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The HERODIAN, *and the*
GAULONITE.

A
S E R M O N

PREACHED AT

St. Margaret's Westminster,

Before the Honourable

House of Commons,

WEDNESDAY,  1733-4.

BEING THE

Anniversary of the Martyrdom

O F

KING CHARLES the First.

By *HENRY FELTON*, D. D.
Principal of *Edmund-Hall*, Oxford, and Chaplain
to his Grace the Duke of Rutland.

L O N D O N:

Printed for B. MOTTRE at the *Middle Temple Gate* in
Fleet-street; and Sold by *M. Fletcher* and *R. Clements* in *Oxford*, *S. Martin* in *Leicester*, *W. Ward*
in *Nottingham*; and *J. Bradley* in *Chesterfield*. 1734.

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in Nottingham; and J. Brading in Ipswich, 1734.



M A T. XXII. 21.

*Render therefore unto Cæsar
the Things which are Cæsar's,
and unto GOD the Things that
are GOD's.*



AMONG all the Temptations, wherewith our Blessed Lord was beset by his Enemies, and of all the Snares, they laid for him, none seemed so inevitable as this; which yet most skillfully he avoideth by the Answer here given, and getteth clear of the Toil, in which, they thought, they held him.

There was a Question much moved at this time among the Jews, Whether it

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was

was Lawful to pay Tribute unto Caesar?
 The more Zealous among them contend-
 ed, that being *Abraham's Seed*, and the pecu-
 liar People of *G O D*, they ought not to
 be in subjection to any foreign Power:
 That it was dishonourable for them to
 be Tributaries: a Disgrace, and a Yoke
 upon a Free Nation: a Nation, which
 themselves thought incomparably more
 excellent, than all others; in comparison
 with which, they looked upon all other
 Nations, but as *Dirt*, and *Dung*, (so
 homely was their Phrase) vile and abomi-
 nable, and held them in the utmost Con-
 tempt and Disdain; and the World was
 even with them, in having the most des-
 picable Opinion of the *Jews* below all
 People upon the Face of the Earth.
 Upon this proud and swelling Conceit
 it was, that they replied to our Saviour
 with equal Arrogance and Falshood, *We*
be Abraham's Seed, and were never in
Bondage to any Man. (*John* viii. 33.)

But there were others, not so warm
 and zealous, who took part with *Herod*
 and the *Romans*: These were called *Hero-*
dians,

dians, from being Friends to that *Herod*, who was King of *Judea*, when the Decrees were executed, that all the World should be enrolled, and taxed according to that Enrollment. This *Herod* held his Crown by the Favour of *Augustus*, and, what was most glorious for him, by the Decree of the *Senate*; and therefore, tho' the Tax was ordained by *Augustus* and the *Senate*, yet the Decree being put in execution by *Herod* in his own Dominions, those who favoured *Herod's* Authority, and justified the Lawfulness of the Tribute, were then first called *Herodians*; and they, who were now of the same opinion in this matter, were, for their Adherence to *Herod* the *Tetrarch*, as their Fathers had adhered to *Herod* the *King*, still called in Scorn and Detestation *Herodians*.

The more *Zealous* of the *Jews*, who disdained this mark of Bondage rebelled under (*Acts* v. 37) *Judas* of *Galilee* in the *Days* of the *Taxing*, and these from their Leader were called *Gaulonites*. Now these were all cut off, and dispersed, and

Judas and all that obeyed him, like their Predecessors under Theudas, perished and were brought to nought. But nevertheless his Notions did not perish with him: The People were still of his mind: in this Question they generally held, as he had done, that it was not Lawful to give Tribute to *Cæsar*; and the *Romans*, it seemeth, suffered them to *debate* the Point, as long as they *paid* the *Tribute*.

