

Proceedings of The Charles Wesley Society

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2006–2007

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A New Sermon of the Rev. Charles Wesley as Recorded in an Early Methodist Manuscript

Thomas R. Albin

The 300th anniversary of the Reverend Samuel and Susanna Wesley's youngest son, Charles, is a fitting occasion to look again at this remarkable person. For many who sing his hymns, Charles Wesley is known as John's younger brother and a significant writer of sacred verse. This article will look at the Reverend Charles Wesley, M.A., sometime student of Christ Church, Oxford¹ from the perspective of one early Methodist, Samuel Roberts of Selby and Leeds.² Roberts completed a 261-page manuscript volume, leather bound in book format. Within this volume is a three-page record of Charles Wesley's sermon to the Methodist Society in Leeds, 1747/8.

The complete text of the sermon will be printed below.³ It is of interest for several reasons: (1) the text of this manuscript account is not contained in the short-hand sermons of Charles Wesley⁴ or the critical edition recently published by Oxford University Press;⁵ (2) it provides an insight into the nature of the instruction given to the Methodist Society when they gathered apart from the public preaching of the Word; (3) it reflects the Methodist understanding of the spiritual life in the mid-eighteenth century; and (4) it reveals how the theological perspective of the writer (Samuel Roberts) is written into the history of Charles Wesley's discourse.

1. The Manuscript Account

At the bottom of page 223 in the manuscript volume one finds these words:



At the top of the following page the account begins in a manner consistent with Charles Wesley's style and manner of preaching. Quoting word for word

¹This is the way Thomas Jackson referred to him on the title page of the two-volume *Life of Charles Wesley* in 1841; see Thomas Jackson, *The Life of the Rev. Charles Wesley*, 2 vols. (London: John Mason, 1841). Following this Jackson also published two volumes containing *The Journal of The Revd. Charles Wesley* . . . (London: John Mason, 1849); reprinted by Baker Book House in 1980.

²This writer is indebted to Dr. John Walsh of Jesus College, Oxford, for the permission to share the content of the Samuel Roberts Manuscript volume.

³See the transcription and photographic reprints below.

⁴*Charles Wesley's Earliest Evangelical Sermons: Six Short-hand Manuscript Sermons now for the first time Transcribed from the Original*, ed. Thomas R. Albin and Oliver A. Beckerlegge (occasional publication of the Wesley Historical Society, 1987). Hereafter referred to as *Sermons CW*.

⁵*The Sermons of Charles Wesley: A Critical Edition with Introduction and Notes*. Edited by Kenneth G. C. Newport. Oxford University Press, 2001. Hereafter referred to as *Sermons CW* (OUP).

from the Authorized Version of the Bible, the discourse begins with Ezekiel 33:12 and continues with an appeal to the listeners to respond positively to God's call to turn from their wicked ways and live. Human response to grace is both possible and necessary for salvation. "So my Brethren you See Plainly that if we be Damd it is our own falts."⁶

The next portion of the discourse is an extended story drawn from "Reding a Sarton Author" who "Gave an Acount How lucyfer ye Cheff Devil in hell Sent 3 of his Sarvants or Under Devils to go & walk to & fro on ye Earth" to collect all the souls they could. When the time came to report on their dark mission, the first devil said that he had caused a great storm that destroyed a large fleet of ships. And "I have brought all thare Souls to hell with me." Lucifer's response affirmed the success in language similar to that of the Bible: "Well Done thou has Done a wonderful Exploite."⁷

The mission of the second devil was also successful. This demon had burned a large city "in Such a furious Manner. yt a Most all ye In habittance was Consumd in ye flames, & I have Brought all thare Souls to hell alongue with mee."⁸

