

August 9

If the light that is in thee be [come] darkness, how great is that darkness! Matthew 6:23

THE "harvest" is a time for winnowing the "wheat" -- a sifting, a separating time,

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT"

R1427 "DEAR BROTHER RUSSELL...

I would like to give you some experiences of our little "church" of three. Last week each of us withdrew from the nominal church -- myself from the Presbyterian, Brother D__, from the Baptist, and Brother F__, from the Methodist. Although it was the most difficult step I have ever taken, yet the way was made very clear, and the Lord has greatly blessed me since, because new floods of light have come from his Word, and whenever I have occasion to speak about it, I always have Scripture given to me, to prove wherein I am right. How true is that promise that "The path of the just shineth more and more unto the perfect day." I see it so plainly since I have given my *will* completely to God.

Many, many thanks for the *Towers* sent me in regard to Baptism and The Thief on the Cross. The proper mode for immersion is now very clear, and the light on the other came almost instantly upon reading the article. Thank God for a receptive mind!...

My constant companion is the Word of God, and his plan of salvation is scarcely out of my mind a moment. The light grows brighter every day. I received much good yesterday from reading the "Tabernacle Shadows." Believe me, dear Brother, although never having seen you, yet I feel very near to you.

Yours in Christian love,
MORGAN T. LEWIS.

REPLY.--DEAR BROTHER LEWIS: Your enclosure is applied as directed. Allow me to congratulate you and the other dear brethren on your new-found freedom from the Nominal Church. "Be not again entangled in any yoke of bondage," that you may render all allegiance to the one Lord and Master.

I very much appreciate the spirit of your closing remark. I think that is how all who truly love the Lord feel toward each other. We are *one* with him, and love binds us more and more closely to him and each other as we see his spirit, "the spirit of a sound mind," manifested in each other and working out in the life.

You have been growing very fast in the knowledge of the truth, dear Brother; in just a few months you have partaken of much "strong meat," in the three volumes of *Dawn*, all the back numbers of *Tower* obtainable, etc.; or, to use another figure, you have been putting on the "armor" very rapidly. All this is for a purpose: that you may have the strength and the proper armor to enable you to *stand* in this evil day; and not only to stand yourself, but also to protect and

and it is for each of us to prove our characters: "Having done all, stand!" The tests of this "harvest" must be like those of the Jewish or typical "harvest." One of them is the *cross*, another is the *presence* of Christ, another is *humility*, another is *love*. The

assist others. You must use the shield of faith to resist the fiery darts of the adversary, coming from many directions, and learn to handle skillfully "the sword of the spirit," which is the Word of God, as well as to have your intellect protected by the helmet of salvation.

Now I suggest that you re-examine your armor to see if you have on each necessary piece, in its proper place; in order that you may not be taken unawares when the battle grows hotter. In other words, that you go back and read again what you have received, so as to make it entirely your own. As in armor the shield does not change into the sword, or the helmet into the breastplate, or the one usurp the particular office of the other, so each distinct feature in the plan of salvation retains its own place and use in the general whole; and as there are only a certain number of pieces in a suit of armor, and when you have them on you need no more, only to see that they fit together and are tightly fastened, leaving no crevice for a stray arrow to penetrate, so with the truth: once a truth, always a truth, and needing only to be properly adjusted, secured and *used*; and no more can be piled on without disastrous effects, weighting one down with a multitude of pieces of unnecessary or poor armor which would permit the enemy to overpower and capture.

It is necessary to consider these things, because the Adversary, seeing that you and others cannot be hindered from *studying* the truth, transforms himself into an angel of light, and tries to lead such *beyond* the *true* light into realms of unwarranted speculation which in the end carries the expectant and eager student as far or farther *away* than the nominal church or some less subtle foe could at the beginning of his studies. A time will come when we shall know all things, even as we are known; and as we approach nearer to the end of our earthly course and apprehend more fully the heights and depths and lengths and breadths of our Father's plan, we must learn to take the same pleasure in its *completeness* that we formerly did in searching out "deep things"--just as God enjoys the grand and good and *finished* features of his work.