The *Herodians*, on the other hand, asserted not only Tribute to be due, but gave up every thing to *Cæsar*: The *Gaulonite* will yield him *nothing*; the *Herodian* yieldeth *too much*: and while he is zealous to give *Cæsar* his Due, he giveth him also the *Things*, that are *GOD'S*: He not only admitteth *Cæsar's* Image upon the *Coin*, but receiveth his Image into the *Temple* also, and placeth *Cæsar* in the House of *GOD*.

Between these Two, the *Gaulonite* and the *Herodian*, our *Saviour* stood, when this Temptation was offered, and this Snare was laid for him. If he answered with the *Herodian*, he exposed himself to
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the Ill-Will of the People, who generally held, as I said, with the *Gaulonite*: If he answered with the *Gaulonite*, and denied Tribute to be due, the *Herodians* were ready to impeach him, as an Enemy to *Cæsar*. For as (*Luke xx. 19. &c.*) St. Luke relateth, when the *Chief Priests and Scribes sought to lay hold on him, they feared the People; and therefore sent forth Spies, which should feign themselves just Men, that they might lay hold of his Words, that so they might deliver him unto the Power and Authority of the Governour.* These Spies were a *Conspiracy* of the *Pharisees* and *Herodians*: Men of opposite opinions in the Question proposed, but agreed however in the Destruction of our Saviour. Their *Council* was, how they might entangle him in his Talk: *their Purpose was to catch him in his Words.* In this strait they held him: they presumed, he must answer either *Affirmatively* or *Negatively*; if, as they hoped, he should deny Tribute to be due, then they had their End, and would deliver him to the *Romans*: If he owned it Lawful, he would forfeit the

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the Esteem of the People; and that was a considerable Point, for their Esteem was at present his best Protection.

But our Blessed Lord returned an answer very much to their Surprise, and entirely disappointed their Design. He knew the *Herodians* Zeal to give unto *Cæsar* whatever he required: even the Things, that were sacred, and appropriate to God himself: And he knew both the Zeal and Hypocrisy of the Pharisees, those secret Favourers of the *Gaulonites* Rebellion. The *Herodian* was wrong in sacrilegiously taking from God his due: the *Gaulonite* was wrong in denying *Cæsar* his due; and though they put the Question singly upon *Cæsar's* Right, our Saviour distinguisheth what they had confounded, separating and giving unto each their due: So that *Cæsar* should not swallow up the Things of God, nor any undue Claim or Pretence on God's part defraud *Cæsar* of his Due. Our Blessed Lord therefore taketh the middle way between both Extremes, and answering their Question by stating it aright. The Question proceeded upon the

the Popular Supposition of that Time, that *Cæsar* encroached upon GOD's Inheritance; but our Blessed Lord saveth unto both their respective Rights. *Render therefore unto Cæsar the Things which are Cæsar's, and unto GOD the Things that are GOD's.*

In discoursing upon these Words, I will first

1. Set forth the *Distinction* our Blessed Lord here maketh between the Things of *Cæsar* and the Things of GOD.
2. I will state the Duty of rendering unto each their Due.
3. I shall conclude with an Application of the Whole, suitable to the Solemnity of this Day.

1. First I propose to set forth the *Distinction* our Blessed Lord here maketh between the Things of *Cæsar* and the Things of GOD.

This is the more necessary to be explained, and their several Claims ought the

the more carefully to be adjusted, as Men are apt, or, quite to overlook them, without any regard to the one, and the other: or, to confound them together, not dividing them aright; or to neglect them both, as if nothing belonged to either.

In order therefore to settle their Claims, we must first ascertain their Right, and see upon what Title their several Demands are founded: For properly speaking, there is no setting up a Claim without proving a Title.

