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Pre-Kingdom Poems

In View of

The Day of God



Warnings to all, sins rebuked,
advice given before

The Judgment Upon the Nations



By

E. J. McKAY
Dunn, North Carolina



June 8, 1937

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Egypt the land of bondage is,
 The sinner's state till grace renews;
 In it we are till born again
 Of God, not man, nor flesh nor blood.
 —The Author

When I was blind he made me see,
 When I was bound he set me free;
 When sick of sin my soul he healed,
 And then my heart his Spirit sealed.
 —The Author

The Fair of Vanity!
 Unclean its things we see!
 Its things will pass away,
 But things eternal stay.
 —The Author

O wealthy pilgrims in the way
 To heaven's gate and endless day,
 Oh! help the burdened in the way
 In word and deed, and ever pray.
 —The Author

O scandalmongers of the town,
 To you we say you are unsound;
 Unsound in spirit here we mean,
 You are among the low and mean.
 —The Author

A bit of prose herein we give,
 The note's for those who Christians live;
 For those who have religion real,
 Who love the Christ and have his seal.
 —The Author

(See Appendix)

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INTRODUCTORY POEM TO ALL MEN

O men of earth and Christians all,
To you we write, to great and small;
The Holy Word, as you may see,
The words herein with it agree.

A message real to you we bring,
In stanzas all, which you may sing;
Oh, read, consider, pass it on!
For good 'twill do before the Dawn.

We love the Christ, who is within,
He first loved us and saves from sin;
And they who love and self deny-
Are born again, for him will die.

Disciples we his own blood-bought,
For he's the first who loved and sought;
His love constrains us now to serve,
We know his goodness none deserve.

The Sun of Righteousness is sent
To all who will of sin repent;
He brings to them the Light of Day,
Enables them to trust, obey.

As pilgrims on the way we go,
And now we pass through this vain show;
We see its things but buy no ware;
We follow Christ, whose robe we wear.

Unclean are all except the few
Who from above are born anew;
We'll follow not the mass of men,
For blind they are and under sin.

They love and seek the things of earth,
And so do all till their new birth;
We seek the things above, unseen,
And not the seen and low and mean.

"Come out from them, be separate,"
For know we do their awful fate;
Stiff-necked they are, will have their way
Before the Great and Awful day!

"Be ready," Christ has said to us,
The Rapture here we don't discuss;
We know the End is drawing near,
No need there is that we should fear.

Oh, see the signs of wrath divine,
Of flaming fire that don't refine!
'Twill fall upon the nations all,
And all the kings and Beast will fall!

The harvest of the world is ripe,
And infidelity is rife;
Unsaved today how many men!
And women, too, are under sin!

Two kingdoms great upon the earth,
We enter Christ's at our new birth;
Their final conflict's drawing near,
Oh, stand for Christ and never fear!

This final conflict is the War
Which John describes, in vision saw;
The outcome, oh! what do we see?
For Christ a glor'ous victory!

The War of Armagedon's won!
The victor is the Holy One!
His glor'ous Kingdom now begins!
Through princes his all war he ends!

And so the Christ will come again,
In Judgment for the sins of men;
All nations will before him fall,
Then Christ will rule o'er kingdoms all.

Amen.

OF SLANDER, PREJUDICE AND
PRIDE
ADVICE TO SINNERS

The Lord we love, for him we write,
While infidelity is rife;
Constrained by love, for him we stand;
Let this be known throughout the land.

O Slander, Prejudice and Pride,
You monsters three may all deride;
Your many millions ever serve
And from your service never swerve.

O buzzards, not the literal
But human ones, the great and small,
A word to you, who buzzard eat—
A duty this, there's no retreat:

O buzzards, hear! you're not a few!
Of course, you're not the great and true;
So far from these, and so low-down,
That God will smite you with his frown!

Remember this that stories grow
As through the land they onward go;
So statements change to be untrue,
And slinging mud is nothing new.

The Golden Rule you don't observe,
And stern rebuke you all deserve;
How can you claim this as your rule,
When by your conduct you don't fool?

