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THE MILLENNIUM;

OR,

THE JUDGMENT OF ANTICHRIST.

A Poem.

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PREFACE.

Man has almost invariably linked together *Poetry* and *Fiction*; God has linked together *Poetry* and *Truth*. The Psalms, the Prophecies, the Songs both of the Old and New Testament, are proofs of this.

May He graciously use *this* feeble attempt to serve Him, and to “show forth His praise.”

W. C. B.

THE MILLENNIUM ;

OR,

THE JUDGMENT OF ANTICHRIST.

PART I.

Alas ! Behold ! *outside* fair Eden's garden,
Banished for sin, our fall'n first-parents stand !
Oh, what a fall ! how happy once was man !
Made in the image of his God, and set
In power and authority o'er all (1)
That hand could touch on this most beauteous earth :
A worshipper, and happy servant he
Of One whose will is perfect.

Now—a slave !

Slave to a wretched, mighty thing, whose names
Tell forth his nature :—serpent ! dragon ! devil ! (2)

* * * *

On, on they wander : not through Eden's groves,
 Where in the brilliant sunshine of the day
 The flowers of richest hue put forth their charms,
 And beasts, all beauteous in their symmetry,
 In gentlest, playful mood would track their path ;
 Whilst birds from waving branches of the trees
 Poured forth their richest melody of song ;
 Or, when the moon in her fair splendour shone,
 And, mid the gentle ripple of the streams,
 The sweet repose of heaven on earth was known ;
 Not one alarming note ; all peace, all rest.—

They wander on :—but in a world where thorns
 Begin to start forth as the curse's fruit ;
 And where the lion roars, and serpents hiss ;
 And where, instead of gentle mist arising, (3)
 The clouds now gather and the thunder rolls.

They wander on :—

But not without *a promise*.

For grace in God forbids that tempted man,
 However inexcusable his crime,
 Should on a level stand with his vile tempter,
 Who from *his* place among the cherubim

Without temptation fell : but lifted up
 By his own beauty and surpassing brightness,
 Claimed for himself that *worship* which is God's. (4)

To man, to sinful man, was *promise* given,
 Promise which tells of *grace* : for though a *threat*
 To him who caused the mischief ; yet a word
 Which, held in faith, sustained and cheered man's
 soul.

"*The Woman's Seed shall bruise the Serpent's head.*"
 Just threat ! sweet promise !

Yet a little while,
 And He, whom *we* know as the God of peace,
 Beneath our feet shall bruise him ! (5)

What a day
 Of light, of glory, and of majesty,
 Will break upon the world,
 When He, the Sun of Righteousness, shall rise,
 And introduce the "morning without clouds." (6)
 How much more this, than Paradise regained !
 How much more this, than innocence restored !
 'Twas great, indeed, to speak a world from nought ;
 But when sin entered, and the curse, and death,

'Twas greater, by Almighty grace and wisdom,
To bring in *glory* by the Son of Man.

Still, on they wander :

Now a child is born !

"*The man* I've gotten from the Lord," she cries !

Alas! not so—'twas fallen Adam's seed.

Born in his Father's likeness, fallen Cain

Despising grace, and hating righteousness,

Murders his meek and lowly brother Abel !

Oh! earth! earth! earth! how soon bedyed with
blood!

How soon the scene of death !

And death in ghastly fearful hideousness ;

A brother's blood !

A picture of that scene

When One more righteous far than Abel, e'en

The perfect One, was crucified on Calvary.

A deed which told of man's enormous *sin* ;

But likewise told of God's most wondrous *grace*.

For, though to all who treat it with contempt,

This blood, like Abel's, calls for vengeance dire ;

To those who trust its full *atoning* power

It speaketh " better things," e'en love and pardon.

And now, behold, where arts and buildings rise.
 The murderer's offspring settle in this world :
 They build, they play, they sing.

* * * *

Seth's offspring call upon the Lord—but they,
 The sons of God, the world's fair daughters take,
 And link together holiness with sin.
 'Tis this *confusion* brings God's judgment down ;
 For mighty men are born, *corruption* spreads,
 And *violence* fills the earth ;
 Till with a deluge God destroys the whole. (7)

PART II.

Noah, with his progeny, the new earth treads :
 And sacrifice to God, of sweetest savour,
 Tells of man's thankfulness for grace bestowed.
 But soon, alas! we see the marks of *sin*—
 Besotted with the *wine*, he lies uncovered,
 Drawing forth ribaldry from Ham his son.
 A curse *denounced—fulfilled*—tells of the wrath
 With which both God and Noah resent this sin.
 Slaves e'en to slaves, a dark untutored race,

The progeny of Ham a beacon stand
To those who scorn their sires! (8)

And even now

That mark is seen, accompanied as ever
With cruelty to little speechless babes! (9)
The old *forsaken*, and the young *destroyed*!
The *hoary* head no check to rude barbarity:
The eloquence of *helplessness* despised.
Ah, this is man! worse than the brute he slays,
Although endowed with a superior power.
And hence the just award of sinful deeds,
Which *conscience*, as "the worm that dieth not,"
Shall dwell upon and utter, when the beast
Unconscious rots—perishing utterly. (10)

But have we not a tear for Afric's sons?
For what can sanction that base heartless tyranny,
Which makes a *trade* of selling fellow men!
Men are not sheep or dogs—they all have souls,
Souls precious, yea, ten thousand times more precious
Than all the gold and gems this world contains!
Sell his poor children! take his wretched wife
And bid her play the harlot with her *buyer*!
Whip him and scourge him till his blood is gone!

