STUDY VI

THE WORK OF HARVEST

Character of the Harvest Work--Gathering the Wheat--Bundling and Binding and Burning the Tares--Their Origin and Prolific Growth--Consumed Like the Chaff of the Jewish Harvest--Time Correspondencies Noted--The Casting off, Gradual Fall and Final Destruction of Babylon--The Sealing of the Servants of God Before the Plagues Come upon Babylon--Judgment or Trial, Both as Systems and Individually--The Test of the Jewish System Typical--The Testing and Sifting of the Wheat--The Wise, Separated from the Foolish Virgins, Go in to the Feast--"And the Door was Shut"--A Further Inspection, and the Casting Out of Some--Why? and How?--The Close of the "High Calling"--The Time is Short--"Let no Man Take Thy Crown"--Eleventh Hour Servants and Overcomers.

"HARVEST" is a term which gives a general idea as to what work should be expected to transpire between the dates 1874 and 1914. It is a time of reaping rather than of sowing, a time of testing, of reckoning, of settlement and of rewarding. The harvest of the Jewish age being a type of the harvest of this age, observation and comparison of the various features of that harvest afford very clear ideas concerning the work to be accomplished in the present harvest.

In that harvest, our Lord's special teachings were such as to gather the wheat, who were such already, and to separate the chaff of the Jewish nation from the wheat. And his doctrines became also the seeds for the new dispensation, which opened (shortly after the nation of Israel was cast off) at Pentecost.

Our Lord's words to his disciples as he sent them forth, during his ministry to that church-nation, should be carefully remembered, as giving proof that their special work then was reaping, and not sowing. He said to them, "Lift up your eyes and look on the fields; for they are white already to harvest: and he that reapeth receiveth wages, and gathereth fruit unto life eternal." (John 4:35,36) As the chief reaper in that harvest (as he also is in this one), the Lord said to the under-reapers, "I sent you to reap that whereon
ye bestowed no labor: other men [the patriarchs and prophets and other holy men of old] labored, and ye are entered into their labors”—to reap the fruits of those centuries of effort, and to test that people by the message, "The Kingdom of heaven is at hand," and the King is present—"Behold, thy King cometh unto thee." *Matt. 10:7; John 12:15; Zech. 9:9*

In the Jewish harvest, the Lord, rather than to make goats into sheep, sought the blinded and scattered sheep of Israel, calling for all who **already were his sheep,** that they might hear his voice and follow him. These observations of the type furnish an intimation of the character of the work due in the present harvest or reaping time. Another and a larger sowing, under the more favorable conditions of the Millennial age and Kingdom, will soon be commenced: indeed, the seeds of truth concerning restitution, etc., which will produce that coming crop, are even now being dropped here and there into longing, truth-hungry hearts. But this is only an incidental work now; for, like its Jewish type, the present harvest is a time for reaping the professed church (so-called Christendom), that the true saints gathered out of it may be exalted and associated with their Lord, not only to preach the truth, but also to put into operation the great work of restitution for the world.

In this harvest, wheat and tares are to be separated; yet both of these classes, previous to the separation, compose the nominal church. The wheat are the true children of the **C137**

Kingdom, the truly consecrated, the heirs, while the tares are nominally, but not really, Christ's Church or prospective bride. The tares are the class mentioned by our Lord, who call him Lord, but who do not obey him. (*Luke 6:46*)

In outward appearance, the two classes are often so much alike as to require close scrutiny to distinguish between them. "The field is the world," in the parable, and the wheat and tares together (the tares more numerous) constitute what is sometimes called "The Christian World," and "Christendom." By attending religious services occasionally or regularly, by calling themselves Christians, by following certain rites and ceremonies, and by being identified more or less directly with some religious system, the tares look like, and sometimes pass for, God's heart-consecrated children. In so-called "Christian lands," all except professed Infidels and Jews are thus counted Christians; and their numbers (including the few fully consecrated
ones—the saints) are estimated at about one hundred and eighty millions of Greek and Roman Catholics, and about one hundred and twenty millions of Protestants.

