



Drawn and Engraved by J.B. Longacre.

"It was a happy day at the farm-house when Capt. Wells came home."

HARVEST.

WRITTEN FOR THE AMERICAN SUNDAY-SCHOOL UNION, AND
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P R E F A C E.

THIS dialogue is an attempt to answer the following ends.

First, to suggest a method of connecting natural scenes of every-day life with scriptural truths, and thus to encourage religious meditation.

Secondly, to show how full the Bible is of imagery drawn from common affairs.

Thirdly, to communicate some facts in Biblical Antiquities.

It is intended for the elder scholars in Sunday-schools.

H A R V E S T.

It was a happy day at the farm, when captain Wells came home. He had been absent more than two years. While he was in France or England, his brother, Mr. Wells, had removed to the country. The little children had grown a great deal, and every thing was changed. But they were all glad to see the captain. He was fond of his nephews and nieces, and always brought them something pretty and useful from Europe.

The children of Mr. and Mrs. Wells were five in number. Arthur, the eldest son, was a young man. He had just come home from college. Caroline was sixteen years of age

Delia was eleven years old, and Edward and Frank, who were twins, were not more than nine years of age.

It was a very warm day in July when he arrived. The family were scattered in different parts of the house. Mr. Wells had been in the field, looking at his reapers, and Mrs. Wells was sewing in the porch. Edward and Frank were sitting upon the steps, making a wagon out of pine boards. Caroline and Delia were fanning themselves in the hall, and Arthur was reading in the court-yard, under a large elm.

Just as the clock struck four, they heard a stage-coach drive up to the opening of the lane, and saw a gentleman get off the box. They knew it was their uncle Charles, for he turned himself round and waved his hand to them. As soon as he came in, the children were all around him, asking him questions. He was a kind man, and answered them with great

patience Then he opened his large trunk, and took out his gifts. There was a large Bible, with pictures, for Arthur, two beautiful



globes for the girls, and a box of tools for Edward and Frank. They all seemed to be very happy, and conversed with much good humour, until the hour came for their evening meal. While they were at tea, a shower came

on, which greatly cooled the air, and gave a freshness to the whole landscape. As they looked westward, they could see that the yellow fields appeared more lovely; the long line of trees along the brook was clean and bright, and the patches of Indian corn had a clear and shining green.

Mr. Wells said to his family, as they viewed the pleasing prospect, this puts one in mind of David's beautiful and pious words, "Thou visitest the earth and waterest it; thou preparest them corn when thou hast so provided for it. Thou waterest the ridges thereof abundantly, thou causest the rain to descend into the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness, and thy paths drop fatness. They drop upon the pastures of the wilderness, and the little hills are girded with joy on every side. The pastures are clothed with flocks, the valleys

also are covered over with corn : they shout for joy, they also sing.”

Captain. I perceive, brother, that you still have your old way of repeating the Bible. Every thing seems to remind you of the Scripture. It is certainly a good habit, but I never could bring myself to think of the words of Scripture so naturally as you do.

Mr. W. The art is easily learned, if one begins early enough. The great thing is to read the Bible very frequently, and to commit some part of it to memory every day. Then if a man loves it, he will be reminded of it by all that he sees and hears.

Frank Perhaps uncle Charles would like to take a walk before the sun goes down. Shall we get our hats and bonnets ?

Mr. W. I am quite willing. What say you tother Charles ?

Capt. With all my heart. I am fond of the country. I have been so much at sea lately, that it has been a long time since I saw any thing rural. When I sailed from Liverpool, it was far too early for harvest in England. I shall be glad to see how your grain is coming on.

Arthur. Let us walk then. I think, sir, you will be pleased, for Providence has smiled upon my father's farm this summer. We have seldom had the prospect of such crops. By keeping in the lane and along the road we may walk, without getting wet. Come, girls, we are waiting for you.

