

natural to us all to be dearly affectioned to our home. I must tell you it is no good sign if we be loath to go home to our Father's house.

It is a true observation of Seneca, *Velocitas temporis*, saith he, "The quick speed of time is best discerned when we look at it past and gone;" and this I can confirm to you by experience. It hath pleased the providence of my God so to contrive it that this day, this very morning, four-score years ago, I was born into the world. "A great time since," you are ready to say, and so indeed it seems to you that look at it forward; but to me, that look at it as past, it seems so short that it is gone like a tale that is told, or a dream by night, and looks but like yesterday.

It can be no offence for me to say that many of you who hear me this day are not like to see so many suns walk over your heads as I have done; yea, what speak I of this! There is not one of us that can assure himself of his continuance here one day. We are all tenants at will, and, for aught we know, may be turned out of these clay cottages at an hour's warning. Oh then, what should we do, but, as wise farmers who know the time of their lease is expiring and cannot be renewed, carefully and seasonably provide ourselves of a surer and more during tenure?

I remember our witty countryman, Bromiard, tells us of a lord in his time that had a fool in his house, as many great men in those days had for their pleasure, to whom this lord gave a staff, and charged him to keep it till he should meet with one that were more fool than himself, and if he met with such a one, to deliver it over to him. Not many years after, this lord fell sick, and indeed was sick unto death. His fool came to see him, and was told by his sick lord that he must now shortly leave him. "And whither wilt thou go?" said the fool. "Into another world," said the lord. "And when wilt thou come again? within a month?" "No."

"Within a year?" "No." "When, then?" "Never." "Never! and what provision hast thou made for thy entertainment there whither thou goest?" "None at all." "No!" said the fool, "none at all! Here, take my staff. Art thou going away for ever, and hast taken no order nor care how thou shalt speed in that other world, whence thou shalt never return? Take my staff, for I am not guilty of any such folly as this."

And, indeed, there cannot be a greater folly, or madness rather, than to be so wholly taken up with an eager regard for these earthly vanities, which we cannot hold, as to utterly neglect the care of that eternity which we can never forego. And, consider well of it, upon this moment of our life depends that eternity either way.

My dear brethren, it is a great way to heaven, and we have but a little time to get thither. God says to us, as the angel said to Elijah, "Up, for thou hast a great journey to go;" and if, as I fear, we have loitered in the way, and trifled away any part of the time in vain impertinences, we have so much more need to gird up our loins and hasten our pace. Let us, therefore, in the fear of God, be exhorted to recollect ourselves; and since we find ourselves guilty of the sinful misspence of our good hours, let us, while we have pace, obtain of ourselves to be careful of redeeming that precious time we have lost. As the widow of Sarepta, when she had but a little oil left in her cruse and a little meal in her barrel, was careful of spending that to the best advantage, so let us, considering that we have but a little sand left in our glass, a short remainder of our mortal life, be sure to employ it unto the best profit of our souls, so that every one of our hours may carry up with it a happy testimony of our gainful improvement, that so, when our day cometh, we may change our time for eternity, the time of our sojourning for the eternity of glory and blessedness.

SIR JOHN ELIOT.

1590-1632.

RELIGION AND THE STATE.*

THE strength of all government is religion; for though policy may secure a kingdom against

* This was Elliot's first speech after the accession of Charles I., and was delivered in Parliament, June 1625. Speaking of his style of oratory, John Forster remarks: "His vivacity was equal to his earnestness, yet never so displayed as to detract from it. He had in great perfection some of the highest qualities of an orator, singular power of statement, clearness and facility in handling details, pointed classical allusion, keen and logical argument, forcible and rich declama-

foreigners (and so I pray God this kingdom may always stand secure), and wisdom may provide all necessaries for the rule and government at home; yet if religion season not the affections of the people, the danger is as much in our own Achitophels, as from Moab and all the armies of the Philistines. Religion it is that keeps the subject in obedience, as being taught by God to

tion; but in none of these does he at any time seem, however briefly, to indulge merely for its own sake. All are subordinated to the design and the matter in hand."