The good repute of prophets, oh!
You would destroy - we've said befo';
No good you see in messages
That God is pleased to give to these!

Hear not this message that we bring?
Then you dishonor Christ, the King;
To sin you're bound, and strong its cord,
And only Christ can loose, the Lord.

Apostates you and servants all
To prejudice, the great and small;
And caged are they who never find
The Precious Treasure, Truth Divine.

What are you NOW, not what you've been,
Your usefulness we'd know to men;
Can you help them their work to do,
And faithful be and just and true?

Again we say to you in Dunn
It's what you DO, not what you've DONE,
Nor what you've left UNDONE, you see;
Your VIRTUE NOW, your worth, you see.

The humble only God will use,
The meek and lowly he will choose
To be his messengers to men
To warn and turn them from their sin.

How weak we are we clearly see!
And ever humble we would be;
A monstrous sin is pride, indeed,
The sin of Satan and his seed.

And woe to all who now are proud,
For all of you will cry aloud!
You've lived in pleasure and in ease,
But famine comes and war, disease!

All these will come upon the proud
When Christ takes his above the clouds!
The Day of Judgment these will bring,
And after this his people sing!

A picture dark above you see?
But nothing less deserves the sea;
Remove from it God will his own,
But all the rest he will disown!

Full vent he gives to pent-up wrath,
And after this the aftermath!
His judgments fall on all the earth,
And after these another birth!

Advice I give, take it and thrive,
It comes from one who's sixty-five;
At seventeen I found the Christ;
Nothing below but good advice.

Your character is what you are,
If it is good, then you're a star;
Build it upon the Solid Rock,
When Judgment comes, you'll fear no shock.

Whate'er you do in word or deed
Do all for Christ, the Woman's Seed;
Obey to please the Christ above,
If you would be a harmless dove.

Your neighbor love and help him, too,
If you would be a Christian true;
Unselfish be and self deny,
Then you'll be ready when you die.

Amen.

PREJUDICE, WORLDLY CON- FORMITY AND PRIDE CONDEMNED

Sectaries vain of all the sects,
To you we now must pay respects!
How worldly are your churches know!
And this we've said to you befo'.

Formality! formality!
Religion formal this we see!
Religion real is of the heart;
O Holy Spirit, this impart!

No creed is perfect, this we know,
And have for many years befo';
The truth in full is in the Word,
And this we know you all have heard.

No controversy should there be,
The truth you know shall make you free;
The truth in full in creed and life
Will free us from all war and strife.

Sectaries all for forms contend,
More love they have for these than men;
They're not the ones that God can use;
Idolaters he will refuse.

Unsanctified in heart they are
 Who controversial spirits are;
 Oh, leave sectaries in their fight!
 Abide in Christ and do the right.

What of the author of this book?
 On outward things we know you look.
 Is he a man of character?
 This question we may not defer.

No Judas he nor renegade,
 Of prejudice he's not afraid;
 And Paul of old sectaries fought,
 But they, not he, all came to naught.

Oh! like the Christ we must forgive,
 And for repentance credit give;
 All who withhold this credit due
 Are base and vile, not Christians true.

If we would practice charity,
 More like the Christ we all would be;
 Forgave he did, as you may see,
 Adultery and robbery.

THE MESSENGER CRITICIZED

"But you are one whose mind's unsound,
 And dig your living from the ground;
 We need a man of brilliant mind,
 This kind we know is hard to find."

REPLY

'Tis true the author sweats today,
 Tomorrow he will rest away;
 He writes this book for public good,
 For principle he's ever stood.

The man who works we must respect,
 No matter what his race or sect;
 And farmers feed and clothe us all,
 The young, the old, the great, the small.

He knows his mind is sound and clear,
And wicked men he'll never fear;
A brilliant mind he'll never claim,
And never writes to rise to fame.

He has a holy motive true
As this he writes, a message true;
O Prejudice, we now defy!
These words will live, and never die!

Beyond the Judgment they will go,
And will be read for ages know;
But writings vile, now bought and sold,
Are for the fire in Tophet old.