We should expect *completeness* now, so far as God's revelation is concerned, because such was the promise. For instance, Daniel was told, "Go thy way, Daniel, for the thing is closed up and sealed until the time of the end --then (1) many shall run to and fro, (2) knowledge shall be increased, (3) the [truly] wise shall understand,...and (4) at that time Michael [Christ] shall stand up...and there shall be a time of trouble such as never was since there was a nation." Here, then, we have an assurance that the truly wise *will* understand, or, as the Apostle says, speaking

Jews were reproved because they "knew not the time of their *visitation*." The matter is doubly distressing for those who have once seen the light of Present Truth, and afterward go into the "outer darkness." It implies unfaithfulness. Z/04-297R3437:4

of the same class and the present time, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." And as our Lord promised (to his people throughout this age), "Ye shall *know* the truth," and "If any man will do my Father's will he shall know of my doctrine." Then again, we have the assurance that, "In the days of the voice of the seventh angel [seventh trumpet]--when he shall *begin to sound* -- the MYSTERY OF GOD [His plan and his Church] SHALL BE FINISHED"-- matters "*kept secret from the foundation of the world.*" -- Rev. 10:7; Matt. 13:35.

I mention these points, dear Brother, because the tempter will sooner or later bring to you as to others suggestions of doubt and uncertainty upon the very points which now you see so clearly, and for which there is such abundant proof in God's Word. These suggestions will be *human* speculations, "May be" and "What if" and "Who knows," which finally end in the "outer darkness" of agnosticism, in which the worldly-wise have always wandered, and into which the nominal church is fast falling. These doubts will start with suggestions that *Perhaps* if God is good and loving enough to provide a *redemption for all*, and an opportunity for all to escape the penalty which came upon all through Adam's sin, and to come to righteousness and harmony with him through Christ -- *perhaps* he will *force all* to accept of his loving plans and thus ultimately force salvation upon all, by taking away their choice or free agency.

When these unscriptural suggestions of the Adversary (based upon purely human reasoning) come, the *test* begins. If your faith is built upon the wisdom of men, you will begin to say: *My wisdom* is just as good as that of Brother Russell or any other man, and *I will think for myself*. Then you will begin to imagine how things *might be*; and the Adversary will send you plenty of assistance in turning and twisting every Scripture statement seeming to interfere with YOUR OPINIONS...

So, dear Brother, you see my solicitude for you and the reason for my urging that you study again and very thoroughly the subjects presented in DAWN, Vols. I., II., III., looking up every passage cited and noting the contexts. I would have your faith rest not in the wisdom of man -- (neither my wisdom nor your own nor any other man's) but in the wisdom of God and in the power of God as revealed to us, his children, through his Word. -- 1 Cor. 1:24.

May the Lord bless you and your associates -- "establish, strengthen, settle you," and fit you for usefulness in present "harvest" work. Yours in our Redeemer, -- EDITOR."

R3436 (From Harvest Truth Database V5.0 2006)

THE TIME OF HARVEST

AUTHOR of MILLENNIAL DAWN and Editor of ZION'S WATCH TOWER:--

Dear Sir,--Since you have changed your views respecting Gentile Times let me suggest the possibility of still another error. You

count the seventy years Babylonian captivity of the Jews as beginning with the overthrow of Zedekiah, Judah's last king, but I notice that "Bishop Usher's Chronology," given in the margins of our Common Version Bibles and based on "Ptolemy's Canon," begins

that seventy-year period nineteen years earlier--namely, in the first year of Nebuchadnezzar, when he took captive Daniel and other prominent Jews and laid the Jews' country under tribute. Now if this, the common reckoning, be correct, it would make the Times of the Gentiles to begin nineteen years later than you estimate, namely, in B.C. 587, instead of B.C. 606;--and this in turn would make those times end nineteen years later than you have reckoned,--in October, A.D. 1933, instead of October, 1914. What do you say to this? Are you humble enough to acknowledge that I have struck some new light, and that you and all DAWN readers have been "all wrong," walking in darkness?

* * *

We reply that there are too many *ifs* in the proposition, and that they are all abundantly contradicted by facts and Scripture, and are therefore not worthy the slightest consideration.

(1) The brother errs in supposing that we have changed our view of "Gentile Times." Those "times" or years are 2520, with a definite beginning in B.C. 606, and a definite ending, A.D. 1914. We know of no reason for changing a figure: to do so would spoil the harmonies and parallels so conspicuous between the Jewish and Gospel ages. The only "*change*" in view is that the anarchy to follow the ending of those "times" will not shorten them; and that the forty years "harvest" of the Church will be complete and not be interfered with by the world-wide anarchy to follow it. This, as we have shown, makes the parallel with the Jewish age still more accurate; for the Jewish harvest of forty years ended in A.D. 69--prior to the complete anarchy amongst the Jews which came the year following.