However, it was the third devil that received the greatest praise from Lucifer, the chief devil. Although the under-devil had brought only one soul to hell, it was that of an old man that "has been a Child of God a bove 20 years." This devil had caused the Christian man to commit adultery with a woman and "then Caused him to hang his Self in a Destrected mind."⁹ Having successfully destroyed the faith of one who had been a Christian for many years, Lucifer affirmed this servant above all others, "thou has't Done ye Greatest & ye best Exploite of all ye three."¹⁰

The final portion of Charles Wesley's discourse to the Methodist Society, according to Samuel Roberts, was an exhortation to "Watch & Pray allways least you enter into temtation. for your Avasary ye Devil goes aboute like a Roring lyon Seeking whome he may Devour." In addition, Charles contrasted the futility of the temporary pleasures of sin to the terror of the "Everlasting fier Preparad for ye Devil & his angels."¹¹ Therefore, the society members were exhorted to persevere in their discipleship. The sermon concludes with these words:

My Dear brethren if you Doe but Porforme ye tearms of ye Gospil. & walk Cloceley in ye Condisshons of grace you Shall one Day be holy in lip & life¹² for which God of his Infinate goodness & Marcy Grant for Jesus Xt Sake.¹³

⁶ Roberts MS Volume, p. 224.

⁷ Ibid.

⁸ Ibid.

⁹ Roberts MS Volume, pp. 224–225.

¹⁰ Roberts MS Volume, p. 225.

¹¹ Ibid.

¹² The phrase "in lip and life" appears frequently throughout the Roberts manuscript. It may have been in common usage at this time and conveys the same sentiment as the phrase "in word and deed" which is used today to represent the sum total of the words and actions of a person.

¹³ Roberts MS Volume, p. 225.

2. Instruction in the Society

It is clear from the journals of John and Charles Wesley, as well as other historical records, that the Methodist practice of Christian instruction and formation took place in a variety of different settings. The open air services were the only preaching setting that was open to the public as well as the members of the Methodist society. The meeting of the United Society took place at a different time and place. All those who attended were required to show a valid class or band ticket to the steward at the door of the meeting house. This same requirement was true for the Class Meeting, the Band Meeting, the Leader's Meeting, the Prayer Meeting, and the Trial Band, etc. Each of these settings for members of the United Society provided different opportunities for specific modes of religious instruction to distinct groups of men and women at differing places in their spiritual journey.¹⁴ Samuel Roberts' account of Charles Wesley's address to the society in Leeds fits this setting well. The message focused on God's desire and provision for the salvation of those seeking Christ and those who had been born again. There is also a clear reminder of the importance of watchfulness against the wiles of the devil, and a clear exhortation to persevere in the spiritual journey toward holiness of heart and life.

3. The Nature of the Spiritual Life

Charles Wesley's discourse to the Methodist Society in Leeds presents the nature of the Christian life as one of struggle, not just against human forces alone; but, against the spiritual forces of evil as well. Lucifer, the chief devil in hell, and all of his under-devils are actively and persistently at work in the world to distract and destroy the spiritual life of the Christians, particularly those who had been disciples for many years. The references to the Devil, Lucifer, or Satan and all his demons in the Roberts manuscript are all congruent with the theology contained in the 23 sermon texts attributed to Charles Wesley.¹⁵ Roberts' account and Charles's other sermons, written and preached by 1748, clearly portray the importance of the Christians watching in order that they not fall into temptation because the adversary, the Devil, is like a roaring lion seeking those he might devour. Therefore, it is important that the Christian community be aware of "Satan's devices" (see John Wesley's published sermon by this title¹⁶) and support one

¹⁴ See my chapter 2 entitled "Inwardly Persuaded: Religion of the Heart in Early British Methodism" in the volume *"Heart Religion" in the Methodist Tradition and Related Movements*, ed. Richard B. Steele (Scarecrow Press, 2001), pp. 33–66. See also D. Michael Henderson's chapter 4 "Wesley's System of Interlocking Groups" in his book entitled *John Wesley's Class Meeting: A Model for Making Disciples* (Nappanee, Indiana: Francis Asbury Press, 1997), pp. 84–126.