O self-sufficient, full of pride,
And not of his, the purchased Bride,
There's room for Christ in humble hearts;
To all the proud he'll say, "Depart!"

The proud of earth God will provoke,
The humbles' works will "get their goat";
Through them we see "what God hath wrought,"
Though they by Satan still are fought!

How many men are vain in Dunn!
And this we say, and not for fun;
And women rotten not a few,
They gad about and little do.

Destruction follows pride we know,
And till they fall the haughty go;
In substance here is well expressed
A proverb old, to you addressed.

How humble should we ever be,
Who with the Christ are in the sea!
In him we rise, and run and walk
On waters rough, and with him talk.

The eye of faith on him we keep,
While this we know we cannot sleep;
He keeps us in his holy way,
And will against the coming Day.

Amen.

WORDS OF MR. IGNORANCE

REPLY TO HIM

If this a message be,
A word from you to me;
You claim God's guidance, grace;
Is this a lie, disgrace?

And frankly, do you fool?
Is not the Word the rule?
Then why these poems read?
On SCRIPTURE we should feed.

Are you a Russellite?
Do you the Master fight?
What of your past, pray tell,
Your poems all from hell?

Oh! who are you I'd know,
Who claim to face the foe—
The foe of Christ, you see,
Who died on Calvary?

We know you will admit—
Presume you do a bit—
That you have no degree;
Yet, we "are blind, can't see."

No other book we need,
 The Bible's true indeed,
 The rule of faith and life;
 'Twill end all war and strife.

REPLY

More light you need we see,
 Then you would broader be;
 Unsanctified in heart,
 From strife you'll not depart.

You've heard some sermons good,
 You said to you were food;
 Refuse you do to read
 The same in print, indeed.

The Bible's good indeed,
 And it you say you read;
 But Pilgrim's Progress read,
 And hymns inspired we need.

You read your hymns, don't you?
 And PILGRIM'S PROGRESS, too?
 Will you these throw away,
 Because the Word's the Way?

How many hymns inspired!
 And all to be desired;
 Will inspiration cease?
 Oh, no! on hymns we feast.

Pre-Kingdom authors we,
 And poems write you see;
 The consecrated say
 Good works are here to stay.

Survive beyond the Day
 The writings good today;
 The good and wise will then
 Preserve what's good for men.

Despise the author you?
You're not among the few
Who love the Christ we say,
And ready for his Day.

Oh, read the Word and pray
Before the Awful Day!
The Night will come and pass,
His Light forever lasts.

Love all, and faithful be,
The good in others see;
Appreciate their gifts,
Help them the race uplift.

God guides his messengers
And humble ministers;
With nat'ral gifts and grace
They go before his face.

Uncommon piety
And common sense you see
Enables them to act
With Spirit-given tact.

Some gift or gifts we know
God does on his bestow;
And now be not deceived;
These were from him received.

'Twould be in us a sin
To glory over men;
We differ by his grace,
On us he lifts his face.

We love the Christ within,
His Spirit keeps from sin;
And those who hate his own
Shall reap what they have sown.
Amen.

THE DEVIL'S WORKS TO BE DESTROYED

Oh, Jesus is the Rock,
The Everlasting Rock!
Unshaken will remain,
Forever is the same!

He is the Just and True,
And will the earth renew;
The devil's works are doomed,
By fire they'll be consumed.

Proud waves, we hear your sound!
To you there is a bound!
That bound you cannot pass!
Decreed it is to last!

O ocean, roar and crash!
Your waves the beach will lash!
How futile is your rage
Throughout the present age!

The powers great are two,
And this we know is true;
One makes for righteousness,
The other, wickedness.

Two kingdoms, then, are all,
And one of them will fall
Before the Christ and King;
His people then will sing!

Old Satan comes to naught,
How plainly this is taught!
This fiend of hell will fall
The Scriptures tell us all.

This wicked world and age!
Soon will the nations rage!
Then falls on them their due,
And many slain, not few!