Capt. Harvest-time seems to be a joyful time, all over the world. When I was in Germany. I used to see a great merry-making among the people at this season. And in England, they frolic rather too much, sometimes, at Harvest-home.

Edward I suppose that it makes people glad to see such good crops, and to think that they will have something to eat in the winter.

Arthur. The Israelites used to rejoice, with psalms and shouting, when they took in their harvest. I remember that it is said in the prophecy of Isaiah: "They joy before thee according to the joy in harvest;" and in another place, where the prophet is mourning over the evils that were to come upon Moab, he says, "the shouting for the summer fruits and for thy harvest is fallen; and gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting."

Capt. The words are very beautiful. It is much more expressive than to say that the country is laid waste. By the by, I should like to know at what time of year the harvest came in Judea.

Arthur. Travellers are not agreed, sir. I can only answer your question by saying, that the beginning of barley harvest in Judea is about the first of April. It was some time, however, before this was over. The wheat harvest came later. The two harvests extend from the beginning of April to the middle of June. But at Aleppo the wheat harvest is commonly over by the twentieth of May. The season, called by the Jews *Harvest*, lasted from the beginning of April till the end of May. The country is said to be as much parched in May, as it is with us in August. And Isaiah seems to allude to this, when he compares God's favour to *a cloud of dew in the heat of harvest*.

Mr. W. We have had a shower this afternoon, and for several days past there has been thunder. But this is never the case in Palestine during the season of harvest. Although thunder and lightning are very common there, they come almost always in winter; so, when

Samuel wished to show the Israelites that he was sent by the Lord to them, he prayed that there might be a thunder shower. This convinced them that he was God's prophet. It is in the 12th chapter of 1 Samuel; "Is it not wheat harvest to-day? I will call unto the Lord, and he shall send thunder and rain, that ye may perceive and see that your wickedness is great which ye have done in the sight of the Lord in asking you a king. So Samuel called unto the Lord, and the Lord sent thunder and rain that day; and all the people greatly feared the Lord and Samuel."

Arthur. This fact explains the first verse of the 26th chapter of Proverbs. "As snow in summer, and as *rain in harvest*; so honour is not seemly for a fool." Honour is as much out of place when conferred on a fool, as rain would be if sent in harvest.

Delia. Now I see how much good it does

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to know something about the climate of Judea I never understood that so well before.

Mr. W. I hope, my daughter, this will make you more diligent in learning every thing which you can find about the manners and customs of the Israelites. You will find enough for your use in Nevin's Biblical Antiquities.* But I wish to ask you a question. Is it certain that we shall always have the summer and the harvest? How do you know that a year may not come with such seasons that nothing will ripen?

Frank. Because the Lord promised Noah! "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

* This is a very useful and entertaining book, published by the American Sunday-school Union. The first volume gives us a history of the manners and customs of the Israelites, and the second volume of their religion and government.

Mr. W. People often forget that it is God who does all this. In Palestine the grain would never ripen if it were not for the regular rains. The Lord reproves the ancient Israelites for not remembering that he gave them their rains and harvests. They ought to have feared God, because if he had not given them these things, they must have perished. He says that they are ungrateful, "neither say in their heart, let us now fear the Lord our God that giveth rain, both the former and the latter, in its season: he reserveth unto us the appointed weeks of harvest."

Capt. Well, I begin to think I have done wrong in the same way. I love the sight of a fine yellow field of wheat, waving in the sun. I would rather see it than a flower garden; yet I believe I never thought much in all my travels of its being given by God.

Caroline. I have read in the Bible about

offering a sheaf of the harvest to the Lord. Will you please to tell me more about it, sir?

Mr. W. The passover was the time when they did this. On the second day of the pass-over week, the Israelites used to take the first sheaf of barley which they reaped, and wave it before the Lord. (Levit. xxiii. 10—14.) From this day they counted seven weeks, and at the end of this time Pentecost began. *Pentecost* signifies *fiftieth*. It was fifty days after the day of the wave-sheaf. At Pentecost they offered to God the first-fruits of the wheat-harvest. (Lev. xiii. 17.)