1. And first for GOD's Claim.

For though our Saviour putteth *Cæsar* first, as being the immediate Subject of the Question, yet GOD is before *Cæsar*, as GOD is not only the Maker of the *Man*, but the Creator of *Cæsar* too: He is *Man* by the Common Benefit of Nature: He is *Cæsar* by the Appointment of GOD. Indeed the Reason of the Preference giveth us the true Reason of the Claim, for God claimeth, as God, as Creator of the World: The supreme Governour, and Lord of all; the Author,
and

and Giver of all good Things, whose we are, and whom we must serve. Therefore, as all things are His by the original Claim of Creation and Dominion, it is in his Pleasure to appropriate and reserve whatever Parcels and Portions, he thinketh fit, to himself: We are his Tenants, and whatever other Royalties and Prerogatives he granteth, all hold of him at his Will: In rendring him his Due, we render nothing, but what we had first received at his Hands; and the pious acknowledgment of King *David* is not more an exalted *Strain of Devotion* than a precise *Determination of Law* (1. Chron. xxix. 10. 11. 12. ---- 14) *Blessed be Thou, O Lord God of Israel our Father for ever and ever. Thine, O Lord, is the Greatness and the Power, and the Glory, and the Victory, and the Majesty; for all that is in the Heaven and in the Earth is thine: Thine is the Kingdom, O Lord, and thou art exalted, as Head above All. Both Riches and Honour come of thee--- For all Things are thine--- and of thine own have we given thee.*

This is sufficient to shew the Title and the Claim of GOD: In the next Place let us examine

2. Into *Cæsar's* Claim, upon what Title he demandeth any thing as his Due; and his Claim is twofold:

1. With respect to the Original of his Power.

2. With regard to the Benefits of his Government.

1. Now *Cæsar's* Claim as to its Original is resolved into GOD's, and immediately derived from him. The Majesty, the Kingdom, the Power, and the Glory are His. He (*Dan. iv. 32.*) *ruleth in the Kingdom of Men, and giveth it to whomsoever he will.* It is upon this Claim, that all the Reason and Conscience of our Obedience is founded: For Government in all its Forms is of Divine Institution. (*Prov. viii. 15. 16.*) *By me, saith our Blessed Lord, in the Person of Wisdom, Kings reign, and Princes decree Justice: By me Princes rule and Nobles, even all the Judges of the Earth.* The upreme and subordinate Magistrate are
from

from GOD: the Power, they exercise, is derived from that sacred Fountain, and Man can delegate no Authority, but what he first received from on high. As our Blessed Lord answered unto *Pilate*: (*John. xix. 11.*) *Thou could'st have no Power at all against me, except it were given thee from Above; not from Cæsar, but originally from GOD.* Upon this Ground *St. Peter* calleth for Submission both to the higher, and subordinate Powers for *the Lord's sake*, (*1 Peter ii. 13. 14.*) *whether it be to the King, as Supreme, or unto Governours, as unto them that are sent by him for the Punishment of Evil-Doers, and for the Praise of them that do Well. Submit yourselves therefore to every Ordinance of Man.* Not that Kings, or the Sovereign Powers of any Nation derive their Authority from, or are the Creatures of, the People: No, they derive their Authority from GOD. Government may be called the Ordinance of Man as to the different Frame and Model of its several Forms, which have risen from the Counsels, Contrivance, and

Agreement of Men in different Ages and Nations: But Government is properly the Ordinance of GOD, as the Power and Authority both of Law-givers and of Laws are ultimately derived from him. The Form of Government therefore is of Human Appointment: the Power of it is Divine. This is the Doctrine of *St. Paul*, where he urgeth upon all Christians the great Duty of Obedience and Submission to the higher Powers, (*Rom. xiii. 1.*) *because there is no Power but of GOD: the Powers that be are ordained of GOD; and therefore v. 2. to resist the Power, is called resisting the Ordinance of GOD.* This plain *Distinction* vindicateth *these Places* from the *Extremes* both of the *Popular* and *Arbitrary* Schemes of Government. What *St. Peter* calleth the *Ordinance of Man* is in another sense according to *St. Paul* the *Ordinance of GOD*. The Words in the *Original* are different indeed, but they admit of the same Rendering, as they agree well enough in the same Meaning.