The brother seems to further misunderstand us to teach that no great trouble will come before October, 1914 A.D. This is incorrect: we expect the great trouble of Rev. 13:15-17 before that date; but it will not be the world's trouble, the anarchy which will cause the "earth," society, to melt with fervent heat. It will be a trouble peculiar to the Lord's consecrated ones. In the past these two distinctly separate troubles were less clearly discerned than now. And this is just what we should expect--that the light shining more and more unto the perfect day would not be *contradictory*, but establish and clarify the truths already shown us, including the times and seasons.--Dan. 12:4,10; I Thes. 5:1-4.

THE ERROR LONG SINCE EXPOSED

(2) In MILLENNIAL DAWN, Vol. II., pp. 36,37, we were careful to note the unreliability of all ancient histories, and, after quoting various authorities conceding this, we added, last paragraph:--

"The Bible, our God-provided history of the first three thousand years, is the only work in the world which--beginning with Adam, the first man mentioned in history, monument or inscription, whose name, the time of whose creation and death, are recorded, and from whom his descendants can be traced by name and age in successive links for nearly four thousand years--furnishes us a clear and connected history down to a period where secular history is well authenticated. As we shall see, the Bible record extends to the first year of Cyrus, B.C. 536, a well-established and generally accepted date. There the thread of Bible chronology is dropped--at a point where secular history is reliable. God has thus provided for his children a clear and connected record down to the present time....The Bible, therefore, is the chart of all history. Without it, as has been truly said, history would be like rivers flowing from unknown sources to unknown seas."

On page 52 of the same volume we said: "Usher dates the seventy years' desolation eighteen years earlier than is shown above--that is, before the dethronement of Zedekiah, Judah's last king--because the king of Babylon took many of the people captive at that time. (2 Chron. 36:9,10,21; 2 Kings 24:8-16.) He evidently makes the not uncommon mistake of regarding those seventy years as the period of *captivity*, whereas the Lord expressly declares them to be seventy years of *desolation* of the land, that the land should lie 'desolate, without an inhabitant.' (Dan. 9:2; Jer. 26:9.) Such was not the case prior to Zedekiah's dethronement. (2 Kings 24:14.) But the desolation which followed Zedekiah's overthrow was complete; for, though some of the poor of the land were left to be vine dressers and husbandmen (2 Kings 25:12), shortly even these--all people, both small and great--fled to Egypt for fear of the Chaldees. (Verse 26.) There can be no doubt here; and therefore in reckoning the time to the desolation of the land, all periods up to the close of Zedekiah's reign should be counted in, as we have done."

From the foregoing it is evident that at the time of writing DAWN II. we were fully aware that "Ptolemy's Canon" and "Usher's Chronology" cut short the "seventy years" "desolation of the land," and counted them as but *fifty-one* years, Usher endeavoring to make the Bible account agree with "Ptolemy's Canon." We, however, have

followed the Bible record exactly and persistently, and took secular history only where Bible history ended. We cannot make seventy years' *desolation of the land* into fifty-one years' desolation for the sake of harmony with Ptolemy. (Dan. 9:2; 2 Chron. 36:21.) Indeed we reject all of Ptolemy's Canon back of the first year of Cyrus, 536 A.D.--the farther back it goes, the greater its errors.

"WHERE IS THE PROMISE OF HIS PRESENCE?"

(2 PETER 3:4.)

(3) Note the confusion that would result all along the line from the one change above suggested. It would extend the Jubilee anti-type nineteen years, making the Lord's *presence* and "times of restitution" not due in any sense until A.D. 1874 *plus* 19--1893 A.D. On the contrary, it would shorten the Jewish age nineteen years, and thus, according to the parallels (MILLENNIAL DAWN, Vol. II., Chap. vii.), would shorten the Gospel age also, and show the harvest as due (19 plus 19) 38 years before October, 1874,--that is to say, it would involve the idea of the Gospel "harvest" beginning 1836 A.D. and ending 40 years later, in 1876 A.D. And this would involve the thought of the Lord's *presence* in A.D. 1836, instead of 1874, the gathering of the sleeping saints in 1840, instead of 1878, and the end of the harvesting of the "wheat" in 1876, instead of 1914 A.D., as the time when the burning of the "tares" in the world's "time of trouble" would have been due.

