

**Palæographia sacra. Or discourses on sacred subjects / By William Stukeley.**

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*PALÆOGRAPHIA SACRA.*

O R

D I S C O U R S E S

O N

S A C R E D S U B J E C T S.




PALMEOGRAPHIA SACRA.

OR

DISCOURSES

OR

SACRED SUBJECTS.

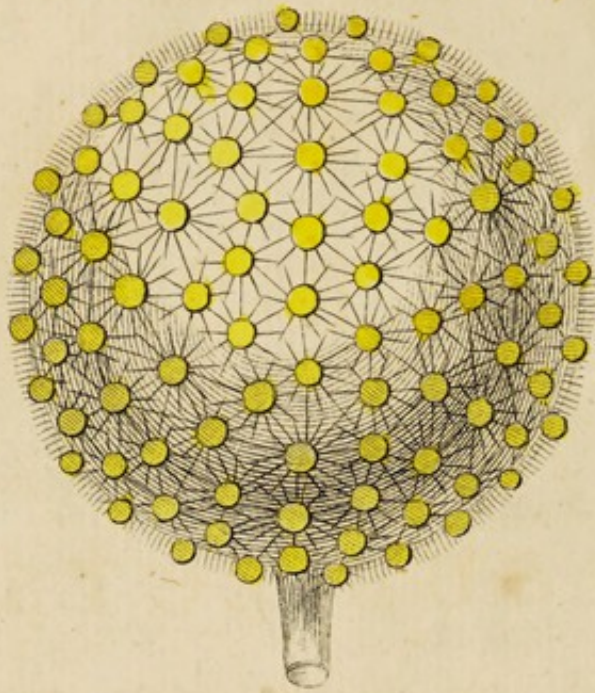


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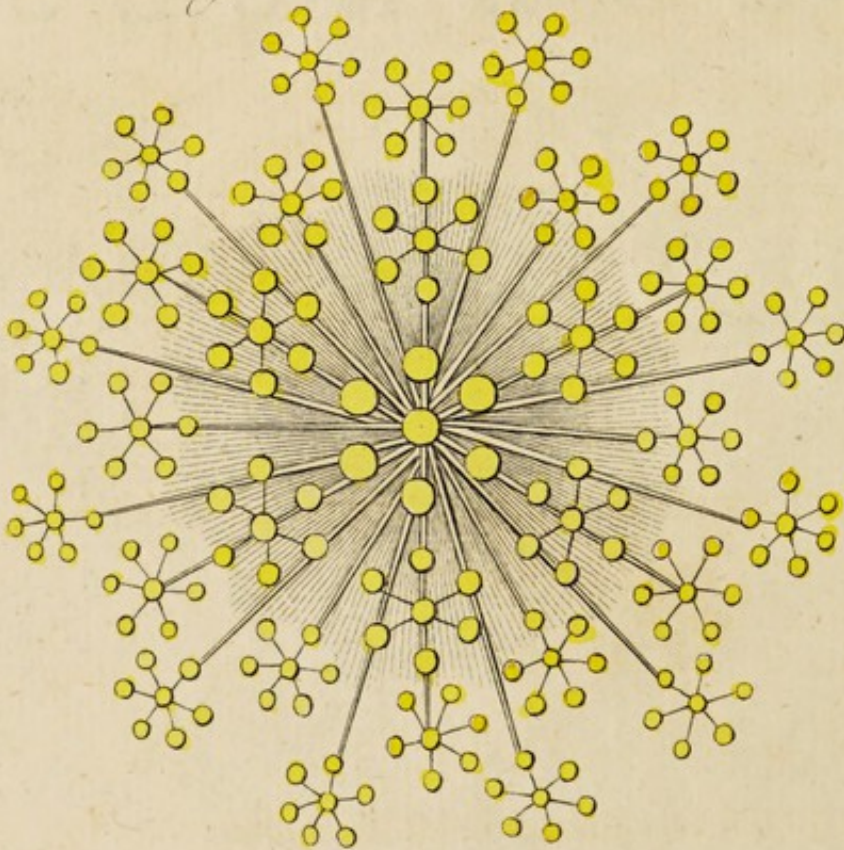
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*Dandelion Seed Head.*



*Angelica Seed Head.*





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PALÆOGRAPHIA SACRA. (W. 2.)

O R

D I S C O U R S E S

O N

S A C R E D S U B J E C T S.

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By WILLIAM STUKELEY, M. D.

Rector of *St. George, Queen-Square.*

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*Neque Religio ulla sine Sapientiâ suscipienda fit; nec ulla, sine Religione, probanda Sapiencia.*

LACTANTIUS.

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L O N D O N :

Printed by RICHARD HETT:

And Sold by J. BAILLIE, in *Great Wild-street.*

MDCCLXIII.



THE ANATOMY OF THE  
OR  
DISCOURSES  
ON  
SACRED SUBJECTS

BY WILLIAM STURLEY, M.D.



L O N D O N

Printed by RICHARD

And sold by J. BARNES, in Cornhill

MDCCLXIII



T O  
Her ROYAL HIGHNESS  
AUGUSTA,  
PRINCESS of WALES,  
VELEDA,  
Archdruidess of KEW.

THE honour I had, sometime since, in obedience to your commands, of presenting to your Royal Highness, my sentiments concerning the Druid instruments called CELTS, found on digging the bason in Kew gardens; together with some account of the Druids; induces me most humbly to offer to your view, these kindred Discourses.

With earnest prayers for your happiness,  
I am

Your ROYAL HIGHNESS'S

most dutiful and devoted servant

CHYNDONAX of mount  
*Hæmus*, Druid.



T O

Her Royal Highness

AUGUSTA

Princess of Wales,

VELEDA

*Tacitus in Histor. IV.* mentions VELEDA, a German Princess of the Bructerians; and Archdruides, of great power and renown; who had a prophetic spirit.

obedience to your commands, my sentiments to your Royal Highness, my sentiments concerning the Druid instruments called CELTS, found on digging the palace in New gardens; together with some account of the Druids; induces me most humbly to offer to your view, these kindred Discourses.

With earnest prayers for your happiness,  
I am

Your Royal Highness's

most dutiful and devoted servant

CHRISTOPHER SMITH

New Druid.



# P R E F A C E.

**B**EING a good deal sollicitated by some of the principal auditors, to print these *Vegetable Discourses*, the subject led me to consider the epoch of the time of Creation; which I therefore added to them, from a treatise I wrote long ago.

Christianity is a republication of the patriarchal religion. for which reason I have not scrupled to introduce the *Druids* before a Christian audience. they were of the patriarchal religion of *ABRAHAM*; and came from him. they were priests, physicians, mathematicians, astronomers, philosophers, and botanists, as well as divines; and have a right to assist at a *Vegetable Sermon*. nor has the great Princess, to whom I have inscribed the work, disdain'd the title, added to her illustrious name.

To render the work somewhat of a volume, I cast in five more dissertations. that on settling the epoch of creation naturally follows the former. The four subsequent are subjects not less important. The history of *Balaam* gives us a just notion of the privilege of the priesthood; and how much it becomes them, to avoid secular fashions. that on the *Sabbath*, is built on a principle not sufficiently regarded. I wish it may awaken



## P R E F A C E.

*a proper spirit, in this first and most important article of religion; wherein the good, even of Society and Government, is so essentially concerned.*

*We need not wonder, at the absolute depravation of manners, so very dangerous to public security; now let loose, among the vulgar. and I wish, the example was not wanting in those of superior class; to prevent the alarming danger of immorality, with open flood-gates rushing in upon us: owing to the egregious profanation.*

*The whole course of learning is requisite, to the study of Divinity, if we would exhibit its true grandeur, and genuine beauty. such has been my endeavor. for all studys should be directed to it; to the general and most effectual good of mankind: agreeable to the purpose of divine providence. he designed the world, for a paradise; and such it would be, if the Sabbatical duty was strictly kept up, with proper judgment. I am sure, 'tis the interest, safety, as well as duty of Government, to take effectual care about it. and the first step is to abrogate all public levees, on that day: other enormitys would dwindle of course.*

*The Sundays meditations which follow, show how profitably, and how agreeably, secular learning may be employ'd towards illustration of sacred history. when they go hand in hand, they inlarge the human mind; to that high spirit of universal benevolence, which makes every thing happy around us: which was the motive to Creation; which exhibits that golden and beautiful medium,*  
in



## P R E F A C E.

*in the notions, and practise of religion, equally free from superstition and fanaticism: which is the true glory and happiness of rational Beings.*

*The great principle of the love of one's country, induced me, ever to have in my thoughts, its original plantation. the annexed scheme of chronology, I take to be a good basis, whereon to build the Origines Britannicæ, which I purpose next to publish. much of it is deducible from the Scripture; much from the oldest Greek poets. they had various reports concerning it, from the Phœnician merchants in old time: though the merchants conceal'd it as much as they could.*

*I have engrav'd 150 of the old British coins, in all metals; which being authentic monuments, afford us a further plan whereon to build our disquisitions, on this most curious subject. I hereby request those persons who have British coins in their cabinets, to favour me with them; in order to engrave them, or to set their names to those already engraven. they may be assured of having them carefully return'd, with due acknowledgment.*

C O N-



in the notions, and practice of religion, especially from  
superstition and fanaticism: which is the true glory and  
happiness of rational beings.

The great principle of the love of one's country, in-  
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London, the 15th of June 1724.



# C O N T E N T S.

- I. II. III. **T**HE *glorys* of the vegetable kingdom display'd, in discourses delivered in *St. Leonard's* church, at the institution of Mr. *Fairchild*, gardener, on *Whitsun tuesday*, 1760, 1761, 1763.
- IV. *Cosmogonia*, the *æra* of the Creation, at the vernal equinox.
- V. *Balaam* Druid, a Theological Question.
- VI. The Sabbath and Matrimony, the primary Laws; at Creation.
- VII. A Critical Disquisition on Psalm CXXXIII. 3. a Sunday's Meditation.
- VIII. *Origines Britannicæ*: with a piece of Sacred Chronology. a Sunday's Meditation.
- IX. Sermon before Coll. Med.
- X. letter to Macpherson with a print of Callumors shoits.



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- VII. A Critical Dissertation on Psalm CXXIII. 3. a Sunday's Meditation.
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- X. Letter to the Rev. Mr. [unclear] on the [unclear] of Calverton 1760.
- I.



## I.

GENESIS I. II. *And God said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind; whose seed is in its self, upon the earth; and it was so.*

**T**HIS first chapter of *Genesis* is the most noble, the most sublime piece of writing, that ever proceeded from the pen of a mortal; and sufficiently proclaims its self, to be dictated by a divine spirit.

The language is so exquisite, that it has affected the greatest Critic, among the antients, *Longinus*; to give it an extraordinary *encomium*. so just is the philosophy contain'd in it, that it is most worthy of admiration; even with such, as have drank deep, at the *Newtonian* fountain.

*In the beginning God created the heaven, and the earth.*  
i. e. the matter, or substance of which the world is made.

*And the spirit of God moved upon the face of the inert, the cold, the dark matter, call'd Waters, Mót or mud; a fluid confus'd jumble of the parts of every thing that was created.*



Herein is understood the universal principle of gravitation, or attraction which was impressed upon the vast mass. we can very easily think, but not comprehend, the consequence, in the immense agitation, or fermentation of the different component parts of its substance.

*Moses* informs us of it, in the next verse.

*God said, let there be light; and there was light.*

This is that famous verse which *Longinus* the Critic so much admires.

It means that God separated the ignified part of matter, heated to the utmost degree; and thereof formed the body of the sun: which was now to assist, in perfecting his great work.

In the second day, he made the earth, and planets, attendant upon this sun.

In the third day, he formed the sea and the dry land, then follow the words of our text.

*And God said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit, after his kind; whose seed is in its self, upon the earth, and it was so. and God saw that it was good.*

i. e. it was compleat, *fair and beautiful*, exactly conform to the divine idea in his mind. an *all perfect* copy, from the most excellent original!

And indeed, we may with some reason judge, our Founder *Mr. Fairchild* was fully sensible of this. the vegetable world was his province. it was his study, as well as his maintenance. he every day saw, and *admired* its beautys, and *adored* the great author of such admirable, such inconceivable perfection.

He,



He, like our once happy parent, and progenitor, lived in a garden. but happier far; he kept possession, kept his innocence.

Not content with enjoying such felicity, all his life long; he gave of his substance, to perpetuate that pleasure to others; which calls us together annually, as *here this day*.

That no interruption be had, in his commendable and pious purpose; I consented to the task, tho' well sensible of the difficulty in following after, *One who* for so many years together, had executed it, with so much elegance and eloquence.

And to Dr. *Denne*, Vicar of this church, is likewise chiefly owing, the establishment and augmentation of the fund for supporting it.

I shall speak I. of the beauty and the use, of the vegetable world, in general.

II. I shall treat of a particular branch, of the use of it, in a religious view; and *that* from highest antiquity.

III. Take notice of one eminent science, deduc'd from the vegetable world, the origin of architecture.

I. Of the beauty, and the use of the vegetable world, in general.

Highly beautiful, and *most exquisite* must needs be, whatever proceeds from the forming *hand* of the great, the all-wise creator! and in the gradation of the *Cos-*



*mogony* recited in the first chapter of *Genesis*, we observe in how orderly and truly philosophical a view it proceeds, to the third day of creation; when the earth is separated from the ocean, and dry land appears. the same day is the earth cloathed with the vegetable world. for on the next, or fourth day, the earth, along with the other planets, are set in their proper orbs, around the sun; and have perform'd a revolution, and constituted the fourth day.

Then was its surface sufficiently dry, to bear the animals; who were made on the fifth day. and then had the plants time to vegetate, and provide sustenance, for the animals next to be formed. the common *father of the universe* *beneficently* spread a sufficient, a *various*, a *splendid* table, for his infinite family; before he brought them into being. he *opened his hand wide, and filled them with food, and gladness.* that they might *rejoice* in their recent being; and each, and *all* in their way, *praise* the goodness of a kind maker, who had given them all things *richly to enjoy*; who bid them *live, and be happy*; and envyed not.

But to speak fully, and pertinently in general, of the *beauty*, the use of the vegetable world, requires the elocution and the wisdom of a *Solomon*: *Solomon* the wisest of mortals, that ever was born! but how much does it enhance the *glory* of the vegetable world, that the wisdom of *Solomon* was not *compleat*; till he wrote of trees, from the cedar tree that was in *Lebanon*, even unto the *hyssop*, that *springeth out of the wall*.

These he studyed in his exquisite garden, at a fountain of waters, between *Bethlehem*, and *Jerusalem*;  
con-



convey'd into three great canals now remaining; which flow out of one, into another, by a natural cascade; and at last pass by pipes underground, to the great brazen sea, in the inner court of the temple: overflowing round the whole brim, for the use of the priests.

*Eccles. II. I planted me vineyards. I made me gardens and orchards. I planted trees in them of all kind of fruits.*

*I made me pools of water to water therewith my woods.*

A view of *Solomon's* garden and pools is in *le Brun's* travels.

There amid shrubs, trees and flowers, he compos'd his admirable songs; breathing pure nature in its best attire: the original of Greek and Latin pastoral. but scarcely can the Greek and Latin come up to oriental delicacy. these are *wildly bright*, nature refin'd. such views as he had from his rural retreat, there, or at the tower of mount *Libanus*; there the Muse left *Parnassus* behind.

*I am the rose of Sharon*, says he, *and the lilly of the valleys. look from the top of Amana; from the top of Shenir and Hermon.*

Behind him, were the great forests of Cedar; before him, the delicious prospect over *Damascus*, the finest country upon earth.

The Poets generally are the greatest masters, and judges of nature, and its beautys; but they never rise to a loftier flight, than when in pastorals they sing of the glories of the country; and paint out its natural



decorations of fields, trees, and flowers. we see an eminent instance of this, in that great genius *Virgil*, whose eclogues, imitations of the Greeks, as they of Solomon's, and Georgics; may well contend with the *Æneid*.

In the country, we never find a *little* cottage, without a *little* garden. the sweetness, the simplicity; the fragrance, no less than the use, affects unsophisticate nature. the *morning* dew, the *noon-tide* serenity, the *evening* odors, give a delight, to be felt, better than described.

From hence the enchanting words of tranquillity, of serene, of the contemplative, raise the sensible mind into its raptures, its most agreeable reveries. the brighter the soul, the more it relishes those incomparable pleasures; the more it adores the infinite source of all beauty, the great creator!

There harmony, and music excites every sense into complacency, and becomes rival to celestial melody; when in sight of green fields, it is join'd, with the aerial concert of the winged choir.

We observe in all writing, all history, the greatest genius, tho' never so late, retiring, or hoping to retire, to the sweet, rural solitude, in the fulness of days.

Admirers of flowers, regretting the short-liv'd beauty of these curious forms, may with reason be thought the authors of the noble arts of drawing and painting, to preserve and relieve the vicissitudes of nature.

Leaves, fruits and flowers, are the principal topics, and ornaments of painting, and sculptors. with these, they decorate their most finished works. they excel,  
in



in proportion to their adapting their skill, their invention, their imitation to the perfection of nature; in the disposition, the colors, the varieties, of these incomparable beautys.

The vegetable productions furnish out the materials, and the forms of architecture. thus the cedar pillars of *Solomon's* temple had capitals of *lilly work*, of palm branches, of pomegranates. his vast molten sea had two rows of pomegranates, round the verge; and the brim was wrought with flowers of *lillys*. he cast many brazen vases on bases with wheels, for the use of the temple service. among other devices, they were ornamented with palm branches.

The candlesticks of pure gold, to be set within the temple, were of *flower work*. the pillars, pillasters, the cieling and wainscoting, was of cedar beams, and boards. so that the very smell of the building was the most delightful imaginable. the floors were of the same materials. and all was carv'd with hexagonal network, like that of a honey comb; every cell filled with *cherubim*, fruits, and flowers, disposed in the most elegant taste. 'tis fit we should commemorate the royal founder of botany, in that pretty plant called *Solomon's* seal.

Thus we see fruits and flowers introduc'd as fit concomitants to the heavenly inhabitants, the *cherubim!* and all these overlaid in the most exquisite manner, with purest gold. too great cost could not be bestowed on these imitations of nature's beautys. this was an *earthly Tabernacle*, was a house, to be honor'd with the presence of the *supreme*, the invisible deity! so that the  
deity



deity himself may here be said literally, to dwell in a wood, or grove; as formerly in that famous oak grove of *Beersheba*, planted by the illustrious patriarch, and first Druid, ABRAMAM: and from whom our celebrated British Druids came; were of the same patriarchal, reformed religion; and brought the use of sacred groves, to Britain.

— *Habitarunt Dii quoque Sylvas.*

II. And this naturally brings us, to the second head of our discourse, to treat of a particular branch of the vegetable world used in matters of religion; and *that* from highest antiquity. from a tree comes the frankincence, the odorous *suffimen*, the morning sacrifice of all mankind, deriv'd from practice of the earliest times.

It was ever the practice of the old world, to use flowers, and branches, in all great acts of religion. they wore garlands of flowers on their heads, and leafy crowns of plants, in token of festivity. for in scripture language the highest acts of religion were called *rejoicing before the Lord*. and so in fact, those solemnities were design'd to be, pictures and representations of heavenly felicity. and so our sublimest acts of religion really are, the Eucharistic celebration; the fulfilling of the antient ones; a feast on the sacrifice. religion was not intended to make us melancholy, but chearful.

Rejoicing especially was the practice, on the more solemn, and festival performances; at public sacrifice, which they called *Panegyres*; a meeting of a side of a country, a province. this was done four times in the  
year;



year; on what we call quarter days, the Equinoxes, and Solstices.

Equivalent to these, are our present Christian festivals, Christmas, Easter, Whitfuntide, and Michaelmas.

At these times, both priests and people not only wore garlands on their heads, of flowers; but likewise adorned the animals to be sacrificed, with chaplets, and festoons of the like: the pillars of their temples, the altars, the like. Our Druids, who always bore staves in their hands, twisted them about, with the like festoons.

All this we see in innumerable sculptures of antiquities; vine branches, ivy, oak-leaves, pines, cypress, palm branches &c. further, we observe, in the heathen world, they not only had particular branches for each particular deity, but likewise distinct foliages, festoons, and flowers, for particular seasons, or quarters of the year. this usage is still kept up in some measure, in our churches, at this day, at Easter, Whitfuntide, and Christmas time.

This is derived, in great measure, from our Druids, (who were of the true religion) as well as from the practices of the heathen: transmitted from the most antient times. a detail of this piece of religious history, holding forth the *glorys* of the vegetable world, is very curious, because not taken notice of; and will fill up the remainder of our time.