Then gloss it over—call it glorious “liberty !”^{*}
 Defend it in your pulpits—at your bar—
 And show yourselves, ye patriotic men,
 As fit companions for a class ye hate ;
 E’en for the monks and priests ; those *holy* men,
 Those whited sepulchres ; so fair without,
 Within so rotten, and so hideously unclean.
 Monks and slave-traffickers ! a num’rous crew,
 And widely differing in the thoughts of men :
 But classed together in the word of God
 As traffickers of *bodies* and of *souls* ! (11)

* * . * *

What mighty building rears its head so high ?
 The hosts of earth seem all engaged in *work* ;
 And from the earth they scaffold to the clouds !
 ’Tis Babel’s tower ! unbelief’s great monument !
 For God had promised, and His word is truth,
 That with a *flood* He’d ne’er again destroy :
 But these, relying more on their own strength,
 Than on the word of the Almighty God,
 Think to protect themselves ! alas, vain man !
 Almighty power thou slightest ; but the frail,
 Weak arm of flesh thou lean’st upon and trustest !

* “The land of *liberty*” is a well-known appellation of America.

'Tis e'en so now ; for in thy soul's salvation
 Thou wilt, in pride, engage thy puny arm ;
 Instead of glorying in the *finished work*
 Wrought out for sinners by the Son of God :
 Forgetting that 'good works' must have their spring
 In faith and love—*faith* which believes God's word,
 And *love* engendered by His love to us.

Turn we now to Babel ! mark their mad confusion !
 What meaneth *this* ? one calls for bricks to build ;
 His strange companion straightway digs all down !
 And thinks, while thus he's marring the great work,
 That he's fulfilling orders ! what is this ?
 It is the hand of God—his hand in judgment !
 No longer speaking in one language now, (12)
 Man cannot understand his fellow man ;
 To work together thus is fruitless toil,
 And hence they separate, and wander far
 Each from the other, mingling but with those
 With whom they intercourse can hold—but leave
 Unfinished Babel as their mark of folly !

* * * *

Look on through ages !
 See we aught *descend* ?

Like cloven tongues of fire upon the heads
 Of those apostles who in Jesus Christ
 Believed rejoicing, does THE SPIRIT rest :
 And thus baptised with the Holy Ghost,
 Though men of Galilee, despised and poor,
 They stand forth boldly, and to every man,
 Barbarian, Scythian, bond or free, (13)
 In their own language, so that *all* may hear
 And *all* may understand, they tell forth *news*,
 The most important glorious *news* for man
 That e'er was sent from heaven—e'en *forgiveness*,
 And *eternal glory*,
 To all who put their confidence in Him
 Whom God hath to His own right hand exalted.
 A fabric rises, e'en the church of God,
 Composed of 'living stones ;' indwelt by Him
 Who as the Comforter was sent from heaven.
 Not wide *dispersion* as in Babel's day,
 But *gathering* now doth mark the work of God ;
 For Christ's exalted, and that risen Saviour
 Draws to Himself, and therefore draws *together*,
 All who acknowledge Him as their "one Lord." (14)

NOTES.

(1.) "Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." (Gen. i, 26.)

(2.) The position of Satan with regard to this world is very different to what it was before the fall. He, with his numerous hosts, might be spoken of as a leader, with his mighty army, besieging a place which being safely guarded, could be taken by no other means than treachery within. This was accomplished by his temptation of Eve, who seduced Adam. Sin, therefore, gave Satan a place in this world, which he could never have taken by force, for God protected Adam so long as he stood faithful. Satan is now "the *god* of this world," (2 Cor. ii, 4,) "the *prince* of this world;" (John xiv, 30;) and man's case would be utterly hopeless, were it not for the grace of God.

(3.) "The Lord God had not caused it to rain . . . but there went up a mist from the earth, and watered the whole face of the ground." (Gen. ii, 5, 6.)

(4.) By reading Ezek. xxviii, 13—15, ("Thou hast been in Eden. . . . Thou art the anointed cherub," &c.) and Matt. iv, 1—10, ("If *thou* wilt fall down and worship *me*,") we plainly see that Satan's great ambition was and is to be worshipped, as God is worshipped. Christ, the second Adam, denied it him; but man, alas! renders it to him, *till* he becomes converted to God.

(5.) "The God of peace shall bruise Satan under your feet shortly." (Rom. xvi, 20.)

(6.) David, the king of Israel, could find no comfort in the contemplation of his own reign; "my house," he says, "is *not so* with God;" that is, it has not ruled as God would have it, for "he that ruleth over men must be just, ruling in the fear of God." But he could take comfort from the thought of glory and rule being in the hands of Jesus, his "*son*," and his "*Lord*." "He shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." (2 Sam. xxiii. 1—5.)

(7.) "The end of *all flesh* is come before me." (Gen. vi, 13.)

(8.) It is one of the marks given in 2 Tim. iii of the "perilous times," when under the *form* of godliness without its *power*, there is "disobedience to parents."

“Honour thy father and mother” is the first commandment “*with promise.*”

(9.) Leaving the *old* to perish, and in various ways killing *infants*, are crimes too well known to need more than a reference to them.

(10.) A conscience purged from sin by the blood of Jesus (Heb. x.) is the christian’s happiness; an unpurged conscience is the unbeliever’s greatest misery.

(11.) See Rev. xviii, 13. The merchandize of *Babylon*, “the great whore,” (in other words, the corrupt professing church,) consists, among other things, of “*slaves*,” and also “*souls of men.*”

(12.) “The whole earth *was* of one language and of one speech.” (Gen. xi, 1.)

(13.) The day of Pentecost. (Acts ii.)

(14.) “I, if I be *lifted up* from the earth, will draw *all* (i.e. all who believe) unto *me.*” (John xii, 32.)

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