

A

P O E M

ON THE  
CREATION of the WORLD;

O R,

A MEDITATION on the wonderful Operation  
of the Divine Hand, in the great, glorious and  
gradual Procedure of the six Days Works of  
Creation.

The Perfection and Happiness of our first Pa-  
rents *Adam* and *Eve* in the Garden of *Eden*.  
*Adam's* Fall.

A few Thoughts on the first Promise, and  
Man's Recovery by the second *Adam*.

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By PATRICK TAIT.

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O LORD, how manifold are thy Works! in Wis-  
dom hast thou made them all. PSAL. CIV. 24.

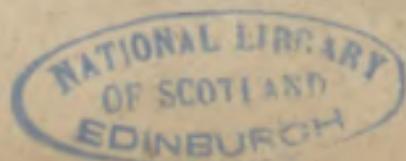
*Confusion heard his Voice, and wild Uproar  
Stood rul'd, stood vast Infinitude confin'd.*

MILTON.

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E D I N B U R G H :

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M. DCC. LI.



F. O. M.

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## PREFACE to the Reader.

**T**HE following Poem has for its Subject the great and glorious Works of God from the Beginning of the World: For tho' before all Time, Matter, Form or Place, God himself was all in all, there being nothing else beside, nor he standing in need of any thing, but enjoying himself in his own infinite Perfections; yet of his own good Pleasure, and for the Manifestation of his Glory and Goodness, from all Eternity he had resolved upon the Creation of the Heavens and Earth, and all Creatures therein contained; and therefore, when it was his good Pleasure so to do, he by one Act of his infinite Power created out of nothing the whole Mass of Matter in one rude and undigested Heap, which he presently afterwards brought into that stupendous regular Form and Order in which we see them; so that within the Space of six Days the Heavens and Earth, and all the Hosts thereof, were completed, all the Creatures therein made, very good in their Kind: And in particular he made our first Parents Adam and Eve after his own Image, in Knowledge, Righteousness and Holiness, with Dominion over the other earthly Creatures, and gave them a Law written in their Hearts, with Power to fulfil the same, only they were not made impeccable, but liable to Change. Besides this Law written in their Hearts, he gave them one easy positive Law; forbi' ling them to eat of the Tree of Knowledge of Good and Evil, on the Pain of Death natural, spiritual and eternal, which  
Law

## P R E F A C E.

*Law they having soon broken, did thereby forfeit the divine Favour, incurred the Penalty, and involved themselves and their Posterity in endless Misery and Woe, impossible to be avoided, had it not pleased God of his mere free Grace to provide a Remedy by the Merits and Mediation of his ever blessed Son the Lord Jesus Christ.*

*These are the high and important Matters upon which this Book contains some few, faint and imperfect Thoughts: And who is sufficient for these Things? For, to use the Words of a certain Author, The glorious Power, the unsearchable Wisdom, the wonderful Order shining in the whole Procedure of the whole six Days Work, who dare undertake to declare? Only what we cannot sufficiently comprehend, let us praise and admire. And upon mature Consideration, we will find just Cause for Praise and Admiration, with regard both to the Works of Creation and Redemption.*

*As to the Performance itself, if it has any thing of the Spirit or Beauties of Poetry, it is entirely the Fruit of a natural Genius; for the Author ingenuously acknowledges, that he had not the Opportunity of the more polite and refined Education, which might have greatly brightened the Genius of his Muse: For which frank Acknowledgment he hopes the nicer or more learned Readers will be the more readily induced to excuse or dispense with any thing therein that doth not keep Pace with the strict Rules of the Schools; and if the Thoughts be in the main just and true, what Allowances will be granted in other Cases.*

A

## P O E M

O N T H E

C R E A T I O N O F T H E W O R L D ;

*First on the Eternity, Independency, Self-sufficiency of the Divine Being, and of the eternal Springs and Causes of the Creation in the Deity.*

**T**HE Heavens, the Earth, the Sea, and  
all therein,  
Were all created, and did once begin  
To have a Being: So that none can  
boast

Of being eternal but the Lord of Hosts,  
Who ever was from all Eternity;  
The which to us is such a Mystery,  
Tho' finite Minds should try this Depth to sound,  
By them its Bottom never would be found:  
This Ocean huge no Creature can explore,  
That knows no Brim, no Bottom, nor a Shore.  
However far beyond our Reach and View,  
We from the Scriptures are assur'd 'tis true,  
That he did spend Eternity alone,  
When other Beings but himself were none.

A

Spend-

Spending alone thus an Eternity,  
 It fully proves his Self-sufficiency,  
 And that before he made this earthly Frame,  
 As after that, was still unchang'd the same,  
 Still in himself of Happiness possess'd,  
 That could ne'er be diminish'd or increas't.  
 To God's essential Glory, tho' 'tis true,  
 From all his Works there nothing does accrue;  
 Yet search the Scriptures, and enquire the Cause,  
 God made the World, and all created was;  
 The Reason for it there we see assign'd,  
 Is God, his Glory in it all design'd;  
 His sovereign Will and Pleasure being the Thing  
 Whence all he does doth take its Rise and Spring.  
 And tho' his Glory is not thus increas't,  
 It is declar'd, and is made manifest,  
 That he is glorious; all his Creatures shew it,  
 Altho' they do add no Addition to it.  
 The Divine Goodness, like a Fountain seal'd,  
 Had been, if not thus open'd and reveal'd,  
 God's Power and Wisdom which before were  
 hid

Them in Creation manifest he did:  
 Angels and *Adam* were made so divine,  
 That Holiness did here with Lustre shine;  
 That Man of his Creator might stand Awe,  
 For him then Justice did enact a Law,  
 With Promise, Precept, and a Penalty;  
 T' obey was Life, but if not, he must dy,  
 While Truth engaged was he should be serv'd,  
 Which ever Way it was his Works deserv'd.  
 Into Creation-Work we may see there  
 These Attributes of Glory each had Share:

'Tis true that Mercy seem'd obscure, and here }  
 Did Mercy follow only in the Rear, }  
 Till *Adam* fell it did not much appear, }  
 Redemption-Work doth in a Strain more high  
 Each Attribute extol and glorify;  
 Yet this much of Creation we may say,  
 That it did for Redemption-Work make way;  
 Man must be made, fall, and be guilty deem'd,  
 Before he need or yet could be redeem'd:  
 So I design a few Lines on that Head,  
 That's first recorded in the Christian Creed;  
 There's in this Work of God the World's  
 Creation,  
 Great Room for Words, yet more for Admi-  
 ration;  
 God's Power and Wisdom here so manifold, }  
 Its Half by none can never well be told, }  
 Only by Faith 'tis here we may behold }  
 Him stepping forth, without either a Stone,  
 Or any thing to build with, or upon:  
 This Universe so huge he up did rear,  
 And out of nothing made it all appear;  
 Creating Power did make such Operation, }  
 In going thro' this great Work of Creation, }  
 Yet kept Order, Beauty and Gradation, }  
 And did begin and end, as Scripture says,  
 It all within the Compass of six Days.  
 'Tis proper then we should in this Essay,  
 Begin with what was done on the first Day,  
 And still advance, as Scripture Light doth shew,  
 Of each Day's Work to take a short Review.  
 But Oh! the Works on thir six Days were  
 wrought,  
 Them to descry surpasseth human Thought!

Who, who can know the Creatures Number  
vast,

From the first made, to Woman who was last  
Of all the Creatures that we read of made;  
Which done, the World then was finished.

When God unto the Universe gave Birth,  
And did create the Heavens and the Earth,  
He in this Work did with himself begin,  
That lofty Place to make he dwelleth in:  
Altho' he be God present every where,  
His glorious Presence it is only there;  
It is in Heaven the third and highest Story,  
Which Scripture calls the Place of Bliss and  
Glory.

But this Imperial Seat of Majesty,  
Who here below its Glory can descry?  
We find recorded are in sacred Writ,  
Many and various Metaphors of it.

This glorious City, as in Scripture said,  
His twelve Foundations, which *Jehovah* laid;  
An equal Number also has of Gates,  
At each of which a glorious Angel waits:  
The Wall of it, says the Apostle *John*,  
Is garnished with every precious Stone:  
That City must be splendid to behold,  
That is compar'd to pure and precious Gold;  
Its very Streets are said to be no less  
Than Gold so pure, that's like transparent Glass.  
Of Sun or Moon this City hath no need,  
Which doth for Light the glorious Sun exceed.  
'Tis doubted much if this third Heaven was  
At all compris'd in the confused Chaos.  
But since that its created Glory lies,  
Quite out of Sight from all below the Skies,  
And

And none being fit its Glory to declare,  
 But who are blest with Habitation there.  
 Then stop my Muse, thy Judgment then suspend  
 About the Thing thou cannot comprehend.

∧ The Angels, Heaven's Inhabitants, even they  
 Created were also on the first Day;  
 For when the Earth's Foundation it was laid,  
 We read in Scripture, that 'tis of them said,  
 That at its laying they did so rejoice,  
 They sung together with united Voice:  
 These Creatures were made Beings so refin'd,  
 Yet a Degree above the human Kind;  
 And by the Effect of creating Power,  
 Angels were made entirely Spirits pure,  
 That have no Substance that's of ought we call  
 Flesh, Blood or Bones, or Ought material.