We must premise, that all nations upon earth, had an expectation of that person, whom we call *Messiah*. the learned *Huetius* shows, that even the Chinese philosopher *Confucius* expected the illustrious advent.



mankind had prophetic notices, of the nature of his person, of his birth, of his death; and of the particular times of the year, both of his birth, and death; which I could show very largely. but I remember, now, we are to speak only of what concerns the vegetable world; what share it had, in those religious solemnities. which all antient nations kept, regarding this expectation of a great man, a son of God, as Jupiter was of Saturn, who was to renew the *Saturnian* age.

The misletoe ceremonial of the *Yule* festival is well known, and continued, from the time of the Druids, to this day, in some measure; especially in northern countrys, where old customs are not so soon become obsolete. its sacred character is acknowledg'd by *Virgil*, or rather magical. for none treat of the Druids, without a mention of misletoe; and a fanciful notion of their being magicians; arising from the wonderful, and plainly stupendous works they did, in raising their temples, an *Abury*, a *Stonehenge*, a *Shap*. and perhaps from some of their feats in philosophy.

*Pliny* XXIV. 11. XXV. 3. writes, the misletoe was thought to be highly medicinal, and a remedy against all evils. he mentions two remarkable particulars, used in gathering it. one, that it was done on the sixth day of the moon. by this we are to understand, their festivals were held on that day of the moon nearest the Solstices and Equinoxes. and this was their method, at all times; the patriarchal method from the beginning.

The other particular observ'd in gathering the misletoe, was using the form of a cross, holding their arms  
across.



across. from some most antient prophetic notice of that tree, which was to be salutary to all mankind.

Many people now a days, hang up a bough of mistletoe, over their doors, at Christmas time; as an *omen* of general good luck, and prosperity to the family, for the ensuing year. thus *Virgil* makes the Druides Sybil hang the mistletoe branch upon the lintel.

The beauty of the plant is certainly admirable. 'tis built on a triple scheme, each joint consisting of three stems, dividing from each other, with an equal angle, of the third part of the 360 degrees, that compleat the circle. each angle is adorned with a delicate, shining, pearl-like berry: which set upon the golden color of the plant, produces an agreeable effect.

One great, and remarkable quality of the plant, is the manner of its production, from the seed contain'd in that berry. this will not grow upon the earth, but germinates only on the bough of another tree; in a manner which to this day remains a mystery, in botany.

I shall not speak of its medicinal virtues, which are very powerful: but remark its singular origin and time of flourishing, being in highest perfection at this dead season of the year; contrary to the common course of the vegetable kingdom. it springs superior to winters cold, needs not the solar strength, 'tis perfectly a type of Christianity; a divine plant, not of man's setting, not earth-born, earth nourished; but wonderfully inoculating its self on another, and that an old and worn-out tree effectually stript of its foliage, sap going downward: which yet it adorns with new verdure and beauty, by its golden branches, its silver berrys.



The Druids held it for a symbol of *Messiah*, whom they expected to be born at this winter Solstice; when misletoe, by the wonderful order of nature, contrary to other plants, is in its full bloom, and utmost perfection.

That our Saviour was truly born at the winter Solstice, where we now celebrate it, admits, in my judgment, of a divine proof. 'tis deduced from the prophets celebrating that great advent, with a rehearsal of ever-greens; to grace the *salutiferous* solemnity. in conformity to which, we at this day adorn our churches with them.

*Isaiab LX. 1. Arise, shine, for thy light is come &c.* the prophet calls upon the sun, at its utmost elongation, to advance, and lengthen out the day, to accompany the birth divine. *the glory of Lebanon shall come unto thee; the fir-tree, the pine, and the box together; to beautify the place of my sanctuary; and I will make the place of my foot glorious.* meaning the birth of *Messiah*.

*Isaiab XLI. 19.* on like occasion. *the cedar, shittah, myrtle, olive, fir, pine, box,* are gather'd together.

*Isaiab LV. 13.* *instead of the thorn, shall come up the fir-tree; instead of the briar, shall spring the myrtle.* meaning the kingdom of *Messiah*.

In my opinion, *Isaiab* alludes to the misletoe, in that obscure and corrupt passage, which commentators avoid, and it means, to make the plant symbolic of *Messiah*, and of Christianity, to be inoculated (as it may be said) on Judaism. *Isa. VI. 13.* thus let it be read, if we would make sense of it. *as an oak whose plant is alive*



upon it, when its leaves are cast. so the holy seed shall be as the plant thereof.

Hence the old Romans called the winter Solstice *Saturnalia*, the great birth day of the invincible *Mithras*, who was to restore the *Saturnian* age. the Druids called it *Yule*, which signifies *the festival*, by way of eminence. thus far as to Christmastide.

The festival of the vernal Equinox, was known from prophetic notices, to be the time of the death of *Messiah*; and celebrated in a manner suited thereto. but the reason obscured, and forgotten. the plants of this season used on the festival, by all nations, were the *hyacinth* kind, and the *anemone* kind, of infinite beauty and variety, together with *flos adonidis*: all plants of the time. violets, *viola tricolor*.

The true purport of the festival was by the poets wrought into fables of *Adonis* killed, among the Syrian nations. and an anniversary lamentation made for him, by the women, for three days together. after that, a great rejoicing, for him come to life again. this is hinted at in *Jeremiab VII. 29. a lamentation in high places*, meaning the heathen temples.

All this was done at the vernal equinox, our Easter time, a name borrow'd from the Syrian goddess *Astarte*, mother of *Adonis*. at last, *Adonis* is turn'd into the flower of this season, *anemone*; the flower with which they made their crowns, garlands, festoons for the sacred solemnity; for their heads, their staves, for the victims, temples, altars.

The wild *anemone* is called *pasque* flower, from the *Paschal* solemnity of our Saviour's death: and *wind* flower,



flower, from its blossom, so easily wafted away by the wind; a fit emblem of mortality. *as for man, his days are as grass, as a flower of the field, so he perisheth*, says the Psalmist. CIII. *for the wind passeth over it, and it is gone, and the place thereof shall know it, no more.*

The great purple beauty of *gentianella* had a place in this solemnity. all suited their color to the gloomy, melancholy occasion. *pulsatilla*, pasque flower, mention'd particularly by *Pliny* as one of the sacred plants of the Druids, by the name of *Samolus*.

*Narcissus*, *daffodils*. *Proserpine* gathering them, carried off by *Pluto*, means celebration of the mysterys, at vernal equinox. which mysterys consisted in a representation of a man dying, and arising from the dead.

Besides flowers, the Druids carried branches of the fallow with the catkins adorning them, called palm; which the children now carry at this season, with a religious intent; imitating the palm branches carried before our Saviour going to Jerusalem a little before his passion.

The Druids carried branches of what we call palm, in their sacred processions, i. e. the narrow-leav'd willow, or fallow, then flowering: in Welsh *belig*. hallowed.

Again, the Lacedemonians make this lamentation, and rejoicing, for a beautiful youth, called *Hyacinthus*, slain by *Apollo*. this was the most famous festival of the potent city of *Sparta*, called *Hyacinthian*. all derived from the purple *Hyacinth* flower, which they used on this occasion. and as customary, the poets  
turned



turned the youth into this flower. these are antient religious truths, turn'd into fables, by the devil's craft, and human weakness; to confound sacred notices of *Messiah* suffering; by the names of *Hyacinthus*, *Anemone*, *Adonis*, and the flowers used upon the occasion. hence a favourite of *Apollo*, *Cyparissus*, was turn'd by him, into that mournful cypress plant. so *Attis* belov'd of the mother of the gods, was represented as crucified on a pine. Easter solemnity. thus far, for the flowers of the vernal equinox.

The famous plant, the beautiful fox glove is one of the glories of the *summer solstice*: the high favourite of the Druids; both for its very powerful medicinal virtues, and for its great elegance, and duration, gradually aspiring, on a noble stem. I have sometimes observed it to bloom on the very solstitial day. this was the ornament of this quarterly sacrifice. it has its name from the Druids. *fees*, *fairies*, *folkes*, *popelli*: notions among the vulgar, transmitted down, from their times. the form of the flower, its purple and embroidery, resembles their sacerdotal caps, or mitres; like those of the Persians and Phrygians. they were the patriarchal, oriental bonnet.

*Ierobotane*, sacred plant, *peristerion* *vervain*, or pigeon-herb, so named from its present flowering: pigeons being now the usual sacrifice. and peculiar, as being then in highest perfection; not from any fancy of the pigeons being fond of the herb. this was reckon'd a magical, that is, a Druidical plant. our *aquileja* or columbine was now also used.

*Hypericon*,



*Hypericon*, called *fuga dæmonum*, reckon'd among sacred magical plants, on account of the Druids using them. good against witchcraft.

At the summer solstice, they used likewise to make wreathes and chaplets of our native *convolvulus major* and *minor*, bind weed, a beautiful white campaniform, growing plentifully at this season. hence the magical notion became affixt to them. by the common people, called *spirits bells*.

The autumnal equinox was celebrated with the oak, then big with acorns; a tree, from all antiquity thought most sacred; and with which I shall conclude this discourse.

*Maximus* of *Tyre*, a famous *Platonist*, informs us, the Druids worshiped *Jupiter*; whose statue or sign, says he, was a very high oak tree. we are not to be moved to think, the Druids were idolaters. the truth is this. the great woods, and groves were their verdant temples, at this season of the year; the boughs of oak and acorns were the ornaments of their staves, and altars; which they cut down, with the brazen instruments called *Celts*. innumerable quantitys whereof we find at this day, in Brittain, and the circumjacent islands. but they preserved the custom of the east, from whence they came, of having a *kebla*, or object, to which they all turned their faces, in acts of religion. 'tis the Arabian method to this day. from thence the Druids and the aboriginal Britons came.

In the open temples of the Druids, they had an obeliscal stone, set upright, for the *kebla*; or three stones set nich-wise; symbolic of the divine presence. in a grove,



grove, they chose out a handfom oak, with two cross-like branches. on the stem of the tree, they inscribed the word TARAN, which signifys God the supreme; above and below, the word THAV, which signifys deity. on the cross-arm to the right, the word BELEN, meaning the all-healing Saviour. on the left arm, the word HES, meaning the divine spirit.

Thus they endeavoured to picture out the nature of the godhead: thus, as we Christians, they worshiped the three divine personalitys, in one deity.

III. We have, in some measure, celebrated the beautys, uses and the *glorys*, of the vegetable world. we have more particularly shown, its subserviency to religion. *nothing, no learning, no science*, no great purpose in life, is of value, that has not some regard thereto. we conclude, with the origin and use of sacred groves, from a letter of *Cicero's* to *Atticus*, about his building a Temple, for a sort of *apothefis* to his daughter *Tullia*; we learn thence, that groves for religion, are antienter than their covert temples; like those of the Greeks and Romans, encompassed with pillars. indeed these latter sort of Temples, are strictly but imitations of groves. and groves, we may conclude, gave occasion to the invention of architecture; especially that first sort; which is the most antient. in *Homer* is frequent mention of religious groves, no Temples. these groves for religious use all nations took from that of ABRAHAM. our Druids too from him.

From these groves arose the first ideas of architecture. first was it employ'd for sacred purpose. and the first kind, or Order of architecture, was *that*, we errone-



ously call Gothic. 'tis truly Arabian : came from Arabia, when cover'd temples were built, after the *Mosaic* Tabernacle.

Such is the fabric of our antient churches and cathedrals. the slender pillars imitate the taper trunk of a tree. the curve of the arches is from the delicate branching of the boughs, in a wood, or grove. the mullion'd lacework of the windows, the like ; intercepting the dubious light, as in a real grove. here silence reigns, except the agreeable murmurs of the wind overhead ; here the gloomy obscurity, leads the mind into a profound, and solemn seriousness, a collection of thought, exciting that awe and veneration proper for the temples of the living GOD.

When we add painted glass to our churches, every sense is concentred into the contemplative.

I have shewn in chap. XV. of Abury, that the Druids, as well as the first ages of the world, were acquainted with the divine geniture, and the emanation from the supreme fountain of being.

As once of old in groves, so here in their representative fabrics, we *adore* the three sacred persons of the deity, Father, Son, and Holy Ghost, to whom be ascribed all honour and glory, now and for ever. Amen.

1760.

II.



## II.

GENESIS I. II. *And the earth brought forth grass, and herb yielding seed, after his kind; and the tree yielding fruit, whose seed was in its self, after his kind, and God saw that it was good.*

**T**HIS was on the third day of creation. in the first day, the divine architect, proposing to *build a world*, provides materials; like a wise artist. he created the fund of matter, of which the world was to be made. this he *created* properly speaking, he produc'd it out of nothing; out of the infinite *vacuum* of boundless space. 'tis the greatest absurdity in the world, to suppose it pre-existent, and coeternal with the deity.

In this first day, he produc'd fire and light; the consequence of the motion of the *divine spirit on the face of the waters*, as it is called, the *chaos*; which put matter into a most prodigious fermentation: an intestine motion, or heat. 'twas an heterogeneous collection of all kind of different substances, fermenting, which must produce fire. **GOD** *divided the light from the darkness.*



The ignify'd part of matter, was form'd into the body of the sun; and likewise the element of fire; which fills our atmosphere, which we strike out by electrical machines. this active elemental fire is the cause of motion with us, and of all the great operations in nature. 'tis the cause of life, both in animals, and in *vegetables*, the *more immediate* subject of our discourse.

Next to the body of the sun, the globe of the earth was form'd out of that part of matter, which had not been heated; the second day he formed the planetary bodys; then the sea and the dry land: which was the work of the third day. the fourth day he placed the sun and all the planets in their proper spheres. and then  
 “*the earth brought forth grass, and herb yielding seed,*  
 “*after his kind; and the tree yielding fruit, whose seed*  
 “*was in its self, after his kind. and God saw that it*  
 “*was good.*”

In the words of our text, following their natural order, we shall treat on these particulars.

I. On the use, and beauty of the vegetable world, in general.

II. On the feeds of plants in particular. and of an especial doctrine in religion, which they teach us; no less than that important one, of a resurrection.

I. We are to speak of the use and beauty, of the vegetable world, in general.

No



No sooner did the mountains *lift up* their heads, and the land emerge out of the boundless ocean; but the universal face of the earth was overspread, and clothed, in its green attire. the divine historian mentions *grass* in the first place. and *the earth brought forth grass*: the most common carpet of its surface; and general sustenance of the animals.

The *kind*, the *beneficent* parent of the universe, took care to provide food for his numerous family; which he was about to bring into being. he spread a table for them ready, before they wanted it. he did it not, in a niggardly manner, but wherever the animal could tread, *there* found he plenty of nourishment under his feet. he could only stoop, and take it.

A consideration of the amazing variety of plants is a topic, that entertains botanists, in a high degree. it entertains them in their mutual discourse and conversation; in their elaborate studys, concerning them; and in their silent and solitary contemplations upon them: such as our ingenious founder enjoy'd, in the midst of a *garden*, when he sat, overlooking, ordering his plants, brought from every quarter of the globe; breathing his *ardent ejaculations* from a pious soul; *touch'd* with devoutest praises to the almighty creator,; whose invention so much exceeds all possible human conception!

How did our founder enjoy himself, reflecting on the exceeding dignity of his profession. *God*, not only planted a garden in Eden, but set the plants in it himself. for *God made every plant of the earth, before it was in the earth; and every herb of the field, before it grew.*



*grew.* so that he himself put them into the earth. he was the first gardener!

How amazing, how admirable is the variety extended thro' every class, every division and subdivision of created things! how does it elude our most accurate endeavours, to range, class, and dispose them, to give them names, to form classes, digest herbs into kinds and families, the labor and skill of such as our English *Linnaeus; Watson.* and would one think it should be carried into so common a subject, as that of *grasses?*

But consult our former writers on this matter; such as *Gerard* and *Parkinson*, and *Johnson* and *Ray*, they will lead us as thro' a delicate and well-stored *grass-plot*; thro' seventy different kinds of grasses, of which they give us the pictures and descriptions. but the diligence and accuracy of the moderns, have extended them much farther.

This is within our own little circle at home. what shall we say, if we had an extensive catalogue of grasses, throughout the whole globe! it became our bounteous maker to make the most common food of his creatures to be most plenteous, most various. we may well say with the *Psalmist*: *he covereth the heaven with clouds, prepared rain for the earth, and made the grass to grow upon the mountains, and herbs for the use of man.*

Another obvious particular, I must take notice of, touching the *grasses*, and all herbage whatever, and indeed the whole vegetable world; that is, the universal color of *green*, the intire livery of the earth's surface. wonderful indeed, tho' so little attended to, be-  
cause



cause so common! how wise a formation is this, so agreeable, so cherishing to the visual organs!

Sir *Isaac Newton* has shown, in the range of the rays of light, that yellow is the extremity of colors on one side, blue on the other; the medium between them is green, whilst the vivid and dazzling color of hot yellow fatigues the eye, and the cold blue on the other hand, dulls and benumbs it; the green is most moderate, pleasing, and refreshing. and thus divine providence has consulted our good, in this the most common object of all before us!

But of *all wonders*, this is one of the greatest, that while the whole vegetable world is green in color: yet in the whole vegetable world, there is not two greens, two different plants in color exactly the same. which is a matter altogether *astonishing*, beyond all *imagination*!

Consider again, that whilst all plants whatever are of a green color only, and that so infinitely diversify'd, yet this extends only to their leaves and foliage, not to their flowers. and in the flowers, luxuriant nature *prides* herself, not only in various and curious forms of them, but in colors likewise. where the admirable gradations and mixtures of them, exceed all possible *conception*, all *invention*, all *imitation* of the most exquisite art of the painter.

If *Solomon* in all his glory, in all the magnificence and splendor, which mortal hands could perform, which nature could furnish, was not to be compared to one single flower, that of a pure, white lilly, what must we say to a bed of tulips, poppys, of *auriculas*, of



*ranunculus's*, and a thousand more ! here the gay pencil of nature *profuse*, bedecks a common April meadow, with the astonishing assemblage of vivid, of masterly compositions, of inimitable beautys, of elegant fancy, in endless concatenations of painted flowers ; from the simple blue violet, to that of the *tricolor*, which singly presents the celestial *iris* ; no less than the consummate animal bravery of the peacock's tail, that golden expansion of earthly glories.

Nature is great, not only in works of splendor, such as captivate the common mind, every mind : but equally so, in the most simple things. we need but give one instance, in this kind, the element whence all vegetables are derived, water ; which nourishes all, however various. that so simple and pure an element should accommodate its self to the texture of the infinity of shapes and colors and magnitudes of plants, is matter of true astonishment.

Certainly the vegetable world finds great entertainment to a philosophical and contemplative disposition ; and full of moral and even religious lessons. we may observe the botanists, who are great lovers of nature, and its dictates, even by profession, show a very particular regard to the fair sex ; to those *soft and tender* objects, the last and most compleat work of the great author of beauty, to induce us to the happiest, the social life ; for continuance of the world, for enjoying that bliss he has here destin'd us to ; *for it is not good for man to be alone.*

To this divine truth the botanists proclaim their assent, and attachment. as we may well conclude from



so many names, they give to plants; ladys fingers, ladys traces, ladys linnen, *Venus* glafs, *Venus* bason, maiden herb, maiden hair, *Adonis* flower, *Narcissus*, virgins bower, ladys bedstrow, ladys slipper, ladys hair, ladys comb, ladys gloves, ladys laces, ladys mantle, &c.

The force of beauty, which naturalists must needs be highly sensible of, gives these and the like appellations in their favorite studys. it calls up in the mind, that soul and spirit of the world upon which the world subsists. the greatest reason then has the fair sex, to bedeck themselves with the radiant beautys of flowers, not to heighten, but moderate their charms. with greatest reason has the creator given them those charms, for the purpose of drawing us irresistibly to the conjugate life, by which the rational world subsists.

So we ornament our altars, as the antients their sacrifices, with festoons of flowers, to do the more honor to the donor of such incomparable beautys.

Great is the bounty of our *good, our heavenly Father*, who not only gives us the vegetable world, for *use, beauty, food, medicine*, but for our pleasure too, and entertainment. what a flow of spirits immediately arises at our entrance into an agreeable garden! all our senses rejoice, the mind is dilated, beyond its self. we seem to have regained our primitive seat of innocence and pleasure. for there all inordinate passions instantly subside. the earth our habitation is a palace, admirably, and completely furnished, for service, accommodation, ornament. 'tis copiously stored with every thing of excellence and elegance. much of our sus-  
E
tenance,



tenance, the best part too. for health and salubrity, medicine is hence derived; our tables are supply'd with foods of exquisite taste and delicacy; with fruits equal to the nectar, and *ambrosia* of the antients; with wines to rejoice the heart, the true cordial: but as a cordial used by the wise, not for common drink: at first only served up, at the religious quarterly solemnitys of public sacrificing; when they were said to *rejoice before the Lord*. 'tis now the sacramental cup of immortality, where the devout communicant

*Purpureo bibit ore nectar.*

Common eating in the language of sacred scripture and antiquity, was called *eating bread and drinking water*. but the divine banquet was eating bread and drinking wine. therefore not to be profan'd by common use. so *Melchisedec*, *Genesis* XIV. 18. so *Isaac* at a sacramental feast. *Gen.* XXVII. 25. drank wine.