The roaring of the sea
The rich will hear and see;
They're wise enough to fear,
But will they shed a tear?

Will they the Harlot seek
And bow before her feet?
Will she and they surprise
And wealth monopolize?

Provisions, money, wealth,
They've gotten these by stealth;
Will they with her control
The wealth of earth untold?

They want no Jubilee
Their debtors all to free;
No social order new,
When justly all must do.

The worldly wise will rage,
Who in a sense are caged;
They all will look around
And find the man to crown.

"This is the thing," they think,
"Lest all our fortunes sink:
We'll have one man as king,
Prosperity he'll bring."

So him they crown, and see
There's power in the See;
Then Harlot on the Beast!
And here you see her feast!

They get together now
And both agree somehow;
The Harlot rides awhile,
Bedecked and with a smile.

"Another horn" we see!
And he defies the sea!
Three kings are now deposed!
No kings are now his foes!

The great majority
Reforms they'll seek you see;
Now do we speculate?
But questions, any rate.

We'd not dogmatic be
Nor speculate you see;
But we these questions ask,
And they will be the last:

Will the majority
Hold to democracy?
Shall money rule or men?
Minority in sin?

All seek prosperity
And give authority,
In their extremity,
To one—now for the sea.

"He emperor must be,"
Is heard on land and sea!
Then all will volunteer
To do his will with cheer!

Who can restrain the Beast,
His power now increased?
"She changes not! restraint!"
The Harlot's words, not saint's.

But times have changed and men,
The world is full of sin;
They're now idolatrous,
Few dare the Lamb to trust.

Canossa's scene, no more!
Her day for that is o'er!
The Beast will act with vim,
And no restraint for him!

The Beast the kings will serve—
His will's supreme observe;
From it they'll never swerve
The Harlot Great to serve.

The time will come for choice,
And then is heard a voice,
"Choose you today—decide!
She nevermore shall ride!"

Away from her they turn,
Her flesh they eat and burn!
Now shouts! her smoke ascends
For all her many sins!

We know the Harlot dies
And all her merchandise;
The truth alone survives
While error, wounded, dies.

The Beast is now supreme,
Still moved by fiends unseen;
The world will worship him,
And do his will with vim.

But short his time we read,
 And then the Woman's Seed!
 The Beast and kings he dooms,
 The Fire of God consumes!

Amen.

Warnings and Advice to Kings

Advice to Christians

O kings of earth and statesmen all,
 We write to you before your fall;
 Be wise, O kings of earth, and hear
 What God has said to you, and fear.

Oh, read the Word and trust the Christ,
 Wisdom alone will not suffice!
 Oh, read the doom of nations all
 In Second Psalm, before the fall!

Christ's Kingdom now is one of Grace,
 'Tis not beast-like and low and base;
 Its members follow Christ the king
 And to him sacrifices bring.

The house of David was cut down,
 Just as a tree is at the ground;
 Cut of it was by Babylon,
 'Twill be restored in Christ, the Son.

The Branch that sprung from Jesse see
 Is yet to reign o'er land and sea;
 His Glor'ous Kingdom's yet to come,
 For it we pray, "Thy Kingdom come".

No universal peace can come
Before the reign of Christ, the Son;
The hand of Christ will still the sea,
And then there's peace and harmony.

Oh, holy New Jerusalem,
The center of the reign of him!
His mountain fills the earth we see
As water covers all the sea!

The Christ has now a Kingdom here,
A few 'tis true, but we don't fear;
The present Kingdom of his Grace
Has many foes of him to face.

Dictators proud and peoples all,
Who will not hear about your fall,
Oh, read the Word—your awful fate!
But you'll go on till it's too late!

O Satan, vile and hideous,
Your pride to you is ruinous!
And short your reign o'er kingdoms all,
Your governments are doomed to fall!

Your kingdom heads, and under one
The peoples of the earth will come;
All power and authority
You'll give to him o'er land and sea.

The world will worship him we read,
But not those of the Woman's Seed;
He'll persecute and bruise the heel
Of all who have the Savior's Seal.