The great Creator's Power to testify,  
 The Angels all were made immediately:  
 Also the Lord, their great Creator, he  
 Made them immortal by Divine Decree;  
 And he who's Sovereign of his Ways, to none  
 Has to account but to himself alone,  
 Was pleas'd to exalt these Creatures so,  
 Above all Creatures that he made below,  
 And dignified them so above the rest,  
 That they of Heaven were at first possess'd:  
 They were admitted to that high Abode,  
 To serve in Presence of the Lord their God,  
 Who did them make so fit for that Design,  
 He them endow'd with Qualities divine,  
 Of a vast Measure he did them possess  
 Of divine Wisdom, Power and Holiness,  
 By which they were enabled to fulfil  
 Whatever was their great Creator's Will;

Yet

Yet God reserv'd Immutability  
 As his own single special Property,  
 Nor unto Men or Angels either, that  
 When he them made, did it communicate.

Thus many Angels they did soon rebel,  
 And from Allegiance to their Sovereign fell,  
 And out of Heaven were thrust down to Hell,  
 And are shut up in Darkness and Despair,  
 Without all Hopes of any Mercy there:  
 The rest confirm'd were by a divine Hand,  
 That in Perfection hence they'll ever stand;  
 They in that high and happy State above  
 Are now insur'd, they'll never thence remove:  
 Such Honour great unto them there is giv'n,  
 Such grand Employment in the Court of Heav'n,  
 In executing God's Decrees, are hence  
 Greatly employed in Works of Providence,  
 And in his Errands, O how soon can they  
 Themselves from Heaven unto Earth convey!  
 None can express the great Rapidity  
 And Swiftmess they from Place to Place do fly,  
 In executing of their Lord's Commands;  
 No Opposition e'er before them stands,  
 Thro' Bars of Iron and thro' Gates of Brass,  
 As thro' the Air, with equal Ease they'll pass,  
 In House or Field, or in whatever Place,  
 They take no Room, nor fill up any Space.  
 In Works of Judgment, thus much Scripture  
 says,

They're oft employ'd, yet are not so always;  
 For even in Works of Mercy they also  
 Are oft employed about the Saints below.  
 It was from Angels *Abraham* and *Lot*  
 Of *Sodom's* Ruin Information got.

*Jacob,*

*Jacob, Elijah and Elifab,* they  
 Were much beholden to them in their Day:  
*Gideon, Manoah, Ezekiel, Daniel* too,  
 Great things the Lord by Angels did them shew.  
*Joseph and Mary, Paul and Peter* may  
 Have on this Subject very much to say.  
 Much on this Head there might be now exprest,  
 Which Scripture doth in divers Parts attest;  
 Yea, all these Spirits, as the Word declares,  
 Do minister unto the heavenly Heirs;  
 Thus with a secret and an unseen Hand  
 Do them more good than what they understand.  
*Ezekiel's* Vision doth declare and show  
 How instrumental they're in things below.  
 In fine, the Angels, tho' but finite Creatures,  
 Exceed us far, to comprehend their Natures.  
 My Lines about them therefore I will end,  
 And from such Heights as thir I'll now descend  
 Unto the World below, where there do ly  
 Things that appear more obvious to our Eye.  
 It seems plain from what's in Scripture said,  
 The Earth's Foundation the first Day was laid;  
 God by one Word did form the Fabrick fair  
 All out of nought, then hang'd it in the Air,  
 So sure and stable yet he did it make,  
 It there's no Power, except his own, can shake:  
 He it with all it in its Heart doth hold  
 With all within its Bowels is inroll'd,  
 Veins of Silver or of precious Gold;  
 With all the various Metals that we find,  
 So vastly useful for the human Kind;  
 The huge Store of Coal that in it doth ly,  
 Which doth with Fuel richly us supply,  
 When once obtained by Men's Industry.

The

The liquid Deep, the which did then run over  
 The Earth's Surface, and it entirely cover ;  
 These Fountains great of Water did proceed  
 On the first Day from God their Fountain-head :  
 He Earth and Waters on this Day did make,  
 Both from his Hand their Origin did take.  
 But at this Time the Earth, the Air and Water,  
 Were all but one confused Heap of Matter ;  
 The cold, the hot, the temp'rate, moist and dry,  
 In one profound confused Heap did ly ;  
 A monstrous Face the new Creation wears,  
 And void of Order, Form, and Light appears,  
 Till God who call'd the Chaos out of nought,  
 From thence all things to Form and Order  
 brought ;

In Order first a glorious God of Might  
 From this Contusion he extracted Light,  
 When by a Word most powerful and divine,  
 He out of Darkness made the Light to shine ;  
 Let there be Light, he said, and presently  
 The Light sprang up, and made the Darkness fly,  
 Whose glorious Rays did chase the same away,  
 For all the Time and Season of the Day.  
 Then Divine Order did allow the Light  
 To give the Darkness Place again at Night,  
 Which by alternate Turns of Night and Day,  
 While Time shall last to other shall give way ;  
 As things of contrar Nature oft set forth,  
 And recommend their Excellence and Worth.  
 The Excellence of Light from thence we learn,  
 When we the Darkness of the Night discern ;  
 But by what Mean the Lord on this first Day  
 Did then this Light unto the World display,  
 This

This to define, I verily suppose,  
 There is no Creature, but the Angels, knows.  
 But by what Mean, or whatsoever thing,  
 The Lord made Light upon this Day to spring,  
 We're sure that Light, that pure and precious  
 Creature,

Is the most ancient of the Works of Nature;  
 And so it may be called God's first born,  
 Which doth all Beauties of the Earth adorn.  
 This Creature, Light, we justly may admire,  
 Its bears such Likeness to its heavenly Sire;  
 Making of which, the Lord did then conclude  
 The first Day's Work, and then did call it good.

The Waters now which at this Time did so  
 O'er all the Surface of the Earth o'erflow,  
 As if the World an Ocean it had been,  
 And then no Spot of Land was to be seen.

The second Day a Firmament so wide,  
 The Lord did make the Waters to divide;  
 On which expanded Firmament and Air,  
 The Waters running on Earth-Surface there:  
 From off the Earth Part of them then was

drain'd	}
Up to the Clouds exhal'd, and there con-	
tain'd,	
Till at God's Pleasure down again they're	}
rain'd.	

Another Part of these must sink and go  
 Unto the subterranean Caves below.  
 What still remain'd on Earth, the Lord did  
 make

Unto their proper Channels to betake;  
 Dispers'd them into less or more Degrees,  
 Of running Water, Rivers, Lakes and Seas.  
 B When

When of the Waters God had thus dispos'd,  
 Then the new Earth its naked Head disclos'd.  
 The Sea being plac'd around upon each Hand,  
 Its swelling Waves invirons every Land;  
 Tho' it would seem a most unruly Creature,  
 'Tis yet obedient to the God of Nature:  
 It when sequestrate from the Land, did seem  
 As if it would with one impetuous Stream  
 Break over all its Boundaries, and so  
 The Earth again entirely overflow:  
 But divine Power did prove to it a Let,  
 And Bars and Doors into its Way did set.  
 A Cloud its Garment made the divine Hand,  
 And Darkness thick to it a swaddling Band.  
 In fine, the Lord hath by divine Decree  
 Set Bounds unto the raging of the Sea;  
 Thus far should come, its great Creator said,  
 And here shall even thy proudest Waves be staid.

Creation-Work thus far a length must be,  
 Own'd great indeed in its Kind and Degree;  
 How great soever here below, 'tis what  
 Entirely's dead, and quite inanimate.

Some thing more worthy of him yet remain'd,  
 In whom the Fountain of all Life's contain'd.

In all the World there's nothing growing  
 found,

It lies as yet a Piece of empty Ground:  
 This must not be; it is too large a Field,  
 For to ly barren, and thus nothing yield.  
 How soon the Case thus alter'd was, we may  
 Find by what God did do on the third Day.

When on this Day the Earth thus to prepare,  
 Now from the Waters separate, and there

For

For Man that was to be created, it  
 Might then be made a Habitation fit;  
 God's Being, the Fountain of all Virtue, now,  
 And Power at once he did proclaim, and shew  
 Himself the God of Nature; yet that he  
 Of all its Rules was absolute and free:  
 Th' Almighty Agent every way above,  
 And independent of them all to prove;  
 Or e'er the Earth the Husbandman did know,  
 Or any Labour on't he did bestow,  
 One Drop of Rain or Dew did on it fall,  
 Or with the Sun-beams warmed was at all,  
 He blest it with such great Fertility,  
 Herbs, Trees and Plants it brought forth in-  
 stantly;

The Oak, the Cedar, the aspiring Pine,  
 Shoots quick to Heaven, and meets the Word  
 divine:

Nor no Delay was now of Day or Year,  
 'Tween Trees being planted and their Time to  
 bear,

But all at once were laden and decor'd,  
 With manifold ripe Fruits were richly stor'd;  
 Herbs, Plants and Flowers so fragrant, fresh  
 and fair,

As might perfume and scent the very Air.  
 The Lord this Day did so adorn the Field,  
 And made it such a Store of Beauties yield,  
 That *Solomon* in all his grand Array  
 So great a Glory never could display.

A Summer-House most pleasant *Adam* wou'd  
 In *Eden's* Garden, of it surely had,  
 In which he might have liv'd, until he'd even  
 Exchang'd it for a better Place in Heaven.