Arthur. I suppose this was meant to keep them thankful. Our pastor always remembers to give public thanks to God when the harvest is taken in. We are all too apt to forget the bounty of God.

Mr. W. True, my son. "Nevertheless, he hath not left himself without a witness, in that

he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." (Acts xiv. 17.)

Caroline. You have mentioned the *Passover* and the day of *Pentecost*. Which of these is called the *feast of harvest*?

Mr. W. The *feast of weeks*, or *Pentecost*, is often called the *feast of harvest*, because it was a season of thanksgiving for the blessings of the year. The first-fruits of the wheat were then offered. They were not brought, however, in a sheaf, but were made into loaves. These were presented in the name of the whole congregation; and I suppose that every pious Israelite rejoiced and praised God in his heart, when he saw them carried up to the house of God. Just so we ought to feel when we look at yonder harvest field.

Capt. A beautiful sight, indeed! Here are a great many fields ready for the sickle, besides

those where your men are at work. The breeze that comes over them makes the tops wave like the sea. I dare say, brother, you have some text to apply to them.

Frank. I have one, uncle. I got a verse about it this morning.

Capt. Well, my little man, let us have it?

Frank. In the gospel according to Luke, tenth chapter, and second verse: "Therefore said he unto them, 'The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.'"

Mr. Wells. Now, my son, we must see whether you understand what you learn. Who said these words?

Frank. Our Lord Jesus Christ.

Mr. W. When did he say them?

Frank. When he sent the seventy disciples into the places where he intended to go himself afterwards.

Mr. W. Very well. But what did our Saviour mean ?

Frank. He meant that there were a great many to be taught, and very few to teach them.

Mr. W. Right. But what do you think ? Is it so now ?

Frank. Yes, sir, I think it is. There are not half enough preachers of the gospel ; and we cannot get teachers enough for one Sunday-school at Chestnut Valley

Mr. W. What ought we all to do then ?

Frank. We ought to go ourselves, and do as much as we can, just as the seventy disciples did ; and while we are working hard, we ought to pray for more to help us.

Capt. Why, you are a little preacher. I am astonished at Frank's knowledge.

Mr. W. You need not be. I should be sorry if he should think himself an extraordinary child. He is indebted for all that he knows on these subjects, to the fact, that he has, ever since he was old enough, committed to memory a verse of the Bible a day.

Capt. Only a verse!

Mr. W. One verse. A single text well learned, is worth a hundred rattled over. But mark, in getting one verse, he has often to learn half a dozen more to explain it. But now we have come to the field where our men are at work. See, how earnestly they are engaged!

Edward. And they do all the work without a single drop of liquor.

Capt. Now that is just what I like to see

stout men at healthful work. If they are honest and temperate, they are the very bone and sinew of the country.

Mr. W. Yes, it is an honourable employment. These men, by their labour, procure what supports all the rest of us. We can do without your teas and broadcloths, brother Charles, but we cannot do without our bread.

Frank. Adam was a farmer, was he not, father?

Mr. W. I suppose we may call him so. He tilled the ground. It was part of man's punishment; but God has made it also a part of his happiness. Idle people are always unhappy.

Caroline. Yes, sir; for there is lazy Lewis. See him lying under the tree in the corner of the fence.

Edward. His dog seems more awake than he is; he watches while Lewis sleeps.



Frank. He puts us in mind of a text which Delia got the other morning. What is it, sister ?

Delia. "He that gathereth in summer is a wise son ; but he that sleepeth in harvest, is a son that causeth shame." Prov. x. 5.

Mr. W. Yet, the lazy fellow thinks that he is of more account than these honest men who are at their work. Their fathers were not

rich, but they were industrious, and taught their children to be industrious. These strong and ruddy young men will perhaps be rich in the course of a few years. The two men who are reaping in the front row are more than sixty years old. Yet, how hale and robust they are. Each of them does more work in a day than two slaves commonly do.