I would only observe further, that where the Name of *Cæsar*, or any of *these Texts* are applied, the whole Legislative Power in every Constitution is to be understood; In this very Case particularly (so ill have some Men from hence argued for absolute Submission to the most arbitrary, and worst of Princes) where *Cæsar* only is named, the Authority of the *Senate* is included. *Cæsar* himself, however he first broke in, and usurped upon the Liberties of his Country, was nevertheless recogniz'd by the *Senate*: his Decrees were confirmed by the *Senate*; and even this very *Tribute Money*, tho' it bore the Impress of *Cæsar's* Image, might bear also, and carry with it the Allowance and Authority of the *Senate*. For some of the *Roman Coins* are still to be met with, which, besides the Emperor's Face and Titles, are stamped with these remarkable Letters: Some bearing upon them *S. C.* some *EX. S. C.*

The Case then being rightly stated, and the *Roman*, and all other Forms of Govern-

Government being acknowledged to be the *Ordinance* of G O D: in the most ordinary and common Way of speaking We say, that *Cæsar* claimeth under G O D: He is G O D's Vicegerent for the Government of the World; and such Right as G O D hath to such things as are necessary to the support of Order and Government, such he devolveth upon *Cæsar*, and by this Assignment all *Kings* and Princes, all Sovereign Magistrates have a Claim upon their People for the Support and Maintenance of their Government.

2. But Secondly, *Cæsar* deriveth another Claim from the Benefits of his Government. This Claim is to be referred to the same Original with the other: Government, and the Benefits of it are equally from G O D, and Governours are the Instruments and Ministers ordained by him to derive these Benefits to the World. The Protection, and Defence, the Peace and Prosperity of Nations are owing (under G O D) to the Care and Providence of their Rulers. Their
Rulers

Rulers therefore have a just Claim upon the Subject for the support of their Dignity and the defence of their People. That we are defended from our Enemies abroad; and protected against Wrong and Robbery at home: That we are secured in our Properties, and made easy and comfortable in our Lives: That we eat our Bread in quietness, and safely reap the Fruit of our Labours: *That every Man sitteth under his own Vine, and under his own Fig-Tree, and drinketh the Waters of his own Cistern*: above all, that we lead quiet and peaceable Lives in all Godliness and Honesty: These are the great Blessings and Advantages of Government, and for these even in Justice and Gratitude we ought to make our voluntary Acknowledgment, were there no Law to enforce it.

But God who hath given Authority to Princes, hath also armed them with Power to assert it; We must obey for Wrath if we will not for Conscience sake. *For this Cause pay you Tribute also, saith the Apostle, For they are GOD's Ministers attending*

attending continually upon this very Thing;
 Not upon Tribute (as some Scoffers have
 absurdly commented) but upon the Good
 and Prosperity of their People; For they
 are the *Ministers of GOD unto us for
 good*: All their Care and Watchfulness, the
 whole Study and Attention of their Mind,
 are seriously bent upon, and do constantly
 aim at, the Welfare and Happiness of their
 Kingdoms.

Their Claim in this respect also is Di-
 vine; and GOD, who giveth them Au-
 thority, giveth them a Title to Tribute
 likewise for the Prosecution of those great
 and blessed Ends, for which their Autho-
 rity was given. The Benefits of Go-
 vernment then, no less than Govern-
 ment itself, are the Gift of GOD, and
 more especially are they to be so e-
 stemed, as the one was instituted only
 for the sake of the other. For this Cause
 we must pay Tribute also, even for the
 good they do, or more properly for our
 own sakes to enable them to do us good.

We have seen thus far the several
 Claims of GOD and of *Cæsar*, together
 with

with the Ground and Title of their Claim: GOD claimeth from himself alone, *Cæsar* claimeth from GOD, but still according to the special Method and Constitution of the Country, where he reigneth; and therefore we may now proceed in the

2. Next place to consider what is Due to each, distinguishing between the Things of *Cæsar*, and the Things of GOD, that we may give unto each his Due.

