

PARADISE LOST.

BOOK X.

Thus they in lowliest plight repentant stood
Praying, for from the Mercie-seat above
Prevenient Grace descending had remov'd
The stonie from thir hearts, and made new flesh
Regenerat grow instead, that sighs now breath'd
Unutterable, which the Spirit of prayer
Inspir'd, and wing'd for Heav'n with speedier flight
Then loudest Oratorie: yet thir port
Not of mean suiters, nor important less
Seem'd thir Petition, then when th' ancient Pair
In Fables old, less ancient yet then these,
DEUCALION and chaste PYRRHA to restore
The Race of Mankind drownd, before the Shrine
Of THEMIS stood devout. To Heav'n thir prayers
Flew up, nor missed the way, by envious windes
Blow'n vagabond or frustrate: in they passd
Dimentionless through Heav'nly dores; then clad
With incense, where the Golden Altar fum'd,
By thir great Intercessor, came in sight
Before the Fathers Throne: Them the glad Son
Presenting, thus to intercede began.

See Father, what first fruits on Earth are sprung
From thy implanted Grace in Man, these Sighs
And Prayers, which in this Golden Censer, mixt
With Incense, I thy Priest before thee bring,
Fruits of more pleasing savour from thy seed
Sow'n with contrition in his heart, then those
Which his own hand manuring all the Trees
Of Paradise could have produc't, ere fall'n
From innocence. Now therefore bend thine eare
To supplication, heare his sighs though mute;
Unskilful with what words to pray, let mee
Interpret for him, mee his Advocate
And propitiation, all his works on mee
Good or not good ingraft, my Merit those
Shall perfet, and for these my Death shall pay.
Accept me, and in mee from these receive
The smell of peace toward Mankinde, let him live
Before thee reconcil'd, at least his days
Numberd, though sad, till Death, his doom (which I
To mitigate thus plead, not to reverse)
To better life shall yeeld him, where with mee
All my redeemd may dwell in joy and bliss,
Made one with me as I with thee am one.

To whom the Father, without Cloud, serene.
All thy request for Man, accepted Son,

Obtain, all thy request was my Decree:
But longer in that Paradise to dwell,
The Law I gave to Nature him forbids:
Those pure immortal Elements that know
No gross, no unharmonious mixture foule,
Eject him tainted now, and purge him off
As a distemper, gross to aire as gross,
And mortal food, as may dispose him best
For dissolution wrought by Sin, that first
Distemperd all things, and of incorrupt
Corrupted. I at first with two fair gifts
Created him endowd, with Happiness
And Immortalitie: that fondly lost,
This other serv'd but to eternize woe;
Till I provided Death; so Death becomes
His final remedie, and after Life
Tri'd in sharp tribulation, and refin'd
By Faith and faithful works, to second Life,
Wak't in the renovation of the just,
Resignes him up with Heav'n and Earth renewd.
But let us call to Synod all the Blest
Through Heav'ns wide bounds; from them I will not hide
My judgments, how with Mankind I proceed,
As how with peccant Angels late they saw;
And in thir state, though firm, stood more confirmd.

He ended, and the Son gave signal high
To the bright Minister that watchd, hee blew
His Trumpet, heard in OREB since perhaps
When God descended, and perhaps once more
To sound at general Doom. Th' Angelic blast
Filld all the Regions: from thir blissful Bowrs
Of AMARANTIN Shade, Fountain or Spring,
By the waters of Life, where ere they sate
In fellowships of joy: the Sons of Light
Hasted, resorting to the Summons high,
And took thir Seats; till from his Throne supream
Th' Almighty thus pronounced his sovran Will.

O Sons, like one of us Man is become
To know both Good and Evil, since his taste
Of that defended Fruit; but let him boast
His knowledge of Good lost, and Evil got,
Happier, had it suffic'd him to have known
Good by it self, and Evil not at all.
He sorrows now, repents, and prays contrite,
My motions in him, longer then they move,
His heart I know, how variable and vain
Self-left. Least therefore his now bolder hand
Reach also of the Tree of Life, and eat,
And live for ever, dream at least to live
Forever, to remove him I decree,

And send him from the Garden forth to Till
The Ground whence he was taken, fitter soile.

MICHAEL, this my behest have thou in charge,
Take to thee from among the Cherubim
Thy choice of flaming Warriours, least the Fiend
Or in behalf of Man, or to invade
Vacant possession som new trouble raise:
Hast thee, and from the Paradise of God
Without remorse drive out the sinful Pair,
From hallowd ground th' unholie, and denounce
To them and to thir Progenie from thence
Perpetual banishment. Yet least they faint
At the sad Sentence rigorously urg'd,
For I behold them soft'nd and with tears
Bewailing thir excess, all terror hide.
If patiently thy bidding they obey,
Dismiss them not disconsolate; reveale
To ADAM what shall come in future dayes,
As I shall thee enlighten, intermix
My Cov'nant in the Womans seed renewd;
So send them forth, though sorrowing, yet in peace:
And on the East side of the Garden place,
Where entrance up from EDEN easiest climbs,
Cherubic watch, and of a Sword the flame
Wide waving, all approach farr off to fright,

And guard all passage to the Tree of Life:
Least Paradise a receptacle prove
To Spirits foule, and all my Trees thir prey,
With whose stol'n Fruit Man once more to delude.

He ceas'd; and th' Archangelic Power prepar'd
For swift descent, with him the Cohort bright
Of watchful Cherubim; four faces each
Had, like a double JANUS, all thir shape
Spangl'd with eyes more numerous than those
Of ARGUS, and more wakeful then to drouze,
Charm'd with ARCADIAN Pipe, the Pastoral Reed
Of HERMES, or his opiate Rod. Meanwhile
To resalute the World with sacred Light
LEUCOTHEA wak'd, and with fresh dews imbalmd
The Earth, when ADAM and first Matron EVE
Had ended now thir Orisons, and found,
Strength added from above, new hope to spring
Out of despaire, joy, but with fear yet linkt;
Which thus to EVE his welcome words renewd.

EVE, easily may Faith admit, that all
The good which we enjoy, from Heav'n descends
But that from us ought should ascend to Heav'n
So prevalent as to concerne the mind
Of God high blest, or to incline his will,

Hard to belief may seem; yet this will Prayer,
Or one short sigh of humane breath, up-borne
Ev'n to the Seat of God. For since I saught
By Prayer th' offended Deitie to appease,
Kneel'd and before him humbl'd all my heart,
Methought I saw him placable and mild,
Bending his eare; perswasion in me grew
That I was heard with favour; peace returnd
Home to my brest, and to my memorie
His promise, that thy Seed shall bruise our Foe;
Which then not minded in dismay, yet now
Assures me that the bitterness of death
Is past, and we shall live. Whence Haile to thee,
EVE rightly call'd, Mother of all Mankind,
Mother of all things living, since by thee
Man is to live, and all things live for Man.

To whom thus EVE with sad demeanour meek.
Ill worthie I such title should belong
To me transgressour, who for thee ordaind
A help, became thy snare; to mee reproach
Rather belongs, distrust and all dispraise:
But infinite in pardon was my Judge,
That I who first brought Death on all, am grac't
The sourse of life; next favourable thou,
Who highly thus to entitle me voutsaft,

Farr other name deserving. But the Field
To labour calls us now with sweat impos'd,
Though after sleepless Night; for see the Morn,
All unconcern'd with our unrest, begins
Her rosie progress smiling; let us forth,
I never from thy side henceforth to stray,
Wherere our days work lies, though now enjoind
Laborious, till day droop; while here we dwell,
What can be toilsom in these pleasant Walkes?
Here let us live, though in fall'n state, content.

So spake, so wish'd much-humbl'd EVE, but Fate
Subscrib'd not; Nature first gave Signs, imprest
On Bird, Beast, Aire, Aire suddenly eclips'd
After short blush of Morn; nigh in her sight
The Bird of JOVE, stoopt from his aerie tour,
Two Birds of gayest plume before him drove:
Down from a Hill the Beast that reigns in Woods,
First Hunter then, pursu'd a gentle brace,
Goodliest of all the Forrest, Hart and Hinde;
Direct to th' Eastern Gate was bent thir flight.
ADAM observ'd, and with his Eye the chase
Pursuing, not unmov'd to EVE thus spake.