Frank. They cut it very close and even.

Mr. W. Yes, they do indeed. In these days it is not the custom for the poor people to glean, as they used to do in old times. In Judea they always left something for the poor to pick up. It is possible that some of you remember a passage to this effect.

Arthur. In the 19th chapter of Leviticus, it 's commanded: "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. You all

remember how Ruth gleaned in the field of Boaz. Let us go under this stately tree, and look in our Bibles at this history of Ruth.

Caroline. Here, I have found it; it is in the second chapter. When Boaz came into the field, he spoke very kindly to the reapers. He said unto the reapers, “*The Lord be with you; and they answered him, The Lord bless thee.*”

Mr. W. It was the beautiful custom of those times. Harvest, you know, was a season of joy. Among good people, this was pious joy; and they blessed one another in the name of the Lord.

Arthur. The Psalmist alludes to this in the 129th Psalm. He is there comparing the enemies of Zion to grass on the house-tops, “which withereth before it groweth up: wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom; neither do they

which go by say, *The blessing of the Lord be upon you, we bless you in the name of the Lord.*”

Caroline. Let us go on about Ruth. In the next verses I see that she asked leave to glean. And then she gleaned all day. And then Boaz invited her to stay near his young women, and to drink what the young men had drawn.

Frank. Drink! Why, did they use strong drink in those days?

Caroline. I cannot tell you what they drank; perhaps Arthur can.

Arthur. They had vinegar and water to quench their thirst. I suppose this is what is meant in the 14th verse; “And Boaz said unto her, At meal-time come hither, and eat of the bread, and dip thy morsel in the vinegar.” It was not uncommon to use this drink, for if you turn to Numbers vi. 3, you will see that

it is said of the Nazarite, “ he shall drink no *vinegar* of wine, or *vinegar* of strong drink.”

Mr. W. This is not so strange as you might think. The common drink of the Roman soldiers was vinegar and water.

Caroline. The reapers left a good deal on purpose for Ruth, and she gleaned an *ephah* of barley.

Arthur. An ephah is between three and four pecks.

Frank. Did the Hebrews cut their grain with a cradle, or with a sickle ?

Capt. Not with a cradle, I dare say ; for in the greater part of Europe, nobody ever saw what we call a cradle. The reaping-hook or sickle is what they use. I have been in Wales during harvest, and have seen them reaping with a very large sickle. They gather grain

in the arm, and cut it more neatly and quickly than in the common way.

Arthur. What you say about the gathering of the stalks in the arm, explains a verse in the 17th of Isaiah: "And it shall be as when the harvest man gathereth the corn, and reapeth the ears with his arm."

Mr. W. Perhaps the prophet means something else. He says the harvest man *reapeth the ears with his arm*: perhaps he means to say, that they pulled up the grain by the roots.

Delia. I have seen them pulling up flax in that way, but I never saw them pull wheat. Why should they do so?

Mr. W. It is the most common way in the east. All the eastern travellers tell us so. They have so little fodder for their cattle, and so little fuel, that they save every inch of

straw, and leave no stubble in the field, yet they sometimes use the sickle.

Frank. Now, uncle, look at the field on the other side of the brook. It looks something like a camp. The shocks look like tents. I suppose it is the practice in most countries to put up sheaves into little stacks or shocks.

Mr. W. After the grain was cut down or pulled up by the Israelites, it was formed into sheaves; but the sheaves were never set up into *shocks* as with us, although they are mentioned in our translation of Judges xv. 5. Job v 26: for the original word signifies neither a shock, composed of a few sheaves standing in the field, nor a stack of many sheaves in the barn-yard, but a heap of sheaves laid loosely together, in order to be trodden out as quickly as possible.*

* Brown's Ant. vol. ii. p. 591 Lond. ed

Frank. Now they have done working Roger is putting on his coat.