1. Now in the first Place, if we ask what Things are GOD's? The Answer is, All Things are his: But as it is expressed in the 115th Psalm, ver. 16th. *The Heaven, even the Heavens are the Lord's; but the Earth hath he given to the Children of Men.* We may say therefore, that the Earth is given us of GOD, but still we must remember under what Conditions and Limitations the Gift is made: That some Portions of it he hath reserved to himself, and disposeth of others, as he pleaseth; and when we have satisfied his Demands, and answered all the Claims, which himself more im-

mediately maketh, or authorizeth others to make upon us, we may look upon the Remainder as our own: and yet, not absolutely so neither: for whatever we have is in the Nature of a Trust. We are *Usu-Fructuaries* indeed, but still accountable for the Improvement, or Abuse of those Things, which are committed to our Charge.

This in general, but more particularly the Things of GOD, here mentioned in the Text, are those Things, which GOD hath so appropriated, and claimeth in such a manner, that they cannot be refused unto him, nor alienated from him, nor conferred on any other Persons, nor applied in any other way, than himself hath prescribed and determined.

These were the whole Establishment of his Worship and Service among the *Jews*: The Charge of the Sacrifices; and the Repairs of the Temple; Which Tribute we read our Blessed Lord (*Matt. xvii. ver. 24---27.*) paid for himself and *St Peter*; and having no other means, he wrought a Miracle to raise the Sum. I shall

shall not enlarge into more Particulars, but these more especially are the Things our Lord referreth to, when he commandeth them to *render unto GOD* the Things that are GOD's.

2. For the Things that are *Cæsar's*.

We have seen already, that whatsoever is necessary for the Honour and Support of his Government, and for the Accomplishment of all those Ends, for which he is appointed the Minister of GOD; these Things are his. In the first place Subjection and Obedience; In the next place Honour and Esteem, Custom and Tribute, both as they are severally required, and promiscuously joined together: For they are nearly related both in Practice and Signification: The same Word is expressive of both, and Tribute is not only the Evidence, but in the Original, the very Word for the Signification of Honour. (1. Peter ii. 17th) *Fear GOD Honour the King;* saith St. Peter. (Rom. xiii. 7.) *Render therefore unto all their Dues, Tribute to whom Tribute is due, Cust-*

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tom to whom Custom: Fear to whom Fear:
Honour to whom Honour, saith St. Paul.

These then are the several Claims of
GOD and of *Cæsar*; and so I proceed
to the Second

2. Head, namely, The Duty here
enjoynd, that we render unto each his
Due.

The *Pharisees*, those Hypocritical Zealots,
who tempted our Saviour, and pretended
such a strict Allegiance to GOD,
that they could not submit to *Cæsar*,
could nevertheless, at the same time they
denied *Cæsar* his Due, rob GOD of his
Due also. The Disease was inveterate,
and descended, as it were, by Inheritance,
till now it fixed more peculiarly in the
Pharisees. The Expostulation of GOD with
their Forefathers may be seen in the Third
of *Malachi*. The Judgment is severe and
the Reward is great: But it may be
more proper for others to consider them
than for us to propound them.

Our Lord might also with the same
Truth and Justice have brought the same
Charge against these Hypocrites, who
pretend-

pretended such a Zeal for GOD, and yet withheld his Dues; and murmured against *Cesar*, and yet paid him Tribute. For it is notorious from their own *Historians*, that these Zealots had engrossed the Revenues of the Temple in so scandalous a manner, that the ordinary Priests were almost starved for want of a Maintenance.

