Dr. *FELTON*'s

SERMON

BEFORE THE

House of Commons,

JAN. 30. 1733-4.

[Price Six Pence.]

Jovis 31. *Die Januarii*, 1734.

ORDERED,

THAT the Thanks of this House be given to the Reverend Dr. FELTON, for the Sermon by him Preached before this House Yesterday, at St *Margaret's Westminster*; and that he be desired to print the same; and that Mr. *Winnington*, Mr. *Kelsall*, and Colonel *Bladen*, do acquaint him therewith.

N. Hardinge,

Cl' Dom' Com'

The HERODIAN, *and the* GAULONITE.

A

SERMON

PREACHED AT

St. Margaret's Westminster,

Before the Honourable

House of Commons,

ON

WEDNESDAY, *Jan.* 30. 1733-4.

BEING THE

Anniversary of the Martyrdom

OF

KING CHARLES the First.

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

LONDON:
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MAT. 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*

was Lawful to pay Tribute unto Cæſar? The more Zealous among them contended, that being *Abraham*'s Seed, and the peculiar People of GOD, 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 abominable, and held them in the utmoſt Contempt and Diſdain; and the World was even with them, in having the moſt deſpicable 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 *Herodians*,

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 *Anguſtus* 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 the

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 *Councel* 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

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 rendring 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 ſupreme 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 Rendring, 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 GOD: in the moſt ordinary and common Way of ſpeaking We ſay, that *Cæſar* claimeth under GOD: He is GOD's Vicegerent for the Government of the World; and ſuch Right as GOD 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 GOD, 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 GOD) 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 Divine; and GOD, who giveth them Authority, giveth them a Title to Tribute likewiſe for the Proſecution of thoſe great and bleſſed Ends, for which their Authority was given. The Benefits of Government then, no leſs than Government itſelf, are the Gift of GOD, and more eſpecially are they to be ſo eſteemed, 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* xi. 17th.) *Fear* GOD *Honour the King*; ſaith St. *Peter*. (Rom. xiii. 7.) *Render therefore unto all their Dues, Tribute to whom Tribute is due, Cuſ-*

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 enjoyned, 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 *Cæſar*, 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 *Gaulonites* 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 *Gaulonites* 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 Pretence of Religion, and maintain that *Cæſar* 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 *Phariſees*, thoſe grand Maſters in the Arts of Hypocriſy, and Evaſion, vacated the *fifth* 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* demanded 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-

knowledge *Cæſar'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 *Cæſar* 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 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 Cæſar the Things which are Cæſar'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.*

FINIS.

Advertisement.

HAVING 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 Consulti 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.

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 published 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* [illegible] *Letters Ex. S.C.* up-