Yea, O what Pleasure might we all liv'd in  
 This World, had not the curs'd Wind of Sin  
 Upon it been permitted thus to blow,  
 And all its Beauty thus defaced so!

Again the Lord he did on the fourth Day  
 The Firmament of Heaven then array,  
 And did bespangle it with the glorious Sun,  
 The Moon and Stars all in their Course to run.  
 As for the Light on the first Day, that was  
 Extracted first from the confused Mass,  
 The Lord ordain'd these Beams of Light and Fire  
 Should all into one shining Orb retire,  
 Which to Earth's different Quarters should  
 dispense

His shining Rays and warming Influence.  
 And this great Light immensely bright and gay,  
 The Lord ordained for to rule the Day;  
 The Moon again, which is the lesser Light,  
 The Lord ordained for to rule by Night.

It both from Sense and sacred Writ appears:  
 These Lights divide our Seasons, Days and  
 Years;

The radiant *Sol* with certain circuiting,  
 Makes Summer, Winter, Autumn and the  
 Spring,

He always long or short doth make our Days,  
 As he withdraws or visits with his Rays.

For one Half-year he doth the same increase,  
 The other Half diminish and make less:

Two Times each Year the Sun he doth divide  
 Our Days and Nights equal on either Side;

One Month in th' Year he more than sixteen  
 Hours

Displays his Light and Heat about our Bowers;  
 Another

Another Month there is each Year, he then  
Doth little more than six with us remain.

† ' Those dwelling under th' Equinoctial, they

' Have all the Year long equal Night and Day;

' Those near the Tropicks have them more un-  
even,

' The more, the more that they are Norward  
driven:

' But those whose Tents to either Pole are near,

' Have but one Night and one Day in a Year,

' Yet all well compass'd by due ruled Rite,

' Neither, than other, hath more Dark or Light.'

Thus there's no Nation, Kindred, Tongue nor  
Speech,

But what some timé he Light to them doth reach;  
Likewise the Moon and Stars of Heaven, also  
Have all their proper Influence below.

Thus unto every Ordinance of Heaven

An Order's by the God of Nature given,

Each doth the Course that is assign'd them steer,  
According to each Season of the Year.

This newly lighted Lamp of Heaven, the Sun, }  
On this fourth Day to shine had new begun, }  
Set out his Race and Circuit for to run.

The Day preceeding, as before was said,  
With Grass and Trees the Earth so rich array'd,  
When on the Flowers he downward did dis-  
pense

His shining Rays and warming Influence,

His Beams that such a radiant Lustre have,

A new Addition to their Splendor gave.

Sun,

† *Sylveſter.*

Sun, Moon and Stars, now all and each of  
them

Do so adorn and paint the arched Frame;  
In Order next, on the fifth Day, the Lord  
With living Creatures Air and Waters stor'd,  
When on this Day the Region of the Air,  
The proper Place for flying Motion there,  
Cutting their Way towards the Crystal Sky,  
The winged Choir with painted Wings do fly,  
Who can describe the Sizes of them all,  
From the great Eagle to the Wren so small!  
And some of them there is that smaller be  
Yet than the Wren, and of a less Degree;  
And as they are of many various Kind,  
So by their Natures variously inclin'd;  
For some among them there are to be found  
That only sit and chatter on the Ground,  
While others do ascend the Trees and sing,  
And make the Woods and Valleys all to ring,  
During the Time and Season of the Spring. }  
The chearful Lark from off the Ground doth rise,  
And upwards soar as if she'd mount the Skies;  
And while she makes her Way up thro' the Air,  
She all the while most sweetly singeth there;  
Still Heaven-ward goes, as she her Notes doth  
raise, }  
By sweet melodious early Songs; these Ways, }  
In her own Kind, she doth her Maker praise. }  
The Black Bird now and Nightingale is found }  
In every Bush to make a pleasant Sound, }  
Their various Notes to make a sweet Com- }  
pound. }

In fine, so many various Kinds of Notes  
Come warbling thro' their little narrow Throats,  
It

It looks as Nature had design'd by them,  
 Instructing Men in the whole Art and Game  
 Of Musick, in its several Gradation,  
 Here by this Choir of the wing'd Creation:  
 They all at once do by their Singing prove,  
 That they are Praisers of their God above,  
 And to that Exercise they do all so  
 Admonish Man that is on Earth below.  
 I can't describe the vast Variety  
 Of Fowls that in the open Air do fly:  
 The Eagle, as of her we do hear tell,  
 For Strength and Greatness doth so much excel;  
 With so much Strength and Courage she's en-  
 dow'd,  
 And when she's old, her Age it is renew'd;  
 Her Nest she makes upon a Rock on high,  
 From thence she Things that are afar doth spy,  
 She's vastly set upon the Prey, and where  
 The Slain is, you will often find her there.  
 The Hawk which doth with so much Wis-  
 dom fly,  
 And lights with so much Regularity.  
 The Peacock for a great Variety  
 Of Feathers that so goodly are and fine,  
 That she with them in Beauty so doth shine,  
 Doth evidence the Work to be divine.  
 The Pelican, as what by some is shew'd,  
 With strong Affection to her Brood endu'd:  
 Thus of the Pelican is said, but then  
 The Ostrich, is the quite reverse again.  
 The beautiful, the chaste and harmless Dove,  
 Which to its Mate doth always faithful prove.  
 The Parrot's Voice the nearest to doth reach  
 The human Kind, in aping them in Speech.

The

The little, yet the great laborious Bee  
 Is singular for its great Industry,  
 In Summer shews such Diligence and Care,  
 It wings its Way thro' tractless Paths of Air;  
 Some distant Miles out from its little Dome,  
 In quest of Flowers throughout the Fields doth  
 roam;

From all the various Flowers it lights upon,  
 Of different Taste, it nothing sucks but one;  
 Their Taste however vastly opposite,  
 Is by the Genius of the Bee unite,  
 Who from the bitter still doth suck the sweet.  
 When fully freighted, then it doth go home  
 With all its Store in to the Honey-comb,  
 And for the Work the littler Bee hath there,  
 Excels the greatest Artist to compare.

Thus I've given now a brief Relation  
 Of some few Creatures of the wing'd Creation,  
 Insist what need I further on this Theme,  
 When all of them at once aloud proclaim  
 Greatness unto their great Creator's Name.  
 And on this Day the Fowls they did possess,  
 This World alone in greatest Quietness,  
 Some in the Bush, some in the open Air,  
 Free from the Fowler's Gin and subtile Snare.

But as the Fowls that fly in Air above,  
 Even so the Fish that in the Deeps do move,  
 From sacred Writ we are assur'd that they  
 Created were also on the fifth Day.  
 As for the Waters wonderful of Spring,  
 That divine Power did there to Being bring;  
 Who's he again that's able to declare,  
 Or speak of all the Creatures that are there?

Their

The various Forms and Sizes of that Tribe,  
 Who can minutely pourtray or describe?  
 There's such a vast and such a numerous Brood  
 That swims into and cuts the swelling Flood,  
 To try to name these vastly numerous Crea-  
 tures,

Or to define their various different Natures;  
 This unto me a Depth would equal prove,  
 Like to the Depth into the which they move:  
 The numerous Shoals that are in Depths be-  
 low,

Are like the Waves that do them overflow;  
 He who the Stars that's in the heavenly Frame  
 Can number, he can only number them.

An Ocean great of Wonders, surely we  
 May in the Offspring of the Waters see;  
 Whilst many of the Fishes that are there  
 Have Scales like Silver glittering white and  
 fair;

Their checquer'd Spots so curious and rare,  
 That scarce the wing'd Creation in the Air  
 Can equal them for Beauty, or compare.

Others by Shapes and Forms so odd, pro-  
 claim

And speak, tho' mute, their great Creator's  
 Fame.

As other Creatures, so the Waters Brood,  
 The human Kind supply with Store of Food;  
 Man's empty Belly for to fill, seems what  
 Of Fish th' Ocean would evacuate:

Nor this, nor that alone, can him suffice,  
 But his luxurious Appetite to please,  
 The whole Creation falls a Sacrifice.

Nought for Man's Use from Death he doth  
 exceed,

On Earth, in Air, or in the Deeps that swim.  
 As for the great and monstrous Kind of Whales,  
 Like living Islands in the Ocean sails,  
 The One and fortieth Chapter of that Book  
 That's called *Job*, unto it if we look,  
 The following Lines that's written, I suppose,  
 Will correspond with what is there in Prose,

Neither his Parts, nor yet his Power,  
 Conceal them not I will,  
 But his Proportion comely, I  
 Will set out to the full:  
 A Heart that's equal to a Stone  
 For its Firmness he has,  
 Yea even as hard as a Piece of  
 The Nether Millstone is;  
 His Garment's Face discover, who  
 Can do, that he doth wear,  
 Or with his double Bridle, who  
 Unto him can draw near!  
 Disclose the Doors that's in his Mouth,  
 Who dares to be so stout!  
 His Teeth they are most terrible,  
 Appearing round about:  
 His Scales his Pride are, and shut up  
 So close as with a Seal;  
 Between them comes no Air, they are  
 Together join'd so well,  
 So close unite they are unto,  
 And stick so fast together,  
 That they cannot be Sundered,  
 Nor separate from other;

And

And by his Necessities there doth shine

A Light that is so clear;

His Eyes like to the Eye-lids of

The Morning doth appear.