During the Gospel age, our Lord's instructions have been not to attempt a separation of the true from the imitation children of the Kingdom; because to accomplish a complete separation would occasion the general turning of the world (the field) upside down—a general unsettlement of the wheat, as well as of the tares. He therefore said, "Let both grow together until the harvest." But he added, "In the time of harvest I will say unto the reapers [angels, messengers], Gather ye together first the tares and bind them in bundles to burn them, but gather the wheat into my barn." (Matt. 13:30) Hence, in the time of harvest we must expect a general separating work, hitherto prohibited. While those symbolized by the wheat are ever encouraged to stand fast in the liberty wherewith Christ made them free, and to avoid entangling alliances with open transgressors and with wolves in sheep's clothing, yet they were not to attempt to draw the line between the fully consecrated class (the wheat, the saints), and the tares who profess Christ's name and doctrines, and who to some extent allow these doctrines to influence their outward conduct, but whose heart desires are far from the Lord and his service. This judging of hearts, motives, etc., which is beyond our power, and which the Lord commanded us to entirely avoid, is the very thing which the various sects have all along endeavored to accomplish; attempting to separate, to test the wheat, and to keep out as tares or heretics, by rigorous creeds of human manufacture, all professors of Christianity whose faith did not exactly fit their various false measurements. Yet how unsuccessful all these sects have been! They have set up false, unscriptural standards and doctrines, which have really developed many tares and choked and separated the wheat; for instance, the doctrine of the everlasting torment of all not members of the Church. Though now becoming greatly modified, under the increasing light of our day, what a multitude of tares this error has produced, and how it has choked and blinded and hindered the wheat from a proper recognition of God's character and plan. Today we see what a mistake the various sects have made in not following the Lord's counsel, to let wheat and tares, saints and professors, grow together, without attempting a separation. Honest men in every sect will admit that in their sects are
many tares, professors not saints, and that outside their sectarian bars are many saints. Thus, no sect today either can or does claim to be all wheat, and free from tares. Much less would any earthly organization (except Christadelphians and Mormons) be bold enough to claim that it contained all of the wheat. Hence, they are without any excuse for their organizations, theological fences, etc. They do not separate wheat from tares, nor can anything completely and thoroughly accomplish this separation of hearts except the method which the Lord has ordained shall be put into execution in the time of harvest. This shows the necessity for knowing when the time is at hand and the harvest work of separating is due to begin. And our Lord, true to his promise, has not left us in darkness, but is giving the information now due, to all whose hearts are ready for it. "Ye, brethren, are not in darkness [nor sleep] that that day should overtake you as a thief." 1 Thess. 5:4

The truth now due is the sickle in this harvest, just as a similar sickle was used in the Jewish harvest. The reapers, the angels* or messengers, now, are the Lord's followers, just as a similar class were the reapers in the Jewish harvest. And though others, throughout the age, were told not to attempt the separation of the wheat from the tares, yet those now ready, worthy and obedient will be shown the Lord's plan and arrangement so clearly that they will recognize his voice in the time of harvest, saying, "Thrust in the sickle" of present truth, and "gather my saints together unto me, those that have made a covenant with me by sacrifice."

"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Psal. 50:5; Mal. 3:17

Not only is this the time for the gathering of the saints by the truth (into oneness with their Lord and each other, and out of fellowship with mere professors, tares), but it is also a time for cleaning up the field by consuming the tares, stubble, weeds, etc., preparatory to the new sowing. In one sense the "wheat" is gathered out from among the tares--because of the greater abundance of tares--as when the Lord says, "Come out of her, my people." Yet, in another sense, the separation is properly represented by the tares

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*The word "angel" signifies messenger.
being gathered from the wheat. Really, the wheat has the place by right; it is a wheat-field, not a tare-field (the world of mankind being counted the ground out of which the wheat and also the tares grow or develop); so it is the tares that are out of place and need to be removed. The Lord started the wheat-field, and the wheat represents the children of the Kingdom. (Matt. 13:38) And since the field or world is to be given to these, and already belongs to them by promise, the parable shows that really it is the tares that are gathered out and burned, leaving the field, and all in it, to the wheat. The tares are returned to the ground (world) whence they came, and the first-fruits of the wheat are to be gathered into the garner, so that the earth may bring forth another crop.

The wheat was not to be bundled: the grains were originally planted separate and independent, to associate only as one kind, under similar conditions. But the parable declares that one of the effects of the harvest will be to gather and bind the tares in bundles before the "burning" or "time of trouble." And this work is in progress all around us. Never was there a time like it for Labor Unions, Capitalistic Trusts and protective associations of every sort.

The civilized world is the "field" of the parable. In it, during the Reformation, the winds of doctrinal strife, from one quarter and another, threw wheat and tares together into great batches (denominations), inclining some in one direction (doctrinally), and some in another. This huddled wheat and tares closely together, and took away much of the individuality of all. The doctrinal storms are long past, but the divisions continue from force of habit, and only here and there has a head of wheat attempted to lift itself to uprightness from the weight of the mass.

But with the harvest time comes the release of the wheat from the weight and hindrance of the tares. The sickle of truth prepares this class for the freedom wherewith Christ originally made all free, though the same sickle has an opposite influence upon the tares. The spirit of the tares is toward sectarian greatness and show, rather than toward individual obedience and allegiance to God. Hence, present truths, the tendency of which they at once discover to be to condemn all sectarianism, and to test each individual, they reject and strongly oppose. And, though disposed to unite
with each other, all the sects unite in opposing the disintegrating
tendencies of present truth, to such an extent as
to draw the cords slowly, cautiously, yet tightly upon all individual
thought and study on religious subjects, lest their
organizations should fall to pieces and, all the wheat escaping,
leave nothing but tares.

Each of the tare class seems aware that, if examined individually,
he would have no claim to the Kingdom promised
to the close followers of the Lamb. The tares would prefer to
have the various sects judged as so many corporations, and
in comparison one with another, hoping thus to glide into
the Kingdom glory on the merits of the wheat with whom
they are associated. But this they cannot do: the test of
worthiness for the Kingdom honors will be an individual
one--of individual fidelity to God and his truth--and not a
trial of sects, to see which of them is the true one. And each
sect seems to realize, in the greater light of today, which is
scattering the mists of bigotry and superstition, that other
sects have as good (and as little) right as itself to claim to be
the one and only true church. Forced to admit this, they
seek to bind all by the impression that it is essential to salvation
to be joined to some one of their sects--it matters little
to which one. Thus they combine the idea of individual responsibility
with sectarian bondage.