¹⁵ *Sermons CW* (OUP), pp. 95–390.

¹⁶ *The Works of John Wesley*, vol. 2, Sermons, ed. Albert C. Outler (Nashville: Abingdon, 1985), pp. 138–151; hereafter *Works JW*. It is noteworthy that John had preached on this text, 2 Corinthians 2:11, at least four times prior to its publication in the 1750 *Sermons on Several Occasions*.

another on the Christian journey, because it is possible for the believer to backslide into sin and be lost for eternity.¹⁷

4. The Theological Perspective of Samuel Roberts

The theological perspective of Samuel Roberts manuscript volume is important for the interpretation of this discourse of Charles Wesley. The main purpose of the volume is two-fold: first, to persuade the reader that Roberts had a through knowledge of the Methodist movement; and, secondly, to convince the reader that the theology of the Wesley brothers was in fact false doctrine.

In the beginning pages of the well-worn manuscript, Samuel Roberts identifies himself as the son of Jonathan and Mary Roberts, natives of Selby. As a young man in a difficult apprenticeship away from his home, Samuel prayed to God for help. Within six months this prayer was answered and he was released from his first Master. Shortly thereafter in 1745 he became an apprentice at Leeds to Caleb Graves who lived in March Lane. Mr. Graves was a Dissenter and a despiser of the Methodists.¹⁸ However, like many young people curious about this new movement, Samuel went to hear the Methodist preachers who then preached near the town in a Close at an odd, old house called the Bogard House.

Not long after he began to hear these preachers, Samuel was converted and joined the Methodist society. He served in various capacities including that of a class-leader, band-leader, and leader of prayer-meetings until 1759 when Mr. Cudworth,¹⁹ a Methodist traveling preacher, was being expelled from the movement. Attending Cudworth's farewell sermon, Samuel was convinced that he was preaching a more biblical theology and Samuel left the Methodists as well.

In the early pages of the manuscript volume Roberts carefully documents his knowledge and experience as a leader of Methodist classes, bands, and prayer meetings in order to show those who remained within the movement the faults of these structures and the dangerous errors of Wesleyan theology. He believed the Wesley brothers undervalued the sovereignty of God and the sufficiency of faith in Christ alone. He was intent to show how the Methodist doctrine taught the importance of Christian faith *and* works of obedience—which Roberts called a “conditional salvation” because human activity was required. Given this context,

¹⁷ Roberts MS, p. 225; see Charles Wesley's early sermons on 1 Kings 18:21, Luke 16:10, Philippians 3:13–14, as well as his early evangelical manuscript sermons on John 8:1–11, Romans 3:23–25, Luke 18:9–14, 1 John 3:14; and, his most famous published sermon on Ephesians 5:14, “Awake, Thou That Sleepest.”

¹⁸ Roberts MSV, p. 17.

¹⁹ William Cudworth (1718–63) was born in London. Converted at the age of twenty, he joined the Calvinistic Methodists through contact with John Cennick in 1743. Cudworth became a teacher at the Tabernacle School and a preacher at the Spitalfields Chapel. He left the Calvinistic Methodists in 1745 because of concern over his antinomian theology and views on church government. *Dictionary of Evangelical Biography*, edited by Donald M. Lewis (Peabody, Mass.: Hendrickson Publishers, 2004).

the final sentence of Charles Wesley's discourse below is an essential proof of the false doctrine taught by the Methodists:

. . . if you Doe but Porforme ye terms of ye Gospil. & walk Cloceley in ye Condisions of grace you Shall one Day be holy in lip & life for which God of his Infinate goodness & Marcy Grant for Jesus Xt Sake.