Out of his Mouth go burning Lamps

And Sparks of Fire leap out

Out of his Nostrils Smoke, as from

A seething Pot goes out.

His Breath it kindleth Coals, a Flame

Out of his Mouth it burns;

In his Neck Strength remains, and Grief

To Joy before him turns.

Thus far my Thoughts on these five Days  
that's past,

What follows now is the sixth and the last.

The Air above the Waters here below

With living Creatures both are furnish'd so.

The Bird now soars aloft into the Air,

Now freely flies, and sweetly singeth there.

The Fish, tho' mute, doth at her Pleasure swim,

And play herself in to the gliding Stream.

The Earth, who by its Maker was design'd

To be a Dwelling for the human Kind,

Void of all Creatures, still as yet doth ly;

The Lord, to shew his All-sufficiency,

Doth next and last in Order it supply.

The Lord he doth then upon the sixth Day,

Creating Power again once more display,

By which the Earth, which empty was before,

Of living Creatures he doth richly store.

As each Day's Work that did this Day preceed,

Even so doth this great Admiration breed.

Another Host of Creatures now appears,  
 Each Marks of Power and divine Wisdom  
 bears:

Here we might find a Field wherein to treat,  
 Large like that Field, affords those Creatures  
 Meat,

Whose vast and huge Dimensions to descry,  
 Doth all the Skill of Geographers try:  
 Philosophers, for all the Pains they take,  
 And Searches into natural Things they make,  
 Into this Deep how'er they plode, yet still  
 They meet with Things that do surmount  
 their Skill.

What Reason by them e'er can be assign'd,  
 Why Creatures differ so much in their Kind?  
 What various Sizes is there them among,  
 Some weak and feeble, others huge and strong,  
 Who can for this assign another Cause?  
 But so the Will of their Creator was.  
 The Works of God are all so great and good,  
 To be admir'd, not fully understood:  
 As all God's Works, even so this sixth Day's,  
 can

Be but admir'd, not fathomed by Man.  
 The divine Word of Pow'r, at whose great  
 Call

Nothing produced Matter, whereof all  
 Things they were made that's found in any  
 where

Of Earth or Waters, or the open Air,  
 Call'd to the Earth, that now it forth should  
 bring

All Kind of Beasts and every creeping Thing;  
 The

The Earth, tho' deaf, heard what its Maker said,  
 And his Demand it presently obey'd;  
 The Dust, tho' dead, did by Omnipotence,  
 Things into Life and Form at once commence.  
 The Voice of God, which makes the Deaf to

hear,  
 Caus'd Creatures made of Earth upon't appear,  
 And these of many various Sort and Kind,  
 Answering the Idea of their Maker's Mind.

Some tamer Cattle plac'd are on the Land  
 For Food and Raiment, both must be at hand;  
 While other some that are more wild and

strange,  
 Are left, the Woods and Wilderness to range:  
 Some of them are like to the Lion, he  
 The Strength and Pride who of the Wood must

be;  
 This King of Beasts makes, if he do but roar,  
 His Fellow Creatures tremble him before.  
 The Dromedary, and the Ass that's still'd  
 So by her Nature, and Untam'dness wild;  
 In populous Cities their Delight is less  
 Than in the Desert or the Wilderness.

The Unicorn, the Leopard and the Bear,  
 The Wolf and Tyger, Fox and Fallow-deer, }  
 All these to Woods and Desarts do retire.

The warlike Horse appears now on the Field,  
 Who laughs at Fear, and mocks the glittering  
 Shield,

The Dragon's Power, Subtilty and Rage,  
 His Prey must fall a Victim to asswage;  
 Eyes sparkling Fire most terrible he hath,  
 Who seldom sleeps, most poisonous his Breath;

He

He on all Herbs that's poisonous and ill  
 Delights to feed when he's about to kill;  
 Below his Tongue, there hid in Secrecy,  
 The bitter Gall and Venom it doth ly;  
 So vastly fitted for the Prey is he,  
 His Rows of Teeth in Number triple be:  
 By all such Qualities as these he's fit  
 To represent the Dragon of the Pit.  
 The Elephant, so vastly huge and great,  
 As what his Maker fully doth relate:  
 His very Tail, 'tis said of it, that he  
 Doth move it like unto the Cedar-tree,  
 Unto strong Brass, 'tis in the Word declar'd,  
 And Iron Bars his Bones they are compar'd;  
 Surely the Mountains Food to him do yield,  
 Whereon do play all Beasts that's in the Field;  
 In Covert of the Reeds and Fens, and Shade  
 Of Trees, he lies, and there he makes his Bed;  
 To drink, great Rivers scarce can him supply,  
 He trusts he can the River *Jordan* dry.  
 The sacred Scripture also of him says,  
 That he is chief of his Creator's Ways,  
 He that did make him by his powerful Word,  
 Can make approach to him his killing Sword.  
 In fine, all Kind of Beasts that's to be found  
 To move on Earth, or creep upon the Ground,  
 Of every Sort, however great or small,  
 On this sixth Day the Lord did make them all.

From the first Day that he to Work began,  
 All Things were made according to the Plan,  
 Drawn in his Mind about the World, but  
 Man.

We now have seen the World here below  
 In all its Stories and Apartments so,

With

With living Creatures stor'd of all Degrees,  
 Now in the Earth, the Air, and in the Seas:  
 Creation-Work is now advanced far,  
 And all Things made in great Perfection are;  
 The Earth's Foundation now most firmly stood,  
 Establish'd sure upon the liquid Flood;  
 The spacious Sea around now on each Hand,  
 With swelling Waves environs every Land.  
 How beautiful the verdant Field appears  
 With Grass and Flowers and fruitful Trees it  
 bears;

By Day the Sun unto the World gives Light,  
 The Moon and Stars now do the same by Night;  
 The feather'd Hosts now fly in Air above,  
 Great Shoals of Fishes in the Deeps now move:  
 What Store of Beasts is now upon the Field,  
 Which in abundance Food to them do yield!

The stately Fabrick of the World thus stood,  
 Its Maker view'd it, and pronounc'd it good;  
 Yet still the curious divine Architect  
 Doth in his Work espy a grand Defect,  
 Something undone, which he of old design'd  
 In the eternal Council of his Mind;  
 The glorious Creator's Arms, and great,  
 Was not as yet set up before the Gate.  
 The great Creator yet no Creature here  
 Had like himself, that did his Image bear;  
 Nor here below no Creature any where,  
 That could possess this World as his Heir;  
 No Being wise, intelligent, to be  
 His great Viceroy as yet on Earth had he,  
 To God from the Creation did belong  
 A Revenue of Praise; but then among

All Creatures that were in the World below,  
 There's none of them was qualified so,  
 Except it was in merely passive Ways,  
 Were none of them that could their Maker  
 praise;

There's one a wanting yet for to become  
 A praising Mouth to the Creation dumb:  
 As for the Angels, these so glorious Creatures,  
 And Animals were of such different Natures,  
 The one being Spirits pure entire, whereas  
 The other gross material Substance was;  
 Their Natures thus remote from one another,  
 They no Communion then could have together;  
 Creating Power a Proof did yet remain,  
 To make a real Compound of the twain.  
 All other Creatures in Air, Sea or Land,  
 They all were made by his divine Command:  
 But here the Council of the great Three-One  
 Was call'd, and thus they counselled upon;  
 This matchless Council then did undertake,  
 That Man in their own Image they should make,  
 And that all Creatures in Earth, Air and Sea,  
 Should in Subjection to this Creature be;  
 Then divine Power unto him did give Birth,  
 But fram'd his Body of the Dust or Earth,  
 But cast in a more curious Frame and Mould,  
 Than to imagine ever Angels could;  
 Of that bit Clay the Potter did produce  
 A Vessel fitted for the Master's Use:  
 O strange! to see so glorious a Creature,  
 Made of such base and corrupt Kind of Matter.  
 Man's Body fram'd by divine Power and Art,  
 Is but his natural, not his divine Part:

'Tis

'Tis but design'd a Cabinet or Shell  
 In which his more refined Part might dwell;  
 God breath'd in him the Breath of Life, and  
 then

A living Soul this Creature he became;  
 At once to him his Maker did impart  
 Life, and did plant his Image in his Heart:  
 And now this Creature he is to be found  
 To stand upright and walk upon the Ground:  
 His Form of Body so erect and even,  
 There's not his Mate, nor like below the  
 Heav'n;

While all the Beasts did downward cast an  
 Eye,  
 Man's lofty Looks was to the Heavens high,  
 To shew that there his Happiness did ly.  
 Such Majesty did in his Looks appear,  
 Did strike all Creatures with a Dread or Fear:  
 This last made Creature God did honour  
 more

Than all the Creatures made on Earth before.  
 But *Adam* all this while is yet alone,  
 In all the World his Equal there was none;  
 While every other Creature has its Mate,  
 Of *Adam's* Kind there's none for him to get:  
 The intelligent excellent human Nature  
 Extends but yet unto one single Creature,  
 The spacious Universe is so large, that he  
 The Inhabitant of it alone should be:  
 The numerous Angels neither must they so,  
 While they're above, despise Man that's be-  
 low,  
 While solitary he alone doth go.