Delia. Yes, see brother Arthur, how pleased they all seem to be with your barrel of molasses and water. They like it as well as spirits; and what is better, they will not quarrel with their wives when they go home.

Caroline. I almost envy these hard-working men. They are so hungry, that they will enjoy their supper. They are so weary that they will be ready to sleep sweetly.

Capt. A little hard work would soon cure you of your envy, Caroline. Yet there is some truth in what you say: Solomon says the same: "The sleep of a labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep." Eccl. v. 12.

Mr. W. The clouds begin to gather in the east, and it grows dark. We will return

While we are on our way, let me remind you of some lessons which we may all learn. Can you tell me what kind of grain this is ?

Delia. It is wheat.

Mr. W. What kind of grain was sown here last autumn ?

Delia. Wheat, sir ; of course.

Mr. W. How is that ? Do people always reap the same kind of grain that they sow ?

Delia. Certainly, sir.

Mr. W. What should this teach us ?

Delia. It should teach us to be careful to put good things into our minds, that we may reap the benefit of them in time to come.

Mr. W. Does it teach you any thing else ?

Edward. It teaches us that we must be faithful and obedient, and then we shall be hap-

py. I know a text about it. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap; for he that soweth to his flesh, shall of his flesh reap corruption: but he that soweth to the spirit, shall of the spirit reap life everlasting." Gal. vi. 7.

Frank. I wish to reap life everlasting.

Delia. Then you must take care what you sow. I am afraid I have been sowing nothing at all in my heart.

Frank. Perhaps you have sowed tares. I remember that I heard a minister say that when we are idle, we are letting the devil sow tares in our minds.

Mr. W. The prophet Hosea spoke to the wicked Israelites, who lived more than twenty-five hundred years ago, saying, "Ye have ploughed wickedness, ye have reaped iniquity:" and again, "Sow to yourselves in right

eousness, reap in mercy." Hosea x. 12, 13
And he also spake thus: "For they have sown
the wind, and they shall reap the whirlwind."
Hos. viii. 7. All this teaches us that we must
not expect to be happy in this world, or in the
world to come, without trying. No one ex-
pects a harvest without sowing the grain. Sup-
pose I sow the seeds of cockle, all over a
field?

Delia. Then, sir, you will have a fine crop
of cockles for your pains.

Mr. W. Just so. Solomon says, "He that
soweth iniquity, shall reap vanity." Prov. xxii.
8. Do you see that house with the barrels
by it?

Frank. Yes, sir, it is Mr. Smith's distillery

Mr. W. Mr. Smith is selling the whiskey
he makes to thousands of people; little think-
ing, perhaps, how much anxiety and suffering

it will bring upon mothers and children, when it has passed through the hands of the keepers of stores, grogshops, and taverns. It is to be feared, that he “plows iniquity, and sows wickedness, and shall reap the same.” Job iv. 8.

Delia. May I tell another thing which we learned from this harvest?

Mr. W. Certainly, my child.

Delia. I think we may learn here to be charitable.

Mr. W. How so?

Delia. Because, if we give to the poor, we sow seed that is not lost, but which we shall reap again.

Capt. Where do you find that, my dear?

Delia. In the ninth chapter of the second epistle to the Corinthians: “He which soweth sparingly, shall reap also sparingly; and

he which soweth bountifully, shall reap also bountifully.”

Capt. What has that verse to do with giving to the poor ?

Delia. The apostle Paul was exhorting the good people at Corinth to be liberal to the poor saints at Jerusalem ; and he said these words to them, to persuade them to give.

Mr. W. And you may observe in the same chapter that the apostle says that God is able to give us enough to be charitable with, and teaches us that charity will never make any man poor. 2 Cor. ix. 8, 9, 10.