All this confusion would result from an abandonment of the Bible narrative in favor of Ptolemy's Canon. Let those who want the darkness take it. Let those of us who have had our eyes of understanding opened rejoice in the true light more and more. As we have already seen, ⁽¹⁾the "harvest" is a time for winnowing the "wheat"--a sifting, a separating time, and it is for each of us to prove our characters: "Having done all, stand!"

The tests of this "harvest" must be like those of the Jewish or typical "harvest". One of them is *the cross*, another is *the presence* of Christ, another is *humility*, another is *love*. The Jews were re-proved because they "knew not *the time* of their *visitation*." (Luke 19:44.) The matter is doubly distressing for those who have once seen the light of present Truth, and afterward go into the "outer darkness" of the world. It implies unfaithfulness. "If the light that is in thee be (come) darkness, how *great* is that darkness."--Matt. 6:23.

Remember, dear brother, our Lord's words in the context: "If thine eye be evil, thy whole body shall be full of darkness." An "evil eye" represents a mind perverted by anger, malice, hatred, envy, strife, ambition, etc. Such a mind's eye is sure to mislead the judgment which seeks to be guided by it. Those who have such an "eye" never would be drawn to the Truth. But some drawn to the Truth with a true eye -- a true, honest, guileless heart -- may become perverted through the cultivation of a wrong spirit, through selfishness, ambition or what not, and lose the true eye and soon lose the beautiful vision which enchanted them previously. The Lord explains the philosophy of the thing in the words, "Light was sown for the righteous, Truth for the upright in heart."

HOW TO TEST THESE THINGS

First of all, go to the Lord in prayer, desirous of knowing the Truth. Ask for the pure heart, for humility, for the wisdom which cometh from above, which is first pure, then peaceable, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. (Jas. 3:17.) Next take up your DAWNS--the medium through which God has already blessed your study of his Word--with the Scriptures, and afresh prove all its teachings. In such an attitude of study we feel sure that you will be more firmly convinced than ever that the Lord's providence has specially guided in the preparation of those books for the present time--for the Israelites indeed, in whom is no guile.

Coming to Chapter vii. of Vol.II., on the "*The Parallel Dispensations*," you will find it one of the most convincing proofs of the whole presentation. This is one of the tenfold cords of evidence which your suggested change, or any change whatever, would render useless, nonsensical.

Turn to page 232 of DAWN II. There you will see the reckoning showing the period of Israel's history from the death of Jacob to the death of Christ to be 1845 years. You will perceive that the seventy years' *desolation* are counted in the calculation. But if we were to accept "your theory," or rather the common theory built upon Ptolemy's and Usher's chronology, it would reduce this 19 years, and instead of 70 make it 51 years' desolation. This would reduce the result so that the entire length of Israel's history, being 1845 years, would be 19 years less, namely, 1826 years from Jacob's death to Christ's death in A.D. 32, where their "house" was left desolate, and

[1] Aug. 9 Manna, Matt. 6:23

forty days later at Pentecost, when the "house of sons" was instituted.

Now, then, notice that if the Jewish age was a type or pattern of the Gospel age the latter would be 1826 years long (1845 less 19) to the point corresponding to Christ's death, the point where Israel's "*Mishneh*" began to count, as pointed out by the Prophet, "Even today do I declare I will render double unto thee"--that "day" being clearly marked by the prophecy of the riding on the ass and the "shout." Now count 1826 years since A.D. 32 to find the Gospel age parallel. It would be 1858 A.D. What occurred then to correspond to the rejection of nominal Israel? Nothing!

Three and a half years prior (1854) would in this calculation correspond to or be the parallel to the beginning of our Lord's ministry, and should here represent the Lord's *presence* and the *harvesting* time for gathering the elect "wheat" into the "barn." What occurred in 1854 to meet these requirements of the parallels? Nothing!