O EVE, some funder change awaits us nigh,
Which Heav'n by these mute signs in Nature shews

Forerunners of his purpose, or to warn
Us haply too secure of our discharge
From penaltie, because from death releast
Some days; how long, and what till then our life,
Who knows, or more then this, that we are dust,
And thither must return and be no more.
VVhy else this double object in our sight
Of flight pursu'd in th' Air and ore the ground
One way the self-same hour? why in the East
Darkness ere Dayes mid-course, and Morning light
More orient in yon VWestern Cloud that draws
O're the blew Firmament a radiant white,
And slow descends, with somthing heav'nly fraught.

He err'd not, for by this the heav'nly Bands
Down from a Skie of Jasper lighted now
In Paradise, and on a Hill made alt,
A glorious Apparition, had not doubt
And carnal fear that day dimm'd ADAMS eye.
Not that more glorious, when the Angels met
JACOB in MAHANAIM, where he saw
The field Pavilion'd with his Guardians bright;
Nor that which on the flaming Mount appeerd
In DOTHAN, cover'd with a Camp of Fire,
Against the SYRIAN King, who to surprize
One man, Assassin-like had levied Warr,

Warr unproclam'd. The Princely Hierarch
In thir bright stand, there left his Powers to seise
Possession of the Garden; hee alone,
To finde where ADAM shelterd, took his way,
Not unperceav'd of ADAM, who to EVE,
While the great Visitant approachd, thus spake.

EVE, now expect great tidings, which perhaps
Of us will soon determin, or impose
New Laws to be observ'd; for I descric
From yonder blazing Cloud that veils the Hill
One of the heav'nly Host, and by his Gate
None of the meanest, some great Potentate
Or of the Thrones above, such Majestie
Invests him coming; yet not terrible,
That I should fear, nor sociably mild,
As RAPHAEL, that I should much confide,
But solemn and sublime, whom not to offend,
With reverence I must meet, and thou retire.
He ended; and th' Arch-Angel soon drew nigh,
Not in his shape Celestial, but as Man
Clad to meet Man; over his lucid Armes
A militarie Vest of purple flowd
Livelier then MELIBOEAN, or the graine
Of SARRA, worn by Kings and Hero's old
In time of Truce; IRIS had dipt the wooff;

His starrie Helme unbuckl'd shew'd him prime
In Manhood where Youth ended; by his side
As in a glistering ZODIAC hung the Sword,
Satans dire dread, and in his hand the Spear.
ADAM bowd low, hee Kingly from his State
Inclin'd not, but his coming thus declar'd.

ADAM, Heav'ns high behest no Preface needs:
Sufficient that thy Prayers are heard, and Death,
Then due by sentence when thou didst transgress,
Defeated of his seisure many dayes
Giv'n thee of Grace, wherein thou may'st repent,
And one bad act with many deeds well done
Mayst cover: well may then thy Lord appeas'd
Redeem thee quite from Deaths rapacious claimes;
But longer in this Paradise to dwell
Permits not; to remove thee I am come,
And send thee from the Garden forth to till
The ground whence thou wast tak'n, fitter Soile.

He added not, for ADAM at the newes
Heart-strook with chilling gripe of sorrow stood,
That all his senses bound; EVE, who unseen
Yet all had heard, with audible lament
Discover'd soon the place of her retire.

O unexpected stroke, worse then of Death!
Must I thus leave thee Paradise? thus leave
Thee Native Soile, these happie Walks and Shades,
Fit haunt of Gods? where I had hope to spend,
Quiet though sad, the respite of that day
That must be mortal to us both. O flours,
That never will in other Climate grow,
My early visitation, and my last
At Eev'n, which I bred up with tender hand
From the first op'ning bud, and gave ye Names,
Who now shall reare ye to the Sun, or ranke
Your Tribes, and water from th' ambrosial Fount?
Thee lastly nuptial Bowre, by mee adornd
With what to sight or smell was sweet; from thee
How shall I part, and whither wander down
Into a lower World, to this obscure
And wilde, how shall we breath in other Aire
Less pure, accustomed to immortal Fruits?

Whom thus the Angel interrupted milde.
Lament not EVE, but patiently resigne
What justly thou hast lost; nor set thy heart,
Thus over fond, on that which is not thine;
Thy going is not lonely, with thee goes
Thy Husband, him to follow thou art bound;
Where he abides, think there thy native soile.

ADAM by this from the cold sudden damp
Recovering, and his scatterd spirits returnd,
To MICHAEL thus his humble words addressd.

Celestial, whether among the Thrones, or nam'd
Of them the Highest, for such of shape may seem
Prince above Princes, gently hast thou tould
Thy message, which might else in telling wound,
And in performing end us; what besides
Of sorrow and dejection and despair
Our frailtie can sustain, thy tidings bring,
Departure from this happy place, our sweet
Recess, and onely consolation left
Familiar to our eyes, all places else
Inhospitable appeer and desolate,
Nor knowing us nor known: and if by prayer
Incessant I could hope to change the will
Of him who all things can, I would not cease
To wearie him with my assiduous cries:
But prayer against his absolute Decree
No more availes then breath against the winde,
Blown stifling back on him that breaths it forth:
Therefore to his great bidding I submit.
This most afflicts me, that departing hence,
As from his face I shall be hid, deprivd

His blessed count'nance; here I could frequent,
With worship, place by place where he voutsaf'd
Presence Divine, and to my Sons relate;
On this Mount he appeerd, under this Tree
Stood visible, among these Pines his voice
I heard, here with him at this Fountain talk'd:
So many grateful Altars I would reare
Of grassie Terfe, and pile up every Stone
Of lustre from the brook, in memorie,
Or monument to Ages, and thereon
Offer sweet smelling Gumms & Fruits and Flours:
In yonder nether World where shall I seek
His bright appearances, or footstep trace?
For though I fled him angrie, yet recall'd
To life prolongd and promis'd Race, I now
Gladly behold though but his utmost skirts
Of glory, and farr off his steps adore.

To whom thus MICHAEL with regard benigne.
ADAM, thou know'st Heav'n his, and all the Earth
Not this Rock onely; his Omnipresence fills
Land, Sea, and Aire, and every kinde that lives,
Fomented by his virtual power and warmd:
All th' Earth he gave thee to possess and rule,
No despicable gift; surmise not then
His presence to these narrow bounds confin'd

Of Paradise or EDEN: this had been
Perhaps thy Capital Seate, from whence had spread
All generations, and had hither come
From all the ends of th' Earth, to celebrate
And reverence thee thir great Progenitor.
But this praeeminence thou hast lost, brought down
To dwell on eeven ground now with thy Sons:
Yet doubt not but in Vallie and in Plaine
God is as here, and will be found alike
Present, and of his presence many a signe
Still following thee, still compassing thee round
With goodness and paternal Love, his Face
Express, and of his steps the track Divine.
Which that thou mayst beleeve, and be confirmd,
Ere thou from hence depart, know I am sent
To shew thee what shall come in future dayes
To thee and to thy Ofspring; good with bad
Expect to hear, supernal Grace contending
With sinfulness of Men; thereby to learn
True patience, and to temper joy with fear
And pious sorrow, equally enur'd
By moderation either state to beare,
Prosperous or adverse: so shalt thou lead
Safest thy life, and best prepar'd endure
Thy mortal passage when it comes. Ascend
This Hill; let EVE (for I have drencht her eyes)

Here sleep below while thou to foresight wak'st,
As once thou slepst, while Shee to life was formd.

