A Word in Season: or, Advice to an Englishman.
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OR,
ADVICE to an Englishman.

1. Do you ever think? Do you ever consider? It
not, 'tis high time you shou'd. Think a
little, before it is too late. Consider what a State
you are in. And not you alone, but our whole Na-
tion. We would have War. And we have it. And
what is the Fruit? Our Armies broken in Pieces;
And Thousands of our Men either kill'd on the Spot
or made Prisoners in one Day. Nor is this all. We
have now War at our own Doors: Our own Coun-
trymen turning their Swords against their Brethren.
And have any hitherto been able to stand before
them? Have they not already seiz'd 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 Defolation may we not then expect? What a
wide-spread Field of Blood? And what can the End
of
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 Queen Mary's Reign? And of the Holy Men who were then burnt 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 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 fill'd 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 Diffimulation; 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

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can vie with us, in the Direction of Courts of Ju-
stice? 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, Lazi-
ness, 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.

6. 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 pub-
lack 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 tho' 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
shew 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 a-
venge
venged of 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, Country-men, 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 dash'd 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 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 open, Plead guilty before God. Above all, own that Impudence of Wickedness, that utter Carelessness, that Pert Stupidity,
pidity, 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 own 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 brutifh, devilifh 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 Brokencs 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 any Thing, 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 3.

11. Let them turn every one from his evil Way. Ceafe 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 Lip) "Lord, I would believe: Help thou mine Unbelief! Give me the Faith
"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 minished to me abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ!"

1. Regard, Thou righteous God and true, Regard thy weeping People's Prayer, Before the Sword our Land go thro', Before thy latest Plague we bear; Let all to Thee their Smiter turn, Let all beneath thine Anger mourn.

2. The Sword which first bereav'd 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.

3. Yet for the Faithful Remnant's sake, Their utmost Wrath a while 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.

4. 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 flighted Love and Mercy clear, And vindicate thy Justice here.

For
For His Majesty King GEORGE

1. Immortal King of Kings,
   Whose Favour or whole Frown,
Monarchs and States to Honour brings,
   Or turns them upside down;
   To Thee in Danger's Hour
We for our Sovereign cry,
Protect Him by Thy gracious Power,
   And set Him up on high.

2. Not by a mighty Host
Can he delivered 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.

3. The Spirit of thy Grace
   The Heavenly Unction shed,
And Hosts of Guardian Angels place
   Around his Sacred Head;
Confound who'er oppose,
Or force them to retire;
Be Thou a Tower against his Foes,
Be Thou a Wall of Fire.

4. O bring Him out of all
   His sanctify'd Distress,
And by his Name thy Servant call,
   And fill Him with Thy Peace;
   Shew Him, Almighty Lord,
That Thou His Saviour art,
And speak the Soul-converting Word,
My Son, give Me Thy Heart.

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