As an illustration of a popular cord recently drawn
tightly by sectarianism upon its votaries, we cite the seemingly

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harmless, and, to many, seemingly advantageous, International
Sunday School Lessons. These lend the
impression of unsectarian cooperation in Bible study,
among all Christians. They thus **appear** to be taking a grand
step away from, and in advance of, the old methods of
studying with sectarian catechisms. These uniform lessons
have the appearance of being an abandonment of sectarianism
and a coming together of all Christians to study
the Bible in its own light--a thing which all recognize to be
the only proper course, but which all sectarians refuse to do
actually; for, be it noticed, these International S. S. Lessons
**only appear** to be unsectarian: they only **appear** to grant liberty
in Bible study. Really, each denomination prepares its
own comments on the scriptures contained in the lessons.
And the committee which selects these lessons, aiming for
the outward appearance of harmony and union, selects
such passages of scripture as there is little difference of opinion
upon. The passages and doctrines upon which they disagree,
the very ones which need most to be discussed, in
order that the truths and errors of each sect may be manifested,
that a real union might be arrived at upon the basis
of "one Lord, one faith and one baptism"—these are ignored
in the lessons, but still firmly held as before by each sect.
The effect of these and other similar "union" methods is
to make Protestantism more imposing in appearance, and
to say to the people in fact, if not in words: You must join
one of these sects, or you are not a child of God at all.
Really, it is not a union as one church, but a combination of
separate and distinct organizations, each as anxious as ever
to retain its own organization as a sect or bundle, but each
willing to combine with others to make a larger and more
imposing appearance before the world. It is like the piling
of sheaves together in a shock. Each sheaf retains its own
bondage or organization, and becomes bound yet more
tightly by being wedged and fastened in with other bundles,
in a large and imposing stack.
The International Lesson system, in connection with
modern methods of "running" Sunday Schools, greatly
aids sectarianism, and hinders real growth in the knowledge
of the truth, in yet another way. So general a lesson is
presented in connection with the "exercises" of the school,
that there is scarcely time to consider the guarded, printed
questions, with prepared answers; and no time is left for the
truth-hungry Bible student, or the occasional earnest
teacher, to bring out other questions of greater importance,
containing food for thought and profitable discussion. Formerly,
Bible classes met to study such portions of the Bible
as they chose, and were hindered from obtaining truth by
the bondage of their own prejudice and superstition only,
and the earnest, truth-hungry ones were always able to
make some progress. But now, when increasing light is illuminating
every subject and dispelling the fogs of superstition
and prejudice, it is hindered from shining upon the
Bible class student by the very International Lessons which
claim to aid him. His time for Bible study is skillfully directed,
so that he may get no new ideas, but be so continually
occupied in the use of the "milk of the word" (greatly
diluted with the traditions of men), as to take away all appetite
for the "strong meat" of more advanced truth. (Heb. 5:14)
In such classes, all time and opportunity for tasting
and learning to appreciate "meat" is sacrificed, in obedience
to the words, "We must stick to our lesson; for the
hour will soon expire." Well has the prophet, as well as the apostle, declared that, to appreciate the great doctrines of God, so essential to our growth in grace and in the knowledge and love of God, we must leave the first principles and go on unto perfection--"weaned from the milk, and drawn from the breasts."  

Heb. 6:1; Isa. 28:9

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While Sunday School methods have recently been considerably improved, they still leave much to be desired. They contain some of the best of the Lord's people--who, anxious to serve the Master, are more or less bewildered by the show of numbers and appearance of "work for the Lord." Some good is accomplished, we admit, but it has its offsets. The earnest are hindered from personal duty and progress, in the doing of that which God committed to the parents, the neglect of which is an injury to the parents as well as to the children. The immature find the brief session and "exercises" more agreeable than Bible study. They are led to feel that they have performed a duty; and the sacrifice of the few moments is repaid by the social gossip and interchange which it affords. The little ones, too, like the "exercises," the singing, story-books, picnics, treats and general entertainment, best; and they and their mothers feel well repaid for the labor of dressing, by the opportunity thus afforded for showing their fine clothing. And the parental responsibility of religious home-training is very largely resigned in favor of the sham and machinery of the Sunday School. The Sunday School has been well named the nursery of the church and the little ones thus brought up in the nurture and admonition of the worldly spirit are the young shoots of that abundant crop of tares with which great Babylon is completely overrun.

Wherever, here and there, an adult Bible class does exist, and the teacher is candid and independent enough to leave the prescribed lesson, and follow up more important topics, giving liberty for the truth to be brought forward, whether favorable or unfavorable to the creed of the sect, he is marked by the worldly-wise pastor or superintendent as an unsafe teacher. Such teachers are indeed dangerous to sectarianism, and are very soon without classes. Such teachers, and the truths they would admit to candid investigation,
would soon cut the cords and scatter the sectarian bundles, and hence are not long wanted. Others are therefore preferred, who can hold the thoughts of their classes, divert them from "strong meat," and keep them unweaned babes, too weak to stand alone, and bound to the systems which they learn to love, and believe they would die without. The true teacher's place, and the true Bible student's place, is outside of all human bondage, free to examine and feed upon all portions of the good Word of God, and untrammeled to follow the Lamb whithersoever he leads. **John 8:36;**

**Gal. 5:1**

While individual liberty must outwardly be recognized as never before, we see that really there never was a time when the bands were so thoroughly drawn, to bind all wheat and tares into the many bundles. There never was a time when arrangements were so close, and so restraining of all personal liberties, as now. Every spare hour of a zealous sectarian is filled by some of the many meetings or projects, so that no time for untrammeled thought and Bible study can be had. The principal design of these meetings, entertainments, etc., is sectarian growth and strength; and the effect is the bondage mentioned, so detrimental to the real development of the consecrated children of God, the wheat. These bands are being made stronger, as the prophet intimates. **(Isa. 28:22)** Some wheat and many tares constitute these bundles, from which it daily becomes more difficult to get free.