To whom thus ADAM gratefully repli'd.
Ascend, I follow thee, safe Guide, the path
Thou lead'st me, and to the hand of Heav'n submit,
However chast'ning, to the evil turne
My obvious breast, arming to overcom
By suffering, and earne rest from labour won,
If so I may attain. So both ascend
In the Visions of God: It was a Hill
Of Paradise the highest, from whose top
The Hemisphere of Earth in cleerest Ken
Stretcht out to amplest reach of prospect lay.
Not higher that Hill nor wider looking round,
Whereon for different cause the Tempter set
Our second ADAM in the Wilderness,
To shew him all Earths Kingdomes and thir Glory.
His Eye might there command wherever stood
City of old or modern Fame, the Seat
Of mightiest Empire, from the destind Walls
Of CAMBALU, seat of CATHAIAN CAN
And SAMARCHAND by OXUS, TEMIRS Throne,
To PAQUIN of SINAEAN Kings, and thence
To AGRA and LAHOR of great MOGUL
Down to the golden CHERSONESE, or where

The PERSIAN in ECBATAN sate, or since
 In HISPAHAN, or where the RUSSIAN KSAR
 In MOSCO, or the Sultan in BIZANCE,
 TURCHESTAN-born; nor could his eye not ken
 Th' Empire of NEGUS to his utmost Port
 ERCOCO and the less Maritime Kings
 MOMBAZA, and QUILOA, and MELIND,
 And SOFALA thought OPHIR, to the Realme
 Of CONGO, and ANGOLA fardest South;
 Or thence from NIGER Flood to ATLAS Mount
 The Kingdoms of ALMANSOR, FEZ, and SUS,
 MAROCCO and ALGIERS, and TREMISEN;
 On EUROPE thence, and where ROME was to sway
 The VWorld: in Spirit perhaps he also saw
 Rich MEXICO the seat of MOTEZUME,
 And CUSCO in PERU, the richer seat
 Of ATABALIPA, and yet unspoil'd
 GUIANA, whose great Citie GERYONS Sons
 Call EL DORADO: but to nobler sights
 MICHAEL from ADAMS eyes the Filme remov'd
 VWhich that false Fruit that promis'd clearer sight
 Had bred; then purg'd with Euphrasie and Rue
 The visual Nerve, for he had much to see;
 And from the VWell of Life three drops instill'd.
 So deep the power of these Ingredients pierc'd,
 Eevn to the inmost seat of mental sight,

That ADAM now enforc't to close his eyes,
Sunk down and all his Spirits became intrans:
But him the gentle Angel by the hand
Soon rais'd, and his attention thus recall'd.

ADAM, now ope thine eyes, and first behold
Th' effects which thy original crime hath wrought
In some to spring from thee, who never touch'd
Th' excepted Tree, nor with the Snake conspir'd,
Nor sinn'd thy sin, yet from that sin derive
Corruption to bring forth more violent deeds.

His eyes he op'nd, and beheld a field,
Part arable and tilth, whereon were Sheaves
New reapt, the other part sheep-walks and foulds;
Ith' midst an Altar as the Land-mark stood
Rustic, of grassie sord; thither anon
A sweatie Reaper from his Tillage brought
First Fruits, the green Eare, and the yellow Sheaf,
Uncull'd, as came to hand; a Shepherd next
More meek came with the Firstlings of his Flock
Choicest and best; then sacrificing, laid
The Inwards and thir Fat, with Incense strew'd,
On the cleft Wood, and all due Rites perform'd.
His Offring soon propitious Fire from Heav'n
Consum'd with nimble glance, and grateful steame;

The others not, for his was not sincere;
Whereat hee inlie rag'd, and as they talk'd,
Smote him into the Midriff with a stone
That beat out life; he fell, and deadly pale
Groand out his Soul with gushing bloud effus'd.
Much at that sight was ADAM in his heart
Dismai'd, and thus in haste to th' Angel cri'd.

O Teacher, some great mischief hath befall'n
To that meek man, who well had sacrific'd;
Is Pietie thus and pure Devotion paid?

T' whom MICHAEL thus, hee also mov'd, repli'd.
These two are Brethren, ADAM, and to come
Out of thy loyns; th' unjust the just hath slain,
For envie that his Brothers Offering found
From Heav'n acceptance; but the bloodie Fact
Will be aveng'd, and th' others Faith approv'd
Loose no reward, though here thou see him die,
Rowling in dust and gore. To which our Sire.

Alas, both for the deed and for the cause!
But have I now seen Death? Is this the way
I must return to native dust? O sight
Of terrour, foul and ugly to behold,
Horrid to think, how horrible to feel!

To whom thus MICHAEL. Death thou hast seen
In his first shape on man; but many shapes
Of Death, and many are the wayes that lead
To his grim Cave, all dismal; yet to sense
More terrible at th' entrance then within.
Some, as thou saw'st, by violent stroke shall die,
By Fire, Flood, Famin, by Intemperance more
In Meats and Drinks, which on the Earth shal bring
Diseases dire, of which a monstrous crew
Before thee shall appear; that thou mayst know
What miserie th' inabstinence of EVE
Shall bring on men. Immediately a place
Before his eyes appeard, sad, noysom, dark,
A Lazar-house it seemd, wherein were laid
Numbers of all diseases'd, all maladies
Of gastly Spasm, or racking torture, qualmes
Of heart-sick Agonie, all feavorous kinds,
Convulsions, Epilepsies, fierce Catarrhs,
Intestin Stone and Ulcer, Colic pangs,
Dropsies, and Asthma's, and Joint-racking Rheums.
Dire was the tossing, deep the groans, despair
Tended the sick busiest from Couch to Couch;
And over them triumphant Death his Dart
Shook, but delaid to strike, though oft invok't
With vows, as thir chief good, and final hope.

Sight so deform what heart of Rock could long
Drie-ey'd behold? ADAM could not, but wept,
Though not of Woman born; compassion quell'd
His best of Man, and gave him up to tears
A space, till firmer thoughts restrain'd excess,
And scarce recovering words his plaint renew'd.

O miserable Mankind, to what fall
Degraded, to what wretched state reserv'd?
Better end heer unborn. Why is life giv'n
To be thus wrested from us? rather why
Obtruded on us thus? who if we knew
What we receive, would either not accept
Life offer'd, or soon beg to lay it down,
Glad to be so dismiss in peace. Can thus
Th' Image of God in man created once
So goodly and erect, though faultie since,
To such unsightly sufferings be debas't
Under inhuman pains? Why should not Man,
Retaining still Divine similitude
In part, from such deformities be free,
And for his Makers Image sake exempt?

Thir Makers Image, answerd MICHAEL, then
Forsook them, when themselves they villifi'd
To serve ungovern'd appetite, and took

His Image whom they serv'd, a brutish vice,
Inductive mainly to the sin of EVE.
Therefore so abject is thir punishment,
Disfiguring not Gods likeness, but thir own,
Or if his likeness, by themselves defac't
While they pervert pure Natures healthful rules
To loathsom sickness, worthily, since they
Gods Image did not reverence in themselves.

I yeild it just, said ADAM, and submit.
But is there yet no other way, besides
These painful passages, how we may come
To Death, and mix with our connatural dust?

There is, said MICHAEL, if thou well observe
The rule of not too much, by temperance taught
In what thou eatst and drinkst, seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return:
So maist thou live, till like ripe Fruit thou drop
Into thy Mothers lap, or be with ease
Gatherd, not harshly pluckt, for death mature:
This is old age; but then thou must outlive
Thy youth, thy strength, thy beauty, which will change
To witherd weak & gray; thy Senses then
Obtuse, all taste of pleasure must forgoe,

To what thou hast, and for the Aire of youth
Hopeful and cheerful, in thy blood will reigne
A melancholly damp of cold and dry
To waigh thy spirits down, and last consume
The Balme of Life. To whom our Ancestor.

Henceforth I flie not Death, nor would prolong
Life much, bent rather how I may be quit
Fairest and easiest of this combrous charge,
Which I must keep till my appointed day
Of rendring up. MICHAEL to him repli'd.

Nor love thy Life, nor hate; but what thou livst
Live well, how long or short permit to Heav'n:
And now prepare thee for another sight.