A view of the starry heavens is the delight of the astronomer. so the flowers of the plants on the earth equally causes our admiration and our pleasure; entertains every sense with their elegance, their glory, diversity, beauty, their exquisite fragrance, and that with equal diversity; the rose, the gillyflower, violet, junquil, orange, myrtle, lilly of the vally, and a thousand more, infinitely various their beauty; infinitely rich and various their fragrant odor! the lime tree, vine, jasmin, fyrinx, pink; so of herbs, the tansey, basil, southernwood, &c. &c. it behoves us to adore the author of such perfection observable in this vegetable creation,



since he himself pronounced his approbation thereof, for *God saw that it was good.* all perfect as the idea in the divine mind, whence it was produc'd and adorned.

There is another particular worthy of our remark: and 'tis with great admiration we consider the *wisdom* of plants: nor need we scruple calling it wisdom. a sagacious instinct of nature, by which with exactness, they all know their proper season of springing each in their respective time, even when transplanted from different latitudes of their birth: flowering in their order, throughout the whole current of the year. by this means compleating the perpetual round of variety. that every month, week, every day, nay every part of a day, may present us with some new plant, opening flower. an eternal summers bloom, like what a *Collinson* enjoys in his terrestrial paradise, inhabited by plants from every region of the globe. some flowers are a good deal permanent, or have a continual succession. others flower in the morning, dye at noon; many open in the evening, dye at night. how appositely do they recall to our mind our own short duration!

All flowers in general contract themselves at night, and go *to sleep*, not improperly speaking. of which our ingenious friend *Hill* has spoken sensibly. so we keep seeds and bulbous roots out of the ground, after flowering, to plant them again, for next year; during which time, they are in a state of sleep. they put us in mind, of our temporary repose. but universally, the winter slumber of the vegetable world gives us not



a faint idea, but a most striking picture, of the long sleep of the squalid grave; and at length of a certain resurrection to new glories. no otherwise than among animals that sleep over the winter, they remain in a torpid state, till the new spring returns them to new life and vigor.

The spring flowers, *aconitum*, snowdrops, and the like, lye dead all summer; so the autumnal saffron, &c.

II. This naturally brings us to the second contemplation, that exact similitude of a future life, exhibited to us, from the vegetable world; with which we shall conclude the present discourse.

Life is motion; both animal life and vegetable life. motion is of two kinds; that in straight lines, progressive, planetary, cometary motion; and that motion within its self, intestin, fermentation, vibration. in vibration, the vegetative life evidently consists. motion may be infinitely quick, like the rays of light, flame, lightning, electricity: or that of a comet in its *perihelion*: or infinitely slow, and absolutely imperceptible, as is the vibration in the parts of plants when in sleep, or in rest: moderately quick as in the electrical vibration, ignited iron.

Thus an instance. an acquaintance, dug up a potatoe-bed, and turn'd it into a grass-plat. twenty-two years after, his successor reconverted it into garden-ground. it was soon overgrown with potatoes.

Another friend of mine sow'd some cucumber-feed, which had lain by, thirty-three years, wrap'd up in paper. it produced fine fruit.

But



But what is this, in comparifon of the fubfequent inftance, in Croyland fen, in my country of Lincolnfhire, in digging ditches, they frequently meet with *strata* of cockle fhells, and other marine bodys; the fpoils of the *Noachian* deluge. whenever they dig a new ditch, acrofs a pafture, or fcour an old one: the bank of earth thrown out, certainly produces a fine crop of muftard.

In thofe fens, immense quantitys of oaks, firs, and all kind of trees and fhrebs, are found under ground. in fome places, a quantity of acorns and hazel-nuts crouded together, and the like remains of the Flood. fo that we are oblig'd to affert, the muftard is of the fame growth; and cover'd the furface of the antediluvian ground; when that *cataclyfm* fell upon it. its fine oil and poignant falt preserv'd it, thro' fo many centurys. and upon its being again expofed to earth, air, and funfhine, it revives, and vegetates. but all this while, it was in feed, alive; and *that* life confifted in vibration of its parts infinitely flow.

I recite thefe inftances of analogy to the doctrin of refufcitation of the fame body; at the future refurrection. it fhows, not only an exact agreement and poffibility; but even a *facility*, in that wonderful change.

Matter is indivifible *ad infinitum*, and the laft component parts of it are infinitely folid, and impenetrable. therefore there is a ftrict refemblance between the feminal eye of a plant, and that particle in the human body, analogous to it, which we lay down in the grave: *that* particle which at the refurrection, like the muftard plant,



plant, from the seed, which is to grow into an incorruptible and glorious body, and be again united to its own soul. agreeable to what holy *Job* professes, which we use in our admirable buryal service.

“ *Though after my skin worms destroy this body, yet  
“ in my flesh, my identical, specific body, shall I see  
“ God.*

“ *I shall see him for my self, and not for another.  
“ my soul shall be united to my own body; no metam-  
“ psychosis.”*

The antient Egyptians raised their immense works of the pyramids, as a most lasting house for their body, which they expected, was to be reunited to the soul. for the same reason they preserved their bodys, in the fine mummys which we see at this day. an art they learnt from the patriarch JOSEPH.

In every seed there is a radical, feminal point, which produces the plant. and this is but a small point, and part of the seed. for much the larger part of a seed, a garden bean for instance, tho’ design’d for our food, is destin’d to the nourishment of that feminal point, whilst it puts forth the germ upwards, the radicle downwards, to gather nourishment from the earth; and shift for its self.

And here comes in the doctrine of the great *St. Paul*, that *wonderful piece* of metaphysics, comprehended in the fifteenth chapter of *I. Corinth*. used likewise in our buryal service. a chapter, *that* after a thousand times reading, will furnish matter of admiration, as well as instruction, in the most interesting affair to the human mind.



So much persuaded was he of the facility, as well as possibility of the thing, that he seems to fall into a *passion*, when one that doubted, asked him.

“ But some man will say, how are the dead raised up, and with what body ? ”

“ Thou fool, that which thou sowest, is not quickened again, unless it dye. ”

“ That which thou sowest, a grain of wheat for instance, is not that new and beautiful form, which is to spring from it, but merely a grain of corn.” but by dying in the earth, i. e. wasting away, deriving its nourishment from the body of the grain, as in the case of the garden-bean, which body is by that means quite consum'd ; the germ, or seminal part of the grain, by the ordinance of the creator, *emerges* from its grave, a compleat plant of wheat.

The antients had a notion of this matter, which they blended with the idea of the death of Messiah, which they celebrated in the exhibition of the Mysterys.

The *Anemone* flower was thought to hold the soul of *Adonis*, and therefore called *Adoneus*.

The women that celebrated the festival of *Adonis*, sowed wheat and barley in a garden in the suburbs, called the garden of *Adonis* ; signifying thereby the death and resurrection of the god. the Scholiast of *Theocritus*.

And all this is agreable to our text.

“ And the earth brought forth grass, and herb yielding seed, after his kind ; and the tree yielding fruit, whose seed was in its self, after his kind. and God saw that it was good.”



An universal and establish'd law in creation to the total exclusion of equivocal generation in plants, as well as animals!

The herb yields seed after its kind, the tree yields seed in its respective fruit. as it derives its being from a distinct and perpetual seed: so it yields the like derivative origin of its succeeding progeny. the same in animals.

Hence an eternal provision is made by our all-good creator, for a constant succession of all the species of beings, which he made at the beginning: no new ones, by any spontaneous generation can appear.

In a discourse of plants, permit me to consecrate the memory of that great genius my esteemed friend Dr. *Stephen Hales*; who has deserved so well of the vegetable world; from whom I first imbibed the love of philosophical studys.

How do we admire the absolute consent and agreement in the divine philosophy of *Moses* and of *St. Paul*! so perfectly conformable to our present physiological systems.

But let us follow *St. Paul*, who carries us *beyond* our present physiological systems, with a most *exalted spirit* of truly divine philosophy, to the regions of a future life, to the state of glorious immortality. this is the true end of all our studys, and inquiries. here we make a momentary show, a gaudy appearance; as the flower of the field, soon *pass away*, and every station, *our place knoweth us no more*.

But we must so far imitate the plants, and the lesson they give us; that as they, having seed in themselves,  
which



which procures a new generation ; so we, having a like immortal particle, *may* insure to ourselves, a new, and endless life of felicity, in the splendid regions of the heavenly paradise.

“ God giveth *to every plant its own body and its own seed* : so is the *resurrection of our dead bodies*. it is *sown in corruption, it is raised in incorruption* : it is *sown in dishonour, it is raised in glory.*”

The roots, and seeds of plants, as to their substance, when thrown into the earth, all but the eye, or germ, perish, waste away. but the germ emerges from its terrene bed, and shoots into the several beautiful flowers, of infinite variety and elegance of color, form, odor ; the pride and *glory* of creation.

*It is sown in corruption, it is raised in incorruption.*

This, beside what we have already said, of the high notions the Druids had, of the mistletoe plant, in celebrating the *Yule* festival, to the honor of our Savior's birth, which brought light and immortality to light ; they held it for a fit emblem of the *resurrection*, and of our immortal state ; being a new, spiritual, resplendent cloathing, springing glorious, from an old, faded, leafless trunk, laid in the wintery bed of the grave. a beautiful, angelic form arising from the human.

We have reason to admire in a philosophical way, the nature of the seed or berry in this mistletoe plant, so like to the egg of a fowl. 'tis not to be sow'd in the earth like other seeds, it consists of a fine mucilaginous juice like the white of an egg, which is to nourish the embryo till exclusion, till it is fit to main-



tain its self. so the young embryo plant is nourished by that juice whilst it strikes its three-finger'd root into the bark of the tree at one end : and expands its germ on the other end, to produce its own branches.

This is agreable to *St. Paul's* first position, "*that which thou sowest, is not quickned, except it dye.*" we cannot put on our glorious and incorruptible body, the last and fittest habitation of our souls, unless *we dye*, unless we part with our corruptible, this fleeting parcel of fibrous texture, that needs continual nourishment and repair : till, as the apostle elegantly expresses it, *mortality is swallowed up in life.* II. Cor. III. 4. *we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.*

*For in this we groan earnestly, desiring to be clothed upon, with our house which is from heaven.*

*It is sown a natural body, it is raised a spiritual body.*

Behold I show you an apposite symbol, and picture of this glorified body, so clothed, in the plants we call *Lysimachia*, where the flower stands upon the seed pod! the seed pod figuring our natural body ; the flower upon it, our spiritual body.

Let that lye in the grave, never so many centurys, like the antediluvian mustard-feed, yet when called forth by the celestial trumpet, we shall each attain a splendid and never changing form, according to our merit. "*for there is one glory of the sun, and another glory of the moon, and another glory of the stars :*" as the inspired apostle elegantly tells us, to encourage our



virtue and our diligence, to *strive* for a seat of eminence, in the city of our God.

Thus the apostle. *like as Christ was raised up from the dead, by the glorious power of the Father; even so we also should walk in newness of life.*

*For if we have been planted together in the likeness of his death, we shall be raised in the likeness of his resurrection.*

1761.



virtue and our diligence, to strive for a zeal of emu-  
 nance in the city of our God. Thus the apostle. Like as Christ was raised up from  
 the dead, by the glorious power of the Father; even so  
 we also should walk in newness of life. For if we have been planted together in the likeness of  
 his death, we shall be raised in the likeness of his resurrection.

For in this we greatly differ, saying to be called  
 and to be raised up from the dead.

And I desire to be raised up from the dead, as  
 Christ was raised up from the dead, by the glorious  
 power of the Father; even so we also should walk  
 in newness of life.

For in this we greatly differ, saying to be called  
 and to be raised up from the dead.

III.



## III.

GENESIS I. II. *And GOD said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit, after his kind; whose seed is in its self, upon the earth: and it was so.*

I Have spoke in this place already, of the majesty, and sublimity of this first chapter of *Genesis*: and that 'tis truly philosophical.

GOD, the eternal first cause, created matter out of nothing; as the *materials* of his work. he put it into motion, like the heat of a ferment; for its maturation. he separated it, heated, into its distinct allotments; at length, he adorned it, in all its parts; till the mighty work of *creation* was perfected. and he pronounced his note of approbation; *he saw, that it was good. he saw every thing that he had made; and behold, it was very good. and the evening and the morning, were the sixth day.*

GOD almighty was not only a skilful, but an *orderly* workman; to teach us, to use order, and method, and regularity, in all our works. for we may say with great propriety, he plan'd it, and adorn'd; he laid it out, like a beautiful *garden*, and then planted it.

This



This was not all; but the highest, and interesting purpose was procured thereby: in observing the order, by days works. a purpose, the most interesting to us: I mean the institution of the sabbath, that *high*, that most *venerable*, most *holy* day; the crownwork of all his work, the most resplendent jewel of creation! the last hand, the finishing ornament thereof.

For what would this whole magnificent frame, the world have been worth, without the sabbath? and the holy penman would have thought his account of Creation incompleat; without observing in so magnificent a manner.

*Thus the heavens, and the earth were finished; and all the host of them.*

*And on the seventh day, GOD ended his work, which he had made. and he rested on the seventh day, from all his work which he had made.*

*And GOD blessed the seventh day, and sanctified it; because that in it, he had rested from all his work, which GOD created, and made.*

I have dwelt so long upon this topic, because it ought to be the first, and principal thought, that can enter into the heart of a thinking man. in vain was the world made, and all its shining, its natural beautys, without a proper regard to morality; the rule of the rational part of his creation. and how is that to be done, but by a careful observance of the sabbatical duty: which alone makes and preserves that *impression* of religion upon the minds of mankind, which provides for the universal peace, and happiness of the world; as our beneficent parent design'd. he made us to be  
*happy,*



*happy*, but it is not attainable, without the moral peace, and harmony of Society: which, to the Sabbath alone, is owing. 'tis the *basis* of Civil Government.

After this necessary proem, come we to the third day of creation, the subject of our discourse, the *glory* of the vegetable world.

I. We will speak somewhat concerning the time of creation, the season of the year, when the world was made.

II. We will treat of the beautys and propertys of plants, in general.

III. That a garden is made the symbol and picture of heaven its self.

“ *And the earth brought forth grass, and herb yielding seed, after his kind; and the tree yielding fruit, whose seed is in its self, after its kind. and GOD saw that it was good.*”

Herein two things appear to me, highly worthy our consideration. and these lead us to the investigation of a great truth, the origin of creation: I mean the particular time, when GOD almighty set about the great work; the beginning of time, the fure epoch of chronology: the *Beresbith bara* of *Moses*: the *glorious* birthday of the world: the *glorys* of the vegetable world, the theme of our discourse.

All chronologers pitch upon the time of the equinox, for this great work, when the heavenly luminarys began



gan their courses ; whether vernal, or autumnal equinox, has been disputed ; but I cannot think with any true effect.

To come at a solution of this question ; in my judgment, we must chiefly apply to the vegetable world, which is, to the nature and reason of things. for we may be assured, the supreme artificer acted with the greatest reason and judgment. we are to consider the situation of paradise, where our first parents were made, where they first lived. as to the time of the year, neither the Jewish practice, nor the sacred memoirs do further us much. the Jews had two commencements of the year, the vernal equinox, which they called sacred: as by it, all their religious festivals were regulated. *that* of the autumnal equinox, was the civil head of the year, for bargains and agriculture.

If religion be the primary intent of our living, to provide for a more permanent state future ; if the fabrical duty be the first and most important business of life here, the sacred year is infinitely preferable : in the same degree, as things eternal, excel the finite. this would answer our question at once. but let us consult nature, the law of creation.

Survey the field, the garden, the woods, at autumn. take along with us, this preliminary consideration. that the sacred history was wrote in a southern country ; our first parents lived about the influx of the Euphrates into the Persian gulf ; which is many degrees of latitude warmer than us.

We must necessarily conclude the prime, and the middle of the year is there far spent ; even the harvests  
are



are over. the beautiful season of spring; the flourishing, and fruitful view of rich summer; the corn, the wine, the olive are innd: the face of the earth universally robbed of its ornamenting attire; appears squallid, bare and gray: the forest leaves sickning, and yellow, ready to drop. all this worse, in the latitude of paradise, than in our own country, or in that of *Judæa*.

Can this be thought the time of the world's birthday? with equal reason may we suppose our first mother was delivered into the arms of Adam, not in the prime of youth.

Did it become the author of all beauty and elegance, to exhibit his new-made world, in a decaying and decrepid state?

Where is *the grass and the herb, whose seed was in its self*, the like of the fruit tree? this indicates the spring: the seed in the plants, the fruit yet unproduc'd.

A word or two on the animal creation, will confirm the sentiment.

1. For generation of animals, perform'd generally in spring, or summer.

2. For such as lay up their summer provision, for winter maintenance. the florist bee, the farmer ant, must necessarily perish, before the winter is over, if produc'd in autumn. the universal herd of the insect, the fly kind, dye then, and prepare for their tomb.

3. Those animals that sleep thro' the winter, have all the fine season of the year to fatten themselves, and prepare for their torpid state; without which provision, they could not survive, till spring.



Such are snakes, and their kind; toads, tortoises, snails, dormice, all reptiles, spiders, butterflies, and flies in general.

On the other hand, who sees not the fitness, the propriety of the jocund season of spring, of the vernal equinox, the world's birth-day, for the reviviscence of these animals; for the generation of others. the very name of vernal inspires every heart with joy. then it is, all nature smiles, as the virgin birth, just come from the hand of the divine artificer, bright and charming.

Then, as when the angelic choir shouted for joy, at the stupendous scene of elegance, and beauty!

Not so, at the autumnal season. but now let us survey the green fields. first the yellow *chelidonium* pilewort, which proclaims the joyful approach of the sun. next, the meadow is bespangled with white daisies. then changing their livery to the burnish'd gold of buttercups *field-ranunculus*, and dandelion. the flowers of the latter, by a wonderful mechanism change their flat surface, into an inimitable globular head, such as is faintly represented in the frontispiece engraving.

This, with *barba Jovis*, and the like, is a most noble picture in miniature, of the great world, a starry orb around us in a clear night; each star we may well suppose, to be placed in the hexangular manner of the seeds of this plant: if we could view them, on the outside of their vast circumference.

Again, we have the liberty of viewing in the vegetable world, another fine image of the ΤΟ ΠΑΝ, or macrocosm, in the seedhead of the *angelica* plant: which



which we have likewise engraved in the frontispiece plate.

The most astonishing sight we can possibly have, the grandest conception that can enter the human mind, is the idea of what we call, the milky way in the heavens.

It was the business of MOSES only to touch upon this. which he does, when he says, *thus the heavens were finished and all the host of them*: which he compares to an embatailled army. again, he says in short. *and he made the stars also.*

The milky way is to be thought an immense plain of worlds, of systems, like ours; suns, planets, satellites, comets, &c. 'tis made up of infinite orbs of stars, such as *that* we view around us in a starry night: an infinite infinity of such groups of stellular orbs; somewhat like the *angelica* head. these we must suppose *planted* by the almighty hand, in the same hexangular order, for a very just reason, by which their mutual attractions and gravitations least interfere.

We must suppose, that this immense plain of suns, and systems of worlds, the milky way, is infinitely extended on all sides, *quaquaversum*. so that it divides infinite space, into two great halves; like a fair and beautiful *garden*, well planted and adorned, in the middle of an extended desert.

Thus we are to understand the work of Creation in general; respecting us particularly, as received by MOSES.

The whole assuredly furnishes us with the grandest notion of the Creator, which ever was convey'd to the



human mind. and the little pictures we have given from the vegetable world, helps us to form an idea of that supreme Being, who built so large, so deep, so high!

How earnestly do we seek to be in the favor of this great Being!

Wherever we can pry into the works of nature, with additional eyes, nought appears, but amazing art, contrivance, and curiosity; though in a very minute part. the most extended thought of any created Being cannot comprehend the whole; and that it was made by one *Fiat* of the omnific Word.

After a little contemplation of this stupendous scene, return we to reflect again, on the time of building it, when a point was fixed in infinite time; and a bound began, in infinite space: when the *garden-plot* of worlds was plan'd, and planted. GOD almighty in a human way of speaking, survey'd it with delight, truly *the good*; thus providing for an immense family, thro' endless ages. we are lost in the unfathomable depth of his benignity!

We cannot possibly judge, but that the spring was fittest to celebrate the world's great birth-day. and can we think, that GOD the author of all harmony, elegance, and beauty, does not always act, *that* which is most fit? 'tis *that* season which ushers in all the luster of the earthly flowers; the first efforts of teeming nature, after a winter's captivity. must *it* be depriv'd of the honor of nature's virginity, just sprung from the voyd, and formless depth of *Chaos*?