From what we have seen of the small quantity of truly consecrated wheat, and the great mass of "baptized profession" (as a Methodist bishop has forcibly described the tare class), it is evident that the burning of the tares will be a momentous event. It is a mistake, however, which many make, to suppose that the burning of the tares in a furnace of fire, where there shall be wailing and gnashing of teeth **(Matt. 13:42)**, refers either to a literal fire, or to trouble beyond the present life. The entire parable belongs to the present age. Not only is this fire a symbol, as well as the wheat and the tares, but it symbolizes the destruction of the tares, in the great time of trouble with which this age is to close, and from which the wheat class is promised an escape. **(Mal. 3:17; Luke 21:36)** The great furnace of fire symbolizes the "great time of trouble" coming, in the close of this harvest,
upon the unworthy tare class of "Christendom."
Nor does the destruction of the tares imply the destruction, either present or future, of all the individuals composing the tare class. It signifies rather a destruction of the false pretentions of this class. Their claim or profession is that they are Christians, whereas they are still children of this world. When burned or destroyed as tares, they will be recognized in their true character—as members of the world, and will no longer imitate Christians, as nominal members of Christ's Church.

Our Lord explains that he sowed the good seed of the Kingdom, the truth, from which springs all the true wheat class, begotten by the spirit of truth. Afterward, during the night, the dark ages, Satan sowed tares. Doubtless the tares were sown in the same manner as the wheat. They are the offspring of errors. We have seen how grievously the sanctuary and the host were defiled by the great adversary and his blinded servants, and how the precious vessels (doctrines) were profaned and misapplied by Papacy; and this is but another showing of the same thing. False doctrines begat false aims and ambitions in the Lord's wheat-field, and led many to Satan's service, to sow errors of doctrine and practice which have brought forth tares abundantly.

The field looks beautiful and flourishing to many, as they count by the hundreds of millions. But really the proportion of wheat is very small, and it had been far better for the

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wheat, which has been choked and greatly hindered from development by the tares, if the worldly-spirited tares had not been in the Church, but in their own place in the world, leaving the consecrated "little flock," the only representatives of Christ's spirit and doctrine, in the field. Then the difference between the Church and the world would be very marked, and her growth, though apparently less rapid, would have been healthy. The great seeming success manifested by numbers and wealth and social standing, in which many glory so much, is really a great injury, and in no sense a blessing, either to the Church or to the world.

As we examine this subject, we find that many of these tares are little to blame for their false position as imitation wheat. Nor do many of them know that the tares are not the real Church; for they regard the little flock of consecrated wheat as extremists and fanatics. And, when compared with the tare multitude, the Lord and the apostles and all the wheat certainly do appear to be extremists and fanatics,
if the majority, the tares, be in the right.

The tares have been so thoroughly and so often assured that they are Christians—that all are Christians except Jews, infidels and heathens—that they could scarcely be expected to know to the contrary. False doctrines assure them that there are but two classes, and that all who escape everlasting torment are to be joint-heirs with Christ. Every funeral discourse, except in the case of the miserably degraded and the openly wicked and immoral, assures the friends of the peace and joy and heavenly glory of the deceased; and, to prove it, passages of scripture are quoted, which, from the context, should be seen to apply only to the fully consecrated, the saints.

Naturally inclined to reprove themselves, to conscientiously deny that they are saints, and to disclaim the rich promises of the Scriptures to such, they are persuaded to claim them, by their no better informed fellow-tares, both in pulpits and pews. They conscientiously feel—indeed they are certain—that they have done nothing which would justify merit everlasting torture; and their faith in the false doctrines of "Christendom" leads them to hope, and to claim, that they and all moral people are members of the Church to which all the rich promises belong. Thus they are tares by force of false doctrines, and not only occupy a false position themselves, but misrepresent the truly high standard of saintship. Under the delusion of the error, they feel a sense of security and satisfaction; for, measuring themselves and their lives with those of the majority in the nominal church, and with their deceased friends to whose funeral eulogies they have listened, they find themselves at least average—and even more consistent than many of loud profession. Yet they are conscious that they have never made any real consecration of heart and life, time and means, talents and opportunities, to God and his service.