Caroline. The comparison is very striking. The sower throws his grain on every side. An ignorant person would think he was throwing it away. And then it all seems to rot in the ground. Yet it springs up, and grows, and brings forth a great deal more.

Arthur. This ought to make us charitable.

The money which we give to support the Sunday-schools, or to help the widow and the orphan, or to send the Bible to those who have not got it, seems almost to be thrown away. And then for a long time it may seem to be lost, like the seed which rots in the ground; yet it does good to others, and then does good to ourselves.

Mr. W. They that sow in tears sometimes reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Often we undertake duties in great sorrow, and yet have great joy in the end; and persons who are afflicted, if they believe in God, often have their afflictions changed into gladness. This we find in the 126th Psalm.

Capt. One of the little boys said just now, that the fields, which were full of shocks, looked like an encampment. I think that these on

our right-hand look like a field of battle. After the reapers have cut down a great deal, they bind it into sheaves, and let it lie for a while. These sheaves are like the piles of dead men after a battle.

Arthur. Yes, sir ; and while we were looking at the rakers, I could not help thinking how the generations of men are cut down, one after another, just as one harvest is cut down after another. War, and famine, and pestilence cut down mankind very rapidly.

Mr. W. “ One generation passeth away, and another generation cometh.” Eccl. i. 4. The prophet Jeremiah must have had the same thought, when he foretold how the people of Judea should be cut down by their enemies. “ Speak, thus saith the Lord, Even the carcasses of men shall fall upon the open field, and as the handful after the harvest-man, and none shall gather them.” Jer. ix. 22.

Arthur. Does not the Lord somewhere liken his judgment to reaping?

Mr. W. Yes. As the farmer puts in his sickle when the harvest is ripe, so the Lord threatens to destroy the wicked, when the cup of their iniquity has become full. He says by his prophet Joel: "Put ye in the sickle, for the harvest is ripe"—"for the wickedness is great." chap. iii. 13. It is an awful thought. Men are sometimes left till their wickedness is great, and they are ripe to be cut down. If they do not repent, God cuts them down, and casts them into unquenchable fire.

Capt. But do not the good die, as well as the bad? All kinds of people seem to be cut down together sometimes.

Mr. W. Look at that field near our house. The reapers have not yet touched it. You see a great many flowers and stems among the wheat. These are useless and injurious. They

are like what are called in the Bible *tares*. Now, I do not go through the field and pull out all these weeds or tares, but when it has all been cut down, we can easily separate the wheat, and throw the other away. Just so it is with the wicked. They are tares: they are suffered to live. Both the righteous and the wicked are reaped down together. But the righteous are taken to heaven, and the wicked are cast into hell. Read the parable of the tares and the wheat, Mat. xiii. 24—30. “ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field ; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field ? from whence then hath it tares ?

He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow until the harvest; and in the time of harvest I will say to the reapers, Gather ye first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

Frank. Will you explain this to me, if you please?

Mr. W. Our blessed Saviour has made it plain, Mat. xiii. 37—43. "He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers

are the angels. As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity ; and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

Caroline. There is another parable of the same kind in the gospel of Mark. The kingdom of God is like the sowing of seed. First comes the blade, then the ear, then the full corn in ear. It grows without our knowing how, while we are asleep. When the grain is ripe and yellow, the farmer prepares and " immediately he putteth in the sickle, because the harvest is come." Mark iv. 29. Our superin

tendant explained it to us at Sunday-school last Sabbath.

Mr. W. Did you ever think of the *harvest of the world*, brother ?

Captain. Not so much, perhaps, as I might have done. I begin, however, to feel more interest in these things.

Mr. W. The apostle John had a glorious vision of it; he says: "And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in the sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped" Rev xiv. 15, 16.

Caroline. Father, the book of the Revelation is so dark, that I cannot understand half of it.

Mr. W. It has great difficulties. Yet you know what is said at the beginning of it: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Rev. i. 3. Though much of it is hard to be understood, yet the verses I have just now repeated, plainly refer to the end of the world.