Now



Now the violet, primrose, cowslip, the hyacinth, daffodil, *narcissus*, and a thousand more beauteous, fragrant, and shining forms of inimitable painting, excite the admiration, the love, the complacence, every tender passion, of the human mind; these lift up our hearts, to join in the *chorus* of the aerial harbingers; and salute the rising, and resplendent ornaments of the vernal equinox.

These offer themselves to the female beautys of the rational world, to make chaplets, garlands and festoons, of intermixed texture of colors and odors; to celebrate nuptials, festivitys, to adorn our churches, altars, our state rooms; to fill our urns and flower pots; as in miniature, to imitate the great world without.

At the spring are the dews of heaven shed plenteously; the equinoctial springs arise, the gentle showers, the mild vernal airs. all conspiring to welcome the happy season, *and crown the earth with fatness. in wisdom hast thou made them all, the earth is full of thy riches. O Lord.*

*Blessed of the Lord is his hand, for the precious things of heaven, for the dew, and for the deep that coucheth beneath.* by which is understood the abyfs, in the center of the earth, the receptacle of fresh water, strain'd thro' the rock under the ocean; and thence drawn up thro' proper veins, for springs and fountains; by the attractive power of the sun and moon: equally as it makes the tides of the ocean. this is the long sought for secret of the origin of springs and fountains. *for he hath founded the earth upon the seas, and prepared it on the floods.*

And



And this piece of philosophy MOSES was sensible of, in the last quoted passage. *Deuteron. XXXIII. 13. 14. and for the precious fruits brought forth by the sun; and for the precious things brought forth by the moon.*

*And for the chief things of the antient mountains, (springs) and for the precious things of the everlasting hills. by which we understand metals.*

*And for the fulness of the good things of the earth. (fruits)*

In spring, the medicinal herbs, come forth in plenty, as well as the esculent, for food; for the animals and for man. then it is, he cuts the grass and herbage for winter store to his cattle. to make up the deficiencies of decaying nature; a pregnant argument this, against autumnal creation.

For who can deny, that autumn is a state of decay, the languishing, decrepid year; days shortning, winds murmuring, all the world wearing a melancholy aspect, quite unworthy of new creation.

Can we, with any just reason think the luxuriant beautys of the summer are to be postpon'd for another year, be barren and banish'd from the blisful seat of the garden of Eden. we grieve to think, *Eve* our mother should see no roses and lillys, to deck her bridal bed. and all the gay assemblage, fit to adorn the happy plains, the seat of her innocence and recent charms.

The reason, and nature of things, philosophy is to be our guide, in such a matter, not chronological calculations; which may be founded on an erroneous *basis*. but certainly cannot have reason for their support, and must we suppose, providence acts in an irrational method?

Thus



Thus we find in the *Mosaic* œconomy, there were four harvests in the year. 1. the hay harvest, as with us. 2. the barley harvest, when an *offering* of a first sheaf was made in the temple. this is the vernal equinox, our Easter-time. 3. the wheat harvest fifty days after. this is our Whitsun festival. 4. the harvest of grapes and olives. this last was the autumnal equinox. is it likely then, is it consonant to common reason, that GOD should create the world, as it were, out of all season, beyond all seasons? beside, we are to take into the account, that the scene of paradise was still more southerly, than *Judæa*.

But let us remember, after every one of these harvests, they kept a solemn, and religious feast, in honor of, and in gratitude to, the bounteous giver of all their blessings. this was called, *rejoycing before the Lord*.

They sang, *Psalms CXLV. 10. all thy works praise thee O Lord, and thy saints give thanks unto thee.*

*They speak of the glory of thy kingdom, and talk of thy power.*

Such were the grateful sentiments of our pious founder, in his serious hours, when he stood with silent admiration in the midst of his garden, contemplating the *glories* of the vegetable kingdom.

II. We will speak somewhat of the beautys and propertys of plants in general. tho' with a faint pencil delineating their inimitable beautys.

How can a person of thought be any otherwise than astonish'd, at the surprizing propertys of some plants, as well as their beauty and diversity! for instance, the  
2 modest



modest fenfitive plant; one would think it animated, as not bearing a touch: no otherwise than as a coy nymph might shrink, at a rude fatyr.

No human imagination can reach, no pen recount the infinite variety of plants in general, or in particular: their tribes and classes. see the difference, for instance in the vulgar lillys, white, yellow, red, purple martagons, *lilionarcissus*. how does the manner of growing, the leaves differ from one another, the flowers, the posture, and shape of them?

Altogether amazing is the property of the aloe plant. which having been in a garden above seventy years, in the summer, about June, shoots out its stems for blowing. in about six weeks time, it throws up a stem twenty-three feet in height, at bottom above three inches diameter. within seven foot of the top, it projects its branches, twenty-one in number; each of which bears seventy-five distinct flowers.

How stupendous is the power of vegetation, a power given to sluggish matter, to *grass*, and *the herb yielding seed*; and for that seed an inconsiderable body in appearance, to germinate, and grow up to a perfect plant; to produce its proper flower, and its seed again, like *that*, it came from: and so to continue its kind, to the end of the world. and that no kind of plant should be lost, since creation. well might *Zeno Cittieus*, a great philosopher hold, that seeds were animated.

The same we say, of *trees bearing fruit, whose seed is in its self*. having within its self, the materials, the seed in the fruit; and likewise in its self, the power of producing it into act. a marvellous beauty, inimitable

by



by art; by the wisest of mortals! and this manner of expression pleads strongly, for creation being at the vernal equinox.

What can be more entertaining, more wonderful, than to contemplate the particular natures of plants: and that but in a general, and diffusive view?

We cannot but observe, how plants are made, and contriv'd for their common situation; whether by land or sea, for fresh, or salt water, for standing, or running stream, shade or sunshine, hills or valleys. how water lily allows its self a long stem, proportionate to its depth of water, where it abides; like as sailors give their anchors more or less rope, answerable to distance from the bottom. there the flower lyes secure on the surface; basks its self in the sun by day, expands its foliage, and delicate white flower: contracting its self against nocturnal dew.

Hence the Egyptians symbolized creation by the *lotus*, a like water plant: an human figure in a *resting* posture, couching upon it. the flower growing on the water, means, that GOD created all things thence, according to the doctrine of *Moses*. the figure sitting thereon, points out, *GOD resting from all his labors*. he holds a whip in one hand, to drive off all evil powers. he puts the finger of his other hand upon his lips, as creating all things, *by the word of his mouth*.

Other plants by land are form'd for paths, and wayside: where they must be trampled on. such is *knot-grass*, with a small, thick and hard, woody leaf; minute flower. *coronopus Ruellii* the like, the pretty imitation of a stag's horn, swine-crefs.



Some plants throw out the flowers before the leaves, as coltsfoot: some trees the like, as aprecots. some give the fruit first, as the fig.

Creepers, and climbing plants are furnish'd with tendrils, arms, hands and fingers, to apprehend and hold fast whatever is nearest them. the various manner in which they do it, the different form of their tendrils, is curious and to be admired; the ivy, vine, Virginia creepers, briony, hops, *viorna*, and the like. how beautifully does this latter adorn the quickset hedges, and delight the traveller, with its curious flower, and woolly tufts?

Kidney beans, beside their admirable faculty of twisting themselves round their supporters, have the stalks of their branches in an acute angle below, the easier to catch hold of any thing. most of these spiral plants twist, as the sun goes, from east to west: some for variety, the contrary way.

Some plants deserve our admiration, not only for their variegated flowers, but for producing their various flowers on the same root: as the marvel of Peru. thus the Ruffian poppys may employ ten painters, for ten mornings together, in all their skill and colors, to copy the inexhaustible variety of their fugacious tints.

Most plants salute the rising sun, and expand their several forms to adorn, and to perfume the coming day; carrying on their spicy wings, our morning ejaculations, as incense to the king of heaven. at night they croud themselves together, and compose for sleep. so *Anagoras* the philosopher held, that plants slept: admonishing us of the time to take the balmy gift of  
 I H  
 repose.



repose. but evening primrose, and all the *Lyfimachia's*, *convolvulus*, passion tree, and others, put forth their flowers in the evening, to grace the silence of the summer night. gum *cistus* opens its excellent flower very early in the morning, goes off in the afternoon; when the evening primrose succeeds. and so of many more.

How do we behold the majesty of the sunflower, emulous of the golden orb of the sun, to which it so assiduously turns!

The palaces of princes, Babylonian, Egyptian, Cretan, called Labyrinths, the Persepolis, and the like, have not so well merited descriptions, as have the *gardens* of the antients. how celebrated those of *Alcinous*, on which *Homer* bestows so many lines. *Alexander* received his ambassadors sent from all quarters of the globe, in a garden; and there gave audience. famous were the Babylonian, those of *Lucullus* at Rome. the scent as well, as sight, is entertain'd from the flowery world.

Gold and gems give way to vegetable beauty. the greatest pomp of a Victor's triumph was not compleat, without the laurel garland, without the palm. the oak furnish'd the most honorable, the civic crown, for saving the life of citizens. the peaceful olive was brought to NOA by a dove; to denote, GOD'S anger, was assuag'd.

So the gods of antiquity had peculiar plants dedicated to them: the oak to *Jupiter*, myrtle to *Venus*, ivy to *Bacchus*, poplar to *Hercules*, and the like. such were the honors paid to plants.



We judge of the genius of mankind by their affection of a garden; the seat of love and pleasure, of study and contemplation, of philosophy, of the serene; even the rapturous thought of divine truths, that lift the mind to heaven.

The vegetable world may be styled the chief happiness of life; fund of pleasure, without pain, or uneasiness. it gives a permanent delight, still ever new; but no discontent, vexation.

*Balaam*, who was really a Druid, could not compare the grand, the admirable disposition of the Israelitish camp in the wilderness, to any thing so well, as to a garden. *Numbers XXIV.*

*How goodly are thy tents, O Jacob, and thy tabernacles, O Israël! as the valleys are they spread forth, as gardens by the rivers side; as the trees of lign-aloes, which the Lord hath planted: as cedar trees beside the waters!*

The Psalmist thus describes the plenty, and prosperity possess'd by the good man. *the trees of the Lord are full of sap; even as the cedars of Libanus, which the Lord hath planted.*

And when he would sum up the height of blessedness, and human felicity, says, *he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in due season: his leaf shall not wither, and look whatsoever he doth it shall prosper.*

*And thus shall the man be blessed that feareth the Lord.*

From the idea's of the vegetable world is deduc'd the picture of heaven its self. as described *Apocalypse XXII.*

*the*



*the angel shewed me the pure river of the water of life, clear as crystal, issuing out of the throne of GOD, and of the lamb.*

*In the midst of the ally thereof, and on each side of the river, were planted the trees of life, which have twelve sort of fruits. yielding fruit every month. the leaves are for healing of the nations.*

These sensible images of rivers, and plantations, of fruit-bearing trees, portraits of the garden of GOD, the celestial paradise, intimate, we must obtain such a purchase by the merit of good works; not barren, but bearing good fruit: concur in promoting the glory of GOD, and the good of mankind.

1763.

ME DVLCIS SATVRET QUIES  
OBSCVRO POSITVS LOCO,  
LENI PERFRVAR OTIO.

CHYNDONAX DRVIDA.

1760.

*Seneca.*

The



The inscription at Cantlows town *Villa*, englished.

Me, may the rural solitude receive ;  
 And contemplation all its pleasures give,  
 Where I, in gentle ease, unnotic'd live.

*Chyndonax*, Druid.

1760.

The Druids, came from the East, in the early ages of the world ; from Arabia and the banks of Euphrates. from ABRAHAM they learnt the use of sacred groves. they were of the first, and patriarchal religion. they held the eternal geniture of the Son of God, whom they called *Mithras*, meaning the mediatorial deity.

*Chyndonax* was an Archdruid, whose sepulchral urn was found at Dijon in the year 1598. upon it this inscription :

ΜΙΘΡΗΣ ΕΝ ΟΡΓΑΔ ΚΩΜΑ ΤΟ  
 ΩΜΑ ΚΑΛΥΠΤΕΙ  
 ΧΥΝΔΟΝΑΚΤΟΣ ΙΕΡΕΩΣ ΑΡΧΗΓΟΥ  
 ΔΥΣΕΒ ΑΠΕΧΟΥ. ΛΥΣΙΟΙ ΚΟΝ ΟΡΩΣΙ.

*In the grove of Mithras, this barrow covers the body of Chyndonax the priest, the Archdruid. keep off, ye profane, the guardian spirits observe my ashes.*

This inscription is largely expounded in *Frickius de Druidis*, pag. 130.

He



He mentions another monument found at *Zwickau*, inscribed on a leaden plate.

Δυεβαλεις Δρουιδων Μιγιστος.

*Cicero* writes, that when he went to his government of *Cilicia*, during his stay at *Athens*, the philosophers of the *Epicurean* sect made a strong application to him for his interest and authority with the *Areopagus*, to reverse a grant, they had made to *C. Memmius* of a piece of ground to build upon, where *Epicurus* formerly lived; and where there still remained, the old ruins of his walls.

This grant had given great offence to the whole body of the *Epicureans*; to see the remains of their master, in danger of being destroyed.

*Cicero* undertook their cause effectually. and tho' he differed from their philosophy, yet we observe, it made no alteration in the friendships of the great men, of those times.



The mentions another monument found at Nicæa  
inscribed on a leaden plate.

Δυσβαρὴς Ἀσπασίου Μιχαήλ

Cicero writes, that when he went to his government  
of Cilicia, during his stay at Athens, the philosophers  
of the Epicurean sect made a strong application to him  
for his interest and authority with the Romans, to  
reverse a grant they had made to C. Memmius of a  
piece of ground to build upon, where Epicurean temples  
lived; and where there still remained, the old ruins  
of his walls.

This grant had given great offence to the whole  
body of the Epicureans; so for the remains of their  
temple, in danger of being destroyed, Cicero  
undertook their cause effectually, and thus  
he differed from their philosophy, yet we observe  
made no alteration in the friendships of the great men  
of those times.

ΕΠΙΣΤΟΛΗ ΑΝΤΙΣΤΡΑΤΗΓΟΥ ΚΑΙ  
ΠΡΟΚΑΤΑΡΤΗΤΟΥ ΚΑΙ ΑΝΤΙΣΤΡΑΤΗΓΟΥ  
ΚΑΙ ΠΡΟΚΑΤΑΡΤΗΤΟΥ ΚΑΙ ΑΝΤΙΣΤΡΑΤΗΓΟΥ  
ΚΑΙ ΠΡΟΚΑΤΑΡΤΗΤΟΥ ΚΑΙ ΑΝΤΙΣΤΡΑΤΗΓΟΥ

In the year of MDCCLXXII, the body  
of Chryseas was found, the inscription - keep off, ye  
profane, the graves of the wise men.

The inscription is largely expounded in Frick's  
p. 132.



## IV.

## C O S M O G O N I A,

O R

Spring, asserted to be the Time of Creation.

*Ver erat æternum. placidique, tepentibus auris,  
Mulcebant Zephyri, natos sine semine flores.*

OVID.

**A**S I have, in these discourses given a hint, concerning the *epoch* of Creation; a question wherein the *honor* of the vegetable world is so much concern'd, which I had undertaken to illustrate: I judge it not a thing impertinent to our subject, nor unacceptable to the reader, to inlarge upon it, from a work I wrote thirty years ago; *Mosaicæ Chronologiæ Canon*: mention'd in the preface to *Abury*.

'Tis indeed a question of absolute use in chronology; nor does it lessen the value of the works in chronology, if I differ from them as to the *epoch*. the body of such works is equally compleat, as to the agreement



of all the parts, tho' the head, the *radix* of time, between us, be a little distant.

The dispute is, whether the world was created in a state of bloom, and beauty, or in a state of decay; in other terms, at the vernal, or autumnal equinox. 'tis agreed on all hands, to pitch on an equinox, for the great work.

I shall not dwell on the argument taken from reason, whether as to the vegetable, or the animal world; to avoid prolixity, which on this head might be extended to an unmeasurable length: the hints I have given, every one, that thinks upon it, can add to, abundantly, out of their own mind.

'Tis easy to say, astronomical calculation must settle the point. 'tis allowed, it may help, if it is truly founded. but I apprehend, it does not impeach our assumption. the circle of time is the same in its self, whether commencing at vernal, or autumnal equinox: as a plain circle described by a pair of compasses, is the same, whether you begin it, at A or at B. what I have further to say, I shall comprise with brevity, under these considerations.

1. Recite the authoritys of the learned, antient and modern.
2. The customs of antient nations.
3. An astronomical character from the ecliptic.
4. An argument deducible from the fossil bodys of the Deluge, in general.
5. From



5. From the customs of the Druids.

6. From some particular fossil bodies, and antient coins.

7. From the reason and nature of things, which I have done already in my preceding discourses on vegetables. and much may be added, in regard to the animal kingdom.

The generation of beasts, birds, fishes; the innumerable tribes of insects, reptiles, is perform'd in spring: in general, the whole animal world. and the divine benediction, *increase and multiply*, was to take place immediately; 'tis strangely absurd, to postpone it, till next year. if in the mean time, all animals were to lead an unactive, uncomfortable life, without the natural tenderness, of taking care of their offspring. this, if we consider it, is an absurdity by no means, to be overcome.

8. An argument is deducible from the time of the Deluge.

But first 'tis necessary, to animadvert upon the insufficiency, of concluding, the *phasis* of the moon in opposition to the sun, or the appearance of a full moon, at creation; suggested to be gathered from the words of *Moses*.

*Genesis I. 14. GOD made the sun and moon, for signs, and for seasons, for days and years.* this means nothing more, than the general use of the sun and moon; in common to the whole world: even as much as the subsequent institution of the sabbath, which regards every nation under heaven; not the Jews, only.



But especially, nothing can be gather'd from it, to prove, the moon was created at full. nor is a full moon a necessary requisite of Creation. for it seems as improper, that the moon should first be seen, in a state of diminution; as for the world to be created in a state of decay; when the days shorten: the rains, springs, tides rise; cold dews, frosty evenings; blustering winds; birds of passage meditating a return, in a word, as to plants and animals, 'tis a total renversment of the order of nature before 'tis begun, and every consideration opposes it.

My learned friend Mr. *Kennedy*, the chronologer, p. 223. accommodates the Jewish festivals to creation: which he calls Jewish epochs: as if the time of the patriarchal religion was of no account.

The Bible was for nobler purposes than to give us technical rules of astronomy. nor can I persuade myself, that the words *haju lemoadim* means, the sun and moon were appointed for regulation of Jewish festivals.

My friend judges that the autumnal equinox at creation was twenty-four hours after a full moon, on the third day, p. 221. now ADAM was made on the sixth, when the moon was in its wain: and might make him apprehend, it was going to vanish; instead of marking out a day of festivity.

We are not to deduce our conclusions from the Jews; the world was not made for them; more than for any other nation. but even *they* began their ecclesiastic year from the vernal equinox: and their civil year with the new moon, not the full. and 'tis their practice to this day. so they begin their months, and so did most  
antient



antient nations. but the Cosmogony is a general description of the creation : not particular. all the Greeks and Romans began their new years, and months, with the new moon : 'tis natural. none ever began them with a full moon : 'tis unnatural. the custom would necessarily flow from the original, and primæval institution, from creation itself. and a chronological calculation from any other point, must necessarily be erroneous. calculations in this case, can't be like those for eclipses, and such *phænomena*. for the times of such are stated, and fixed in nature : from whence the basis of the calculation. but to investigate the time of creation, by calculations, is to apply an incommensurate rule of measure, from nature, before nature was made.

'Tis certain, by GOD'S original designation. *Genes. I. 14.* the sun equally as the moon, is to regulate *signs and seasons, days and years*. the moon has no peculiarity in it. what need, that creation should be done on the 15th day of the moon's age, rather than about the beginning of a lunation ? the latter more eligible, because of its increasing light, not waining.

The *Mosaic* account of creation was not deliver'd with a particular, and prophetic regard to the Jews. for our chronologist, p. 158. proves by more than two millions of examples, that the patriarchal or Christian Sunday, not the Jewish Saturday, was the first sabbath of GOD'S appointment, *whereon he rested*. the Jewish Saturday can claim no higher an origin, than the *Exodus*.

Add to this, page XX. introduction, he gives us seventeen particular instances, where the vernal equinox  
is



is distinguish'd in sacred history, by a greater variety of remarkable events, than the autumnal.

2. 'Tis rational to suppose, these events happen'd at the beginning of the primæval, patriarchal year. such are *the vocation of ABRAHAM*; *his covenant with GOD*, in the *Shechinah*, as that vision ought to be understood: the *Exodus* and many others there recited.

Doubtless, the original memoirs of creation, of the antediluvian and postdiluvian world, were in the custody of ABRAHAM; through his family, transmitted to *Moses*. and as the affairs of ABRAHAM are confessedly reckon'd by years beginning at the vernal equinox, how can we doubt, but it was, in consequence of the primæval chronology?