But as the "chaff" class of the Jewish nation was consumed in the close of that harvest (Luke 3:17), so this "tare" class will be consumed in this harvest. As the chaff ceased from all pretention to divine favor as the triumphing Kingdom of God, before that harvest closed in the great fire of religious and political contention, which consumed that system, so it shall be with the tare class of so-called "Christendom." They will be consumed; they will cease to be tares; they will cease to deceive either themselves or others; they will cease to apply to themselves the exceeding great and
precious promises which belong only to the overcoming saints; and, when their various so-called Christian kingdoms, and their various religious organizations, rent by discords induced by the increasing light of truth, will be consumed in the fire already kindled, "the fire of God's zeal" (the great time of trouble with which this age will end--

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Zeph. 3:8), they will cease to claim for their worldly systems the name "Christendom."

After telling of the burning of the tares, the parable further declares, "Then shall the righteous [the wheat] shine forth as the sun in the Kingdom of their Father." [What better testimony than this could we have, that the true Church is not yet set up in power, as God's Kingdom, and that it will not be thus exalted until this harvest is ended?] Then shall this sun of righteousness (of which Christ Jesus will always be the central glory) arise with healing in his beams, to bless, restore, purify and disinfect from sin and error the whole world of mankind; the incorrigible being destroyed in the second death.

Let the fact be remembered that, in the typical Jewish harvest, Israelites indeed, as well as imitation Israelites, constituted the Jewish or Fleshly House of Israel; that only the true Israelites were selected and gathered into the gospel garner, and honored with the truths belonging to the Gospel age; and that all others of that nation ("chaff") were not physically destroyed (though of course many lives were lost in their trouble), but were cut off from all Kingdom favors in which previously they trusted and boasted. Then trace the parallel and counterpart of this, in the treatment of the "tares" in the present burning time.

Not only has the Lord shown us what to expect in this "harvest," and our share in it, both in being separated ourselves and, as "reapers," in using the sickle of truth to assist others to liberty in Christ and separation from false human systems and bondages, but in order to render us doubly sure that we are right, and that the separating time of the harvest has arrived, he provided us proofs of the very year the harvest work began, its length, and when it will close. These, already examined, show that the close of 1874 marked the beginning, as the close of 1914 will mark the
end, of this 40 years of harvest; while all the minutiae of
the order and work of this harvest were portrayed in that of
the Jewish age, its type. Some of the marked time-features
of that typical harvest we will now examine, and note the
lessons which they teach, which are applicable now, and
which our Lord evidently designed for this purpose, so that
we might not be in either doubt or uncertainty, but might
know of his plan, and be able to act accordingly, with
strength, as cooperators with him in carrying out his revealed
will.

All the time-features connected with the Jewish harvest
(though they sometimes indirectly related to the faithful),
had their direct bearing upon the great nominal mass, and
marked periods of its trial, rejection, overthrow and destruction
as a system or church-nation. Thus the Lord, as
the Bridegroom and reaper, came (A.D. 29) not to the true
Israelites only, but to the entire mass. (John 1:11) The progress
of the harvest work there disclosed the fact that the
grains of ripe wheat fit for the garner (the Gospel dispensation)
were few, and that the great mass was wheat
merely in appearance--in reality only "chaff," devoid of the
real wheat principle within. When, three and a half years
later (A.D. 33), our Lord assumed the office of King, and
permitted (what before he had refused--John 6:15) that the
people should mount him upon an ass and hail him King, it
marked a point in this antitypical, Gospel harvest more important
far than that of the type. The parallel to this, as we
have seen, points to 1874 as the time of our Lord's second
presence as Bridegroom and Reaper, and to April 1878 as
the time when he began to exercise his office of King of kings
and Lord of lords in very deed--this time a spiritual King,
present with all power, though invisible to men.

The doings of our Lord, while there for a few hours typically
acting as King of Israel, are deeply significant to us, as
unquestionably indicating, and shadowing forth, what
must be expected here. What men saw him do at that time,
such as riding on an ass into Jerusalem as king, and scourging
the money-changers out of the temple, we recognize as
typical--as done here on a larger scale, though the King, and
the scourge of cords, and the proclamation of kingly authority,
are now manifested in a very different way, and to
the eye of faith only. But the Jewish type serves to call attention
to this fulfilment, which otherwise we would not be able to appreciate. The first work of the typical King was to reject the entire church-nation of Israel as unworthy to be his Kingdom, or longer to be treated as his special heritage. This was expressed thus: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate!"

*Matt. 23:37-39*

This, when applied to the present harvest, teaches that as in A.D. 33 typical Israel, after being recognized as God's people for 1845 years by favors, chastisements, etc., was cast off, rejected by the King, because found unworthy, after a trial and inspection of three and a half years, so in the present harvest, after a similar three and a half years of inspection, and at the close of a similar period of 1845 years of favor and chastisement, nominal Christendom would be rejected by the King as unworthy longer to receive any favors from him, or to be recognized in any manner by him.

But, as the rejection of nominal Fleshly Israel did not imply the rejection, individually, of any "Israelite indeed," in whom was no guile, but rather a still greater favor to such (who were set free from the "blind guides," and taught more directly and perfectly through new spiritual channels --the apostles), so here we must expect the same. The spiritual favors, formerly bestowed upon the nominal mass, belong henceforth only to the faithful and obedient. Henceforth the light, as it becomes due, and "the meat in due season for the household of faith," must be expected, not through former channels, in any degree, but through faithful individuals outside of the fallen, rejected systems.