A word to you, O Christians all
Who live that day, both great and small:
You have with you the Lamp and Light,
Which is the Word to guide aright.

You have the Scriptures Old and New
In spite of all the demons do;
They form the rule of faith and life,
Though infidelity is rife.

The Teacher Best the Author is,
He guides by it those who are his;
And into all the truth he'll guide
If you will stand for Christ, who died.

The Word tells us of things to come,
Of persecution, martyrdom;
Choose you the cross and self deny,
This means to suffer or to die!

Oh, read the Word, ye Spirit-sealed,
Therein your suff'rings are revealed!
Refuse the mark the goats receive,
For Satan through them would deceive.

His time will come, for he is doomed!
His mighty host will be consumed!
The flaming fire of God descends,
And thus his kingdom ever ends.

O saints on earth and Christians real,
Follow the Christ, you have his Seal;
No mark of Beast for you, in need;
You suffer first and die, indeed.

The faith and patience of the saints
We need today lest we should faint;
Unto the death we'd faithful be,
Like Christ, our Head, on Calvary.

Your suffering is chastisement,
In faithfulness we know it's sent;
He'll test his own and purify,
And afterward will glorify.

Ah! would you be among the throng
Who die for Christ before the Dawn?
In garments white the martyrs see
The Lord, who died on Calvary.

Don't jump ahead nor lag behind,
But step with Christ, who will refine;
Listen to him as on you go,
He'll keep your soul from ev'ry foe.

The "blessed hope" will cheer you on
Until the coming of the Dawn;
Till then he will your strength renew,
You'll mount and run and walk—the few.

Amen.

THE WORLD'S CONDITION BEFORE CHRIST COMES

All Christians know that Christ will come
To judge the world, the Glor'ous Son;
When will he come, is there a sign?
And when he comes, what will he find?

A wicked world he finds that Day!
This answer comes as clear as day!
Read Daniel Seven, and what John
Describes to us before the Dawn.

Oh! read in Luke Christ's words to us,
His question here we don't discuss;
But so apostate is the time
The faith revealed is hard to find.

And persecution, suffering
Are just ahead, the Beast will bring;
His kingdom and his kings must fall
Before the Christ is King of all.

Antiochus Epiphanes
Had under him the forest trees;
How many trees of God he felled,
This "person vile" and son of hell!

He stood against the Great and True,
And so "Perdition's Son" will do;
The latter is the Beast we see
Who rises from the raging sea. .

Some say the Beast form policy
 At first will use the Harlot, see;
 Exalted first and then destroyed,
 For she the kings has all annoyed.

Not lit'ral now her merchandise,
 But all her wares her lovers prize;
 She very well at present fares,
 But oh, the fate of all her wares!

Spiritual her merchandise—
 And lit'ral, too, before she dies?
 A question this, and nothing more;
 Impression is to write no more.

“Bedecked she is and beautiful,
 She sits today in glory full;
 No widow shall she ever be
 For God protects the Papal See.”

The words above adherents speak,
 Who worship at the Harlot's feet;
 How true it is that we have heard
 The same in substance—from the Word!

The Harlot Great will be destroyed,
 For she the kings has all annoyed;
 They'll her dismount, and then her fall;
 She sinks to rise no more at all.

The Beast untamed will come to reign,
 His type and title's called his name;
 At first he reigns o'er kingdoms three,
 And then the ten, the world, you see.

Oh, here's his name in sixes three!
 He rises from the raging sea;
 For two and forty months he'll be
 The emperor, as we shall see.

Neron Caesar is his name,
The sixes three is just the same;
In Nero Caesar there is seen
The alternate of six sixteen.

The name is veiled for reasons good
For John, inspired, for Christ he stood;
And John we know was too discreet
To use the number found in Greek.

The secret's safe to Christian Jews,
So Hebrew characters are used;
And read the note - be not confused;
Gentile informers then were used.

"The wise shall understand" we know,
And read the Word as ne'er befo';
How clear the prophecies will be
To all the faithful in the sea!