Forty years from the beginning of our Lord's ministry saw the full end of the Jewish harvest in A.D. 69 -- followed by anarchy and destruction in A.D. 70. So the parallels demand that forty years from the beginning of the harvest and *parousia* here, the Gospel age should be fulfilled and the "wrath" be poured upon the nations. This would in this argument be 40 years from 1854, namely in 1894 A.D. What occurred at or before or since that date that would parallel the awful calamities that befel natural Israel, and what evidence is there that "the harvest is past, the summer ended and we are not saved?" None whatever!

On the contrary, how grandly all the prophetic periods agree with these parallels, and how irresistible is their "voice" to those who have "ears to hear." Frequent restudies of these testimonies of the Lord's Word will be profitable to us all; and none is grander, more faith-inspiring, more convincing than this Chapter vii. of Vol. II. on Parallel Dispensations. At best, as the Scriptures declare, we are leaky vessels, and the multitudes of cares of this life tend to crowd out the "Wonderful Words of Life" to such an extent that many on re-reading declare that they received as great, if not greater blessing than the first time. The DAWNS are merely the Scriptures

in rearrangement, with connecting comments; and hence it is no wonder that some write to us that they have read them as much as a dozen times and appreciated their lessons more each time. God's Word is new every morning and fresh every evening to those whose hearts are attuned to it, in the song of Moses and the Lamb.

"OH, THE BLESSEDNESS --THE 1335 DAYS"

A move of nineteen years, as the brother suggests above--or for that matter a change of even one year-- would affect all the time prophecies of Vol. III. of the DAWN. The 1260 days, the 1290 days, the 1335 days, the 2300 days of Daniel, would all be thrown out of gear, out of the beautiful relationship shown in the Parallel Dispensations.

We all remember how we were thrilled when first studying we found that the parallels of dispensation showed that our Lord was due to be present in October, 1874, as the *exact parallel* of the beginning of his ministry and the "harvest" of the Jewish age; and how this thrill was intensified when we found the same date exactly marked by the Jubilee type; and how we almost shouted for joy when we found that Daniel's "1335 days" ended at precisely the same date; and, finally, how we repeated over and over the Prophet's words, "Oh, the blessedness of him that waiteth and cometh unto the 1335 days."

What a blessedness indeed! As the Apostle intimated it would be, so we have found it, "Times of refreshing!" Take away these parallels, disjoint this testimony by changing any part of the chronology, and you have a still mightier work before you;--the work of accounting for the rich spiritual food the Lord has been supplying to us *since October, 1874*-- since the time of his *presence*, and in full accord with his promise that he would gird himself and become the servant of his true ones at his second *presence* and serve them "meat in due season," sending it at the hands of his faithful servants. We have dealt with this subject at greater length than it may seem to deserve, believing that it may stimulate some to follow the Apostle's exhortation, "Let us give the more earnest heed to the things which we have heard, lest we let them slip."--Heb. 2:1.

(1 Th 5:21 KJV) "Prove all things; hold fast that which is good."

R1205 "We find our infallible rule, for measuring and proving all things, in the Bible. By its testimony every doctrine having any claim upon our attention must be measured. If any system presented to us finds its main support outside the Bible, it must at once be labeled, suspicious, even though it call in occasional scripture texts to support its theories; for we well know that almost every pernicious doctrine that could be conceived of has claimed Bible support by quoting passages and perverting them."

(1 Cor 2:1-5 KJV) "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. {2} For I determined not to know any thing among you, save Jesus Christ, and him crucified. {3} And I was with you in weakness, and in fear, and in much trembling. {4} And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: {5} That your faith should not stand in the wisdom of men, but in the power of God."

R1525 "The apostles, in teaching them, enjoined this attitude of mind which required a reason for their hope, and they encouraged it, and were prepared to meet it--not with enticing words of man's wisdom (of human philosophy and theory), but in *demonstration of the Spirit and of power*, that the faith of the Church might not stand in the wisdom of men, but in the power of God. (1 Cor. 2:4,5.) They did not cultivate a blind and superstitious reverence for themselves.