He lookd and saw a spacious Plaine, whereon
Were Tents of various hue; by some were herds
Of Cattel grazing: others, whence the sound
Of Instruments that made melodious chime
Was heard, of Harp and Organ; and who moovd
Thir stops and chords was seen: his volant touch
Instinct through all proportions low and high
Fled and pursu'd transverse the resonant fugue.
In other part stood one who at the Forge
Labouring, two massie clods of Iron and Brass

Had melted (whether found where casual fire
 Had wasted woods on Mountain or in Vale,
 Down to the veins of Earth, thence gliding hot
 To som Caves mouth, or whether washt by stream
 From underground) the liquid Ore he dreind
 Into fit moulds prepar'd; from which he formd
 First his own Tool'es; then, what might else be wrought
 Fulfil or grav'n in mettle. After these,
 But on the hether side a different sort
 From the high neighbouring Hills, which was thir Seat,
 Down to the Plain descended: by thir guise
 Just men they seemd, and all thir study bent
 To worship God aright, and know his works
 Not hid, nor those things lost which might preserve
 Freedom and Peace to men: they on the Plain
 Long had not walkt, when from the Tents behold
 A Beavie of fair Women, richly gay
 In Gems and wanton dress; to the Harp they sung
 Soft amorous Ditties, and in dance came on:
 The Men though grave, ey'd them, and let thir eyes
 Rove without rein, till in the amorous Net
 Fast caught, they lik'd, and each his liking chose;
 And now of love they treat till th' Eevning Star
 Loves Harbinger appeerd; then all in heat
 They light the Nuptial Torch, and bid invoke
 Hymen, then first to marriage Rites invok't;

With Feast and Musick all the Tents resound.
Such happy interview and fair event
Of love & youth not lost, Songs, Garlands, Flours,
And charming Symphonies attach'd the heart
Of ADAM, soon enclin'd to admit delight,
The bent of Nature; which he thus express'd.

True opener of mine eyes, prime Angel blest,
Much better seems this Vision, and more hope
Of peaceful dayes portends, then those two past;
Those were of hate and death, or pain much worse,
Here Nature seems fulfilld in all her ends.

To whom thus MICHAEL. Judg not what is best
By pleasure, though to Nature seeming meet,
Created, as thou art, to nobler end
Holie and pure, conformitie divine.
Those Tents thou sawst so pleasant, were the Tents
Of wickedness, wherein shall dwell his Race
Who slew his Brother; studious they appere
Of Arts that polish Life, Inventers rare,
Unmindful of thir Maker, though his Spirit
Taught them, but they his gifts acknowledg'd none.
Yet they a beauteous ofspring shall beget;
For that fair femal Troop thou sawst, that seemd
Of Goddesses, so blithe, so smooth, so gay,

Yet empty of all good wherein consists
Womans domestic honour and chief praise;
Bred onely and completed to the taste
Of lustful apperence, to sing, to dance,
To dress, and troule the Tongue, and roule the Eye.
To these that sober Race of Men, whose lives
Religious titl'd them the Sons of God,
Shall yeild up all thir vertue, all thir fame
Ignobly, to the trains and to the smiles
Of these fair Atheists, and now swim in joy,
(Erelong to swim at larg) and laugh; for which
The world erelong a world of tears must weepe.

To whom thus ADAM of short joy bereft.
O pittie and shame, that they who to live well
Enterd so faire, should turn aside to tread
Paths indirect, or in the mid way faint!
But still I see the tenor of Mans woe
Holds on the same, from Woman to begin.

From Mans effeminate slackness it begins,
Said th' Angel, who should better hold his place
By wisdom, and superiour gifts receavd.
But now prepare thee for another Scene.

He lookd and saw wide Territorie spred

Before him, Towns, and rural works between,
Cities of Men with lofty Gates and Towrs,
Concours in Arms, fierce Faces threatning Warr,
Giants of mightie Bone, and bould emprise;
Part wield thir Arms, part courb the foaming Steed,
Single or in Array of Battel rang'd
Both Horse and Foot, nor idely mustring stood;
One way a Band select from forage drives
A herd of Beeves, faire Oxen and faire Kine
From a fat Meddow ground; or fleecy Flock,
Ewes and thir bleating Lambs over the Plaine,
Thir Bootie; scarce with Life the Shepherds flye,
But call in aide, which tacks a bloody Fray;
With cruel Tournament the Squadrons joine;
Where Cattel pastur'd late, now scatterd lies
With Carcasses and Arms th' ensanguind Field
Deserted: Others to a Citie strong
Lay Siege, encampt; by Batterie, Scale, and Mine,
Assaulting; others from the Wall defend
With Dart and Jav'lin, Stones and sulfurous Fire;
On each hand slaughter and gigantic deeds.
In other part the scepter'd Haralds call
To Council in the Citie Gates: anon
Grey-headed men and grave, with Warriours mixt,
Assemble, and Harangues are heard, but soon
In factious opposition, till at last

Of middle Age one rising, eminent
In wise deport, spake much of Right and Wrong,
Of Justice, of Religion, Truth and Peace,
And Judgement from above: him old and young
Exploded, and had seiz'd with violent hands,
Had not a Cloud descending snatch'd him thence
Unseen amid the throng: so violence
Proceeded, and Oppression, and Sword-Law
Through all the Plain, and refuge none was found.
ADAM was all in tears, and to his guide
Lamenting turnd full sad; O what are these,
Deaths Ministers, not Men, who thus deal Death
Inhumanly to men, and multiply
Ten thousand fould the sin of him who slew
His Brother; for of whom such massacher
Make they but of thir Brethren, men of men?
But who was that Just Man, whom had not Heav'n
Rescu'd, had in his Righteousness bin lost?

To whom thus MICHAEL; These are the product
Of those ill-mated Marriages thou saw'st;
Where good with bad were matcht, who of themselves
Abhor to joyn; and by imprudence mixt,
Produce prodigious Births of bodie or mind.
Such were these Giants, men of high renown;
For in those dayes Might onely shall be admir'd,

And Valour and Heroic Vertu call'd;
To overcome in Battel, and subdue
Nations, and bring home spoils with infinite
Man-slaughter, shall be held the highest pitch
Of human Glorie, and for Glorie done
Of triumph, to be styl'd great Conquerours,
Patrons of Mankind, Gods, and Sons of Gods,
Destroyers rightlier call'd and Plagues of men.
Thus Fame shall be achiev'd, renown on Earth,
And what most merits fame in silence hid.
But hee the seventh from thee, whom thou beheldst
The onely righteous in a World perverse,
And therefore hated, therefore so beset
With Foes for daring single to be just,
And utter odious Truth, that God would come
To judge them with his Saints: Him the most High
Rapt in a balmie Cloud with winged Steeds
Did, as thou sawst, receive, to walk with God
High in Salvation and the Climes of bliss,
Exempt from Death; to shew thee what reward
Awaits the good, the rest what punishment;
Which now direct thine eyes and soon behold.

He look'd, & saw the face of things quite chang'd;
The brazen Throat of Warr had ceast to roar,
All now was turn'd to jollitie and game,

To luxurie and riot, feast and dance,
Marrying or prostituting, as befell,
Rape or Adulterie, where passing faire
Allurd them; thence from Cups to civil Broiles.
At length a Reverend Sire among them came,
And of thir doings great dislike declar'd,
And testifi'd against thir wayes; hee oft
Frequented thir Assemblies, whereso met,
Triumphs or Festivals, and to them preachd
Conversion and Repentance, as to Souls
In prison under Judgements imminent:
But all in vain: which when he saw, he ceas'd
Contending, and remov'd his Tents farr off;
Then from the Mountain hewing Timber tall,
Began to build a Vessel of huge bulk,
Measur'd by Cubit, length, & breadth, and highth,
Smeard round with Pitch, and in the side a dore
Contriv'd, and of provisions laid in large
For Man and Beast: when loe a wonder strange!
Of everie Beast, and Bird, and Insect small
Came seavens, and pairs, and enterd in, as taught
Thir order; last the Sire, and his three Sons
With thir four Wives, and God made fast the dore.
Meanwhile the Southwind rose, & with black wings
Wide hovering, all the Clouds together drove
From under Heav'n; the Hills to their supplie

Vapour, and Exhalation dusk and moist,
Sent up amain; and now the thick'nd Skie
Like a dark Ceiling stood; down rush'd the Rain
Impetuous, and continu'd till the Earth
No more was seen; the floating Vessel swum
Uplifted; and secure with beaked prow
Rode tilting o're the Waves, all dwellings else
Flood overwhelmd, and them with all thir pomp
Deep under water rould; Sea cover'd Sea,
Sea without shoar; and in thir Palaces
Where luxurie late reign'd, Sea-monsters whelp'd
And stabl'd; of Mankind, so numerous late,
All left, in one small bottom swum imbark't.
How didst thou grieve then, ADAM, to behold
The end of all thy Ofspring, end so sad,
Depopulation; thee another Floud,
Of tears and sorrow a Floud thee also drown'd,
And sunk thee as thy Sons; till gently reard
By th' Angel, on thy feet thou stoodst at last,
Though comfortless, as when a Father mourns
His Childern, all in view destroyd at once;
And scarce to th' Angel utterdst thus thy plaint.