The angel warns against the Beast,
And ev'ry day, he'll never cease;
And dead in sins receive his mark,
At last they'll hear, "From me depart!"

The angels then will bring the plagues,
Which cause the wicked Beast to rage;
He gathers his to fight the One
Who made the earth and stars and sun!

"Destroy the living Christ so-called!"
Is now the cry of great and small;
"The Harlot now is out of sight,
Now down the Christ to dust by might!"

Together counsel now they take,
And war against the Lamb they make;
On Armagedon's field they fall,
Then Christ is King of nations all!

How suddenly the Christ will end
 The kingdom of the Man of Sin!
 The earth subdued! now its new birth!
 Through his, the meek, he rules the earth!

His Kingdom Glorious will come,
 The Kingdom of the Righteous Son;
 Through rulers his he'll ever reign,
 And all his princes rise to fame.
 Amen.

APPENDICES

APPENDIX I

“What is said in 13:18 regarding the ‘number’ of the Beast, 666, is found to correspond with the numerical value of the letters in the words NERON CAESAR in Hebrew characters [Here given, and figures.]; or reading NERO for NERON, and thus deducting N=50, we have 616, which corresponds with an alternative reading. That the writer set forth his great secret according to the numerical value of the Hebrew letters, while the book is written in Greek, may certainly appear strange, until it is remembered that while with Jewish fellow-Christians the secret would be safe, to treacherous Gentile informers the more difficult its discovery was made the better.”—ANGUS-GREEN HANDBOOK.

Nero, a cruel and persecuting emperor, is a type of the final Antichrist. A type is here put for its antitype. Compare Ezekiel 37:24, where a type is put for its antitype, the Messiah; and John 1:35, where Christ, the antitype of the paschal lamb, is himself called the Lamb.

APPENDIX II

Read Daniel, study chapters 2 and 7, and then Revelation 13. In what age do we live? The third beast (Dan. 7:6) has the same number as the Greek world-

kingdom (Dan. 8:8, 21). Hence, the fourth beast is the Roman world-kingdom. In a sense it is still in existence (Dan. 7:10,11,17,18; 2:34,44), and in a sense not in existence. It is not now a consolidated centralized empire under an emperor. Its present condition is described in Dan. 2: 40-43. But the kingdoms or governments of this empire are about to form a confederacy; are about to revive the old empire. In the words of the angel, it "is about to come up out of the abyss" (Rev. 17: 8; cf. 13: 1). "Beast" in 13: 1-3 represents the federated Roman Empire; and in 13: 4-10 and 19: 19, 20, the emperor himself, the last head of this Empire. Chapter 13 discloses a scene later in point of time than chapter 17.

That the Great Distress is yet to come and the final Antichrist, who will have universal sway forty-two months, we now prove. Students of Roman history know that several of the pagan emperors were deified and actually worshipped, Christians persecuted, and that the interdict (Rev. 13: 16, 17) has already received partial fulfillments, which are types of the grand final fulfillment in the last days of this age. The latter is certainly future according to the present chapter, for it takes place after the Roman Empire is revived, after "The deadly wound is healed" (verses 3, 12, 14). See also 14: 9-11; 15: 2. The partial fulfillments of the interdict were in the times of the Roman emperors, BEFORE the Empire was overthrown, BEFORE the death-stroke was given. The interdict in the mind of the Holy Spirit is the one AFTER the death-stroke is healed, which of course is certainly AFTER the Roman Empire had been overthrown. Clearly, then, none of the interdicts in the times of the Roman emperors can be meant in verses 16-18.

In addition to the above, note, also, that in Dan. 7: 8, 24 the "little horn" arises AFTER the "ten horns." This "little horn," then, could not have arisen during the time of the Roman emperors, for in that time the "ten horns" had not arisen. Moreover, the "little horn's" dominion begins three and one-half years before the close of the present age (Dan. 7: 25, 26; cf.

Rev. 13: 5) And he and the emperor of Rev. 13 are identical, as we have seen. His interdict, therefore, is yet to come.—E. J. McKay.



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