The *Mosaic* dispensation terminated; at last, the patriarchal year revived, at the annunciation to the blessed Virgin, at the vernal equinox: or the incarnation of our Saviour. and therefore his birth is assuredly, at the winter solstice; lastly at the vernal equinox, *Christ* wrought our redemption.

Of this primæval, commencement of the year, we meet with many remains in antiquity. the Persian *Neuroux* is the name of New-years day; which is in the spring.

The *Tyrian*, and *Damascen* year began in spring. *Noris Epoch.* p. 382. the city *Sychar*, where ABRAHAM dwelt, afterwards *Neapolis*, the like: no doubt, from the great Patriarch. the *Antiochians* the like; whence they stamp a ram on their coins. *Vaillant colon.* II. p. 321. the antient Arabians. *Noris Epoch.* p. 91. from these came our British ancestors: whence

our



our Druids did the like. from the same fountain, they reckon'd by nights. *Simplic. comm. Aristotle V. physic.* the Egyptians at first: the Roman year at first. says Sir *Isaac Newton chronol.* p. 78.

The *Syrians, Assyrians, Chaldeans*, the like. this shows it to be the oriental, patriarchal rule.

*Macrobius* I. 21. makes the birth-day of the world, to begin with the sun in *aries*. he repeats it again. hence all the ancient astronomers begin their works with *aries*.

*Syncellus* the chronographer writes, that creation, or the first *Nisan* began at the vernal equinox.

All the years in *Ptolomy's* excellent *Canon* begin at the vernal equinox: the general *computus* of the east, and of antiquity.

3. For antient testimonys and authoritys; and of the moderns, innumerable.

*Albumazar* places the sun in *aries*, at creation.

*Bede* mentions a Synod held in Palestine by *Theophilus*, bishop of Cæsarea; who hold our opinion.

*S. Chrysoptom* in his sermon on I. *Luke*, holds our opinion.

*Theodoret* in *Exodus*, the like.

*Damasceus orthodox.* *fid.* II. 7. the like. but indeed there is a great wood of these kind of authoritys; which I shall barely mention. *Athanasius, Basil, Leo I. Isidore, Rabanus, Eusebius, Augustinus, Longomontanus, Melancton, Bucholzer, Bunting, Codoman, Kepler, Crenzern, Mercer, Alsted, Adrichomius, Spondanus, Capel, Simson, Lange, Calvin, Genebrard, Lapide, Kircher, Salian, Tirin. Harvil. Vossius, Goar, Luther, Lucidus,*



*Lucidus, Lidyat, Polan, Perkins, Willet, Gregory, Jackson.* and many more, generally persons of great learning.

The Poets, it is certain, are great masters of nature: and their testimony is not without considerable weight. they plead strongly and universally, for the vernal creation. thus *Virgil Geor. II.* after describing the spring, and its aptitude for generation of plants and animals, concludes, the world was made at that time of the year.

*Ver adeo frondi nemorum, ver utile sylvis.*

*The Spring adorns the woods, renews the leaves.  
The womb of earth the genial seed receives.*

Then largely expatiating thereon, he concludes:

*In this soft season, let me dare to sing,  
The world was hatcht by heavens imperial king  
In prime of all the year, and holy days of spring.  
Then did the new creation first appear,  
Nor other was the tenor of the year:  
When laughing heavens did the great birth attend,  
And eastern winds their wintry breath suspend.* }

And so he proceeds, in an agreeable description.

*Ovid* in his *Fasti*, in like purpose, celebrated the month of April.

So the *pervigilium Veneris*, with admirable redundancy of beauty.

So *Columella de horti cultu.*

*Lucretius*



*Lucretius* L. V. and a long collection of poems to this purpose, in *Virgil*, p. 2012. but none sweeter than our own *Milton*, IV.

*Flowers worthy of Paradise, which not nice art,  
In beds and curious knots, but nature boon  
Pour'd forth profuse, on hill, and dale, and plain.  
The birds their quire apply. aires, vernal aires,  
Breathing the smell of field, and grove, attune  
The trembling leaves; while universal Pan  
Knit with the Graces, and the Hours, in dance,  
Led on the eternal Spring —*

4. Do we consult astronomy in our argument? since its origin, all antient and modern authors, they have ever began their zodiacal divisions, with the sign of *aries*, *taurus*, and the rest in order. a ram and a bull therefore, was the offering of the vernal equinox. ♈ ♉. *cancer* as perverted from its original designation, was the midsummer sacrifice of two pigeons. the character means their heads. hence the sign and the month are called *Tammuz*, signifying *gemelli*, the pair: a term deduc'd from the two turtles or pigeons: as the character from their heads. ♋ ♌. *libra* is a yoke, meaning the sacrifice of the laboring ox, the harvest compleated, at the autumnal equinox. ♎ ♏. the goat was the winter-victim. ♐ ♑. these signs I have largely explain'd elsewhere. a part of the most antient manner of writing; not unlikely to be that of A D A M.

We ought to think therefore, the sun began his course in the sign *aries*; whence always the first, in



nomination. I am fully persuaded the truth of the *Epoch* of creation can never be discover'd neither *a priori* nor *a posteriori* by any astronomical, or chronological calculations alone. if it be found, it must be by dint of reason, considerations of nature, and of history.

5. We have reason to believe, that the patriarchs, from the beginning of the world, not only began their year at the vernal equinox, but also from the new moon nearest the equinox: not the day of the new moon, but four or five days after. and this rule the Druids observ'd, in gathering the mistletoe at Christmas time.

*Pliny* speaks of it, and gives the reason. " they are exact, says he, in the sixth day of the moon, which they make both the beginning of the month and of the year: and the beginning of a *saeculum*, every thirtieth year. for then, says he, the moon has strength enough; and is not yet halved, or quarter day."

Which is a testimony much for our purpose, as of high antiquity.

Hence it is that the Germans in *Cæsar's comment*. B. G. I. would not fight, till the new moon's term. so order'd by the Druidesses. so *Tacitus XI. de moribus German.*

And for the like reason, we have coins of the antient Britons. the reverse, the Brittish courser as usual, importing a celebration of the religious festival at the quarter day, with horse-racing: and over it, *luna, falcata*, defining the time.

I appre-



I apprehend, in the institution of the Jewish œconomy, God order'd many particulars in direct opposition to the primitive and patriarchal religion; where those had been perverted to idolatrous purposes. for a few instances, a cover'd temple instead of the open one; a square temple instead of round. hence so often, the Israelites were commanded, on their entering the land of Canaan, to *destroy their altars, beat down their pillars*, by which is understood their first and patriarchal temples, such as were built by ABRAHAM himself. they were *to cut down their groves*, such as were planted by ABRAHAM himself. because all these had been desecrated by the Canaanites. so the Sunday sabbath of the patriarchs was chang'd at the *Exodus* for Saturday, and restored in Christianity.

The like temples of the primitive form, we have innumerable in the Brittish islands, the works of our Druids, who came from the country of Canaan, before idolatry prevail'd: like groves, where they celebrated the solemnitys of the autumnal equinox.

In similar purpose, by way of opposition, the sixth days moon of the patriarchs, was changed into the Jewish full moon, for commencement of their festivities.

Archbishop *Usher* makes the sixth day of the moon to fall upon his fourth day of creation, Wednesday, October 26. A P J. 710. half a year after my assignment.

Upon this position, that the world began with a new moon, we may account for that antient and deep-rooted superstition of the Jews, in former times. when they



saw the new moon, they honored her with a particular veneration, bowing their heads, not daring to look upon her, as symbolic of creation, and calling it Adam's rib, of which Eve was formed. the like awful regard, they show, toward the *iris* or rainbow, symbol of the Flood.

6. I have ever held, that the great Deluge began with the new year, as well as Creation. this was to last a whole year. we need not so much be under a concern for its commencement time; as for its termination. all time, every season was equally ruinous, to whatever was upon the face of the earth. but we are to consider the renovation of things, at its period. can any one think, the autumn proper, for restoration of the animal, of the vegetable kingdom, after so terrible a catastrophe? quite otherwise. for all that can be said with good reason on that head, against the autumnal Creation, holds equally conclusive, against the Flood.

But *Moses* decides the controversy peremptorily, and precisely. the Flood began on the second month, the seventeenth day of the month; which certainly was about the middle of our May. at the same time next year, it ended. then was the time for germination of plants, for generation of animals. it was a new, a second creation.

Sir *Is. Newton* shortens chronology, perhaps a little too much. I propose to carry the excellent *Usher's*, from autumnal to the vernal equinox, upwards, and present the type thereof ensuing: and I apprehend, it has a good chance for the true. but to be certain and peremptory, I leave to the knowledge of angels.

7. I have



7. I have no need to say any more, than to transcribe what my ingenious friend Dr. *Woodward* writes, in his natural history, of the earth. p. 164. he lays it down for fact, “ that the deluge commenc’d in the  
 “ spring season ; the water coming forth upon the  
 “ earth, in the month, which we call May.

“ That the deluge was universal, and laid the whole  
 “ earth under water, covering all, even the highest  
 “ mountains, quite round the globe.

*Genesis VII. 11.* “ *In the second month, the seven-*  
 “ *teenth day of the month, were all the fountains of the*  
 “ *great deep broken up ; and the windows of heaven were*  
 “ *opened.*

“ I was enabled, says our author, to discover, what  
 “ time of the year it was, that the Deluge began ; the  
 “ whole tenor of fossil bodys, clearly pointing forth,  
 “ the month of May. nor have I ever met with so  
 “ much as one single plant, among those vast multi-  
 “ tudes, which I have carefully viewed, that is pecu-  
 “ liar to any other season of the year ; or any that  
 “ falls earlier, or later ; any of them short, or any  
 “ further advanc’d in growth, seed, or the like ; than  
 “ that they now usually are, in that month. which af-  
 “ furedly could never have happened otherwise.

“ There are some *phænomena* of the animal remains,  
 “ fossil, which afford us more arguments to the same  
 “ purpose ; and those not less concluding than the  
 “ other.”

Our author in his natural history of fossils, catalogue of the additional native ones of England, Tome II. page 92. there he mentions “ vegetable bodys proving  
 “ the



“ the point. pine cones, pine apples, such as we have  
 “ in the end of May, and others; to which I refer the  
 “ inquisitive.

Again Part II. page 1. “ variety of vegetable fossils,  
 “ wood, trees, leaves, branches, shrubs, fruits.”

February 1755. Bishop *Pocock* exhibited at the Royal Society, a fine fossil sprout of the Bambo cane, taken out of a coal pit by Skipton in Craven, Yorkshire. Mr. *Collinson* has pieces of the like.

But enough of this argument, which is no other than a scriptural demonstration.

I know well, that nuts, acorns, and other like fruits, occur among the antediluvian timber. whence some would suggest, that they favor the autumnal equinox. but we answer it in like manner, as we answer the circumstance of foreign fossils and *exuvia* of elephants, rhinoceros, crocodile, &c. they come from different quarters of the globe, and are here dropt, at the fall of the waters.

As to vegetable productions for nourishment of men and animals, we are not to recur to the little notion the necessity of autumnal fruits. no doubt, but the vegetable world by our wise author was created in the state of April season. we need not fear, but in the country of Paradise, there was plenty enough for their present support; and whereon to ground GOD'S prohibition, and his free gift: that Adam might eat of all the fruits of the garden, except one.

In *Judæa* figs are ripe at the vernal equinox. as is certain from our Savior's history.



8. As to my own judgment, I need add no more, than that chronologers may find a vernal equinox with a new moon a few days old, most likely to be the true *epoch* of the world's origin. this present year 1763 is pretty near its first quarter, at that time: and full moon at the autumnal equinox.

I find the System of this present year 1763 very much corresponds with the year of creation, according to the excellent Archbishop *Usher's* chronology, which I would transfer from the autumnal, to the vernal equinox, agreeable to this type following.

It is a signal proof that our Druids were of the patriarchal religion, that in reckoning time, they set the night before the day: as *Cæsar* testifys. this they had from ABRAHAM. so in the Cosmogony of *Moses*, *the evening and the morning made the first day.* and so on.

The planets places were thus defin'd, for the time of creation, by my friend *Tycho Wyng.* in 1731. at my request.

Heliocentric.				Geocentric.			
♄	♂	6	16	♄	♂	0	45
♃	♆	18	51	♃	♆	29	10
♁	♁	5	18	♁	♁	0	50
♀	♁	0	9	♀	♁	0	9
♂	♁	27	1	♂	♁	21	1
♁	♁	28	2	♁	♁	21	39
				♁	♁	0	36



A Type of the first Week of Creation A P J. 710.  
*ante Æram Christ.* 4004. *cycl.* 0 10. 7. *lit. domin.*  
*B. indict.* 5. *epact.* 17.

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April.		
24	B	Sunday evening, Vernal Equinox.
25	c	Matter created, and put in motion.
26	d	The sun formed, out of the ignified part of matter.
27	e	● new moon. land and water separated. vegetables created.
28	f	The sun, moon, and planets, set in their proper places.
29	g	Fishes and fowls created.
30	a	Animals created, and man. the benediction.
I	B	Sunday, Mayday 7 Sabbath instituted: and matrimony.

In memory of creation, our Druids always made fires on the tops of hills, on Mayday, called *Baaltien*, divine fires. thus old history and philosophy joined to calculation, is most likely to bring us to the truth.

From the same origin, from Druid times, has been continued the custom of holding Fairs, about Mayday, at these places, where were their Temples. *Shap*, in Westmoreland, where is a great Serpentine Temple. *Pentraith*, in the Isle of Anglesey, the Druid Academy. Chipping Norton, Oxfordshire, for horses, by the Temple of *Rowldrych*. Pensford in Somersetsire, by the Temple of *Stanton Drew*, for horses. Ambury Wilts,



Wilts, for horses, by *Stonebenge*: and elsewhere. *Nainby*, Lincolnshire, upon the heath, a great fair for horses, at midsummer; from an alate temple there: as the name testifies. *ganaph*, heb. *alatus*.

After what I have said, which I think amounts to sufficient demonstration; I need add no more, than an argument, equally conclusive. this I extract from my above mention'd MS. treatise; where I have drawn out the full kalendar of the year of the Flood A. M. 1656. done above thirty years ago.

The Flood began in the month of May, much about the same time, as creation. it was to last a full year. consequently to end, about the same month. this is agreeable to good sense, reason, nature, philosophy, scripture. it was a new creation. all the same reasoning, in favour of spring-creation, holds here indispensibly, for declension of the Flood; and renovation of nature; of the vegetable, of the animal world.

After the earth had been soak'd for a twelve month, under a mile depth of water; is it in any degree likely, that autumn should be a proper time for its relief: either for drying the earth again, for the vegetation of plants, for the propagation of animals. the matter is so apparent, so self-evident, that I cannot persuade myself, any one can hesitate in their judgment about it. no Theory, or calculation can overcome these reasonings: if we admit, GOD almighty acts with the same judgment as we should.







V.

## BALAAM DRUID,

A  
THEOLOGICAL QUESTION.*Ingredere O magnos; aderit jam tempus, honores.*

VIRGIL.

NUMBERS XXII. 6. *I wot, that he whom thou bleffest, is blessed; and he whom thou cursest, is cursed.*

**T**HIS *chapter*, and the following, pertaining to it, are some of the finest in the Bible; the finest in all history; and the history, the finest told.

The words are those of *Balak* king of the Moabites, neighbours of the Midianites. from these Midianites, our oldest Britons are descended, in the first and pure ages.

The children of *Israel*, under the conduct of *Moses*, were now travelling with a high hand, thro' the coun-



trys between Jordan, and the river Euphrates; the land of the Amorites, Moabites, Midianites, and others; all utterly unable to withstand the amazing impetuosity, of the four great armys of *Israel*, led on, by their Captain General, *Jehovah*, the veritable Lord of *hosts*.

Well might *Balak* say, “*now shall this company, lick up all that is round about us; as the ox licketh up the grass of the field.*” he therefore sent for *Balaam* the Seer, the Prophet, *Magus*, Druid, who dwelt by the Euphrates; a man of high eminence; thinking it necessary to call in, divine aid, against so formidable a danger.

“*Come now therefore I pray thee, curse me this people; for they are too mighty for me. peradventure, I shall prevail, that we may smite them; that I may drive them out of the land. for I wot, that he whom thou blessest, is blessed; and he whom thou cursest, is cursed.*”

I shall I. speak of that high and exalted privilege given to a man, the divine commission of benediction and of malediction; blessing and cursing.

II. We shall apply to the particular history of *Balaam*, and his prince *Balak*.

Blessing, and cursing were the inherent powers of the antient patriarchal priesthood; anointed, consecrated, by the immediate designation of God almighty, and by order of primogeniture.

*Melchisedec*, priest of the most high God, blessed *Abraham*. *Abraham* was a like patriarchal priest.  
God



God says to *Abimelec*, *Gen. XX. 7.* *he is a prophet, and he shall pray for thee; and thou shalt live.* his prayer and absolution shall reverse the decree, I had pronounc'd against thee. for ver. 3. *behold, thou art a dead man. otherwise thou shalt dye, and all that thou hast.*

So *Abraham* prayed unto God, and he healed him, and all his.

*Isaac* in *Gen. XXVII. 29.* pronounces in an Eucharistic festival, *cursed is every one, that curseth thee; and blessed is he, that bleisseth thee.* he was then, as he apprehended, consecrating his eldest son, in a solemn manner, to the priesthood; according to patriarchal usage.

*Numbers VI. 23.* God gives to *Aaron* the formulary of the general benediction; which he should use, upon solemn occasions, to the people.

*Deuteron. X. 8.* *Aaron* dyed, and *Eleazar* succeeded him, to stand before the Lord, and to bless in his name.

The priesthood of the Jews was by family-descent. but still the patriarchal method was kept up, of particular designation, and unction of the holy spirit. this was the case of all the Judges, male and female: of all the prophets. king *Saul* was caught by the spirit of the Lord. young *David* felt the divine influence, when he slew the lyon and the bear, and the giant *Goliath*.

The power of benediction and malediction was but vicarious; not absolute; as what the papists make of absolution. no otherwise is this power of the Christian priesthood to be understood. 'tis God alone that ratifys



tifys it, or annuls it. the priest is only the visible instrument to convey it.

Few instances occur of malediction. *Noah* cursed his son *Canaan* for a grievous fault. *Curse ye Meroz*, says the prophetess *Deborah*. fire from heaven called upon king *Abaziah's* messengers, sent to take *Elijah*. II. *Kings* I. forty-two children devoured by two she-bears, on *Elisha's* curse. II. *Kings* II.

Our Saviour never exercised it, but on the barren fig-tree. he check'd the disciples, for calling down fire from heaven as *Elijah* did: on the inhospitable Samaritans.

The heathen were not unacquainted in this particular. *Chryses*, priest of *Apollo*, cursed the Greeks in *Homer*, for carrying away his daughter, and a plague fell upon them.

Observe we, our Druids being patriarchal priests, were possessed of the same power. they came from *Balaam's* country. and *Balaam* himself may properly be called a Druid; a Persian *Magus*. such were the Arabian *Magi*, that visited our Saviour an infant. all had the spirit of prophecy, the power of *malediction* and *benediction*.

*Balaam* bore a staff. so *Elijah*, so our Druids. *Elisha* a leathern girdle. *Samuel* a mantle. as customarily all prophets, Druids, priests, spiritual persons.

We have a famous instance in *Tacitus*, the Roman historian. when *Suetonius* the *proprætor* attackt the isle of Anglesey, the chief seat of our British Druids; they were opposed by *their* troops, our Druids intermixed, and Druideffes, with dishevel'd hair, and lighted torches in their hands; pouring forth execrations upon  
the



the Romans. and *Cæsar* speaks of the Druids power of excommunication; which is the same thing: a terrible sentence, equivalent to *malediction*.

Just so *Balak* sollicited *Balaam* to curse the people of Israel. “*they are too mighty for me. then, peradventure, I may be able to smite them. for well I know, that he, whom thou blessest, is blessed; and whom thou cursest, is cursed.*”

Benediction was one of the great privileges of the priesthood, from the beginning; continued from creation, when GOD *blessed* our first parents. GOD blessed NOA after the flood. *Genes. IX. 1.* ’twas one especial part of the public service of religion. going to *benediction* was a way of speech, equivalent to our saying, *going to church.*

Benediction was one of the high purposes thereof. we go not to church on Sundays, like frequenting a Court-levee, out of mere pomp and vanity, to show brilliant clothes, mix and converse with an idle croud; but to *adore* the king of kings: and are sure to go home with a blessing, for the future week, when we have performed our duty acceptably.

Benediction was the second of the famous precepts of *Noah*, as commonly call’d; held in great estimation, by the Jews. their profelytes swear to those VII. precepts; and all their scholars, at admission into their schools.

