of the latter day are no longer nominal Christians, but  
blaspheming antichrists.  
 The Woman’s seed furnishes the *Harvest*. The  
Dragon’s seed furnishes the *Vintage*. The Harvest is  
the judicial disposal of the remnant of the churches of  
Christ, or of Christ’s words sown to them: as the  
Harlot’s judgment is the judicial result to the centre of  
the false Church.  
 4. But even if these proofs failed, we have a very  
near and clear proof of the meaning of the Harvest  
in its relation to the First-fruits. Such as the First-fruits are, such is the harvest. Rom. xi. 16; Lev. xxiii. 10.  
The First-fruits are holy: so is the harvest. The  
First-fruits are garnered by mercy in heaven, after  
being taken out of the earth: so is it with the harvest.  
The First-fruits are of one kind only: so is the harvest.  
The First-fruits are of no Jewish standing: neither,  
then, is the Harvest.  
 “*Send* thy sickle and reap,” are the words of the  
angel. This is the literal rendering of the Greek, and  
the word used is designed to lead our thoughts to such  
passages as—“The Son of Man shall *send His angels*,  
and they shall gather out of His kingdom all stumbling-blocks.”  
σκάνδαλα. Matt. xiii. 41. “Immediately  
He *sendeth* the sickle, because the harvest is come”  
(Mark iv. 29). “The reapers are angels.”  
 The seeming inappropriateness of the word “send”  
arises out of its real adaptation to the antitype, or the  
angels sent.  
 As the Son of Man is here the reaper, angels are the  
mystic sickle; a great unity, instrumental to the Harvest’s ingathering.  
 “For the harvest of the earth is dried up.”  
 The word denoting the ripeness of the wheat is peculiar,  
and ought to be retained. The season of harvest is  
usually the hottest of the year. Answerably ’tis now a