O Visions ill foreseen! better had I
Liv'd ignorant of future, so had borne
My part of evil onely, each dayes lot

Anough to bear; those now, that were dispenst
The burd'n of many Ages, on me light
At once, by my foreknowledge gaining Birth
Abortive, to torment me ere thir being,
With thought that they must be. Let no man seek
Henceforth to be foretold what shall befall
Him or his Childern, evil he may be sure,
Which neither his foreknowing can prevent,
And hee the future evil shall no less
In apprehension then in substance feel
Grievous to bear: but that care now is past,
Man is not whom to warne: those few escap't
Famin and anguish will at last consume
Wandring that watrie Desert: I had hope
When violence was ceas't, and Warr on Earth,
All would have then gon well, peace would have crownd
With length of happy days the race of man;
But I was farr deceav'd; for now I see
Peace to corrupt no less then Warr to waste.
How comes it thus? unfould, Celestial Guide,
And whether here the Race of man will end.
To whom thus MICHAEL. Those whom last thou sawst
In triumph and luxurious wealth, are they
First seen in acts of prowess eminent
And great exploits, but of true vertu void;
Who having spilt much blood, and don much waste

Subduing Nations, and achievd thereby
Fame in the World, high titles, and rich prey,
Shall change thir course to pleasure, ease, and sloth,
Surfet, and lust, till wantonness and pride
Raise out of friendship hostil deeds in Peace.
The conquerd also, and enslav'd by Warr
Shall with thir freedom lost all vertu loose
And feare of God, from whom thir pietie feign'd
In sharp contest of Battel found no aide
Against invaders; therefore coold in zeale
Thenceforth shall practice how to live secure,
Worldlie or dissolute, on what thir Lords
Shall leave them to enjoy; for th' Earth shall bear
More then anough, that temperance may be tri'd:
So all shall turn degenerate, all deprav'd,
Justice and Temperance, Truth and Faith forgot;
One Man except, the onely Son of light
In a dark Age, against example good,
Against allurement, custom, and a World
Offended; fearless of reproach and scorn,
Or violence, hee of thir wicked wayes
Shall them admonish, and before them set
The paths of righteousness, how much more safe,
And full of peace, denouncing wrauth to come
On thir impenitence; and shall returne
Of them derided, but of God observd

The one just Man alive; by his command
Shall build a wondrous Ark, as thou beheldst,
To save himself and household from amidst
A World devote to universal rack.
No sooner hee with them of Man and Beast
Select for life shall in the Ark be lodg'd,
And shelterd round, but all the Cataracts
Of Heav'n set open on the Earth shall powre
Raine day and night, all fountaines of the Deep
Broke up, shall heave the Ocean to usurp
Beyond all bounds, till inundation rise
Above the highest Hills: then shall this Mount
Of Paradise by might of Waves be moovd
Out of his place, pushd by the horned flood,
With all his verdure spoil'd, and Trees adrift
Down the great River to the op'ning Gulf,
And there take root an Iland salt and bare,
The haunt of Seales and Orcs, and Sea-mews clang.
To teach thee that God attributes to place
No sanctitie, if none be thither brought
By Men who there frequent, or therein dwell.
And now what further shall ensue, behold.

He lookd, and saw the Ark hull on the flood,
Which now abated, for the Clouds were fled,
Drivn by a keen North-winde, that blowing drie

Wrinkl'd the face of Deluge, as decai'd;
And the cleer Sun on his wide watrie Glass
Gaz'd hot, and of the fresh Wave largely drew,
As after thirst, which made thir flowing shrink
From standing lake to tripping ebbe, that stole
With soft foot towards the deep, who now had stopt
His Sluces, as the Heav'n his windows shut.
The Ark no more now flotes, but seems on ground
Fast on the top of som high mountain fixt.
And now the tops of Hills as Rocks appeer;
With clamor thence the rapid Currents drive
Towards the retreating Sea thir furious tyde.
Forthwith from out the Arke a Raven flies,
And after him, the surer messenger,
A Dove sent forth once and agen to spie
Green Tree or ground whereon his foot may light;
The second time returning, in his Bill
An Olive leafe he brings, pacific signe:
Anon drie ground appeers, and from his Arke
The ancient Sire descends with all his Train;
Then with uplifted hands, and eyes devout,
Grateful to Heav'n, over his head beholds
A dewie Cloud, and in the Cloud a Bow
Conspicuous with three lifted colours gay,
Betok'ning peace from God, and Cov'nant new.
Whereat the heart of ADAM erst so sad

Greatly rejoyc'd, and thus his joy broke forth.

O thou that future things canst represent
As present, Heav'nly instructor, I revive
At this last sight, assur'd that Man shall live
With all the Creatures, and thir seed preserve.
Farr less I now lament for one whole World
Of wicked Sons destroyd, then I rejoyce
For one Man found so perfet and so just,
That God voutsafes to raise another World
From him, and all his anger to forget.
But say, what mean those colourd streaks in Heavn,
Distended as the Brow of God appeas'd,
Or serve they as a flourie verge to binde
The fluid skirts of that same watrie Cloud,
Least it again dissolve and showr the Earth?

To whom th' Archangel. Dextrously thou aim'st;
So willingly doth God remit his Ire,
Though late repenting him of Man deprav'd,
Griev'd at his heart, when looking down he saw
The whole Earth fill'd with violence, and all flesh
Corrupting each thir way; yet those remoov'd,
Such grace shall one just Man find in his sight,
That he relents, not to blot out mankind,
And makes a Covenant never to destroy

The Earth again by flood, nor let the Sea
Surpass his bounds, nor Rain to drown the World
With Man therein or Beast; but when he brings
Over the Earth a Cloud, will therein set
His triple-colour'd Bow, whereon to look
And call to mind his Cov'nant: Day and Night,
Seed time and Harvest, Heat and hoary Frost
Shall hold thir course, till fire purge all things new,
Both Heav'n and Earth, wherein the just shall dwell.
Thus thou hast seen one World begin and end;
And Man as from a second stock proceed.
Much thou hast yet to see, but I perceave
Thy mortal sight to faile; objects divine
Must needs impaire and wearie human sense:
Henceforth what is to com I will relate,
Thou therefore give due audience, and attend.
This second sours of Men, while yet but few,
And while the dread of judgement past remains
Fresh in thir mindes, fearing the Deitie,
With some regard to what is just and right
Shall lead thir lives, and multiplie apace,
Labouring the soile, and reaping plenteous crop,
Corn wine and oyle; and from the herd or flock,
Oft sacrificing Bullock, Lamb, or Kid,
With large Wine-offerings pour'd, and sacred Feast
Shal spend thir dayes in joy unblam'd, and dwell

Long time in peace by Families and Tribes
Under paternal rule; till one shall rise
Of proud ambitious heart, who not content
With fair equalitie, fraternal state,
Will arrogate Dominion undeserv'd
Over his brethren, and quite dispossess
Concord and law of Nature from the Earth;
Hunting (and Men not Beasts shall be his game)
With Warr and hostile snare such as refuse
Subjection to his Empire tyrannous:
A mightie Hunter thence he shall be styl'd
Before the Lord, as in despite of Heav'n,
Or from Heav'n claming second Sovrantie;
And from Rebellion shall derive his name,
Though of Rebellion others he accuse.
Hee with a crew, whom like Ambition joyns
With him or under him to tyrannize,
Marching from EDEN towards the West, shall finde
The Plain, wherein a black bituminous gurge
Boiles out from under ground, the mouth of Hell;
Of Brick, and of that stuff they cast to build
A Citie & Towre, whose top may reach to Heav'n;
And get themselves a name, least far disperst
In foraign Lands thir memorie be lost,
Regardless whether good or evil fame.
But God who oft descends to visit men

Unseen, and through thir habitations walks
To mark thir doings, them beholding soon,
Comes down to see thir Citie, ere the Tower
Obstruct Heav'n Towrs, and in derision sets
Upon thir Tongues a various Spirit to rase
Quite out thir Native Language, and instead
To sow a jangling noise of words unknown:
Forthwith a hideous gabble rises loud
Among the Builders; each to other calls
Not understood, till hoarse, and all in rage,
As mockt they storm; great laughter was in Heav'n
And looking down, to see the hubbub strange
And hear the din; thus was the building left
Ridiculous, and the work Confusion nam'd.