The question now emerges, did Charles Wesley actually say this to the Methodist Society in Leeds; or, did Samuel Roberts put these words into the document to strengthen his argument? An examination of Charles Wesley's sermon on Ephesians 5:14 preached before the University in Oxford on April 4, 1742, and printed as a pamphlet soon after helps clarify this matter. In the published sermon Charles warns his hearers to flee the wrath to come.²⁰ A true Christian is portrayed as one who not only believes in Jesus Christ but also one who participates in the divine nature of righteousness and true holiness.²¹ Authentic Christian faith cannot be divorced from loving "God with all his heart, and serving him with all his strength."²² Therefore, the words recorded by Samuel Roberts are congruent with Charles Wesley's theology and doctrine.

Unfortunately, Roberts own theology lacked the understanding of faith found in Galatians 5:6, "faith which worketh by love."²³ Although he did not know it, Roberts' concern had emerged a decade earlier in London as John and Charles Wesley began to preach about the intimate relationship between saving faith, justification, sanctification and works of obedience that flow from a true and lively faith that "is fruitful in bringing forth good works." As a means of explaining and defending their theology in 1738 they published *The Doctrine of Salvation, Faith and Good Works, Extracted from the Homilies of the Church of England*.²⁴ And one can only hope that Samuel Roberts was able to come to a better understanding of those aspects of faith that are "immediately" and "directly" necessary for salvation; and, those that are conditionally—a theology best presented in John Wesley's sermon, *The Scripture Way of Salvation*, first published six years after Samuel Roberts left the Methodist movement.²⁵

Transcription of the MS Text

The record of Charles Wesley's address to the Society in Leeds begins at the bottom of the page numbered 223 in the MS volume and continues through the end of page 225.

²⁰ *Sermons CW* (OUP), II.3, p. 217.

²¹ *Sermons CW* (OUP), II.8–13, pp. 218–219.

²² *Sermons CW* (OUP), III.10–14, pp. 222–224.

²³ *The Doctrine of Salvation, Faith and Good Works, Extracted from the Homilies of the Church of England* (London, 1738) "Of the Salvation of Mankind" paragraphs 3–15; see *John Wesley*, edited by Albert C. Outler (OUP, 1975), pp. 123–129.

²⁴ *Ibid.*, "Of True Christian Faith", paragraphs 1–13, pp. 129–133.

²⁵ John Wesley, *The Scripture Way of Salvation* (London, 1765), *passim*; see *Works JW* 2:153–169.

A Discourse of Mr CHARLS Westlay. 1748²⁶
To ye Society at Leeds.

{MS Page} [224]

He yt thinketh he Standeth take hede Least he fall²⁷ Ezekl.
In ye 33 Chap 12 v.²⁸ The Riteousness of ye Riteous. Shall not Deliver
him In ye Day of his transgression. as for ye wickedness of
the wicked he Shall not fall thearby, in ye Day yt he torneth
from his wickedness. Nather Shall ye Riteous be able to live
for his Riteousness in ye Day yt he, Sinneth Now my
Brethren you See what ye word Plainly Express. Thear=
=fore turn ye turn ye, for why will you Dye. As I live
Saith ye Lord I Delite not in him yt Dyeth but Rather
that he would turn from his wickedness & live²⁹ behould
Saith ye Lord I Set life & Death before you Chuse you
which you will.³⁰ So my Brethren you See Plainly
that if we be Damd it is our own falts. A little time a
goe I was Reding a Sarton {certain} Author.³¹ which Gave an
Acount How lucyfer ye Cheff Devil in hell Sent 3
of his Sarvants or Under Devils to go & walk to &
fro on ye Earth. & when thay had got all ye Pray {prey}
they Could. then thay must Return. so in Process
of time those 3 Devils Returned & tould thare
Lord Lucyfer what wonderful Suxsess thay all
had got Says ye first I have rasd {raised} a Great
East wind & have Destroyd a vast large fleet
of Ships & Causd all ye men to Parish. & I have

²⁶ This date is problematic because Charles Wesley's manuscript journal is fairly complete for 1748 and early 1749 (still 1748 by old dating). Charles traveled to Ireland, Wales, Bristol and London; however, there is no evidence of going north to Leeds. He was there in January of 1747 and preached on Malachi 4:2, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings . . ." It may be that Roberts was mistaken about the year; or, he may have been reckoning time by the Old Style Calendar. Within the Roberts MS text all braces { } designate insertions by the transcriptionist because Roberts uses both parentheses () and square brackets [] in his original text.