During his ministry, and up to the time when, as King, he cast off the Jewish system, our Lord recognized the scribes and Pharisees as the legitimate instructors of the people, even though he often upbraided them as hypocrites who deceived the people. This is evident from the Lord's words (*Matt. 23:2*)--"The scribes and the Pharisees sit in Moses' seat; whatsoever therefore they bid you do, that observe and do." So, likewise, for a time the great religious rulers of nominal Christendom in Synods, Conferences, Councils, etc., measurably sat in Christ's seat as instructors of the people, as the Jewish Sanhedrin once occupied Moses' seat. But as, after A.D. 33, the scribes and Pharisees...
were no longer recognized by the Lord in any sense, and the true Israelites were no longer instructed by these, but by God himself, through other, humbler, untitled and more worthy instruments, who were raised up among the people and specially taught of God, so we must expect and do find it here, in this parallel harvest.

The taking of the kingly office by our Lord in A.D. 33, and his first official act in rejecting the national church of fleshly Israel, taken in connection with all the striking parallels of the two ages, indicate very clearly that at the parallel point of time in the present harvest, i.e., 1878, mystic Babylon, otherwise called Christendom, the antitype of Judaism, was cut off; and there went forth the message, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." REV. 18:2

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The fall, plagues, destruction, etc., foretold to come upon mystic Babylon, were foreshadowed in the great trouble and national destruction which came upon fleshly Israel, and which ended with the complete overthrow of that nation in A.D. 70. And the period of falling also corresponds; for from the time our Lord said, "Your house is left unto you desolate," A.D. 33, to A.D. 70 was 36 1/2 years; and so from A.D. 1878 to the end of A.D. 1914 is 36 1/2 years. And, with the end of A.D. 1914, what God calls Babylon, and what men call Christendom, will have passed away, as already shown from prophecy.

Judaism was a divinely appointed type of the Millennial Kingdom of Christ which will control and regulate all matters; hence Judaism was properly a union of church and state--of religious and civil government. But, as we have already shown, the Gospel Church was in no sense to be associated in, or to have anything to do with, the government of the world, until her Lord, the King of kings, comes, assumes control, and exalts her as his bride to share in that reign of righteousness. Neglecting the Lord's words, and following human wisdom, theories and plans, the great system called Christendom, embracing all governments and creeds professing to be Christ's (but a miserable counterfeit of the true Kingdom of Christ), was organized before the time, without the Lord, and of wholly unfit elements. The fall of Babylon as an unfit church-state system, and the gathering out of the worthy wheat, therefore, can be and is well illustrated by the fall of Judaism.
The name Babylon originally signified God's gateway; but afterward, in derision, it came to mean mixture or confusion.

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In the book of Revelation this name is applied specifically to the church nominal, which, from being the gate-way to glory, became a gate-way to error and confusion, a miserable mixture composed chiefly of tares, hypocrites--a confused mass of worldly profession in which the Lord's jewels are buried, and their true beauty and luster hidden. In symbolic prophecy, the term Babylon is applied at times only to the Church of Rome, called "Babylon the Great, the Mother of Harlots." The name could apply only to her for centuries, so long as she was the only mixed system and would tolerate no others; but other ecclesiastical systems, not so great as the "mother," nor yet so wicked, nor so radically wrong, sprang up out of her, through various attempted though imperfect reforms. Errors, tares and worldliness in these also largely predominating, the name Babylon is used as a general or family name for all the nominal Christian systems, and now includes not only the Church of Rome, but all Protestant sects as well; for, since Papacy is designated the mother system, we must regard the various Protestant systems which descended from her as the daughters--a fact very generally admitted by Protestants, and sometimes with pride.

Previous to the harvest time, many of God's people in Great Babylon discovered her real predominant character to be grossly antichristian (notably the Waldenses, the Huguenots and the reformers of the sixteenth century); and, calling attention to the fact, they separated from the mother system and led others with them, many of whom were tares, as the prophet had predicted, saying, "Many shall cleave to them with flatteries." (Dan. 11:34) Here were the separatings of the politico-doctrinal storms before the harvest time. Among these the tares, still predominating, formed other, though less objectionable, Babylonish systems.

Thus the wheat, though from time to time endeavoring

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to free themselves from the incubus of the tares (and especially from the grosser errors which fostered and produced the tares), and though blessed by these efforts, were still under their influence, still mixed with large predominance of
the tare element. But for the wheat's sake God's favor extended even to these mixed bunches or Babylonish systems; and not until God's time for effecting a complete and final separation—in the time of harvest, 1878—were those systems completely and forever cast off from all favor, and sentenced to swift destruction, and all of God's people explicitly and imperatively called out of them. In the very beginning of the age, God's people were warned against the deceptions of Antichrist, and taught to keep separate from it; and yet, for their trial and testing, they were permitted to be in a measure deceived by it and more or less mixed up with it. Every awakening to a realization of unchristian principles, doctrines and doings, which led to reform measures, tested and proved the wheat class, and helped to purify them more and more from the pollutions of Antichrist. But this last testing and positive call, coupled with the utter rejection of those systems, no longer to receive divine favor (as they had formerly received it, for the sake of the wheat in them), is to effect the final separation of the wheat class from all antichristian systems and principles. What truths those systems formerly held are now fast being swept away from them, being displaced by theories of men, subversive of every element of divine truth; and vital godliness and piety are being rapidly displaced by the love of pleasure and the spirit of the world.