Whereto thus ADAM fatherly displeas'd.
O execrable Son so to aspire
Above his Brethren, to himself affirming
Authoritie usurpt, from God not giv'n:
He gave us onely over Beast, Fish, Fowl
Dominion absolute; that right we hold
By his donation; but Man over men
He made not Lord; such title to himself
Reserving, human left from human free.
But this Usurper his encroachment proud
Stayes not on Man; to God his Tower intends

Siege and defiance: Wretched man! what food
Will he convey up thither to sustain
Himself and his rash Armie, where thin Aire
Above the Clouds will pine his entrails gross,
And famish him of Breath, if not of Bread?

To whom thus MICHAEL. Justly thou abhorr'st
That Son, who on the quiet state of men
Such trouble brought, affecting to subdue
Rational Libertie; yet know withall,
Since thy original lapse, true Libertie
Is lost, which alwayes with right Reason dwells
Twinn'd, and from her hath no dividual being:
Reason in man obscur'd, or not obeyd,
Immediately inordinate desires
And upstart Passions catch the Government
From Reason, and to servitude reduce
Man till then free. Therefore since hee permits
Within himself unworthie Powers to reign
Over free Reason, God in Judgement just
Subjects him from without to violent Lords;
Who oft as undeservedly enthrall
His outward freedom: Tyrannie must be,
Though to the Tyrant thereby no excuse.
Yet somtimes Nations will decline so low
From vertue, which is reason, that no wrong,

But Justice, and some fatal curse annex
Deprives them of thir outward libertie,
Thir inward lost: Witness th' irreverent Son
Of him who built the Ark, who for the shame
Don to his Father, heard this heavie curse,
SERVANT OF SERVANTS, on his vitious Race.
Thus will this latter, as the former World,
Still tend from bad to worse, till God at last
Wearied with their iniquities, withdraw
His presence from among them, and avert
His holy Eyes; resolving from thenceforth
To leave them to thir own polluted wayes;
And one peculiar Nation to select
From all the rest, of whom to be invoc'd,
A Nation from one faithful man to spring:
Him on this side EUPHRATES yet residing,
Bred up in Idol-worship; O that men
(Canst thou believe?) should be so stupid grown,
While yet the Patriark liv'd, who scap'd the Flood,
As to forsake the living God, and fall
To-worship thir own work in Wood and Stone
For Gods! yet him God the most High voutsafes
To call by Vision from his Fathers house,
His kindred and false Gods, into a Land
Which he will shew him, and from him will raise
A mightie Nation, and upon him showre

His benediction so, that in his Seed
All Nations shall be blest; hee straight obeys,
Not knowing to what Land, yet firm believes:
I see him, but thou canst not, with what Faith
He leaves his Gods, his Friends, and native Soile
UR of CHALDAEA, passing now the Ford
To HARAN, after him a cumbrous Train
Of Herds and Flocks, and numerous servitude;
Not wandring poor, but trusting all his wealth
With God, who call'd him, in a land unknown.
CANAAN he now attains, I see his Tents
Pitcht about SECHEM, and the neighbouring Plaine
Of MOREB; there by promise he receaves
Gift to his Progenie of all that Land;
From HAMATH Northward to the Desert South
(Things by thir names I call, though yet unnam'd)
From HERMON East to the great Western Sea,
Mount HERMON, yonder Sea, each place behold
In prospect, as I point them; on the shoare
Mount CARMEL; here the double-founted stream
JORDAN, true limit Eastward; but his Sons
Shall dwell to SENIR, that long ridge of Hills.
This ponder, that all Nations of the Earth
Shall in his Seed be blessed; by that Seed
Is meant thy great deliverer, who shall bruise
The Serpents head; whereof to thee anon

Plainlier shall be reveald. This Patriarch blest,
Whom FAITHFUL ABRAHAM due time shall call,
A Son, and of his Son a Grand-childe leaves,
Like him in faith, in wisdom, and renown;
The Grandchilde with twelve Sons increast, departs
From CANAAN, to a Land hereafter call'd
EGYPT, divided by the River NILE;
See where it flows, disgorging at seaven mouthes
Into the Sea: to sojourn in that Land
He comes invited by a yonger Son
In time of dearth, a Son whose worthy deeds
Raise him to be the second in that Realme
Of PHARAO: there he dies, and leaves his Race
Growing into a Nation, and now grown
Suspected to a sequent King, who seeks
To stop thir overgrowth, as inmate guests
Too numerous; whence of guests he makes them slaves
Inhospitably, and kills thir infant Males:
Till by two brethren (those two brethren call
MOSES and AARON) sent from God to claime
His people from enthrallment, they return
With glory and spoile back to thir promis'd Land.
But first the lawless Tyrant, who denies
To know thir God, or message to regard,
Must be compell'd by Signes and Judgements dire;
To blood unshed the Rivers must be turnd,

Frogs, Lice and Flies must all his Palace fill
With loath'd intrusion, and fill all the land;
His Cattel must of Rot and Murren die,
Botches and blaines must all his flesh imboss,
And all his people; Thunder mixt with Haile,
Haile mixt with fire must rend th' EGYPTIAN Skie
And wheel on th' Earth, devouring where it rouls;
What it devours not, Herb, or Fruit, or Graine,
A darksom Cloud of Locusts swarming down
Must eat, and on the ground leave nothing green:
Darkness must overshadow all his bounds,
Palpable darkness, and blot out three dayes;
Last with one midnight stroke all the first-born
Of EGYPT must lie dead. Thus with ten wounds
This River-dragon tam'd at length submits
To let his sojourners depart, and oft
Humbles his stubborn heart, but still as Ice
More hard'nd after thaw, till in his rage
Pursuing whom he late dismissd, the Sea
Swallows him with his Host, but them lets pass
As on drie land between two christal walls,
Aw'd by the rod of MOSES so to stand
Divided, till his rescu'd gain thir shoar:
Such wondrous power God to his Saint will lend,
Though present in his Angel, who shall goe
Before them in a Cloud, and Pillar of Fire,

To guide them in thir journey, and remove
Behinde them, while th' obdurat King pursues:
All night he will pursue, but his approach
Darkness defends between till morning Watch;
Then through the Firey Pillar and the Cloud
God looking forth will trouble all his Host
And craze thir Chariot wheels: when by command
MOSES once more his potent Rod extends
Over the Sea; the Sea his Rod obeys;
On thir imbatteld ranks the Waves return,
And overwhelm thir Warr: the Race elect
Safe towards CANAAN from the shoar advance
Through the wilde Desert, not the readiest way,
Least entring on the CANAANITE allarmd
Warr terrifie them inexpert, and feare
Return them back to EGYPT, choosing rather
Inglorious life with servitude; for life
To noble and ignoble is more sweet
Untraind in Armes, where rashness leads not on.
This also shall they gain by thir delay
In the wide Wilderness, there they shall found
Thir government, and thir great Senate choose
Through the twelve Tribes, to rule by Laws ordaind:
God from the Mount of SINAI, whose gray top
Shall tremble, he descending, will himself
In Thunder Lightning and loud Trumpets sound

Ordaine them Lawes; part such as appertaine
To civil Justice, part religious Rites
Of sacrifice, informing them, by types
And shadowes, of that destined Seed to bruise
The Serpent, by what meanes he shall achieve
Mankinds deliverance. But the voice of God
To mortal eare is dreadful; they beseech
That MOSES might report to them his will,
And terror cease; he grants them thir desire,
Instructed that to God is no access
Without Mediator, whose high Office now
MOSES in figure beares, to introduce
One greater, of whose day he shall foretell,
And all the Prophets in thir Age the times
Of great MESSIAH shall sing. Thus Laws and Rites
Establisht, such delight hath God in Men
Obedient to his will, that he voutsafes
Among them to set up his Tabernacle,
The holy One with mortal Men to dwell:
By his prescript a Sanctuary is fram'd
Of Cedar, overlaid with Gold, therein
An Ark, and in the Ark his Testimony,
The Records of his Cov'nant, over these
A Mercie-seat of Gold between the wings
Of two bright Cherubim, before him burn
Seaven Lamps as in a Zodiac representing

The Heav'nly fires; over the Tent a Cloud
Shall rest by Day, a fierie gleame by Night,
Save when they journie, and at length they come,
Conducted by his Angel to the Land
Promisd to ABRAHAM and his Seed: the rest
Were long to tell, how many Battels fought,
How many Kings destroyd, and Kingdoms won,
Or how the Sun shall in mid Heav'n stand still
A day entire, and Nights due course adjourne,
Mans voice commanding, Sun in GIBEON stand,
And thou Moon in the vale of AIALON,
Till ISRAEL overcome; so call the third
From ABRAHAM, Son of ISAAC, and from him
His whole descent, who thus shall CANAAN win.