And that we may not imagine that GOD hath nothing, which he now claimeth as his own, we have an Instance in (*Acts v.*) how dangerous it is to withhold from GOD his Due, when by Donation we have made it his, so that it is no longer *our own*, and no more in our *own Power* to dispose of it, or retain it, or keep *back any part of the Price of it*: But this perhaps may be thought no more than a *Theological Scare-Crow*, too weak to deter more free and unfettered Minds with the Notion or Dread of Sacrilege. I shall therefore just observe, that by *Analogy* and *Parity* of Reason GOD hath the same Right to all his *dedicated Things* under the Gospel, as under the Law: He foundeth his Claim not
only

only on the Right of Dominion, but also (which is a more conclusive Argument with the choice Spirits of this Age) upon what Men call natural Right, and those Principles of Justice and Equity, by which Men do themselves claim a Reward or Compensation. For we proceed upon this allowed Maxim, (*Matt. x. 10.*) *the Workman is worthy of his Meat.* (*Luke x. 7.*) *The Labourer is worthy of his Hire.* And thus St. Paul argueth upon the Case. (*1. Cor. ix. 7-13, 14.*) *Who goeth a Warfare any time at his own Charges, &c? Do ye not know, that they who minister about Holy Things, live of the Things of the Temple; and they, which wait at the Altar, are partakers with the Altar? Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.* Let GOD therefore have his Due, and the Labourers in the Vineyard, as well as *Cæsar*, receive every Man his Penny. But Secondly,

2. While we render unto GOD the Things, which are GOD's, we must remember to give unto *Cæsar* also the Things that are *Cæsar's*.

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We have seen our Obligation, nor shall I spend any further time to prove, that it is a *Christian's* Duty to give *Cæsar* his Due. The Case is clear both before and under the Gospel, and those sanctified Zealots, who denied Tribute unto *Cæsar* then, and those who, under a Pretence of being subject only to *Christ*, would in *Practice*, as they do in *Principle*, deny Tribute unto *Cæsar* now, may learn from the Word of *GOD*, that *Cæsar* hath his Claims approved and ratified by *Christ*, and his Apostles. The *Gaulomites* were then, and the *Zealots* in every Country have been forced ever since to render unto *Cæsar* his Due. The *Jews* under *Judas*, as we have seen, denied the Tribute, and were destroyed; and afterwards, when they rebelled again, they brought upon themselves the *Roman* Arms, to their utter Destruction. And the *Gaulomites* of the last Age, those pious Saints, who under a Pretence of subjecting all the Scepters of the Earth to the Scepter of *Christ*, denied the Authority and Claims of *Cæsar*, soon betrayed their
Hypocrisy,

Hypocrisy, when it appeared, that they only put down *Cæsar*, and *abolished* one *House*, and *secluded* the more *worthy Members* from the *other House*, of *Parliament*, that having *Killed* (1. *Kings* xxi. 19.) and *also taken Possession*, they might reign themselves.

What Blood has been shed, what Ruin and Devastations have been caused by thus dissolving Allegiance under the Cloak of Conscience, as if it were robbing GOD to give *Cæsar* his Due: The Wars in *Germany* of the Age before, and the execrable Effects of Religious Madness in *many*, managed by the Devilish Arts and Policy of a *few*, as to what passed in the last Age, and in our own Nation, may abundantly convince us. We need no other Proof than the *Tragedy* of this Day.

As therefore we must give to each their Due, we must be careful not to confound their Claims, but reserve unto both their distinct Rights, and pay them the several Duties we owe them. That is, with regard to the Civil Magistrate, we must

must not deny Subjection upon a Pre-
 tence of Religion, and maintain that *Cæ-*
ſar hath no Rights at all: that all, we
 have is GOD's, and therefore too sacred
 to be given for the use of Man. It
 was by a subtilty, like this, that the *Pha-*
riſees, thoſe grand Maſters in the Arts of
 Hypocriſy, and Eviſion, vacated the *ſiſth*
 Commandment; they pretended, that
 what they ought otherwiſe to afford for
 the Relief of their Parents, was dedicated
 to GOD, and ſo they held themſelves
 excuſed from (*Mark. vii. 11. 12.*) (*Mat.*
xv. 5 6.) *doing ought for their Father or*
Mother. And if *Religious Vows* could
 cancel our Obligation to *Natural Duties*,
 we ſhould ſoon find the Plea extended to
Civil Obligations alſo; and when *Cæſar* de-
 manded his Due, he would be answered,
 it was *dedicated* and given unto GOD
 before.