honour His vicegerents. *A religando* it is called, as the common obligation among men; the tie of all friendship and society; the bond of all office and relation; writing every duty in the conscience, which is the strictest of all laws. Both the excellency and necessity hereof, the heathens knew that knew not true religion; and therefore, in their politics, they had it always for a maxim. A shame it were for us to be therein less intelligent than they! And if we truly know it, we cannot but be affectionate in this case. Two things are considerable therein; the purity, and the unity thereof: the first respecting only God, the other both God and man. For, where there is division in religion, as it does wrong divinity so it makes distractions among men. It dissolves all ties and obligations, civil and natural; the observation of Heaven being more powerful than either policy or blood. For the purity of religion, in this place I need not speak; seeing how beautiful the memories of our fathers are therein made by their endeavours. For the unity, I wish posterity might say we had preserved for them, that which was left to us.

What divisions, what factions, nay, what factions in religion, this kingdom does now suffer, I need not recapitulate. What divisions, what transactions, what alienations have been made, no man can be ignorant. How many members, in that point, have been dissected from this body, I mean the body of the land (which representatively we are), so the body itself, though healthy, cannot but seem lame. How have those members studied to be incorporate with others? How have they threatened us, their own, not only by presumption, but in greatness; and given us fear, more than they have taken? Blessed be that hand that has delivered us! Blessed this day that gives us hope, wherein the danger and infection may be stayed. For, without present remedy, the disease will scarce be curable. To effect this, the cause must first be sought from whence the sickness springs; and that will be best found in the survey of the laws. Certainly it lies in the laws, or in the manner of their execution. Either there is some defect or imperfection in the laws; or their life, the execution of them is remitted. For, if the laws be perfect, how can division enter but by a breach of them; if the execution be observed, how can the laws be broken? Therefore in this does rest the cause, and here must be the remedy. To that end, now, my motion shall incline; for a review of the laws, and a special consideration as to their present inefficacy. If the division have got in by imperfection of the laws, I desire they may be amended; if by defect, that they may be supplied; and if (as I most do fear it) through neglect and want of execution, I pray the House to give direction that the power may be enforced with some great mulct and penalty on the ministers, who for that will be more vigilant, and we thereby secure.

NATIONAL GRIEVANCES AND THE IMPEACHMENT OF BUCKINGHAM, 1625-26.

My Lords, you have heard, in the labours of these two days spent in this service, a representation from the knights, citizens, and burghesses of the Commons House of Parliament, of their apprehensions of the present evils and sufferings of this kingdom; of the causes of those evils; and of those causes the application made to the person of the Duke of Buckingham; so clearly and fully, that I presume your Lordships now expect rather I should conclude than that anything more or further should be added to the charge.

You have heard how his ambition has been expressed, by procuring the great offices of strength and power in this kingdom, and in effect getting the government of the whole into his own hands. You have heard by what practices and means he has attained them, and how money has stood for merit. How they have been executed, how performed, it needs no argument but the common sense. To the miseries and misfortunes which we suffer therein, I will add but this: that the right, the title of the seas, the ancient inheritance of our princes, the honour of this land, lost or impeached, makes it too apparent, too much known. I need not further press it. But from hence my observation must descend upon his other virtues, as they come extracted from those articles which you have had delivered. And this by way of perspective I will give so near and shortly, that I hope your Lordships shall conceive it rather an ease and help to excitate your memories than to oppress your patience.

My Lords, I will take the inward characters, the patterns of his mind, as you have heard them opened. And first, his collusion and deceit; crimes in themselves so odious and uncertain, that the ancients, knowing not by what name to term them, expressed them in a metaphor, calling them *stellionatus*, from a discoloured beast so doubtful in appearance that they knew not what to make of it. And thus, in this man's practice, we find it here. Take it in the business of Rochelle. First to the merchants, by his arts and fair persuasions drawn with their ships to Dieppe, there to be entrapped. Then to the King and State, with shadows and pretences colouring that foul design which secretly he had plotted against Rochelle and religion. Then to the Parliament, after his work was finished or in motion, and the ships given up into the Frenchmen's hands, not only in disguising but denying the truth of that he knew. A practice as dangerous, as dishonourable to us both in the precedence and act, as in the effect and consequence it proved prejudicial and ruinous to our friends.

The next presented was his high oppression,