

as your Lord and your God, your wisdom and righteousness, sanctification and redemption. Believe in him with your whole heart. Cast your whole soul upon his love. Trust Him alone ; love Him alone ; fear Him alone ; and cleave to Him alone ; till He shall say to you, (as to the dying malefactor of old,) "This day shalt thou be with me in paradise."

A WORD IN SEASON :

OR,

ADVICE TO AN ENGLISHMAN.*

1. Do you ever think ? Do you ever consider ? If not, it is high time you should. Think a little, before it is too late. Consider what a state you are in ; and not you alone, but our whole nation. We would have war ; and we have it. And what is the fruit ? Our armies broken in pieces ; and thousands of our men either killed on the spot, or made prisoners in one day. Nor is this all. We have now war at our own doors ; our own countrymen turning their swords against their brethren. And have any hitherto been able to stand before them ? Have they not already seized upon one whole kingdom ? Friend, either think now, or sleep on and take your rest, till you drop into the pit where you will sleep no more !

2. Think what is likely to follow, if an army of French also should blow the trumpet in our land ! What desolation may we not then expect ? what a wide-spread field of blood ? And what can the end of these things be ? If they prevail, what but Popery and slavery ? Do you know what the spirit of Popery is ? Did you never hear of that in Queen Mary's reign ; and of the holy men who were then burned alive by the Papists, because they did not dare to do as they did ; to worship angels and saints, to pray to the Virgin Mary, to

* This was published at the beginning of the late rebellion.

bow down to images, and the like? If we had a King of this spirit, whose life would be safe? at least, what honest man's? A knave indeed might turn with the times. But what a dreadful thing would this be to a man of conscience: "Either turn or burn: Either go into that fire, or into 'the fire that never shall be quenched?'"

3. And can you dream that your property would be any safer than your conscience? Nay, how should that be? Nothing is plainer than that the Pretender cannot be King of England, unless it be by conquest. But every conqueror may do what he will; the laws of the land are no laws to him. And who can doubt, but one who should conquer England by the assistance of France, would copy after the French rules of government?

4. How dreadful then is the condition wherein we stand? on the very brink of utter destruction! But why are we thus? I am afraid the answer is too plain to every considerate man: Because of our sins; because we have well-nigh "filled up the measure of our iniquities." For, what wickedness is there under heaven which is not found among us at this day? Not to insist on the Sabbath-breaking in every corner of our land; the thefts, cheating, fraud, extortion; the injustice, violence, oppression; the lying and dissimulating; the robberies, sodomies, and murders; which, with a thousand unnamed villanies, are common to us and our neighbour Christians of Holland, France, and Germany; consider, over and above, what a plentiful harvest we have of wickedness almost peculiar to ourselves. For who can vie with us in the direction of Courts of Justice; in the management of public charities; or in the accomplished, barefaced wickedness which so abounds in our prisons, and fleets, and armies? Who in Europe can compare with the sloth, laziness, luxury, and effeminacy of the English Gentry; or with the drunkenness, and stupid, senseless cursing and swearing which are daily seen and heard in our streets? one great inlet, no doubt, to that flood of perjury, which so increases among us day by day; the like whereunto is not to be found in any other part of the habitable earth.

5. Add to all these, (what is indeed the source as well as completion of all,) that open and professed Deism and rejection of the Gospel, that public, avowed apostasy from the Christian faith, which reigns among the rich and great,

and hath spread from them to all ranks and orders of men, the vulgar themselves not excepted, and made us a people fitted for the "destroyer of the Gentiles."

6. Because of these sins is this evil come upon us. For, whether you are aware of it or no, there is a God; a God who, though he sits upon the circle of the heavens, sees and knows all that is done upon earth. And this God is holy; he does not love sin; he is just, rendering to all their due; and he is strong, there is none able to withstand him; he hath all power in heaven and in earth. He is patient indeed, and suffers long; but he will at last repay the wicked to his face. He often does so in this world; especially when a whole nation is openly and insolently wicked. Then doth God "arise and maintain his own cause;" then doth he terribly show both his justice and power; that if these will not repent, yet others may fear, and flee from the wrath to come.

7. There hath been, among them that feared God, a general expectation, for many years, that the time was coming when God would thus arise to be avenged on this sinful nation. At length the time is come. The patience of God, long provoked, gives place to justice. The windows of heaven begin to be opened, to rain down judgments on the earth. And yet, with what tenderness does he proceed! in the midst of wrath remembering mercy. By how slow degrees does his vengeance move! Nor does his whole displeasure yet arise.

8. Brethren, countrymen, Englishmen, what shall we do; to-day, while it is called to-day, before the season of mercy is quite expired, and our "destruction cometh as a whirlwind?" Which way can we remove the evils we feel? which way prevent those we fear? Is there any better way than the making God our friend? the securing his help against our enemies? Other helps are little worth. We see armies may be destroyed, or even flee away from old men and children. Fleets may be dashed to pieces in an hour, and sunk in the depth of the sea. Allies may be treacherous, or slow, or foolish, or weak, or cowardly; but God is a friend who cannot betray, and whom none can either bribe or terrify. And who is wise, or swift, or strong like him? Therefore, whatever we do, let us make God our friend; let us with all speed remove the cause of his anger; let us cast away our sins. Then shall his love have free course, and he will send us help, sufficient help, against all our enemies.