D

And

And there's not one with him of his own Kind,  
 The Events prov'd, that thus the Lord design'd  
 That Generations numerous should proceed  
 From *Adam*, as the Root and Fountain-head,  
 On which the Lord designs he should fulfil  
 Th' eternal Council of his Mind and Will.  
 Then *Adam* he must have a Mate, that by  
 Her he may have much Seed and Progeny:  
 The Lord strangely supplied him in that,  
 Which in this Way he did effectuate,  
 By causing *Adam* fall in a deep Sleep,  
 That he from Sense and Feeling might him  
 keep:

Then from his Side a Rib he did take out,  
 While *Adam* he knew nothing it about;  
 For being cast into a Sleep so sound,  
 We never read that Pain he of it found;  
 The Vacancy the Rib's Want did make in  
 His Side, he did fill up with Flesh and Skin:  
 This Rib the Lord from *Adam's* Side did take,  
 A Mate of it to *Adam*, he did make  
 Another knowing reasonable Creature,  
 Of different Sex, but like himself in Feature.

The Power of God did soon convert the  
 Bone

Into a Woman, in whom Virtue shone,  
 And Beauty, both to such a high Degree,  
 That of her Sex 'tis very sure that we,  
 Nor no Age since her Match did ever see:  
 Illustrious Beauty in her Face did shine,  
 Who was endow'd with Qualities divine.  
 Doubtless it was a great and sweet Surprize  
 To *Adam*, when he did from Sleep arise,  
 To see his Image stand before his Eyes.

This

This Rib the Lord from *Adam* took, he then  
 With great Advantage him restor'd again;  
 When of the Rib he'd taken from his Side,  
 He now presents him with a glorious Bride:  
 Flesh of Man's Flesh, and Bone of *Adam's* Bone,  
 Was Woman made, these two were made of  
 one;

And being two, the Lord ordained then  
 That these same two should be made one again.  
 All Creatures now are made of every Kind,  
 That he to make within six Days design'd:  
 For Woman was, as Scripture gives Relation,  
 The Stroke that clos'd and finish'd the Creation.

*On the Uprightness of ADAM. and EVE  
 at their Creation.*

WHEN *Adam* dropt from his Creator's Hand,  
 In Soul and Body upright he did stand;  
 The Law in Sum was then with holy Art  
 Engrav'd and stamp't on *Adam's* upright Heart.  
 Into his Soul then did each Faculty  
 Exactly to the divine Rule comply;  
 With Rays of Heav'n, and Light that was  
 divine,

His Understanding like a Lamp did shine.  
 He then enjoy'd Serenity of Mind,  
 Without a Cloud of whatsoever Kind.  
 His Knowledge was in every thing compleat,  
 In Things divine and natural exquisite.  
 His Will then straight like to a Line did ly,  
 And to his Will that made him, did comply.

His pure Affections then aloft did move  
 Up towards Heaven in highest Strains of Love,  
 His Conscience like a Chrystal Mirror clear,  
 Did, while he stood in Innocence, appear.  
 This *Adam* he was now in ev'ry Part,  
 A Man according to his Maker's Heart.  
 All this and more may justly be applied  
 Unto the new-made *Adam* and his Bride:  
 Serene Impressions of a Stamp divine,  
 As in their Soul, did in their Faces shine.

*Our first Parents in the Garden.*

**I**N *Eden's* Garden then the Man was plac'd,  
 Which was so vastly beautify'd and grac'd.  
 The finest Gardens that we do see now,  
 That Men take so much Pleasure for to view  
 In Summer, and that Season of the Year  
 When in their Pride and Glory they appear;  
 To make these Gardens now the more compleat,  
 Now human Art with Nature is upite,  
 Adorning them with all that ever can  
 Be e'er invented by the Wit of Man:  
 What Arrogance yet would it be to say,  
 The finest Gardens that are now a-day,  
 Could equalize, or Competition stand  
 With *Eden* planted by a divine Hand?  
 More than the Fields in Winter when they're  
 bare,  
 Can with the flow'ry Bank in Spring compare;  
 Or more than Stones can Competition hold  
 With glittering Rings, or Diamonds, or Gold.  
 God

God all Things good did make, 'tis said, but yet  
 Of *Eden's* Garden that he planted it;  
 The which Expression plainly doth imply  
 And speak its Fineness and Excellency  
 Above all Parts of Earth: This did denote  
 It was the best and most delightful Spot  
 That was in all the Universe beside,  
 Tho' it was all into its Bloom and Pride.  
 Into this Garden then no noxious Weed  
 Does once appear for to set up its Head.

While *Adam* stood, we don't suppose the Earth  
 To Weeds, or Thorns, or Briers did give Birth;  
 But there's no Doubt that in this Garden grew  
 Each flagrant Flower of every Kind and Hue,  
 To Sight so pleasant, savoury to smell,  
 Which to be sure there nothing could excel.  
 That Nature's whole Quintessence was in-  
 clos'd

In *Eden's* Garden, may be well suppos'd.  
 The Character it gets in sacred Writ  
 May be abundant Evidence of it.

The Lord to *Adam* in this Place had giv'n  
 A little Emblem, as it were, of Heav'n:  
 Which Way e'er *Adam* turn'd his ravish'd Eyes,  
 Wou'd gilded Scenes and shining Prospects rise;  
 The radiant Sun, with the meridian Light,  
 Made Nature's Beauties still appear more  
 bright:

Soft *Zephyr* blowing with a gentle Breeze,  
 Refreshing Gales among the Flow'rs and  
 Trees;

The Air then doubtless was serene and clear: }  
 With what a Face would *Eden* then appear! }  
 'Then Man might say, 'tis good for to be here. }

Thus

Thus *Eden* was of all the whole Creation  
 A Place most fit for divine Contemplation;  
 And for Enjoyments of a natural Kind,  
 The World its Equal never yet could find:  
 Rivers of Pleasures pure without Alloy,  
 Did *Adam* in this Place and State enjoy;  
 For when he did his Maker's Image bear,  
 He from no Airth then needed Danger fear.  
 Then by all Creatures *Adam* was ador'd,  
 They all paid Homage to him as their Lord.  
 As the Result of Holiness it flow'd,  
 The Happiness on *Adam* was bestow'd;  
 While he from Sin was free and undefil'd,  
 Both Heav'n and Earth at once upon him  
 smil'd.

Here lavish Nature, bounteous of her Store,  
 Did fill his Cup, and made it to run o'er:  
 This Garden, which was stor'd with all De-  
 grees

Of best and finest Kinds of fruitful Trees,  
 Load with all Kinds of ripe and pleasant Fruit,  
 Could please the Eyes, or yet the Taste could  
 suit.

Of all which Fruit that in this Garden grew,  
 The Use of it the Lord did Man allow:  
 Of whate'er Tree it was he judged meet,  
 Excepting one forbidden, he could eat;  
 But this by him that gave him Life and Breath,  
 He was discharg'd to eat, on Pain of Death.

Should carnal Reason now object and say,  
 Why did the Lord with *Adam* deal this Way,  
 When Man was such a Favourite of Heaven,  
 And all Things else into his Hand had given,  
 That

That he is Lord of all the World, but then  
 Debarr'd from this on such an awful Pain?  
 It is not fit that any Man should pry  
 Into the Secrets of the Deity,  
 Or what he doth, to ask a Reason why.  
 The Lord did make both *Adam* and the Trees,  
 Both were his own to do with as he please:  
 His sovereign Pleasure was sufficient Cause,  
 Why *Adam* of this Tree prohibit was;  
 Yet highest Reason cannot but submit  
 Unto the Reasons may be giv'n for it:  
 How highly was it reasonable then,  
 When God thus made and high exalted Man,  
 When he on Earth had such Dominion given,  
 To let him know his Sovereign was in Heaven,  
 And to appoint him something for a Test,  
 That Man's Obedience by't might be express  
 Unto his God, and hence to let him know  
 That he it was did all on him bestow?  
 Beside, the Lord, Man's great Creator, did,  
 When he did *Adam* of this Tree forbid,  
 Great condescending Goodness to him show,  
 Whilst he transacted with his Creatures so.  
 The Laws of Nature and Creation, they  
 Obliged Man his God for to obey;  
 And tho' that Man had thousand Ages stood,  
 In Thought and Word done nothing else but  
 Good,  
 Yet notwithstanding God that made him, he  
 Of his own Creature to dispose was free,  
 And might without enquiring of him then,  
 Reduce him to his native Dust again.  
 But now the Word proceeding from the Mouth  
 Of him that is the very God of Truth,

On Man's Account the Lord is now no less  
 Than Debtor to his Truth and Faithfulness:  
 The Lord that made him did not need to stand  
 On Terms with Man, the Work of his own  
 Hand:

Obedience was surely *Adam's* Due,  
 Tho' to his God he that should never shew,  
 Yet to the same, God had so great Regard,  
 As to annex thereto a vast Reward;  
 Such was the Kindness of indulgent Heav'n,  
 As was to Man in the first Cov'nant giv'n.  
 Death which of eating was the Penalty,  
 Did, if he eat not, Life to him imply;  
 And had he in Obedience endur'd,  
 Eternal Life unto him was secur'd.  
 How happy had he and his Seed remain'd,  
 If he had this primeval State maintain'd:  
 But O! this State of Man, the first and best  
 That's here enjoy'd, did very short while last;  
 Scarce tasting Joy, when tasting Fruit anon,  
 His happy State evanish'd is and gone!