It remaineth only that we give not
 unto *Cæſar* the Things, that are GOD's:
 neither the *Worſhip* due unto GOD, nor
 the *Appointments* for the maintenance of
 that *Worſhip*: It is enough, that we ac-

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knowledge

knowledge *Cesar's Image* and *Superscription* on the Coin, and pay him the Tribute of our worldly Substance, but we must not receive his *Image* into the *Temple*, nor alienate *God's Portion* to save our *own*, till, when that is swallowed up and vanished, like the Morning Dew, the Charges fall heavier upon our *own* again.

I need not enlarge any further. What is wanting to this Argument will be best supplied,

3. In the Application I come now to make suitable to the Occasion of this Day's Solemnity.

It was this double Hypocrisy, by which the Actors of that Tragedy, we now lament, found the Art to rob *God* and *Cesar* too, which brought the Miseries of this Nation to that fatal Period, and involved us in the Guilt of that Sacred and Royal Blood, which was shed this Day.

It is not my Province, nor would it at all become me before this *Honourable Audience*, to enter into the Political Grounds of those fatal Measures, which led insensibly to so dire a *Catastrophe*. It is

is but great Justice to distinguish between the *Beginnings* and the *End* of those Sorrows, as between the just and noble Efforts of a *Publick Spirit*, and the base and ambitious Views of *Faction* and *Rebellion*: The one deserveth our Praise and Imitation, the other calleth for our justest Abhorrence and Detestation for ever. And for the Violation of sacred Majesty, and the shedding of Royal Blood, surely we cannot think ourselves at all concerned to excuse, or palliate either the *Doers*, or the *Deed*. For the *Deed*, all that hear of it must say, *surely there was no such Deed done nor seen from the Time we were a Nation until now*. For the *Doers*, they sinned so fully against all the Light of Law and Religion, that they are *without Excuse*. I shall leave them therefore under that *Brand*, with which the Act appointing this Day's Solemnity hath *stigmatized* them in Vindication of the *Honour*, and the *Name* of PARLIAMENT. For they were certainly a pitiful Shred, a poor Remnant, that ended in a despicable Piece, or Point, like a noble Pyramid turned upside down,

as if the Blessing of *Israel* had been reversed into *England's* Curse, and it had been said unto us, (*Deut. xxviii, 13.*) *Thou shalt be the Tail and not the Head.*

I shall not enter into the Character of that Blessed King, whose execrable Murder we bewail this Day. The bare mention of his Name at once calleth up all his Virtues to our View: and in King *Charles the Martyr* are comprised his Greatness, his Goodness, and his Fate: The more excellent he was, the greater is the Guilt and Reproach of those, that slew him: Those, that delivered him up, had certainly the greater Sin; And it shall ever be our best Wisdom and Understanding to receive Instruction from the Misconduct and Disasters of this Nation in the Time of our Forefathers, to learn to love and value dearer than our Lives our Happy *Constitution in Church and State*, as it was *wonderfully restored*, and afterwards *as wonderfully preserved*, and is now in all Human Appearance most firmly settled and assured to us by the *Protestant Succession* in the Person of His Majesty, and his

his numerous Royal Progeny brought up and educated under the Wing and Wisdom of the Royal Mother, and in that Collateral Security, his Paternal Care and Goodness is *now* providing for us.