9. Come; will you begin? Will you, by the grace of God, amend one, and that without delay? First, then, own those sins which have long cried for vengeance in the ears of God. Confess, that we, and all, and you in particular, deserve for our inward and outward abominations, not only to be swept from the face of the earth, but to suffer the vengeance of eternal fire. Never aim at excusing either yourself or others; let your mouth be stopped. Plead guilty before God. Above all, own that impudence of wickedness, that utter carelessness, that pert stupidity, which is hardly to be found in any part of the earth, (at least, not in such a degree,) except in England. Do you not know what I mean? You was not long since praying to God for damnation upon your soul. One who has heard you said, "Is that right? Does not God hear? What, if he takes you at your word?" You replied, with equal impudence and ignorance, "What, are you a Methodist?" What, if he is a Turk? Must thou therefore be a Heathen? God humble thy brutish, devilish spirit!

10. Lay thee in the dust, for this and for all thy sins. Let thy laughter be turned into heaviness; thy joy into mourning; thy senseless jollity and mirth into sorrow and brokenness of heart. This is no time to eat, and drink, and rise up to play, but to afflict thy soul before the Lord. Desire of God a deep, piercing sense of the enormous sins of the nation, and of thy own. Remember that great example; how when the King of Nineveh was warned of the near approaching vengeance of God, he "caused it to be proclaimed, Let none taste anything; let them not feed nor drink water: But let them be covered with sackcloth, and cry mightily to God; yea, let them turn every one from his evil way. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" (Jonah iii.)

11. Let them turn every one from his evil way. Cease to do evil. Learn to do well. And see that this reformation be universal; for there is no serving God by halves. Avoid all evil, and do all good unto all men; else you only deceive your own soul. See also that it be from the heart; lay the axe to the root of the tree. Cut up, by the grace of God, evil desire, pride, anger, unbelief. Let this be your continual prayer to God, the prayer of your heart as well as lips: "Lord, I would believe; help thou mine unbelief; give me

the faith that worketh by love. 'The life which I now live,' let me 'live by faith in the Son of God.' Let me so believe, that I may 'love thee with all my heart, and mind, and soul, and strength;' and that I may love every child of man, even 'as thou hast loved us!' Let me daily 'add to my faith courage, knowledge, temperance, patience, brotherly kindness, charity; that so an entrance may be ministered to me abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.'"

A HYMN.

REGARD, thou righteous God, and true,
 Regard thy weeping people's prayer,
 Before the sword our land go through,
 Before thy latest plague we bear,
 Let all to thee, their Smiter, turn,
 Let all beneath thine anger mourn.

The sword, which first bereaved abroad,
 We now within our borders see;
 We see, but slight, thy nearer rod:
 So oft, so kindly, warn'd by thee,
 We still thy warning love despise,
 And dare thine utmost wrath to rise.

Yet, for the faithful remnant's sake,
 Thine utmost wrath awhile defer,
 If, haply, we at last may wake,
 And, trembling at destruction near,
 The cause of all our evils own,
 And leave the sins for which we groan.

Or, if the wicked will not mourn,
 And 'scape the long-suspended blow,
 Yet shall it to thy glory turn,
 Yet shall they all thy patience know,
 Thy slighted love and mercy clear,
 And vindicate thy justice here.

FOR HIS MAJESTY KING GEORGE.

IMMORTAL King of kings,
 Whose favour or whose frown
 Monarchs and states to honour brings,
 Or turns them upside down!

To thee, in danger's hour,
 We for our Sov'reign cry :
 Protect him by thy gracious power,
 And set him up on high.

Not by a mighty host
 Can he deliver'd be ;
 Let others in their numbers trust,
 We look, O Lord, to thee.

Help to thy servant send,
 And strengthen from above ;
 And still thy minister defend
 By thine almighty love.

The Spirit of thy grace
 Thy heavenly unction, shed,
 And hosts of guardian angels place
 Around his sacred head.

Confound whoe'er oppose,
 Or force them to retire ;
 Be thou a tower against his foes,
 Be thou a wall of fire.

O bring him out of all
 His sanctified distress,
 And by his name thy servant call,
 And fill him with thy peace.

Show him, almighty Lord,
 That thou his Saviour art ;
 And speak the soul-converting word,
 " My son, give me thy heart ! "

A WORD TO A PROTESTANT.

1. Do not you call yourself a Protestant? Why so? Do you know what the word means? What is a Protestant? I suppose you mean one that is not a Papist. But what is a Papist? If you do not know, say so; acknowledge you cannot tell. Is not this the case? You call yourself a Protestant; but you do not know what a Protestant is.