*On Adam's Fall.*

Satan that fell from Happiness of late,  
 Envied *Adam* of the happy State  
 He did in *Eden* at this Time possess,  
 As the Result of perfect Holiness;  
 And knowing *Adam's* Happiness did stand  
 In his obeying the divine Command,  
 He all his Art and Malice did employ,  
 That he might *Adam's* Happiness destroy,

Till

Till Man was made, by Hell's alluring Att,  
Quite from the Laws of Heaven to depart.

Thus subtle Satan in a Serpent hid,  
Did tempt to eat the Fruit that God forbid;  
Thus wylie Satan seem'd the Friend of *Eve*,  
Till by such Means he Woman did deceive:  
So far he did prevail on her, that he  
Made her to eat of that forbidden Tree;  
She of the Fruit unto her Husband gave,  
Who his own Death did from her Hand receive.  
Then at his Mouth he drank the Poison in,  
And by this Deed delug'd the World in Sin.  
Altho' he still surviv'd, and drew his Breath,  
And did not then just die a natural Death;  
Yet was it true, as God had testify'd,  
That on that Day he eat this Fruit he dy'd:  
He dy'd in what his Life did most consist,  
That was in Likeness to his Maker blest;  
For even as soon as he this Fruit did taste,  
His Maker's Image in him was defac'd.

Now, now he fell down from the high Degree  
Of Holiness and pure Integrity;  
The Lamp of Light was seated in his Mind,  
Is now blown out, and left him dark and blind;  
His Will, which once like to his Maker's was,  
Fill'd with Rebellion 'gainst his holy Laws:  
Now his whole Soul with Sin and Guilt was  
stain'd,

No Part left free or uncorrupt remain'd.  
Thus *Adam* for his Sin and bold Offence,  
Fell from his blissful State of Innocence;  
From Height of Bliss at once he tumbled down,  
And lost his God, his Glory, and his Crown.

Thus Satan's Bait of raising Man more high,  
 Procur'd his Fall, and made him low to ly.  
 His Eyes were open'd now to see his Shame,  
 Through Sin that did his Nakedness proclaim;  
 A guilty Conscience did upon him seize,  
 Which made him run to hide among the Trees  
 Of God, in whom his chiefest Comfort lay,  
 He's now afraid, and fain would fly away.  
 His inward Peace, Joy and Tranquility,  
 All in a Moment quickly off did fly:  
 His Tides of outward Consolations, they  
 As soon abated and decay'd away.  
 Now his Dominion o'er the Creatures, he  
 Did lose it also in a great Degree.  
 The Lion against him did ne'er rebel,  
 'Till *Adam* first from his Perfection fell.  
 The Earth also by him that did it make,  
 Was curs'd for the rebellious Creature's Sake,  
 Tho' it before did of its own Accord  
 All Things produce unto its Sovereign Lord.  
 Now of its Fruit he must not henceforth eat,  
 'Till it he earn with Labour, Toil and Sweat;  
 And as a Fruit of Man's Offence, the Field  
 Thorns and Thistles unto him should yield.  
 Now of Earth's Fruit, the great Creator says,  
 Man now must eat in Sorrow all his Days;  
 And as from Dust he taken was, so then  
 To Dust he also must return again.  
 And Death, with all the Ills which it preced,  
 Are all dire Effects of this fatal Deed  
 Of Man's Transgression. But who can express  
 What *Adam* now did lose of Happiness,  
 Heaven above, and Paradise below,  
 At once Man forfeit with transgressing so!  
Whence

Whence come the Crosses that's so thick and  
rise,

So interwoven thro' the Thread of Life,  
That there's no Rank, no Station, no Degree,  
From the contagious Taint of Sorrow free?  
Whence come Diseases of a thousand Kind,  
That pain the Body, Cares that vex the Mind?  
From whence doth all such Misery take Root?  
From *Adam's* eating the forbidden Fruit.

But then our Loss of a spiritual Kind,  
Is that whereof we are most dark and blind;  
Man's greatest Loss lies from his Sight con-  
ceal'd,

His Burden heaviest where it least is feel'd.  
Each Child of *Adam*, ever since he fell,  
By Nature is a Child of Wrath and Hell.  
*Adam*, in fine, did, by this fatal Deed,  
Destroy himself at once and all his Seed.  
Blest be the Lord, that of his Love and Grace,  
Left not all Men to perish in the Case."

*On Man's Rise and Redemption through*  
JESUS CHRIST.

**O** What is Man that he who did him make,  
Should such Account or Knowledge of  
him take!

First fram'd of Dust, then raised up so high,  
To so much Honour, Power and Dignity;  
And when, through Sin, he's fall'n so low,  
ev'n then,  
Is at such Cost to raise him up again.

When Satan our first Parents had deceiv'd,  
 And them of all their Happiness bereav'd;  
 When self-destroying Mankind now did ly,  
 Plung'd in the deep Abyss of Misery,  
 The Lord, to whom in Time can nought ensue,  
 But what from all Eternity he knew;  
 Forefaw how Man through Sin would foully  
 fall,

And unto Death subject his Children all,  
 And to what Kind of Miseries and Woes  
 He would himself and all his Seed expose:  
 In View of this, the Lord for fallen Man,  
 Laid in his Mind a great and glorious Plan;  
 Infinite Wisdom so contriv'd the Scheme, }  
 It doth the Glory of *Jehovah's* Name, }  
 Both from and to Eternity proclaim.  
 This Way in which the Lord doth Man redeem,  
 It is so vast, mysterious and sublime;  
 It is a Way that even doth transcend  
 The Minds of Angels for to comprehend:  
 Far less can Reason, at its highest Stretch,  
 This Mystery be able for to reach.  
 God in this Work does shew his Glory more  
 Than he did by creating Power before.  
 Into this Work each Attribute divine  
 Doth with a most resplendent Lustre shine.  
 Mercy that seem'd obscure, doth now appear,  
 And Heaven's clouded Sky begins to clear.  
 That God is just, he in this Work declar'd,  
 A God of Justice, yet the Rebel spar'd.  
 He vindicates his Truth and Verity,  
 Yet saves the Soul that he sentenc'd to dy.  
 His Holiness and Righteousness doth here  
 Shine in this Work most radiant and clear.

His

His hating Sin he in this Work doth prove,  
 While he the Sinner doth entirely love;  
 And each Thing needful for the Sinner's Case,  
 Was all into the Covenant of Grace  
 Concerted 'twixt the Father and the Son,  
 Which was from all Eternity begun:  
 So that the Cure for *Adam's* lapsed State,  
 Did take its Rise from an eternal Date.  
 And now when *Adam* came to underly  
 This dire Disease and deadly Malady,  
 Mercy the Cure did very soon apply. }  
 Ev'n at a Time when Man could nought ex-  
 pect

But divine Vengeance on his Head to break,  
 The Lord, of whom he justly was afraid,  
 Appareth first in Mercy to his Aid;  
 Or e'er the Lord against the guilty Man  
 One Word of threatning to bring forth began,  
 God's Thoughts of Love to *Adam* forth did  
 break

In heavy Threats against the tempting Snake.  
 When God did promise, that the Woman's  
 Seed

Should give a Bruise unto the Serpent's Head,  
 Then this Expression in it did imply, }  
 That wonderful stupendous Mystery, }  
 The second Person of the Trinity, }  
 He should for Man thus abject, and forlorn,  
 Become a Man, and be of Woman born.  
 Then on the Serpent and his Seed he was  
 For to revenge his Friends and Brethrens Cause;  
 As Satan he the Woman did employ  
 The human Race to ruin and destroy,

The

The Use of Woman also God doth make  
 The Prey again from Satan's Hand to take;  
 So that her Seed might break the Serpent's  
 Pow'r,

Revenge her Wrongs, and what she lost before.  
 Yea, this first Promise did in short contain  
 The very Substance of the Gospel Strain;  
 It was the Dawning of sweet Gospel Light,  
 Which in all Ages still did grow more bright.  
 At length the long expected Time drew nigh,  
 The Day-spring did us visit from on High,  
 The promised *Messiah* then did come,  
 Who was conceiv'd within a Virgin's Womb:  
 And when that Virgin chaste and undefil'd,  
 Became a Mother, and brought forth a Child:  
 To celebrate that great and marv'rous Birth,  
 The greatest, yet the meanest seen on Earth,  
 From Heav'n a Choir of Angels doth take  
 Wing,

And on the Earth at it exult and sing,  
 Ascribing Praise to their Creator's Name,  
 And Peace on Earth at once they did proclaim.  
 With great Delight the holy Angels shews  
 To sinful Men the blest and happy News,  
 And Tidings of a Saviour, which they  
 In *David's* City, to them had born this Day.  
 By Night some Shepherds fed their Flocks  
 there, who

The Angels did these Tidings first let know;  
 Unto the Place where *JESUS* lay, they are  
 Led and directed to it by a Star,  
 And when they came, they found the Babe was  
 laid

Into a Manger, as the Angels said.

By

By Faith and Sight the Shepherds did espie  
 The greatest Meanness, greatest Majesty,  
 Meeting at once in CHRIST's Humility. }  
 The living God who Life to all did give,

Now to himself a Life he doth receive.