Here ADAM interpos'd. O sent from Heav'n,
Enlightner of my darkness, gracious things
Thou hast reveal'd, those chiefly which concerne
Just ABRAHAM and his Seed: now first I finde
Mine eyes true op'ning, and my heart much eas'd,
Erwhile perplex't with thoughts what would become
Of mee and all Mankind; but now I see
His day, in whom all Nations shall be blest,
Favour unmerited by me, who sought
Forbidd'n knowledge by forbidd'n means.
This yet I apprehend not, why to those

Among whom God will deigne to dwell on Earth
So many and so various Laws are giv'n;
So many Laws argue so many sins
Among them; how can God with such reside?

To whom thus MICHAEL. Doubt not but that sin
Will reign among them, as of thee begot;
And therefore was Law given them to evince
Thir natural pravitie, by stirring up
Sin against Law to fight; that when they see
Law can discover sin, but not remove,
Save by those shadowie expiations weak,
The bloud of Bulls and Goats, they may conclude
Some bloud more precious must be paid for Man,
Just for unjust, that in such righteousness
To them by Faith imputed, they may finde
Justification towards God, and peace
Of Conscience, which the Law by Ceremonies
Cannot appease, nor Man the moral part
Perform, and not performing cannot live.
So Law appears imperfet, and but giv'n
With purpose to resign them in full time
Up to a better Cov'nant, disciplin'd
From shadowie Types to Truth, from Flesh to Spirit,
From imposition of strict Laws, to free
Acceptance of large Grace, from servil fear

To filial, works of Law to works of Faith.
And therefore shall not MOSES, though of God
Highly belov'd, being but the Minister
Of Law, his people into CANAAN lead;
But JOSHUA whom the Gentiles JESUS call,
His Name and Office bearing, who shall quell
The adversarie Serpent, and bring back
Through the worlds wilderness long wanderd man
Safe to eternal Paradise of rest.
Meanwhile they in thir earthly CANAAN plac't
Long time shall dwell and prosper, but when sins
National interrupt thir public peace,
Provoking God to raise them enemies:
From whom as oft he saves them penitent
By Judges first, then under Kings; of whom
The second, both for pietie renownd
And puissant deeds, a promise shall receive
Irrevocable, that his Regal Throne
For ever shall endure; the like shall sing
All Prophecie, That of the Royal Stock
Of DAVID (so I name this King) shall rise
A Son, the Womans Seed to thee foretold,
Foretold to ABRAHAM, as in whom shall trust
All Nations, and to Kings foretold, of Kings
The last, for of his Reign shall be no end.
But first a long succession must ensue,

And his next Son for Wealth and Wisdom fam'd,
The clouded Ark of God till then in Tents
Wandering, shall in a glorious Temple enshrine.
Such follow him, as shall be registerd
Part good, part bad, of bad the longer scrowle,
Whose foul Idolatries, and other faults
Heapt to the popular summe, will so incense
God, as to leave them, and expose thir Land,
Thir Citie, his Temple, and his holy Ark
With all his sacred things, a scorn and prey
To that proud Citie, whose high Walls thou saw'st
Left in confusion, BABYLON thence call'd.
There in captivitie he lets them dwell
The space of seventie years, then brings them back,
Remembring mercie, and his Cov'nant sworn
To DAVID, stablisht as the dayes of Heav'n.
Returnd from BABYLON by leave of Kings
Thir Lords, whom God dispos'd, the house of God
They first re-edifie, and for a while
In mean estate live moderate, till grown
In wealth and multitude, factious they grow;
But first among the Priests dissension springs,
Men who attend the Altar, and should most
Endeavour Peace: thir strife pollution brings
Upon the Temple it self: at last they seise
The Scepter, and regard not DAVIDS Sons,

Then loose it to a stranger, that the true
Anointed King MESSIAH might be born
Barr'd of his right; yet at his Birth a Starr
Unseen before in Heav'n proclaims him com,
And guides the Eastern Sages, who enquire
His place, to offer Incense, Myrrh, and Gold;
His place of birth a solemn Angel tells
To simple Shepherds, keeping watch by night;
They gladly thither haste, and by a Quire
Of squadron'd Angels hear his Carol sung.
A Virgin is his Mother, but his Sire
The Power of the most High; he shall ascend
The Throne hereditarie, and bound his Reign
With earths wide bounds, his glory with the Heav'ns.

He ceas'd, discerning ADAM with such joy
Surcharg'd, as had like grief bin dew'd in tears,
Without the vent of words, which these he breathd.

O Prophet of glad tidings, finisher
Of utmost hope! now clear I understand
What oft my steddies thoughts have searcht in vain,
Why our great expectation should be call'd
The seed of Woman: Virgin Mother, Haile,
High in the love of Heav'n, yet from my Loynes
Thou shalt proceed, and from thy Womb the Son

Of God most High; So God with man unites.
Needs must the Serpent now his capital bruise
Expect with mortal paine: say where and when
Thir fight, what stroke shall bruise the Victors heel.

To whom thus MICHAEL. Dream not of thir fight,
As of a Duel, or the local wounds
Of head or heel: not therefore joynes the Son
Manhood to God-head, with more strength to foil
Thy enemy; nor so is overcome
SATAN, whose fall from Heav'n, a deadlier bruise,
Disabl'd not to give thee thy deaths wound:
Which hee, who comes thy Saviour, shall recure,
Not by destroying SATAN, but his works
In thee and in thy Seed: nor can this be,
But by fulfilling that which thou didst want,
Obedience to the Law of God, impos'd
On penaltie of death, and suffering death,
The penaltie to thy transgression due,
And due to theirs which out of thine will grow:
So onely can high Justice rest appaid.
The Law of God exact he shall fulfill
Both by obedience and by love, though love
Alone fulfill the Law; thy punishment
He shall endure by coming in the Flesh
To a reproachful life and cursed death,

Proclaiming Life to all who shall believe
In his redemption, and that his obedience
Imputed becomes theirs by Faith, his merits
To save them, not thir own, though legal works.
For this he shall live hated, be blasphem'd,
Seis'd on by force, judg'd, and to death condemnd
A shameful and accurst, naild to the Cross
By his own Nation, slaine for bringing Life;
But to the Cross he nailes thy Enemies,
The Law that is against thee, and the sins
Of all mankinde, with him there crucifi'd,
Never to hurt them more who rightly trust
In this his satisfaction; so he dies,
But soon revives, Death over him no power
Shall long usurp; ere the third dawning light
Returne, the Starres of Morn shall see him rise
Out of his grave, fresh as the dawning light,
Thy ransom paid, which Man from death redeems,
His death for Man, as many as offerd Life
Neglect not, and the benefit imbrace
By Faith not void of works: this God-like act
Annuls thy doom, the death thou shouldst have dy'd,
In sin for ever lost from life; this act
Shall bruise the head of SATAN, crush his strength
Defeating Sin and Death, his two maine armes,
And fix farr deeper in his head thir stings

Then temporal death shall bruise the Victors heel,
Or theirs whom he redeems, a death like sleep,
A gentle wafting to immortal Life.
Nor after resurrection shall he stay
Longer on Earth then certaine times to appeer
To his Disciples, Men who in his Life
Still follow'd him; to them shall leave in charge
To teach all nations what of him they learn'd
And his Salvation, them who shall beleieve
Baptizing in the profluent streame, the signe
Of washing them from guilt of sin to Life
Pure, and in mind prepar'd, if so befall,
For death, like that which the redeemer dy'd.
All Nations they shall teach; for from that day
Not onely to the Sons of ABRAHAMS Loines
Salvation shall be Preacht, but to the Sons
Of ABRAHAMS Faith wherever through the world;
So in his seed all Nations shall be blest.
Then to the Heav'n of Heav'ns he shall ascend
With victory, triumphing through the aire
Over his foes and thine; there shall surprise
The Serpent, Prince of aire, and drag in Chaines
Through all his realme, & there confounded leave;
Then enter into glory, and resume
His Seat at Gods right hand, exalted high
Above all names in Heav'n; and thence shall come,

When this worlds dissolution shall be ripe,
With glory and power to judge both quick & dead,
To judge th' unfaithful dead, but to reward
His faithful, and receive them into bliss,
Whether in Heav'n or Earth, for then the Earth
Shall all be Paradise, far happier place
Then this of EDEN, and far happier daies.