²⁷ 1 Corinthians 10:12.

²⁸ The Authorized Version of the text quoted in the MS is an exact quote from Ezekiel 33:12: "Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth."

²⁹ "Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezekiel 33:11). See also Ezekiel 18:31–32. Charles Wesley refers to Ezekiel 33:11 in two shorthand manuscript sermons; the sermon on 1 John 3:14 (*Sermons CW* [OUP], p. 142, note 141) and the sermon on John 8:1–11 (*Sermons CW* [OUP], p. 252, note 177).

³⁰ "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deuteronomy 30:19). See also Jeremiah 21:8.

³¹ The author and the published text have not been identified.

brought all thare Souls to hell with me. Well Done thou has Done a wonderful Exployte. Then Sade ye 2d Divil but I have Burnt Down a large sitty {city} in Such a furious Manner. yt a Most all ye In habitance was Consumd in ye flames, & I have Brought all thare Souls to hell alongue with mee. Then speaks ye 3d but I have temted an Ould man yt has been a Child of God a bove 20 years to Commit a Dultry a longe with a woman, & then Causd him to hang his

{MS Page} [225]

Self in a Destrected mind & I have brought his Soul with me to hell, Well Done Says lusefer. thou has't Done ye Greatest & ye best Exployt of all ye three By this you Se my brethren what Rejoycing ye Devils make when thay overcome a belever. thearfore Watch & Pray allways least you enter into temtation.³² for your Avasary ye Devil goes aboute like a Roring Lyon Seeking whome he may Devour.³³ Come my frend a few more years will Se us all ather {either} in heaven or hell. & If ye Riteous Sca=
=rcely Can be Saved whear Shall ye Sinner & Ungodly a Pear. (wear) before ye frowning face of God) & hear him Say Depart ye corsd³⁴ into Everlasting fier Prepard for ye Devil & his angels whear ye worm Dyeth not & ye fier is Never quenshed.³⁵ is a Place yt burns With fier & brimstone³⁶ a Place of Obscure Darkness.³⁷ A Place Cald ye Bottomless Pet³⁸ {pit} whear ye Conshance is allways Nawing & Devils all ways tormenting Souls yt's in Cheans is Allways Scribing {shrieking} houlling & lamenting with a Woe & a Mad rage to think of thare Neversesing {never ceasing} torments.³⁹ O Says ye Swearers & lyers & Sabathbreakers. & {w}horemungars & a Dulterers O My Small moment of Plasures is Past. & for my

³² "Watch and pray, that ye enter not into temptation . . ." (Matthew 26:41). See also Mark 14:38 and Luke 22:40.

³³ "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8).

³⁴ "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:41).

³⁵ "Where their worm dieth not, and the fire is not quenched" (Mark 9:44, 46, 48).

³⁶ "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8).

³⁷ "Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness" (Proverbs 20:20).

³⁸ See Revelation 11:7-13, "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

³⁹ See Jude 6-8.

