

## **"THE BAG AND BAGGAGE POLICY."**

The recent elections in England which involve a change in the ministry and the removal from office of the world-renowned Hebrew, Lord Beaconsfield, might at first sight appear to be a hindrance to the restoration of Israel to Palestine. For several years have things seemed particularly favorable to the Jew, and one of the principal aids in this direction seemed to be the interest, statesmanship, and political opportunity afforded by the high standing of this celebrated man. Now but a short time after he has procured for his race much relief from persecution, &c., in Palestine and Turkey, and caused Great Britain to be appointed Protector of the Holy Land, and while he seemed in a fair way to be more useful to them, he is removed from power. At first this may appear disastrous, but perhaps it is not so after all.

Mr. Gladstone, who succeeds Lord Beaconsfield, gave utterance some time since to his sentiments regarding Turkey – viz: That if the Turks cannot and do not, carry out the reforms demanded by the Berlin Treaty, they and their government should be turned out of Europe, bag and baggage. Since the probability of his coming into power, these sentiments are being discussed considerably in diplomatic circles, and it is generally understood that he will put the "Bag and baggage policy" into force. The simple announcement of the drift of the elections is said to have produced almost a panic at Constantinople. While this does not bear directly upon the Jew, it may do so indirectly by placing Palestine more directly under England's control. We may rest assured, however, that God is working all things after the counsel of his own will, and

"His purposes will ripen fast,  
Unfolding every hour;

The bud may have a bitter taste,  
But sweet will be the flower."

Not Lord Beaconsfield, but Our Lord Jehovah it is who said: "The waste places shall be rebuilt," and "Jerusalem shall be safely inhabited." "Thus saith the Lord God...O mountains of Israel, ye shall shoot forth your branches and yield your fruit to my people of Israel; for they are at hand to come."..."I scattered them among the heathen and they were dispersed through the countries; according to their way and according to their doings I judged them....But I had pity for my holy name. Therefore say unto the house of Israel, thus saith the Lord God: I do not this for your sakes, but for my holy name's sake....I will take you from among the heathen and gather you out of all countries, and I will bring you into your own land. Then (not before, but after their return,) I will sprinkle clean water (truth) upon you and ye shall be clean; a new heart also will I give you, and I will put my spirit within you and cause you to walk in my statute, and ye shall keep my judgments and do them. And ye shall dwell safely in the land that I gave to your fathers, and ye shall be my people and I will be your God." (Ezek. 36.) "Moreover, I will make a covenant of peace with them, and it (the New covenant,) shall be an everlasting [R102 : page 7] covenant with them,...and I will set my sanctuary in the midst of them forevermore." (Ezek. 37:26.) The kingdom of God, (the glorified church,) which cometh not with observation, neither shall they say lo here, or lo there, shall be in the midst of (or among) them. The Spiritual Israel, (Luke 17:20.) – God's Sanctuary.

The restoration comes first; afterward, the Lord will "pour upon them the spirit of grace and supplication, and they shall look upon me whom they have pierced, and shall all mourn for their sins and turn unto the Lord." "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness." (Zech. 12:10. and 13.1.) Yes, says Paul, (Rom.

11:26.) "There shall come out of Zion the Deliverer, (the Christ, head and body,) and shall turn away ungodliness from Jacob: For this is my covenant (agreement,) unto them when I shall take away their sins." Their sins will not be taken away until the gospel age of sacrifice for sin, (Day of atonement,) is ended and we with our "head" – Jesus come forth to bless the people.

Then not only shall Israel after the flesh" "obtain mercy by YOUR mercy," but all the families of the earth are to be blessed through this Seed. – But "to the Jew first and also to the Gentile."

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