They held the priest to be in God’s place, as God often did it in person. *Genes. XXXV. 9.* God appeared to *Jacob*, when he came from Padan-aram, and *blessed* him. this *Jacob* declares to his son *Joseph*, *Gen. XLVIII.*



XLVIII. 3. he then orders him to bring him his two sons, to *benediction*, v. 9. *Gen. XLVII. 7. Jacob blessed Pharaoh*, as priest and prophet.

Innumerable more passages are in sacred scripture, concerning this matter. Our Saviour at parting with his disciples, on his ascension, *lifted up his hands and blessed them*. they that discern spiritual things know, that this high prerogative remains ordinarily, with the Christian priests; extraordinarily, with the bishops.

II. Let us resume the remarkable history of *Balaam*. *come now, I pray thee*, says king *Balak*, *curse me this people, for they are too mighty for me*. by thy help, I may peradventure, be able to overcome them. *for I know, whom thou blessest, is blessed; and whom thou cursest, is cursed*.

He was sufficiently apprized of this divine privilege, inherent in the sacred order. and *Balaam* was a Druid of eminence, an Archdruid; as we in modern terms, may say, a bishop, or Archbishop.

The first time the princes of Moab came to him, God expressly forbid him going: the second time, when he sent a more splendid embassy, a greater present of money, greater promises of preferment, more earnest sollicitation: God said to him, *if the men come to call thee; rise up, and go with them*. what follows?

“ *And Balaam rose up in the morning, and saddled his ass; and went with the princes of Moab.* ”

“ *And Gods anger was kindled, because he went. and the angel of the Lord stood in his way; for an adversary against him.* ”



Ver. 32. he tells him, *I went out to withstand thee, because thy way is perverse before me.*

The matter, at first sight, is apparently difficult. God bad him to go, with the princes. wherefore is he forbidden; why is God's anger kindled against him; why is the angel sent to withstand him: how is his way perverse?

I answer. when the princes of Moab came to him, the second time, God said to him. *if the men come to call thee, rise up, and go with them.*

The meaning is, let it be the business of these princes, to come to thy levee, and with humility inquire, what God has said to thee, this night; whether he has permitted thee to go with us?

The embassadors of a king ought thus to behave, towards the embassadors of the king of kings. the prophets levee, is like that of going to church; not like that of going to Court, for pomp and pageantry.

A parallel case we meet with in II. Kings V. *Naa-*  
*man* the great Syrian prince, chief General of the army, of the potent king of Damascus, *a great man with his master, and honorable; a mighty man of valor*, he came with his horses and chariots, a vast retinue, and equipage; many talents in money, many changes of raiment, and rich presents, according to the eastern mode. when he was to approach a prophet, a man of God, one endued with the holy spirit, and supernatural power, he justly thought, he must make a splendid figure, not appear before God with an empty hand, in an undress; for in all antiquity, they dress themselves in their best  
M apparel,



apparel, ornaments, jewels, when they went to public worship.

So *Naaman*; when he presented himself before the prophet; and when he hoped for so great a benefit, as a cure of his leprosy. accordingly he came, and stood at the door of the house of *Elisha*, waiting for the prophet coming to him.

*Elisha* sent his servant to him; bid him wash seven times in *Jordan*, and he recover'd of his leprosy.

But *Naaman* was wroth, and went away saying. I expected he would come out to me, and behave with suitable humility and politeness to a person of my high rank and character. I supposed, he would use much ceremony, wave his hand over the place, calling on the name of *Jehovah* his God. II. *Kings* V. 11.

The meaning of the expression *wave*, is to make a cross, as we do in baptism. for from highest antiquity, great has been the regard shown towards the form of the cross; being held for the sacred symbol of benediction.

Thus *Jacob* used the ceremony of the cross. *Genes.* XLVIII. in a solemn blessing of *Joseph's* children. 'tis a sign salutary. when the children of *Israel* were order'd to celebrate the first passover, with a bunch of hyssop, dip'd in the blood of the paschal lamb, they were to strike it upon the top, and threshold, and two sides of the door, which made the sign of a cross, and the destroying angel *past over*, and slew not the first-born, in that house. whence passover.

When an offering of a first harvest-sheaf of corn, was made to the priest, at the vernal equinox, or pass-



over time, he thus *waved* it before the Lord, to obtain a blessing, for the whole harvest. and no doubt, but it had a prophetic regard to our Saviour's suffering at that vernal equinox.

Hence comes it in patriarchal usage, that the Druids, in gathering their mistletoe, at the winter solstice, crossed their hands, as *Pliny* informs us.

*Naaman* therefore expected the same ceremony. but on going off in a rage, his servants persuaded him, to obey the prophet's injunction: and he found the good effects of it. he returned, and waited on him, and offer'd a reward, as was always customary, on such occasions. prophets are men, and must be maintain'd. their spiritual services, and their gifts, are not to be taken for nothing.

The Syrian prince perceived, *Elijah* was truly a prophet of *Jehovah*; and in that character, superior to a prince. the prophet well sustain'd the dignity of his character; did not go out to him to pay him worship. but sent his servant to him, with the salutiferous message.

Instead of our Druid *Balaam* obeying the divine injunction, *if the Princes of Moab wait at thy levee, come to call thee, rise up and go with them*, what did he do?

*Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.*

He went very officiously to *call them*; he hastened to the prize, the reward; plenty of riches and honors and dignities and preferments. he painted before his eyes,



the splendors of a royal palace; he should appear at the king's levee distinguish'd amid the crowd; and perhaps on a sabbath day, to augment the tumult and dissipation of the profane multitude; more sollicitous of the smiles of an earthly monarch, than of paying his adoration to the king of heaven. and thus encouraging the rest of the thoughtless world, by his bad example.

For this, *God's anger was kindled, and the angel of the Lord stood in his way, for an adversary against him. for this he went out to withstand him, because his way was perverse before God.*

God, who knew the heart of *Balaam*, saw his eager inclination to accompany the Moabite ambassadors: *he rose up early in the morning*, called up his two servants, to saddle the asses, and prepare for a journey; whilst he knock'd at the chamber doors of the princes; and hurried them, to set out on their return: to lose no time.

His patience waited not for them to attend *his* levee; with intreatys and persuasions to go with them: to know, what the Lord God had said to him to night; whether he had leave to accompany them; to assure them how grateful it would be to the king, how honorable to themselves in persuading him: how much for his own advantage?

But these addresses he could not stay for. he was before-hand with the princes; and testify'd his eager pursuit. he already enjoy'd the royal bounty, and rich emoluments, the reward of that divine power, inherent in his office; *benediction and malediction.*

Let



Let us consider the nature of this great, and superlative gift. God almighty, the supreme governor of the world, because he is infinitely above us, absolutely invisible to mortal eye, has been so extremely condescending, as to ordain a visible priesthood; men like ourselves, in nature, to whom he has delegated this extraordinary power.

A priest is his representative, to communicate a notification of his  *blessings* , of his displeasure, as  *Nathan*  to king  *David* : to deliver his rewards, and his threatenings; GOD has assured us, he will ratify it. i. e. not exactly and instantaneously, according to the pronouncement. he sees the  *heart* , and acts according to that knowledge; the merit, the demerit. we must not fancy, the priest's absolution, absolute: 'tis only conditional.

The priest is the mediator between God and his people. he presents their offerings, their prayers, their sacrifices; and declares what is the pleasure of the Almighty.

Great was the honor, respect and reverence paid to these mediators; called men of GOD, divine persons. when  *Obadiab*  a prince, I.  *Kings XVIII.*  met  *Elijah*  the prophet, he fell on his face, and worshiped him, and called him my lord.

To return to  *Balaam* . the prophets were customarily rewarded: called the  *reward of divination* . they were men, were to be maintained; their wages was due for their work. when  *Saul*  was sent to seek his father's asses, the servant said to him,  *there is in this city, a man of God, an honorable man, all that he saith, cometh*



*cometh surely to pass; now let us go thither, peradventure, he can shew us, the way that we should go.*

This was *Samuel* the prophet. then said *Saul* to his servant, if we go, what shall we bring the man? for the bread is spent in our vessels. and there is not a present, to bring to the man of God, what have we?

And the servant answered. behold, I have here at hand, the fourth part of a shekel of silver. that will I give, to the man of God, to tell us our way.

When the elders of *Moab* went first to *Balaam*, ver. 7. they took the rewards of divination in their hands. *Balaam* might justly and without blame, have accepted them. but his fault was, not strictly adhering to the divine injunction.

This sentiment is confirm'd by that story of the prophet, who was torn by the lion, in the way; returning from the lying prophet, who entertain'd him, contrary to God's injunction, *that he should eat no bread, drink no water in the place.*

He had constancy enough, to refuse the king's offer of an entertainment, and a royal reward. but at last, was overcome, for sake of a dinner. I. *Kings XIII.*

This prophet had experienc'd the honor of a divine communication, directly; which sent him on his errand. he ought not to have transgressed; not to have eaten, without a like communication to himself.

God almighty knew the heart of *Balaam*, a little, low soul; imagining, the deity had no constancy, but chang'd his opinion, without communicating his orders to him, directly, and immediately. God judges of us  
chiefly



chiefly by the heart, more than by external actions; which are frequently necessitated, to give way to casual occurrences.

But God's ambassadors, Druids, prophets, priests, spiritual persons, debase their high office, prostitute the sacred character, in too officiously running after the princes of Moab; in attending their levees: but especially on sabbath days; in political dependences, and servile adulation.

'Tis enough, to go on a week day, when they are called upon. if they are overlook'd by an earthly prince, there is one in heaven, who can better discern their heart, and their merit; and proportionably reward them.

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*St. George, Queen-Square, 15 Aug. 1762.*







## VI.

## The Sabbath the Foundation of Government:

A N

## A R G U M E N T.

—— *Meque ad tua limina, Phoebe,  
Ipse manu, multo suspensum numine, ducas.*

VIRGIL.

GENESIS II. 1. *Thus the heavens and the earth were finished, and all the host of them.*

2. *And on the seventh day GOD ended his work, which he had made; and he rested on the seventh day, from all his work, which he had made.*

3. *And GOD blessed the seventh day, and sanctified it; because that in it, he had rested from all his work; which GOD created, and made.*

**T**HUS was Creation finished, in six days. There are two reasons, why the almighty Creator was pleased to reckon this great operation, by days-works.

N

I. To



1. To teach us, to act orderly, and regularly; without which, no perfect work can be done. council, deliberation, thought, wisdom must be employ'd, in every business of consequence. a precipitate effect may *by chance*, be produc'd to good purpose. but then 'tis matter of chance, and fortune; not of prudence.

2. There is another, a higher, a *divine* purpose pursued, in this *regular* procedure of the great Architect of the world; to define the time, we are to give, for the *adoration* of our Supreme Benefactor, and to give the highest sanction, that possibly could be, to the Sabbath, even God almighty's own *example*: and to teach us, the infinite importance, and excellence of the duty, for the good of the world.

In speaking to these words, my intent is, to inlarge on the two great Laws of the moral world annexed, conjoin'd, to the work of Creation. I. the Law of the Sabbath. II. the Law of Matrimony. these two are coeval with creation, a necessary part of it, the completion thereof. for on them rests the *basis* of government.

I. Concerning the Law of the Sabbath, of GOD'S  *blessing and sanctifying it*, impressing on it a sacred character: and giving his own example to enforce it.

GOD made the world, to provide happiness for an infinity of creatures; that they might enjoy happiness; according to their several natures, and capacities. he made the world, wherein we, his rational creatures, are to enjoy happiness. do we then not owe him our  
fruit,



suit, and service; to our heavenly Lord; from whom we have our being, and all the comforts, and enjoyments of life? to worship GOD is a *natural* duty.

Gratitude is a natural principle, and indispensable duty. could we be ignorant of it, the brute creation would teach it; *the horse knoweth his rider*; that feeds him, and uses him kindly: *the ox knows his master's crib*. the dog licks the hand that cherishes him; and he repays it with fidelity; and love without flattery, or dissimulation.

To worship GOD, is a *moral* duty. and GOD has been pleased to acquaint us, with the day, whereon we are to perform it, in a public way.

GOD gave us all our time: and he has been kind enough, to acquaint us, with the quantity of time allotted for our duty towards him; one day in seven.

He has given us this notice, not only by way of precept; but *example* too; which we all allow to be more prevalent, than precept. *he rested from his labor, on the seventh day; so are we to do.* beneficent Supreme, kindly to teach us, in so effectual a method, with what is our just duty; what is acceptable to him.

To worship GOD, is a *religious* duty; 'tis religion. lives there then a rational creature, upon the face of our earth, that can neglect a duty, *natural, moral, religious*: the command of his kind maker, a law enacted upon the plainest, justest principle: a duty, part and best part of his nature; connected with it, connected with creation, enforc'd by GOD'S own *example*!

Do we not rush into his courts, with haste, and alacrity, to keep the *holy* day; the high festival; the glo-



rious solemnity, the assembly of the faints; commemorative of the world's great birth-day, the mighty labor finish'd, and *blessed, and sanctify'd*; which gave us our being, and well-being? when the universal frame was *spread out* like a fair volume, for our perusal and enjoyment?

Can any one think, they deserve the warmth of sunshine, and the precious blessings of divine providence, that like kindly dews, continually, and plentifully *descend* upon our heads; if we do not so much as acknowledge them, by obeying his injunction, of the public service of the church?

*Lord, who shall dwell in thy tabernacle, who shall rest upon thy holy hill?*

'Tis not the private duty only, which we are to pay in our closets, that fulfils the demand; which GOD only sees. but our *example* in public, is requir'd. and GOD himself has led us in the way; by exhibiting his *own example*, a divine lesson; which he has establish'd upon the *basis* of creation its self. plainly showing, as it were, that the world was made for this purpose, and that we have no title to the enjoyment of it, if we neglect to fulfil the injunction.

And we cannot be distant from truth, if we assert it, that the world was made for this very purpose. but this, perhaps, wants a little explanation. for it must be acknowledged, religion is our true life: because this life is temporary, the other is to be of an eternal duration.

Ask we the question, why was the world made? some will be apt to say, for GOD'S glory. I answer,



this may, and ought to be a collateral, but not the chief, and ultimate purpose. glory, and honor, and majesty, and the like pomps, are truly the delight of earthly minds, of sublunary monarchs.

Not so, of the immortal, the eternal, all perfect deity, infinitely happy in the participation, the community of the three divine personalities of the Godhead: wants not the snuff of mortal incense, for *his*, but for our own sakes.

And this it is, now time for us to explain. when GOD made the world, *by the word of his mouth*; he made it, because he was *all good*; he was goodness its self; essential goodness, whom *Plato* calls *the Good*. in a word, he made the world, out of the pure principle of *goodness*.

He had created those glorious, and immortal spirits, the angels. he made them to be happy; and he was pleased to *inlarge* his family, to a boundless degree. he *inlarged* the *good* principle, beyond all measure, he formed the race of men; immense was the number of his beneficiarys, the daily objects of his sustentation.

He *extended* his arm to create, and he *opened* his hand; he continues it open, for their support. so that it does not appear, there is one single species of all his creatures, whether vegetable, or animal, that is lost, since creation. how watchful, as well as careful, is his providence, to feed his family; and preserve them, from all the accidents, that may threaten a destruction, of any particular race!

*Thus the heavens and the earth were made, and all the host of them; and GOD saw that they were very good:*  
fair,



fair, as the fair original. when as *Job* says, XXVIII. 7. *the morning stars sang together; and all the sons of GOD shouted for joy.*

God made not only this low earth for us to inhabit, but he enlarg'd it, into an infinite volume; he cover'd our globe with a splendid roof, a canopy of stars. *that is understood, in what the holy penman says, the heavens, and all the host of them.* and all these, we have reason to suppose are so many suns encompass'd with worlds, as our sun is; all stored with their proper inhabitants. what a world is here; what a Creator? who desires not to be of the family of so great a Being?

To come nearer home, *he made the sun to rule the day, and the moon to rule the night.* he left us not to grovel in darkness, he brought us forth, to his marvellous light. both the sun and the earth were made for our delight, and support: to fill our hearts with *gladness*, as well as for the necessary comfort of our lives.

Now come we in a more intimate view to consider, the conduct of divine providence. as deliver'd in our II. chapter of *Genesis*.

*Thus the heavens and the earth were finished, and all the host of them.*

*And on the seventh day GOD ended his work which he had made; and he rested on the seventh day, from all his work, which he had made.*

*And GOD blessed the seventh day, and sanctified it, because that in it, he had rested from all his work, which GOD created and made.*

How magnificently does this holy Secretary of heaven, describe this great, and glorious work of creation!  
and



and give us, this great Law, in the noble, the Attic style of a Legislator !

Let us now mark the divine purpose. Creation finished ; the Sabbath instituted : a close connexion. great must be the purpose, set forth therein. the one is the sanction of the other. the man that disregards the sabbath, plainly declares himself, but a by-blow of the Creation.

In vain, does he range the fields on that day, and admire the verdant beautys of Creation ; neglecting the ordinance of the Creator ; whom he ought to have been praising, and hymning, with his fellow Christians, and with the morning stars, the celestial *sons of GOD*, in the happy congregation, under the immediate inspection of his *good Sovereign* ; in *his courts*, *rejoycing before the Lord*, participating of the blessed Eucharist, the spiritual nourishment of the Soul. this is not the Court of the prince ; to loiter the Sabbath away, therein : to court the favor of a transient smile, neglectful of the blessings of heaven, the celestial Treasury of the Church, the city of *GOD*. there let us seek to be enroll'd in the number of happy citizens, and fed at his table.

This is the sublime happiness of a regular mind ; not doing his own will, or business, following his own pleasure, and idle gratifications. his kind author has given him six days for that purpose, a full, a large indulgence. well may we say to him, as our Saviour did, to his drowsy disciples, *what, could ye not watch with me one hour*, one day in seven ? do you refuse me such reasonable homage ; rather refuse yourself, the invaluable



valuable privilege of appearing in my presence, and receiving a blessing at my hand.

II. We are to consider the other great Law consequent to creation, and annexed to it, the Law of Matrimony.

Behold the wisdom, as well as goodness of our almighty Father. he has completed a world, a mighty work, worthy of his skill, his power, his greatness, his *goodness*: compleat in all its parts, truly admirable in the whole.

It becomes a judicious workman that has done all this, to establish proper laws, and rules, for the administration and orderly continuance of his work. and this he has done effectually.

In the first place, he has established the Law of nature, by which the component orbs of his System continue their perpetual and regular course. the laws of matter, and motion are settled, and admit of no variation, no deviation. the Laws of the vegetable, the animal world, are unalterable; the great parts of earth and seas, of springs, and fountains, the revolutions of seasons; all answer the character GOD at first pronounc'd concerning them, *all are very good.*

Come we then to the rational part of Creation, the human kind. inquire, what are the Laws he has assign'd us, at the great day of Jubilee, when he *rested from all his work*, and survey'd it with due complacency.

Highly remarkable are the words of MOSES. *he blessed the seventh day, and sanctified it.* he consecrated, seperated it, from common days. 'tis a Court-day



day of heaven : not a Court-levee day, a public Fair, revelrout; but dedicated to the audience of the king of kings, for the liberal distribution of his favors, to all that make their regular approach thereto, with due devotion.

We have hitherto spoke of the Law of Sabbath. if we peruse the latter part of the II<sup>d</sup> chapter of *Genesis*.

*The Lord God said, it is not good, for man to be alone; I will make him a helpmate, or companion. he made woman, of a part of him, and brought her to Adam. therefore shall a man leave his father and his mother, and shall cleave unto his wife. and they shall be one flesh.*

Here is the high solemnity, the Institution of Matrimony. an institution equally for the benefit of the world, as that of Sabbath. they were both equally made for the benefit of mankind. they are the two joint Laws, coeval with creation; the Laws respecting the rational world; of equal importance, use, and necessity. they are the two great hinges upon which the vast machine of the world turns: the golden chain whereon Providence has suspended the due governance, and continuance of the world. almighty *Power* has done its work, now *Providence* takes its part in conducting it.

The Sabbath is the Moral Law: Matrimonial Union is the Political Law, of Society; and the elder of the two, in point of time; the injunction of the sixth day, as Sabbath of the next.

One is to propagate mankind; the other to preserve us in peace; and intitle us to God's blessing. one is



to form Societys, and combinations of mankind; the other, to teach us our duty towards God, our neighbour, ourselves.

The conjugal union produces a family. many families, a village; many villages, a town, a city, a province: many provinces a kingdom, many kingdoms an empire.

See then the beauty, the harmony, the beneficent purpose of our *good* Creator, in all his works! we may say with the Psalmist. *in wisdom, O Lord, hast thou made them all.*

These two Laws are the joint frame of the fabric, of mankind's security, and happiness. without them, the pins that knit Society together, are broken; and it falls to pieces, is dissolv'd. this to humanity, is as the grand, and universal principle of gravitation to the material world; as instinct to animals, absolutely necessary, to their preservation, and continuance.