Sins hear Must I lay for Ever. O Eternaty Eternaty
 Who Can fatham ye Debth of Eternaty. Say one O yt
 I had Never tould no lyes O Says another yt I never
 Swore Says another O yt I had Never Committed a Dultery
 but Now Must I forever be in hell, O yt I had my
 life to live over again how Devoutely would I Spend Every
 howr {hour}. but Alass this is no Place of forgiveness but
 now is ye Excepted time Now is ye Day of Salvation⁴⁰
 My Dear brethren if you Doe but Porforme ye tearms
 of ye Gospil. & walk Cloceley in ye Condishons of grace
 you Shall one Day be holy in lip & life⁴¹ for which
 God of his Infinite goodness & Marcy Grant for Jesus Xt Sake.
 {end of CW text and end of MS Page} [225]

Conclusion

The manuscript volume of Samuel Roberts contains an exact record of a discourse delivered by the Revd. Charles Wesley to the Society in Leeds, 1747/8. This sermon on Ezekiel 33:12 provides the reader with a unique record of this address. In style and substance, the account is congruent with the theology and doctrine of Charles Wesley's other sermon texts. Therefore, it is reasonable to consider this account as a valid Charles Wesley sermon.

A Discourse of Mr. Charles Wesley, 1748. To the Society at Leeds. [In modern English]

He "that thinketh he standeth take heed lest he fall." Ezekiel, in the 33 Chapter, 12 verse, "The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby, in the day that he turneth from his wickedness. Neither shall the righteous be able to live for his righteousness in the day that he sinneth."

Now, my brethren, you see what the word plainly express. Therefore turn ye, turn ye, for why will you die? As I live, saith the Lord, I delight not in him that dieth; but rather that he would turn from his wickedness and live. Behold, saith the Lord, I set life and death before you choose you which you will. So my Brethren you see plainly that if we be dammed it is our own faults.

⁴⁰ See 2 Corinthians 6:2, "... behold, now is the accepted time; behold, now is the day of salvation."

⁴¹ The phrase "in lip and life" appears frequently throughout the Roberts manuscript. It appears to have been in common usage at this time and conveys the same sentiment as the phrase "in word and deed" which is used today to represent the sum total of the words and actions of a person.

A little time ago I was reading a certain author which gave an account how Lucifer the Chief devil in hell sent three of his servants or under-devils to go and walk to and fro on the earth; and, when they had got all the prey they could, then they must return. So in process of time those three devils returned and told their Lord Lucifer what wonderful success they all had got.

Says the first, "I have raised a great east wind and have destroyed a vast large fleet of ships and caused all the men to perish. And I have brought all their souls to hell with me."

"Well done, thou hast done a wonderful exploit."

Then said the 2nd devil, "but I have burnt down a large city in such a furious manner that a most all the inhabitants was consumed in the flames, and I have brought all their souls to hell along with me."

Then speaks the 3d, "but I have tempted an old man that has been a child of God above 20 years to commit adultery along with a woman, and then caused him to hang himself in a distracted mind and I have brought his soul with me to hell."

"Well done" says Lucifer, "thou hast done the greatest and the best exploit of all the three."

By this you see, my brethren, what rejoicing the devils make when they overcome a believer. Therefore, watch and pray always lest you enter into temptation. For your adversary the devil goes about like a roaring lion seeking whom he may devour.

Come my friend a few more years will see us all either in heaven or hell. And if the righteous scarcely can be saved where shall the sinner and ungodly appear before the frowning face of God and hear him say, "Depart ye cursed into everlasting fire prepared for the devil and his angels where the worm dieth not and the fire is never quenched—is a place that burns with fire and brimstone, a place of obscure darkness. A place called the bottomless pit where the conscience is always gnawing and devils always tormenting souls that's in chains is always shrieking holing and lamenting with a woe and a mad rage to think of their never ceasing torments.

O, says the swearers, and liars, and Sabbath-breakers, and whoremongers and adulterers, O my small moment of pleasures is past and for my sins here must I lay for ever. O eternity, eternity, who can fathom the depth of eternity? Says one, O that I had never told no lies. O, says another, that I never swore. Says another, O that I had never committed adultery. But now, must I forever be in hell? O that I had my life to live over again, how devoutly would I spend every hour. But alas this is no place of forgiveness but now is the accepted time, now is the day of salvation. My dear brethren, if you do but perform the terms of the gospel and walk closely in the conditions of grace, you shall one day be holy in lip and life; for which, God of his infinite goodness and mercy, grant for Jesus Christ sake.