We read that the Bereans "were more noble than they of Thessalonica in that they received the word with all readiness of mind and searched the Scriptures daily [to see] whether those things were so." And it was the constant effort of the apostles to show that the gospel which they proclaimed was the very same gospel darkly expressed by the ancient prophets, "unto whom it was declared that not unto themselves, but *unto us* [the body of Christ] they did minister the things now reported unto you by them [the apostles] that have preached the gospel unto you with the holy Spirit sent down from heaven" (1 Pet. 1:10-12); that it was the very same gospel of life and immortality brought to light by the Lord himself; and that its greater amplification and all the particular details discovered to the Church by them, under the leading and direction of the holy Spirit -- whether by special revelations or by other and more natural means, both of which were used -- were in fulfillment of the Lord's promise to the apostles, and through them to the whole Church--"I have yet *many things* to say unto you, but ye cannot bear them now: howbeit, when he, the Spirit of truth, is come, he will guide you [the apostles first, and through them the whole Church] into all truth; for he shall not speak of himself [independently of me], but whatsoever he shall hear, that shall he speak [*i.e.*, he will be my *messenger* to you]....He shall glorify me, for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine [there is no conflict between us: his plan is my plan, and his way is my way]: therefore said I that he shall take of mine, and shall show it unto you."-- John 16:12-15.

It was right, therefore, for the Bereans to search the Scriptures to see whether the

testimony of the apostles agreed with that of the law and the prophets, and to compare them also with the teachings of the Lord. Our Lord also invited a similar proving of his testimony by the law and the prophets, saying, "Search the Scriptures....for they are they that testify of me." The whole divine testimony must be in harmony, whether it be communicated by the law, the prophets, the Lord or the apostles. Their entire harmony is the proof of their divine inspiration. And, thank God, we find that harmony existing, so that the whole Scriptures of the Old and New Testaments constitute what the Lord himself terms "the harp of God." (Rev. 15:2.) And the various testimonies of the law and the prophets are the several chords of that harp, which, when tuned by the holy Spirit dwelling in our hearts, and swept by the fingers of the devoted searchers after divine truth, yield the most enchanting strains that ever fell on mortal ears. Praise the Lord for the exquisite melody of the blessed "song of Moses and the Lamb," which even we have learned through the testimony of his holy apostles and prophets, of whom the Lord Jesus is chief."

A348-349 "It will be observed that the divine plan is complete and harmonious with itself in every part, and that it is in perfect harmony with the character which the Scriptures ascribe to its great Author. It is a marvelous display of wisdom, justice, love and power. It carries with it its own evidence of superhuman design, being beyond the power of human invention, and almost beyond the power of human comprehension.

Doubtless questions will arise on various points inquiring for solution according to the plan herein presented. Careful, thoughtful Bible study will settle many of

these at once; and to all we can confidently say, No question which you can raise need go without a sufficient answer, fully in harmony with the views herein presented. Succeeding volumes elaborate the various branches of this one plan, disclosing at every step that matchless harmony of which the *truth* alone can boast. And be it known that no other system of theology even claims, or has ever attempted, to harmonize in itself *every* statement of the Bible; yet nothing short of this we can claim for these views. This harmony not only with the Bible, but with the divine character and with sanctified common sense, must have arrested the attention of the conscientious reader already, and filled him with awe, as well as with hope and confidence. It is marvelous indeed, yet just what we should expect of the TRUTH, and of God's infinitely wise and beneficent plan."

B15 "In this volume we offer a chain of testimony on the subject of God's appointed times and seasons, each link of which we consider Scripturally strong, while the whole of it when viewed together, in the relationship which one part bears to another, gives evidence of a plan so broad and comprehensive, a design so deep, and a harmony so perfect, as to clearly manifest to the studious and reverent inquirer that it is beyond the breadth and depth of human thought, and therefore cannot be of human origin."

B171 "While many may prefer to take a statement without the trouble of verifying it from the Scriptures, this will not be the case with the real truth-seeker. He must, so far as possible, make every point, argument and proof his own, direct from God's Word, by tracing all the connections and thus convincing himself of the truthfulness of the account presented."

R2452 "What blessings, what riches of grace, have come to us and to others of the household of faith through this bringing together of the jewels of divine truth so long scattered amongst various denominations and misset in tarnished human theories! What harmony, what beauty, what refreshment we now have in that which before was insipid, incongruous and distracting! How firm a foundation we now have for faith, hope and love! What a contrast to our former vague hopes, dim faith or credulity, and

cold love -- three-fourths fear!