The God that was from all Eternity,  
 In *Bethlem* doth a sucking Infant ly.

The Heir of all Things, he who doth no less  
 Than Heav'n and Earth, both as his own,  
 possess,

His Virgin Mother now can nought obtain  
 But a Horse Manger for to lay him in;  
 Yet divine Worship unto him was paid,  
 E'en while he's in this humble Posture laid:  
 For through his human Nature there did shine  
 Some Rays that shew'd his Person was divine,  
 Which unto some appear'd and was reveal'd,  
 But from the most lay hid and quite conceal'd.

He to the Law, tho' he was Lord of it,  
 Did in each Part obediently submit,  
 According to the Custom of the *Jews*,  
 (As what we see the sacred Scripture shews.)  
 At eight Days old he's circumcis'd, that he  
 In this conform'd might to his Brethren be.  
 The Name of JESUS to this Child they gave,  
 Because from Sin his People he should save.

Satan who knew full-well our Saviour had  
 On Purpose come his Kingdom to invade,  
 As soon as he had enter'd on the Stage,  
 Stir'd up the Pow'rs of Earth at him to rage.  
 To *Egypt* soon from *Herod's* Cruelty,  
*Josepb* and *Mary* with the Child must fly,  
 There they remain till *Herod's* Death, and then  
 The Lord call'd *Josepb*, with him, home again.

But

But when he heard that *Archela's* did reign  
 In *Herod's* Room, and in *Judea* King,  
 Their did he turn aside, when warn'd of God,  
 And in the Parts of *Galilee* abode;  
 Then to that City thither did repair,  
 Call'd *Nazareth*, and took his Dwelling there.  
 And thus it was fulfill'd of him, that he  
 Stil'd and call'd a *Nazarene* should be.

And when that he was aged twice six Years,  
 Into the Temple then the Child appears,  
 Sitting amidst the Doctors, and the Tribes  
 Of ancient learned *Pharisees* and *Scribes*;  
 He both did hear their Reasoning, and then  
 Some Questions he did ask at them again,  
 And made the People all amaz'd to hear  
 His Understanding and his Answers clear.  
 Then of his Youth we read but little more,  
 'Tis almost all in Silence pass'd o'er  
 What he was then employ'd about before. }

When he arriv'd at thirty Years of Age,  
 He then appeared publick on the Stage:  
 Then he did go among the Multitude  
 To be baptiz'd with *John* at *Jordan's* Flood;  
 But when the holy undefiled One  
 Requested this of his own Servant *John*,  
 The humble Servant as amazed stands,  
 Asham'd t'obey his Master's strange Demands;  
 I've Need, says *John*, to be baptiz'd of thee,  
 How is it then thou comest unto me?  
 Then *JESUS* to him plainly signify'd,  
 That in this Point he must not be deny'd,  
 But that in this he must obey his Will,  
 So that he might all Righteousness fulfill.

Then

Then *John* did yield to what his Master said,  
 And his Demand he presently obey'd.  
 Baptism apply'd unto the human Race,  
 Doth represent their miserable Case  
 By Nature, and their Guilt and Filth by Sin,  
 Which to the World we have all brought in:  
 But from what Reason doth it then proceed,  
 Our Saviour this Ordinance should need?  
 I find some Men about it of this Mind,  
 That think its Reasons may be thus assign'd;  
 Since Christ he was unto the Church the Head  
 And Representative of th' Elect Seed,  
 As in all other Things, so in this he  
 Unto the Members must conformed be:  
 And when that JESUS Baptism did receive,  
 A Virtue to the Ordinance he gave,  
 Because this Action was done by the Head,  
 Its Virtue to the Members doth proceed.

So Christ being now baptiz'd in *Jordan's*  
 Stream,

His Elect Seed were all baptiz'd in him.  
 Whenever he this Ordinance receives,  
 And cometh up from *Jordan's* liquid Waves,  
 Just at that Time then divine Pow'r it made  
 The very Heavens to be opened,  
 The Holy Ghost descended from above,  
 And sat on JESUS like unto a Dove.  
 Also a Voice there was from Heaven came,  
 Thus saying, my beloved Son, in whom  
 And for whose Sake I fully pleased am.

After such ample Approbation given  
 To JESUS by his Father now from Heaven,  
 He's led unto the Wilderness, that he  
 There of the Devil try'd and tempt might be.

When he had fasted forty Nights and Days,  
 The Devil then appears to him, and says,  
 The Son of God, if that indeed thou be,  
 Convert these Stones now into Bread to thee.  
 But he reply'd unto the wicked One,  
 'Tis written, Man lives not by Bread alone,  
 He also lives by every Word of Truth  
 That doth proceed out of *Jehovah's* Mouth.  
 Satan in this silenced is, but then  
 He the Assault reneweth thus again,  
 By carrying JESUS to a Mountain high,  
 Whose Top did threaten for to reach the Sky,  
 And there he shews him the whole earthy  
 Frame,

With all the shining Glory of the same;  
 All these, says Satan, I will give to thee,  
 If that thou wilt fall down and worship me.  
 But JESUS answer'd that blasphemous Fiend,  
 And says to Satan, Get thou me behind;  
 For it is written, Thou shalt worship none,  
 Except it be the Lord thy God alone;  
 He who all divine Worship doth deserve,  
 And he it is thou worship must and serve.  
 Satan in this, altho' he is defeat,  
 Once more the Combat he reneweth yet;  
 Satan now hurls our Saviour thro' the Air,  
 Unto the Temple of *Jerus'lem*, where  
 He set him on a Pinnacle on high:  
 Then says, If God's beloved Son thou be,  
 To prove the same, throw down thyself from  
 thence,

And trust thy Father's Word and Providence;  
 For it is written in his Word, that he  
 Will give his Angels Charge concerning thee,

To bear thee up, still waiting thee upon,  
 Lest thou should dash thy Foot against a Stone.  
 But JESUS said, It written is again,  
 Thou shalt not tempt the Lord thy God in vain.  
 Satan at length obliged is to yield,  
 And leave our glorious Captain on the Field.  
 Thus did our second *Adam* stand the Test  
 'Gainst all that ever Satan did suggest.

When CHRIST this Victory over Satan wins,  
 He then his publick Ministry begins.  
 He now appeareth unto publick View,  
 And his Commission doth begin to shew.  
 Now in the Temple he begins to teach,  
 In Deserts and in Mountains for to preach.  
 Around he travels, now from Place to Place,  
 In publishing GOD's Thoughts of Love and  
 Grace,

He had design'd unto the human Race.  
 How many wonderous Miracles he wrought,  
 Which Confirmation to his Doctrine brought,  
 From first evincing of a Power divine,  
 In turning of the Water into Wine;  
 The deaf he made full well to hear, and he,  
 Those born blind did make most clear to see.  
 He cur'd the Fever, Palsy, halt and lame,  
 Lepers unclean he cleans'd, and cured them.  
 While some by Faith did touch his Garment's  
 Hem,

Which made their bloody Issues for to stem.  
 Those that with evil Spirits were possess'd,  
 He did cast out, and gave the weary Rest.  
 The worst Disease that Sinners could endure,  
 Ev'n Death itself he by a Word did cure.

He did ev'n by five Barley Loaves of Bread,  
 And five small Fishes, many Thousands feed.  
 By Labours, Toils and infinite Distress,  
 He did his Love to human Kind express.  
 In useful Labours oft, when spent the Day,  
 He to a Mountain then retir'd to pray;  
 For of his own he had no House nor Hold,  
 Where he at Night was shelter'd from the Cold:  
 Foxes had Holes, Birds of Air their Nest,  
 The Son of Man no where his Head to rest,  
 Or any Part to lodge for him was found,  
 But what was borrow'd, or the naked Ground.  
 In outward Straits he needed oft Relief,  
 Estrang'd from Joy, but well acquaint with  
 Grief.

Yet even as his Meat and Drink, it still  
 To JESUS was, to do his Father's Will;  
 In teaching, feeding of the Multitude,  
 He spent his Life entirely doing good,  
 Until the Time appointed did draw nigh,  
 That JESUS for his People's Sins must die.  
 For Sinners to the Law, there must be given  
 Two Things, before they can be brought to  
 Heav'n.

Law Precepts must be perfectly obey'd,  
 And then its awful Penalty be paid,  
 CHRIST all this in the Covenant of Grace,  
 Engaged for in th' Elect Sinners Place;  
 And to this World for this End did he come  
 To die into the Elect Sinners Room.  
 He to his own Disciples did let know  
 The Suff'rings that he had to undergo.  
 He told them, that he was to die, and then  
 On the third Day from Death arise again.

He

He told them he must then to Heaven ascend,  
 The Holy Spirit to them down to send.  
 He told them, when in Heav'n he was, he there  
 A Place for them in it he should prepare.  
 He told them, while below they did reside,  
 That Tribulation should them still abide;  
 This to inflict the World should never cease;  
 Nevertheless in him they should have Peace.  
 That the Memorial of his dying Love,  
 Comforting still unto his Church might prove,  
 He instituted his last Supper then,  
 His Death to shew forth till he come again.  
 He straight from Supper to the Garden goes,  
 Where he's assaulted by his bloody Foes.