With the declaration that Babylon is fallen comes also the command to all of God's people still in her, to come out—"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4) The expression, "Babylon is fallen: Come out of her, my people," clearly marks two thoughts which should be distinctly remembered. It indicates that at one time Babylon was not fallen from divine favor; that for a time she retained a measure of favor, notwithstanding her mixed character; that, however large the proportion of error which she held, and however little of the spirit of Christ which she manifested, she was not entirely cast off from God's favor until the harvest time of separation. It indicates that at some time a sudden and utter rejection is to come upon Babylon, when all favor will forever cease, and when judgments will follow—just such a rejection as we have shown was due in 1878. It indicates, also, that at the time of Babylon's rejection many of God's people would be in and associated
with Babylon; for it is after Babylon's rejection, or fall from favor, that these are called to—"Come out of her, my people."

The contrast between the many gradual reform movements of the past four hundred years and this final complete separation should be clearly discerned: they were permitted attempts to reform Babylon, while this recognizes her as beyond all hope of reform—"Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad [intoxicated with her errors]. Babylon is suddenly fallen and broken: wail for her; take balm for her wound, if so be she may be healed. **We would have healed Babylon,** but she is not healed: forsake her, and let us go every one unto his own country [to the true Church, or to the world, as the case may be, according as each is thus proved to be of the wheat or the tares]: for her punishment reacheth unto heaven." [Jer. 51:7-9] Compare [Rev. 17:4; 14:8; 18:2,3,5,19].

Unhealed Babylon is now sentenced to destruction: the whole system—a system of systems—is rejected, and all of God's people not in sympathy with her false doctrines and practices are now called to separate themselves from her. The prophet gives the reason for this sentence of rejection, and the failure of some to comprehend it, saying:

"The stork in the heavens knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming home; but my people know not the arrangement of the Lord. [They do not recognize that a harvest time of full and complete separation of wheat, from chaff and tares, must come. In this they show less discernment than the migratory fowls.] How can ye say, We are wise, and the Law of the Lord is with us [when you cannot discern the harvest time and the change of dispensations then due]? Truly, behold in vain wrought the pen, in vain the writers [because the word of the Lord by his prophets and apostles is made void, and set aside without attention, and creeds formed in the past "dark ages" are the lightless lanterns of them that walk in darkness]. The wise (?) [learned] men are ashamed; they are disheartened [by the failure of their cherished human schemes] and caught: lo, the word of the Lord have they rejected, and what wisdom have they [now]? [Compare [Isaiah 29:10].] Therefore will I give their wives [churches] unto others, and their
fields [of labor] to the conquerors; for, from the least even to the greatest, every one [of them] is seeking his own personal advantage--from the prophet [orator] even unto the priest [minister], every one practiceth falsehood. [Compare Isa. 56:10-12; 28:14-20.] And they heal the sore of the daughter of my people [nominal Zion--Babylon] very lightly, saying, Peace, peace: when there is no peace [when her whole system is diseased, and needs thorough cleansing with the medicine of God's Word--the truth]. They should have been ashamed of their abominable work; but they neither felt the least shame, nor did they know how to blush: therefore shall they [the teachers] fall among them that fall; in the time of their visitation [or inspection--in the "harvest"]

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they shall stumble, saith the Lord. I will surely make an end of them, saith the Lord; there shall be left no grapes on the vine, and no figs on the fig tree, and the leaf shall wither; and the things that I have given them [all divine favors and privileges] shall pass away from them." Jer. 8:7-13

The succeeding verse shows that many of the rejected will realize the troubles coming, yet will still be blind to their real cause. They will say, Let us unite ourselves and entrench ourselves in the strong cities [governments], and keep silence. They somehow realize that neither reason nor Scripture supports their false doctrines, and that the wisest method is to keep silent, in the shadow of old superstitions and under the protection of so-called Christian governments. They are here represented as saying very truly: "The Lord hath put us to silence, and given us bitter poison-water to drink." The only refreshment they may have is the cup which they have mixed (the poison of bitter error, the "doctrine of devils," mingled with the pure water of life, the truth of God's Word). Shall not such as are of and who love Babylon, and who are therefore unready to obey the command, "Come out of her," be forced to drink the cup of their own mixing? Shall not such be forced to admit the falsity of their doctrines? They surely shall; and they will all be thoroughly nauseated by it. The next verse tells of the disappointment of their expectations, which were that their bitter (poison-water) doctrines would have converted the world and brought about the Millennium. They say, "We looked for peace, but no good came; and for a time of health, and behold trouble!"--The disease of nominal Zion will grow rapidly worse from the time of her visitation and rejection, when the "Israelites indeed," obeying the divine
call, begin to come out of the nominal systems.

Some wonder why the Lord does not institute a still greater reform than any of the past, which have proved so futile and short-lived. They ask, Why does he not pour

out a blessing upon all the great sects and amalgamate them all into one, or else upon some one and purify it of dross, and draw all others into it? But, we ask, Why not also amalgamate all the kingdoms of earth into one, and purify it?