A vow of celibacy is a direct affront to almighty GOD. we have the divine word for it, *it is not good for man to be alone.*

Here was the necessity of God's enacting these fundamental statutes, as soon as he had finish'd the world. for free agents, as mankind, without a rule of action, is the greatest of absurditys. we know by every day's experience, every month's execution, 'tis the blot of creation.

We see then very clearly, how necessary these two Laws are to Society: the Sabbath and Matrimony. but as mankind are apt to be corrupted; the enforcing, and the execution of these Laws, is put into the hands



of government. the government is to guard the morality of the subject. punishment and execution of offenders, does not sufficiently answer the end. but the wisest, and most effectual purpose, is prevention, cutting off the tendency to evil.

This salutary view is only and effectually pursued, by due attendance on the Sabbath duty. this is the true method to make an *impression* on the heart. they that go not to divine worship, cannot know the morality of actions; and have no impulse on their minds to do what is good; to abstain from what is evil. to say all, while they neglect divine worship, there is wanting the use of a good example, a *fashion* which is most prevalent, over the actions of mankind.

GOD has been graciously pleased to lead the way, to this holy *rest*: that we may seriously contemplate, what he has done for us, what he commands us to do, for our own good, benefit, security; the general happiness of the world, and of each individual. his own high *example* is the Sanction of the duty, and of the inestimable good consequences, to individuals, to families, to villages, to towns, to cities, to kingdoms, to empires.

Then it is, that the *stream* of his blessings flows down upon us. *our souls are satisfied, as it were, with marrow, and fatness, when we praise him with joyful lips*: when we unite in the heavenly choir, with *the sons of GOD*, with *shouts and hallelujahs of praise, and thanksgiving*, for his marvellous works, for his inexpressible goodness towards the *sons of men*: for whom he made this glorious structure of the universe; and



incomparably adorn'd it, for our use and pleasure: bid us be happy here, and enjoy it; till he translates us from this sublunary world to the eternal mansions in heaven.

III. In the mean time, let us contemplate the great, and important consequences, drawn from a due attendance of the Sabbath, to good government; to the benefit of social life; to the peace, and quiet of the world; the safety, and comfort of individuals.

After GOD almighty made the world, he made laws, as we have seen, for the government thereof, a law of religion; and a law for the multiplication of mankind, in the pure bands of matrimony.

If therefore government be necessary for society, these are to be continued, as our rule, and guide to all ages. he knew, what was best, and most conducive to our happiness, both public, and private.

Religion therefore is the *basis* of government, and religion is the Sabbath, as enacted at the commencement of the world.

'Tis obvious enough, that religion is practice, not a name only. 'tis the public profession and practice of it, not secret exercises of piety, between GOD and ourselves; which extends not to common good.

Much the major part of the world are ignorant and thoughtless, carnal and indolent; or active in wickedness only. the bias of nature is strong to earthly things, weak to spiritual considerations.

Religion was made for the benefit of society; beside the moral duty of gratitude and worship, towards our supreme benefactor.

The



The sabbath, or religion, is not only the command of G O D, but the natural instrument of making a nation potent, and flourishing. what says that great genius *Cicero*, when contemplating the amazing grandeur of the Roman empire; to which it was arriv'd at his time.

“ We are not, says he, larger men, and stronger, than the Germans; wiser than the Greeks; more cunning than the Gauls or Carthaginians. why then, has providence favor'd us, to so high a degree, as in a manner to make us masters of mankind? I profess, I know no reason, but that we are the most religious people of mankind.”

Thus reasons that most excellent and judicious person, than whom none had penetrated deeper into the thoughts of mankind, into the nature, and reason of things. and it must be allow'd, that the Romans for the first seven hundred years of their state, were the justest people upon earth; beside, their incomparable valor, they excelled all nations for public faith and virtue.

As to what *Tully* calls religion, it was not our Sabbath, strictly speaking. but it was what they call'd religion, and practis'd as such. it was equivalent; it preserved the reason of the thing, the *impression* on the mind. and we must acknowledge, it had a proper effect upon them. they had not our religion, no more than our sabbath; but if that consideration could prove any thing, it proves that we ought to be much more religious than they. it strongly proves our main point, that religion is the *foundation* of government.

‘I wish



I wish I could say, we practise the exercises of religion with more assiduity, than the Romans did. but in reading their history, we find it quite otherwise.

The primæval Sabbath indeed was lost, but it was supply'd, when every morning, the altars of their *larium*, or private domestic chapels smoak'd with incense. and in their numerous public sacrifices, ceremonys, and festivitys, of a thousand kinds, and upon every occasion; which I might expatiate on, very largely. but I only observe the principal affair, the *effect*, which was produc'd by the best notions, which they had of religion.

They had the effect of religion, the *impression* upon their hearts and minds. and their governors had the wisdom, to support, and encourage it. and they found the glorious consequence of it. they knew, it was the business of governors to take care, and enforce moral, as well as civil laws; they are connected together, and inseparable: the influence of one procures the respect due to the other.

Let us carry our inquiry still much higher, from the Roman to the Jewish œconomy, where GOD republished this first Law of the Sabbath; in an audible voice from mount Sinai; with the rest of the moral laws of the Decalogue. and indeed it is the principal, the foundation of the rest: it comprehends them all. and the breach of it demands a greater punishment, than any of the rest; certainly, of any single one; because it comprehends the rest, 'tis a security for them all.



No doubt, but the commandments are of the same force, same sanction; the breach of any one of them demands equal punishment.

This is a matter that ought seriously to be weighed by sabbath-breakers. men that steal, that commit adultery, that murder, that neglect the sabbatical duty, are equally culpable.

Hence in the Bible we find these crimes so constantly conjoint, in the denunciation of GOD'S judgments. hence so often is the precept of the sabbath most strongly insisted on.

Hence is the sabbath so often made the condition of national prosperity; so often the condition of a flourishing state, of the royal family. and as often the neglect of it, brings a denunciation of the heavy anger, the threatenings, the judgments of almighty power.

'Tis this that chiefly involved the Jews, in the miserable thralldom of the Babylonish captivity.

*Nehemiah* highly sensible of this, so passionately inveighs, and punishes the offenders in this particular. *treading the wine-press on the sabbath, bringing in their corn, carrying all manner of burdens, selling victuals: fish, and all manner of ware, in the market.*

*Then, says he, I contended with the nobles of Judah, and said unto them; what evil thing is this, that ye do, and profane the sabbath!*

*Did not your fathers thus; and did not our GOD bring all this evil upon us, and on our city? yet ye bring more wrath upon Israel, by profaning the sabbath.*

Remarkable are these words, and not to be pass'd over without attention.



The holy prophet contends with the *nobles* of Judah, why? they did not tread the wine-press, reap the corn, carry burdens, fell fish, and the rest of the articles of indictment, here drawn up. but it was their business to have prevented, and punished such heinous offences. they ought to set a good *example* in keeping the sabbath themselves; and see, that their inferiors did the like.

The nobles ought not to absent themselves, from the public service; be riding out, travelling, doing any secular business. as they are the guardians of the public, they are the government, have the necessary coercive powers. they must execute the law against such offenders; in the manner that *Nebemiah*, after this, prescribed, and thereby cured the evil.

This is the duty, and the interest of the nobles, that is, of good government, to solicit the favor of GOD, upon the nation; and upon the royal family, which is one conspicuous instance of GOD'S blessing.

A glaring document of this particular, we find in *Jeremiah XVII. 24.* *it shall come to pass, saith the Lord, if ye diligently hearken unto me, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein.*

*Then shall there enter, into the gates of this city, kings and princes, sitting upon the throne of David, riding on chariots and on horses; they and their princes, the men of Judah, and inhabitants of Jerusalem: and this city shall remain for ever.*

After, follows the denunciation. they were driven through the gates, captive, like beasts of burden: their city, temple, nation, polity destroyed.

*Nebemiah*



*Nehemiah* very pertinently applyed to the *Nobles*, men of sense, and learning; fit to govern, enact laws, and see them executed.

But chiefly, *Nobles* ought to set the *example*. 'tis the duty of their station. the gross of mankind see not the fitnesses, and reason of things. they are to be led to their duty. tremendous is the consideration, if the *Nobles* become culpable, not of their own faults alone, but for those of the age to come. dreadful, if their punishment is to run pace with the evil consequence!

'Tis not for nought, that GOD almighty was pleased to give us his own *example*, as a high sanction of this holy rest. our blessed Saviour, whilst on earth, was particularly careful, in the like. it was his constant custom, to go to the synagogues, on sabbath day, wherever he was. the Evangelists testify it, in general. many of his beneficent miracles were there performed: and some of his discourses.

'Tis the greatest solecism in nature, to think, that government can be supported without it; that Society can subsist. they are so closely connected, as to be one individual; the sabbath the soul, matrimony the body of the common-weal. they that neglect the sabbath, have no right to the blessings of Society. they can claim no title to the public comforts of life, peace, and plenty, and the like; as they have not joined in the common petitions for them; at the hands of our bountiful Creator. they can hope for no private blessings, on themselves and familys. they have no love



for their country: forfeit a claim to humanity its self; for a just definition of a man is, that he is a *religious* animal; as well as social. the high facultys of his mind, are for his condemnation, which should lead him to his true glory; a due sense of religion, of the duty he owes to GOD, and to Society: the worship of the Deity, the *example* he owes to his fellow-creatures.

GOD worked six days. them he has given *us*, for work. the seventh day he *rested* from work, to teach us, not to work on the day which he has sanctified. he did not order, command it, as a precept, but led us on the way. let us follow the glorious, the shining *example*. for as my learned friend Dr. *Middleton*, in the life of *Cicero*, thus writes, with great justness, p. 556. “ this great man *Cicero*, took the system of the world, “ or the visible works of God, to be the promulgation “ of God’s law; or the declaration of his will to man- “ kind. whence as we might collect his Being, na- “ ture, and attributes; so we could trace the reasons “ also, and motives of his acting; till by observing “ what *he* had done, we might know, what *we* ought “ to do; and by the operations of the divine reason, “ be instructed, how to perfect our own. since the “ perfection of man consisted, in the imitation of “ God.”

And thus we see how *Cicero* comments, as it were, upon MOSES, in regard to the Sabbath.

In conclusion, we must assert, that the sabbatic observance only, both makes and preserves the impression



of religion ; the great requisite, the absolute duty, the indispenfible interest of all government, to obtain. 'tis their glory, their security, upon which the favor of Providence depends. they must be inconsiderate, injudicious, blind, that do not see the connexion, the use, the necessity of it.

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*St. George, Queen-Square, 10 July, 1763.*







## VII.

A

## Sunday's MEDITATION.

June the 10th, 1759.

A

## SACRED CRITICISM.

*Aspice venturo latentur ut omnia sæclo.*

VIRGIL.

**I**T appears to me an undoubted truth, that the ancestors of mankind, and the patriarchs, had very precise notions, of many particulars, relating to the expected *Messiah*. such were communicated to them, in prophetic notices, from time to time; handed down from all ages, dispersed through all people. they knew the nature of his birth, that it was a divine geniture; that he was to be born of a Virgin, without communication



cation of a man, but to be called the Son of God ; that his mother's name was to be *Mary*.

They knew, that he was to reform the world, and that he was to dye, for the demerits of all mankind ; that he was to dye by crucifixion, and even at the time of the vernal equinox ; as his birth was to be at the winter solstice ; and in a rocky cave ; when the whole world was in peace.

They knew, that he was to arise to life again, and ascend to his father in heaven. in short, they knew, he was really a divine person, a person of the Deity ; at the same time, had the human nature ; was, as we may say, a God-man.

All these particulars, and many more of the like, I could prove very largely, from human, as well as sacred testimonys. in time, among mankind, these notices degenerated into story, and allegory. all the eastern world, where they were first communicated, was ever fond, and is so still, of a pompous, figurative manner of speech, in narration, in writing ; rhetorical flowers, *similes*, marvellous images, and expressions, symbol, allegory.

The Greeks the like ; but through extreme ingenuity, they turn'd them all into mere fable ; alter'd, and corrupted names, and circumstances ; yet so, as that with moderate sagacity, we can fish out the latent truth ; and the original plan, on which they have built their pleasing storys. moreover they drew every thing, all antiquity, into their own country.

*Quid's* elegant book of *Metamorphosis* is an everlasting fund of materials, to prove my assertion. and  
has



has preserv'd innumerable sacred records of the old world; though involv'd in his pleasing manner, of fable. and the poet himself knew them to be, truth at bottom; handed down by word of mouth, and in traditions, by the Greeks; before they became masters of historical writing.

I have many years ago printed a plain proof of *Jehovah*, the divine hero of the Jews, their leader, patron, oracle, their God; couch'd under the heathen fable of *Bacchus*.

It cannot be question'd, but that the story of the birth of *Bacchus* springs from antient notions of the geniture of the true Son of God. his mother's name *Semele* is pure Hebrew; the name of God, *Shem el.* being daughter of *Cadmus*, points out to us, whence the fable came, Phœnicia; and the time of its transportation from Asia to Greece, not distant from the truth.

At the same time, it acquaints us, with a piece of mere history, valuable; and of high antiquity.

The sacred historian, *Genes. X.* tells us, the Hivite was the son of *Canaan*, son of *Ham*. this Hivite, *Hevæus*, the family name, was the same as *Cadmonite*, mention'd *Gen. XV: 19.* who is no other than our *Cadmus*: at least *Cadmus* of the Greeks was a near descendant from that original stock.

Though his posterity, as well as the rest of the Canaanite nations became idolaters, yet *he* was of the patriarchal religion; and render'd himself particularly eminent, for erecting a serpentine temple, or *Dracontium*, such as that immense work at Abury in Wilts; and Shap in Westmorland.

These



These temples were formed of huge unhewn stones, laid out in form of a snake, transmitted through a circle; of like stones; set upright in the earth.

Hence mythology made the story of *Cadmus*, and his wife *Hermione* being turn'd into snakes; of *Cadmus* killing a snake, sowing its teeth; men springing up therefrom, and the like.

The name of *Hevæus*, Hivite, in scripture *Cadmonite*, comes from *snake* in Hebrew. *Cadmus* was the son of *Agenor*, who is at least a descendant of the CANAAN of *Moses*, son of HAM, call'd by the Greeks *Agenor*, as likewise *Mercury*, their deity; from his beginning the trade of a merchant: and a keeper of sheep. *Europa*, daughter of *Agenor*, or *Cna*, in Phœnician, was carryed away to Crete by *Jupiter*, king there, and gave name to Europe. his ship had the sign of a white bull, which gave a handle for the fable. this *Jupiter* was one of the *Curetes*, *Dioscuri*, who first, after NOA, built ships. they were of the patriarchal religion; and near relations of *Melchisedec*. *Sanchoniathon* explains these matters.

*Hermione*, wife of *Cadmus*, or *Harmonia*, as some call her, gave name to mount *Hermon*, so fam'd in sacred writ. on mention of which, I made this criticism.

*Psalms* CXXXIII. 3. *like as the dew of Hermon, which fell upon the hill of Sion.*

This is a comparison, or illustration of the sacred ointment, poured upon *Aaron's* head, which ran down upon his beard, and thence to the skirts of his garments.



In vain have the learned try'd to reconcile this, to any propriety, in the comparifon ; becaufe the hills of *Hermon* and *Sion* are fo far diftant. hear the moft learned *Reland* for all the reft. *Palæft.* Tom. I. p. 325. “ he profefles himfelf far from being fatisfy'd, with “ what explications the Critics have made on this head. “ nor can he fatisfy himfelf, he frankly owns ; fo as “ to ftrike out any juft meaning.”

He proceeds to give us his own opinion, as little to the purpofe, as the reft. and he quotes too, our *Maundrell* to help him out, who fays, “ the dew is “ exceffive great, that falls upon the mount *Hermon.* “ he being an eye witnefs.”

No doubt, but the Pfalmift means, to compare the copious effufion of the ointment, to the copious effufion, or defcent of dew, upon the mountain. fo far is good fenfe. but the difficulty is this. how can the dew that falls on mount *Hermon*, be faid to defcend thence, on mount *Sion*, as the ointment, fell from *Aaron's* head, to his beard ; and thence down to the fkirts of the facred, and magnificent veftments ?

These mountains of *Hermon* and *Sion*, are many miles afunder, and have no continuity, or relation to one another. the difficulty of understanding the paffage therefore lyes,

1. In wrong notions of the mountain *Hermon*, which had its name from *Hermione*, the wife of *Cadmus* : in the country of the Hivites, Cadmonites.

2. In a falfe reading of the place.

Q

As



As to the first. the mount *Hermon* is commonly, but erroneously thought to be that so called, which lyes on the east side of the plain of *Esdraelon*; nigh mount *Gilboa*, and below mount *Tabor*. but truly that *Hermon* is meant, which lyes still much farther north, at the head of the river *Jordan*, and is the northern boundary of the land of *Palestine*; and is a parcel of the great mountains of *Libanus*.

As to the former *Hermon*, even that is far enough from mount *Sion*; it has no manner of connection with mount *Sion*. but when we admit of the latter, the difficulty in the Psalm vanishes. if

2. We correct the reading of the word *Sion* into *Sirion*. like as the dew of *Hermon*, which fell upon the hill of *Sirion*. our translation errs likewise in the sense; as if the dew fell but once; so in the number; as if one mountain of *Sion*. but thus the version ought to be, from the original Hebrew.

“Like as the dew of *Hermon* falling upon the mountains of *Sirion*.”

The word *mountains* is enough to assure us, it cannot be the more famous mount *Sion* at *Jerusalem* here understood: which is but one small hill, castle-like, on which *David* built his palace, his city, sepulcher, and the holy *Tabernacle* for the ark: till *Solomon* built the *Temple* on an adjacent hill: and therefore that hill whereon the *Temple* stood, was frequently afterward, by a figure, call'd mount *Sion*. but this is never nam'd in the plural number *mountains*.

For this reason, the *Syriac* version, the vulgar *Latin*, and the *Arabic*, in our first text, depart from the original.



ginal. they not understanding the true purport, translate it in the singular, *mountain*. and so do the Psalms in our Liturgy. in the Bible translation, 'tis right, *mountains*, though wrong, *Sion*.

The translators of our Bibles, sensible of the difficulty we are disputing about, render it thus, *as the dew of Hermon, and as the dew that descended upon the mountains of Zion*. wherein the beauty of the comparison is perfectly lost. for a continuity is wanting, to render the similitude proper. the dew must run from one hill to another, like the oil falling from *Aaron's* head, to his beard, and to his garments. they rightly translate *mountains*, though nowise proper for *Sion* at Jerufalem.

But *Hermon* and *Sirijon* are contiguous mountains, one lying under the other.

*Deuteron. III. 9. Hermon, the Sidonians call Sirion; but the Amorites, Shenir.*

*Solomon's Song IV. 8. Shenir and Hermon. Solomon's Songs may be called Duets, a male and female interlocutor. here he speaks. "Come with me from  
"Lebanon, my spouse, with me from Lebanon: look  
"from the top of Amana, from the top of Shenir and  
"Hermon: from the lions dens, from the mountains of  
"the leopards."*

This is part of a song compos'd by the king, when he entertain'd his Egyptian spouse, at his tower or pleasure house on mount Lebanon, looking toward Damafcus. the sweetest prospect in the world.

We must likewise correct *Deuteron. IV. 48. from Aroer, which is by the bank of the river Arnon, even*



unto mount Sion, which is Hermon. read Sirion, which is Hermon, i. e. a part, a branch of Hermon.

Here are two erroneous passages in the Bible corrected. and the beauty of our exposition appears still stronger, by considering the original of the word, the denomination of the hill. *Sirion*, which signifies *dry*. the oil for fragrance, was as comfortable, and descended plenteously, as the dew falling from *Hermon*; so plenteous, as *Maundrell* describes it, upon the *dry* mountains of *Sirion*, lying underneath it.

This piece of sacred criticism is produc'd from my mention of *Hermione*, the wife of *Cadmus*. the *Cadmonites*, a Canaanite nation, were seated about mount Libanus. one of them went and built Thebes in Beotia, which was afterwards destroyed by *Alexander* the Great. *Cadmus* built a serpentine temple at his new city, being then in patriarchal times. afterward, in idolatrous times, after the *Exodus* of the children of Israel, and that people seated in the land of Canaan; the worship of *Bacchus* began, and was carryed to Thebes. to give the greater strength and sanctity to it, 'tis annexed to the founders family, with notions of old times, concerning his geniture, derived from their notions of *Messiah*. by thus giving it the air of antiquity, and of royal authority, it gather'd consistence and propagation. whilst superstition added the notion of the imaginary hero *Bacchus*, from the wonderful conduct of *Jehovah*, carrying the Israelites from Egypt, and planting them with a high hand, in their seat of Canaan: which loudly rang, through all the adjacent nations.

