

in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the holy Spirit. For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:37-39.

Here, for the first time, the call went forth to enter the race for the prize of heavenly glory, and on that same day about three thousand responded to the call. Prior thereto there was no garner. Not even the Apostles could receive the holy Spirit until that day. This would seem to establish beyond question of doubt that the Jewish harvest began at Pentecost.

This conclusion in no wise interferes with our chronology, but instead confirms it. The year 1914 marked the end of the Gentile times, but did not mark the end of the harvest of the Gospel age. Many have consecrated and given evidence of spirit-begetting since 1914, which is the best evidence that the harvest is not yet closed.

#### END OF JEWISH HARVEST

Just before his crucifixion Jesus was asked by his disciples three questions in one, namely: (1) When shall the temple be destroyed? (2) What would be the proof of his presence and (3) of the end of the age? These questions he answered. (Matthew 24:3-35) The historical facts show: (1) the destruction of Jerusalem, A. D. 70; (2) the complete subjugation of Judea, A. D. 73, and (3) the depopulation of Palestine, A. D. 135. Thus it follows that there were three different endings relative to the Jewish polity. Which one of these did the Lord intend should be our guide in the harvest parallels?

Jesus declared, "The harvest is the end of the age." (Matthew 13:39) Therefore we must find that when the harvest ended, the age is ended. He could not have meant A. D. 70 and its parallel date, 1915, as marking the end of the harvest, because the harvest did not end there. It is still going on. He could not have meant A. D. 135 and the parallel date, 1980, for the reason that such a conclusion would entirely destroy the parallel with reference to the harvest.

In giving his answer with reference to the end of the age, Jesus said, "Let them which are in Judea flee to the mountains." Judea more particularly types Babylon. The date of the fall of Judea, therefore, is of great importance. In Volume 7, *STUDIES IN THE SCRIPTURES*, pages 23 and 24, we have collected seven historical authorities definitely establishing the fact that Judea's fall occurred on the first day of the Feast of the Passover (April 15) A. D. 73, which was exactly forty years after Pentecost, the beginning of the Jewish harvest, therefore marking the close of the Jewish harvest in A. D. 73.

#### GOSPEL AGE HARVEST

The proof heretofore published in *STUDIES IN THE SCRIPTURES* definitely establishes the second presence of our Lord since 1874. Correspondingly, the three and a half years following would be a period of preparation for the harvest of the Gospel age, exactly as such preparation was made for the harvest of the Jewish age, and would consequently mark the beginning of the harvest of the Gospel age in 1878.

Likewise, the proof heretofore published definitely establishes the resurrection of the sleeping saints in A. D. 1878. (See Rev. 14:13 comments in Vol. 7) St. Paul clearly establishes the fact that none could be gathered into the heavenly garner of the Lord in the harvest of the Gospel age until after the awakening of the saints, saying, "For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep; for the Lord himself shall descend from heaven with a shout and with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first."—1 Thessalonians 4:15, 16.

Immediately following the announcement in Rev. 14:13, "Blessed are the dead which die in the Lord from henceforth," we read (Verse 14) "and behold a white cloud, and upon the cloud I saw one sitting like unto the Son of Man, having on his head a golden crown and in his hand a sharp sickle." Thus is described the second presence of our Lord as the Great Chief Reaper, at the beginning of the harvest in 1878. The 15th verse of that same chapter refers to the Great Pyramid, the measurements of which confirm the Bible teaching that 1878 marked the beginning of the harvest of the Gospel age. The parallel, therefore, would establish definitely that the harvest would close forty years thereafter; to wit, in the spring of A. D. 1918. If this be true, and the evidence is very conclusive that it is true, then we have only a few months in which to labor before the great night settles down when no man can work.

Now we have come to another step in the pathway of present truth; and the question that confronts the people of God is, Are we ready for it? In 1875, when Brother Russell learned of the presence of our Lord, he immediately saw from Revelation 14:14, 16 that the work which the Lord would have his people to do is to reap the harvest of ripened wheat. (Matt. 13:39) The Lord has been pleased to remove Brother Russell from the earthly stage of action; and now the great Shepherd of the sheep has called our attention in unmistakable terms to the fact that he has a work for the church yet in the flesh, following the harvesting of the wheat, a work which is described in detail in Rev. 14:17, 19, as the harvesting of the vine of the earth. This work is doubtless the same as that described in Matt. 13:40, 43. It is a work of exposing to all the world the unrighteousness of the ecclesiastical systems, their acts and their unholy alliances with the beastly governments of the present evil order of things. It also seems to relate to the gathering out from amongst God's professed consecrated people of all offending ones.—Matthew 13:41.

#### THE LAST WORK OF THE CHURCH

If any of us have come to this hour expecting that the last work of the church in the flesh would be one of quiet, pleasing, easy triumph, void of severe and fiery trials, then surely we have misread our Bibles and *STUDIES IN THE SCRIPTURES* and the pages of history. Never before were there so many indications as now that the church is in the great enemy's territory undergoing final and crucial testing, with still more in front of her. She must continue her fight to the end, amidst graver perils than any she has encountered for a long time.

To accomplish the work now at hand the Lord will use such instruments as he has provided. He has placed an instrument within the reach of every one of the Elijah class who desires to have a part in setting the nominal heavens on fire. The instrument is the Seventh Volume of *SCRIPTURE STUDIES*, and other kindred truths which the Lord has been providing for the church. In Revelation 22:10 he tells us, "Make no secret of the predictions contained in this book; for the time for their fulfillment is now close at hand."

The church is now in a time of severe trial and testing. Many things are arising that have a tendency to cause doubt. The church needs comfort and encouragement. There is nothing that will give her so much encouragement and comfort as to engage intelligently and enthusiastically in the harvest work, with the instruments which the Lord has provided for that work at this time. Concerning the Seventh Volume, Brother Russell said: "It will probably be given to the church in a time of direct need, for her comfort and encouragement." Again he said, "It will be for the purpose of enabling the church to stand after first having been developed." He pointed out that the book would be an explanation of Revelation and Ezekiel. Can we ever look for another explanation of Revelation such as we now possess, with 743 extracts from Brother Russell's pen and thousands of Scripture references confirming the same? Brother Russell replied to a question concerning the Seventh Volume, "If the Lord shows me the key, I will write the Seventh Volume; if he shows the key to someone else, he can write it." Brother Russell himself is the key, and his modesty and humility prevented him from seeing it. He is the prominent figure foreshadowed both in Revelation and Ezekiel.

#### THE PENNY

Explaining the parable of the Penny (Matthew 20:1-16), Brother Russell set forth in *SCRIPTURE STUDIES*, Vol. III, page 223, that the penny is "Kingdom honors." In Psalm 149:5-9 we read, "Let the saints be joyful in glory; let them sing aloud upon their beds; let the high praises of God be in their mouths and a two-edged sword in their hand; to execute vengeance upon the heathen and punishment upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all the saints." Commenting upon this Psalm, Brother Russell stated that the "honor" here referred to would be conferred upon the saints on this side of the veil; that the sword, likewise, would be used by the saints on this side the veil. It is a great and wonderful honor to have part in wielding the sword now (the message of truth) that is binding the kings, rulers, nobles and systems of this world. Everyone who joyfully receives and uses the "point" of the sword, to wit, the Seventh Volume (Ezek. 21:14, 15), thus receives "Kingdom Honors"—The Penny.

For many years we have been promised the Seventh Volume. All have looked for it, expecting the last coming into the truth would be classed equally with the first in receiving it.