So spake th' Archangel MICHAEL, then paus'd,
As at the Worlds great period; and our Sire
Replete with joy and wonder thus repli'd.

O goodness infinite, goodness immense!
That all this good of evil shall produce,
And evil turn to good; more wonderful
Then that which by creation first brought forth
Light out of darkness! full of doubt I stand,
Whether I should repent me now of sin
By mee done and occasiond, or rejoyce
Much more, that much more good thereof shall spring,
To God more glory, more good will to Men
From God, and over wrauth grace shall abound.
But say, if our deliverer up to Heav'n
Must reascend, what will betide the few
His faithful, left among th' unfaithful herd,
The enemies of truth; who then shall guide

His people, who defend? will they not deale
Wors with his followers then with him they dealt?

Be sure they will, said th' Angel; but from Heav'n
Hee to his own a Comforter will send,
The promise of the Father, who shall dwell
His Spirit within them, and the Law of Faith
Working through love, upon thir hearts shall write,
To guide them in all truth, and also arme
With spiritual Armour, able to resist
SATANS assaults, and quench his fierie darts
What Man can do against them, not affraid,
Though to the death, against such cruelties
With inward consolations recompenc't,
And oft supported so as shall amaze
Thir proudest persecuters: for the Spirit
Powrd first on his Apostles, whom he sends
To evangelize the Nations, then on all
Baptiz'd, shall them with wondrous gifts endue
To speak all Tongues, and do all Miracles,
As did thir Lord before them. Thus they win
Great numbers of each Nation to receive
With joy the tidings brought from Heav'n: at length
Thir Ministry perform'd, and race well run,
Thir doctrine and thir story written left,
They die; but in thir room, as they forewarne,

Wolves shall succeed for teachers, grievous Wolves,
Who all the sacred mysteries of Heav'n
To thir own vile advantages shall turne
Of lucre and ambition, and the truth
With superstitions and traditions taint,
Left onely in those written Records pure,
Though not but by the Spirit understood.
Then shall they seek to avail themselves of names,
Places and titles, and with these to joine
Secular power, though feigning still to act
By spiritual, to themselves appropriating
The Spirit of God, promis'd alike and giv'n
To all Beleevers; and from that pretense,
Spiritual Lawes by carnal power shall force
On every conscience; Laws which none shall finde
Left them inrould, or what the Spirit within
Shall on the heart engrave. What will they then
But force the Spirit of Grace it self, and binde
His consort Libertie; what, but unbuild
His living Temples, built by Faith to stand,
Thir own Faith not anothers: for on Earth
Who against Faith and Conscience can be heard
Infallible? yet many will presume:
Whence heavie persecution shall arise
On all who in the worship persevere
Of Spirit and Truth; the rest, farr greater part,

Will deem in outward Rites and specious formes
Religion satisfi'd; Truth shall retire
Bestuck with slandrous darts, and works of Faith
Rarely be found: so shall the World goe on,
To good malignant, to bad men benigne,
Under her own waight groaning, till the day
Appeer of respiration to the just,
And vengeance to the wicked, at return
Of him so lately promis'd to thy aid,
The Womans seed, obscurely then foretold,
Now amplier known thy Saviour and thy Lord,
Last in the Clouds from Heav'n to be reveald
In glory of the Father, to dissolve
SATAN with his perverted World, then raise
From the conflagrant mass, purg'd and refin'd,
New Heav'ns, new Earth, Ages of endless date
Founded in righteousness and peace and love,
To bring forth fruits Joy and eternal Bliss.

He ended; and thus ADAM last reply'd.
How soon hath thy prediction, Seer blest,
Measur'd this transient World, the Race of time,
Till time stand fixt: beyond is all abyss,
Eternitie, whose end no eye can reach.
Greatly instructed I shall hence depart,
Greatly in peace of thought, and have my fill

Of knowledge, what this vessel can containe;
Beyond which was my folly to aspire.
Henceforth I learne, that to obey is best,
And love with feare the onely God, to walk
As in his presence, ever to observe
His providence, and on him sole depend,
Merciful over all his works, with good
Still overcoming evil, and by small
Accomplishing great things, by things deemd weak
Subverting worldly strong, and worldly wise
By simply meek; that suffering for Truths sake
Is fortitude to highest victorie,
And to the faithful Death the Gate of Life;
Taught this by his example whom I now
Acknowledge my Redeemer ever blest.

To whom thus also th' Angel last repli'd:
This having learnt, thou hast attained the summe
Of wisdom; hope no higher, though all the Starrs
Thou knewst by name, and all th' ethereal Powers,
All secrets of the deep, all Natures works,
Or works of God in Heav'n, Air, Earth, or Sea,
And all the riches of this World enjoydst,
And all the rule, one Empire; onely add
Deeds to thy knowledge answerable, add Faith,
Add Vertue, Patience, Temperance, add Love,

By name to come call'd Charitie, the soul
Of all the rest: then wilt thou not be loath
To leave this Paradise, but shalt possess
A Paradise within thee, happier farr.
Let us descend now therefore from this top
Of Speculation; for the hour precise
Exacts our parting hence; and see the Guards,
By mee encampt on yonder Hill, expect
Thir motion, at whose Front a flaming Sword,
In signal of remove, waves fiercely round;
We may no longer stay: go, waken Eve;
Her also I with gentle Dreams have calm'd
Portending good, and all her spirits compos'd
To meek submission: thou at season fit
Let her with thee partake what thou hast heard,
Chiefly what may concern her Faith to know,
The great deliverance by her Seed to come
(For by the Womans Seed) on all Mankind.
That ye may live, which will be many dayes,
Both in one Faith unanimous though sad,
With cause for evils past, yet much more cheer'd
With meditation on the happie end.

He ended, and they both descend the Hill;
Descended, ADAM to the Bowre where EVE
Lay sleeping ran before, but found her wak't;

And thus with words not sad she him receav'd.

Whence thou returnst, & whither wentst, I know;
For God is also in sleep, and Dreams advise,
Which he hath sent propitious, some great good
Presaging, since with sorrow and hearts distress
VVearied I fell asleep: but now lead on;
In mee is no delay; with thee to goe,
Is to stay here; without thee here to stay,
Is to go hence unwilling; thou to mee
Art all things under Heav'n, all places thou,
VWho for my wilful crime art banisht hence.
This further consolation yet secure
I carry hence; though all by mee is lost,
Such favour I unworthie am voutsaft,
By mee the Promis'd Seed shall all restore.

So spake our Mother EVE, and ADAM heard
VWell pleas'd, but answer'd not; for now too nigh
Th' Archangel stood, and from the other Hill
To thir fixt Station, all in bright array
The Cherubim descended; on the ground
Gliding meteorous, as Ev'ning Mist
Ris'n from a River o're the marish glides,
And gathers ground fast at the Labourers heel
Homeward returning. High in Front advanc't,

The brandisht Sword of God before them blaz'd
Fierce as a Comet; which with torrid heat,
And vapour as the LIBYAN Air adust,
Began to parch that temperate Clime; whereat
In either hand the hastning Angel caught
Our lingring Parents, and to th' Eastern Gate
Let them direct, and down the Cliff as fast
To the subjected Plaine; then disappeer'd.
They looking back, all th' Eastern side beheld
Of Paradise, so late thir happie seat,
Wav'd over by that flaming Brand, the Gate
With dreadful Faces throng'd and fierie Armes:
Som natural tears they drop'd, but wip'd them soon;
The World was all before them, where to choose
Thir place of rest, and Providence thir guide:
They hand in hand with wandring steps and slow,
Through EDEN took thir solitarie way.

THE END.