Capt. It is a thought that ought to make me tremble, that there is a day coming, when I must be judged! The tares are to be burned up, and I have reason to fear that I am not of those who deserve to be called the wheat. I have been a careless man. I know that I am a sinner. On a dark night at sea, I have often thought of my sins. People think me a brave

man, but I am afraid to die. What is such a one as I am to do ?

Mr. W. My dear brother, I rejoice to hear you ask the question. It is the most important of all questions. If you were to gain the whole world, you might still lose your soul. And I am afraid you are in more danger than you think.

Capt. God forbid ! I know I am in danger. I know I deserve to perish. I was taught to read the Bible and to pray by our dear mother, but I have been full of the world. I have had my share of blessings too. Few have been more prospered. Providence has guarded me in more than thirty voyages, and I am well off, as to earthly goods.

Mr. W. Alas, my brother, this adds to your danger. It adds immense blackness to your guilt.

Capt. Guilt! I feel ready to say I am the chief of sinners. What can I do?

The little company had now returned to the farm-house. The children were much affected at what their uncle said. Arthur and Caroline retired into the parlour. The little ones were surprised to see the big tears roll down the cheeks of Captain Wells. Delia took hold of his hand, and while she looked up into his face, she wept. The two younger boys sat upon the step and looked very solemn. At last little Delia could no longer contain herself. She clasped her uncle's hand and said to him,

O dear, uncle Charles, I think the Lord will forgive you. Jesus Christ came into the world to save sinners, even the chief. I know he will forgive you.

Capt. Ever since you began to talk about texts relating to harvest, I have been thinking

of one : It alarms me very much. I heard a sermon preached from it many years ago.

Mr. W. Pray what text do you mean ?

Capt. I mean those awful words : “The harvest is past, the summer is ended, and we are not saved.” Jer. viii. 20.

Mr. W. Those words are often applied to the case of impenitent sinners. Perhaps it is right so to apply them ; I have heard our minister say, however, that he was convinced that the whole chapter relates to the invasion of Jerusalem by the Chaldeans. Yet I cannot deny that the words may be used with regard to those who have outlived all opportunity of pardon. At the end of the world many will wish they had never been born.

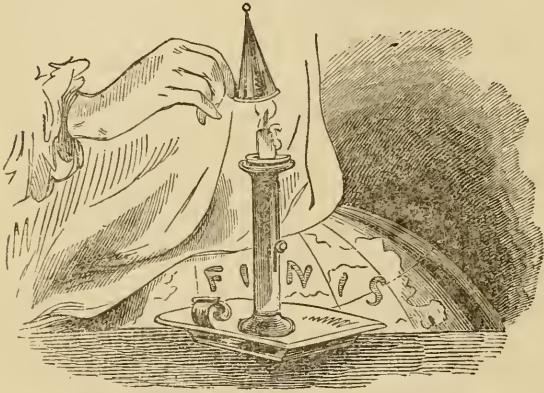
Capt. Ah ! the harvest is past !

Mr. W. Nay my dear brother. Christ

still lives. He is still a gracious Saviour. He is able to save to the uttermost all that come unto God by him. If you will turn, you may live. As good Mr. Baxter says, Deliver up yourselves to the Lord Jesus as the physician of your soul, that he may pardon you by his blood, and sanctify you by his Spirit. He is the Way, the Truth, and the Life. There is no coming to the Father but by him, nor is there any other name under heaven whereby you can be saved.

There was a great deal more said, but as this dialogue was meant to be about harvest, we may as well stop here. I think I can see the little company now, as they looked that evening in the porch. The Captain sat on the bench, with his face covered by his hand. Mr. Wells stood before him, earnestly talking. Edward and Frank were seated on the steps, with their hats off. Delia was close

to her uncle, looking up in his face with much affection. And now, let us take leave of this interesting and pious family.



THE END.