But as we claim that what we present is not *our own*, not *new*, but "The Old Theology"-- so old that it had been lost sight of for centuries -- we must disclaim any credit even for the finding and rearrangement of the jewels of truth. "It is the Lord's doing, and it is marvelous in our eyes." The writer wholly disclaims superior ability or qualification for the reorganization of the truth in its present solidarity. As the time had come for the bringing together of the scattered thoughts of past centuries in the marvelous inventions of our day, -- so the time had come for the bringing together of the fragmentary hopes and promises of God's Word scattered through Christendom. To deny that the Lord has simply "poured out" this harvest time blessing of "present truth" in his own due time and in his own way, would be as wrong as to claim it as of our own invention. "Poured out" exactly expresses the truth on this point too, for he neither "burned the midnight oil," nor racked his brain, nor otherwise forged the chain of truth with heavy sledge blows of human reason on the anvil of knowledge. On the contrary, it came gradually, silently, as comes the morning dawn: the only effort necessary was to keep *awake* and face in the right direction. And the greatest aid in so doing was the effort put forth to awaken others of the "household of faith" and point them to the light and in turn to urge upon them the necessity for serving also, if they would overcome the lethargic "spirit of the world," and be ready to go in to the marriage of the Lamb.

To deny that the "marvelous light" of present truth is of the Lord's providence as truly as was the light of the Jewish "harvest," and the lesser light of the period of "The Great Reformation," would be to deny that we are in the "harvest" of this age, in which the Lord specially promised his people just such refreshment -- "meat in due season," "things new and old" -- set forth afresh under his own supervision.

In view of the fact that we are in the testing time, when (in the Church) every man's faith and works are to be tested "so as by fire" (1 Cor. 3:15); in view of the fact that we are now in "the evil day" when the question is not so much, Who shall fall? but, "Who shall be able to stand?" (Rev. 6:17) what shall we conclude respecting the *conditions* on which one may "never fall," but

have an abundant entrance to the Kingdom now near at hand? -- 2 Pet. 1:11.

Several conditions are laid down in the Scriptures.

(1) All of the "brethren" will be awakened in season to put on "the *whole* armor of God" as in contrast with the small pieces of the armor worn by various denominations in the past--"in the night." Whoever shall be left asleep and in darkness and thus not prepared to "stand" in this evil day, will thereby make it evident, whatever his professions, that God who readeth the heart did not find him worthy of the light of present truth. "Light is sown for the righteous, gladness for the upright in heart." -- Psalms 97:11.

(2) All once awakened must be sufficiently appreciative of the "marvelous light" to rejoice greatly therein. They must also take heed, lest they become overcharged and spiritually drowsy by "the cares of this life," etc.; and must use energy in putting on the whole armor of God--not only the "helmet" to protect the intellect from the "fiery darts" of Evolution and agnosticism, but also the "breastplate" of righteousness to protect the heart, and the "shield" of faith for use on all occasions as necessity demands; and besides these they must have the "sword" of the truth, the Word of the Lord--grasping it by the handle and not by the blade, that they may defend themselves and others in this conflict with the powers of darkness, with which this age ends. Lastly they must prepare for the rough pathway by putting on the "sandals" of full consecration to the Lord, even unto death. -- Eph. 6:11-17.

(3) All such soldiers of the cross will be fiercely assaulted by the Adversary, and, to be able to stand, must "contend earnestly for the faith once delivered to the saints."

(4) One of the final and most searching tests of these "brethren," and the one under which probably the most of those once awakened and armed will fall, will be, -- love for the brethren. Seemingly many will fail at this point and be therefore accounted unworthy of an abundant entrance to the Kingdom on this score. Whoever has the spirit of love according to the pattern (Rom. 8:29), is expected to agree with the Apostle Paul's statement, -- "Because he laid down his life for us, we ought also to lay down our lives for the brethren." -- 1 John 3:14,16; 1 Pet. 1:22; 3:8."

[Hymn 79]

God's Word is that harp, which has long been unstrung,
And men heard but discordant its notes;
Now as tuned are its chords from Moses to John,
How grandly sweet melody floats,
How grandly sweet melody floats,
Now as tuned are its chords from Moses to John,
How grandly sweet melody floats.

It will float o'er the world in a rapturous strain,
Of glory and peace and good will,
And all then shall hear and may join the refrain
And joy shall the hearts of all thrill,
And joy shall the hearts of all thrill,
And all then shall hear and may join the refrain
And joy shall the hearts of all thrill.