

To me, more near

Thou seemst than when Thy hallowed courts are  
filled

With eager throng, is sweeter peace distilled.

The pathway long,

'Twixt earth and heaven, here Bethel's ladder  
spans;

And on the shining steep the spirit scans

A glorious throng:

Here the transfigured Christ, by favored brethren  
seen,

To each is manifest in power serene.

O spot most blest!

Abode of purest joy, and bliss complete.  
Here would we oft in thankful gladness meet,

Here would we rest,

Here would we tabernacle gladly build,  
That by Thy presence it may aye be filled.

—H. F. Darnell, D.D., in *New York Church-men*.

WHEN men are rightly occupied, then amusements grow out of their work as color petals out of a fruitful flower; when they are faithful, helpful, and compassionate, all their emotions become sturdy, deep, perpetual, and vivifying to the soul as the natural pulse of the body.—*John Ruskin*.

### SOME INTERESTING FACTS ABOUT THE JEWS.

I CANNOT understand how any careful Bible student can possibly make the assertion that the Jews are never again to be restored to their own land as an independent nation. Has the following prophecy of a restoration been fulfilled? 'Bethel the days come, saith the Lord, that the city shall be built to the Lord . . . it shall not be plucked up, nor thrown down forever' (Jer. xxxi. 38, 40).

I lay down four propositions, founded upon God's Word. Let those who deny a future restoration answer them.

(1) God promised the land to Abraham and to his seed forever. Gen. xiii. 15: "For all the land which thou seest, to thee will I give it, and to thy seed forever." Again, Gen. xvii. 8: "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." This promise was also confirmed to Isaac (Gen. xxvi. 3, 4). Now, how could God promise the land to the seed of Abraham forever, and for an everlasting possession, when they occupied the country only during a period of 1,300 or 1,400 years, and are never to occupy it again?

(2) God promised an extent of territory to Israel which they have never yet possessed, except, perhaps, during the reign of Solomon. Gen. xv. 18: "In the same day, the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." See also Ex. xxiii. 31; Deut. i. 7. Shall we consider it a sufficient fulfilment of God's promise to Abraham that during the reign of one king they occupied the land "from the river (Euphrates) even unto the land of the Philistines, and to the border of Egypt"? (II. Chron. ix. 26.) If not, then there must be another restoration, when Israel is to occupy this territory.

(3) Many prophets, foretelling a restoration, dwell upon the fact that Israel, as well as Judah, are to be restored and united together. This must refer to a restoration other than the return from Babylon; for Judah only returned then, not Israel. This is very plainly mentioned in Ezra ii. 2; iv. 1, and elsewhere. But a restoration is spoken of that distinctly includes the ten tribes of Israel, as well as the two of Judah.

Jeremiah says, "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I

have given for an inheritance unto your fathers" (ch. iii. 18). Again, "Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah" (ch. xxx. 3). God promises "to bring again the captivity of Jacob, and to have mercy upon the whole house of Israel" (Ezekiel xxxix. 25); that in Jerusalem "shall all the house of Israel, all of them in the land, serve me" (ch. xx. 40); that, instead of a divided kingdom with two heads, "the children of Judah and the children of Israel shall be gathered together, and appoint themselves one head" (Hosea i. 11). See also the whole of Ezekiel xxxvii.; Jer. l. 4, 5; Jer. xxxiii. 7, 8. Surely, if we are to understand these texts as referring to the return from Babylon, then they were only very partially fulfilled.

(4) A restoration is promised that is never again to end in captivity; a Jerusalem is spoken of that will no more be destroyed. See Amos ix. 14, 15: "And I will bring again the captivity of my people Jerusalem, and they shall build the waste cities . . . and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord God." Jeremiah foretells that the city "shall not be plucked up or thrown down any more forever" (ch. xxxi. 40). See also the following passages: Ezek. xxxvii. 25; Jer. xxxi. 12; Isaiah lxii. 4, 7, 8.

Now, these four points with quotations from God's Holy Word prove that the land was promised to Israel forever. It is, therefore, absurd to say that Israel is never again to be restored. "God is not a man, that he should lie."

The children of Israel are to occupy the whole land as originally promised; Israel is to be restored as well as Judah; and, lastly, the children of Israel are to expect an unending, never-ending season of prosperity, never again to be led captive, nor is Jerusalem ever to be destroyed again.

REV. S. SCHOR.

"CARELESS seems the great Avenger,  
History pages but record  
One death grapple in the darkness,  
Twixt false systems and the Word:  
Truth forever on the scaffold,  
Wrong forever on the throne;  
Yet that scaffold sways the future,  
And behind that dim unknown  
Standeth God within the shadow,  
Keeping watch above His own."

"SCIENCE shows me how the heavens go, but Jesus shows me how I may go to heaven" (Galileo).