Let us be ever thankful for these great, and invaluable Blessings, and beware of all the Masks, and Disguises of *Treason*, and *Rebellion*: Look back to the Times we are now lamenting, and set before our Eyes the *Old Arts*, the *Ancient Stales* of *Mutiny* and *Sedition*: And while we are laying aside the *Old*, let us not unwarily list ourselves under *New Names* and *Distinctions* of *Party*. These are *Sounds* to beguile the *Simple*, and they are *Tools* for the *Crafty* to work with: The *Interest* of our *King* and our *Country* is ever *One* and inseparably the *same*, and we are not foolishly to believe, that the *Friends* of the *Government* are *Enemies* to the *Constitution*. Be it rather our Praise, as it is our Duty, in our several Stations, and Capacities, with all Zeal and Cheerfulness to concur in every thing, that is most conducive to the Peace and Prosperity of the
Kingdom,

Kingdom, the Glory and Happiness of the *King*; the Safety and Establishment of the *Church*; that under the Royal Patronage and Protection of the Crown, we may ever enjoy our most excellent *Constitution* both in *Church* and *State*; and may the sacred *Enclosures* of the *Laws*, that *guard* and *defend* us, ever remain *whole* and *unbroken*; and may we ever be able to repel and defeat the continual Attempts of *Popery* and *Infidelity*, to destroy both our *Liberties*, and our *Religion*.

I shall conclude with the special Duties of the *Text*; that for all the Blessings we enjoy under his Majesty's most gentle and gracious Government, that for the Security of the *present* and the Assurance of our future Felicity, we do cheerfully pay Tribute also, or according to the true Notation of the Word, we render back and make a grateful Return. *Render therefore unto Caesar the Things which are Caesar's, and unto GOD the Things, that are GOD's*, even for all the Benefits, that he hath done unto us.

And

And finally let us pray for the Prosperity of our *Sion* and the Peace of our *Jerusalem*, that Peace may be within her Walls and Plenteousness within her Palaces: That the House of GOD may be established and endure perpetually upon the *one*, and the House of *David* continue, and abide for ever in the *other*; and let all the People say, *Amen*.

Now unto God Almighty, the Father, the Son, and the Holy Ghost, be ascribed, as is most Due, all Honour, Power, Might, Majesty, and Dominion; for ever and ever. *Amen*.

F I N I S.



Advertisement.

HA V I N G advanced something that may seem very singular about the *Tribute-Money*, and not having any Books at hand, I could not support the Conjecture by any proper Authorities; and the Notice I had for the *Service* I undertook, would not allow me *Time* to look out for any Authors upon the Subject; so I wrote only from my Memory in supposing the *Tax* decreed by the Senate as well as the *Emperor*: But this Afternoon, upon my Return to *Oxford*, I have consulted the *Tables* entituled, *Regum et Imperatorum Romanorum Numismata*, dedicated to *Ferdinand IV.* King of the *Romans*, by *Casparus Gervatius*, and publish'd at *Antwerp*, 1654. where from the beginning of *Julius Cæsar's* Dictatorship, quite through, I find abundance of Pieces with these Letters *EX. SC.* and with these, *S. C.* and with these, *S. P. Q. R.* Afterwards I consulted that excellent Book subjoined to the former, and entituled, *Antonii Augustini Arch. Ep. Tarracon. Antiquit. Rom. in Nummis Veterum Dialogi*. Printed at *Antwerp*, 1653. where in his first *Dialogue*, to the *Question* proposed by his *Brother*, *What other weighty Reasons there are, why the Ancient Coins should be reckoned as Money*, the *Archbishop* answers, *There are very many*, particularly the Letters *S. C.* upon the *Brass*, and the Letters *EX. S. C.* upon some of the *Silver Coins*, which signify, that they were coined *Senatus Consultu Auctoritate*, besides the Letters *S. P. Q. R.* which shew the *Authority* both of the *Senate* and the *People* of *Rome*. That the *Coining* of *Money* belonged to the *Senate*, he gathers from a *Passage* in *Polybius*; and he further observes from the Letters *EX. A. P.* on some *Silver Coins*, that they were coined out of the *Publick Silver*, and that the *Money* so coined was *Publick Money*. But I designed only an *Advertisement*, not a *Dissertation*, and so I will not add a *Word* more at present.

Edmund-Hall, Oxon,
Feb. 4. 1733-4.