And



And this among the Greeks was the most common original of idolatry, and mythology. return we now to *Cadmus*, after this digression, suitable to a Sunday's meditation. some later hero of *Cadmus's* family is to be understood, whose acts are consolidated with the original, of higher times. he consults the oracle where he should fix his seat, order'd not to return, unless he found his sister *Europa*, who was carried away from Phœnicia, by a young king of Crete, called *Jupiter*. he, as I said, was one of the *Dioscouri*, the first traders, and navigators; with whom joined the Phœnicians of the same profession; with whom joined the Arabian descendants of *Abraham* by *Keturah*, who came to Brittain for Tyn.

Consulting oracles was original in Canaan, at Salem, where *Melchisedec* presided. there *Rebekah* consulted. *Genesis* XXV. 22. the ox which *Cadmus* meets, and follows, means a sacrifice, which he prepar'd to offer, for good success in his new undertaking; the founding of a city. he sends his men to a fountain. water ever necessary on these occasions. the snake which kills his men, and which he afterwards kills, means the *Dracontium*, or serpentine temple, which he erected of stones, set in the ground, in the serpentine form: such as we have in Brittain.

“ He kill'd the snake, by throwing a vast stone, with which, with like force, the mightiest walls had been crushed and crumbled into dust,” as the fables relate.

While wondring at its prodigious bulk, a divine voice orders him to sow its teeth, and a band of armed men



men arise ; which means the prizes and contentions at feats of arms, on celebrating the religious solemnity at the temple, as usual in old times.

All this was at founding the city, in the early ages. he and his wife at length, are turn'd into snakes. this means their immortal state, after death. so *Virgil* makes a snake come forth, from the *tumulus* of *Anchises*; when *Æneas* sacrific'd to his *Manes*. the people erected a *tumulus* over *Cadmus* and his wife ; hard by the *Dracontium*. he became the guardian genius of the city, and coins are struck in memory of him : on one side, he is represented as throwing a great stone at a snake. on others, a great stone is figured with a snake twisted round it.

We are to remark, that the Greeks report all the most ancient storys, of people of the patriarchal religion, in the style and manner of their own times, lapsed into idolatry : though the persons spoken of were not idolaters.

In after ages, when the worship of the Hebrew *Jehovah* under the name of *Bacchus*, became famous, and was brought over to Thebes ; they engrafted it, into the house of their founder. *Semele*, a daughter of *Cadmus*, is become with child by *Jupiter*, array'd in divine majesty : whose splendor consumes her. the child young *Bacchus*, is snatch'd from the flames, sued up in his father's thigh, and there fulfils his time, to the birth.

Thus he is twice born, by human and divine geniture. he is of two natures, God and man. as often denominated in *Orpheus's* hymns. he is given to the  
nymphs



nymphs of mount *Nysa*, to be brought up : which is mount *Sinai*. where they first heard of his celebrity. but I need not here repeat what I printed on this head, in *Palæographia Sacra*, nor what I could abundantly add to it. thus much I quote to show, what notices the antients had, of the nature, and birth of the expected *Messiah*, and here specify'd, in the story of *Semele*.

We must remember, the Greeks draw all antiquity to their own country ; consequently the birth of *Bacchus* is affix'd to the family, of the founder of their city. so *Hyacinthus*, the favourite of *Apollo*, casually kill'd by him, is the origin of the most famous festival *Hyacinthia*, at Sparta. he was grandson to the founder of that city : son of *Amycheus*, son of *Sparta*, wife of *Lacedemon*. the *Hyacinthian* festival was of an immoderate lamentation, first had by the women, for his death ; then of as great a rejoicing, for his coming to life again. the whole deriv'd from notions among the ancestors of mankind, concerning the death, and resurrection of *Messiah*. of this I have spoke already.

Another famous story in fabulous antiquity, is that of *Myrrha*, who became with child, by her father ; which child was *Adonis*, whose death was the origin of another most famous, Greek festival, *Adonia*, celebrated with like lamentations and rejoicings. which evidently express the knowledge they had, of a divine hero, that was to be born, and dye for mankind ; and be raised to life again. *Myrrha* is *Mary*. *Adonis* is Lord, in Hebrew.







## VIII.

A

## Sunday's MEDITATION.

*June the 24th, 1759.*

H E S C O L.

S I V E

ORIGINES BRITANNICÆ.

*Non esse cursum studiorum, ab ipsa Theologiâ incipiendum: sed exercendum prius animum in aliis artibus, & disciplinis.*MAIMONIDES *More NEVOCHIM.*

**H**A VING innumerable proofs, that our Brittish ancestry, who first peopled the Island, were of Oriental extraction, and that the Druids their priests, were of the first and patriarchal religion; in the course of my studys, I made large researches into the particulars of that first religion; which I found to

R

be



be the same as Christianity. of course, I must be drawn into an inquiry, concerning the original planting of Brittain. I found, they came hither by sea, in the earliest times of the world, before the opposite continent was well peopled, before idolatry began.

The Druids are universally so fam'd for their worship in groves, that they naturally lead us to the first Arch-druid ABRAHAM. and in pursuing these inquiries, I perceived how they and their people were connected with the illustrious Patriarch; and in the main were his descendants, of the Arabian branch, by his last wife *Keturah*.

Making a critical examination of her history, I discerned, the learned commentators on the sacred pages, both Jews and Christian, have not rightly stated it; out of a false apprehension of not keeping closely to the narration of *Moses*.

This work consequently engages me to consider the chronology of ABRAHAM, as a plan whereon to conduct it. and this must be done with more attention, than has been. and therein we must seek for a greater clearness, in the history of the Patriarch, which will, at the same time, very much assist us, in pointing out the antiquitys of Brittain.

We shall find from sufficient proofs, that they are connected together. whence we shall not wonder, that the method of religion practised by our good Patriarch, was the same with that brought hither by the Druids; and how much mistaken are all our writers, who fancy them, no better than the other heathen priests.



Nor shall we wonder so much, at the innumerable Druid Temples, spread all over the Brittish isles; and the immense quantitys of those brass instruments, call'd *Celts*, belonging, in most antient times, to their religious performances.

Look over the sacred history of ABRAHAM, we may discern, *Moses* continues it, in an uninterrupted tenor, to the marriage of his son *Isaac*; to the end of the XXIVth chapter of *Genesis*. this is properly the sacred history of the Jews; for from *Isaac* they were to descend: and the *Messiah* from them. this was the business of *Moses's* pen.

After this, it became him to finish the history of ABRAHAM, to render it intire. which he does in the ten following verses, of chap. XXV. concluding with his other issue, by his last marriage with *Keturab*, his death and burial, his last will, and testament: how he disposed of the great riches, God had blessed him with.

He begins the chapter. *Then again, Abraham took a wife, and her name was Keturab.*

*And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.*

He proceeds, in giving *their* progeny; and that he gave his substance to *Isaac*: but unto the sons of the concubines, which *Abraham* had, he gave gifts, and sent them away, from *Isaac* his son; while he yet lived, into the east country. i. e. Arabia. 'tis very plain from hence, that ABRAHAM was not in his decrepid old age, when he took *Keturab*, as a secondary wife. he dyed at the age of one hundred and seventy-five, that is an hundred



years from his entrance into the land of Canaan. *he dyed in a good old age, an old man, and full of years, and his sons Isaac and Ishmael buryed him with Sarah his wife.*

The sons of *Keturah* are not so much as mention'd, assisting at the great funeral. they were gone off long ago, into their destined inheritance, in Arabia; they were marryed; had familys of their own: some of their sons and grandsons, just mentioned by *Moses*.

Now 'tis evident, if we consider the matter attentively, that this whole affair of his marrying *Keturah*, his children and grandchildren by her, is recited only as a kind of supplement, an appendix to the history of this great progenitor of the people of the Jews. it begins, *Then again Abraham took a wife* — 'tis not intended to be inserted in order of time. 'tis recommending a new period; though not to be omitted, not necessary to be inserted, in the order of time.

The *Rabbins* and the Christian commentators must greatly err, to think, this was, after *Abraham* was old and well stricken in years, as mention'd in the beginning of the preceding chapter; after *Queen Sarah*, as *Josephus* calls her, was dead: when he was providing a wife for his son *Isaac*, the great heir of the family, and of the promise, that is, of *Messiah*.

They must needs err against nature, and all degrees of probability; to think *Abraham* marryed in a decrepid old age, after *Isaac* marryed, after *Sarah* was dead; that he had so many children then. 'tis a false tenderness to his character, to reckon it blameable, for him to take a wife, or rather a concubine, while *Sarah* lived.



lived. *Keturah* is expressly called *concubine*, in I. *Chron.* i. 32. as also in the chapter before us. *Gen.* XXV. 6.

It never was reckon'd criminal for a man to take a concubine, in the eastern part of the world, to this day. and this affiance of *Keturah* seems particularly to be done, by the will of heaven; at a time, when the world wanted peopling; when the true religion wanted to be spread abroad; when God purposed, that the major part of the globe should be peopled, by the posterity of *Abraham*, as it is this day.

The major part of Asia, the major part of Africa, are peopled now, by *Abraham's* Arabian descendants; most part of the Turkish empire: the Jews abound in all quarters of the globe, in great numbers in Europe. all our aboriginal Britons, I take to have been of the Arabian stem; and so are the remains at this day, the Cornish, Irish, Manks, Ersk, Highland Scots; Welsh, in some degree, though later than the others. this seems to have been the purpose of heaven, in this match of *Keturah*.

Let us review the history. certain it is, from the express words, *Genesis* XXV. 6. that *Abraham* sent these sons of *Keturah* into Arabia, with suitable gifts, to put them into a proper way of livelyhood; he sent them away at a distance, because they were to have no part of the land of Canaan, from *Isaac* his son, *in his life time*. he thus sought to provide against the inconveniences of their vicinity, which might occasion quarrels. 'tis reasonable to suppose, they were then at man's estate, and able to provide for themselves. and 'tis as reasonable to suppose, *this* was about the time  
of



of *Isaac's* marriage: and therefore 'tis mention'd immediately after that event.

We must conclude then, that he took *Keturah*, not long after the birth of *Isaac*. the birth of *Isaac* was purely supernatural. *Sarah* well knew, she should have no more children. she therefore gave *Keturah* to her husband, as she had formerly given him *Hagar*. he had seventy years of his life remaining. no wonder then he begat six sons: who were fit to be sent away, when *Isaac* married.

Concubinage was no crime, and when the world wanted people, necessary. so *Rachel*, when she found herself barren, gave her maid to her husband. and *Leah*, when she found, she had left off having children, gave her maid to her husband.

Though the time of ABRAHAM taking *Keturah*, cannot be precisely known; yet we may make a reasonable approximation to it; which is sufficient for our purpose, from the connection between the history of the holy Patriarch, and the Egyptian, Phœnician *Hercules*, who is the HESCOL of *Moses*, the confederate of ABRAHAM, who brought the first colony to Brittain.

*Herodotus* in *Clio* writes, among the customs of the Persians, a son is not admitted to the presence of his father, but is brought up by the women, till he attains the age of five years. and this manner ABRAHAM brought with him, from the east.

*Genesis* XXI. 8. ABRAHAM made a great feast, the same day that *Isaac* was weaned. this was the time, that he was five years old. to the feast were  
invited



invited his confederates HESCOL, *Aner*, and *Mamre*, with their wives and daughters; from among which, most probably, *Sarab* complimented her husband, with *Keturah*, for a secondary wife, to render the festivity more shining. this was A. M. 2113. and then ABRAHAM was just past one hundred years old. tho' *Sarab* was past child-bearing, her husband was plainly not: and for her quiet was oblig'd to part with *Hagar*. and then it was, no doubt, when he took *Keturah*: having a great space of life before him.

There is another circumstance in the sacred history, which very much confirms my stating this point of chronology.

Though ABRAHAM left Mamre by Hebron, removing southward to Beersheba, and there *Isaac* was born: yet it appears, that he kept his farm at Mamre, and *Sarab* lived chiefly there with *Isaac*, growing up to manhood: she dyed there, and was buried there. this hapned whilst ABRAHAM dwelt at Beersheba with *Keturah*. so that it seems to be a prudential management, to prevent that inconvenience, and the uneasiness that they knew before, was the case, whilst *Hagar* lived with her: to prevent likewise his children by *Keturah* quarrelling with *Isaac's* children.

*Isaac* brought his wife into his mother's tent. and lived there, at Mamre; whilst his father lived with his new family at Beersheba. and this gives us a truer notion of this part of the history of the great Patriarch's life, than common; as to the latter half of it.

SACRED



## SACRED CHRONOLOGY.

A.M.

- 1770 | **H**AM, after the Flood, builds Byblus on the Phœnician coast. Hebron, Kirjath Arba, built by *Arba*, one of the *Anakim*.
- 1800 | MISRAIM, son of *Ham*, peoples Egypt: built Zoan, Memphis, now Grand Cairo.
- 1820 | PHUT *Typhon*, *Ham*'s son, had a fleet in the Sirbon lake, and mouth of the Nile; builds Abaris and Heliopolis, in lower Egypt: kills *Misraim*.
- 1830 | The *Cabiri Dioscuri*, sons of *Sydic*, dwell at Berytus, build ships; navigate to Crete, and Cyprus, for iron, and copper: build a patriarchal temple on mount Cassius.
- 1840 | Sidon built by *Sidon*, son of *Canaan*.
- 1850 | The Pastors royal, *Hycsi*, under *Salatis*, from Canaan, invade lower Egypt; build Tanis, Pelusium. the Assyrians make inroads into Canaan. many Canaanites go into Egypt, after *Salatis* and his successors: between whom, and the Misraimites, continual wars.
- 2008 | ABRAHAM born in Chaldea. the Assyrians make Sodom, and the *Pentapolis* tributary.
- 2070 | About this time *Assis* HESCOL, of the Amorite race of princes, was born: who reigned in lower Egypt, at Abaris, or Pelusium.
- 2078 | The vocation of ABRAHAM. he goes to Charran.

ABRA-



A.M.

- 2083 ABRAHAM from Damascus, enters the land of Canaan; on Wednesday, May 4th, according to *Usher*. he builds an open patriarchal temple, on the hill at Sichem: afterwards *Neapolis*. some Canaanites, uneasy in Egypt, are returned into Canaan; from HESCOL.
- 2085 ABRAHAM removes to Bethel; so call'd, from the temple, he built there.
- 2088 ABRAHAM driven by famin, goes into Egypt, to HESCOL, the pastor king, at Abaris, now Damiaata. he is *Melcartus*, *Hercules*. a friendship grew up between them.
- Canaanites, and Perizzites, uneasy at the wars, leave HESCOL, and go back to Canaan.
- 2092 ABRAHAM returns to Canaan, to Bethel.
- 2093 HESCOL, *Affis*, *Melcartus*, *Hercules*, with his people, his brothers, *Aner* and *Mamre*, quit Egypt; come to Hebron in Canaan.
- 2094 ABRAHAM'S victory over *Chederlabomer*, and the Assyrians. *Ishmael* born.
- 2095 ABRAHAM removes to a farm at Mamre, by Hebron, by the oak-grove; builds a temple there: confederated with HESCOL, *Aner*, and *Mamre*.
- HESCOL goes to Tyre, builds a fleet, joins the *Dioscouri*, *Curetes*, well-skilled in navigation; goes to sea.
- 2107 ABRAHAM being circumcised, removes to Gerar Beerseba, to king *Abimelech*; builds a temple, and plants an oak-grove there.



A.M.

- 2108 ISAAC born there. HESCOL goes on marine expeditions round the Mediterranean.
- 2113 ISAAC weaned. ABRAHAM dismisses *Hagar*, and her son *Ishmael*: takes *Keturah*, probably a daughter of HESCOL'S. lives at Beer-sheba: *Sarah* and her son *Isaac* at the farm of Mamre.
- 2114 HESCOL sails through the Straights into the ocean; goes to Brittain for Tyn; accompanied by Canaanites, Amorites, Perizzites, Tyrians, *Curetes*, and the like.  
*Ephron* the Hittite prince, takes possession of Hebron.
- 2117 *Midian* born to ABRAHAM: the original *Chiron* of the Greeks.
- 2121 ABRAHAM attempts to sacrifice his son *Isaac*.
- 2145 *Sarah* dyes at Mamre farm; by Hebron: buried there.
- 2147 APHER born, son of *Midian*, call'd *Phryxus*, by the Greeks.  
HESCOL makes a second expedition to Brittain for Tyn. plants a colony *Erythria*, at Cadiz.
- 2148 ISAAC marrys *Rebeccah*: they live at Mamre farm.
- 2167 APHER accompanys HESCOL in his expedition against *Anteus* in Africa. APHER and HESCOL visit *Atlas*; land horses in Thessaly. make another expedition for Tyn to Brittain. the name of the island taken from APHER.
- 2168 JACOB born, at Mamre.

HESCOL



A. M.

- 2177 HESCOL marrys a daughter of APHER'S.  
 2178 ISAAC, son of HESCOL, call'd *Æsachus* by the Greeks.  
 2181 *Ogyges* I. from Hebron, seated in Attica.  
 2182 HESCOL and APHER plant a colony in Phrygia, and Colchis.  
 2183 ABRAHAM dyed: buryed in Mamre farm.  
 2207 Grandchildren of APHER.  
 2208 *Ogyges* II. *Deucalion*. his flood in Theffaly.  
 2238 Great grandchildren of APHER.  
 2240 HESCOL *Hercules* might dye about this time.  
 2268 Great, great grandchildren of APHER.  
 2276 JOSEPH fold into Egypt.

This piece of chronology is a treasure of sacred antiquity; opening a scene, particularly interesting to the Brittish history. the early marriage of *Keturah* is of importance to the sacred history; as well as to our history. a difference of thirty-four years between our assignment, and the common one, is considerable in the decline of life.

By this we see, six generations passed, from ABRAHAM to the time, when the Ishmaelite, and Midianite merchants (who, as *Usher* says, were the descendants of ABRAHAM) bought *Joseph*. so long time had they, both to multiply, and to practise traffic, by sea and land. and Brittish tyn was one species of their merchandise, particularly mention'd *Numbers XXXI. 22.* and the lead, which *Job*, one of them, mentions: *that*



likewise was brought from Brittain. for the first business of navigation was in quest of metals.

All these and the like particulars, I shall endeavour, sufficiently to prove, from united testimonys of sacred, and profane history.

I have only to add at present, this consideration: that the part of the Amorites, which were the descendants of our *Hescol*, and his brothers *Aner* and *Mamre* were those Gibeonites in *David's* time; who were not lapsed into the common idolatry; but preserved likewise that punctuality of their antient faith, in the sacrifice of the vernal equinox: the same custom as remained with our Druids (who came from them) of sacrificing then, with human blood; from notions of the great sacrifice then to be made, in the person of Messiah, at that time of the year.

They did it commonly at a revolution of five years, or as an extraordinary propitiatory, on any very public and grievous calamity: and with the blood of prisoners, and such as were otherwise condemned to dye. and those victims so destin'd, accounted themselves particularly happy, in their reverfionary state; who thus suffer'd.

These Gibeonites, like the house of the Kenites, the Rechabites, lived under the umbrage, and protection of the Israelites. when *Saul*, had contrary to public faith, ill-treated them, God sent a judgment upon the Israelites. and seven persons of his house were now doom'd to suffer, for an atonement. II. *Sam.* XXI.

The Gibeonites chose the time of the vernal equinox, for this demand, and *they hanged them in the hill*  
before



*before the Lord*, which very plainly indicates a religious offertory, or sacrifice.

I apprehend, they nailed them when dead, to trees, in posture of crucifixion. such was the method of our Druids. *hanging* on a tree in the Scripture expression means crucifixion. so the Philistines nailed the bodys of *Saul* and *Jonathan* in form of crucifixion, on the wall of Bethshan; where the Philistines had *hanged* them, as express'd ver. 22. of this chapter.

In the New Testament, the like expression is used, on our Saviour's crucifixion, *Luke XXII. 39.* one of the malefactors which were hanged, i. e. crucified. *Acts V. 30.* *slew and hanged on a tree*, *Acts X. 39.* we gather these sons of *Saul* were not simply hanged. for then they would have been taken down at even: as was the usual custom. but *Rizpah* the concubine of *Saul* watched them day and night, to prevent the ravening birds.

The time of this execution is specify'd ver. 9. to be *in the beginning of the barley harvest*, the vernal equinox. our Britons in part, came from them, in the earliest ages.

I have oft observed, remarkable truths are to be found in profane history that illustrate the sacred. I will give at present an instance. *Macrobius* says that *Hercules* used the hebdomal character or week: he is HESCOL. this is a testimony express, that ABRAHAM used it. again:

The Mexicans began their year with the spring. a glaring testimony, that it was the primæval usage.







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