The Time was come, our Saviour must en-  
 gage

The Pow'rs of Hell with all their outmost  
 Rage.

Now was the Time the Woman's Seed must  
 feel

The Serpent's forest bruising of his Heel :  
 And now the Time was when the Woman's  
 Seed

Effectually should bruise the Serpent's Head.  
 Who can express, or yet conceive the Pain  
 And Grief our Saviour did now sustain!  
 When JESUS CHRIST the holy sinless One,  
 Had for the Sins of Thousands to atone!  
 Each one of which had many thousand Times  
 Against the Law committed Faults and Crimes.  
 Now when each Sin it doth deserve GOD's  
 Wrath,

And to be punish'd with eternal Death,

His

His Suff'rings then must needs be exquisite,  
 On whom so many thousand Deaths did meet:  
 For JESUS CHRIST he had to suffer now  
 The Wrath to a whole elect World was due.  
 His human Nature shrinks with senseless Fear,  
 When all these awful Sufferings drew near;  
 It trembles to behold that dreadful Cup,  
 Brim-full of Wrath, which he had to drink up.  
 Three Times he then unto his Father prays,  
 And to this Purpose every Time he says,  
 O Father! if it possible may be,  
 Then let this Cup now pass away from me;  
 Nevertheless in this thy holy Will,  
 And not mine own, resolv'd I'm to fulfil.  
 The Scripture says, that Jesus now was heard  
 In that same Point wherein he so much fear'd,  
 About which then he pray'd so earnestly,  
 And was in such a painful Agony.  
 Into the Garden then his bloody Sweat  
 Did shew his Sufferings great and exquisite:  
 From Prayer then, when ever he arose,  
 Away unto his Disciples he goes;  
 Whom Grief and Sorrow for their Master's  
 Sake,  
 Made heavy Sleep their Eyes to overtake.  
 Why do you sleep? unto them he did say,  
 Lest ye be tempted, now arise and pray.  
 While he thus spake, there comes a bloody  
 Band  
 With Swords and Staves by the Chief Priest's  
 Command,  
 With Judas the great Traitor on their Head,  
 For he it was th' unhallowed Mob did lead,  
 Then

Then Jesus, who most perfectly knew all  
 The Things that then unto him did befall,  
 To his rude Foes most mildly he did speak,  
 Unto them said, Who is it that you seek?  
 Jesus of *Nazareth*, say they, seek we.  
 Jesus return'd an Answer, I am he.  
 This Word of his, his Foes did so confound,  
 They backward went and fell upon the  
 Ground.

Whom do ye seek? again our Saviour saith,  
 They said again, Jesus of *Nazareth*.  
 If ye seek me, he to them then did say,  
 Let these my own Disciples go away.  
 What Love is like the Love of Jesus, who  
 So much Concern doth for his People show?  
 The Shepherd good, that he his Sheep might  
 save,

His Life a Ransom for his Sheep he gave,  
 While thus he interceedeth with the Foe,  
 That they might let his own Disciples go,  
 He for himself then not one Word doth speak,  
 Nor any Favour from his Foes doth seek:  
 And tho' he could just by one Word of Wrath,  
 E'en in one Moment crush them all to Death;  
 Infinite Pow'r yet here most tamely stands,  
 Till feeble Creatures bind his holy Hands;  
 And being bound, is led away to those  
 That were his chiefest Enemies and Foes:  
 For of this Sort then did consist the Tribes  
 Of Priests and Elders, Pharisees and Scribes;  
 A Cloud of whom do now about him meet,  
 That he should die, they then were all unite.  
 To *Pilate* then, without the least Delay,  
 They led our Lord and Saviour away;

False

False Witnesses speaking the greatest Lies,  
 Did then against the God of Truth arise:  
 Then the just Judge of all the World, he was  
 Judg'd and condemn'd by Mens unrighteous  
 Laws.

The Son of God when JESUS he was nam'd;  
 This Title, tho' that he most justly claim'd,  
 The *Jews* did say, that he in this blasphem'd,  
 And that to Death for it must be condemn'd.  
 But *Pilate*, who impress'd was with the Sense  
 Of Jesus' pure unspotted Innocence,  
 Often declares unto the *Jews*, that he  
 Was willing to release and set him free:  
 But there was nothing could appease their  
 Wrath,

Unless that Jesus should be put to Death;  
 Nor with their Tongues did ever cease, until  
*Pilate* deliver'd Jesus to their Will.  
 He so was scourg'd, that all his Body round,  
 The lashing Whip left nothing whole or found.  
 Then from his furrow'd Shoulders, wounded  
 Sides,

The streaming Crimson down unpitied glides;  
 That Head, that Crowns of Glory now adorns,  
 Then in Contempt was crown'd with piercing  
 Thorns.

They treat him also with Scorn and Disgrace,  
 They mock and buffet, spit into his Face;  
 Their Knee, in Mock to him, did bow before,  
 Whom glorious Angels worship and adore;  
 The wicked Rulers with a high Disdain,  
 Insult and glory at his Grief and Pain.  
 Upon the Cross he is suspended high,  
 Between two Thieves he is condemn'd to dy,  
 As

As if their Crimes and Villanies accurst,  
 Had center'd in him, of the three the worst;  
 And now his wicked persecuting Bands  
 With Nails do rack, and pierce his Feet and  
 Hands.

Of all the Suff'rings JESUS underwent,  
 We never read he made so much Complaint,  
 As when his Father from him did restrain  
 His sweet comforting Countenance, he then  
 More Sense of feeling doth begin to shew  
 Than all the Suff'rings that he had gone  
 through.

At this he then this loud Complaint did make,  
 My God! my God! why dost thou me for-  
 sake?

Whilst that the God of Nature suff'ered so,  
 Nature did strange Convulsions undergo;  
 For three Hours Space the Sun suspends his  
 Light,

And veils the Day with Darknes of the Night:  
 The Earth doth tremble at the horrid Scene,  
 The flinty Rock asunder renteth then.

Thus at, and in the Death of CHRIST, there's  
 been

A glorious Train of heav'nly Wonders seen.  
 Tho' that eternal Suffering was due  
 To those for whom our Saviour suff'ered now,  
 The infinite Value of this Sufferer did  
 His Suff'ring an infinite Time forbid.  
 This real Man, who was the mighty GOD,  
 He did now suffer, and sustain the Load  
 Of human Guilt, and Heav'n's vindictive Ire,  
 'Till Justice own'd, it could no more require,  
 G And

And now when JESUS, he who all Things  
knew,

His Suffering near unto an End they drew,  
Aloud, I thirst! now JESUS he did call,  
The which to quench, they brought the bitter  
Gall;

Which having tasted, then he bowed the Head,  
Cry'd out aloud, It now is finished!

The Captain of Salvation then did yield  
A Prey to Death, and yet he gain'd the Field.

The Prince of Life into the Grave was laid,  
As what before he prophesied and said.

This Step doth end our Saviour's Humiliation,  
And now begins his glorious Exaltation;

For the first Step he made upon this Head,  
Consisteth in his rising from the Dead;

And from the same he rose on the third Day,  
And with him brought its very Sting away.

Death had no Captive like to him before,  
Nor never Man made it a Captive more;

For JESUS CHRIST, by dying, did devour  
The Strength of Death, and him that had its

Pow'r:

And now his rising from the Dead again,  
Makes it abundant evident and plain,

And by this Fact it is now ratified,  
That he hath Law and Justice satisfied.

Transgression he has finished and Sin,  
And everlasting Righteousness brought in:

And by the Suff'rings that he hath endur'd,  
Eternal Life is to his Seed procur'd.

And our mysterious Redemption he  
Has finished, ev'n unto such Degree,

That

That after this, as he upon this Score,  
Doth never need, so ne'er will suffer more.

Its Application now to carry on,  
He's left the Earth for to ascend the Throne,  
At GOD's right Hand he now exalted sits,  
And thence the Blessings of his Blood transmits;

There now he as a Prophet, Priest and King,  
For ever lives, and shall for ever reign:  
He now in Heaven, the Church's living Head,  
Appears in Name and Room of all his Seed.  
Mean time, by his Obedience unto Death,  
His Rising, and Ascension, he hath  
Laid down a strong Foundation for the Faith }  
Of ev'ry Child of *Adam* for to claim,  
And plead for Pardon in a Saviour's Name.

The Gospel Offer and extensive Call  
Doth give sufficient Warrant unto all  
That hear the same, that they may now believe,  
And Life thro' JESUS to their Souls receive;  
And leaves all those who do the same refuse,  
Still in their Sins, without the least Excuse,

But saving Faith will be by all obtain'd  
That are unto eternal Life ordain'd,  
And in the Heart will be begotten by  
The living Spirit's pow'rful Energy:  
By means of which they'll credit the Record  
Giv'n in the Word of JESUS CHRIST the Lord,  
And then with greatest Chearfulness embrace  
The Riches, Fulness, Freedom of his Grace.  
Thus to GOD's Favour Faith doth Man restore  
On Grounds more sure than e'er he was before.

*The Sum of the Works of Creation.*

**T**His great and artificial Ball  
 The LORD did build and rear,  
 Which out of Nothing, at his Call,  
 He caus'd to appear.

On which engrav'd in every Part,  
 There doth with Lustre shine  
 The Builder's Wisdom, Pow'r and Art,  
 With Majesty divine,

*F I N I S.*