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He if thinketh he standeth take heed Least he fall Down
 In y^e 93 Chap 12^o. The Riteousness of y^e Riteous, shall not deliver
 him In y^e Day of his Transgression. as for y^e wickedness of
 he wicked he shall not fall thereby, in y^e Day if he cometh
 from his wickedness, Nather shall y^e Riteous be able to live
 for his Riteousness in y^e Day if he sinneth Now my
 Brethren you see what y^e word Plainly Express. there-
 fore turn ye turn ye, for why will ye Dye. As I live
 saith y^e Lord I will not in ^{you} him of Dye but rather
 that he would turn from his wickedness & live beholds
 saith y^e Lord I set life & Death before you Choose you
 which you will. So my Brethren you see Plainly
 if of we be Damd it is our own faults. A little time
 ago I was Reading a Saxton Authot. which Gave an
 Account How lucyfer y^e Cheff Devil in hell Sent
 of his Servants or Under Devils to go & walk on y^e
 & fro on y^e Earth. & when they had got all y^e Pray
 they Could. then they must Return. So in Prose
 of time these 3 Devils Returned & told there
 Lord Lucyfer what wonderful Success they all
 had got Says y^e first I have Radd a Great
 East wind & have Destroyd a vast large flect
 of Ships. & Caudd all y^e Men to Perish. & I have
 Brought all there Souls to hell with me. well Done
 thou hast Done a wonderful Exploye. then Told
 the 2^d Devil but I have Burnt Down a large
 City in Such a furious Manner. y^e a Most all
 y^e In habulance was Consumd in y^e Flames, & I have
 Brought all there Souls to hell alongue with mee
 then Speaks y^e 3^d but I have lented an Old man y^e
 has been a Child of God above 20 years to Commit a Felony
 a long with a woman & then Caudd him to hang his

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Sept. in a Distracted mind & I have brought his Soul
 with me to hell, Well Done says Lucifer. thou
 hast Done of Greatest & best Exploit of all of three
 say this you say my brethren what Rejoysing the
 Devils make when they overcome a believer. therefore
 Watch & Pray allways lest you Enter into temptation. for your
 avasary if Devil Goes about like a Roaring Lyon Seeking
 whom he may Devour. Come my friend a few more years
 will see us all either in heaven or hell. & If y^e Allow Sa-
 rely Can be Saved whear Shall y^e Sinners & Ungodly a
 Pear. (wear) before y^e frowning face of God) & hear him
 say Depart ye come into everlasting fire Prepared for
 y^e Devil & his angels whear y^e worm Dyeth not & y^e
 fire is Never quenched. is a Place y^e burns With fire
 y^e Trimestone a Place of Obscure Darkness. a Place Gods
 Bottomless Pit whear y^e Conscience is allways Raving &
 Devil all ways tormenting Souls y^e in Chens is allways
 Sinking holling & lamenting with a Rage & a Mad rage
 to think of there Never ending torment. O says y^e Swearer
 & lyers & Sabbathbreakers. & horningcars & a Dutters
 o My small moment of Pleasures is Past. & for my
 Sins heave Must I lay for Ever. O Eternally Eternally
 Who Can y^ealtham y^e Death of Eternity. say me o y^e
 I had Never touid no lyes o says an other if I had never
 swore says another o that I had Never Committed o Dutts
 but Now Must I for ever be in hell. O if I had my
 life to live over again how Devoutly would I spend every
 hour. but Alas this is no Place of forgiveness but
 Now is y^e Exceptio time Now is y^e Day of Salvation
 My dear brethren if you Doe but Performe y^e tearme
 of y^e Gospel. & walk Cloely in y^e Conscience y^e grace
 you shall one Day be holy in lyp & life for which
 God of is Infinate Goodness & Mercy Grant y^e request.