It should be sufficient for all of God's children to know that such is not what he reveals as his plan. And a little further reflection, from the standpoint of God's Word, shows us the unreasonableness of such a suggestion. Consider the number of the professed church (four hundred millions) and ask yourself, How many of these would themselves claim to be **fully consecrated**, mind and body, to the Lord and the service of his **plan**? Your own observation must lead you to the conclusion that to separate the "wheat" from the "tares," by removing the "tares," would in almost every instance leave but a small handful even in the largest church buildings or cathedrals.

The reason for not attempting to purify the nominal systems is that no amount of cleansing would make the unconsecrated mass of "Christendom" and their organizations, civil and ecclesiastical, suitable to the Lord's work, now to be commenced in the earth. During the past eighteen centuries he has been selecting the truly consecrated, the worthy ones, and now all that remains to be done is to select from among the living those of the same class--and they are but few--as only a few are lacking to complete the foreordained number of members in the body of Christ.

The reason for discarding all human organizations, and not reforming the least objectionable one and calling out of all others into it, now, is shown by our Lord's treatment of the various Jewish sects in the harvest or close of their dispensation; for then, as now, all were rejected, and the "Israelites indeed" were called out of all, into freedom, and taught the will and plan of God by various chosen vessels of God's own selection.
Illustrating this subject to the Jews, the Lord in two parables explained the wisdom of his course: first, that a patch of new cloth upon a very old garment would only make the weakness of the garment more noticeable, and from the inequality of strength the rent would be made greater; second, that new wine put into old wine-skins, out of which all the stretch and elasticity had gone, would be sure to damage, rather than benefit, for the result would be not only to speedily burst and destroy the old wine-skins, but also to lose the valuable new wine.

Our Lord's new doctrines were the new wine, while the Jewish sects were the old wine-skins. Suppose that our Lord had joined one of those sects and had begun a reform in it: what would have been the result? There can be no doubt that the new truths, if received, would have broken up that sect completely. The power of its organization, built largely upon sectarian pride, and cemented by errors, superstitions and human traditions, would forthwith have been destroyed, and the new doctrines would have been left stranded --hampered, too, by all the old errors and traditions of that sect, and held responsible for its past record by the world in general.

For the same reasons, the Lord here, in the present harvest, in introducing the fuller light of truth, at the dawn of the Millennial age, does not put it as a patch upon any of the old systems, nor as new wine into old skins. First, because none of them are in a fit condition to be patched, or to receive the new doctrines. Second, because the new truths, if received, would soon begin to work, and would develop a power which would burst any sect, no matter how thoroughly organized and bound. If tried, one after another, the result would be the same, and, in the end, the new wine (doctrines) would have none to contain and preserve it.
The proper and best course was the one followed by our Lord at the first advent. He made an entirely new garment out of the new stuff, and put the new wine into new wine-skins; i.e., he called out the Israelites indeed (non-sectarian), and committed to them the truths then due. And so now: he is calling out the truth-hungry from nominal spiritual Israel; and it becomes them to accept the truth in the Lord's own way, and to cooperate with him heartily in his plan, no matter which, or how many, of the old wine-skins are passed by and rejected as unfit to contain it. Rejoice, rather, that you are counted worthy to have this new wine of present truth testified to you, and, as fast as proved, receive it and act upon it gladly.

Those who at the first advent waited to learn the opinion and follow the lead of prominent sectarians, and who inquired, "Have any of the scribes or Pharisees believed on him?" did not receive the truth, because they were followers of men rather than of God; for prominent sectarians then did not accept of Christ's teaching, and the same class always have been, and still are, the blindest leaders of the blind. Instead of accepting the truth and being blessed, they "fall" in the time of trial. The old garment and the old wine-skins are so out of condition as to be totally unfit for further use.

Since it is the Lord who calls his people out of Babylon, we cannot doubt that, whatever may be his agencies for giving the call, all truly his people will hear it; and not only will their obedience be tested by the call, but also their love of Babylon and affinity for her errors will be tested. If they approve her doctrines, methods, etc., so as to be loath to leave her, they will prove themselves unworthy of present truth, and deserving of her coming plagues. But the words of the call indicate that God's true people in Babylon are
not to be considered as implicated in her sins of worldliness and ignoring of divine truth, **up to the time** they shall learn that Babylon is fallen--cast off. Then, if they continue in **her**, they are esteemed as being of **her**, in the sense of approving her wrong deeds and doctrines, past and present, and shall be counted as **partakers** of her sins, and therefore meriting a share of their punishment, the plagues coming upon her. See **Rev. 18:4**.

How strong the expression, "She is become the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird." How true it is, that the most execrable of society seek and wear the garb of Christian profession and ceremonialism, in some of the various quarters (sects) of Babylon. Every impure principle and doctrine, somehow and somewhere, finds representation in her. And she is a "cage" which holds securely not only the Lord's meek and gentle doves, but also many unclean and hateful birds. Of all the defaulters, and deceivers of men and of women, how many are professedly members of Christ's Church! and how many even use their profession as a cloak under which to forward evil schemes! It is well known that a majority of even the most brutal criminals executed die in the Roman Catholic communion.

Babylon has contained both the best and the worst, both the cream and the dregs, of the population of the civilized world. The cream is the small class of truly consecrated ones, sadly mixed up with the great mass of mere professo...
the fine quality and purity of its wheat and the fewness of its tares, and where "The Church," so-called, has been associated with the government in making the laws and in ruling the people: