

THE LIFE AND DEATH OF MR. BADMAN

BY JOHN BUNYAN

Edited in simplified English by Geoffrey Stonier

THE THIRD BOOK OF PILGRIM'S PROGRESS

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PRESENTED TO THE WORLD IN A FAMILIAR DIALOGUE

BETWEEN MR. WISEMAN AND MR. ATTENTIVE

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All Bible quotations are from the Authorised Version

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INTRODUCTION BY THE PRESENT EDITOR

If anything was written as a tract for the times, it was this book. However much the book is a product of the times in which John Bunyan lived, it is obvious that the book is full of sayings that are still with us even in modern English. The biblical principals remain the same for any age, and are still applicable today. I have tried to simplify Bunyan's English as much as possible, without taking away the pungency of his narrative. When a word or sentence needs explanation, I have included this in square brackets. For the first time in any edition, to my knowledge, you will find a list of stories and illustrations at the end of the book, and a full index of scriptures quoted.

The distresses of believers marrying unbelievers is described by John Bunyan in great detail; and his account of the believing wife's death is unbelievably moving. This book should be put into the hands of all young people who need spiritual instruction while contemplating marriage, if not before.

So many more moral subjects are dealt with in this book, which makes it worthwhile for teaching the practicalities of the Christian life to all ages: most of them are found in the list at the end of the book, together with appropriate stories and illustrations. This book is a worthy third part to Bunyan's PILGRIM'S PROGRESS, which is probably the most printed Christian book in the world. The difference between this book and PILGRIM'S PROGRESS is that there is no allegory here, just straightforward truth, discussion, and explanation. A full explanation of the spiritual truths found in this book can be seen in the Author's Letter to the Reader.

The English is simplified, but not over-simplified. The language may seem colloquial, but most of it comes straight from the pen of our author to make the book suitable for those whose reading skills are somewhat limited. Editions of this book are still being produced in this 21st century, showing its lasting worth.

A great effort has been made to be as near the original as possible without editing out any of the text. I do hope that my modest effort of simplification can be used as a basis for translation into other languages; for there is great spiritual need of this book for pastors and preachers in Third World countries.

I dedicate this book to the service of Christ.

Geoffrey Stonier.

(Preachers' Help)

INTRODUCTION BY THE ORIGINAL EDITOR

The life of Mr. Badman is a very interesting description, as well as a true and lively portrait of the demoralised classes of the trading community during the reign of King Charles II, a subject that naturally led the author to use expressions familiar to such people, but which are now either obsolete or considered vulgar. In fact, it is the only work proceeding from the prolific pen and fertile imagination of Bunyan in which he uses terms which, in this delicate and refined age, may give offence, just as in the venerable translation of the holy oracles there are some objectionable expressions which, though formerly used in the politest company, now point back to the age in which they were written. The same ideas or facts should now be expressed in terms that should not give offence; and every reader must take great pleasure in the improvement of our language as seen in the contrast between the two periods, and especially in the recollection that the facts might be stated with equal precision, and reflections made with equal force, in terms with which the most delicate mind should not be offended.

Those who read the writings of Bunyan are continually reminded of his ardent attachment to his Saviour, and his intense love for the souls of sinners. He was as delicate in his expressions as any writer of his age, and yet addressed the openly vicious and profane — calling things by their most forceful and popular names; for example, a wilful untruth is, for him, “a lie”. To expose the wickedness and extreme folly of swearing, he employs words and imprecations then commonly in use, but which, happily for us, we never hear today except from the lowest in society. Swearing was formerly considered to be a habit of gentility, but now it betrays the blackguard, even when disguised in genteel attire. Those dangerous sexually transmitted diseases which are so surely engendered by filth and uncleanness, he doesn't call by Latin words, but by their plain English names. In every case, the Editor has not ventured to make the slightest alteration, but has reprinted the whole in the author's plain and powerful language.

The life of Mr. Badman forms a third part to Bunyan's PILGRIM'S PROGRESS, but it is not a delightful pilgrimage to heaven, but, on the contrary, describes a wretched downward journey to the infernal realms. The author's object is to warn poor thoughtless sinners, not with smooth words to which they would take not listen, and fall like thunder on their consciences, concerning the peril of their souls, and the increasing wretchedness into which they may be madly hurrying. The one who stands in imminent but unseen danger will bless the warning voice if it reaches his ears, however rough and startling that sound may be.

The life of Mr. Badman was written in an age when depravity, vice, and immorality, marched like a desolating army throughout our land, headed by the king and ushered in by his corrupted courtiers, led on with all the pomp and splendour that royalty could display. The king and his ministers well knew that the most formidable enemies to tyranny, oppression, and misgovernment, were the piety and strict morality of the Puritans, Nonconformists, and small classes of virtuous citizens of other denominations; and therefore every effort was made by allurements and intimidation to corrupt and demoralise their minds. Well does Bunyan declare —

“Wickedness like a flood is like to drown our English world. It has almost swallowed up all our youth, our middle age and old age, and all are almost carried away by this flood. It reels to and fro like a drunkard; it is like to fall and rise no more...It is the very haunt and walk of the infernal spirits...England shakes and makes me totter for its transgressions.”

The degradations of a wicked man in that evil age, from cradle to grave, are graphically set out before the reader. They are all drawn from reality, and not from the efforts of imagination. Every example is a picture of some real occurrence, either within the view of the author, or from the narratives of credible witnesses. Our author states, "All the things that I here talk about have been acted out upon the stage of this world, even many times before my eyes." Mr. Badman is presented as having had the very great advantage of pious parents and a godly master; but he ran riot in wickedness from his childhood. Lying and pilfering marked his early days, followed in later life by swearing, cheating, drunkenness, hypocrisy, infidelity and atheism. His conscience became hardened to such an awful extent that he had no restraints in his death. A career of wickedness has often been so pictured as to encourage and cherish vice and profanity — to excite unregenerate mind "to ride post by other men's sins." Not so the life of Mr. Badman.

The ugly, wretched, miserable consequences that assuredly follow a vicious career are here displayed in biting words — alarming the conscience, and solemnly warning the sinner of his destiny unless, happily, he finds the true repentance that needs not be repented of. (2 Cor. 7:10) No debauchee ever read the life of Badman to gratify or increase his thirst for sin. The tricks which in those days so generally accompanied trading are unsparingly exposed: becoming bankrupt to make money, a species of robbery that ought to be punished like felony; double weights too heavy for buying and light for selling; overcharging those who take out credit; and taking advantage of the needs of the poor; together with the abuse of evil gains in debauchery and its consequent miseries. All these things are faithfully displayed.

In the course of the narrative, a variety of awful examples of divine vengeance are introduced; some from that singular compilation, Samuel Clarke's LOOKING-GLASS FOR SAINTS AND SINNERS, others from Thomas Beard's THEATRE OF GOD'S JUDGEMENTS, and many others that happened to the author's own immediate knowledge. The faithfulness of his extracts from books has been fully verified. In the mention of the awful death of Dorothy Mately of Ashover, in Derbyshire, I had an opportunity to test it with the aid of my kind friend Thomas Bateman, Esq., of Yolgrave. He sent me the following extract from the Ashover Register for 1660:

"Dorothy Mately, supposed wife to John Flint of this parish, forswore herself; whereupon the ground opened, and she sunk over head, March 23, and being found dead, she was buried, March 25." (For more details, see Chapter 2, page 26)

This fully confirms the facts as stated by Bunyan. Solemn providences, intended in the inscrutable wisdom of God, as Wiseman saw, must not always be called "divine judgements." A ship is lost, and the good with the bad sink together; a missionary is murdered; a pious Malay is martyred; no one supposes that these are instances of divine vengeance. But when the atrocious Edmund Bonner (1500–1569), Bishop of London, miserably perished in his old age in prison, it reminds us of our Lord's saying, "...with what measure ye mete, it shall be measured to you again." (Mt. 7:2)

Bunyan's pictures, of which the life of Mr. Badman is a continual series, are admirably painted from life. The extraordinary depths of hypocrisy used in gaining the affections of a pious wealthy young woman, and trapping her into marriage, are admirably drawn, as is its companion or counterpart when Mr. Badman, in his widower-hood, allowed an infamous slut to cheat him into a miserable marriage, a fate he so richly deserved. The death-bed scene of the pious broken-hearted Mrs. Badman is a masterpiece. In fact, the whole is a series of pictures drawn by a consummate artist, calculated to warn and attract the sinner from a downward course.

In comparison with the times of Bunyan, England is now wonderfully changed from those grosser pollutions that used to disgrace her name. People of riper age, whose reminiscences go back to the times of the slave trade and war, will call to mind scenes of vice, brutality, open debauchery and immorality, which, in these peaceful and prosperous times, would be instantly stamped on and properly punished. Should peace continue, domestic, social, and national purity and happiness must increase with still greater and delightful rapidity. Civilisation and Christianity will triumph over despotism, vice, and false religion, and the time will hasten on when the divine art of making each other happy will engross the attention of all mankind. Much yet remains to be done for the conversion of the still numerous family connections of Mr. Badman; but the leaven of Christianity must, in spite of all opposition, eventually spread throughout the whole mass of humanity.

Homely proverbs abound in this narrative, all of which are worthy of being treasured up in our memories. Is nothing so secret but it will be revealed? We are told that "Hedges have eyes and pitchers have ears." Those who encourage evil tendencies are "nurses to the devil's brats". It is said of the one who hurries on into a career of folly and sin: "The devil rides him off his legs". The phrase "As the devil corrects vice" refers to those who pretend to correct bad habits by means actually intended to promote them. "The devil is a cunning schoolmaster". Satan, taking the wicked into his foul embrace, is "like to like, as the devil said to the collier".

In two things, the times have certainly improved. Bunyan described all pawnbrokers as "vile wretches", and in extortion the women worse than the men. Happily for our days, good and even pious pawnbrokers can be found as honourable exceptions to Mr. Bunyan's sweeping rule; nor do our women in any respect appear to be greater extortionists than the men. The instructions, exhortations, and scriptural precepts and examples to enforce honest dealing, interspersed as reflections throughout this narrative, are invaluable, and will, I trust, prove beneficial to every reader.

I have taken the liberty of dividing this long and continual dialogue into chapters for the greater ease of reference, and as periods in the history where the reader may conveniently rest in his progress during this deeply interesting narrative.

GEORGE OFFOR (1787-1864)

(George Offor was a literary editor and book collector, who became the leading Bunyan editor of the 19th century. He became a biographer after starting his business as a bookseller. He learnt Hebrew, Greek and Latin, and had extensive knowledge of theology. He was an admirer of John Bunyan, and gathered together a unique collection of Bunyan's scattered writings into three volumes. He also contributed to biblical literature.)

THE AUTHOR TO THE READER

COURTEOUS READER,

As I was considering within myself what I had written concerning the Pilgrim's Progress from this world to glory, and how it has been acceptable to many in this nation, it came again into my mind to write, as I did then of him who was going to heaven, so now, of the life and death of the ungodly, and of their travels from this world to hell. This I have now done, and have set it, as you see, in the name and title of Mr. Badman, a name very suitable for such a subject. I have also put it into the form of a dialogue that I might, with more ease to myself and pleasure to the reader set out the work. And although, as I said, I have used this method, yet I have gone, as little as possible, away from the road of my own observation of things. Yes, I think I may truly say that, to the best of my knowledge, all the things that I mention here — I mean as to matters of fact — have been acted out on the stage of this world ever so many times before my eyes.

Here then, indeed, courteous reader, I present you with the life and death of Mr. Badman. Yes, I trace him through his life from his childhood to his death, so that you may, as in a mirror, see with your own eyes the steps that lead to hell; and also discern, while you're reading of Mr. Badman's death, whether you yourself are treading this path. Let me entreat you to stop evading the truth by mockery, for that, I say, is how Mr. Badman died, but rather, solemnly inquire concerning yourself by the Word whether you are one of his family or not; for Mr. Badman has left many of his relatives behind him. Yes, the very world is over-run with them. True, some of his relatives, as Badman did, have gone to their place and long home, but thousands upon thousands are left behind, such as brothers, sisters, cousins, nephews, besides innumerable of his friends and associates. I may say, and yet speak nothing but the truth, that there is scarcely a fellowship, a community, or fraternity of men in the world, but that some of Mr. Badman's relatives are there. Yes, rarely can we find a family or household in a town where he has not left behind him either a brother, nephew, or friend.

Therefore, the mark that at this time I shoot at, is wide; and it will be as impossible for this book to go into several families and not startle some, unlike the king's messenger rushing into a house reputed to be full of traitors and find none but honest men there. I can't think that this shot will fail to catch many since our fields are so full of this game. But how many it will kill of those that follow Mr. Badman's course, and bring alive to the Pilgrim's Progress, is not for me to determine. This secret is with the Lord our God alone, and only he knows to whom he will bless it for their good, and bring about a happy ending. However, I have brought fire to the gun; no doubt it will go off, and its report quickly heard.

I told you before that Mr. Badman has left many of his friends and relatives behind; but if I outlive them — and that is a great question to me — I may also write up their lives. However, whether my life be long or short, this is my prayer at present, that God will stir up witnesses against them to either convert or confound them; for wherever they live to roll in the filth of their wickedness, they are a pest and plague to this country. England shakes and totters already by reason of the burden that Mr. Badman and his wicked friends have laid upon her. Yes, our earth reels and staggers to and fro like a drunkard because of the transgression that lies heavy upon it.

Dear reader, I greet you now even at the door and threshold of this house, but only with this intelligence that Mr. Badman lies dead inside. Be pleased, therefore, if you have the leisure to spare, to enter in and see the state in which he is laid, between his death-bed and the grave. He is not buried yet, nor does he stink, as indeed he will before he lies down in oblivion. Now, as others have had their funerals solemnised according to their greatness and grandeur in the world, so likewise Mr. Badman, forasmuch as he doesn't

deserve to go down to his grave in silence, and has his funeral state according to his deserts.

Four things are usually performed at great men's funerals, which we will mention, and I hope, without offence, to allude to at the funeral of Mr. Badman.

First. In their death, they are sometimes presented before their friends in lively language, by men's hands, as fine as they can be, that the remembrance of them may be rehearsed again before their survivors by their memories and deeds. This I have tried to do in my discourse of Mr. Badman, as I draw out his features and actions from his childhood to his grey hairs. Here, therefore, you have him presented in lively episodes, both in his younger years, the flower of his life, and the seniority of his age, together with those actions of his life that he was most capable of, in and under the present circumstances of time, place, and strength, and the opportunities that presented themselves to him in these.

Second. There is also displayed at great men's funerals those badges and escutcheons [boards bearing the family crest] for their honour, which have been handed down from their ancestors, or been thought worthy of reflecting the deeds and exploits they did in their lives. And here, Mr. Badman had his, but those that are suitable from all men of worth, and agree with the merit of his actions. They are all descended in state, but he alone was an abominable branch. His deserts are the deserts of sin; and therefore the escutcheons of honour that he possessed are only that he died without honour, "and at his end became a fool." (Jer. 17:11) "Thou shalt not be joined with them in burial...the seed of evil doers shall never be renowned" (Is. 14:20).

The funeral pomp, therefore, of Mr. Badman bears upon his hearse the badges of a dishonourable and wicked life, since "his bones are full of the sin of his youth, which shall lie down", as Job states, "with him in the dust." (Job 20:11) Nor is it right that any should be his attendants at his death but those who conspired with him against their own souls in their lives, those whose transgressions made them infamous to all that know what they have done.

Some notice, therefore, here in this little discourse, I also give the reader concerning those who were his confederates in his life and attendants at his death; with a hint either of some high villainy committed by them, or of those judgements that have overtaken and fallen upon them from the just and revenging hand of God. All these things are either fully known by me as an eye and ear-witness to them, or what I received from such hands whose word in this I am bound to believe. That the reader may distinguish them from other matters and passages contained here, I have pointed them out as we proceed.

Third. The funerals of people of quality are solemnised with some suitable sermon at the time and place of their burial; but I have not yet come to this, having got no further than Mr. Badman's death. But forasmuch as he must be buried after he has stunk out his time before his beholders, I do not doubt that some such that we read of, that were appointed to be at the burial of Gog, will do this work in my place, those that shall leave him neither skin nor bone above ground, but shall set a sign nearby till the buriers buried it in the valley of Hamongog. (Ezek. 39:11)

Fourth. At funerals, there is mourning and lamentation; but here Mr. Badman differs from others. His family and friends cannot lament his departure, for they have no sense of his damnable state. Instead, they rather ring him and sing him to hell in the sleep of death. Good men count him no loss to the world, for his place can well be without him. His loss is only his own, and it is too late for him to repair that damage or loss by a sea of bloody tears, were he able to shed them. Yes, God has said he will laugh at his destruction (Ps. 37:13). Who, then, will lament for him, saying, "Ah, my brother! He was but a stinking

weed in his life; nor is he better in his death”? He might as well be thrown over the wall without sorrow once God has plucked him up by the roots in his wrath.

Reader, if you are of the race, lineage, stock, or fraternity of Mr. Badman, I am telling you, before you read this book, you will neither accept the author nor the book because he has written of Mr. Badman as he has. For the one who condemns the wicked that die in such a state also passes a sentence on the wicked that are alive. I therefore expect neither credit nor countenance from you for this narration of your kinsman’s life. For your old love for your friend, his ways, doings, etc., will stir up in you enmity in your very heart against me. I shall therefore incline to think that you will tear up, burn, or throw my book away in contempt; yes, and wish also that, for writing so notorious a truth, you may design some mischief against me. I also look to be charged by you with disdain, scorn, and contempt; yes, that you should angrily say I lie, and am a spoiler of honest men’s lives and deaths. Mr. Badman, when he was alive, could not bear to be called a rascal, though his actions showed everyone that passed by that indeed he was one. How else should his brothers that survive him, and tread in his footsteps, approve of the sentence that in this book is pronounced against him? Will they not rather imitate Korah, Dathan, and Abiram’s friends, and be angry at me for condemning him, as they did at Moses in executing them? (Num. 16:34-49)

I know it is bad scrambling about in a serpent’s den, and risky when hunting a wild boar. Indeed, the man that has written of Mr. Badman’s life has need of a coat of mail and the use of a staff or spear; for his surviving friends will know what he has done. But I have ventured to do it, and play, at this time, on the hole of these asps. If they bite, they bite; if they sting, they sting. Christ sends his lambs in the midst of wolves, not to do as they do, but to suffer at their hands for bearing a plain testimony against their bad deeds. But should not one walk with a guard, and have a sentinel stand at his door for this? Indeed, the flesh would be glad of such help, even a spiritual man, if he knew how to get it. (Acts 23:10) But I am stripped naked of these things, and yet am commanded to be faithful in my service for Christ. Very well, then, I have spoken what I have spoken; and now “Hold your peace, let me alone, that I may speak, and let come on me what will.” (Job 13:13) True, the text reads, “Rebuke a scorner and he will hate thee”, and “he that reproveth a wicked man getteth himself a blot and shame.” (Prov. 9:7-8) But what then? Open rebuke is better than secret love; and he that receives it shall find it so later.

So then, whether Mr. Badman’s friends rage or laugh at what I have written, I know that the better end of the staff is mine. My endeavour is to prevent a hellish course of life, and to “save a soul from death” (Jas. 5:20). And if, for so doing, I meet with envy from them, from whom, reasonably, I should have thanks, I must remember the man in the dream who cut his way through his armed enemies, and so got into the beautiful palace. I must, I say, remember him, and do the same.

There are four things I put forward for the consideration of Mr. Badman’s friends before I turn my back on them.

1. Suppose that there is indeed a hell — not that I question it any more than I do whether there is a sun that shines — but I suppose it for argument’s sake with Mr. Badman’s friends. I say, suppose there is a hell, and that described in the Scripture as being at the remotest distance from God and life eternal, a hell where the worm of a guilty conscience never dies, and where the fire of God’s wrath is not quenched. Suppose, I say, that there is such a hell, prepared by God — as indeed there is — where the body and soul of the ungodly will be tormented after this life. I say, suppose it, and then tell me that it is not prepared for you, you being a wicked man. I say, “Let your conscience speak.” Is it not prepared for you, when you are such an ungodly man? And do not think, were you there now, that you are able to wrestle with the judgement of God. Why, then, don’t the fallen

angels tremble there? Your hands will not be strong, nor will your heart endure, in that day when God deals with you. (Ezek. 22:14)

2. Suppose that someone, who is now a soul in hell for sin, were permitted to come back again to this life, and had permission that, on amendment of his life, next time he comes to die, will he not change hell for a place in heaven and glory? Whatever are you saying, O wicked man? Would not such a one run again into the same course of life as before, and risk the damnation that for the same sins he had already committed? Will he not choose again to lead that accursed life which would afresh kindle the flames of hell upon him, and bring him under the heavy wrath of God? Oh, he will not change! The parable of the rich man and Lazarus indicates this. (Lk. 16:20-26) Yes, reason itself rejects the possibility of any reformation, and trembles at such a thought.

3. Suppose, again, that you live and roll in your sin, and that, as yet, you know nothing except its pleasures. If, by an angel, you should be conveyed to some place where it is convenient to view heaven and hell, of the joys of the one and the torments of the other; I say, suppose that from there you might have such a view that would convince your reason that both heaven and hell are such realities as described in the Word, do you think, when brought to your former home, choose for yourself your former life? That is, return to your folly again? Yes; even if belief of what you saw remains with you, you would still choose fire and brimstone.

4. I put it again to you. Suppose that there was among us such a law, and such a magistrate, for inflicting the penalty that, for every open wickedness committed by you, so much of your flesh would be plucked with burning pincers off your bones. Would you then go on in your open way of lying, swearing, drinking, and whoring, as you do now with delight? Surely not, surely, not! The fear of the punishment would make you hold back; yes, would make you tremble, even when your lusts are powerful, considering what a punishment you would surely endure as soon as the pleasure was over. But oh, the folly, the madness, the desperate madness that is in the hearts of Mr. Badman's friends! In spite of the threatening of a holy and sin-revenging God, and of the outcries and warnings of all good men — indeed, despite the groans and torments of those that are now in hell for sin — they will go on in a sinful course of life, even though every sin is also a stepping stone down to that infernal cave. (Lk. 16:24, 28) Oh, how true is the saying of Solomon! "The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." (Eccles. 9:3) "To the dead" — that is, to the dead in hell, to the damned dead, the place to which those that died as bad men have gone; and those that live as bad men are likely to go when a little more sin, like stolen waters, has been sucked up by their sinful souls.

The reasons for my publishing this book are as follows:

1. Wickedness, like a flood, is likely to drown our English world. It begins already to rise above the tops of the mountains. It has almost swallowed up everything — our youth, our middle age, our old age — and everything is almost carried away by this flood. O debauchery, debauchery, what have you done to England! You have corrupted our young men, and made our old men beasts. You have deflowered our virgins, and turned our matrons into prostitutes. You have made the earth "reel to and fro like a drunkard". It is in danger of being "removed like a cottage". (Is. 24:20) Yes, it is because transgression is so heavy upon it that it is likely to fall and rise no more. Oh, that I could mourn for England, and for the sins that are committed there, even while I see that, without repentance, the instruments of God's wrath are about to deal with us, each having his "slaughtering weapon in his hand" (Ezek. 9:1-2)! Well, I have written; and, by God's assistance, I pray that this flood may abate in England. If I could only see the tops of the mountains above it I would think that these waters were abating.

2. It is the duty of those that are able to cry out against this deadly plague — yes, lift up their voice as with a trumpet against it — that men might be awakened to it, and flee from it as from the greatest of evils. This is sin, which sent angels out of heaven, pulls men down to hell, and overthrows kingdoms. Who, seeing a house on fire, will not sound the alarm for those that live there? Who, seeing the land invaded, will not set alight the beacons. Who, seeing the devils as roaring lions continually devouring souls, will not raise an outcry? But above all, when we see sin, sinful sin, swallowing up a nation, sinking our land and bringing its inhabitants to temporal, spiritual, and eternal ruin, would we not cry out in desperation? Our people are drunk, but not with wine, they stagger, but not with strong drink. They are intoxicated with the deadly poison of sin, which will, if its malignity is not neutralised by wholesome means, bring soul and body, and estate, and country, and everything, to ruin and destruction.

3. In and by this outcry, I must deliver myself from the ruins of those that are perishing; for a man can do no more in this matter — I mean a man of my capacity — than detecting and condemning the wickedness, warning the evildoer of the judgement, and fleeing from such things myself. But oh, that I might not only deliver myself! Oh, that many would hear, and turn from sin at this my cry! Oh, that they may be secured from the death and judgement that attend it!

The reason I have handled the matter by the method I have chosen is best known to myself. And why I have concealed most of the names of those whose sins or punishments here and there in this book I expose is as follows:

(1) For neither the sins nor the judgements were all alike open. The sins of some were committed, and the judgements executed for them, only in a corner. This is not to say that I could not learn some of their names and publish them.

(2) I have chosen not to make them public for this reason: because I would not like to provoke those of their relatives that survive them. I would not justly provoke them; and yet, now that I come to think about it, I would have entailed their punishment for their sins, and condemnation to their names, and turned them into the world if I had said nothing.

(3) Nor would I bring them under disgrace and contempt, which would, I think, have been unavoidable had I given their names.

As for those whose names I mention, their crimes or judgements are plain, and as public almost as anything that has happened to mortal men. Some, therefore, have published their own shame by their sins, and God his anger by taking open vengeance. As Job states, God struck “them as wicked men in the open sight of others” (Job 34:26). Thus I cannot conceive, as their sin and judgement is so conspicuous, that my admonishing the world would turn out to their detriment. For the publishing of these things is, as far as the relatives are concerned, intended for remembrance, that they also might think hard, repent and turn to God, lest the judgements for their sins should prove hereditary. The God of heaven has threatened to visit the iniquity of the fathers upon the children if they hate him, to the third and fourth generation. (Ex. 20:5)

Nebuchadnezzar’s punishment for his pride was made open — for, because of his sin, he was driven from his kingly dignity and from the company of men also, to eat grass like an ox, and live among the beasts. (Dan. 4:33, 5:21) Daniel did not stick at telling his son Belshazzar to his face of the matter, but he published it, that it might be read and remembered by the generations to come. The same can be said of Judas and Ananias, and others, for their sin and punishment were well known to all the dwellers in Jerusalem (Acts 1:19, 5:1-5). Nor is it a sign, except of desperate impenitence and hardness of heart, when the offspring or relatives of those that have fallen by open, fearful, and prodigious

judgements for their sin, when they overlook, forget, pass by, or take no notice of such high dealings with God against them and their house. Thus Daniel aggravated Belshazzar's crime by hardening his proud heart, though he knew that for that very sin and transgression his father was brought down from his height and made to be a companion for asses. "And thou his son, O Belshazzar", says Daniel, "hast not humbled thine heart, though thou knewest all this" (Dan. 5:22). This reproof went home indeed, but a home that is most suited for open reproof, and a continuation of transgression.

Let those, then, that are the offspring or relatives of such, beware, who, by their own sin, and the dreadful judgements of God, are made to become a sign. (Deut. 16:9-12) They have been swept like dung off the face of the earth. Let them beware, lest, when judgement knocks at their door for their sins, as it did before at the door of their progenitors, it falls also with as heavy a stroke upon them as upon the one that went before them. (Num. 16:38-40) Lest, I say, they in that day, instead of finding mercy, find for their high, daring, and judgement-deserving sins, judgement without mercy.

In conclusion, let those who do not want to die as Mr. Badman did take heed of Mr. Badman's ways; for his ways led to his end. Wickedness will not deliver the one that is given to sin, though they cloak it all with a profession of religion. If it was a transgression of old for a man to wear woman's clothing (Deut. 22:5); surely it is a transgression now for a sinner to wear a Christian profession like a cloak. Wolves in sheep's clothing swarm in England now, wolves both as to doctrine and to practice. Some men make a profession of faith, no doubt, on purpose that they may twist themselves into a trade, and then into an estate; yes, and, if need be, into an estate dishonestly by the ruination of their neighbour. Let such take heed; for those who do such things come under the greater condemnation. Christian, make your profession shine by a lifestyle that is in accord with the gospel, or else you will bring condemnation on religion, bring scandal to your brethren, and give offence to your enemies. It would be better that a millstone were hung about your neck, and that you, so adorned, were cast into the bottom of the sea. Christian, a profession according to the gospel is, in these days, a rare thing. Seek after it, put it on, and keep it without spot' and, as becomes you who are white and clean, be a rare Christian.

The prophecy of the last times is that professing men for the most part, as I understand the text, will be base (2 Tim 3:1-5); but continue in the things that you have learned, not like debauched men, nor according to the immoral times, but from the Word and doctrine of God, that is, according to godliness, and you will walk with Christ in white. Now, God Almighty grant grace to his people, not to hate or malign sinners, nor yet to choose any of their ways, but to keep themselves pure from the blood of all men by speaking and doing according to that name, and following those rules they profess to know and love for Jesus Christ's sake.

JOHN BUNYAN

(1680)

THE LIFE AND DEATH OF MR. BADMAN

CHAPTER 1

BADMAN'S DEATH AND ITS AWFUL CONSEQUENCES

WISEMAN. Good morning my good neighbour, Mr. Attentive. Where are you walking so early this morning? It seems to me that you look as if you are concerned about something above the ordinary. Have you lost any of your cattle, or what's the matter?

ATTENTIVE. Good Sir, good morning to you. I have not as yet lost anything, but you have guessed rightly, for I am, as you say, concerned in my heart because of the evil of the times. Sir, as all our neighbours know, you are a very observant man. Please, therefore, what do you think about it?

WISEMAN. Why, I think, as you do; that is, that they are bad times, and bad they will be until men are better; for it bad men that make bad times. If men, therefore, would mend their ways, so would the times. It is folly to look for good days, as long as sin is so high, and those that study its nourishment so many. May God bring it down, and those that nourish it, to repentance! Then, my good neighbour, you will be concerned otherwise, but not as you are now. You are concerned because times are so bad, but then you will be concerned because times are so good. Now you are concerned so as to be perplexed, but then you will be concerned so as to lift up your voice with a shout; for I dare say, could you see such days, they would make you shout aloud in praise to God.

ATTENTIVE. Yes, so they would. Such times I have prayed for, such times I have longed for; but I fear they will get worse before they get better.

WISEMAN. Come to no conclusions, man; for whoever has the hearts of men in his hand can change them from worse to better, and thus bad times into good. God gives long life to those that are good, especially to those of them that are capable of doing him service in the world. The ornament and beauty of this lower world, next to God and his wonders, is when men sparkle and shine in godliness.

Now, as Mr. Wiseman said this, he gave a great sigh.

ATTENTIVE. Amen, amen! But why, good Sir, do you sigh so deeply? Is it for something else other than what I myself am concerned about?

WISEMAN. I am concerned as you about the evil of the times; but it was not the cause of that sigh, of which, I see, you took notice. I sighed at the remembrance of the death of that man for whom the bell tolled in our town yesterday.

ATTENTIVE. Why, I never thought, Mr. Goodman your neighbour is dead. Indeed, I did hear he'd been ill.

WISEMAN. No, no, it is not he. Had it been so, I would not have been concerned, and as concerned as I am now. If he had died, I would only have been concerned that the world had lost a light. But the man that I refer to was one that was never good, who is not only dead but damned. He died that he might die; he went from life to death, and then from death to death, from death natural to death eternal.

As he said this, tears came into his eyes.

ATTENTIVE. Indeed, to go from a deathbed to hell is a frightful thing to think about. But, good neighbour Wiseman, please tell me who this man was, and why you consign him to so miserable a death?

WISEMAN. Well, if you can stay, I'll tell you who he was, and why I came to this conclusion concerning him.

ATTENTIVE. I have the leisure to stay, and I'm willing to hear you out. I pray God that your discourse will grip my heart that I might be the better for it.

So they agreed to sit down under a tree. Then Mr. Wiseman went on as follows:

WISEMAN. The man I refer to is one Mr. Badman. He lived in our town a good while; and now, as I said, he is dead. But the reason for my being so concerned at his death is not that he was at all related to me, or that any good conditions died with him — far from it! — But that, as I greatly fear, and as I hinted before, he has died two deaths at once.

ATTENTIVE. I know what you mean by two deaths at once; and to speak the truth, it is a fearful thing to have grounds for such an accusation. For although the death of the ungodly and sinners is taken to heart by only a few, yet to die in such a state is more dreadful and fearful than anyone can imagine. Indeed, if a man had no soul, if his state was not truly immortal, the matter would not come to much; but for a man to be so disposed of by his Maker as to be appointed a sensible being forever, and for him to fall into the hands of revenging justice forever to the utmost extremity that his sin deserves, his being punished in the dismal dungeon of hell, this is certainly and unutterably sad and lamentable.

WISEMAN. There is no one, I think, conscious of the worth of one soul, who, when he hears of the death of unconverted men, will not be struck with sorrow and grief: because, as you rightly said, man's state is such that he has a sensible being forever, for it is sensibility that makes punishment heavy. Yet sensibility is not all that the damned have; they have sense and reason too. So then, as sense receives punishment with sorrow because it feels and bleeds in that state, so by reason, and its exercise in the midst of torment, all present affliction is aggravated, and that in three ways:

1. Reason argues this way: "For what am I being tormented?" It easily find the answer in nothing but that base and filthy thing called sin. Now, vexation will be mixed with punishment, and that will greatly heighten the affliction.

2. Reason further asks: "How long must this be my state?" It will soon come up with this answer: "This must be my state forever and ever." Now this will certainly increase the torment.

3. Reason also argues: "What have I lost more than present ease and quiet by the sins I have committed?" It will quickly come up with this answer: "I have lost communion with God, Christ, saints, and angels, and a share in heaven and eternal life." This will also increase the misery of poor damned souls. And so it is in the case of Mr. Badman.

ATTENTIVE. I feel my heart even shake at the thoughts of coming into such a state. Hell! Who know of its present state, and what the torments of hell are? The word HELL has a very dreadful sound.

WISEMAN. Yes, so it does in the ears of someone who has a tender conscience. But if as you say, and quite rightly, the very name of hell is so dreadful, what is the place itself like,

and what are the punishments that are inflicted there, and without the least intermission, on the souls of damned men forever and ever?

ATTENTIVE. Well, but passing on, and my leisure long enough, therefore please tell me what it is that makes you think that Mr. Badman has gone to hell.

WISEMAN. I will tell you. But first, do you know which of the Badman family I mean?

ATTENTIVE. Why, are there more than one of them?

WISEMAN. O yes, a great many, both brothers and sisters; and yet all of them were the children of one godly parent, more's the pity.

ATTENTIVE. Which of them, then, has died?

WISEMAN. The oldest, old in years and old in sin; but the sinner that dies a hundred years old shall be accursed.

ATTENTIVE. Well, but what makes you think he has gone to hell?

WISEMAN. His wicked life, and fearful death, especially since the way he died corresponded with his life.

ATTENTIVE. Please let me know how he died, if you know it fully.

WISEMAN. I was there when he died; but I don't want to see anyone else die while I live in the way Badman did.

ATTENTIVE. Please, then, let me hear it.

WISEMAN. You say you have leisure and can stay; and therefore, if you please, we will talk about him in an orderly way. Firstly, I begin with his life, and then go on to his death: because a relating of the first may more affect you when you hear of the second.

ATTENTIVE. Did you know him very well?

WISEMAN. I knew him as a child. I was a man when he was just a boy, and I kept my eye on him from first to last.

ATTENTIVE. Please then, let me have from you an account of his life; but be as brief as you can, for I long to hear of the way he died.

CHAPTER 2

BADMAN'S BAD BEHAVIOUR DURING CHILDHOOD

WISEMAN. I will try to satisfy you. But first, I must tell you that from a child he was very bad. His beginning was ominous, and presaged that no good end was likely to follow. There were several sins that he was given to, which, still a child, showed him to be notoriously infected with original corruption; for I dare say he learnt none of them from his father and mother; nor was he allowed to go out much with other children that were vile, to learn sin from them. But no, on the contrary, if at any time he did get out among others, he would be the inventor of bad words and an example in bad actions. To them all, he used to be, as we say, the ringleader, and master-sinner from his childhood.

ATTENTIVE. This was a bad beginning indeed, demonstrating that he was, as you say, polluted, very greatly polluted, with original corruption. For to speak my mind freely, I confess that it is my opinion that children come polluted with sin into the world, and that often the sins of their youth, especially while they are very young, are rather by virtue of indwelling sin than by examples that are set before them by others. Not but that they learn to sin by example also, but example is not the root, but rather the temptation to wickedness. The root is sin within, “for from within, out of the heart of men” proceed evil sins. (Mk. 7:21)

WISEMAN. I'm glad to hear that you are of this opinion; and I will confirm what you have said with a few hints from the Word. Man in his birth is compared with an ass, an unclean beast (Job 11:12), and to a wretched infant in its blood (Ezek. 16:6). Besides, all the firstborn of old offered to the Lord were to be redeemed at the age of a month, and that was before they were sinners by imitation. (Ex. 13:13; 34:20) The scripture also affirms that by the sin of one, judgement came upon all, and gives this reason — “for that all have sinned” (Rom. 5:12). Nor is that objection worth a fig, that Christ by his death has taken away original sin. **Firstly**, because it is without the authority of scripture; **secondly**, because it makes them incapable of salvation by Christ; for none but those that in their own selves are sinners are to have salvation by him. Many other things might be added; but, between people so well agreed as you and I are, these are sufficient at present. But when an antagonist comes to deal with us about this matter, then we often offer him other strong arguments if he is an antagonist worth taking note of.

ATTENTIVE. Well, as you hinted before, he used to be the ring-leader among sinners, or the master of mischief among other children; yet these are just general statements. Please, therefore, tell me, which were the particular sins of his childhood.

WISEMAN. I will do so. When he was just a child, he was so addicted to lying that his parents hardly knew when to believe he was speaking the truth. Yes, he would invent, tell, and stand fast to the lies that he thought up and told, and that with such an audacity that one might even read in his very face the symptoms of a hard and desperate heart this way.

ATTENTIVE. This was indeed a bad beginning, and proves that he began to harden himself in sin at this time. For a lie cannot be knowingly told and stood by — and I perceive that this was his way of sinning — but he had, as it were, to force his own heart to do it. Yes, he must have made his heart hard, and be bold in doing it. Yes, he must have arrived at an extreme pitch of wickedness to do this, since all was against his fine education in the family he received from his father and mother.

WISEMAN. Lack of good education, as you have indicated, is many times a reason why children so easily and so soon go bad, especially when there is not only a lack of it, but

bad examples enough, more's the pity, in many families; by virtue of which the poor children are trained in sin, and nursed in it for the devil and hell. But it was otherwise with Mr. Badman, for, to my knowledge, this habit of lying was a great grief to his parents, for their hearts were very dejected at this beginning of their son's life; nor did he lack counsel and correction from them, if only to made him better. He had no desire to be told, in my hearing — and that over and over and over again — that “all liars shall have their part in the lake which burns with fire and brimstone”, and that “whosoever loveth and maketh a lie” should not have any part in the new and heavenly Jerusalem. (Rev. 21:8, 27, 22:15) But all came to nothing with him. When a mood, or an opportunity to lie, came to him, he would invent, tell, and stand firm in his lie as steadfastly as if it had been the greatest of truths; and what with the hardening of his heart and face, it became a wonder to those who stood by. Indeed, this he would keep up even when under the rod of correction which is appointed by God for parents to use to keep their children from hell. (Prov. 22:15, 23:13-14)

ATTENTIVE. Truly it was, as I said, a bad beginning. He served the devil often enough; yes, the devil became nurse to one of his brats, for a spirit of lying is the devil's brat, “...for he is a liar and the father of lies” (Jn. 8:44).

WISEMAN. Right, he is the father of lies indeed. A lie is begotten by the devil as its father, and is brought forth by a wicked heart as its mother. We find yet another scripture that says, “Why hath Satan filled thine heart to lie...” (Acts 5:3-4) Yes, he calls the heart that is big with a lie a heart that has conceived, that is, by the devil. “Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.” True, his lie was a lie of the highest degree, but every lie has the same father and mother as had the lie last spoken about: “...for he is a liar, and the father of lies.” A lie, then, is the brat of hell, and it cannot be in the heart before the person has committed a kind of spiritual adultery with the devil. The soul, therefore, that tells a known lie, has got it, and conceived it, by lying with the devil, the only father of lies. For a lie has only one father and mother: the devil and the heart. No wonder, then, that hearts that hatch and bring forth lies do so because of a closeness with the devil. Yes, no wonder that God and Christ have so strongly brought their words to bear against liars. A liar is wedded to the devil himself.

ATTENTIVE. It seems a marvellous thing in my eyes that, since a lie is the offspring of the devil, and since a lie brings the soul to the very den of devils — the dark dungeon of hell — that men should be so desperately wicked as to accustom themselves to such a horrible thing.

WISEMAN. It also seems marvellous to me, especially when I observe with how great an effort some men go to study, contrive, make, and tell a lie. You have some that will lie over and over, and that for a penny profit. Yes, they lie and stand by it, although they know that they lie. Yes, you have some men who will not stick at telling lie after lie, though they get nothing from it. They will tell lies in their ordinary speech with their neighbours; also, their news, their jokes, and their tales, must be adorned with lies, or else they seem to bring no good sound to the ear, nor show much to the fancy of him to whom they are told. But, alas! What will these liars do when, for their lies, they are tumbled down into hell to the devil that begot those lies in their heart, and so be tormented by fire and brimstone with him, and that forever and ever, because of their lies?

ATTENTIVE. Can you not give me an example of God's judgements upon liars, that one may recount it to liars when one hears them lie, if perhaps they may, in the hearing of it, be made afraid, and ashamed to lie.

WISEMAN. Example! Why, Ananias and his wife are examples enough to put a stop, one might think, to a spirit addicted to lies, for they were both struck down dead for telling a lie,

and that by God himself in the midst of a company of people. But if God's threatening of liars with hell-fire, and with the loss of the kingdom of heaven, will not prevail with them to leave off lying and inventing lies, it cannot be imagined that a relating of temporal judgements that have swept liars out of the world before now would do it. Now, as I said, this lying was one of the first sins that Mr. Badman became addicted to, and he could make them and tell them fearsomely.

ATTENTIVE. I am sorry to hear this of him, and so much the more because, as I fear, this sin did not reign in him alone; for usually one that is accustomed to lying is also used to other evils beside; and if it were not so also with Mr. Badman, it would indeed be a wonder.

WISEMAN. You speak the truth, for the liar is a captive slave of more than the spirit of lying; and therefore this Mr. Badman, who was a liar from childhood, was also much given to pilfering and stealing, to whatever, as we say, he could handsomely lay his hands on and count his own, whether they were things belonging to his playmates, or something he could get hold of in a neighbour's house. Whatever it was, he would take it away. You must understand that I speak of trifles; for being still a child, he did not attempt to steal big things, especially at first. Yet as he grew up in strength and ripeness of wit, so he attempted to pilfer and steal things of more value than at first. He took at last great pleasure in robbing from gardens and orchards, and, as he grew up, stealing poultry from the neighbourhood. Yes, even what belonged to his father's did not escape his fingers, for all was fish that swam into his net; so hardened, at last, was he in this mischief also.

ATTENTIVE. You make me wonder more and more. What, he played the thief too! What, play the thief so soon! He surely knew, though he was just a child, that what he took from others was none of his own. Besides, if his father was a good man, as you say, it could not be but that he heard from him that to steal was to transgress the law of God, and so run the risk of eternal damnation.

WISEMAN. His father was not lacking in using the means to reclaim him, often urging, as I have been told, that saying in the law of Moses, "Thou shalt not steal" (Ex. 20:15). And also, "This is the curse that goeth forth over the face of the whole earth; for every one that stealeth shall be cut off" (Zech. 5:3). The light of nature also, though he was a little boy, would show him that what he took from others was not his own; and that he would not willingly have others do the same to him. But all was to no purpose. Let his father and conscience say what they liked, he would go on, resolved to continue in his wickedness.

ATTENTIVE. But his father would, as you say, sometimes rebuke him for his wickedness. Please, how did he react to this?

WISEMAN. How! Why, like a thief that is found out. He would stand defiant, hanging down his head in a sullen, insolent manner. You might read, as we used to say, a picture of ill-luck in his face; and when his father demanded his answer to such questions concerning his thieving and lying, he would grumble and mutter at him. And that was all he could get out of him.

ATTENTIVE. But you said that he would also steal from his father, which I think is an unnatural thing.

WISEMAN. Natural or unnatural, all is one to a thief. Besides, you must think that he had companions like him, in whom, for the wickedness that he saw in them, he was more firmly resolved than either father or mother. Yes, and what did he care if his father and mother died of grief for him? Their death would have been, as he would have counted it, great release and liberty to him; for the truth is, they and their counsel were his bondage.

Yes, and if I don't forget, I have heard some say that, when he was at times with his companions, he would greatly rejoice to think that his parents were old, and would not live much longer. Then, thought he, I shall be my own man to do what I want outside their control.

ATTENTIVE. Then it seems he counted that robbing his parents was no crime.

WISEMAN. Not at all; and therefore he fell directly under that sentence, "Whoso robbeth his father or his mother, and saith it is no transgression, the same is the companion of a destroyer" (Prov. 28:24). He set so lightly by them as to their persons and counsels, it was a sign that, at present, he was of a very abominable spirit, and that some judgement waited to take hold of him somewhere down the line. (1 Sam. 2:25)

ATTENTIVE. But can you imagine what it was like — I mean, in his conceit — to not speak now of the suggestions of Satan, by which doubtless he was put up to do these things. I say that it was his conceit that made him think that his pilfering and stealing were no great matter.

WISEMAN. At this stage, the things he stole were small; robbing orchards, and gardens, and stealing poultry, and such like, these he counted tricks of youth, nor would he be beaten out of it by anything his friends could say. They would tell him that he must not covet, or desire, and desire is less than to take, even anything, the least thing that was his neighbour's; and that if he did, it would be a transgression of the law. But all was one to him. Through the wicked talk of his companions, and the delusion of his own corrupt heart, he would go on pilfering; and where he thought himself safe, he would talk of it, and laugh at it when he had finished.

ATTENTIVE. Well, I heard a man once, when he was up the ladder with a rope round his neck, ready to be topped by the hangman, confess that what had brought him to that end was his accustoming of himself, when young, to pilfer and steal small things. To the best of my remembrance, he told us that he began the trade of a thief by stealing pins and points [needles]; and therefore forewarned all the youth that then were gathered together to see him die to take heed of beginning with little sins; because, by tampering at first with little ones, a way is made for the commission of bigger ones.

WISEMAN. Since you have started telling stories, I will also tell you one also, which, though I didn't hear with my own ears, I dared to believe my author. It concerned someone called Old Tod, who was hanged about twenty years ago or more at Hertford for being a thief. The story goes like this:

At a summer assizes held at Hertford, while the judge was sitting on the bench, in comes this Old Tod into court, clothed in a green suit, with his leather girdle in his hand, his bosom open, and all in a dung sweat, as if he had run for his life. Having come in, he spoke aloud as follows — "My lord", says he, "here is the greatest rogue that breathes upon the face of the earth. I have been a thief since I was a child. When I was just a little one, I gave myself to robbing orchards, and to do other suchlike wicked things, and I have continued a thief ever since. My lord, there has not been a robbery committed these many years, within so many miles of this place, in which I have not either been involved, or knew about it."

The judge thought the fellow was mad, but after some conference with some of the justices, they agreed to indict him; and so they did, of several felonious acts; and to all of which he heartily admitted guilt. And so he was hanged, with his wife at the same time.

ATTENTIVE. This is a remarkable story indeed, and you think it's a true one.

WISEMAN. It is not only remarkable, but just right for our purpose. This thief, like Mr. Badman, began to ply his trade; he began too where Mr. Badman began, even at robbing orchards, and other such things, which brought him, as you see, from sin to sin, till at last it brought him to the public shame of sin, which is the gallows.

As for the truth of this story, the relater told me that he himself was, at the same time, in the court, and stood less than two yards away from Old Tod when he heard him utter the words aloud.

ATTENTIVE. These two sins, of lying and stealing, are a bad sign of a bad end.

WISEMAN. So they are, yet Mr. Badman did not come to his end like Old Tod, though I fear just as bad, indeed, worse, than was death on the gallows, though less open to spectators. But more of that by and by. Now, you talk of these two sins as if they were all that Mr. Badman was addicted to in his youth. Alas, alas, he swarmed with sins, even as a beggar does with fleas, and that when he was just a boy.

ATTENTIVE. Why, what other sins was he addicted to, I mean while he was just a child?

WISEMAN. You needn't ask what other sins he was addicted to, but what other sins was he not addicted to; that is, of those suited to his age. We may safely say that nothing that was vile came amiss with him if he was capable of doing it. Indeed, there are some sins that childhood does not know how to tamper with; but I am talking about sins that he was capable of committing, of which I will name two or three more. First of all, he could not stand the Lord's Day because of the holiness that went with it. The beginning of that day was to him as if he was going to prison, unless he could get away from his father and mother and lurk in by-holes among his companions until the holy duties were over. Reading the Scriptures, hearing sermons, godly fellowship, repeating of sermons and prayers, were things he could not stand; therefore, despite his father on such days keeping him under strict observation — which he did with some diligence — he used to give him the slip, and plainly show by his attitude that he was highly discontented. He would get up late, argue with his brothers, and, as it were, express the view that every godly opportunity was seven times as long as it was, grudgingly observing it till it was over.

ATTENTIVE. This, his loathing of the day, was not, I think, for the sake of the day itself; for as a day, it is just the same as other days of the week. But I suppose that the reason for his hatred of it was that God attached sanctity and holiness to it; also, because it is the day above all the days of the week which ought to be spent in holy devotion, in remembrance of our Lord's resurrection from the dead.

WISEMAN. Yes, it was true that he was such an enemy of it because more restraint was laid upon him on that day from his own ways than could possibly be laid on him on all the others.

ATTENTIVE. Does not God, by instituting a day for holy duties, make great proof of how the hearts and inclinations of people stand in relation to holiness of heart, and delight in holy duties?

WISEMAN. Yes, doubtless. A man reveals his heart and his life in what they are more by one Lord's Day than by all the other days of the week. And the reason for this is because on the Lord's Day there is a special restraint laid on men as to thoughts and life more than on other days of the week. Also, men are encouraged on that day to observe a stricter

performance of holy duties, and a restriction on worldly business than upon other days. If their hearts are not inclined naturally to good, they will now reveal it, for it shows them up for what they are. The Lord's Day is a kind of emblem of the heavenly Sabbath above, making clear how the heart stands in relation to the perpetuity of holiness, even more than in passing duties.

On other days, a man may be in and out of holy duties, and all in a quarter of an hour; but now, the Lord's day is, as it were, a day that encourages us into the perpetual duty of holiness. "Remember the Sabbath day, to keep it holy" (Ex. 20:8), a command not set aside by Christ, but changed into the first day of the week. This command was not given in particular to the Jews, but was sanctified by him from the beginning of the world (see Gen 2:2; Ex. 31:13-17; Mk. 2:27-28, 16:1; Acts 20:7; 1 Cor. 16:1-2; Rev. 1:10), and is therefore a greater proof of the frame and temper of a man's heart, and all the more makes clear what he is inclined towards than any other performance of duties. Therefore, God puts a great difference between those who truly call this day holy, and walk in it, and count it honourable, to provide them with the opportunity to show how they delight to honour God, in that they have not only an hour, but a whole day, to show it. (Is. 58:13) I say, he puts a great difference between these, and the other sort who say, "When will the Sabbath be gone, that we may be at our worldly business?" (Amos 8:5). The first he calls a blessed man, but brands the other an unsanctified worldling. And, indeed, to delight ourselves in God's service on his holy days gives a better proof of a sanctified nature than to grudge their coming, and be weary of holy duties of such days, as Mr. Badman did.

ATTENTIVE. There is something in what you say, for whoever can't abide to keep one day holy to God will surely give sufficient proof that he is an unsanctified man; and, as such, what will he do with heaven? Here is the place where a perpetual Sabbath is kept for God; I say, kept forever and ever. (Heb. 4:9) And, for all I know, one reason why one day in seven has been set apart by our Lord for holy duties for men, may be to give them conviction that there is enmity in the hearts of sinners towards the God of heaven; for whoever hates holiness hates God himself. They pretend to love God, and yet have no love for his holy day, and have no desire to spend that day in one continual act of holiness for the Lord. They had better say nothing than call him "Lord, Lord" and not do whatever he says. And this Mr. Badman was just like that; he could not stand the day, nor any of the duties that went with it. Indeed, when he could get away from his friends, and spend it in all manner of idleness and profaneness, then he was pleased well enough. But what was this but a turning of the day into night, or taking the opportunity, despite God's forbidding us to follow our ways and solace and satisfy our lusts and the delights of the flesh? I take the liberty of speaking thus of Mr. Badman, based upon what you, Sir, have said of him.

WISEMAN. You needn't have made that apology for censuring Mr. Badman, for all who knew him would confirm what you say of him. He could not abide either the day or anything else that had the stamp or image of God on it. Sin, sin, and do the things connected with it, was everything that he delighted in, and that in a little boy.

ATTENTIVE. I must say again, I'm sorry to hear it, and that for his own sake, and also for the sake of his relatives who must have been broken up by his behaviour. For, for these things' sake comes the wrath of God upon the children of disobedience. (Eph. 5:6) And, doubtless, he will go to hell if he died without repentance; and to beget a child for hell is sad for any parent to consider.

WISEMAN. Concerning his dying, as I said, I will give tell you about that soon. But now that we are on his life, and on his way of life in his childhood, it is my task to mention some of his sins; and, indeed, I have mentioned only a few of them so far, and there are more to follow, not at all inferior to what you have already heard.

ATTENTIVE. Please, what were they?

WISEMAN. Why, he was greatly given over, when still a lad, to grievous swearing and cursing. Yes, he then made no more of swearing and cursing than I do of counting my fingers. Yes, he would do it without provocation. He counted it an honour to swear and curse; and it was as natural to him as eating and drinking and sleeping.

ATTENTIVE. Oh, what a young villain he was! As the apostle says, here is a yielding of “members, as instruments of righteousness unto sin”; yes indeed! (Rom. 6:13) This proceeds from evil to evil with a witness. It argues that he was a black-mouthed young wretch indeed.

WISEMAN. He was that, alright! Yet, as I told you, he counted all this kind of sinning to be a badge of honour. He reckoned himself a man’s man when he learned to swear and curse boldly.

ATTENTIVE. I am persuaded that many think, as you say, that to swear is a thing that marks their bravado, and that it is the best way for a man when he desires to put authority or terror into his words, and stuffs them full of sinful swear words.

WISEMAN. You are correct, else, I am persuaded, men would not so often belch out their blasphemous oaths as they do. They take a pride in it; they think that to swear is gentleman-like; and, having once accustomed themselves to it, they hardly leave off all the days of their lives. (See Jer. 23:10)

ATTENTIVE. Well, now we are on the subject, please show me the difference between swearing and cursing; for there is a difference, isn’t there?

WISEMAN. Yes, there is a difference between swearing and cursing. Swearing, vain swearing, was what young Badman was used to. Now, vain and sinful swearing is a light and wicked calling upon God and men to witness to our vain and foolish attesting of things; and those things are of two sorts: **1.** things that we swear are to be done or shall be done. **2.** things sworn to, whether true or false.

First of all, then, things that we swear are to be done or should be done. You swear that you have done such a thing, that such a thing is so, or shall be so; for it is no matter which of these it is that men swear about if it is done lightly and wickedly and groundlessly. It is vain because it is a sin against the third commandment, which states, “Thou shalt not take the name of the Lord thy God in vain” (Ex. 20:7). This is a vain use of that holy and sacred name, and thus a sin for which, without sound repentance, there is not, nor can be, rightly expected forgiveness.

ATTENTIVE. Then it seems, as to a matter of fact, a man may swear rightly; yet, if he swears lightly and groundlessly, his oath is evil, and sins by doing it.

WISEMAN. Yes, a man may say, “As the Lord lives”, and that is true; yet in so saying he swears falsely because he swears vainly, needlessly, and without sure ground. (Jer. 5:2) To swear rightly and necessarily, which a man does when he swears in the name of God, that is tolerated by the Word. But this was none of Mr. Badman’s swearing, and therefore something we put to one side.

ATTENTIVE. I perceive by the prophet that a man may sin in swearing to a truth. Men, therefore, fall into a horrible sin when they swear to confirm their jokes and lies, and, as they think, the better to strengthen their foolish talk.

WISEMAN. They sin with a high hand, for they presume to imagine that God is as wicked as themselves; that is, that he avows lies to be true. For, as I said before, to swear is to call God to witness; and to swear to a lie is to call God to witness that that lie is true. This, therefore, is necessarily offensive; for it highly affronts the holiness and righteousness of God, whose wrath must sweep them away. (Zech. 5:3) This kind of swearing is in the same class as lying and killing and stealing and committing adultery, and therefore must not go unpunished. (Jer. 7:9; Hos. 4:2-3) For if God "will not hold him guiltless that taketh his name in vain", which a man may do when he swears to a truth (as I have shown before), how can it be imagined that he would hold such guiltless who, by swearing, appeals to God for lies that are not true, or who swears out of frantic and bedlam madness. It would grieve and provoke a sober man to wrath if someone should swear to a notorious lie, and avow that that man would attest it for a truth; yet that is how men deal with a holy God. They tell their jokes, tales, and lies, and then swear by God that they are true. Now, this kind of swearing was as common with young Badman as it was to eat when he was hungry or to go to bed when it was night.

ATTENTIVE. I have often weighed up in my mind what it is that makes men so commonly fall into the sin of swearing, since those that are wise will never believe them the sooner for that.

WISEMAN. It can't be anything good you can be sure, because the thing itself is abominable.

1. Therefore it must be from the prompting of the spirit of the devil within them.
2. It also flows sometimes from hellish rage, when the tongue has been set on fire of hell, even the whole course of nature. (Jas. 3:6-9)
3. But usually, swearing flows from daring boldness that sticks up a finger to the law that forbids it.
4. Swearers think that, by belching their blasphemous oaths out of their black and polluted mouths, they show themselves the more valiant of men.
5. They imagine also that, by these outrageous kind of villainies, they will win over those that, at such a time, they have to do with, and make them believe their lies to be true.
6. They also swear frequently to make some profit; and when they meet with fools, they take them in by this method.

But if I might give some advice in the matter, no buyer should lay out one penny with anyone who is a frequent swearer in his calling, especially with such a master of oaths who endeavours to swear away his commodity to another, and would swear his customers money into his own pocket.

ATTENTIVE. All these causes of swearing, so far as I can tell, flow from the same root as the oaths themselves, even from a hardened and desperate heart. But please show me now how wicked cursing is to be distinguished from the other kind of swearing.

WISEMAN. Swearing, as I said, has immediately to do with the name of God, calling upon him to witness to the truth of what is affirmed; that is, if those that swear, swear by him. Some, indeed, swear by idols, such as by the mass, by our lady, by saints, beasts, birds, and other creatures; but the usual way of our profane ones in England is to swear by God, Christ, faith, and such like. But, however, or by whatever, they swear, cursing is distinguished from swearing in this way: to curse — to curse profanely — is to sentence

someone else to evil, or to wish that some evil might happen to that person or thing which comes under the curse unjustly. It is to sentence to evil; that is, without a cause. Thus Shimei cursed David; he sentenced him to evil unjustly when he said to him:

“Come out, come out, thou bloody man, and thou man of Belial. The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned, and the Lord hath delivered the kingdom into the hand of Absalom thy son; and, behold, thou art taken in thy mischief, because thou art a bloody man.” (2 Sam. 16:7-8)

This, David calls “a grievous curse”. “And behold”, says he to his son Solomon, “thou hast with thee Shimei — a Benjamite — which cursed me with a grievous curse in the day when I went to Mahanaim.” (1 Kings 2:8)

But what was this curse? Why, **firstly**, it was a wrong sentence passed on David. Shimei called him a bloody man, a man of Belial, when he was not. **Secondly**, he sentenced him to the evil that at present was upon him for being a bloody man, that is, against the house of Saul, when that present evil overtook David for quite another reason. And we may thus apply it to the profane ones of our times, who, in their rage and envy, have little else in their youths but to pass a sentence against their neighbour for evil unjustly. How common is it with many, when they are somewhat offended with someone, to cry out, “Hang him!”, “Damn him!”, and “Rogue!” This is both a sentencing of him for and to evil, and is, in itself, a grievous curse.

The other kind of cursing is to wish that some evil might happen to, and overtake, this or that person or thing. And this kind of cursing Job counted a grievous sin: “Neither have I suffered my mouth”, says he, “to sin by wishing a curse to his soul”; or consequently to body or estate. (Job 31:30) This, then, is a wicked cursing, to wish that evil might either befall another or ourselves. And this kind of cursing young Badman got used to.

1. He would wish that evil might fall on others. He would wish their necks broken, or that their brains were dashed out, or that the pox or plague would come upon them, and such like; all of which is a devilish kind of cursing, and has become one of the common sins of our age.

2. He would also, as often, wish a curse on himself, saying, “Would I might be hanged or burned!”, or that “the devil might fetch me!”, when it was not so; and I could give you other examples. We count the “Damn-me!” blades to be great swearers; but when, in their hellish fury, they say, “God damn me!”, “God perish me!”, or such like, they are rather cursing than swearing. Yes, they curse themselves, and that with a wish that damnation might come to them; which wish and curse of theirs, in a little time, they will see accomplished in them, even in hell fire, if they do not repent of their sins.

ATTENTIVE. But did this young Badman accustom himself to such a filthy kind of language?

WISEMAN. I think I might say that nothing was more frequent in his mouth, and then at the least provocation. Yes, he was so versed in such language that neither father, nor mother, nor brother, nor sister, nor servant, not even the very cattle that his father owned, could escape these curses of his. I say that even the brute beasts, when he drove them or road on them, if they did not please his humour, they would be sure to partake of his curse. He would wish their necks broken, their legs broken, their guts out, or that the devil would have them, or something similar; and no wonder, for whoever is so quick to wish damnation or some other bad curses on himself — our fondest relative — will not stick at wishing evil on the silly beast in his madness.

ATTENTIVE. Well, I can see now why this Badman was a desperate villain. But please, Sir, since you have gone so far, show me the origin of this evil cursing, and also what dishonour it brings on God; for I can easily see how it brings damnation on the soul.

WISEMAN. This evil of cursing arises generally from the desperate wickedness of the heart, and particularly from —

1. Envy, which is, as I understand it, a sin leading to witchcraft.
2. It also comes from pride, which was the sin of the fallen angels.
3. It arises also from scorn, and a contempt of others.
4. But for a man to curse himself, it must arise out of desperate madness. (Job 15:2-6; Eccles. 7:22)

The dishonour it brings on God is this: it takes away from him his authority, in whose power alone comes blessing and cursing. His curse is not wicked, as Mr. Badman's, but is uttered justly and righteously, a curse upon those that are wicked, and a due reward for their deeds.

Besides, these wicked men, in their wicked cursing of their neighbour, etc., even curse God himself in his handiwork. (Jas. 3:9) Man is in God's image, and to curse wickedly the image of God is to curse God himself. Therefore, when men swear wickedly, they rend and tear God's name, and make him, as much as in them lies, the avower and approver of all their wickedness. Thus whoever curses and condemns his neighbour in this way, or wishes him evil, by his curses, he condemns and wishes evil upon the image of God, and, consequently judges and condemns God himself. Suppose that a man should utter with his mouth, "I wish that the king's picture were burned"; would not this man in so saying make himself an enemy of the person of the king? Even so it is with those who, by cursing, wish evil on their neighbour, or on themselves, despising the image — even the image — of God himself.

ATTENTIVE. But don't you think that the men who do it consider that they are acting so vilely and abominably?

WISEMAN. The question is not what men believe about their sin, but what God's Word says about it. If God's Word says that swearing and cursing are sins, though men should count them for virtues, their reward will be a reward for sin, which is the damnation of their souls.

To curse another, and to swear vainly and falsely, are sins against the light of nature.

1. To curse is a good example, because whoever curses another knows that, at the same time, he would not like to be cursed himself.
2. To swear also is a sin against the same law; for nature tells me that I should not lie, and not swear to confirm something. Yes, the heathen have looked upon swearing as a solemn ordinance of God, and is therefore not to be lightly or vainly used by men, except in confirming a matter of truth. (Gen. 31:43-55)

ATTENTIVE. But I wonder, since cursing and swearing are such evils in the eyes of God, that he does not make examples of others for committing such wickedness.

WISEMAN. Alas! So he has, a thousand times twice told, as can be easily gathered by any observant people in every age and country. I could present you with several myself; but waiving the abundance that could be mentioned, I present you here with two. One was that dreadful judgement of God upon one N. P. at Wimbleton in Surrey, who, after a horrible fit of swearing and cursing of some people that didn't please him, suddenly fell sick, and in little time died raving, cursing, and swearing.

But above all, take that dreadful story of Dorothy Mately, an inhabitant of Ashover in the county of Derby. This Dorothy Mately, says the relater, was noted by the people of the town to be a great swearer and curser and liar, and a thief, just like Mr. Badman. And the labour she usually did was to wash the spoil that came out of the lead mines, and from there get sparks of lead ore. Her usual way of asserting things was with these kind of imprecations — "I would I might sink into the earth if it be not so!", or, "I would God might make the earth open and swallow me up!" Now, on the 23rd of March, 1660, this Dorothy was washing the ore on top of a steep hill about a quarter of a mile from Ashover, and was there accused by a lad of taking two single pennies out of his pocket, for he had laid his breeches aside, and was at work in his drawers. But she violently denied it, wishing the ground to swallow her up if she had them. She used the same wicked words on several other occasions that day.

Now, a certain George Hodgkinson of Ashover, a man of good report, came up accidentally to where this Dorothy was, and stood awhile to talk to her as she was washing her ore. There was also a little child beside her tub, and another a distance from her calling aloud for the child to come away. Then George took the girl by the hand to lead her away to the one who was calling her. Then suddenly, they had not gone more than ten yards from Dorothy when they heard her crying out for help. Looking round, he saw the woman and her tub and sieve twirling round, and sinking into the ground. Then the man said, "Pray God to pardon your sin, for you are never likely to be seen alive any more". So she and her tub spun round and round till they sank about three yards into the earth, and then, for a while, got stuck. Then she called for help again, thinking, as she said, she would stick there. Now the man, though greatly amazed, began to think there was someone to help her; but immediately a great stone which appeared in the earth, fell on her head and broke her skull, and then the earth fell in on her and covered her. She was later dug up, being found about four yards under the ground, with the boy's two single pennies in her pocket; but her tub and sieve couldn't be found.

ATTENTIVE. You bring to mind a sad story, which I will relate to you. The thing is this — about a bow-shot from where I once lived, there was an obscure public house, and the man who kept it had a son whose name was Edward. This Edward was, as it were, a half-fool both in his words and behaviour. To this ale-house, certain jovial companions would come once or twice a week, and this Ned (for so they called him), and his father, would entertain the guests; that is, by calling for him to make them laugh at his foolish words and gestures. So when these good companions came to this man's house, the father would call for Ned. Therefore Ned would come out; and the villain was devilishly addicted to cursing, yes, to cursing his father and mother, and anyone else who crossed him. And because, though he was a half-fool, he saw that his practice was acceptable, he would do it with more audacity.

Well, when these brave fellows arrived at their times to this tippling-house, as they called it, to drink and make merry, then they called for Ned; and because his father was best acquainted with Ned, and knew best how to provoke him, then he would usually ask him such questions, or command him to do something that would be sure to provoke him. Then he, in his foolish way, would curse his father most bitterly; at which the old man would laugh, and so would the rest of the guests, as this pleased them best. So they

continued asking if Ned might still be provoked to curse to get a good laugh. This was the merriment with which the old man used to entertain his guests.

The curses which Ned uttered to curse his father, and at which the old man would laugh, were these, or similar ones: "The devil take you!", or "devil fetch you!" He would also wish on him many plagues and destructions. Well, it came to pass that, through the righteous judgement of God, Ned's wishes and curses were shortly fulfilled on his father; for not many months later, the devil did indeed take him, possess him, and also, in a few days, carried him out of this world by death. I say Satan took him and possessed him; I mean, so it was judged by those who knew him, and had to do with him in his lamentable condition. He could feel something like a live thing go up and down his body; but whenever a tormenting time came upon him, such as convulsive fits, it would lie like a hard bump in the soft place of his chest. I mean I saw it so, and it would rend and tear him, making him roar till he passed away.

I told you before that I was an ear and eye-witness of this; and so I was. I have heard Ned in his roguery cursing his father, and his father laughing at it most heartily, provoking Ned to curse that his amusement might be increased. I saw his father also, when he was possessed, and I saw him in one of his fits sawing at his flesh, as it was thought, by the devil gathering it all up in a heap, just about the size of half an egg, to the unutterable torture and affliction of the old man. There was also someone called Mr. Freeman, who was more than an ordinary doctor, and he was sent for to cast out this devil. I was there when he attempted to do it; and this is what he did: they took the possessed man into an out-house and laid him stomach down on a form, with his head hanging over the edge of the form. Then they bound him to it. When this was done, they put a pan of coals under his mouth, and put something in it that made a great smoke. By this means, as it was said, it would fetch out the devil. There they kept the man till he was almost smothered in the smoke, but no devil came out of him; at which Mr. Freeman was somewhat taken aback, for the man was still greatly afflicted. I went away wondering and fearing. In a short time, then, whatever had possessed the man carried him out of the world according to the cursed wishes of his son. And this brought the hellish mirth to an end.

WISEMAN. These were all sad judgements.

ATTENTIVE. They were dreadful judgements indeed.

WISEMAN. Yes, it seemed just like the threatening of that text (mostly referring to Judas): "As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him. As he clothed himself with cursing as with a garment, so let it come into his bowels like water, and like oil into his bones." (Ps. 109:17-18)

ATTENTIVE. It is a fearful thing for youth to be trained up in the way of cursing and swearing.

WISEMAN. Trained up in them! That I cannot say. Mr. Badman was not trained, for his father, often in my hearing, bewailed the badness of his children, and particularly of this naughty boy. I believe that the wickedness of his children made him, at the thought of it, go many a night with heavy heart to bed, and with as heavy a one when he rose in the morning. But all was one to his graceless son; neither wholesome counsel, nor fatherly sorrow, could make him mend his ways.

There are some indeed that train up their children to swear, curse, lie, and steal; and great is the misery of such poor children whose misfortune it is to be ushered into the world by, and under the tuition of, such ungodly parents. It had been better for such parents not to have had any children, and better for such children not to have been born. Oh, I think for a

father or a mother to train up a child in the way that leads to hell and damnation, what a horrible thing! But Mr. Badman wasn't brought up by his parents in this way.

ATTENTIVE. But I think, since this young Badman would not be ruled at home, his father should have tried what good he could by putting him out to some man of his acquaintance, whom he knew would be able to command him, and keep him pretty hard at some employment, so that he, at least, might have been prevented from doing those wicked deeds which needed time to bring to maturity.

CHAPTER 3

BADMAN'S APPRENTICESHIP TO A RELIGIOUS MASTER

WISEMAN. Alas, his father tried that! He put him out in due time to someone he knew, and begged him out of love to take care of his son, and keep him from extravagant ways. His trade also was honest and extensive. He had plenty of employment, so that this young Badman had no time off, nor any idle hours in his calling where he might have had opportunities to do badly. However, it was all the same to Badman; for as he had begun to be vile in his father's house, even so he continued to be when he was in the house of his new master.

ATTENTIVE. I have known some children who, though they have been very bad at home, have altered much when they have been put out; especially when they have fallen into a family where they have, in all good conscience, kept up worship and the service of God; something found in Mr. Badman's master's house.

WISEMAN. Indeed, some children greatly improve when working under other men's roofs. But, as I said, this naughty boy did not do that; nor did his badness continue because he lacked a master that both could and did correct him. His master was a good man, a very devout person, one who was concerned with the souls of those who came under him, keeping up the worship of God in his family, and being a good example himself. He was also a very meek and merciful man, one who never over-drove young Badman in business, nor kept him at unreasonable hours.

ATTENTIVE. Was that so! This is rare. For my part, I don't find many parallels in others of these things with Mr. Badman's master.

WISEMAN. Nor I neither. Yet Mr. Badman got such a master; for, in the main, masters are now-a-days full of nothing but their worldly concerns, and if their apprentices obey them, matters of soul and religion go out of the window. Yes, I much fear that there have been many promising young men put out by their parents under such masters that have quite undone them as to the next world.

ATTENTIVE. More's the pity! But, please, now you have touched on this subject, show me how many ways a master can be the ruin of his unfortunate apprentice.

WISEMAN. Indeed, I cannot tell you all of the ways, but I will mention some of them. Suppose, then, that a likely lad is put into an apprenticeship with someone who is reputed to be a godly man, yet that lad could be ruined in many ways; that is, if his master is not conscientious in all things that respect both God and man, and that in front of his apprentice:

1. If he is not moderate in his use of the apprentice. He may drive him beyond his strength; he may detain him at work with long hours; he may not allow him enough time to read the Word, to pray, etc. This is the way to destroy him; that is, in those tender beginnings of good thoughts, and good beginnings in spiritual things.

2. If he allows into his house profane and wicked books, those that stir up lust and looseness, those that teach idle, immoderate, sexual talk, those having a tendency to provoke profane talk and joking; and lastly, those that tend to corrupt and pervert the doctrines of faith and holiness. All these things will eat away like a cancer, and quickly spoil in young people those good beginnings that should be seen asserting themselves in them.

3. If there is a mixture of apprentices, that is, if some who live there are very bad. Here is a way to undo such naive tender lads; for bad and sordid apprentices often take opportunity to insinuate and foment profane and wicked words and tricks around them, and these easily stick in the bodies and minds of youth, thereby corrupting them.

4. If the master has one guise when he goes out, and another for home; that is, when his religion is hung up in his house like his cloak, and he is seldom home, his young beginners will take note of that, and be made to stumble at it. We say, “Hedges have eyes”, and “little pitchers have ears”. Indeed, children make a close inspection into the lives of their fathers, masters, etc., more than these are aware of. Therefore, masters should be careful, or else they may destroy good beginnings in their servants.

5. If the master does not act scrupulously in his dealings and trades with lying words; or if bad goods are avowed to be good, or if he seeks after unreasonable profit, and such like, his apprentice will see it, and it is enough to undo him. Eli’s sons, being bad before the congregation, made men despise the sacrifices of the Lord. (1 Sam 2:12-17)

These things, by the by, may serve as a hint to masters to take care that they don’t destroy the souls of their apprentices. But young Badman had none of these hindrances; his father had taken good care to provide well for him in this matter. Yes, he had a good master, he did not lack good books, nor good instruction, nor good sermons, nor good examples, nor good fellow-apprentices either; but all would not do for young Badman.

ATTENTIVE. It’s a wonder that in such a family, with so much spiritual help, nothing else should take hold of his heart! What good books he had, good instructions, good sermons, good examples, good fellow-servants! Everything was in place to do him good.

WISEMAN. You talk of the advantages; but he didn’t care about any of these things. No, all these good things were an abomination to him.

1. As for good books, they could lie in his master’s house till they rotted away. He did not care to look into them; but, on the contrary, he would get hold of as many bad and unsuitable books that he could, such as beastly romances, and books full of sexual passages that immediately tended to set his fleshly lusts on fire. True, he dare not let his master see that he had any of them; therefore he would never leave them in plain sight, but kept them in secret places, and read them whenever he found the opportunity.

2. As for good instruction, he liked that as much as he liked good books! He took care to listen as little as he could, and forgot what he heard as soon as it was spoken. Yes, I have heard some who knew him say that one could easily discern by the look on his face and his gestures that good counsel was hard for him to bear, and was like a continual torment to him. Nor did he ever count himself at liberty except when he was farthest away from wholesome words. (Prov 15:12) He hated those who rebuked him, and counted them his deadliest enemies. (Prov 9:8)

3. As for the good examples that were frequently set him by his master, both in religious and civil matters, this, young Badman would laugh at, and also make a by-word of them when he could express them in a place of safety.

4. His master indeed would make him go with him to listen to sermons, and come under what he thought were the best preachers. But this ungodly young man, what shall I say, was, I think, a master in the art of all mischief, and had many wicked ways to prevent himself from listening, however loud the preacher thundered. **1.** His way was this, that when he came into the place of hearing, he would sit down in some corner and fall fast asleep. **2.** Or else he would feast his adulterous eyes on some beautiful girl in the place;

and so, all during the sermon, he was there feeding his fleshly lusts. **3.** Or, if he could get near some he saw would suit his humour, he would be whispering, giggling, and playing with them till such a time as the sermon was over.

ATTENTIVE. Why, he has grown to a prodigious height of wickedness!

WISEMAN. That was so. And what was really aggravating was his practice, as soon as he came before his master, that he was ready to take in all these things, as he stood before his master, as if he was serving an apprenticeship to learn them.

ATTENTIVE. There could not be added, as you tell it, rebellion against his sin. It was as if he were saying, "I will not hear, I will pay no attention, I will not care for anything good, I will not mend, I will not turn, I will not be converted."

WISEMAN. What you say is true. I don't know to whom I could more fitly compare him than that man who, when I myself rebuked him for his wickedness, replied in a great huff, "What would the devil do for company if it was not for such as I?"

ATTENTIVE. Why, did you ever hear someone say that?

WISEMAN. Yes, I did; and this young Badman was as like him as an egg is an egg. Alas! The Scripture makes mention of many who, in their actions, spoke in the same way: "They say unto God, 'Depart from us, for we desire not the knowledge of thy ways'" (Job 21:14). Again, "They refused to hearken, and pulled away the shoulder, and stopped their ears. Yes, they make their hearts hard as an adamant-stone, lest they should hear the law, and the words which the Lord of hosts hath sent." (Zech 7:11-12) What are all these but just like Badman, and much the same as the young man I just mentioned? That young man was my playmate when I was solacing myself in my sins. I make mention of him to my shame; but he had a great many friends.

ATTENTIVE. True, young Badman was like him, and he trod in his steps as if his wickedness was his very model. I refer to the young man's desperation; for, had he not been desperate, he would never have given you such a reply when you were rebuking him for his sin. But when did you give him such a rebuke?

WISEMAN. Just when God parted him and me, calling me, as I hope, by his grace, to leave him in his sins. And, so far as I could ever gather, he lived as he died, even as Mr. Badman did. But we will leave him, and return again to our discourse.

ATTENTIVE. Hah, poor obstinate sinners! Do they think that God won't catch up with them?

WISEMAN. I don't know what they think; but I know that God has said, "That as he cried, and they would not hear; so they cried and I would not hear, saith the Lord." (Zech. 7:13) Doubtless, there is a time coming, when Mr. Badman will cry for this too

ATTENTIVE. But I am surprised that he was so expert in wickedness so quickly! Alas, he was but a stripling, for I suppose he was not yet twenty.

WISEMAN. No, nor eighteen either. But, as it was with young Ishmael, and with the children that mocked the prophet, so the seeds of sin put forth their shoots in Badman very early. (Gen. 21:9-10; 2 Kings 2:23-24)

ATTENTIVE. Well, he was as wicked a young man as I ever heard of.

WISEMAN. You will say so when you hear the whole story.

ATTENTIVE. "All", I think, means that it is a big "all"; but if there is more to be told about his apprenticeship, please let me hear it.

WISEMAN. Why then, I will tell you. He had not been with his master much more than a year and a half when he became acquainted with three young villains who will remain nameless. They taught him to add to his sin much of the same, and he, as eagerly, received their instructions. One of them was chiefly given over to sex, another to drunkenness, and the third to pilfering or stealing from his master.

ATTENTIVE. Alas, poor wretch! He was bad enough before, but these, I suppose, made him much worse.

WISEMAN. You can be sure of that, for they taught him to be an arch-criminal, and a master in all their ways.

ATTENTIVE. It was an ill wind that brought him to know them.

WISEMAN. You must rather use the words that it was in God's anger and his judgement that he should become acquainted with them. He had a good master, and before that a good father; by these he received good counsel for months and years. But his heart was set on mischief, for he loved wickedness more than doing good, even until his iniquity came to be hateful. Therefore, it was from the anger of God that he met these companions of his and make their acquaintance. Says Paul, "They did not like to retain God in their knowledge"; and what follows? Therefore "God gave them over", or "up", to "the lusts of their own hearts" (Rom. 1:28). And again, "As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity" (Ps. 125:5). This, therefore, was God's hand upon him, that he might be destroyed and damned, "because he received not the love of the truth that he might be saved" (2 Thess 2:10). He chose his delusions and deluders for him, even the company of base men, of fools, that he might be destroyed. (See Prov. 12:20)

ATTENTIVE. I cannot but think indeed that it is a great judgement of God for a man to be given up to the company of vile men; for what are they but the devil's decoys, those by whom he draws the simple into his net? A sexual adventurer, a drunkard, a thief, what are they but the devil's baits by which he catches others?

WISEMAN. You are correct. But this young Badman was no simple one, if by "simple" you mean uninstructed, for he often had good counsel given him. But if by "simple" you refer to someone who is a fool, refusing the true knowledge of Christ, and faith in him, then he was a "simple" one indeed; for he chose death rather than life, and lived in continual opposition to God rather than be reconciled to him, just like that saying of the wise man, "The fools hated knowledge, and did not choose the fear of the Lord" (Prov. 1:29). And what more dreadful judgement is a fool given up to than to be delivered into the hands of such men that have the skill to do nothing but to ripen sin, and hasten its harvest unto damnation? Therefore, men should fear offending God, because he can, in this way, punish them for their sins. I knew a man once that, as I thought, was hopefully awakened to his condition; yes, I knew two who were so awakened, but in time they began to draw back and go back to their lusts. God therefore gave them up to the company of three or four men, who, in less than three years' time, brought them roundly to the gallows, where they were hanged like dogs because they refused to live like honest men.

ATTENTIVE. But such men do not believe that they have been given up by God in his judgement and anger; they rather take it to be their liberty, and count it their happiness.

They are glad when their cord is loosed, and the reins are no longer around their necks; and glad that they can sin without control, and choose such company that makes them more expert in evil ways.

WISEMAN. Therefore, their judgement is so much the greater because, added to that, is blindness of mind and hardness of heart in wicked ways. They are turned into the way of death, but cannot see the place where they are going. They are like the ox going to the slaughter, "...and as a fool to the correction of the stocks, till a dart strike through his liver", not knowing "that it is for his life" (Prov. 7:22-23). This, I say, makes their judgement double: they are given up by God for a while to sport themselves with what assuredly will make them "mourn at the last, when their flesh and their body are consumed" (Prov 5:11). These are the ones Peter speaks about, who will utterly perish in their own corruptions, and who, I say, "count it pleasure to riot in the daytime", and sport "themselves with their own deceivings", and who are "as natural brute beasts, made to be taken and destroyed" (2 Pet. 2:12-13).

ATTENTIVE. Well, but please now, concerning these three villains that were young Badman's companions, give me more particulars about how he carried on with them.

WISEMAN. How he carried on? Why, he did as they did. I hinted as much before when I said that they made him into an arch-rogue, a chief in all their ways.

Firstly, he became a frequenter of taverns and beer-houses, and would stay there till he was as drunk as a beast. And if he couldn't get out in the day, he would, to be sure, get out at night. Yes, he became at last so common a drunkard that his excesses were taken note of by everybody.

ATTENTIVE. This is swinish, for drunkenness is a beastly sin, a sin so much against nature that I wonder anyone could give himself up to such beastliness — yes, worse than beastly a thing.

WISEMAN. It is a swinish vanity indeed. Let me tell you another story. There was once a gentleman whose groom was a drunkard; and coming home one night very much the worse for drink, his master saw him. "Well", says his master to himself, "I will leave you alone tonight; but tomorrow morning I will convince you that you are worse than a beast by compared with the behaviour of my horse. So, when morning came, he bid his man go and water his horse; and that he did. But, coming up to his master, he is commanded to water him again; so the fellow rode to the water the second time. But his master's horse would not drink any more, and the fellow came up and informed his master. Then his master said, "You drunken sot! You are far worse than my horse. He will drink to satisfy nature, but you drink for the abuse of nature. He will drink to refresh himself, but you to your harm and damage. He will drink to be more serviceable to his master, but you till you are incapable of serving either God or man. You beast! How much worse you are than the horse you ride on!"

ATTENTIVE. True, I think his master did the right thing, for, in doing as he did, he showed him plainly, as he said, that he had not so much control of himself as his horse; and, consequently, his beast lived more according to the law of his nature by far than his man did. But, please go on with what you were saying.

WISEMAN. Why, I say, there are four things which, if well considered, would make drunkenness abhorrent to the thoughts of the children of men.

1. It greatly tends to impoverish and beggar a man. "The drunkard", says Solomon, "shall come to poverty" (Prov. 23:21). Many that have begun in the world with plenty have gone

out of it in rags through drunkenness. Indeed, many children born to good estates have been brought to raking through this beastly sin of their parents.

2. The sin of drunkenness brings to the body many, great, and incurable diseases, and brings men, in little time, to their end, so that none can help them. Thus, because they are so wicked, they die before their time. (Eccl. 7:17)

3. Drunkenness is a sin that is often attended with an abundance of other evils. “Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine” — that is, drunkards. (Prov 23:29-30)

4. By drunkenness, men often shorten their days. They go out of the public house drunk, and break their necks before they get home. Instances, not a few, could be given of this, but the fact is so obvious I need say nothing more.

ATTENTIVE. But what is worse than all is, it also prepares men for the everlasting burnings. (1 Cor. 6:10)

WISEMAN. Yes; and it so stupefies and takes over the soul that a man far gone in drink is hardly ever recovered for God. Tell me, when did you see an old drunkard converted? No, no; such a one will sleep till he dies, though he sleeps on the top of a mast. Let his dangers be ever so great, and death and damnation ever so near, he will not be roused from his sleep. (Prov. 23:34-35) So then, if a man has any respect either to credit, health, life, or salvation, he will not be a drunkard. But the truth is, where this sin gets the upper hand, men are, as I said before, so intoxicated and bewitched with the seeming pleasures and sweetness of it, that they have neither heart nor mind to think of anything better, which, if embraced, would do them good.

ATTENTIVE. You said that drunkenness tends to poverty; yet some make themselves rich by drunken bargains.

WISEMAN. I say so because the Word says so. And as to some men’s enriching themselves by it, that is indeed rare and base. Yes, and base will be the end of such profits. The Word of God is against such ways, and the curse of God will fall on such actions. An inheritance may sometimes be hastily obtained at the beginning, but its end will not be blessed. Listen to what the prophet says: “Woe to him that coveteth an evil covetousness, that he may set his nest on high” (Hab. 2:5, 9-12, 15). Whether he makes drunkenness, or something else, the engine and decoy to get something, that man only brings shame on his own house, the spoiling of his family, and the damnation of his soul. For what he gets by working iniquity is just profit through the devices of hell. Therefore he is not the gainer, neither for himself or his family, for he profits by an evil course. This was one of the sins that Mr. Badman was addicted to after he became acquainted with these three fellows; nor could all that his master do break him off from this beastly sin.

ATTENTIVE. But where, since he was just an apprentice, did he get the money to follow this practice; for drunkenness, as you have said, is a very expensive sin.

WISEMAN. His master paid for all of it, for, as I told you before, when Badman learned from these three villains to be a beastly drunkard, he learned from them to pilfer and steal from his master. Sometimes, he would sell off his master’s goods and keep the money, that is, when he could; also, sometimes he would deceive his master by taking money out of the cash box. And when he could do neither of these, he would take away from his master’s wares what he thought would be least missed, and send or carry them to various

houses where he knew they would be kept for him, then appoint set times to meet them there and make merry with these fellows.

ATTENTIVE. This was as bad as — indeed, I think worse than — the former; for by doing this, he was not only putting himself under the wrath of God, but endangering the wellbeing of his master and his family.

WISEMAN. Sins don't go alone, but follow one another like links in a chain. He that would be a drunkard must have money, either his own or somebody else's, maybe his father's, mother's, master's, or by highway robbery, or some other way.

ATTENTIVE. I fear that many an honest man has been undone by such unfaithful servants.

WISEMAN. I think the same as you; but this should make the master more wary of what kind of servants he keeps, and what kind of apprentices he takes on. It should also teach him to look well to his shop himself; also take strict account of all things that are bought and sold by his servants. The master's neglect in this may embolden his servant to be bad, and bring him in a short time to rags and a scrap of bread.

ATTENTIVE. I am afraid that there is much of this kind of pilfering among servants in these evil days of ours.

WISEMAN. Now, while it's in my mind, I'll tell you a story. When I was in prison, there came to visit me a woman who was in a great deal of trouble. So I asked her, she being a stranger to me, what she had to say. She said she was afraid she would be damned. I asked her the cause of those fears. She told me that she had, some time earlier, lived with a shopkeeper at Wellingborough, and had robbed his box in the shop several times of money, to the value of more than I am prepared say. "Please", says she, "tell me what to do." I told her I wanted her go to her master and pay him back the money. She said she was afraid to; so I asked her why? She said she thought he would hang her. I told her that I would intercede for her life, and would make use of other friends also to do the same. But she told me she dare not do it. "Well", said I, "shall I send to your master, while you keep out of sight, and make your peace with him before he sees you?" And with that, I asked her master's name. But all that she would say in answer to this was, "Please let it alone till I come to you again." So away she went, not telling me her master's name, nor her own. This was about ten or twelve years ago, and I never saw her again. I tell you this story for this reason: to confirm your fears that such kind of servants are too many; and that God makes them sometimes like Old Tod, of whom mention was made before, through the terrors that lay heavy upon them, making them betray themselves.

I could tell you of another who came to me with a similar story concerning herself, and the robbing of her mistress; but, at this time, let this mention be sufficient.

ATTENTIVE. Now what was that other villain addicted to — I mean young Badman's third companion.

WISEMAN. Sexual uncleanness. I told you that before, but it seems that you have forgotten.

ATTENTIVE. Right, it was uncleanness. Uncleanness is also a filthy sin.

WISEMAN. It is so; and yet it is one of the most prevailing sins of our day.

ATTENTIVE. So they say; and that too among those that one would think had more sense, even among the great ones.

WISEMAN. The more's the pity; for usually examples set by those who are great and high spread sooner and more universally than the sins of other men. Yes, and when such men are at the head in transgression, sin walks with a bold face through the land. As Jeremiah says of the prophets, so may it be said of such: "From them is profaneness gone forth into all the land"; that is, with a bold and audacious face. (Jer. 23:15)

ATTENTIVE. But please let us return again to Mr. Badman and his companions. You say one of them was very vile in his pursuit of uncleanness.

WISEMAN. Yes, so I say. Not only that he was a drunkard and a thief, but he was forefront in this sin of uncleanness. This roguery was his masterpiece, for he was a ringleader of them all in the beastly sin of womanising. He was also best acquainted with such houses where they lived, and so could readily lead the rest of his gang to them. The prostitutes also, because they knew this young villain, would at first parade themselves in all their whorish pranks before those he brought with him.

ATTENTIVE. That is a deadly thing! I mean, it is a deadly thing for young men, when such beastly queens, with tempting words and actions, reveal themselves to them. It is hard for young men to escape their snare.

WISEMAN. That is true. Therefore the wise man's counsel is the best: "Come not nigh the door of her house" (Prov. 5:8). For they are, as you say, very tempting, as is seen in the book of Proverbs —

"I looked", says the wiseman, "through my casement, and behold among the simple ones I discerned a young man void of understanding, passing through the street near her corner, and he went the way to her house, in the twilight, in the evening, in the black and dark night. And, behold, there met him a woman with the attire of an harlot, and subtle of heart; she is loud and stubborn; her feet abide not in her house; now is she without, now in the streets, and lieth in wait at every corner. So she caught him, and kissed him, and, with an impudent face, said unto him, I have peace-offerings with me; this day have I paid my vows. Therefore came I forth to meet thee diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning; let us solace ourselves with loves" (Prov. 7:6-18).

Here is a picture of a bold beast. And, indeed, the very eyes, hands, words, and ways of such are all snares and bands to youthful, lusty fellows. And with these, young Badman was greatly snared.

ATTENTIVE. This sin of uncleanness is strongly condemned both by Moses, the prophets, Christ, and his apostles; and yet, as we see, for all that, how men run headlong into it!

WISEMAN. You have said the truth; and I add that God, to hold men back from such a filthy sin, has set such a stamp of his indignation upon it, and commanded such evil effects to follow, that, were not those who fall into it bereft of all fear of God, and love for their own health, they could not but stop and be afraid to commit it. For besides the eternal damnation that attends such in the next world — for they will have no "inheritance in the kingdom of Christ and of God" (Eph. 5:5) — the evil effects of it in this world are dreadful.

ATTENTIVE. Please show me some more of them, that, as occasion offers itself, I may pass them on to others for their good.

WISEMAN. That I will.

1. It brings a man down, as I said of the sin before, to want and poverty: "For by means of a whorish woman, a man is brought to a piece of bread" (Prov. 6:26). The reason is, that a prostitute will yield without hire; and men, when the devil and lust is in them, and the fear of God far away from them, will not be deterred without fulfilling their desire, laying down their signet, their bracelets, and their staff as pledge, rather than miss out the fulfilling of their lusts. (See an example in Gen. 38:18)

2. Again, by this sin, men diminish their strength, and bring on themselves, even in their bodies, a multiplicity of diseases. This, King Lemuels' mother warned him about: "What, my son?" said she, "and what the son of my womb? And what the son of my vows? Give not thy strength unto women, nor thy ways to that which destroyeth kings" (Prov, 31:2-3). This sin is destructive of the body.

Give me leave to tell you another story. I heard of a great man who was a very sexually unclean person, who lived so long in that sin that he almost lost his sight. So his physicians were sent for, to whom he described his disease; but they told him that they could do nothing for him unless he would give up his women. "No, then", said he, "farewell sweet sight!" From this example, observe that this sin, as I said, is destructive of the body; and also, that some men so love this sin that they insist on it, even though it is destroying their body.

ATTENTIVE. Paul also declares, "Flee fornication. Every sin that a man doeth is without [outside] the body; but he that committeth fornication sinneth against his own body. (1 Cor. 6:18) But what of that? However much he runs the risk of the eternal damnation of his soul, he will go on committing this sin, even though he runs the risk of destroying his body. If young Badman did not fear the damnation of his soul, do you think that a consideration of impairing his body would have deterred him from such a sin?

WISEMAN. You are right! But yet, I think, there are still such bad effects that follow, often in the commission of it, that if only men would consider what they are doing, it would, at least, put a stop to their gallop.

ATTENTIVE. What other evil effects attend this sin?

WISEMAN. Outward shame and disgrace, and that in these particulars:

In the first place, there often comes with this foul sin a foul disease, now called by us "the pox" [a sexually transmitted disease, which today might be called HIV and AIDS]. A disease so nauseous and stinking, so infectious to the whole body, and so connected with this sin, that hardly any unclean women are without it, but they have, more or less, a touch of it, to their shame.

ATTENTIVE. This is a foul disease indeed! I knew a man once who rotted away with it; and another that had his nose eaten away, and his mouth almost sewn up.

WISEMAN. It is a disease that often has these side effects; and its cause is uncleanness. The scripture declares of every infected man that he is an odious, a beastly, unclean person. This is the strange punishment which Job speaks of, that is appointed to seize on these workers of iniquity: "I made a covenant with mine eyes; why then should I think upon a maid? For what portion of God is there from above? And what inheritance of the

Almighty from on high? Is not destruction to the wicked? And a strange punishment to the workers of iniquity?" (Job 31:1-3)

ATTENTIVE. Then it seems you think that the "strange punishment" Job mentions there is a foul disease.

WISEMAN. I have thought so indeed, and for this reason: we see that this disease is attached, as I may say, to this most beastly sin; nor is there any disease so attached to any other sin like this. That this is the sin to which the strange punishment is attached you can easily imagine when you read the text: "I made a covenant with mine eyes", said Job, "why then should I think upon a maid? For what portion of God is there for that sin, from above, and what inheritance of the Almighty from on high?" And then he answers his own question: "Is not destruction to the wicked, and a strange punishment to the workers of iniquity?" This "strange punishment" is the pox. Also, I think that this foul disease is what Solomon intends when he says, speaking of this unclean and beastly creature, "A wound and dishonour shall he get, and his reproach shall not be wiped away" (Prov. 6:33). A "punishment", Job calls it; a "wound and dishonour" Solomon calls it; and both of them attach it to this sin, Job calling it a "strange punishment", and Solomon a "reproach that shall not be wiped away", to those who fall into the sin often.

ATTENTIVE. What other things follow the committing of this beastly sin?

WISEMAN. Why, often enough, it is followed by murder, with the murder of the baby conceived in the defiled bed. How common it is for the bastard-getter and bastard-bearer to consent together to murder their children! This will be better known at the day of judgement, yet it is something manifest now.

Let me tell you another story. An elderly man, one of my own acquaintance, a man of good repute in our country, had a mother who was a midwife, who was mostly employed in laying out famous women. To this woman's house, at a certain time, comes a brave young gallant on horseback to fetch her to the laying out of a young lady. So she prepares herself to go with him, and he takes her up behind him, and away they ride in the night. Now, they had not ridden far, when the gentleman alighted from his horse; and, taking the old midwife from the horse in his arms, he turned round with her several times, and then put her up again. Then they rode up and away till they came to a stately home, into which he took her, and so into a bedroom where the young lady was in her labour pains. He then bid the midwife to do her work, and she demanded help; but he drew out his sword, and told her that if she did not make speed to do her work, and without help, she must look for nothing but death. Well, to cut the story short, this old midwife laid out the young lady, and a fine sweet baby she had. Now there was blazing in a room close by a very big fire; so the gentleman took up the baby, put more coals on the fire, and threw the child in and covered it up, and that was an end of it. So, when the midwife had done her work, he paid her well for her pains, but shut her up in a dark room all day. When night came, he took her up on his horse behind him again, and carried her away till she had almost arrived home. Then he turned her round and round as he had done before, and brought her to her house, set her down, bid her farewell, and away he went, and she never knew who he was. This story the midwife's son told me, who was a minister, who also affirmed that his mother had told him the truth.

ATTENTIVE. Murder often follows, indeed, as something that is the fruit of this sin. But sometimes God brings even these adulterers and adulteresses to shameful ends. I heard of one, I think he was a doctor, and his prostitute, who had three or four bastards between them. They murdered them all; but at last themselves were hanged for it, in or near Colchester. It came out in this way — the prostitute was so afflicted in her conscience about it, that she could not stay quiet until she had made it known. Thus God many times

makes the actors of wickedness their own accusers, and brings them by their own tongues to well-deserved punishment for their sins.

WISEMAN. There have been many such instances, but we will let that pass. I was once in the presence of a woman, a married woman, who was lying sick of the sickness of which she died. And being smitten in her conscience for the sin of uncleanness which she had often committed with other men, I heard her, as she lay on her bed, cry out thus: "I am a prostitute, and all my children are bastards, and I must go to hell for my sin. Look, there stands the devil at the bottom of my bed to receive my soul when I die."

ATTENTIVE. These are all sad stories. Tell me no more of them now. But, if you please, show me some more of the evil effects of this beastly sin.

WISEMAN. This sin is such a snare to the soul that, unless a miracle of grace intervenes, it unavoidably causes it to perish in its enchanting and bewitching pleasures. This is seen in these and similar texts — "The adulteress will hunt for the precious life" (Prov. 6:26). "Whoso committeth adultery with a woman lacketh understanding. He that doeth it destroyeth his own soul" (Prov. 6:32). "A whore is a deep ditch, and a strange woman is a narrow pit" (Prov. 23:27). "Her house inclineth unto death, and her paths unto the dead. None that go under her return again, neither take they hold of the paths of life" (Prov. 2:18-19). "She hath cast down many wounded; yes, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death" (Prov. 7:26-27).

ATTENTIVE. These are fearful sayings, and show the dreadful state of those who are guilty of this sin.

WISEMAN. They certainly do! But yet what makes the whole more dreadful is, that men are given up to this sin because they are abhorred by God, and, because abhorred, therefore they fall into the commission of it, and live with its consequences. "The mouth", that is, the flattering lips, "of strange women is a deep pit, he that is abhorred of the Lord shall fall therein" (Prov. 22:14). Therefore it says again of such that they have no "inheritance in the kingdom of Christ and of God" (Eph. 5:5).

ATTENTIVE. Put all together, it is a dreadful thing to live and die in this transgression.

WISEMAN. True; but suppose that, instead of all these judgements, this sin came with all the felicities of this life, with no bitterness, shame, or disgrace mixed with it, yet one hour in hell would spoil all. Oh, this hell, hell-fire, damnation in hell, it is such an inconceivable punishment that, were it generally believed, it would nip this sin, with others, in the bud! But here is the mischief; those who give themselves up to these things harden themselves in unbelief and atheism in the matter. Despite the punishments that God has threatened to inflict on those who commit such sins, at the last, they arrive at an almost absolute and firm belief that there is no judgement to come, else they would not, nor could not, attempt to commit this sin with such abominable language as some do.

I heard of someone who said to his mistress, when he had tempted her to commit this sin, "If thou will venture your body, I will venture my soul." And I myself heard another say, when he was tempting a maid to commit uncleanness with him — it was in Oliver Cromwell's days — that, if she got pregnant, he would tell her how to escape punishment — which was in those days somewhat severe. "Say", says he, "when you come before the judge, tell him that you are with child by the Holy Spirit." I heard him say this, and it greatly affected me. I had a mind to accuse him for it before some magistrate, but he was a great man, and I was poor and young; so I left it alone, but it troubled me very much.

ATTENTIVE. It was the most horrible thing I ever heard of in my life. But how far off these men are from the spirit and grace that dwelt in Joseph! (Gen 39:10)

WISEMAN. Right! When Joseph's mistress tempted him — yes, tempted him daily — she took hold of him and said, with her whore's forehead, "Come, and lie with me"; but he refused. He would not even listen to her telling him to lie with her or be with her. Mr. Badman would have seized the opportunity.

And just a few comments on this incident in Joseph's life —

1. Here is a mistress, a great mistress, for she was the wife of the captain of the guard, and a beautiful woman, I grant you.
2. Here is a mistress won over; and, in her sexual attraction, she came to Joseph without him saying a word.
3. Here, her unclean desire is made known when she said, "Lie with me".
4. Here was a good opportunity, for none of the men of the house were around.
5. Joseph was a young man full of strength, and therefore the more in danger of being overcome.
6. This was to him a temptation from her that lasted for days.
7. Yet Joseph refused **(1)** her daily temptation; **(2)** her daily invitation; **(3)** her daily seduction, which was given heartily, violently, and constantly. When she got him by his coat, saying, "Lie with me", he left his coat in her hands and went out. Indeed, and although contempt, treachery, slander, accusation, imprisonment, and danger of death followed — for a whore does not care what mischief she does when she cannot have her own way — yet Joseph would not defile himself, sin against God, and risk his own eternal salvation.

ATTENTIVE. Blessed Joseph! I wish there were more like you!

WISEMAN. Unfortunately, Mr. Badman had more companions than Joseph, else there would not be so many prostitutes around; for though I don't doubt that sex is bad enough this way, yet I really believe that many of them were made whores at first by the flatteries of Badman's companions. Alas, there is many a woman plunged into this sin at first, even by promises of marriage! I say that by these promises they are flattered, yes, forced into consenting to these villainies. Thus growing hardened in their hearts, they at last give themselves up greedily, even as wicked men do, to consent to this kind of wickedness. But Joseph, you see, was of another mind, for the fear of God was in him.

Before I leave this subject, let me tell you of two notable stories; and I wish Mr. Badman's companions could hear them. They are found in the book "A MIRROR OR LOOKING GLASS FOR SINNERS: HELD FORTH IN SOME THOUSANDS OF EXAMPLES: WHEREIN IS PRESENTED AS GODS WONDERFUL MERCIES TO THE ONE, SO HIS SEVERE JUDGEMENTS AGAINST THE OTHER..." by Samuel Clarke (1599-1682). They are these: Mr. Cleaver, says Mr. Clarke, reports of one whom he knew who had committed the act of uncleanness, after which he fell into such horror of conscience that he hanged himself, leaving it thus written in a paper: "Indeed", says he, "I acknowledge it to be utterly unlawful for a man to kill himself, but I am bound to act the magistrate's part because the punishment of this sin is death."

Clarke also, on the same page, mentions two more, who, as they were committing adultery in London, were immediately struck dead with fire from heaven in the very act. Their bodies were found half burned up, sending out a most loathsome smell.

ATTENTIVE. These are notable stories, indeed.

WISEMAN. So they are, and I suppose they are as true as notable.

ATTENTIVE. Well, but I wonder that, if young Badman's master knew him to be such a wretch, he would ban him from his house.

WISEMAN. They liked one another as much fire and water do! Young Badman's ways were odious to his master, and his master's ways were such that young Badman could not stand them. Thus, in these two, were fulfilled that saying of the Holy Spirit: "An unjust man is an abomination to the just; and he that is upright in the way is an abomination to the wicked" (Prov. 29:27). The good man's ways, Mr. Badman could not stand, nor could the good man abide the evil ways of his corrupted apprentice. Yet his master would have kept him if he could, and continue in teaching him his trade.

ATTENTIVE. If he could! Why, he might have, if he could, might he not?

WISEMAN. Alas! Badman ran away from him once and twice, and would not at all do as he was told. So the next time he ran away from him, he let him go at last. He gave him no excuse for running away except for holding on to him as much as he could, and that he could do little except instil in him some good and honest rules of life. And had it been my own case, I too would have let him go. For what can a man do that had either regard to his own peace, his children's good, or the preservation of the rest of his servant's from evil, but let him go? Had he stayed, he would have ended up in the house of correction; but his master was loathe to send him there because of the love he bore his father. A house of correction, I say, would had been the best place for him; but his master let him go.

CHAPTER 4

HE GETS A NEW MASTER AS BAD AS HIMSELF

ATTENTIVE. He ran away, you say; but where did he run away to?

WISEMAN. Why, he ran away to one of his own trade, and to someone like himself. Thus the wicked joined hand in hand, and there he served out his time.

ATTENTIVE. Then surely he had his heart's desire when he was with someone so like himself.

WISEMAN. Yes, so he had; but God gave it to him in his anger.

ATTENTIVE. How do you mean?

WISEMAN. I mean as before, that, in the providence of God, for a wicked man to be, turned out of a good man's doors into a wicked man's house to live is a sign of the anger of God. For God, by this, and such judgements, in effect is saying to such a person: "You wicked one, you do not love me, my ways, nor my people; you cast my law and good counsel behind your back. Come, I will dispose of you in my wrath; you will be turned over to the ungodly, you will be sent to the school of the devil, and I will leave you to sink and swim in sin till I come to visit you with death and judgement." This was, therefore, another judgement that came on young Badman.

ATTENTIVE. You have spoken correctly, for God, by such a judgement as this, in effect is declaring what you said; for he take them out of the hand of the just and binds them up in the hand of the wicked. What happens to them can be easily imagined.

WISEMAN. It is one of the saddest tokens of God's anger to happen to such a kind of person, and that for several reasons:

1. Such a one under this judgement is put out of the way, and away from the means that ordinarily are used to do good to the soul. For a family, where godliness is professed and practised, is God's ordinance, the place he has appointed to teach young ones the way and fear of God (Gen. 18:18-19). Now, to be put out of such a family into a bad, a wicked one, as Mr. Badman was, must surely be in judgement, and a sure sign of God's anger, for in ungodly families, men learn to forget God, hate goodness, and estrange themselves from the ways of those who are good.

2. In bad families, they have continual, fresh examples, and also incitements to evil, and fresh encouragements to practise it also. Yes, moreover, in such places, evil is commended, praised, spoken well of, and those who do it are applauded; and this, to be sure, is an overwhelming judgement.

3. Such places are the very haunts and walks of infernal spirits which are continually poisoning the thoughts and minds of this one or that one in such families, so that they may be able to poison others. Therefore, take note, usually, in wicked families, some one or two tend more to wickedness than others. These are Satan's conduit pipes, for by them he conveys the spawn of hell through their craftiness and wickedness into the ears and souls of their companions. Yes, and when they have once conceived wickedness, they travail as a woman with child till they have brought it forth: "Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood" (Ps. 7:14). Some men, as is found here in this text, and was hinted at before, have a kind of mystical but hellish copulation with the devil, who is the father, and their soul the mother, of sin and wickedness; and

they, as soon as they have conceived by him, finish by bringing forth sin, both the sin and their own damnation. (Jas. 1:15)

ATTENTIVE. How much, then, does it concern parents who love their children and want to see that, if they go from home, they are settled in good families, and that they may learn there in due time to detest evil and follow what is good!

WISEMAN. It does concern them indeed. And it also concerns those who take children into their families to be careful what children they receive. For a master may soon, by a bad son, be damaged both in his name, estate, and family, and also hindered in his peace and peaceful pursuit after God and godliness. I say that this can happen by one such vermin as a wicked and filthy apprentice.

ATTENTIVE. True, for one sinner can undo much good, and a poor man is better than a liar. But many times a man can't help it, for at the beginning he may promise very fair, but, in a little time, turn out to be a very rogue, like young Badman.

WISEMAN. That is true as well; but when a man has done the best he can to help him along, he may, with more confidence, expect the blessing of God to follow, or he will know peace when things go contrary to his desire.

ATTENTIVE. However, did Mr. Badman and his master agree very well? I mean his latter master, since they were birds of a feather; I mean since they were so well matched in wickedness.

WISEMAN. This second master, as I told you before, was bad enough; yet he would often fall out with young Badman, his apprentice, and reprove him. Yes, sometimes he would beat him for his naughty actions.

ATTENTIVE. What! For all he was so bad himself! This is like the proverb — “The devil corrects vice”.

WISEMAN. I assure you, it was as I said. For you must know that Badman's ways hit his master's profits. He might have done as the damsel, whom we read about in Acts 16:16, which was to fill her masters' purse with her evil. Did she not see that she was making them rich? But it was not so with young Badman; and, therefore, though his master and he got on well enough in the main, yet, in this and that point, they differed. Young Badman was forever neglecting his master's business by going to the brothel, by pilfering from his master, by attempting to seduce his daughters, and such things. No wonder, then, that they disagreed in these points. It was not so much that his master had an antipathy against Badman's lack of morals, for he could do so as an apprentice, but his servant, by his sin, took liberties with his goods, etc., and so brought down his master's reputation.

As I said before, had young Badman's wickedness only a tendency towards his master's advantage, he could have sworn, lied, cheated, and defrauded the customers for his master — and, indeed, he did sometimes — but had that been all that he was doing, he would have received not one wrong word from his master. But this was not always Mr. Badman's way.

ATTENTIVE. You did well to bring that in. Even the damsel we read about in Acts, and the warning you gave about the clear distinction between wickedness and the wickedness of servants.

WISEMAN. Alas! Men who are wicked themselves, thoroughly hate it in others, not simply because it is wickedness, but because it is against their interest. Don't you think that the

damsel's masters would have been troubled at her loss if they had not lost, after her exorcism, his profit? No, I'll warrant you. She might have gone to the devil as far as he was concerned; but "when her masters saw that the hope of their gains was gone", then they fell to persecuting Paul. (Acts 16:17-20) Now Mr. Badman's master did sometimes lose by Mr. Badman's sins, and then Badman and his master fell at odds.

ATTENTIVE. Alas, poor Badman! Then it seems he could not please someone like his master all the time.

WISEMAN. No, he couldn't; and the reason I have told you.

ATTENTIVE. But do not bad masters condemn themselves in failing to condemn the evil of their servants?

WISEMAN. Yes, in that they condemn in another what they either have or allow in themselves. (Rom 14:22) The time will come when the very sentence that has gone out of their own mouths against the sins of others, when they themselves are living and taking pleasure in the same, will return with violence on their own heads. The Lord pronounced judgement against Baasha, as he did on all his evils in general, but this in particular, when he was like the house of Jeroboam, and his murder of him. (1 Kings 16:7) This was Mr. Badman's master's case; he was like his apprentice, but he beat him. He was like his man, yet he complained bitterly at him for being bad.

ATTENTIVE. But why didn't young Badman run away from this master as he ran away from the first?

WISEMAN. He didn't. And if I am not mistaken, there was a reason. There was godliness in the house of the first, and that young Badman could not stand. For food, for lodging, for work, and time off, he was better off by this master's allowance than he had ever been by this last; but all this was no good then because godliness was promoted there. He could not bear all this praying, this reading of Scriptures, and hearing and repeating of sermons. He could not stand being told of his transgressions in a sober and godly manner.

ATTENTIVE. There is a great deal in the way of reproof. Wicked men both will not and cannot bear to hear their transgressions spoken against.

WISEMAN. There was a great deal of difference between the two masters. This last one would tell him of his sins in Mr. Badman's own language. He would swear and curse and damn when he told him of his sins, and this he could bear better than be told of them in a godly way. Besides, this last master would, when his passion and rage were over, laugh, and make merry with the sins of his servant Badman; and that pleased young Badman well. Nothing offended Badman except blows, and those he had were now few because he was pretty well grown up. For the most part, when his master raged and swore, he would answer him oath for oath and curse for curse, at least privately, and let his master go on as long as he would.

ATTENTIVE. This was hellish living.

WISEMAN. It was hellish living, indeed. And a man might say that, with this master, young Badman sank more and more into wickedness, as well as in his trade. For when he had completed his time, and what with his own inclination to sin, and what with his acquaintanceship with his three companions, and what with this last master and the wickedness he saw in him he became a sinner in grain [something dyed before manufacture]. I think he had a bastard laid to his charge before he finished his time.

ATTENTIVE. Well, it seems he lived to finish his time. But what did he do then?

WISEMAN. Why, he went home to his father; and he, as a loving and tender-hearted father, received him into his house.

ATTENTIVE. And how did he carry on there?

WISEMAN. Why, the reason he went home was for money to set up for himself. He stayed little at home, but while he was at home, he restrained himself as well as he could, and did not so much as show himself to be base, for fear his father would show distaste, and so refuse, or, for a while, forbear, to give him money. Yet, even then, he would have his times, and companions, and the fill of his lusts. But he used to conceal this side of him. He was glad to see his old acquaintances, and they were glad to see him, and he could not, in all civility, but accommodate them with a bottle or two of wine, or a dozen or two of ale.

CHAPTER 5

BADMAN IN BUSINESS, THE TRICKS OF A WICKED TRADESMAN

ATTENTIVE. And did the old man give him the money to set himself up with?

WISEMAN. Yes, more than two hundred pounds.

ATTENTIVE. In this, I think, the old man was mistaken. Had I been his father, I would have made him wait a little till I had far better proof of his good manners; for I perceive that his father did know what a naughty boy he was, both by what he used to do at home, and because he changed a good master for a bad one. He should not therefore have given him money so quickly. What if he had been given just a little, and sent off to do his own work for a time, to learn what a penny was by earning it? Then, in all probability, he would have known better how to spend it. Yes, and by that time, perhaps, he'd have better thought out how to live in the world. Indeed — and, who knows — he the prodigal might have come to himself and asked God and his father to forgive him for the villainies he had committed against them.

WISEMAN. If his father could have blessed this way of dealing to him, and made it effective for the purpose as you said, then I should have thought just like you. But alas, alas, you talk as if you never knew, or had at present forgotten, what the depths of compassions of a father are! Why, did you not treat your own son in this way? But it is evident enough that we are better at giving good advice to others than we are at taking it. But my honest neighbour, suppose that Mr. Badman's father had done as you said, and by so doing had driven his son further into his bad ways, would he have bettered either himself or his son in doing so?

ATTENTIVE. That's true. But it doesn't follow that if the father had done as I said, the son would have done as you suppose. But if he had done as you supposed, what had he done worse than what he had already done?

WISEMAN. He had done badly enough, that is true. But suppose his father had given him no money, and suppose young Badman had fallen into a sulk at this treatment, and in anger had gone beyond the seas, and his father neither saw him nor heard of him again. Or suppose that from a mad and headstrong stomach he had gone as a highway robber for the money, and so brought himself to the gallows, and his father and family to great contempt, or even by so doing he had not brought himself to that end, yet it would have added to all his wickedness these other evils beside. What comfort would his father have had in this? Besides, when his father had done what he could for him, with the desire to make him an honest man, he would then, whether his son proved honest or not, have laid down his head with far more peace than if he had taken your advice.

ATTENTIVE. No, you're right. I think I should not have been so forward in giving advice in this case. But truly, you have given me such an account of his villainous deeds that you have made me angry with him.

WISEMAN. We all tend to overshoot ourselves in an angry mood. But, poor wretch as he was, he has gone to his place. As I said, when a good father has done what he can for a bad child, and the child never improves, he will lie down with far more peace, than if, by being severe, he had driven him away.

I remember that I heard of a good woman, who had, like this elderly man, a bad and ungodly son. She prayed for him, counselled him, and treated him in a motherly fashion for several long years; but still he remained bad. At last, after a time, after she had been at prayer, as was her custom, for his conversion, she comes to him, and, in effect, begins again to admonish him. "Son", says she, "you have been and are a wicked child. You have cost me many a prayer and tear, and yet you remain wicked. Well, I have done my duty. I have done what I can to save you. Now I am satisfied that if I shall see you damned at the day of judgement, I shall be a long way away from being grieved over you, and shall rejoice to hear the sentence of your damnation at that day. And these words converted him!

I tell you, if parents behave lovingly towards their children, mixing their mercies with gracious rebukes, and their gracious rebukes with fatherly and motherly compassion, they are more likely to save their children than by being stubborn and severe towards them. But if they do not save them, and if their mercy does them no good, yet it will greatly ease them at the day of death to consider, "I have done by love as much as I can to save and deliver my child from hell."

ATTENTIVE. Well I yield. But please let us return again to Mr. Badman. You say, that his father gave him a sum of money [£200] that he might set up for himself.

WISEMAN. Yes, his father did give him a sum of money, and he did set himself up, and just as soon set himself down again; for he was not long set up, but, by the bad management of his affairs at home, together with his extravagant expenses abroad, he got so deeply into debt, and had so little in his shop to pay, that he was hard put to it to keep himself out of prison. But when his creditors understood that he was about to marry, and in a fair way get a rich wife, they said to themselves, "We will not be hasty with him. If he gets a rich wife, he will pay us all."

ATTENTIVE. But how could he so quickly run out of money, for I understand that it was in little time according to what you said?

WISEMAN. It was in a short time indeed. I think he was no more than two and a half years into his new business. The reason is apparent, for he, being a wild young man, and with the bridle taken off him, and being wholly subject to his lusts and vices, he gave himself up to the way of his heart and to the sight of his eyes, forgetting that for all these things God would bring him into judgement. (Eccl. 11:9) And whoever acts in this way, you may be sure will not keep on his legs for long. Besides, he now had the addition of new companions, very much, you may think, like himself in their manners, and who didn't care who sank if they themselves might swim. These would often be stalking him, and his shop too when he was absent. They would often urge him to go to the public house, and then make him jack-pay-for-all. They would also be borrowing money off him, but took care not to pay it back, especially when it went to more of their company, whom he liked very well. And so his poverty came like "one that travelleth, and his want as an armed man" (Prov 6:11). But all the while, they studied his moods, for he loved to be flattered, praised, and commended for his wit, manhood, and character; and this was like stroking him in the face. Thus they got in with him, and controlled him more and more; and, like horse leeches, they extracted from him the little his father had given him, and brought him quickly down, almost dwelling next door to a beggar.

ATTENTIVE. Then the saying of the wise man was fulfilled: "He that keepeth company with harlots", and "a companion of fools, shall be destroyed" (Prov. 29:3, 13:20).

WISEMAN. Indeed, and this saying too: "A companion of riotous persons shameth his father" (Prov 28:7). For he, poor father, knew both grief and shame to see how his son, by

his own hand, behaved in the enjoyment of good things, in whose lawful use he might have lived to God's glory, his own comfort, and become a credit among his neighbours. "But he that followeth after vain persons shall have poverty enough" (Prov 28:19). The way he took led him directly into this condition; for who can expect anything else of one that followed such a course? Besides, when he was in his shop, he could not abide to be labouring; he was naturally given over to idleness. He loved high living, but his hands refused to work; and what else can the end of such a one be but what the wise man says? "The drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags" (Prov. 23:21).

ATTENTIVE. But now, I think, when he was brought low, he might have considered the hand of God that was against him, and smitten his breast, and repented.

WISEMAN. Consideration, good consideration, was far from him. He was as obstinate and proud now as ever he was in all his life, and was as intent also in pursuing sin as if he was approaching his maturity; whereas he went about like a tired old horse, the devil having ridden him almost off his legs.

ATTENTIVE. Well, but what did he do when almost all his money was gone?

WISEMAN. Two things were now in play. **First** of all, he put on a front, and by swearing and noisiness and lying, he said that he was in as good a condition as he was the first day he set up for himself, Yes, he had gained more than he lost, and he had at his beck and call some of his companions who would swear to confirm this as fast as he.

ATTENTIVE. This was double wickedness; it was a sin to say it, and another to swear it.

WISEMAN. That is true. But what evil would he not do, being far from God, as I believe Mr. Badman was?

CHAPTER 6

BADMAN'S HYPOCRITICAL COURTSHIP AND MARRIAGE TO A PIOUS RICH YOUNG LADY

ATTENTIVE. And what was the **second** thing he did?

WISEMAN. Why, what I hinted before. He was ever on the lookout for a rich wife. But now let me tell you of some more of his invented, devised, designed, and abominable roguery that proves him to be a most desperate sinner.

The thing was this: it was a wife he wanted, or rather her money; for as for a woman, he could get enough prostitutes at a whistle. But, as I said, he wanted money, and that must be got by a wife, and no other way. Nor could he so easily get a wife either unless he became an expert in the way of pretence; nor would pretence do among the people that could deceive as much as he. Now, there dwelt a maid not far from him who was both godly and monied; but how to get her, there lay all his craft. Well, he calls a council of some of his most trusted and cunning companions, and opens his mind to them; that is, that he had a mind to marry, also telling them to whom. "But", says he, "how shall I accomplish my end? She is religious, and I am not?" Then one of them gave this reply:

"Since she is religious, you must pretend to be the same, and that for some time before you approach her. Note, therefore, where she goes daily to hear sermons, and you go there also. You must be sure to behave soberly, and make out that you like the Word wonderfully well. Stand also where she can see you; and when you come home, be sure to walk down the street very soberly, and go within sight of her. When you've done this for a while, go to her, and tell her how sorry you are for your sins, and show great love for the religion that she professes, speaking well of her preachers and of her godly friends, bewailing it has been your misfortune not to have known her and her fellow-professors sooner. This is the way to get her. Also you must write down sermons, talk of scriptures, and declare that you come courting her only because she is godly, and because you should count it your greatest happiness to get a godly wife. As for her money, make light of it, and show that it was far from your mind. That is the way to come at it soonest, for she will be wary at first that you have come for her money. You know how much she has, but don't say a word about it. Do this, and you shall see if you do not entangle the lass."

Thus was the trap set for this honest maid; and she was quickly caught in his pit.

ATTENTIVE. Did he take this advice?

WISEMAN. Did he! Yes, and after a while, he went boldly to her, and that under the disguise of religion, as if he were all for honesty and godliness, and one of the most sincere and upright-hearted men in England. He kept to the plan, and followed the advice of his counsellors, and quickly got her. He had some good points: he was tall and handsome, and had plain but very good clothes on his back; and his pretence of religion was the more easily attained, for he had seen something in the house of his father, his first master, and so could most easily put on a good show.

So he set the day, and went to her, which he could easily do, for she had neither father nor mother to oppose the match. Well, when he came and gave her a civil compliment to let her understand why he had come, he began by telling her that he had found in his heart a great deal of love for her; and that, of all the girls in the world he had come across,

she was the one that would make her his beloved wife. The reason, as he told her, why he had been attracted to her was her religious and personal excellence, and therefore begged her to take his condition into her tender and loving consideration. "As for the world", said he, "I have a very good trade, and can maintain myself and a family well, while my wife sits comfortably on her seat. I have got such and such already, and feel that money is coming in every day. But that is not the thing that I aim at; it is an honest and godly wife." Then he presented her with a good book or two, pretending how much good he had received from them himself. He also spoke well of godly ministers, especially those he noticed she liked and loved best. Besides this, he would often tell her what a godly father he had, and what a new man he himself had become. That is how this treacherous dealer dealt with this honest and good girl, to her great grief and sorrow, as you will hear later.

ATTENTIVE. But had the maid no friend to look after her?

WISEMAN. Her father and mother were dead, which he knew well enough; and so she was the more easily overcome by his naughty lying tongue. But as she had few friends, she was soon taken in by him. It is too much the custom of young people now to think themselves wise enough to make their own choices; and that they need not listen to those that are older and wiser than they. This is a great fault, and many of them have paid dear for it. Well, to be short, in a little time, Mr. Badman obtained his desire, got this honest girl and her money, was married to her, brought her home, made a feast, entertained her royally; but her portion paid for it all.

ATTENTIVE. I never heard of such deceit before.

WISEMAN. By these actions, he showed how little he feared God, and what little dread he had of the judgement. All this carry-on, and all these words, were by him premeditated evil. He knew he had lied, he knew he had deceived; yes, he knew that he made use of the name of God, of religion, good men, and good books, just as a stalking-horse, all the better to catch his prey. In all this, his glorious pretence of religion, he was a glorious painted hypocrite, when hypocrisy is the highest sin that a poor worldly wretch can attain. It is also a sin that offends God most, and brings the greatest condemnation. Now he had become a whitened wall, and was a painted sepulchre. (Mt. 23:27) Now he was a grave that appeared to be otherwise. (Lk. 11:44) This poor, honest, godly damsel little thought that both her peace and comfort, and estate, and liberty, and person, and all, were going to lead to her burial when she married Mr. Badman. And so it turned out to be. She enjoyed herself very little afterwards; and she was as if she were dead and buried to what she had enjoyed before.

ATTENTIVE. Certainly, some fearful judgement of God must attend and overtake such wicked men as these!

WISEMAN. You can be sure that they will experience judgement to the full for all these things when the day of judgement comes. But as for judgement upon them in this life, it does not always come to those that are worthy of it. "They that tempt God are delivered, and they that work wickedness are set up" (Mal. 3:15). They are reserved to the day of wrath; and then, for their wickedness, God will repay them to their faces.

"The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath. Who shall declare his way to his face? And who shall repay him what he hath done? Yet shall he be brought to the grave, and shall remain in the tomb" (Job 21:30-32).

That is, ordinarily, they escape God's hand in this life, except for a few examples which serve as a warning to others. But, at the day of judgement, they will be rebuked for their evil with lashes of devouring fire.

ATTENTIVE. Can you give me some examples of God's wrath on men who have acted this tragic and wicked deed of Mr. Badman?

WISEMAN. Yes. Consider Hamor and Shechem, and all the men of their city, for attempting to make God and religion the stalking-horse to get Jacob's daughters as wives. They were together slain with the edge of the sword, which was, no doubt, a judgement of God upon them for their deceit in the matter. (Gen 34:1) All manner of lying and deceit is dreadful, but to make God and religion a disguise with which to keep this deceit from others' eyes is highly provocative to the Divine majesty. I knew someone who lived not far from our town, who got a wife as Mr. Badman got his. But he didn't have her long; for one night as he was riding home from his companions, where he had been at a neighbouring town, his horse threw him to the ground, and he was found dead at daybreak, frightfully and lamentably mangled by his fall, and smeared all over with his own blood.

ATTENTIVE. Well, but please return to Mr. Badman. How did he behave towards his wife after he married her?

WISEMAN. Now, let us take things as they happened. He had only been married a little while when his creditors came to him for their money. He put them off a little while, but at last things came to the point that he must pay up or they would do their worst. So he set a time when they should come for their money, and he paid his debts with her money and before her eyes, for those debts he had profusely spent among his prostitutes long before, besides the money his father had gave him, to the value of two hundred pounds.

ATTENTIVE. This beginning was bad, but what can I say? It was so like Mr. Badman himself. Poor woman! This was a bad beginning for her; I fear it filled her with trouble enough, as I think such a beginning would do, trouble enough for a woman perhaps much stronger than she.

WISEMAN. Trouble, yes. You can be sure of it. But now it was too late to repent. She should have looked out for herself, when being wary would have done some good. Her hurt would be an advantage to others who must learn to take heed from her example. But as for herself, she must take what comes, even such a life as Mr. Badman her husband led her, and that was bad enough.

ATTENTIVE. This beginning was bad, and yet I fear it was the beginning of many bad things.

WISEMAN. You can be sure that it was the beginning of bad things, for other evils came on apace; as, for instance, it was just a little while after he was married that he hung his religion on the hedge, or rather discarded it as men deal with their old clothes by casting them off, or leaving them to others to wear. On his part, he would be religious no longer.

Now, therefore, he pulled off his vizard [a mask, or visor], and began to show himself in his old shape, a base, wicked, debauched fellow. And now the poor woman saw that she was betrayed indeed; and also his old companions begin to flock about him, and haunt his house and shop as before. And who should visit Mr. Badman but them? And who should be with him again but them?

Now, the good people who used to keep company with his wife began to be amazed and discouraged; and also Badman would frown and look sulkily at them as if he hated their appearance. So, in little time, he drove all good company from her, and made her sit

solitary by herself. He also began to go out all night to those dull fellows who were his familiars before, with whom he would stay sometimes till midnight, and sometimes till nearly morning, and then would come home as drunk as a pig: and this was the course of Mr. Badman.

CHAPTER 7

HE THROWS OFF THE MASK AND CRUELLY TREATS HIS WIFE

Now, when he came home in this condition, if his wife spoke just one word to him about where he had been, and why he had abused himself, though her words were spoken ever so meekly and lovingly, then she was called a whore and a bitch and a scold! And it was as well if she missed his fingers and heels. Sometimes, also, he would bring his worthless punks home to his house, and woe to his wife, when all was done, if she did not entertain them with all variety, and also treat them lovingly. Thus this good woman was made by Badman, her husband, to meet nothing but disappointment after all the promises he had made her, or what she hoped to receive at his hands.

What added a pressing weight to all her sorrow was that, as he had cast away all religion, so he attempted, if possible, to make her do so too. He would not allow her to go out to the preaching of the word of Christ, nor to the rest of her appointments, for the health and salvation of her soul. He would now taunt her, and speak badly of her preachers, and receive, yes, raise scandals about them, to her very great grief and affliction.

Now, she scarcely dare go to an honest neighbour's house, or have a good book in her hand, especially when he had his companions in his house, or had got a little drink in his head. He would also, when he saw that she was depressed, speak mockingly to her in the presence of his friends, calling her his religious wife, his demure dame, and such like; also he would make sport of her among his immoral friends when he went out.

If she asked him, as sometimes she would, to let her go out to a sermon, he would reply in a rough voice, "Keep at home, keep at home and look to your business; we can't live by the hearing of sermons." If she still urged him to let her go, then he would say to her, "Go if you dare." He would also charge her with giving what they had to her ministers, when, vile wretch that he was, he had spent his money on his vain companions previously. This was the life that Mr. Badman's good wife lived within few months after he had married her.

ATTENTIVE. This was a disappointment indeed.

WISEMAN. A disappointment indeed, as ever I think a poor woman had. One might think that the rascal would have let her have her way a little since it cost nothing to be honest, and since she brought him so sweet, so lumping, a portion — for she brought hundreds into his house — I say, one would think he might have let her have her own way a little, since she desired it only in the service and worship of God. But could she win him over? No, not a bit of it, even if it would have saved her life. True, sometimes she would steal out when he was away from home, or on a journey, or among his drinking companions, but with all privacy imaginable; and, poor woman, this advantage she took she carried it to all her neighbours and, although many of them were worldly, yet they would not betray her, or tell about her going out to the Word if they saw it, but would rather try to hide it from Mr. Badman himself.

ATTENTIVE. This behaviour of his to her was enough to break her heart.

WISEMAN. It was indeed enough to do that. Yes, it did effectively do that. It killed her in time; yes, it was all the time killing her. She would often, when she sat by herself, mournfully bewail her condition — "Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace." (Ps. 120:5-6) And "Oh, what shall be given unto thee, thou deceitful tongue? Or what shall be done unto

thee, thou false tongue?" (Ps. 120:2-3) She would think, "I am a woman grieved in spirit; my husband has bought me and sold me for his lusts. It was not me, but my money that he wanted. Oh that he had had it all so as to give me my liberty!" This she said not out of contempt for his person, but of his condition, and because she saw that, by his hypocritical tongue, he had brought her not only almost to beggary, but robbed her of the Word of God.

ATTENTIVE. It is a deadly thing, I see, to be unequally yoked with unbelievers. If this woman had had a good husband, how happily they would have lived together! Such a husband would have prayed for her, taught her, and also encouraged her in the faith and ways of God. But now, poor creature, instead of this, there was nothing except what was quite contrary.

WISEMAN. It is a deadly thing indeed. Therefore, by the Word of God, his people are forbidden to be joined in marriage to unbelievers:

"Be ye not", it says, "unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?" (2 Cor. 6:14-16)

There is no agreement when such matches are made. Even God himself has declared the contrary from the beginning of the world. "I", says he, "will put enmity between thee and the woman, and between thy seed and her seed" (Gen. 3:15). Therefore, he says in another place, they can mix nothing that is iron and clay. (Dan. 2:43) I say they cannot agree, they cannot be one, and thus they should be made aware of this at the first, and not lightly receive such into their affections. God has often made such matches bitter, especially to his own. Such matches are, as God said of Eli's sons that were spared, to consume the eyes and to grieve the heart. (Lev. 26:16) Oh, the wailing and lamentation they make when yoked like this, especially when they were yoked against their light and good counsel not to do it!

ATTENTIVE. Alas! He deluded her with his tongue, and pretended to be reformed.

WISEMAN. Well, she should have been more cautious. What if she had acquainted some of her best, most knowledgeable, and godly friends with the matter? What if she had engaged a godly minister or two to talk to Mr. Badman? Also, what if she had kept her eyes open to see if he was not otherwise behind her back than he was before her face? And besides, I truly think — since in the multitude of counsellors there is safety (Prov. 11:14, 15:22, 14:6) — that if she had acquainted the congregation with it, and asked them to spend some time in prayer to God about it, she would have taken him, received him, on the grounds of his godliness in the judgement of others rather than her own — she knowing them to be godly and judicious and unbiased men. Then she would have had more peace all her life long than to trust to her own poor, raw, womanly judgement, as she did. Love is blind, and will see nothing amiss where others can see a hundred faults. Therefore, I say she should not have trusted to her own thoughts in the matter of his goodness.

As to his person, there she was best to judge because she was to be the person pleased; but as to his godliness, there the Word was the best judge, and those who could best understand it, because God was, so it says, to be pleased. I wish that all young maidens would take heed of being taken in by flattering words and pretending and lying speeches, and take the best way to preserve themselves from being bought and sold by wicked men, as she was, lest they repent with her, when, as to this, repentance will do them no good, and for their bad decision go sorrowing to their graves.

ATTENTIVE. Well, things are past for this poor woman and cannot be recalled. Let others beware by her misfortunes lest they also fall into her distress.

WISEMAN. That is what I say. Let them take heed, lest for their bad decisions they smart as this poor woman did. And ah! I think that those who are single, and are tempted to marry to such as Mr. Badman, should inform and warn themselves in this matter before they entangle themselves, but go to some that already are in the snare, and ask them how it is with them, as to the suitability or unsuitability of their marriage, and listen to their advice. Surely they would ring such a peal in their ears about the inequality, unsuitability, disadvantages, anxieties, and sins that attend such marriages that would make them beware as long as they live. The bird in the air knows nothing of the notes of the bird in the snare until it comes near. Besides, to make up such marriages, Satan, and worldly reason and lust, or at least inconsideration, have the chiefest hand; and where these things hold sway, designs, though never so destructive, will go headlong on. Therefore, I fear that little warning will be taken by young girls at Mr. Badman's wife's affliction.

ATTENTIVE. But are there no dissuasive arguments to put before them to prevent their future misery?

WISEMAN. Yes; there is the law of God that forbids marriage with unbelievers. These kind of marriages are also condemned even by irrational creatures. First of all, it is forbidden by the law of God both in the Old Testament and in the New. We find in the Old Testament: "Thou shalt not make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son" (Deut. 7:3). In the New Testament, it is also forbidden: "Be ye not unequally yoked together with unbelievers". Let them marry to whom they will "only in the Lord" (2 Cor. 6:14-16; 1 Cor. 7:39).

Here now is a prohibition which plainly forbids the believer to marry an unbeliever; therefore they should not do it. Again, these unwarranted marriages are, if I may so say, condemned by irrational creatures, who will not couple except with their own species. Will a sheep couple with a dog, the partridge with a crow, or the pheasant with an owl? No, they strictly tie themselves up only with their own species. Yes, it sets all the world a-wondering when they see or hear something to the contrary. Man only is most subject to the prohibition of allowing these unlawful mixtures of men and women. Man only is a sinful beast; so he, above all, will take upon himself, by rebellious actions, to answer, or rather to oppose and violate, the law of his God and Creator. We should ask these and other questions: what fellowship? What concord? What agreement? What communion? Can there be in such marriages? The answers are worth listening to.

Furthermore, the dangers such couples often run into should be to others a dissuasive argument to stop them from doing the same; for beside the distress of Mr. Badman's wife, many that have made very hopeful beginnings for heaven, have, by virtue of the mischiefs that attend these unlawful marriages, miserably and fearfully miscarried. Soon after such marriages, conviction, the first step towards heaven, ceases; prayer, the next step towards heaven, ceases; and a hungering and thirsting after salvation, another step towards the kingdom of heaven, stops. In a word, such marriages estrange them from the Word, from their godly and faithful friends, and bring them again into worldly company, among worldly friends, and also worldly delights, and where at last they sinfully abide and miserably perish.

And this is one reason why God has forbidden these kind of unequal marriages.

"For they", meaning the ungodly, "will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy

thee suddenly” (Deut. 7:4). Now mark this; there were some in Israel that would, despite this prohibition, venture to marry to the heathen and unbelievers. But what followed? “They served their idols, they sacrificed their sons and their daughters unto devils. Thus were they defiled with their own works, and went a whoring with their own inventions; therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance” (Ps. 106:36-40).

ATTENTIVE. But let us return again to Mr. Badman. Did he have any children by his wife?

WISEMAN. Yes, seven.

ATTENTIVE. I suppose they were badly brought up.

WISEMAN. One of them loved her mother dearly, and would constantly listen to her voice. Now, she had the opportunity to instruct her daughter in the principles of the Christian faith, and she grew up to become a very gracious child. But that girl Mr. Badman could not stand. He would seldom give her a pleasant word, but would scowl and frown upon her, and speak roughly to her at great length. Although, as to nature, she was the most delicate of the seven, yet she most felt the weight of her father’s hand. Three of his children followed in the footsteps of their father, and began to be as vile as he had been in his youth. The others became a kind of mongrel professors, not as bad as their father, nor so good as their mother, but a mixture of both. They had their mother’s ideas and their father’s actions, and were much like those you read about in the book of Nehemiah: these children were half of Ashdod, “and could not speak in the Jews’ language, but according to the language of each people” (Neh. 13:24).

ATTENTIVE. What you say in this matter is observable, and, if I don’t miss the mark, it often happens where such unlawful marriages are contracted.

WISEMAN. It is sometimes so, and the reason, with respect to their parents, is this: where one of the parents is godly, and the other ungodly and vile, though they agree in having children, yet they strive for their children after they are born. The godly parent strives for the child, and by prayer, counsel, and a good example, labours to make it holy in body and soul, and so fit for the kingdom of heaven; but the ungodly would have it be like himself, wicked, and base, and sinful; and so they both give instructions accordingly. Instructions, did I say? Yes, and examples too according to their way of thinking. Thus the godly partner, like Hannah, presents her Samuel to the Lord: but the ungodly partner, like those that went before them, are for offering their children to Moloch, to an idol, to sin, to the devil, and to hell. Thus one will listen to the law of their mother, and is preserved from destruction, but as for the other, as their fathers do, so do they. Thus Mr. Badman and his wife shared some of their children between them; but as for the other three which were, as it were, mongrels between both parents, they were like those that you read about in Kings; they feared the Lord, but served their own idols. (2 Kings 17:33) Some had, as I said, their mother’s ideas — and I add, profession too — but their father’s lusts, and something of his life. Now their father did not like them because they had their mother’s tongue; and the mother did not like them because they still had their father’s heart and life; nor were they indeed fit company for good or bad. The good wouldn’t trust them because they were bad, and the bad wouldn’t trust them because they were good; namely, the good would not trust them because they were bad in their lives, and the bad would not trust them because they were good in their words. So they were forced with Esau to join in affinity with Ishmael; that is, to look out a people that were hypocrites like themselves, and with them they matched, and lived, and died.

ATTENTIVE. Poor woman! She could not do other than live in great perplexity.

WISEMAN. Yes, and poor children, that ever they were brought into the world as the fruit of the loins, and under the government, of such a father as Mr. Badman!

ATTENTIVE. You are correct, for such children lie almost under all kinds of disadvantages: but we must say nothing more because this also is in the hands of a sovereign God.

WISEMAN. We must not, by any means, object against God; yet we may talk of the advantages and disadvantages children have by having as their parents those who are either godly or the opposite.

ATTENTIVE. You are right; and we do say so. Please now, since we are on the subject, say something briefly about it; that is: what advantage do those children have above others, who follow their parents in being truly godly?

WISEMAN. So I will; only I must first premise these two or three things. **1.** They don't have the advantage of election for their fathers' sakes. (Rom. 11:28) **2.** They are born like everybody else as the children of wrath, though they come from godly parents. **3.** Grace does not come to them as an inheritance because they have godly parents. So, with these things stated, I'll now add:

1. The children of godly parents are the children of many prayers. They are prayed for before they arrive, and prayed for after they are born; and the prayers of a godly father and godly mother avail much.

2. They have the advantage of what restraint is possible from what evils their parents see they are inclined to; and that is a second mercy.

3. They have the advantage of godly instruction, and of being told which are, and which are not, the right ways of the Lord.

4. They also have those ways commended to them which are well-spoken of in their hearing, and which are good.

5. Such are also kept away from evil company, from evil books, and from being taught the habit of swearing, lying, and such like, like Sabbath-breaking, and mocking at good men and good things; and this is a very great mercy.

6. They also have the benefit of a godly life set before them as an example by their parents, and teaching backed with godly and holy examples.

All these are very great advantages.

Now, all these advantages the children of ungodly parents lack, and so are more in danger of being carried away with the errors of the wicked. Ungodly parents neither pray for their children, nor do, nor can, heartily instruct them. They don't in a godly way restrain them from evil, nor do they keep them from evil company. They do not show disapproval, nor yet do they forewarn their children to beware of such evil actions that are an abomination to God and to all good men. They let their children break the Sabbath, swear, lie, act wickedly and vainly. They do not commend to their children a holy life, nor set a good example before their eyes. No, they do everything wrong, estranging their children from the love of God and all good men as soon as they are born. Therefore, it is a very great judgement of God upon children to be the offspring of worldly and ungodly parents. (Job 30:8)

ATTENTIVE. Well, before we leave Mr. Badman's wife and children, I want, if you please, to inquire a little more after one more thing, with which I am sure you can satisfy me with an answer.

WISEMAN. What is that?

ATTENTIVE. You said a while ago that this Mr. Badman would not allow his wife to go out to hear such godly ministers as she liked, but said that if she did, she might never come home any more. Did he often carry out this threat?

WISEMAN. He did say that, and he often said it. This I told you then, and also I wanted to say other things, but I was distracted.

ATTENTIVE. Well said. Please, therefore, go on.

WISEMAN. So I will. One time on a Lord's Day, she was going to hear a sermon, and Mr. Badman was unwilling she should; but she at that time, so it seems, put on a show of courage more than usual. Therefore, she spent on him a great many fair words and entreaties, if perhaps she might have prevailed over him by them; but all to no purpose at all. At last, she said she was going, and offered this reason for it: "I have a husband, but also a God; my God has commanded me, and that upon pain of damnation, to be a continual worshipper of him, and in the way of his own appointment. I have a husband, but also I have a soul, and my soul ought to mean more to me than all the world beside. This soul of mine I will look after, care for, and, if I can, provide it a heaven for its habitation. You are commanded to love me as you love your own body; and so I love you. But to tell you the truth, I put my soul before all the world, and its salvation I will seek" (Eph. 5:28).

At this, first he gave her an ugly curse, and then fell into a fearful rage, and swore, moreover, that if she did go, he would make both her and all her damnable brotherhood — for so he was pleased to call them — to repent their coming to the town.

ATTENTIVE. What did he mean by that?

WISEMAN. You may easily guess what he meant. He meant he would turn informer, and so either weary out those that she loved from meeting together to worship God, or make them pay dearly for it, which, if he did, he knew it would strain every vein of her tender heart.

ATTENTIVE. But do you think Mr. Badman could have been so base?

WISEMAN. Truly, he had malice and enmity enough in his heart to do it, only he was a tradesman. He knew that he must live by his neighbours, and so he had that little wit in his anger to restrain himself, and didn't turn informer. But, as I said, he had enough malice and envy in his heart to make him do it, only he thought it would worsen his trade. He knew what he was doing: **1.** He would encourage others on to molest and abuse her friends. **2.** He would be glad when he heard that any mischief has befallen them. **3.** He would laugh at her when he saw her troubled for them.

So now I have told you Mr. Badman's way in this matter.

ATTENTIVE. But was he not afraid of the judgements of God that he could observe at that time?

WISEMAN. He had no respect for either for the judgement or mercy of God; for if he had, he would not have done as he did. But what judgements do you have in mind?

ATTENTIVE. Such judgements that, if Mr. Badman himself had taken more sober notice, they might have made his ears burn.

WISEMAN. Have you heard of anyone that the judgements of God have overtaken?

ATTENTIVE. Yes; and so, I believe, have you, though you seem doubtful about it.

WISEMAN. I have indeed, to my astonishment and wonder.

ATTENTIVE. Therefore, if you please, tell me what it is you know; and then, perhaps, I may also say something else to you.

WISEMAN. In our town, there was a certain W.S., a man living a very wicked life. When he found a reason for his action, he turned informer. Well, so he did, and was as diligent in the business as most of them could be. He would watch at nights, climb trees, and range the woods for days if possible to find out the church attenders when they were forced to meet in the fields. Yes, he would curse them bitterly, and swear most fearfully what he would do to them when he found them. Well, after he had gone on like bedlam [a lunatic asylum] in his course for a while, and had done some mischief to the people, he was struck by the hand of God, and in this way:

1. Although his tongue worked well normally, now he was taken with a fluttering in his speech, and for weeks on end could not speak except like a man that was drunk.
2. Then he was taken with drawling and slobbering at his mouth, so that his slobber would sometimes run from his mouth nearly half way down to the ground.
3. Then he developed a weakness in the back sinews of his neck so that often he could not look in front of him unless he clapped his hand hard on his forehead, and held up his head that way by strength of hand.
4. After this, his speech quite left him so that he could speak no more than a pig or a bear. Therefore, like one of them, he would grunt and make an ugly noise, according to how much he was offended or pleased, or wanted something to be done, etc.

In this state, he continued for the space of half a year or thereabouts, all the while well enough to go about his business, except once when he had a fall from the bell that hangs in our steeple, making me wonder why it did not kill him. But after that, he also walked about until God had made a sufficient spectacle of his judgement of his sin, and, all of a sudden, he had a stroke, and died miserably. That was an end of him and his doings.

Let me tell you of another. About four miles from St. Neots, there was a gentleman who had a man who turned informer — a lusty young man he was. Well, an informer he became, and brought much distress to some people, He perfected his information-gathering so effectively against some that there was nothing further to be done but for the constables to distress the people, when he might step in and take their money or goods. As I heard it, he hastened the police to do their work. Now, while he was in the heat of his work, as he stood by the fireside one day, he had, it would seem, a desire to taste some soup in the saucepan, for the spit was then in the fire. So he went to make it. But suddenly, a dog — some say his own dog — took a distaste at something, and bit his master in the leg; which bite, despite all the means that were used to cure him, so they said, turned gangrenous. However, that wound was the death of him, and a dreadful death too. My informant said that he lay from the beginning in such a condition by this bite until his flesh rotted away before he went out of the world.

But what more need I say? That the judgement of God against this kind of people is evident, if not in all, but in most of the counties in England, where you will find such wretched creatures. In the will of God, neither I nor anybody else could tell you all of these stories, true stories that are neither fiction nor romance.

ATTENTIVE. Well, I have also heard both of these stories myself, and many more as remarkable as these, if I had a desire to tell them to you. But let us leave those to others, or to the coming of Christ, who will then justify or condemn them as the merit of their work requires, unless they repent and find mercy.

WISEMAN. There is no pleasure in telling such stories, though to hear them may cheer us up. They remind us that there is a God who judges in the earth, and who never forgets or defers to hear the cry of the destitute. The stories also carry along with them both caution and counsel to those who are the survivors of such visitation. Let us tremble at the judgements of God, and be afraid of sinning against him. That is our protection. It goes well with those who fear God, and fear before him.

ATTENTIVE. Well, Sir, as you have hinted, I think we have said enough about these kind of men. If you please, let us return to Mr. Badman himself, if you have anything else to say about him.

WISEMAN. More! We have not yet really begun. All the particulars are in themselves so full of badness that we have only looked at them rather than said anything about them; but we will pass them over and proceed. You have heard of the sins of his youth, of his apprenticeship, and how he set up and married, and the life he led his wife. Now I will tell you some more of his pranks. He had the very knack for mischief. Had he served, as I said before, an apprenticeship in all these things, he could not have been more cunning or skilful at it.

ATTENTIVE. Nor perhaps more skilful either. For as none can teach goodness like God, so, concerning sin and mischief, none can teach it to men like the devil, to whom, as I perceive, Mr. Badman went to school from his childhood till the end of his life. But, please, Sir, tell me more.

WISEMAN. Well, so I will. You may remember that I told you what condition he was in for money before he married, and how he got a rich wife, with whose money he paid his debts. When he had paid his debts, having some money left over, he set up again as briskly as ever, keeping a large shop, pursuing a great trade, and running again a great deal into debt; but now not into the debt of one or two, but into the debt of many, so that at last he came to owe thousands, and that is how he went on a good while. And, to pursue his ends the better, he began to study to please all men, and to suit himself to any company. He could now be as they, say as they; that is, anything required of him, especially when he noticed that by so doing he might either make them his customers or creditors for his goods. If he dealt with honest men, he acted as an honest man, being as they were, talking like them, seeming to be as sober as them, talking of justice and religion as they did, and against debauchery as they were. Yes, he would even put on a show of disliking those that said, did, or were otherwise than honest.

Again, when he was among those who were bad, he would be as they, but more closely and cautiously until they were sure of his company. Then he would be himself openly, and be as they, and say, "Damn them!" and "Sink them!" as they did. If they ran down good men, so would he; if they ran down religion, so would he; if they talked beastly, vainly, idly, so would he; if they were for drinking, swearing, whoring, or any other villainies, so was he. This was now the path he trod, and he could do it as well as any man alive. And now

he thought himself a perfect man, considering himself always a boy till now. What do you think of Mr. Badman now?

ATTENTIVE. Think! Why I think he was an atheist; for none but an atheist could behave like this. I say it cannot be but that the man Mr. Badman was a rank and stinking atheist, for no one that believes that there is either God or devil, heaven or hell, or death and judgement after, could better Mr. Badman. I mean, if he could do these things without reluctance, and check his conscience, and had no sorrow and remorse for such abominable sins as these, then he was an atheist.

WISEMAN. Indeed, he was so far away from reluctance and remorse of conscience for these things that he counted them the height of his attainments, the quintessence of his wit, and his rare and singular virtues such that only a few besides himself could be the masters of. Therefore, as for those who had second thoughts and stop at things, and could not in conscience, and for fear of death and judgement, do the things he did, he would call them fools and noddies [old name for a simpleton], and charge them with being frightened at the talk of unseen and groundless fears, and encourage them, if they would be true men, to labour after the attainment of this his excellent art. He would often please himself with the thoughts of what he would do in this matter, thinking to himself, "I can be religious or irreligious; I can be anything or nothing; I can swear and speak against swearing; I can lie, and speak against lying; I can drink, womanise, be unclean, and defraud, and not be troubled by it. Now I enjoy myself, and am master of my own ways and not they of me. This I have attained after much study, great care, and more pains." But this he said only to himself, or to his wife who, he knew, dare not divulge it, or among his intimates to whom he knew he could say anything.

ATTENTIVE. Did I call him an atheist? I may now call him a devil, or a man possessed with one, if not with many. I think that there cannot be found in any corner such a one as he. True, it is said of King Ahaz that he sinned more and more (2 Chron. 28:22), and of Ahab that he sold "himself to work wickedness" (1 Kings 21:25), and of the men of Sodom that they "were sinners before the Lord exceedingly" (Gen. 13:13).

WISEMAN. There is no doubt that he was an atheist, if there is such a thing as an atheist in the world. But despite all his bragging of perfection and security in his wickedness, I believe that at times God did bring down fire from heaven into his conscience. (Job 21:17) True, I believe he quickly put it out again, and grew more wicked and desperate afterwards; but this also led to his destruction, as you will hear later.

But I don't agree that there are very few atheists in the world that have risen to the degree of wickedness that Badman attained. I don't doubt, there is an abundance of such as he; men of the same mind, of the same principles, and of the same conscience also, who put them into practice. Yes, I believe that there are many endeavouring to attain to the same pitch of wickedness; and all of them like him under the judgement of God's law. Nor will their abundance of hellish wit excuse them on the day of judgement. You know that in science some species are greater than others, and so it is in the art, as well as in the practice, of wickedness. Some are two-times and some seven-times more children of hell than others —yet all are the children of hell — else they would all be masters, and not scholars in the school of wickedness. But there must be leaders, and there must be learners. Mr. Badman was a master in this art; and therefore it follows that he must be an arch-rascal, and a chief one in the mystery of evil.

ATTENTIVE. You're right, for I see that some men, though they want to, are not so good in its practice as others, but are, as I suppose we must call them, fools and dunces to the rest. Their heads and capacities will not serve them to act and do so wickedly. But Mr.

Badman did not lack a wicked head to contrive, as well as a wicked heart to practise, his wickedness.

WISEMAN. True, but yet I say such men, on the day of judgement, will be judged, not only for what they are, but also for what they would be. For if “the thought of foolishness is sin”, doubtless the desire of foolishness is more sin; and if the desire is more, the endeavour after it must necessarily increase more and more. (Ps. 24:9) Whoever then that is not an artificial atheist and transgressor, yet if he wants to be one, and if he tries to be one, he will be judged and condemned to hell for being such a one. For the law judges men, as I said, according to what they want to be. He that “looketh on a woman to lust after her, hath committed adultery with her already in his heart” (Mt. 5:28). By the same rule, whoever wants to steal does steal; whoever wants to cheat, does cheat; whoever wants to swear, does swear; and whoever wants to commit adultery, does so. God judges men according to the working of their minds, and says, “As he thinks, so is he” (Prov. 23:7). That is, as he is in his heart, in his intentions, in his desires, and in his endeavours; and God’s law, I say, lays hold of the desires, intentions, and efforts, even as it lays hold of the act of wickedness itself. (Mt. 5:22, 28; Rom. 7:7) A man, then, who desires to be as bad as Mr. Badman, and wants to be as wicked, has many thoughts in his heart, though he never attains to that proficiency in wickedness as him, will find himself judged as bad a man as he because it was in his desire to be as wicked.

ATTENTIVE. But this height of wickedness in Mr. Badman, I can’t get it out of my mind. This hard, desperate, or — what shall I call it? — a diabolical frame of heart, was in him a foundation, a ground-work, for all acts and deeds that were evil.

WISEMAN. The heart, and its desperate wickedness, is the foundation and ground-work of everything. Atheism, professed and practical, springs from the heart, yes, and with all kinds of evil beside. It is not bad deeds that make a bad man, but he is already a bad man who does bad deeds. A man must be wicked before he can do wickedness. “Wickedness proceedeth from the wicked” (1 Sam. 24:13). It is an evil tree that bears evil fruit. Men gather no grapes from thorns; so the heart, therefore, must be evil before the man can do evil, and good before the man does good. (Mt. 7:16-18)

ATTENTIVE. Now I see the reason why Mr. Badman was so base as to get a wife by deceit, and abuse her like a villain when he had got her. It was because he was, in his wicked heart, prepared beforehand to act wickedly.

WISEMAN. You can be sure of it. “For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these things come from within and defile the man” (Mk. 7:20-23). And a man, as his naughty mind inclines him, makes use of these, or any of these, to gratify his lust, promote his designs, take revenge in his malice, enrich himself, or wallow in the foolish pleasures and pastimes of this life. And all these things Mr. Badman did, even to the utmost, if either opportunity, or purse, or treachery, would help him to achieve his purpose.

ATTENTIVE. Purse! Why he could not but have purse to do almost anything he wanted, having married a wife with so much money.

WISEMAN. Hold it there! Some of Mr. Badman’s sins were expensive, like his drinking and whoring and keeping bad company, He was a man that had too many ways of getting money, as well as too many ways of spending it.

ATTENTIVE. Had he then such a good trade, for all that he was such a bad man? Was his occupation so profitable to him as always to keep his purse's belly full, though he was himself a great spender?

WISEMAN. No, it was not his trade that did it, though he had a pretty good one too. He had another way of getting money, and that by hatfuls and pocketfuls at a time.

ATTENTIVE. Why, he wasn't a highwayman, was he?

WISEMAN. I'll will be careful in what I say about that subject, though some have muttered that he would ride out now and then overnight — what about, nobody except himself knew — and come home all dirty and weary the next morning. But that is not the thing I am aiming at.

ATTENTIVE. Please let me know it, if you think it's right for me to know.

CHAPTER 8

BADMAN GOES BANKRUPT, AND BY IT GETS “HATFULS OF MONEY”

WISEMAN. I'll tell you; it was like this. He perfected the art of “breaking”, and got hatfuls of money by it.

ATTENTIVE. But what do you mean by Mr. Badman “breaking”? You are speaking metaphorically, aren't you?

WISEMAN. No, no, I'm speaking plainly. Or, if you want it in plainer language, it is this — when Mr. Badman had swaggered and whored away most of his wife's portion, he began to feel that he could not much longer stand on his legs in this life, and keep up his trade and reputation — such as he had — in the world except by the new engine of “breaking”. Whereupon, he gives a great and sudden rush into several men's debts, to the value of about four or five thousand pounds, driving at the same time a very brisk trade by selling many things for less than they cost him to attract customers, and thereby blind his creditors' eyes. His creditors, therefore, seeing that he was much employed, and dreaming that it would, at last, turn in their favour, trusted him freely without mistrust, and so did others as well, to the value of what I mentioned before.

Well, when Mr. Badman had well feathered his nest with other men's goods and money, after a little time, he went broke — that is, bankrupt. And by and by, it was rumoured that Mr. Badman had shut up shop and gone, and could trade no longer. Now, by that time, his “breaking” came to his creditors' ears. By craft and trickery, he secured what he had, so that his creditors could not touch a penny. Well, when he had done, he sends his mournful sugared letters to his creditors to let them understand what had happened to him, and asked them not to be too severe with him, for he bore towards all men an honest mind, and would pay so far as he was able. Now, he sends his letters by a man who was his confederate, who could make both the worst and the best of Mr. Badman's case — the best for Mr. Badman, and the worst for his creditors. So when he comes to them, he both bemoans their debts and expresses sympathy with Mr. Badman's condition, telling them that, without a speedy bringing of things to a conclusion, Mr. Badman won't be able to make them satisfaction; but, at present, he both could and would do his best for them, and that to the utmost of his power. Towards that end, he requests them to come over and meet him.

Well, his creditors make an appointment with him to come over to him, and he, meanwhile, authorises someone else to deal with them, but will not be seen himself unless on a Sunday lest they slap him with a writ. So his deputed friend deals with them about their business with Mr. Badman, first telling them of the great care Mr. Badman is taking to satisfy them and all his debtors, as far as it lay in him, and how little he thought he would land in this low condition. He pleads also the greatness of his charge, the greatness of taxes, the badness of the times, and the great losses that he suffered by many of his customers, some of which died in his debt, others ran away, and for many that were alive, he never expected a penny from them. Nevertheless, he would show himself an honest man, and pay as far as he was able; and if they were willing to come to terms, he would make an agreement with them, for he was not able to pay them all. The creditors asked what he would give? The reply was, “Half-a-crown in the pound [one-eighth of a pound]. At this, they began to huff and puff, and he to renew his complaint and entreaty; but the creditors would not hear of it, and so, at that time, their meeting broke up without success. But after his creditors cooled down, and admitted to second thoughts, and fearing that delays would make them lose everything, they went into a second debate, come together again, and, with many worlds and much ado, they get five shillings in the pound. So the money is produced, released, discharged drawn up, signed, and sealed,

books crossed, and everything confirmed. Then Mr. Badman can put his head out of doors again, and be a better man than when he shut up shop short of several thousands pounds.

ATTENTIVE. And did he do it again?

WISEMAN. Yes, once and again. I think he went broke two or three times.

ATTENTIVE. And did he do it before he had need to do it?

WISEMAN. Need! It depends on what you mean by need. There is no need at any time for a man to play the villain. He did it by his wicked mind to defraud and deceive his creditors. He had the wherewithal from his father, and also by his wife, to have lived on, and, with lawful labour, live as an honest man. He might also, when he made this wicked break, though he had been a profuse and prodigal spender, paid his creditors their own to the last penny. But had he done so, he was not true to himself, true to Mr. Badman. Had he, I say, dealt like an honest man, he would have left Mr. Badman's road. He did it, therefore, from a dishonest mind, and for a wicked end; that is, that he might have enough, however unlawfully gained, to follow his cups and queans [prostitutes], and to live in the full swing of his lusts, just as he did before.

ATTENTIVE. Why, this was a mere cheat!

WISEMAN. It was a cheat indeed. The way of "breaking" is nothing else but a neater way of thieving, of picking pockets, of breaking into shops, and taking from men what doesn't belong to you. But though it seems easy, it is hard to learn. No one with a conscience before God or man can ever be a master-craftsman in this hellish art.

ATTENTIVE. Oh, Sir! What a wicked man he was!

WISEMAN. A wicked man indeed. By this art, he could say how to make men send their goods to his shop, and then be glad to take a penny for what he had promised, before it arrived, and give them a groat [old English silver coin worth four pence]. I say, he could make them glad to take a crown [five-shilling] for a pound's worth, and a thousand when he had promised beforehand to give them four thousand pounds.

ATTENTIVE. This proves that Mr. Badman had little conscience.

WISEMAN. This argued that Mr. Badman had no conscience at all. Conscience, the least spark of a good conscience, could not endure honesty.

ATTENTIVE. Before we go any further into Mr. Badman's affairs, let me ask you, if you please, to give me an answer to these two questions: **1.** What do you find in the Word of God against such a practice as that employed by Mr. Badman? **2.** What would you have a man do that is in his creditor's debt, and can neither pay him what he owes, nor go on in the trade any longer?

WISEMAN. I will answer you as well as I can. As for the first of your questions; that is, "What do I find in the Word of God against such a practice as that of Mr. Badman?"

The Word of God forbids this wickedness; and to make it more odious in our eyes, it joins it with theft and robbery. "Thou shalt not", says God, "defraud thy neighbour, neither rob him" (Lev. 19:13). You will not defraud; that means, deceive or beguile. Thus to "break" is to defraud, deceive and beguile; which is, as you see, forbidden by the God of heaven: "Thou shalt not defraud thy neighbour, neither rob him." It is a kind of theft and robbery

designed to defraud and beguile. It is a vile robbing of his shop, and a picking of his pocket; a thing hateful to reason and conscience, and contrary to the law of nature. It is a designed piece of wickedness, and is therefore a double sin. A man cannot commit this great wickedness all of a sudden, and through a violent assault of Satan. Whoever would commit this sin must have time to deliberate, that by invention he may make it formidable, and that with lies and high deceit. Whoever commits this wickedness must first hatch it upon his bed, beat his head around it, and make his plot strong. For the completion of such wickedness, there must be added many sins, and they too must go hand in hand until it is fulfilled. But what says the scripture? "Let no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such" (1 Thess. 4:6). But this kind of "breaking" is a going beyond my brother; this is a compassing of him about, that I might catch him in my net. And, as I said, it is an art to rob my brother, and to pick his pocket, and that by his consent; which does not mitigate the crime, but so much the more enlarges and make odious the offence. Men that are thus abused through trickery cannot help themselves; they are taken into a deceitful net. But God will concern himself with this; he will be the avenger, he will be the avenger of all such, whether here or in another world.

And to this, the apostle testifies again, when he says, "But he that doeth wrong, shall receive for the wrong which he hath done; and there is no respect of persons" (Col. 3:25). That is, there is no one, be he what he may, if he is guilty of this sin, of going beyond, of beguiling, and doing wrong to his brother, but God will call him to account for it, and will pay him with vengeance for it too; for "there is no respect of persons".

I might add that this sin of wronging, of going beyond and defrauding my neighbour, is like that first prank the devil played on our first parents, or like the altar that Uriah built for Ahaz, which was taken from the fashion of the one that stood at Damascus to be the very pattern of it. "The serpent beguiled me", said Eve. Mr. Badman beguiled his creditors. The serpent beguiled Eve with lying promises of gain; and so Mr. Badman beguiled his creditors. The serpent said one thing and meant another when he beguiled Eve; and so did Mr. Badman when he beguiled his creditors.

The one, therefore, who deceives and beguiles his neighbour is imitating the devil; he takes his example from him, and not from God, the Word, or good men. This is what Mr. Badman did.

And now to your second question; which was, "What would I have a man do that is in his creditor's debt, and can neither pay him nor go on in the trade any longer?"

My answer is this:

First of all, if this is the case, and he knows it, let him not run one penny further into his creditors' debt, for that cannot be done with a good conscience. Whoever knows he cannot pay, and yet runs into debt, knowingly does wrong, defrauds his neighbour, and falls under that sentence of the Word of God: "The wicked borroweth, and payeth not again" (Ps. 37:21). Yes, worse, he borrows, though at the very same time he knows that he cannot pay again. He also craftily takes away what is his neighbour's. That is, therefore, the first thing that I would propound; let him not run any further into his creditors' debt.

Secondly, after this, let him consider, how, and by what means, he was brought into such a condition that he could not pay his just debts: that is, whether it was by his own remissness in his occupation by spending too much on food or clothing, by lending too lavishly what didn't belong to him to his loss, or whether by the immediate hand and judgement of God.

If by searching he finds that this has come upon him through being remissive in his calling, extravagant in his family, or some such thing, let him labour for a sense of his sin and wickedness. For he has sinned against the Lord: **firstly**, in his being lazy in his business, and in not providing for his own by the sweat of his brow, or in other honest ways, for those of his own house (Rom. 12:11; 1 Tim. 5:8); and, **secondly**, in being too lavish in food and clothing in the family, or in lending to others what didn't belong to him. This cannot be done with a good conscience. It is against both reason and nature, and therefore must be a sin against God. I say, then, that if this debtor has done this, and if he would ever live quietly in conscience and comfortably in his condition for the future, let him humble himself before God, and repent of his wickedness. For "he that is slothful in his work, is brother to him that is a great waster" (Prov. 18:9). To be slothful and also a waster is to be, as it were, a double sinner.

But again, as this man inquires into these things, so he should also in this: "How did I come into this way of dealing in which I have now miscarried? Is it the way in which my parents brought me up, put me out as apprentice, or that by providence I was first thrust into? Or is it a way into which I have twisted myself, not being content with my first lot, the one God and my parents put me into?" This ought to be considered carefully; and if, after a search, a man finds himself out of the place and calling into which he was put by his parents, or in the providence of God, and has miscarried in a new way through pride and dislike of his first state into this new way he has chosen to embrace, his miscarriage is his sin, the fruit of his pride, and a token of the judgement of God on him for leaving his first state. And for this he ought, as to the former, to be humble and penitent before the Lord,

But if, by searching, he finds that his poverty came by none of these things — if by an honest search he finds it so — and can say with a good conscience: "I did not go out of my place and state in which God, by his providence, put me, but have abode with God in the occupation to which I was called, and have worked hard, and fared quite well, been well clothed, and have not directly or indirectly made away with my creditors' goods", then his fall has come upon him from the immediate hand of God, whether by visible or invisible means. For sometimes, it comes by visible ways, such as by fire, by thieves, by loss of cattle, or by the wickedness of sinful dealers, etc., and sometimes by invisible means, and no one knows how — we only see the way things are going, but cannot see how. Well now, suppose that a man, by the immediate hand of God, is brought to a morsel of bread, what must he do next?

I answer: his surest way is still to think that this is the fruit of some sin, though possibly not a sin in the management of his calling, but some other sin. "God casteth away the substance of the wicked" (Prov. 10:3). Therefore, let him still humble himself before his God because his hand is on him, and say, "What sin is this, for which the hand of God is upon me?" (1 Pet. 5:6). Let him be diligent in finding out the truth, whether some sin is the cause of this judgement; for God "doth not afflict willingly nor grieve the children of men" (Lam. 3:33). Either his heart is too much set on the world, or religion is too much neglected in the family, or something else. There is a snake in the grass somewhere, a worm in the gourd. Some sin is in your bosom, for the sake of which God is thus dealing with you.

Thirdly, when all is done, let that man again consider in himself: "Perhaps God is now changing my condition and state in the world. He has let me live in fashion, in plenty, and in abundance of worldly glory; and I was not as grateful as I should have been for his good dispensation to me. But when I lived in full and fat pastures, there I lifted up the heel." (Deut. 32:15) Therefore, he will now turn me into the hard commons that, with leanness, and hunger, and humbler means, and want, I may spend the rest of my days. But let him

do this without murmuring and complaining. Let him do it in a godly way, submitting himself to the judgement of God. "Let the rich rejoice in that he is made low" (Jas. 1:9-10). This is a duty, and it can be thought of as a privilege to those who are under the hand of God. And for your encouragement, apply yourself to this hard work — for it is hard work, Consider these four things —

1. This is the right way to lie down under God's hand, and a way to be exalted in God's time. When God told Job to embrace the dunghill, he embraced it, and said, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord" (Job 1:21).

2. Consider this, that there are blessings also that attend a low condition, more than the world is aware of. The poor shepherd boy sang these words to the pilgrim in PILGRIM'S PROGRESS:

"He that is down need fear no fall,
He that is low, no pride;
He that is humble ever shall
Have God to be his guide."

A poor condition has God's mercy attending it. The poor, because they are poor, are not capable of sinning against God as rich men do. (Ps. 49:6)

3. A poor man more clearly see himself preserved by the providence of God than the rich man who trusts in the abundance of his riches.

4. It may be that God has made you poor because he wants to make you rich. "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him?" (Jas. 2:5)

I am persuaded that if men, upon whom the hand of God is, would quietly lie down and humble themselves under it, they would find more peace, yes, more blessing from God, coming to them in it than most men are aware of.

Now this is a difficult chapter, and so I don't expect many to read it with pleasure, or desire to take my advice.

Having spoken about the man who went broke with reference to his own self, I now speak of him as he stands in relation to his creditors. In the next place, therefore, let him discover the most honest way of dealing with his creditors. My advice, then, is this:

First of all, then, let him make them acquainted with his condition, and also do to them these three things:

1. Let him heartily and honestly ask them forgiveness for the wrong he has done them.

2. Let him offer them ALL, and the whole ALL that ever he has in the world. Let him hide nothing, and let him strip himself down to his shirt for them; let him not keep a ring, a spoon, or anything from them.

3. If these two will not satisfy them, let him offer them his body to be at their disposal; that is, either to go to prison at their pleasure, or be at their service, till, by labour and travel, he has made them such amends as they reasonably think fit, only reserving something for the succour of his poor and distressed family from his labour, which, in reason and conscience and nature, he is bound to take care of. Thus shall he make them what amends he can for the wrong he has done them in wasting and spending their estates.

By doing this, he submits himself to God's rod, and commits himself to the disposal of his providence. Yes, by doing this, he casts the lot of his present and future condition into the lap of his creditors, and leaves the whole disposal to the Lord, even as he shall order and incline their hearts to do with him. (Prov. 16:33) And let that be either to forgive him, or to take what he has for satisfaction, or to bring his body under affliction, this way or that, according to law. Can he, I say, trust the whole disposal to God, and let the issue be what it may, that a man have peace in his mind afterwards. And the comforts of that state, which are comforts that come with equity, justice, and duty, will be more to him because more according to godliness, and more than the comforts that are the fruits of injustice, fraud, and deceit. Besides, this is the way to engage God to favour him under the sentence of his creditors; for he can beg them to use him kindly, and they will do it when his ways are pleasing in God's sight. (Jer. 15:10-11) "When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. 16:7). And surely, for a man to seek to the utmost of his power to make restitution for wrongs done by what he is, has, and enjoys in this world, this is the best way in that capacity, and with reference to this thing, that a man can at this time be found active in.

But whoever does otherwise remains in his sin, refusing to be disposed of by the providence of God, and choosing a high estate, though not attained in God's way, when God's will is that he should descend to a low condition. Yes, he desperately says in his heart and actions, "I will be my own chooser, and that in my own way, whatever happens or is the consequence of my actions."

ATTENTIVE. To my mind, you have said well. But suppose that Mr. Badman were here now, would he not object to what you have said:

"Go and teach the brethren who are professors of your faith this lesson, for they, like me, are guilty of "breaking. Yes, I am apt to think of what you call my knavish way of "breaking", which is "breaking" before the need to do so. But if not, yet they are guilty of neglect in their calling, of living higher, both in food and clothing, than their trade or income will maintain. Besides, that they "break", all the world knows very well, and that they have the art to plead for a settlement is very well known to men; and it is usual for them to hide their linen, their plate, their jewels, and, it is to be thought, sometimes their money and goods, which is as common as four eggs for a penny. And thus they deceive men, harden their consciences, sin against their profession, and give head, it is to be feared, to their lusts in all this, and the fulfilment of them as their end."

I repeat, if Mr. Badman were here to object to you, what would be your reply?

WISEMAN. What? Why I would say, "I hope no good man, no one in good conscience, no one that either fears God, or regards the credit of religion, and the peace of God's people, or the salvation of his own soul, could do this."

Such professors, perhaps, there may be; and who on earth can help it? Disreputable men there are of all colours. If men profess, and make their profession a stalking-horse to deceive their neighbours out of their estates, as Mr. Badman himself did, when he deceived the woman that is now his sorrowful wife, what can we do about it? The churches of old were pestered with such people, and therefore no wonder we live in such perilous difficult times today. But note how the apostle puts it:

"Nay, ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor. 6:8-10; 2 Tim. 3:1-5).

None of these will be saved in this state, nor will a profession of faith deliver them from the censure of the godly when they are exposed as villains. But their false profession we can't do anything about. What can we do if men ascribe to themselves the title of holy ones, godly ones, zealous ones, self-denying ones, or any other glorious titles? And while they call themselves this, they may be very rogues for all evil, sin, and villainy imaginable, and who can help it? True, they are a scandal to religion, a grief to the honest-hearted, an offence to the world, and a stumbling-stone to the weak; and these offences have come, do come, and will come, whatever the world can do about it. But woe to those through whom the offences come! (Mt. 18:6-8) Let such professors, then, be disowned by all true Christians, and let them be reckoned among the base men of the world, those whom, by such actions, they most resemble. They are of Mr. Badman's family. They are a shame to religion, I say, these slithery rob-shop, pick-pocket men. They are a shame to religion, and the religious should be ashamed of them. God puts such as them among the fools of the world; therefore let not Christians put them among the wise men set for heaven. "As the partridge sitteth on eggs, and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool" (Jer. 17:11). And the man we are thinking about is one of these, and therefore must look to fall under this judgement.

Can a true professor of the faith practice such villainies as these? Such a one is not worthy to bear the name any longer. We may say to such, as the prophet spoke to those like them — that is, to the rebellious that were in the house of Israel — "As for you, O house of Israel, thus saith the Lord God; go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols" (Ezek. 20:39).

Go, such false professors, go! Leave off your profession unless you live your lives according to your Christian profession. Better still, never make a profession if you make profession a stalking-horse for sin, deceit, the devil, and hell. The ground rules of religion don't allow any such thing: "Receive us", says the apostle, "we have wronged no man, we have corrupted no man, we have defrauded no man" (2 Cor. 7:2), showing that those who are guilty of wronging, corrupting, or defrauding anyone should not be admitted to the fellowship of the saints; no, nor into the common catalogue of brethren with them. Nor can such men, for all their rhetoric and eloquent speaking, prove themselves fit for the kingdom of heaven, or the company of men of good conscience on earth. Oh, that godly plea of Samuel! "Behold here I am", says he, "witness against me, before the Lord, and before his anointed, whose ox have I taken? Or whose ass have I taken? Or whom have I defrauded? Whom have I oppressed?" (1 Sam. 12:3). This was surely to behave like a man of good conscience. And, in this, his appeal, he was so justified in the consciences of the whole congregation that they could not, but with one voice, as with one mouth, declare jointly, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand." (1 Sam. 12:4)

A Christian professor, and defraud! Away with him! A professor should not owe anyone anything but love. (Rom. 13:8) A professor should provide things, not from other men, but from his own, from his own honest gain, and that not only in the sight of God, but of all men, that he might adorn the doctrine of God our Saviour in all things.

ATTENTIVE. But suppose God should blow upon a professor in his estate and occupation, and he should fall into difficulty before he is aware, must he be counted in the same company as Mr. Badman, and lie under the same reproach as he?

WISEMAN. No; not if he has done all he could to avoid it. It is possible for a ship to sink at sea, despite the most faithful orders of the most skilful pilot under heaven. And thus, as I suppose, it was with the prophet that left his wife in debt, risking the slavery of her children to the creditors. (2 Kings 4:1-2) He was not a wasteful man, nor one given to defraud, for the text says that he feared God. Yet, as I said, he was in debt more his wife could pay.

If God blow upon a man, who can help it? (Hag. 1:9) And he will do so sometimes, because he would change dispensations with them, and because he would test their graces. Yes, also, because he will overthrow the wicked with his judgements; and all these things can be found in Job. But then, the consideration of this should bid men take care that they are honest, lest this come upon them for their sin. It should also bid them beware of launching further into the world, other than in an honest way, and by ordinary means, so that they can, in a godly way, make their retreat; for the further in, the greater the fall. It should also teach them to beg from God his blessing on their endeavours, their honest and lawful endeavours. It should set them upon a diligent looking to their steps, that if, in their going, they should hear the ice crack, they may go back again in time. These things considered, and duly put into practice, if God should blow upon a man, then let him be content, and, and, with such as Job, embrace the dunghill. Let him give to everyone their dues, and not fight against the providence of God, but humble himself rather under his mighty hand, which may come to strip him naked and bare: for he who does otherwise fights against God showing that he is a stranger to the example of Paul: "I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need" (Phil. 4:12). Hope is found in the Psalms: "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill" (Ps. 113:7).

ATTENTIVE. But Mr. Badman would not, I believe, have made a difference between things pretended and those that come from necessity.

WISEMAN. If he will not, God will, in all good conscience: and that not only your own, but the consciences of all those that have seen the way, and know the truth of the condition of such a one.

ATTENTIVE. Well, let us at this time leave the matter and return to Mr. Badman.

WISEMAN. With all my heart. I will go on telling you of what is yet left of his life in order to proceed to his death.

CHAPTER 9

BADMAN'S FRAUDULENT DEALINGS TO GET MONEY

ATTENTIVE. Please continue as briefly as possible.

WISEMAN. Why, are you weary of my relating these things?

ATTENTIVE. No; but it pleases me to hear a great deal in a few words.

WISEMAN. I profess myself not to be an artist in that way, but yet, as briefly as I can, I will pass through what is left of his life; and again, I will begin with his fraudulent dealings. As before when I spoke of his creditors, so now with his customers, and those he had otherwise to deal with.

He dealt with deceitful weights and measures. He kept weights to buy by and weights to sell by; measures to buy by and measures to sell by. Those he bought by were too heavy, and those he sold by were too light.

Besides, he could use a thing called sleight of hand if he had to do with other men's weights and measures, and by those means turn them to his own advantage, whether he was buying or selling, indeed with his customers or merchants looking on.

Moreover, he had the art of reckoning men up in their accounts, whether by weight or measure, or money, and would often do it to his worldly advantage and their loss. What do you say of Mr. Badman now? And if anyone questioned his dealings, he had his servants back him up when he would avow and swear to his book or word. This was Mr. Badman's practice. Well, I repeat, what do you think of Mr. Badman now?

ATTENTIVE. Think! Why I can think none other than that he was a man in his own league, a naughty man; for these, as his other deeds, were naughty things. If a tree, as indeed it may, should be judged by its fruits, then Mr. Badman most certainly was a bad tree. But for my further satisfaction, please show me now, by the Word of God, the evil of these his practices; and first of all his using false weights and measures.

WISEMAN. Oh, the evil of that! Why the evil of it is plain to every eye. The heathen that live like beasts and brutes in many things abominate and abhor such wickedness as this. Let a man but glance at these things as he goes by, and he will see enough in them from the light of nature to make him loathe so base a practice, although Mr. Badman loved it.

ATTENTIVE. But show me something against it from the Word, will you?

WISEMAN. I'll do it willingly. First, look into the Old Testament: "Ye shall", says God there, "do no unrighteousness in judgement, in mete-yard, in weight, or in measure; just balances, just weights, a just ephah and a just hin shall you have" (Lev. 19:35-36). This is the law of God, and something all men, according to the law of the land, ought to obey. So again: "Ye shall have just balances, and a just ephah" (Ezek. 45:10).

Now, having shown you the law, I will also show you how God judges deviation from his standard: "A false balance is not good" (Prov. 20:23), and "A false balance is abomination to the Lord" (Prov. 11:1). Some have just weights but false balances; and by virtue of false balances, some even use just weights. Both deceive the country. Thus God, first of all,

commands that the balance be made just. A just balance is vital, else they may be, yes are, deceivers, despite using just weights.

Now, having commanded men to use a just balance, and testifying that a false one is an abomination to the Lord, he goes on also to weights and measures. You shall not have in your bag differing weights, a great one and a small one; that is, one to buy with, and another to sell by, as Mr. Badman did.

“Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight; a perfect and just measure shalt thou have, that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord” (Deut. 25:13-16).

See now how plentiful they are, and, how, to the point, the Scripture is in this matter. But perhaps it may be objected that all this is old law, and has nothing to do with us who are under the New Testament. Not that I think you, neighbour, object to what the scripture says. Well, to this foolish objection, let us make a reply. First of all, he who makes this objection (if he is doing it to overthrow the authority of those texts) discovers that he himself is first cousin to Mr. Badman. For a just man willingly speak reverently of God’s commands. We can say that such a man, no doubt, has little conscience, if any at all, that is good; that’s why he objects to the text.

Now let us look into the New Testament, and there see how Christ confirms what we have read already, and where he commands men to give to others good measure, which includes using a good weight, telling them that they should be encouraged to offer, “Good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again” (Lk. 6:38). That instruction comes from both God and man. For as God shows his indignation against the false man by taking away even what he has, so he will deliver up the false man to the oppressor, and the extortioner will take from him as much as he took from his neighbour. There is another scripture that says, “When thou shalt make an end to deal treacherously, they shall deal treacherously with thee” (Is. 33:1). That the New Testament also makes an inspection into men’s trading, yes, even into their weights and measures, is evident from these general exhortations: “Defraud not”; “Lie not one to another”; “Let no man go beyond his brother in any matter, for the Lord is the avenger of all such”; “Whatsoever ye do, do it heartily, as to the Lord”; “...doing all in his name”, “...to his glory”; and such like. All these injunctions and commandments relate to our life and lifestyle among men, with reference to our dealing and trading; so, consequently, they forbid false, deceitful, yes, all actions that are corrupt.

Having, in a word or two, shown you that these things are bad, next, for the conviction of those that use them, I will show you where God says they will not be found:

1. They are not found in the house of a good and godly man, for he, like his God, abhors them; but they are found in the house of evil doers, such as Mr. Badman’s. “Are there”, asks the prophet, “yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable!” (Mic. 6:10) Are they found there yet, despite God’s prohibition, and despite his tokens of anger against those who do such things? Oh, how loath is a wicked man to let go a sweet, a gainful sin, once he has got hold of it! They hold on fast to deceit, and refuse to let go.

2. These deceitful weights and measures are not found in the house of the merciful, but in the house of the cruel; in the house of those that love to oppress. “The balances of deceit are in his hand; he loveth to oppress” (Hos. 12:7). He is given to oppression and cruelty, therefore he uses such wicked things as tools in his occupation. Yes, he is a very cheat,

and, as I hinted before concerning Mr. Badman's "breaking", so I say now concerning his using these deceitful weights and measures; it is as bad, as base, as snatching a purse or picking a pocket, for it is a plain robbery, taking away from a man what is his own, even the price of his money.

3. Deceitful weights and measures are not found in the house of those who relieve the belly, and cover the loins of the poor, as distinct from those who would swallow them up.

"Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? And the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great [making the measure small, and the price great], and falsifying the balances by deceit? That ye may buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat. The Lord hath sworn by the excellence of Jacob, Surely I will never forget any of their works" (Amos 8:4-8).

So detestable and vile is this in the sight of God.

4. God abominates the thought of calling those who use false weights and measures by using such a term as "impure ones", and such like: "Shall I count them pure", says he, "with the bag of deceitful weights?" (Mic. 6:11) No, by no means, for they are the impure ones; their hands are defiled, deceitful gain is in their houses. They have obtained what they have by coveting with an evil covetousness, and therefore must and shall be counted among the impure, among the wicked of this world.

Thus you see how fully and plainly the Word of God is against this sin and those that fall into it. Therefore, Mr. Badman, in that he used these things to rook and cheat his neighbours, is rightly rejected from including his name among the roll of the godly.

ATTENTIVE. But I am persuaded that the use of these things, and doing so deceitfully, is not counted a great evil by some.

WISEMAN. Whether it is counted an evil or a virtue by men, it doesn't matter. You see in the Scriptures the judgement of God is upon it. It was not counted an evil by Mr. Badman, nor is it by any that still follow in his footsteps. But, I say, it is no matter how men count these things, but how they measure up to the judgement of God, and rather, because, when we ourselves have done weighing and measuring to others, God will weigh and measure both us and our actions. When he does so, as he will shortly, then woe to him to whom, and of whose actions, it shall be said by him: "TEKEL, thou art weighed in the balances, and art found wanting" (Dan. 5:27). God will then recompense their evil of deception upon their own heads when he shuts them out of his presence, favour, and kingdom, forever and ever.

ATTENTIVE. It is a wonder that, since Mr. Badman's common practice was to do this, someone or other did not find him out and blame him for his wickedness.

WISEMAN. For the majority of people, he got away cleverly with his villainy. For what with his balance, his false balance and good weight, and what with his sleight of hand, he deceived, to boot, sometimes a little, and sometimes more, most of those he had to deal with. Besides, those who follow this naughty trade are either like blind men with a show of religion, or are taken in by the seller by his show of words. I must confess, Mr. Badman was not so arch at first; that is, when he made a show of religion; but now he began to grow threadbare, though some of his brethren are arch enough in this way; indeed, and of his sisters too, for I told you at first that there were a great many of them, and never one of

them good. But as for enticing words, swearing, and lying, if these things were his weights and measures, they weren't found wanting in Mr. Badman's treatment of his customers. ATTENTIVE. Then it seems he kept good weights and a bad balance; well that's better than when both are bad.

WISEMAN. Not at all. Here lay the depth of his deceit; for if anyone at anytime complained that he treated them badly, and that they were short in weight, he would reply, "Why, did you not see them weighed? Will you not believe your own eyes? If you question my weights, please carry them where you will. I maintain them to be good and just." The same thing he would say of his scales, and so blinded them all as to his balance.

ATTENTIVE. This is cunning indeed. But, as you say, there must also be something done or said to blind people concerning the truth, and this I perceive Mr. Badman did.

WISEMAN. Yes, he had many ways to blind people, but he was never good at it by making a show of religion, though he cheated his wife in this; especially those who lived near him, for he was too well-known to do that, though he would bungle as well as he could. But there are some that are arch villains in this way; they view the whole of life religiously, and yet are guilty of the most horrible sins. Yet religion in itself is never the worse, nor yet the true believers of it. But, as Luther says, in the name of God begins all mischief. Hypocrites have no other way to bring their evils to maturity but by using and mixing the name of God and religion together. Thus they become whitened walls; for under this cover — the whitewash of religion — the dirt of their actions is hidden. Thus also they become graves that don't appear to be so; and those who pass by them, and who have to do with them, are not aware of it, but allow themselves to be deceived by them. Yes, if there is, as there will sometimes, a doubt in the heart of the buyer about the weights and measures that are used, why, he is allowing his very senses to be deluded by bringing his trader's religion to mind, and thinking that it isn't his good tradesman but himself who is out; for he doesn't dream that his tradesman is deceiving him. But if the buyer finds it out, and it is apparent that he has been deceived, then he would be happy to make amends, and would lay the fault on the servants, etc. And so Mr. Cheat shall stand as a right honest man in the eye of his customer, though, the next time, he will pick his pocket again.

Some plead custom for their cheating, as if that would acquit them before the tribunal of God. Others say that his goods cost them so much, and, therefore, another must pay so much, though it was light both as to weight and measure. But, in all these things, there is a juggling; or if not, they must know that "that which is altogether just" they must do. (Deut 16:20) Suppose that I myself am cheated with a brass half-crown; must I therefore cheat someone else in return? If this practice is bad in the whole, it is also bad in the parts. Therefore, however you are dealt with in the buying, you must deal justly in the selling, or you will sin against your soul and become like Mr. Badman. And know that an appeal to custom is worth nothing. It is not custom, but a good conscience that will serve us well at God's tribunal.

ATTENTIVE. Yes, I am persuaded that what is got by men in this way does them little good.

WISEMAN. I feel the same as you, but this doesn't come into consideration by those who trespass. For if they can get it, though they get it (as we say) by the devil, yet they are content, and count their profit highly.

There's little good in this! Why do you think they don't consider that? No, no more than they consider what they'll do in the judgement on the day of God Almighty, for their wrong dealings and their profit prevails at the time; and that adds up to nothing at all.

But to give you a more direct answer — this kind of getting is so far off from doing them little good that it does them no good at all; because by it they lose their own souls: “What shall it profit a man if he shall gain the whole world, and lose his own soul?” (Mk. 8:36). He loses, he loses greatly when behaving in this fashion. This is the man that is penny-wise and pound-foolish; it is he that loses his good ship for the loss of a half-penny-worth of tar. It is losing a soul for a little of the world. And then, what does he get by it but loss and damage? Thus he gets (or rather loses) the world to come. But what does he get in this world more than trouble and sorrow, vexation of spirit, and disappointment? Men aim at blessedness in their getting — I mean temporal blessedness; but the one who strives to get will not have that. For though an inheritance of this sort may be hastily taken up at the beginning, yet its end will not be blessed. They gather it indeed, and think to keep it too; but what does Solomon say? God casts it away. “The Lord will not suffer the soul of the righteous to famish; but he casteth away the substance of the wicked” (Prov. 10:3; see also Jer. 15:13, 17:3).

The time, as I said, that they enjoy its fruits will do them no good at all; yet they long to have it to be sure. For God will either take it away in their lifetime, or else in the generation following, as Job said : “He (the wicked) may prepare it, but the just shall put it on, and the innocent shall divide the silver” (Job 27:17).

Consider also what is written in Proverbs: “A good man leaveth an inheritance to his children’s children, and the wealth of the sinner is laid up for the just” (Prov. 13:22). What then does he get from it when he gets it by dishonest means? Why, he gets sin and wrath, hell and damnation; and now tell me how much he gets!

This, I say, is his getting; as David says, so we may be bold to say too: I saw the wicked in great prosperity, and presently I cursed his habitation; for it cannot prosper with him. (See Ps. 73:1-12) Fluster and huffing make do for a while, but God has determined that both he and it shall melt away like grease, and any observant man can see that it is so. Behold, the unrighteous man, in the way of injustice, gets much, but loads himself with thick clay; for soon it withers, it decays, and even he, or the generation following, declines and returns to beggary. After this, Mr. Badman, in spite of his cunning and crafty tricks to get money, died, and nobody can tell whether it was worth a farthing or not.

ATTENTIVE. He had all the bad tricks, I think, that it was possible for a man to have, in order to get money; one would think that he should have been rich.

WISEMAN. You reckon too fast if you count up these bad tricks to get money; for he had more many others beside. If his customers were in his books, they were there because he worked hard to get them there. If he thought he could make any advantage of them, it was then that he would be sure to impose on them his worst, even very bad, commodities, yet put them down for the price that the best was sold for; it was like those who sold the refuse wheat, or the worst of the wheat, making the shekel out to be great, yet hoiking up the price. (Amos 8:4-6) This was Mr. Badman’s way. He would sell goods that didn’t cost him the best price by far, for he always sold his goods for the best price. He also had the trick of mingling his goods, that what was bad might go out with the least mistrust. Besides, if his customers at any time paid him money, let them look to themselves and their acquaintances, for he would usually attempt to call for that payment again, especially if he thought that there were hopes of making a profit in this way; and then, to be sure, if they could not produce good and sufficient ground for the payment, a hundred to one they would pay it again. Sometimes this “honest” tradesman would call in his servants for proof of the payment of money, but they were trained by him to say what he had said, right or wrong; so the customer found no way of relief.

ATTENTIVE. It is a bad, yes, an abominable, thing for a man to have such servants, for by such means a poor customer could be undone and not know how to help himself. Alas! If the master is so unconscionable, as I see Mr. Badman was, as to call for his money twice, and if his servant swears that it is a due debt, where can there be any help for such a man? He must sink, for he has no remedy.

WISEMAN. This is very bad, but it has been a practice for hundreds of years ago. But what does the Word of God say? "I will punish all those that leap on the threshold, which till their masters' houses with violence and deceit" (Zeph. 1:9).

Mr. Badman also had the art; he could put a man at a disadvantage, that is, if his merchant dare leave him, or if the commodity he wanted could not, for the present, be conveniently had elsewhere. Then he must look to himself and surely make his purse-strings crack; and he would treat him without pity or conscience.

ATTENTIVE. That was extortion, wasn't it? Please let me hear your judgement on extortion, what it is, and when it is committed?

WISEMAN. Extortion is screwing from men more than is right by the law of God or men; and it is committed sometimes by those in office for fees, rewards, and such like. But it is most commonly committed by traders who, without a conscience, when they have the advantage, make a prey of their neighbour. And thus was Mr. Badman an extortioner; for although he did not exact and force away, like bailiffs and clerks used to do, yet he seized his opportunities with much cruelty so that he would often, in his way, be extorting and forcing money out of his neighbour's pocket. For everyone that makes a prey of his advantage on his neighbour's needs, forcing from him more than is reasonable and in good conscience, and according to the present prices of things for goods, may very well be called an extortioner, and judged for someone that has no inheritance in the kingdom of God. (1 Cor. 6:9-10)

ATTENTIVE. Well, this Badman was a sad wretch.

CHAPTER 10

THE SIMPLE CHRISTIAN'S VIEWS OF EXTORTION

WISEMAN. Yes, you've said that often before. But now we are discussing this, allow me to go on a little. We have a great many people in this country that live all their days in the practice, and so are under the guilt of extortion; people, alas! that think with scorn that something should be called extortionate.

Take this as an example: there is a poor body that lives, we suppose, so many miles from the market; and this man wants a bushel of ground grain, a pound of butter, or a cheese for himself, his wife, and his children. But living so far from the market, if he goes there, he will lose a day's work, which will damage him to the sum of eight-pence or ten-pence, and that is something to a poor man. So he goes to one of his masters or dames for what he needs, and asks them to help him. "Yes", they say, "you may have it"; but they will strike a painful bargain, and perhaps make him pay as much or more for it at home as they could get when they carried it five miles to market; yes, and that too for low quality goods. But in this the women are especially faulty in the sale of their butter and cheese, etc. Now this is a kind of extortion; it is a making a prey of the needs of the poor, a grinding of their faces when buying and selling to them.

But, above all, your hucksters [aggressive salespersons] that buy up the poor man's victuals wholesale, and sell it to him again for an unreasonable profit by retail, and, as we call it, piecemeal, they are in the game of charging a stinging rate, which is extortion. I am referring to those who buy up butter, cheese, eggs, bacon, etc., wholesale, then sell it again, as they call it, by pennyworths, two pennyworths, a halfpennyworth, or such like, to the poor, after the market is closed.

These, though I do not condemn them all, many of them bite and pinch the poor by this kind of evil dealing. They destroy the poor because they are poor, and that is a grievous sin. "He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want." Therefore, he says again, "Rob not the poor because he is poor, neither oppress the afflicted in the gate: for the Lord will plead their cause, and spoil the soul of them that spoiled them" (Prov. 22:16, 22-23).

Oh, that he who grips and grinds the face of the poor would take note of these two scriptures! Here is threatened the destruction of their estate, yes, and of their soul too, these who oppress the poor. Their souls we shall better see where, and in what condition they are in, when the day of doom comes. But as for their estates, they usually quickly moulder away; and sometimes all men, and sometimes no man, knows where they went.

Besides, they are usurers. Yes, they take usury for food, which the Lord has forbidden. (Deut 23:19) And because they cannot do it so effectively on market-day, they do it, as I said, when the market is closed. Then the poor fall into their mouths out of necessity, as they must, for their needs, and they resolve that they will pay soundly for it. Some, perhaps, will criticise me for my meddling in other people's business, and for prying into the secrets of their iniquity. But to such, I say this, that since such actions are evil, it is time they were hissed out of the world. All who do such things offend against God, wrong their neighbours, and, like Mr. Badman, provoke God to judgement.

ATTENTIVE. God knows there is an abundance of deceit in the world!

WISEMAN. Deceit! Yes. But I have not told you a thousandth part of it; nor is it my business now to rake to the bottom of that dunghill. What would you say if I analysed some of those vile wretches called pawnbrokers, lending money and goods to poor people

who are, out of necessity, forced to use their services? By one trick or another, they will up the interest on what they lend to the amount of thirty, forty, yes sometimes fifty pounds a year, in spite of the fact that the principal is secured by a sufficient pawn; which they will keep too if they find any opportunity to cheat the wretched borrower.

ATTENTIVE. Well! Why these miscreants are the pest and vermin of the commonwealth, not fit for the society of men! But I think that, by some of the things you said earlier, you seem to imply that it is not lawful for a man to make the best of his own situation.

WISEMAN. If by making the best, you mean to sell by hook or by crook for as much as he can get for his goods, then I say it is not lawful. And if I should say the opposite, I should be justifying Mr. Badman and all the rest of his gang. But I'll never do that, for the Word of God condemns them. But that it is not lawful for a man at all times to sell his goods for as much as he can, I prove by these reasons:

Firstly, if it is lawful for me alway to sell my goods as dear, or for as much, as I can, then it is lawful for me to put to one side in my dealings with others a good conscience to them and to God. But it is not lawful for me, in my dealings with others, to lay aside a good conscience, etc. Therefore, it is not lawful for me always to sell my goods as dear, or for as much as I can. That it is not lawful to lay aside a good conscience in our dealings has already been proved in the former part of our discourse. It is plainly wrong for a man to set his conscience to one side in to sell his goods always as dear, or for as much, as he can, for these reasons:

1. He who does so, as I mentioned before, in selling his goods as dear as he can, must sometimes make a prey of the ignorance of his customer. And he cannot do that with a good conscience, for that is to overreach and go beyond his customer, and is forbidden: "That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such" (1 Thess. 4:6). Therefore, he that sells his goods, as I said earlier, as dear, or for as much as he can, must necessarily lay aside a good conscience.

2. He that sells his goods always as dear as he can, must necessarily sometimes make a prey of his neighbour's need; but he cannot do this with a good conscience, in that he is going beyond, and defrauding his neighbour, contrary to 1 Thess. 4:6. Therefore, he that sell his goods, as I said earlier, as dear, or for as much as he can, must have to cast off and lay aside a good conscience.

3. He that sells his goods as dear, or for as much as he can, must, if need be, make a prey of his neighbour's trust. But such a thing a man cannot do with a good conscience, for that is still a breach 1 Thess. 4:6. Therefore, he that will sell his commodity as dear, or for as much as he can, must needs cast off, and lay aside good conscience.

The same also can be said for buying. No one may always buy as cheaply as he can without using his good conscience in buying; which is not true if he buys always as cheaply as he can, and that for the reasons I mentioned earlier. For such will make a prey of the ignorance, need, and trust of their customer, which they cannot do with a good conscience. When Abraham wanted to buy a burial-place from the sons of Heth, this is what he said to them:

"If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar, that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a burying place amongst you." (Gen. 23:8-9)

He would not take it cheaply, which he scorned and abhorred. It did not square with his religion, credit, or conscience. So also, when David wanted to buy a field of Ornan the Jebusite, this is what he said to him: "Grant me the place of this thrashing-floor, that I may build an altar therein unto the Lord; thou shalt grant it me for the full price" (1 Chron. 21:22). He also, like Abraham, made conscience of this kind of dealing. He would not lie, nor take opportunity of an unfair advantage over the Jebusite, but would give him his full price for the field. He knew that there was wickedness in the principle of selling too dear, and buying too cheap; so he wouldn't do it.

A good conscience ought to come into operation, as in selling so in buying; for it is also unlawful for a man to go beyond, or defraud, his neighbour in buying. Yes, it is unlawful to do it under any circumstance, and God will fully avenge that wrong, as I also have forewarned and testified before. Consider also Lev. 25:14 — "And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another".

Secondly. If it be lawful for me always to sell my goods as dear, or for as much, as I can, then it is lawful for me to deal with my neighbour without the exercise of charity. But it is not lawful for me to deal with my neighbour without the use of charity. (See 1 Cor. 13) Therefore, it is not lawful for me always to sell my goods to my neighbour for as much as I can. In making deals, a man should look to his neighbour's good, profit, and advantage, as to his own, for this is the way exercise charity in his dealing.

That I should exercise charity towards my neighbour in my buying and selling is evident from the general command — "Let all your things be done with charity" (1 Cor 16:14). A man cannot live in the exercise of charity when he is selling his goods as dearly as he can, or buying as cheaply as he can, is evident for these reasons:

1. He who sells his goods as dear, or for as much money always, as he can, seeks himself, and himself alone. But charity seeks not her own only. (1 Cor. 13:5) So then, he that seeks himself, and himself alone, as he that sells, as I said before, as dearly as he can, doesn't make use of, nor does he exercise charity in, his so dealing.

2. He who sells his goods always for as much as he can get, hardens his heart against all reasonable entreaties from the buyer. But he who does so cannot exercise charity in his dealing. Therefore, it is not lawful for a man to sell his goods, as I said before, as dear as he can.

3. If it is lawful for me to sell my goods as usual, as dear as I can, then there is no sin in my trading, however unreasonably I manage my calling, whether by lying, swearing, cursing, cheating; for all this was to sell my goods as dear as I can. (Eph. 4:25) But that there is sin in it all is evident. Therefore I may not sell my goods always as dear as I can.

4. He who sells, as I said, as dear as he can, offers violence to the law of nature, where we find the law, "Do unto all men even as ye would that they should do unto you" (Mt. 7:12). Now, were the seller a buyer, he would not want him, from whom he is buying, to sell him always as dear as he can. Therefore, he should not sell in that way when it is his lot to sell, and others to buy from him.

5. He who sells, as I said, as dear as he can, is making use of an instruction that God has not given to others, but has sealed it up in his hand to abuse his law and to wrong his neighbour, which indeed is contrary to God. (Job 37:7) God has given you more skill, more knowledge and understanding, in dealing with your goods than he has given to the one that is buying from you. But what! Can you think that God has given you this to make a prey of your neighbour? That you might go beyond and deceive your neighbour? No, truly, but he has given it to you to help him, that you might, in this, be eyes to the blind,

and save your neighbour from that damage his ignorance, or necessity, and a strong desire to possess, which might betray him into your hands. (1 Cor 10:13)

6. In all that a man does, he should have an eye to the glory of God; but that he cannot do this when he sells his goods always for as much as he can, is for reasons I have already given.

7. All that a man does, he should do “in the name of the Lord Jesus Christ”; that is, as being commanded and authorised to do so by him. (Col 3:17) But he who sells always as dear as he can cannot so much as pretend to do this without a horrible blaspheming of that name when he is commanded by him to do otherwise.

8. Lastly, in all that a man does, he should have an eye to the day of judgement, and to a consideration of how his actions will be judged on that day. (Acts 24:15-16) Therefore, there is not any man who sells always as dear as he can, unless he says in so doing, I will run the risk of the trial of that day. “If thou sell aught unto thy neighbour, or buyest aught of thy neighbour’s hand, ye shall not oppress one another” (Lev. 25:14).

ATTENTIVE. But why do you put in these cautionary words, “They must not sell always as dear, nor buy always as cheap, as they can”? Are you implying that this is done sometimes?

WISEMAN. I do indeed imply that sometimes the seller will sell as dearly, and the buyer buy as cheaply as he can. But this happens only in these cases: when the seller is a knave [i.e. dishonest and deceitful], and sets aside all good conscience in selling, or when the buyer is a knave, and sets aside all good conscience in buying. If the buyer, therefore, comes upon a knave, or if the seller comes upon a knave, then let them look to themselves. But there is still a place for conscience when the customer you are dealing with is vile or base. Keep your commodity at a reasonable price; or, if you are buying something, offer a reasonable profit for the thing you want. And if this will not do with the buyer or seller, then seek out a more honest tradesman. If you object, “But I have not the skill to know when to bargain for a penny, get someone who has more skill than yourself, and let him dispose of your money. However, if there were no tricksters in the world, these objections would not need to have been mentioned.

Thus, my very good neighbour, I have given you a few of my reasons why a man who knows the principle of selling too dear, or buying as cheaply as he can, should use a good conscience to God and charity, and to his neighbour in both.

ATTENTIVE. But if there were some men here to hear you, I believe they would laugh you to scorn.

WISEMAN. I don’t doubt it, for so Mr. Badman used to do when anyone told him of his faults. He used to think himself wiser than anyone else, and would count, as I have suggested before, that he had not found a manly spirit that did hesitate, or have scruples, at any wickedness. But let Mr. Badman and his fellows laugh; I will ignore them and still give them good counsel. (Lk. 16:13-15) But I remember also, for my further relief and comfort, that those who that were covetous of old treated the Son of God himself in the same way. It is their time to laugh now, but they will mourn in the time to come. (Lk. 6:25) And I say again, when they have laughed out their laughing, he who does not exercise a good conscience to God and charity, and to his neighbour in buying and selling, lives next door to an infidel, and is a near relative of Mr. Badman.

CHAPTER 11

INSTRUCTIONS FOR RIGHTEOUS TRADING

ATTENTIVE. Well, what do you say to this question? You know that there is no fixed price set by God for any commodity that is bought or sold under the sun, but all things that we buy and sell ebb and flow in price like the tide. How then can a man of a tender conscience do no wrong to the seller, the buyer, nor to himself, in the buying and selling of goods?

WISEMAN. This question is thought to be frivolous by all that follow Mr. Badman's way. It is also a difficult one in itself; yet I will endeavour to shape an answer to this **firstly**: on how, in trading, a tradesman should, keep a good conscience whether in the buying or selling; **secondly**, how he should prepare himself for this work and live in the practice of it.

As for the first, he must observe what has been said before, which is, that he must have a good conscience towards God, be charitable to his neighbour, and, I must add, practise moderation in dealing. Let him, therefore, keep within the bounds of the affirmative of those eight reasons that were urged before to prove that men ought not, in their dealing, fail to act justly and mercifully between man and man; then there will be no great fear of wronging the seller, buyer, or himself. Now, in particular, in order to prepare or instruct a man in this work:

1. Let tradesman or others consider that there is not as much profit and abundance as most men suppose; for all that a man has over and above what serves for his present needs and supply only feeds the lusts of the eye. For "What good is there to the owners thereof, saving the beholding of them with their eyes?" (Eccl. 5:11) Men, also, find many times in acquiring riches that it is a snare to their souls. (See 1 Tim. 6:7-9) But few find that getting riches is a good thing. But this thought Mr. Badman couldn't stand.

2. Consider that the getting of wealth dishonestly — as the one who gets it without a good conscience, and without showing charity to his neighbour — greatly offends God. Hence, he says, "I have smitten mine hand at thy dishonest gain which thou hast made" (Ezek. 22:13). It is a figure of speech that shows anger at the very mention of the crime.

3. Therefore, consider that little, honestly obtained, though it may yield you just a dinner of herbs at the time, will yield more peace in it than a stalled ox badly gained. (Prov. 15:17) "Better is a little with righteousness, than great revenues without right" (Prov. 16:8; 1 Sam. 2:5).

4. Be sure that God's eyes are on all your ways, "...that he pondereth all thy goings", and also marks them, writes them down, and seals them up in a bag against a time to come. (See Prov. 5:21; Job 14:17)

5. Be sure to remember that you don't know the day of your death. Remember also that, when death comes, God will give the substance for which you laboured, and for which, perhaps, you risked your soul, to someone you don't know; and you don't know whether he will be a wise man or a fool. And then will come true: "...what profit hath he that hath laboured for the wind?" (Eccl. 5:16)

Besides, the day will come when you will have nothing that you can so much as carry away in your hand. Guilt shall accompany you if you got your profit dishonestly, and those to whom you leave it will receive it to their harm. These things, duly considered, and made use of, by you for the preparation of your heart for your calling of buying and selling, I

come next to show you how you should live in the practice part of this art. Well, are you going to buy or sell?

1. If you are going to sell, do not praise the product; if you are going to buy, do not run the product down; just present the product that you have with its fair value and worth; for you can't do otherwise unless you have a covetous and wicked mind. It is wrong for you as the seller to overvalue your products, or, as the buyer, to undervalue the product. "It is naught, it is naught, saith the buyer, but when he hath got his bargain he boasteth thereof" (Prov. 20:14). What had this man done but lied in the appraisal of his bargain? And how did he appraise it but out of a covetous mind to wrong and deceive the seller?

2. Are you a seller, and don't things get dearer? Don't set your hand to help or hold them up higher; this can't be done without wickedness, for it is a making of the shekel great. (See Amos 8:5) Are you a buyer, and make things dearer? Use no cunning or deceitful language to put their value down; for that cannot be done but in wickedness also. "What then shall we do?", you ask. "Why", I answer, "leave things to the providence of God, and, with moderation, submit under his hand. But since, when things are getting dearer, the hand that ups the price is, for the time being, stronger than that which would pull it down. Yes, in the hand of the seller who loves to sell dear, its price will rise under his hand. Therefore, I say, take care, and don't have a hand in this, which will only harm yourself and your neighbour in these three ways":

(1) By crying out "Scarcity, scarcity!" beyond the truth and state of things; take special care of doing this by way of a prognosis of times to come. It was for this for which a lord was trodden to death in the gate of Samaria, which you may read about in the second book of Kings (2 Kings 7:17). This sin has a double evil in it: **(a)** it devalues the present blessing of God among us; and **(b)** it undervalues the riches of his goodness, which can make all good things abound toward us.

(2) This wicked thing may be done by hoarding when the hunger and needs of the poor call for relief. Now, God may show his dislike against this, and as it were, licences the people to curse such a hoarder-upper — "He that withholdeth corn, the people shall curse him, but blessing shall be upon the head of him that selleth it" (Prov 11:26).

(3) But if things rise in price, be grieved, and also moderate in all your sales, and be sure to let the poor have a pennyworth, and sell your corn to those in need. This you will do when you show mercy to the poor in your selling to him, and when you, for his sake, and because he is poor, undersell the market. This is to buy and sell in good conscience; you won't wrong your buyer, your conscience won't accuse you, and neither will you wrong yourself, for God will surely recompense you. (See Is. 57:6-8) I mentioned corn, but your duty is to "let your moderation" in all things "be known unto all men, the Lord is at hand" (Phil. 4:5).

CHAPTER 12

BADMAN'S PRIDE, ATHEISM, INFIDELITY, AND ENVY

ATTENTIVE. Well, Sir, I have heard enough of Mr. Badman's wickedness. Please go on now to his death.

WISEMAN. Why, Sir, the sun is not so low, and we have still three hours to nightfall.

ATTENTIVE. No, I am not in any great haste; but I thought you'd now done with his life.

WISEMAN. Done! No, I still have much more to say.

ATTENTIVE. Then it is true that he had much more wickedness than I thought.

WISEMAN. That is so. But let us proceed. This Mr. Badman added to all his wickedness for he was a very proud man, a very proud man indeed. He was exceedingly proud and haughty in mind, and didn't expect anyone to contradict or oppose him. He counted himself as wise as the wisest in the country, as good as the best, and more handsome than most. He took great delight in praising himself, and also in the praises that others gave him. He could not stand anyone thinking himself above him, or that their wit or character should, by others, be put before his. He had scarcely a good opinion of his equals; but for those of an inferior rank, he would look them over with great contempt. And if, at any time, he had any remote occasion for acknowledging them, he would display great height and a very domineering spirit. How true is Solomon's description: "Proud and haughty scorner is his name, who dealeth in proud wrath" (Prov. 21:24). He never thought his food done well enough, his clothes fine enough, or his praise refined enough.

ATTENTIVE. This pride is a sin that sticks as close to nature, I think, as most sins. There is uncleanness and there is pride; I don't know of any two gross sins that stick closer to men than they do. They have, as I may call it, an interest in nature; it likes them because they most suit its lusts and fancies; therefore no wonder Mr. Badman was tainted with pride, since he had so wickedly given up himself to work all iniquity with greediness. (See Eph. 4:19)

WISEMAN. You're right! Pride is a sin that sticks close to nature, and is one of the first follies in which it reveals itself to be polluted. For even in childhood, even in little children, pride will first reveal itself; it is a swift and early appearance of the sin of the soul. It, as I may say, is a corruption that strives for predominance in the heart, and therefore usually comes out first. But though children are so prone to it, yet I think that those of later years ought to be ashamed of it too. I might, at first, have begun with Mr. Badman's pride, only I think it is not pride in childhood that begins to make a difference between one and another, as in my own case. Therefore, I passed it over; but now, since he had no more consideration of himself, and of his vile and sinful state, but to be proud when he was adult, I have taken the occasion in this place to mention his pride.

ATTENTIVE. But please, if you can remember them, tell me of some places of scripture that speak against pride. I desire this because pride is now a reigning sin, and I happen sometimes to fall into the company of those that, in my conscience, are proud very much, and I have a mind also to tell them of their sin. Now, when I tell them of it, unless I bring God's Word too, I doubt they will laugh me to scorn.

WISEMAN. Laugh you to scorn! The proud man will laugh you to scorn whatever text you use, unless God smites him in his conscience by that word. Mr. Badman knew plenty of texts to tell him of his sins, but it made no difference. And besides, when you have said

what you will, they will tell you they are not proud, and that you yourself are the proud man, else you would not judge others, or quickly meddle in other men's matters, as you do. Nevertheless, since you want me to, I will mention three or four texts. Here they are: "Pride and arrogance, and the evil way, and the froward mouth, do I hate" (Prov. 8:13); "A man's pride shall bring him low" (Prov. 29:23); "And he shall bring down their pride" (Is. 25:11); "And all the proud, yes, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up" (Mal 4:1). This last one is a fearful text, enough to make a proud man shake. God, he is saying, will make the proud ones as stubble, that is, as fuel for the fire, and the day that comes shall be like a burning oven, and in that day burn them up. But Mr. Badman could never stand to hear pride spoken against, nor that anyone should say of him, "He is a proud man."

ATTENTIVE. What was the reason for that?

WISEMAN. He did not tell me why; but I suppose it was what is common to all vile sinners. They love this vice but do not care to carry its name. The drunkard loves the sin, but not being called a drunkard; the thief loves to steal, but cannot stand being called a thief; the whore loves to commit uncleanness, but not to be called a whore. And so Mr. Badman loved to be proud, but could not bear to be called a proud man. The sin is sweet and desirable to polluted and corrupted man, but its name is a blot on his escutcheon [coat of arms].

ATTENTIVE. It's true what you say. But please, how many sorts of pride are there?

WISEMAN. There are two sorts of pride: pride of spirit and pride of body. The first of these is mentioned in these scriptures:

"Every one that is proud in heart is an abomination to the Lord" (Prov. 16:5); "A high look, and a proud heart, and the ploughing of the wicked, is sin" (Prov. 21:4); "The patient in spirit is better than the proud in spirit" (Eccl. 7:8).

Concerning pride of the body, the scriptures say:

"In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the vails" (Is. 3:18-23).

By these expressions, it is evident that there is pride of the body as well as pride of spirit, and that both are sins, and are abominable to the Lord. But these texts Mr. Badman couldn't bring himself to read. They were to him as Micaiah was to Ahab; they never spoke good of him, but evil. (2 Chron. 18:12-24)

ATTENTIVE. I suppose that it was not Mr. Badman's case alone in maligning those texts that speak out against their vices, for I believe that most ungodly men, so far as the scriptures are concerned, have a secret antipathy to those words of God that most plainly and fully rebuke them for their sins.

WISEMAN. And that without a doubt! By their antipathy, they show that sin and Satan are more welcome to them than are wholesome instructions concerning life and godliness.

ATTENTIVE. Well, not to go away from our discourse on Mr. Badman, you say he was proud; but will you show me now some symptoms of someone that is proud?

WISEMAN. Yes, I'll do that. First of all, I'll show you some symptoms of pride of heart. This pride is seen in outward things, but pride of body is generally a sign of pride of heart; for all proud gestures of the body flow from pride in the heart. That is why Solomon says, "There is a generation, O how lofty are their eyes, and their eyelids are lifted up" (Prov. 30:13). And again, there is that which "exalteth his gait [his going]" (Prov. 17:19). Now, these lofty eyes, and this exalting of the gait is a sign of a proud heart; for both these actions spring from the heart. Out of the heart comes pride in all the visible appearances of it. (Mk. 7:21-23) But most particularly:

1. Heart pride is found in a stretched-out neck, and when they mince along [walk daintily] as they go. For the wicked, the proud, have a proud neck, a proud foot, and a proud tongue, by which their progress is exalted. This is what makes them look scornfully, speak ruggedly, and walk in a sulking fashion among their neighbours.

2. A proud heart is a persecuting one: "The wicked in his pride doth persecute the poor" (Ps. 10:2).

3. A prayerless man is a proud man. (Ps. 10:4)

4. A contentious man is a proud man. (Prov 13:10)

5. The disdainful man is a proud man. (Ps. 119:51)

6. The man who oppresses his neighbour is a proud man. (Ps. 119:122)

7. He who does not read God's Word with reverence and fear is a proud man. (Jer 13:15, 17)

8. And whoever calls the proud happy is, to be sure, a proud man.

All these are proud in heart, and, by this, their pride of heart is exposed. (Jer. 43:2; Mal. 3:15)

As for bodily pride, it is discovered in the same way I mentioned before; for though they are said to be symptoms of pride of heart, yet they are symptoms of a pride seen in their bodies. You know that internal diseases are often found with outward and visible signs; yet, by these very signs, even the outside is defiled also. So all those visible signs of heart pride are signs of bodily pride also. But let us come to the more obvious outward signs: the putting on of gold and pearls and costly clothing; the plaiting of the hair; the following of fashions; the seeking by gestures to imitate the proud, either by speech, looks, dresses, goings-on, or other fools' baubles, of which, at this time, the world is full. All these, and many more, are signs of a proud heart, as well as bodily pride. (1 Tim. 2:9; 1 Pet. 3:3-5)

But Mr. Badman would not, by any means, admit that this should be called pride, but was just neatness, handsomeness, attractiveness, cleanliness, etc. Neither would he admit that the following of fashions was anything else than that, because he would not be thought of as proud, singular, and fanatical by his neighbours.

ATTENTIVE. But I have been told that when some are rebuked for their pride, they turned it again upon the heads of the brotherhood of those by whom they have been rebuked, saying, "Physician, heal your friends, look at home among your brotherhood, even among the wisest of you, and see if you yourselves are clear of this charge, even you professors. For who is prouder than you religious professors? Scarcely the devil himself!"

WISEMAN. My heart aches at this answer because there is too much cause for it. This very answer Mr. Badman would give his wife when she, as she did sometimes, reprove him for his pride. "We shall have", says he, "great amendments in living now, for the devil has become a corrector of vice; for no sin reigns more in the world", says he, "than pride among the religious." And who can contradict him? Let us give the devil his due, the thing is too apparent for anyone to deny. And I don't doubt that the same answer was ready in the mouths of Mr. Badman's friends; for they may, and do, see pride display itself in the clothing and lifestyles of those that profess the faith — one might say, almost as much as among any people in the land, more's the pity! Yes, and I fear that even their extravagancies have hardened the heart of many a one, as I see it did somewhat in the heart of Mr. Badman himself. On my own part, I have seen many myself, and church members too, so decked out with their fancies and fashions, and particularly when they have been at the solemn appointments of God in the way of his worship that I have wondered with what face such painted persons could sit in the place where they were without fainting. But certainly, the holiness of God, and also the pollution of themselves through sin, should not be very far from the minds of such people, whatever profession they make.

I have read it on a prostitute's forehead, and I have read it in Christian shamefacedness. (Jer. 3:3; 1 Tim. 2:9) I have read it in expensive clothing, and in that which becomes women who profess godliness with good works. (1 Pet. 3:1-3) But if I may speak, I know what I know, and can say and do no wrong, which would make some professors of the faith stink in their places; but I forbear. (Jer 23:15)

ATTENTIVE. Sir, you seem very concerned about this, but what if I added more? It is whispered that some good ministers have observed their people in their fashionable and frivolous clothing; yes, have pleaded with them about their gold and pearls and costly dress, etc.

WISEMAN. I don't know what they were pleading for, but it is easy to see that their people tolerate, or at least tolerate, wink, and connive at, such things, both in their wives and their children. And so "from the prophets of Jerusalem is profaneness gone forth into all the land" (Jer. 23:15). And when the hand of the rulers are chief in this trespass, who can keep their people from being drowned in that trespass? (Ezra 9:2)

ATTENTIVE. This is a cause for lamentation, and must stand for a lamentation.

WISEMAN. So it is, and so it must. And, I add, it is a shame, it is a reproach, it is a stumbling block, to the blind; for though men may be as blind as Mr. Badman himself, yet they can see the foolish frivolity that lies at the bottom of all this apish and wanton extravagance. But many have their excuses ready; such as, their parents, their husbands, and their station in life calls for it, and such like. Yes, the examples of good people prompt them to it; but all these will be no more than a spider's web when the thunder of the word of the great God rattles from heaven against them, as it will at death or judgement; but I wish it might do it before then. But alas! These excuses are just bare pretences; and these proud ones love to have it so. I once talked to a maid by way of reproof about her fondness for colourful clothing. She told me, "The tailor made it like this", when, alas! poor proud girl, she gave orders to the tailor to make it like that. Many make parents, and husbands, and tailors, etc., blind to others; but their naughty hearts, and their giving way, here is the original cause of all these evils.

ATTENTIVE. Now that you are speaking of the cause of pride, please show me further why pride is now so much in request.

WISEMAN. I'll show you what I think are the reasons for it:

1. The first is because such people are led by their own hearts rather than the Word of God. (Mk. 7:21-23) I told you earlier that the original fountain of pride is the heart, and out of the heart comes pride; it is, therefore, because they are led by their hearts, which naturally tends to lift them up in pride. This pride in the heart tempts them, and by its deceits overcomes them; yes, it puts an alluring virtue into their peacock's feathers, and then they are swallowed up by vanity: "The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?" (Obad. verse 3)

2. Another reason why professors are as proud as those we are talking about is because they are more apt to be taken as examples by those who are of the world, rather than take examples from true saints. Pride is of the world: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but of the world" (1 Jn. 2:16). From the world, therefore, professors learn to be proud. But they should not be taken as examples. It will be objected, "No, nor your saints either, for you are as proud as others; well, let them be ashamed for being guilty." But when I say that professors should take examples for their lives from those who are true saints, I mean, as Peter says, that they should take example from those who were in olden days the true saints; for sin at that time was worst. Therefore, to these he directs us for our pattern. Concerning the wives' way of life, which should be pure and also coupled with fear:

"Whose adorning", says Peter, "let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner, in the old time, the holy women also who trusted in God, adorned themselves, being in subjection to their own husbands" (1 Pet. 3:1-5).

3. Another reason is because they have forgotten the pollution of their nature. The remembrance of that will keep us humble, and, being kept humble, we will keep our distance from pride. The proud and the humble are in opposition: "God resisteth the proud, but giveth grace unto the humble". (Jas. 4:6; 1 Pet. 5:8) And can it be imagined that a sensible Christian is a proud one? A sense of baseness tends to bring us low, not lift us up with pride; not with pride of heart, nor pride of life. But when a man begins to forget what he is, then he, if ever, begins to be proud. I think it is one of the most senseless and ridiculous things in he world that a man should be proud of what has been given him with the purpose of covering the shame of his nakedness.

4. People who are proud have lost God and his holiness out of their sight. If God were before them, they would put him behind their backs. And if they saw him in his holiness, as he sees them in their sins and shame, they would take little pleasure in their monkey tricks. The holiness of God makes the angels cover their faces, and crumbles Christians into dust and ashes when they see it. And as is his majesty, so is his Word (See Is. 6). Therefore, they abuse it when they let pride rule.

5. Lastly, what is the end of those who are proud in the decking out of themselves after their selfish antics? Why are they for going out with their bull's foretops [tufts of hair], with their naked shoulders, and breasts hanging out like cow's udders? Why are they forever painting their faces, stretching out their necks, and putting themselves into all the formalities where proud fancy leads them? Is it because they would honour God? Because they should adorn the gospel? Because they would beautify religion, and make sinners fall in love with their own salvation? No, no! It is rather to please their lusts, to satisfy their wild and extravagant fancies; and I hope none of them does it to stir up lust in others to the end that they may commit a sexual sin with them. I believe, whatever their end, this is one of the great designs of the devil, and I believe also that Satan has drawn

more into sexual sin by the spangling show of fine clothes than he could possibly have drawn them in without it. I wonder what it meant when it was called of old “the attire of a harlot”? Certainly, it could not be more bewitching and tempting than some of the garments of many professors today.

ATTENTIVE. I like what you say very much. I wish that all the proud dames in England who profess the faith were within the reach and sound of your words.

WISEMAN. What I have said I believe to be true; but as for the proud dames in England that make a profession, they have Moses and the prophets; and if they will not hear them, how can I hope that good may done them by such a dull-sounding ram’s-horn as I am? However, I have spoken my mind. Now, if you will, we will proceed to some more of Mr. Badman’s doings.

ATTENTIVE. No; please, before you show me anything else of Mr. Badman, show me some more particulars concerning the evil effects of the sin of pride.

WISEMAN. With all my heart, I comply with your request.

1. It is pride that makes a poor man very like the devil in hell, who can’t there be known as being in the image and likeness of God. The angels, when they became devils, did so through their being lifted up or puffed up with pride. (1 Tim. 3:6) It is pride also that lifts or puffs up the heart of the sinner, and so makes him bear the very image of the devil.

2. Pride makes a man so odious in the sight of God that he will not, must not, come near his majesty. “Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off” (Ps. 138:6). Pride puts God and the soul at a distance. Pride will not let a man come near God, nor will God let a proud man come near him. This is a dreadful thing.

3. As pride arises, so it keeps God and the soul at a distance. “God resisteth the proud” (Jas. 4:6). “Resists”, that is, he opposes him, he thrusts him from him, and he despises his person and all his actions. Yes, the proud man may come to God’s ordinances; but come into his presence, have communion with him, or receive blessing from him, he shall not. The high God resists him.

4. The Word says that “The Lord will destroy the house of the proud” (Prov. 15:25). He will destroy his house; it may be understood that he will destroy him and his. That is how he destroyed proud Pharaoh, and also destroyed proud Korah, and many others.

5. Pride, when it comes and is entertained, is a sure forerunner of some judgement that is not far behind. When pride goes in front, shame and destruction follow. “When pride cometh, then cometh shame” (Prov. 11:2). “Pride goeth before destruction, and a haughty spirit before a fall” (Prov. 16:18).

6. Persisting in pride makes the condition of a sinful man as remediless as is that of the devils themselves. (1 Tim. 3:6) And this, I fear, was Mr. Badman’s condition; and that was the reason why he died as he did, as I will tell you later.

But what need have I to speak of particular actions, or, rather, the prodigious sins, of Mr. Badman, when his whole life, and all his actions, went, as it were, to the making up of one mass of sin? Instead of believing that there was a God, his mouth, his life and actions, declared that he believed no such thing. His “transgression saith within my heart that there was no fear of God before his eyes” (Ps. 36:1). Instead of honouring God, and giving glory to him for any of his mercies, or acknowledging any of his good providences toward him

(for God is good to all, and sends his sun to shine, and his rain to fall, on the unthankful and unholy, Mt. 5:45), he ascribed the glory to other causes. If they were mercies, he would ascribe them, if the open face of providence did not contradict him, to his own wit, labour, care, industry, cunning, or such like. If they were crosses, he would describe them, or count them, the offspring of fortune, ill luck, chance, the bad management of matters, the ill-will of neighbours, or to his wife's being religious, and spending, as he called it, too much time in reading, praying, or some such thing. It was not his way to acknowledge God, that is, graciously, or that he had a hand in his affairs. But, as the prophet says, "Let favour be showed to the wicked, yet will he not learn righteousness" (Is. 26:10); and again, "They returned not to him that smote them, nor did they seek the Lord of hosts" (Is. 9:13). This was Mr. Badman's temperament; neither mercies nor judgement would bring him to seek the Lord. No, as another scripture says, "He would not see the works of God, nor regard the operations of his hands either in mercies or in judgements" (Is. 26:11; Ps. 29:5). But further, when, by providence, he had been cast under the best means for his soul — for, as I showed before, he, having had a good master, and before him a good father, and after all a good wife, and sometimes on a journey, for novelty's sake he went to hear a good preacher and a good sermon — he never had the heart to make use of it. (Prov. 17:6) In the land of righteousness, he would deal unjustly, and would not uphold the majesty of the Lord. (Is. 26:10)

Instead of referring to the Word when he heard it preached, read, or talked about, he would sleep, talk of others business, or else object to the authority, harmony, and wisdom of the Scriptures. He would ask, "How do you know they are the Word of God? How do you know that these sayings are true?" He would say, "The scriptures are like a nose of wax, and a man can turn them to mean whatever he wants. One scripture says one thing, and another says the opposite. Besides, they make mention of a thousand impossibilities, and are the cause of all dissensions and discords in the land." He would say, "Therefore, you may think what you will; but in my mind they are best left alone, and the least I have to do with them, the better."

Instead of loving and honouring those who bear in their foreheads the name, and, in their lives, the image of Christ, they became the subject of his song, the matter of his jokes, and the object of his slanders. He would either mock their sober lives, their gracious language, and their quiet behaviour, or else desperately swear that they did everything by deceit and hypocrisy. He would endeavour to render godly men as odious and contemptible as he could. Any lies that were told by anyone to their disgrace, these he would avow were true, and could not endure to be contradicted. He was much like those of whom the prophet speaks, who would sit and slander his mother's son. (Ps. 50:19-20)

Yes, he did speak reproachfully of his wife, though his conscience told him, and many testified, that she was a very good woman. He would also tell lies about his wife's friends, affirming that their doctrine tended to loose behaviour, and that in their assemblies they did what was unseemly for men and women, and that they committed sexual sins, etc. He was much like those who affirmed, as the apostle reported, "Let us do evil that good may come" (Rom. 3:7-8). Or, like those of whom it is written: "Report, say they, and we will report it" (Jer. 20:10). And if he would welcome anything that had scandal in it, particularly concerning professors, however falsely reported, oh, how he would glory in it, laugh, and be glad, and refer it to the whole party, saying, "Hang the rogues; there is not a barrel of herrings worse than the holy brotherhood of them! Like to like, said the devil to the collier, this is your exact crew." And then he would send them all home with a curse.

ATTENTIVE. If those who make a profession of their faith are wise, Mr. Badman's warnings and words will make them all the more wary, and careful in everything they do and say.

WISEMAN. You're right. When we see men looking out for our mistakes, and rejoicing to see us stumble and fall, it should make us act so much more carefully.

I think it was as delightful for Mr. Badman to hear, raise, and tell lies, and lying stories of those who fear the Lord, as it was for him to go to bed when he got tired. But we will, at this time, let these things pass. For although these things were bad enough, he added to them many more that were worse.

He was an angry, wrathful, envious man, a man who had no idea what meekness or gentleness meant, nor did he want to learn. His natural temper was surly, huffy, and rough; and worse, he used to lose his temper, which made him furious and outrageous in everything, especially against goodness itself, and against other things too when he was displeased.

ATTENTIVE. Solomon says, "A wise man feareth, and departeth from evil: but the fool rageth, and is confident" (Prov. 14:16).

WISEMAN. He does so; and says, moreover, that "anger resteth in the bosom of fools" (Eccl. 7:9). And, really, if it is a sign of a fool to have anger reside in his bosom, then Mr. Badman was one, despite the conceit he had in his own abilities; certainly a fool of no small size.

ATTENTIVE. Fools are most wise in their own eyes.

WISEMAN. True; but I was saying that if it is a sign that a man is a fool, when anger resides in his bosom, then what is it a sign of, do you think, when malice and envy are found there? For, to my knowledge, Mr. Badman was as malicious and envious a man as you might ever hear about.

ATTENTIVE. Certainly, malice and envy flow from pride and arrogance, and those again from ignorance, and ignorance from the devil. And I thought that, since you spoke before of the pride of Mr. Badman, we should have something about these things before we're done.

WISEMAN. Truly, envy flows from ignorance. This Mr. Badman was so envious that he would swell up like a toad, as they say, swelling up with poison. Whoever he maligned might, at anytime, read envy in his face whenever they met, or whenever he had any business with him. His envy was so evident and strong that, if at anytime, it turned its head against a man, it could hardly ever be pulled back again. He would watch over that man to do him mischief like a cat watches over a mouse before pouncing on it. Yes, he would wait seven years, till he had the opportunity to harm him; and when he had it, he would make him feel the weight of his envy.

Envy is a devilish thing. The scripture states that none can stand before it: "A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both. Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" (Prov. 27:3-4)

This envy, for all its foulness, is reckoned among the worst of sins, in the company of such as adultery, murder, drunkenness, revelling, witchcraft, heresy, rebellion against lawful authority, etc. (See Gal. 5:19-20) Yes, it is so malignant a corruption that it rots the very bones of the one in whom it dwells. "A sound heart is the life of the flesh; but envy the rottenness of the bones" (Prov. 14:30).

ATTENTIVE. This envy is the very father and mother of a great many hideous and prodigious wickednesses. I say it is the very father and mother of them all; it both begets

them and nourishes them till they come to their cursed maturity in the bosom of the one that entertains them.

WISEMAN. You give it the right description in calling it the father and mother of a great many other prodigious sins; for it is so venomous and vile a thing that it puts the whole course of nature out of order, making it fit for nothing but confusion, and has a hold on every evil thing: "For where envying and strife is, there is confusion, and every evil work" (Jas. 3:16). Therefore, I say, you have correctly called it the father and mother of a great many other sins. And now, for our further edification, I will reckon up of some of the births of envy.

1. Envy, as I told you before, rots the very bones of the one that entertains it.
2. As I have also hinted, it is heavier than a stone, even than sand. Yes, and I add, it falls like a millstone on his head.
3. Therefore, it kills the one that throws it, and him at whom it is thrown. "Envy slayeth the silly one" (Job 5:2). That means the one in whom it resides, and the one who is its object.
4. This is what slew Jesus Christ himself; for his enemies persecuted him through envy. (Mt. 27:18; Mk. 15:10)
5. Envy was that by which Joseph was sold by his brethren into Egypt. (Acts 7:9)
6. It is envy that has a hand in causing division among God's saints. (Is. 11:13)
7. It is envy in the hearts of sinners that stirs them up to thrust God's ministers out of their churches. (Acts 13:50, 14:6)
8. What more can I say? It is envy that is the very nursery of whispering campaigns, debates, backbitings, slanders, reproaches, murders, etc.

It is not possible to itemise all the particular fruit of this sinful root. Therefore, it is no wonder that Mr. Badman was such an ill-natured man, for the great roots of all kinds of wickedness were in him unmortified [put to death], unhindered, and untouched.

ATTENTIVE. But it is a rare case, even in that of Mr. Badman, that he should never in all his life be touched with remorse for his ill-spent life.

CHAPTER 13

BADMAN GETS DRUNK AND BREAKS A LEG — GOD'S JUDGEMENT ON DRUNKARDS

WISEMAN. Now then, as for remorse. I can't say he ever displayed it, if by remorse you mean repentance for his evils. Yet twice, I remember, he was troubled in his mind about his condition. Once, it was when he broke his leg as he came home drunk from the public house; and another time was when he fell sick and thought he might die. Besides these two occasions, I can't think of any more.

ATTENTIVE. He broke his leg, then?

WISEMAN. Yes, once as he came home drunk from the public house.

ATTENTIVE. Please tell me how he came to break it?

WISEMAN. Why, at a time he was at the ale-house, a wicked house about two or three miles from home. And having drunk hard the greatest part of the day, when night had come, he could stay no longer, but calls for his horse, gets up and, like a madman, as drunk people usually do, he rides away going as hard as the horse could bring its legs to the ground. Thus he rode, till coming to a muddy place, his horse slipped and falls, throwing his master; and in his fall he breaks his leg. So there he lies. But you wouldn't believe how he swore at first. But, after a while, coming to himself, and feeling his pain and the uselessness of his leg, what a pickle he was in! Also fearing that this bout might lead to his death, he begins to cry out something to this effect, "Lord help me, Lord have mercy upon me, good God deliver me", and so on. So there he lay till someone comes by, who takes him up and carries him home, where he lay for some time before he could go about again.

ATTENTIVE. So then, you say, he called upon God.

WISEMAN. He cried out in his pain, and would say, "O God, and, O Lord, help me!" But whether it was for the pardon of his sins and the salvation of his soul, or whether to be rid of his pain, I couldn't positively say; although I fear it was for the last because, when his pain was gone, and he had hopes of mending, even before he could go out again, he stopped praying, and was up to his old game; which was to be as bad as he was before. (See 2 Pet. 2:22) He then sent for his old companions; and his sluts would also come to his house to see him. And with them, as well as he could because of his lame leg, he would be as sexy as he could manage.

ATTENTIVE. It's was a wonder he didn't break his neck.

WISEMAN. Not his neck instead of his leg, for God was long-suffering towards him; he certainly deserved it ten thousand times over. There have been many, so I've heard, and as I hinted to you before, that have taken to their horses when drunk like him; but they went from the pot to the grave, for they broke their necks between the ale-house and home. One quite near us also drank himself dead; he drank, and died in his drink.

ATTENTIVE. It is a sad thing to die drunk.

WISEMAN. So it is. Yet I wonder why they don't give it up. For considering the heinousness of that sin, and how many others sins go along with it, such as oaths, blasphemies, lies, revelling, whoring, brawling, etc., it is a wonder to me that those who live in that sin should escape such a blow from heaven, and tumble into their graves.

Besides, when I consider when they get as drunk as beasts, how, without all fear of danger, they ride like bedlams [a lunatic asylum] and madmen, as if they dare God to meddle with them if he can for their being drunk. I say, I wonder that he does not withdraw his protecting providence from them and leave them to those dangers and destructions which, by their sin, they deserve, and that, by their bedlam madness, they deserve to rush into. Only I think this, he has appointed a day when he will reckon with them, and often makes examples of some to show that he takes notice of their sins, abhors their ways, and will account for them at a set time. (Acts 17:30-31)

ATTENTIVE. It is worth a remark to take note how God shows his dislike of the sins of men, and how God strikes down some of them with a blow; like the breaking of Mr. Badman's leg, for doubtless that was a stroke from heaven.

WISEMAN. It is worth a remark, indeed! It was an open stroke, falling on him while he was at the height of his sin; and it looks much like what we read in Job — "Therefore he knoweth their works, and overturneth them in the night, so that they are destroyed. He striketh them as wicked men in the open sight of others"; or, as the margin reads, "in the place of beholders" (Job 34:25-26). He lays them low with his stroke in the sight of beholders. There was Mr. Badman, laid low; his stroke was taken note of by everyone, and his broken leg became, at that time, the talk of the town. "Mr. Badman has broken his leg", says one. "How did he break it?" asks another. "As he came home drunk from the public house", said a third. "A judgement of God fell on him", said a fourth. This, his sin, his shame, and his punishment, were all made conspicuous to everyone around him. I will tell you here another story or two.

I remember reading in Mr. Samuel Clarke's LOOKING-GLASS FOR SINNERS (taken from Thomas Beard's THEATRE OF GOD'S JUDGEMENT) that, once upon a time, a certain drunken fellow boasted in his cups that there was neither a heaven nor a hell. Also, he said he believed that man had no soul, and that, on his part, he would sell his soul to anyone that would buy it. Then one of his companions bought it off him for a cup of wine, and presently, the devil, in the shape of a man, bought it off that man again at the same price; so, in the presence of them all, the devil laid hold of the soul-seller and carried him away through the air so that he was never heard of again.

Then he tells us also that there was one at Salisbury, in the midst of his health, drinking and carousing in a tavern. Then he drank a health to the devil saying that, if the devil would not come and pledge him, he would not believe that there was either God or the devil. At that, his companions, struck with fear, hastened out of the room; and presently, after hearing a hideous noise and smelling a stinking tang, the publican ran into the bar; and coming in he missed his guest, and found the window broken, its iron bar bowed and bloody. The man was never heard of again.

Again, he tells us of a bailiff of Hedley [Suffolk] who, on the Lord's Day, and being drunk at Long Melford, got on his horse to ride through the streets saying that his horse would carry him to the devil. Presently, his horse threw him and broke his neck.

These things are worse than the breaking of Mr. Badman's leg; and should be a warning to all his friends that are living, lest they also fall by their sin into these sad judgements of God.

But, as I said, Mr. Badman quickly forgot everything; and his conscience was choked before his leg was healed. And before he was rid of the fruit of one sin, he tempted God to send another judgement to seize him. And so he did quickly later, for not many months later his leg got better but he had a very dangerous fit of sickness, insofar that he now began to think he would really die.

CHAPTER 14

HIS PRETENDED REPENTANCE AND PROMISE OF REFORM WHEN DEATH GRIMLY STARED HIM IN THE FACE

ATTENTIVE. Well, and what did he think and do next?

WISEMAN. He thought he was going to hell. I know that because he could not forbear saying so. To my best remembrance, he lay crying out all night for fear; and at times he would tremble so much that he would make the bed shake under him. But oh, how the thoughts of death, hell-fire, and eternal judgement, wracked his conscience at that time! Fear could be seen in his face, and in his tossing to and fro. It might also be heard in his words, and understood by his heavy groans. He would often cry, "I am undone, I am undone; my vile life has done me in!"

ATTENTIVE. Then his former atheistic thoughts and principles became too weak now to support him amid fears of eternal damnation.

WISEMAN. Yes, they were too weak indeed! They may serve to stifle conscience when a man is in the midst of his prosperity, and harden the heart against all good counsel when left alone by God and given up to a reprobate mind. But, alas, atheistic thoughts, notions, and opinions, shrink and melt away when God sends — yes, comes — with sickness to visit the soul of such a sinner for his sin. There was a man who lived about twelve miles away from us, who had so trained himself up in his atheistic ideas that, at last, he attempted to write a book against Jesus Christ, and against the Divine authority of the scriptures. But I don't think it was ever printed. Well, after many days, God struck him with sickness from which he later died. So, being sick, and musing upon his former life, the book he had written came into his mind, and, with it such a sense of his evil at the writing of it that it tore at his conscience like a lion might tear a kid. He lay, therefore, on his deathbed, such a sad case, and with much affliction of conscience. Some of my friends also went to see him; and, as they were in his room one day, he hastily called for pen, ink, and paper. When it was given him, he took it and wrote these words: "I, such a one, in such a town, must go to hell-fire for writing a book against Jesus Christ, and against the Holy Scriptures." Now, he wanted to leap out of the window of his house to kill himself, but they prevented him from doing that; so he died in his bed, such a death as it was. It will be well if others take warning from him.

ATTENTIVE. That is a remarkable story.

WISEMAN. It is as true as remarkable. I got it from those I dare to believe, who also themselves were eye and ear witnesses; who also caught him in their arms and saved him when he would have leaped out of his bedroom window to destroy himself.

ATTENTIVE. Well, you have told me what Mr. Badman's thoughts were at this point, being sick in this condition. Please tell me what he did next in his sickness.

WISEMAN. Did! He did many things which, I am sure, he never thought he would do, and which, to be sure, were not expected by his wife and children. In this fit of sickness, his thoughts were quite altered about his wife. I say his thoughts, so far as they could be judged by his words and behaviour to her. For now she was his "good wife", his "godly wife", his "honest wife", his "duck" and his "dear", and so on. Now, he told her that she had the best of it, she having a good life to stand by her, while his debaucheries and ungodly life always stared him in the face. He told her the counsel she often gave him was good, though he was so bad that he would not take it.

Now, he wanted her to talk to him, and he would lie sighing by her side while she did. He would beg her to pray for him that he might be delivered from hell. He would also consent to some of her good ministers coming to him to comfort him; and he would appear to show them kindness when they came, treating them kindly with words, and listening carefully to what they had to say. One thing; he did not care for them to talk much of his ill-spent life because his conscience was clogged with that already. He didn't care now to see his old companions, for thoughts of them were a torment to him. Now, he would speak kindly to that child of his who took after her mother's steps, though he could not stand it before.

He also asked for the prayers of good people, that God in his mercy would spare him a little longer, promising that if God would let him recover this once, then what a penitent man he would be towards God, and what a loving husband he would be to his wife; what liberty he would give her, yes, how he would go with her himself to hear her ministers, and how they would go hand in hand on the way to heaven together.

ATTENTIVE. Here was a fine show of things. I expect his wife was glad for this.

WISEMAN. His wife! Yes, and a good many other people beside. It was noised all over town what a great change had taken place in Mr. Badman: how sorry he was for his sins, how he began to love his wife, how he desired good men to pray to God to spare him; and what promises he now made to God in his sickness that if ever he should raise him up from his sick bed to health again, what a new penitent man he would be towards God, and what a loving husband to his good wife. Well, ministers prayed, and good people rejoiced, thinking that they had rescued a man from the devil. Indeed, some of the weaker sort did not stick at saying that God had begun a work of grace in his heart. And his wife, poor woman, you can't imagine how apt she was to believe this, for she rejoiced, and hoped as she would have it. But, alas! alas! In a little time, things all proved otherwise.

After he had kept to his bed a while, his temperature came down, and he felt better. In a little while, he was so much on the mend that he started walking around the house, and also had a good appetite for his food. His wife and her good friends stood gaping as to whether Mr. Badman would fulfil his promise of becoming new towards God and loving to his wife; but only the contrary showed itself. As soon as he had hopes of ever getting better, and found that his strength was returning, his troubles began to fall away from his heart, and he grew as great a stranger to his frights and fears as if he never had them.

CHAPTER 15

DEATH LEAVES HIM FOR A SEASON, AND HE RETURNS TO HIS SIN LIKE A WASHED SOW TO WALLOWING IN THE MUD

WISEMAN. But really, I am apt to think that one reason for his no more regarding or remembering his sick-bed fears, and of being no better for them, were words that the doctor, who supplied him his medicine, said to him when he was getting better. For as soon as Mr. Badman begins to mend, the doctor comes and sits down beside him in his house, and there falls into a conversation with him about the nature of his disease. Among other things, they talk of Badman's trouble, and how he would cry out, tremble, and express his fears of going to hell when his sickness pressed pretty hard on him. To which the doctor replies that those fears and outcries arose from his high fever; for the disease was often accompanied with lightness of the head for the reason that the sick man couldn't sleep, and the fever was disturbing his brain. "But you see, Sir", says he, "that as soon as you went to sleep and were able to rest, you quickly got better, your head settled, and those frenzies left you." Thought Mr. Badman, "Yes, and so it was indeed. Were my troubles only the effect of my high temperature, and the vapours that went into my brain? Then surely, since my physician was my saviour, my lust again shall again be my god." So he never thought of religion any more, but went back again to the world, his lusts, and his wicked companions: and that was the end of Mr. Badman's conversion.

ATTENTIVE. I thought, as you told me about him, that this would be the result; for I discerned in your relating of these things that the true symptoms of conversion were lacking in him, and that those that appeared to be anything like them were only things that reprobates experience.

WISEMAN. You're right; for there was lacking in him, when he was most sensible, a sense of the pollution of his nature. He only felt guilty for his sinful actions like Cain, and Pharaoh, and Saul, and Judas, those reprobates that went before him. (See Gen. 4:13-14; Ex. 9:27; 1 Sam. 15:24; Mt. 27:3-5)

Besides, the greatest thing he wanted was to be delivered from going to hell (and who wants to go there willingly?), and that his life might be lengthened in this world. We do not discover by all that he said or did that Jesus Christ the Saviour was desired by him, and that he has a sense of his need of righteousness to clothe him, and of his Spirit to sanctify him. His own strength was all he could think about; and he saw nothing of the treachery of his own heart: for had he, he would never have been so free as to make promises to God to change his life. He should rather have been afraid that, on getting better, he would have turned with the dog to his vomit (2 Pet. 2:22), and begged the prayers of the saints, and assistance from heaven on that account, that he might be kept from doing it. It is true that he did beg the prayers of good people, but then so did Pharaoh of Moses and Aaron, and Simon Magus of Simon Peter. (Ex. 9:28; Acts 8:24) His mind seemed to turn to his wife and child; but, alas! It was rather from the conviction that God had given him concerning their happy estate over his, than that he had any true love for the work of God that was in them. True, he did make some show of kindness towards them, but so too did rich Dives in hell for his five brothers that were still in the world; yes, he had such a love as to wish them in heaven, that they might not come to hell to be tormented. (Lk. 16:27-28)

ATTENTIVE. Sick-bed repentance is seldom good for anything.

WISEMAN. You're right; it is very rarely good for anything. Death is unwelcome to nature, and especially when sickness and death visit the sinner, first taking him by the shoulder, then second standing at the bedroom door to receive him. It is then that the sinner begins to look about him, and to think within himself, "These will have me away before God; and I

know that my life has not been as it should. How shall I appear before God?" Or if it may be more a sense of the punishment, and the place of the punishment of sinners, that also startles a defiled conscience, now aroused by death's lumbering at the door. And hence usually comes sick-bed repentance; and the matter of it is to be saved from hell and from death, and that God will restore them again to health till they get better, concluding that it is in their power to change, as is evident by their large and lavish promises to do so. I have known many who, when sick, have had large measures of this kind of repentance, and while it has lasted, the noise and sound of it has made the town ring again. But, alas! how long did it last? Often hardly as long as the sick person gets well. It passes away like a mist or a vapour, and does not stay around. This kind of repentance is compared by God to the howling of a dog: "And they have not cried unto me with their heart, when they howled upon their beds" (Hos. 7:14).

ATTENTIVE. Yet one may see in this the desperation of man's heart; for what is it but desperate wickedness to promise to God some amendment of life if he will only spare them. Yet, also, as soon as they are recovered, or quickly after, they fall into sin as they did before, never again to remember their promises.

WISEMAN. It is a sign of desperation indeed; indeed, of desperate madness. (Deut. 1:34-35) For, surely, they must think that God took notice of their promises, and that he had heard the words they said, and had stored them up against the time to come. At the judgement, he will bring out, and testify to their faces that they flattered him with their mouth, and lied to him with their tongue, when they lay sick, as they thought, on their death-bed, and promised him that if he would recover them they would repent and mend their life. (Ps. 78:34-37) And, as I told you, that is exactly what Mr. Badman did. He made great promises that he would be a new man, that he would leave his sins and become a convert, that he would love his godly wife, etc. Yes, many fine words had Mr. Badman in his sickness, but no good actions when he was well again.

CHAPTER 16

HIS PIOUS WIFE DIES BROKEN-HEARTED — HER DEATH-BED CHARGE TO HER FAMILY

ATTENTIVE. And how did his good wife take it when she saw that he had not mended his ways, but returned like the dog to his vomit?

WISEMAN. Why, it broke her heart. It was a worst disappointment to her than the cheating he engaged in to get her in marriage. At the least she took it to heart, and could not deal well with it. You must think that she had sent up many a prayer to God for him before, even all the time he had behaved so badly towards her; and now, when he was so frightened in his sickness, and wanted to live and get better, poor woman, she thought that the time had come for God to answer her prayers. Indeed, she didn't show her gladness, and whisper it out among her friends (see Is. 43:13), but, when she saw herself disappointed by her husband turning rebel again, she could not bear up under it, but fell into a lingering fever, and, in a few weeks, gave up the ghost.

ATTENTIVE. Please, how did she die?

WISEMAN. Die! She died bravely, full of comfort of the faith of her interest in Christ, and by him, the world to come. She had many brave expressions in her sickness, and gave to those who came to visit her many signs of her salvation. Thoughts of the grave, but especially of her rising again, were sweet thoughts to her. She would long for death because she knew it would be her friend. She behaved like someone making herself ready to go and meet her bridegroom.

"Now", says she, "I am going to rest from my sorrows, my sighs, my tears, my mourning, and complaints. I used to long to be among the saints, but were by no means allowed to go, but now I am going to the great meeting, and no one can stop me, "...to the general assembly, and church of the first born which are written in heaven" (Heb. 12:22-24). There, I shall have my heart's desire; there, I shall worship without temptation or other impediment; there I shall see the face of my Jesus, whom I love, whom I serve, and who now, I know, will save my soul. I have prayed often for my husband that he might be converted, but there has been no answer from God in the matter. Are my prayers lost? Are they forgotten? Are they thrown over the bar? No; they are hanging on the horns of the golden altar, and I will have the benefit of them myself the moment I enter the gates in which the righteous nation that keeps truth shall enter. Oh, yes, I say, I shall have the benefit of them. I can say, as holy David said, and I can say of my husband, as David said of his enemies: "As for me, when they were sick, my clothing was sackcloth; I humbled my soul with fasting, and my prayer returned into mine own bosom" (Ps. 35:13). My prayers are not lost, and my tears are still in God's bottle. (Ps. 56:8) I would have had a crown and glory for my husband, and for those of my children who follow in his steps; but yet, so far as I can see, I must rest in the hope of having all these things myself."

ATTENTIVE. Did she talk about this openly?

WISEMAN. No; this she spoke only to one or two of her most intimate friends who were permitted to come and see her when she lay languishing on her death-bed.

ATTENTIVE. Well, but please go on with your narrative. This is good, I am glad to hear it; this is like a cordial to my heart while we sit talking under this tree.

WISEMAN. When she drew near her end, she called for her husband, and when he arrived, she told him that now he and she must part, and, said, "God knows, and you will know, that I have been a loving, faithful wife to you. My prayers have been many for you; and as for all the abuse I received at your hand, these I freely and heartily forgive you, and will still go on praying for your conversion as long as I have breath in this world. But husband, I am going there where no bad man can come, and if you do not convert, you will never see me anymore in comfort. Don't let my plain words offend you. I am your dying wife, and out of my faithfulness to you, I leave this exhortation with you: break off from your sins, fly to God for mercy while mercy's gate stands open; remember the day is coming when you, though now healthy and well, will lie at the gates of death as I do. What will you do then if you are found with a naked soul to meet with the cherubim and their flaming swords? Yes, what will you do then, when death and hell come to visit you, with you in your sins and under the curse of the law?"

ATTENTIVE. That was honest and plain! But what did Mr. Badman reply to her?

WISEMAN. He did what he could to divert her talk by throwing in other things. He also showed some kind of pity to her now, and would ask her what she wanted? And, with various kind of words, he put her out of her talk; for when she saw that she was not being listened to, she let out a deep sigh and lay still. So he went downstairs, and then she called for her children, and began to talk to them. And first, she spoke to those that were rough, and told them of the danger of dying before they had grace in their hearts. She told them also that death might be nearer them than they knew, and bid them look out when they went through the churchyard again, for there were little graves there. "And, ah, children", said she, "will it not be dreadful for you if we only meet at the day of judgement, and then part again, and never see each other again?" And with that, she wept, and the children also wept; so she went on with her discourse: "Children", said she, "I am going from you; I am going to Jesus Christ, and with him there is neither sorrow, nor sighing, nor pain, nor tears, nor death. (Rev. 7:16, 21:3-4) That is where I want you to go also, but I can neither carry you nor fetch you there; but if you turn from your sins to God, and beg mercy at his hands by Jesus Christ, you will follow me, and when you die, you will come to the place where I am going, that blessed place of rest; and then we shall be together forever, beholding the face of our Redeemer to our mutual and eternal joy." So she bid them remember the words of a dying mother when she was cold in her grave and they were hot in their sins, if perhaps her words might put a check on their vice, and that they might remember them and turn to God.

Then they all went down except her darling, the child that she had most love for because she followed her ways. So she addressed herself to her:

"Come to me", says she, "my sweet child, you are the child of my joy. I have lived to see you a servant of God; and you shall have eternal life. I, my sweetheart, will go before, and you will follow after if you "hold the beginning of thy confidence steadfast unto the end" (Heb 3:14). When I am gone, remember my words still. Love your Bible, follow my ministers, deny ungodliness, and, if troublesome times come, set a higher price on Christ, his Word and ways, and the testimony of a good conscience, than upon all the world beside. Behave kindly and dutifully to your father, but do not choose any of his ways. If you can go to the services, choose that rather than stay at home. Be sure to choose a service where you will be helped forward on the way to heaven. To find such a service, speak to my minister, for he will help you, if possible, to go to one.

I want you also, my dear child, to love your brothers and sisters, but learn none of their nasty tricks. "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). You have grace, they have none. Therefore, beautify the way of salvation before their eyes by a godly life conformed to the revealed will of God, that your

brothers and sisters may see and be the more pleased with the good ways of the Lord. If you live to marry, take care that you are not served as I was; that is, of being beguiled with fair words and the flattering of a lying tongue. But first, be sure of godliness, yes, as sure as it is possible for one to be in this world. Don't trust your own eyes, nor your own judgement, I mean as to that person's godliness whom you are invited to marry. Ask counsel of good men, and do nothing without my minister's advice. I have also myself asked him to look after you."

That is how she talked to her child, and gave her counsel. And after she had talked a little longer, she kissed her, and told her to go down. Well, in short, her time drew near, the day that she must die. She died with a soul full of grace, a heart full of comfort, and, with her death, ended a life full of trouble. Her husband prepared a funeral for her, perhaps because he was glad to get rid of her; but we shall leave that to be revealed at the judgement.

ATTENTIVE. This woman died well. And now we must say something about the dying of Christians, I will tell you a story of one who died some time ago in our town. The man was a godly old Puritan, for so the godly were called in times past. This man, after a long and godly life, fell sick and died. And as he lay lingering on, the woman that was looking after him thought she heard music, and that, the sweetest she had ever heard in her life, which also continued until he breathed his last. Now, when his soul departed from him, the music seemed to stop, and to go farther and farther away the house, and so it went until the sound had quite gone out of hearing.

WISEMAN. What do you think that might be?

ATTENTIVE. For all I know, the melodious notes of angels, who were sent from God to fetch him to heaven.

WISEMAN. I cannot say, but that God sometimes goes out of the ordinary with us poor mortals. I cannot say this of this woman, yet Mr. Badman's wife had better music in her heart than sounded in this woman's ears.

ATTENTIVE. I believe so. But please tell me, did any of her other children listen to her words, so as to be better in their souls?

WISEMAN. One of them did, and became a very hopeful young man. But, for the rest, I can say nothing.

ATTENTIVE. And what did Badman do after his wife died?

WISEMAN. Why, even as he did before. He scarcely mourned a fortnight for her, and his mourning then was, no doubt, more in fashion than in heart.

ATTENTIVE. Did he not sometimes talk of his wife after her death?

WISEMAN. Yes. When the mood took him, he would commend her greatly, saying she was a good, godly, virtuous woman. But this is not a thing to be wondered at. It is common for wicked men to hate God's servants while alive and commend them when they are dead. That is how the Pharisees behaved towards the prophets. Those of the prophets that were dead, they commended, and those that were still alive, they condemned. (Mt. 23:29-31).

CHAPTER 17

HE IS TRICKED INTO A SECOND MARRIAGE BY A WOMAN AS BAD AS HIMSELF

ATTENTIVE. But didn't Mr. Badman soon marry again?

WISEMAN. No, a good while later. And when he was asked the reason, he would give this stupid answer: "Who would keep a cow of their own when he can have a quart of milk for a penny?" Meaning, who would have the responsibility of a wife when could have a prostitute whenever he wished? So villainous, so abominable did he continue after the death of his wife. Yet at last there was one that got the better of him. To get him for herself, she made him sufficiently drunk, and was so cunning as to get a promise of marriage from him, and held him to it, and forced him to marry her. And she, as the saying goes, was as good as he in all his vile and ranting tricks. She had her companions as well as he had his, and she would meet them also at the public house more often than he was aware of. To be plain, she was a prostitute, and consorted with anyone, at any time or in any place. Yes, he could smell it on her, but didn't know what to do. For if he began to talk, she would lay on his dish the names of the prostitutes she knew he used to consort with; and she could match him with cursing and swearing, giving him oath for oath and curse for curse.

ATTENTIVE. What kind of oaths did she utter?

WISEMAN. Why, such as "Damn her", and "Sink her", and such like.

ATTENTIVE. These are very provocative.

WISEMAN. So they are; but God does not altogether let such things go unpunished in this life. Something of this I have told you already, and will here give you one or two instances more.

There lived, so it is said, in the year 1551, in a city of Savoy, a man who was a monstrous curser and swearer; and though he was often reproved and blamed for it, yet he would by no means mend his manners. At length, a great plague happened in the city, so he withdrew himself with his wife and a relative into a garden, where, being again admonished to give over his wickedness, he hardened his heart even more, swearing, blaspheming God, and giving himself over to the devil. And immediately, the devil snatched him up suddenly, his wife and kinswoman looking on, and carried him far away. The magistrates, advised of this, went to the place and examined the women, who justified the truth of it.

Also at Oster [possibly in the Ukraine] in the duchy of Magalapole [possibly Russia], says Mr. Clark, a wicked woman in her cursing used to give herself body and soul to the devil. Being reproved for it, she still continued the same till, being at a wedding-feast, the devil came in person and carried her up into the air with most horrible outcries and roarings; and in that condition, he carried her round about the town so that the inhabitants were ready to die of fright. And by and by, he tore her in four pieces, leaving her four quarters in four different highways, and then brought her bowels to the marriage-feast, and threw them on the table in front of the mayor of the town, saying, "Behold these dishes of meat belong to you, a warning that destruction awaits you if you don't mend your wicked ways."

ATTENTIVE. Though God forbears to deal in this way with all men who rend and tear his name, and when immediate judgements do not overtake them, yet he makes their lives bitter to them by other judgements, doesn't he?

WISEMAN. Yes, yes. And for proof, I need go no further than to this Badman and his new wife; for their railing, and cursing, and swearing didn't end in words. They would fight and fly at each other like cats and dogs. But it must be looked upon as the hand and judgement of God upon Badman for his villainy. He had had an honest woman once, but she could not please him, so God took her away and gave him one as bad as himself. Thus that measure he meted to his first wife, this last meted to him again. And this is a punishment which sometimes God uses to punish wicked men. So said Amos to Amaziah: "Thy wife shall be a harlot in the city" (Amos 7:17). With this second wife, Mr. Badman lived quite a while; but, as I described to you, in a most sad and hellish manner. Now he would bewail his first wife's death; not out of love for her godliness — for that he could never stand — but that she always used to keep at home, whereas this wife would often go out. His first wife was also honest and faithful to him, but this last made a whore of her body. The first woman loved to keep things together, but this second would whirl them about as well as him. The first would be silent when he reproved her, and she would take it patiently when he abused her; but this one would give him word for word, blow for blow, curse for curse; so now Mr. Badman had met his match. God had a mind to make him see the baseness of his own life in the wickedness of his second wife. Yet all was the same with Mr. Badman, for he remained Mr. Badman still. This judgement did not work any reformation in him; no, not by God or man.

ATTENTIVE. I imagine that Mr. Badman thought, when his first wife was dead, that next time he would get a better match.

WISEMAN. I don't know what he thought. But he could not hope for it in this match. Now, here he knew himself to be caught, and he knew that he was entangled by this woman, and would make a better choice, but he couldn't. He knew her, I say, to be a prostitute before, and could not promise himself a happy life with her, for he could not expect her to be faithful to him. But Solomon says, "A whore is a deep ditch" (Prov. 23:27), and Mr. Badman found this to be true. For when she had caught him in her pit, she would never leave him till she had got him to promise her marriage; and when she had taken him so far, she forced him to marry indeed. And after that, they lived a life that I have told you about.

ATTENTIVE. But didn't the neighbours notice this alteration that Mr. Badman had made?

WISEMAN. Yes, many of his neighbours. Yes, many of those that were worldly said, "It is a righteous judgement of God upon him for his abusive behaviour and language to his first wife", for they were all convinced that she was a virtuous woman, and that he, vile wretch, had killed her — I will not say with kindness — but for lack of it.

CHAPTER 18

HE PARTS FROM HIS WIFE — DISEASES ATTACK HIM UNDER CAPTAIN CONSUMPTION, AND HE ROTS AWAY AND DIES IN SINFUL SECURITY

ATTENTIVE. And how long did they lived together like that?

WISEMAN. After some fourteen or sixteen years. Although she had brought something with her, they had sinned all the money away, and parted as poor as howlets [owls]. And, when you come to think of it, how could it be otherwise? He would have his way, and she would have hers, he among his companions, and she among hers, he with his prostitutes, and she with her rogues; and so they brought down their noble [Tudor coin worth six shillings and eight pence] to ninepence.

ATTENTIVE. Please tell me, of what disease did Mr. Badman die, for now I see we are coming up to his death?

WISEMAN. I can't properly say that he died of one disease, for there were many that had consented and laid their heads together to bring him to his end. He had dropsy [swelling of water in soft tissues, an oedema], he was consumptive [having tuberculosis], he was fat, he had gout, and, as some say, he had a touch of the pox [sexually transmitted disease] in his bowels. Yet the captain of all these men of death that came against him to take him away was Captain Consumption, for he it was that brought him down to the grave.

ATTENTIVE. Although I will not say that most die of consumption, dropsy, or fatness — yes, these may alight on a man to end him — yet I will say again that many times these diseases come through man's excessive use of things. Much drinking brings dropsy, consumption, overweight, and many other diseases; and I am sure that Mr. Badman's death came about through his abuse of himself in the use of lawful and unlawful things. I base my verdict on the report of his life with which you have provided me.

WISEMAN. Indeed, I think that you need not call back your verdict, for it is thought by many that by his cups and his queans [prostitutes] he brought himself to this his destruction. He was not an old man when he died, nor was he very feeble by nature, but was strong and had a healthy complexion. Yet, as I said, he mouldered away, and went, when his time came, rotten to his grave. And what made him stink when he was dead, I mean, what made him stink beyond his name and fame, was that he died with a spice of a foul disease upon him. He was a man whose life was full of sin, and whose death was without repentance.

ATTENTIVE. These were blemishes sufficient to make him stink indeed!

WISEMAN. They were so, and they did so. No one could speak well of him when he was gone. His name rotted above ground as his carcass rotted under. And this is according to the saying of the wise man, "The memory of the just is blessed, but the name of the wicked shall rot" (Prov. 10:7).

This text, in both parts of it, was fulfilled in him and the woman he first married. For her name still continued to flourish, though she had been dead almost seventeen years; but his began to stink and rot before he had been buried seventeen days.

ATTENTIVE. The one that dies with a life full of sin, and with a heart void of repentance, although he should die of the most exquisite disease — if there were anything that might

be called exquisite — I will guarantee that his name will stink, and that in heaven and earth.

WISEMAN. You're quite right! And that is true of the names of Cain, Pharaoh, Saul, Judas, and the Pharisees. Though dead for thousands of years, they stink as fresh in the nostrils of the world as if they had just died.

ATTENTIVE. I fully agree with you in this. But, Sir, since you have charged him with dying impenitent, please let me see how you prove it; not that I doubt it, for you have affirmed it, yet I love to have proof of what men say in such weighty matters.

WISEMAN. When I said he died without repentance, I meant so far as those who knew him could judge, when they came to assess his life, the Word, and his death together.

ATTENTIVE. Well said! They went the right way to find out whether he had repented — that is, if he showed signs of repentance or not. Now then, tell me how they proved he had none.

WISEMAN. So I will. At first, this was urged to prove it. Not during all the time of his sickness did he show sight or sense of his sins, but was as secure, and as much at ease, as if he had never sinned in all his life.

ATTENTIVE. I must agree that there was no sign of his repentance. For how can a man repent of something of which he had neither sight nor sense? But it is strange that he had no sight nor sense of sin in his approaching death, when he had such a sight and sense of his evil before; I mean when he was very ill earlier.

WISEMAN. He was, as I said, as secure now as if he had been as sinless as an angel, though everyone knew what a sinner he was, for he carried his sins on his forehead. His debauched life was read and known by all men; but his repentance was read and known by no one; for, as I said, he showed none. And for all I know, the reason why he had no sense of his sins was because he did not profit by that sense he had of them before when he was very sick. He did not like to retain that knowledge of God then, that brought his sins to come in remembrance. Therefore, we see now that God had given him up to a reprobate mind, to hardness and stupidity of spirit; and so that scripture was fulfilled in him: "He hath blinded their eyes" (Is. 6:10). And, "Let their eyes be darkened that they may not see" (Rom. 11:10). Oh that a man can live in sin, and go out of the world without repentance for it! Here is the saddest judgement that can overtake a man.

ATTENTIVE. But, Sir, though both you and I agree that, without sight and sense of sin, there can be no repentance, yet that is just our bare say-so. Let us now see if we can make it good by the Scripture.

WISEMAN. That is easily done. The three thousand that were converted (in Acts 2:41), didn't repent till they had sight and sense of their sins. Paul didn't repent till he had sight and sense of his sins. (Acts 9:11-12) The jailer and his household didn't repent without sight and sense of their sins; nor could they. (Acts 16:29-31) Of what should a man repent? The answer is, of sin. What does it mean to repent of sin? The answer is, to be sorry for it, and turn away from it. But how can someone be sorry for it when he has neither sight nor sense of it? (Ps. 38:18). David not only committed sins, but remained impenitent in them until Nathan the prophet was sent from God to give him a sight and sense of them; and then, but not till then, did he really repent. (2 Sam. 12:3-7) Job, in order to show his repentance, cries unto God, "Show me wherefore thou contendest with me?" (Job 10:2) And again, "That which I see not teach thou me, I have borne chastisement, I will not offend any more" (Job 34:32). That is, not in what I know, for I will

repent of it; nor yet in what I don't know, when you reveal it to me. Also, Ephraim's repentance was after they had turned to the sight and sense of their sins, and after they had been instructed about the evil of them. (Jer. 31:18-20)

ATTENTIVE. These are good testimonies of the truth, and, as a matter of fact, concerning that with which Mr. Badman was charged, and proved true indeed, and of which he did not repent. He died as he lived, and died in his sin. (Job 20:11) For without repentance a man is sure to die in his sin; they will lie down in the dust with him, rise at the judgement with him, hang about his neck like cords and chains when he stands at the bar of God's tribunal. (Prov. 5:22) And they will go with him, too, when he goes away from the judgement-seat with a "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Mt. 25:41). And there he shall fret and gnaw his conscience, because it will be to him a never-dying worm. (Mk. 9:44; Is. 66:24)

WISEMAN. You're right! And I will add a word or two more to what I have said. Repentance, as it is not produced without a sight and sense of sin, yet not every sight and sense of sin can produce it. I mean every sight and sense of sin cannot produce that repentance which is a repentance to salvation, a repentance never to be repented of. (2 Cor. 7:10) For it is yet fresh before us that Mr. Badman had a sight and sense of sin in that bout of sickness he had earlier, but it died without procuring any such godly fruit, as was manifest by his so soon returning like the dog to its vomit. Many people think also that repentance consists in a confession of sin only, but in that they are very much mistaken. For repentance, as I said before, is being sorry for, and returning from, transgression to God through Jesus Christ. Now, if this is true, that not every sight and sense of sin will produce repentance, nonetheless, repentance cannot be produced where there is no sight and sense of sin. Not every sight and sense of sin will produce true repentance — that is, the godly repentance we are speaking about — for it was not seen in Cain, Pharaoh, Saul, and Judas, who all who had sense, a great sense, of sin, but none of them had repentance unto life.

Now then, I conclude that Mr. Badman did die impenitent, and so his death was a most miserable death.

ATTENTIVE. But please now, before we end our discourse of Mr. Badman, give me another proof of his dying in his sins.

WISEMAN. Another proof is this: he did not desire a sight and sense of sins, that he might repent of them. Did I say he did not desire it? I add, he greatly desired to remain in his security, and I shall prove that by what follows. First, of all, he couldn't stand anyone talking to him of his sinful life, and yet that is the way to beget a sight and sense of sin, and thus a repentance from it in his soul. But I say, he could not stand such talk. Those who offered to talk to him of his ill-spent life, they were as little welcome to him in the time of his last sickness as was Elijah when he went to meet Ahab who was going down to take possession of Naboth's vineyard. "Hast thou found me", asked Ahab, "O mine enemy?" (1 Kings 21:17-21) That is what Mr. Badman would say in his heart to those who came to him; though indeed they came out of love to convince him of his evil life, so that he might repent and obtain mercy.

ATTENTIVE. Did good men go to see him in his last sickness?

WISEMAN. Yes. Those who were his first wife's friends went to see him, and talked to him, if perhaps he might now, at last, come to himself and cry to God for mercy.

ATTENTIVE. They did well to give it a last try and see if they could save his soul from hell. But please, how can you tell that he did not care for such company?

WISEMAN. Because of the different attitude he showed them compared with what he showed when his old worldly companions came to see him. When they came to see him, he would stir himself up as much as he could, both by words and looks, as a sign that they were welcome. He would also talk with them freely, and look pleasantly on them, though their talk was none other than what David said worldly men would offer him when they came to visit him in his sickness. "If he come to see me", says he, "he speaketh vanity, his heart gathereth iniquity to itself" (Ps. 41:6). But this kind of talk, I say, Mr. Badman liked better than those when he was in the company of good men.

I will more particularly give you some examples of his attitude to good men and godly talk when they came to see him.

1. When they were present, he would seem to fail in his spirits at the sight of them.
2. He didn't care to answer any of those questions that they would, at times, put to him, to say what sense he had of sin, death, hell, and judgement. He would either say nothing, or answer them by way of evasion, or else tell them he was too weak and spent that he could not speak much.
3. He was never forward in speaking to them or talking with them, but was glad when they held their tongues. He would ask them no questions about his state in this and another world, or how he might escape the damnation that he deserved.
4. At last, he had got into the practice of bidding his wife and keeper, when these godly people tried to come and see him, to tell them that he was asleep, or was sleepy, or so weak for lack of nourishment that he could not abide any noise. And so, being treated like that time after time, they were discouraged from coming to see him anymore.
5. He was so hardened now in this time of sickness that he would talk when his companions came to him, to the disparagement of those good men, and of their good doctrine too, who came to see him out of love, and laboured to convert him.
6. When these good men went away from him, he would never say, "Pray, when will you be pleased to come again, for I desire more of your company and hear more of your good instruction?" No, not a word of it. When they were going, he would scarcely offer them a drink, or say, "Thank you for your good company and good instruction."
7. His talk in his sickness with his companions would be of the world, of trade, of houses, lands, great men, great titles, great places, outward prosperity or outward adversity, or some other worldly thing. By all of which, I conclude that he did not desire a sense and sight of his sin that he might repent and be saved.

ATTENTIVE. It must be as you say, if these things are true that you have asserted of him. And I am inclined rather to believe them, because I think you would not dare tell a lie of the dead.

WISEMAN. I was one of those who went to him and witnessed his behaviour and way of life; and this is a true account of it that I have given you.

ATTENTIVE. I am satisfied. But please, if you can, show me now, by the Word, what sentence God passes upon such men.

WISEMAN. Why, the man that is averse to repentance, who doesn't want to hear about his sins that he might repent and be saved, is said to be a man that directs God, "Depart from me, for I desire not the knowledge of thy ways" (Job 21:14). He is a man who says in

his heart and with his actions, "I have loved strangers [sins] and after them will I go" (Jer. 2:25). He is a man who shuts his eyes, stops his ears, and turns his spirit against God. (Zech. 7:11-12; Acts 28:26-27) Yes, he is a man at enmity with God, and hates him with his soul.

ATTENTIVE. What other sign can you give me that Mr. Badman died without repentance?

WISEMAN. Why, he never heartily cried out to God for mercy all the time of his affliction. True, when sinking fits, stitches, or pains took hold of him, then he would say, as other worldly men do, "Lord, help me; Lord, strengthen me; Lord, deliver me", and such like. But to cry to God for mercy, that he did not do, but remained, as I hinted before, as if he had never sinned.

ATTENTIVE. That is another bad sign indeed, for crying out to God for mercy is one of the first signs of repentance. When Paul lay repenting of his sin on his bed, the Holy Spirit said of him, "Behold he prayeth" (Acts 9:11). But he who does not show the first signs of repentance, it is a sign that he has none of the others, and thus none at all. I do not say but there may be crying where there is no sign of repentance. "They cried", says David, "unto the Lord, but he answered them not"; but he would have done if their cry had been the fruit of repentance. (Ps. 18:41) But, I say, if men cry, and yet have no repentance, be sure they are in the same state as those that do not cry at all. It is said in Job, "...they cry not when he bindeth them" (Job 36:13); that is, because they have no repentance, they have no true cries; and false repentance produces false cries.

WISEMAN. I know that it is as possible for a man to forbear crying in repentance as it is for a man to forbear groaning when he feel severe pain. Whoever looks into the book of Psalms, where, in a most lively fashion, repentance is set out even in its true and proper effects, will find that crying, strong crying, hearty crying, great crying, and incessant crying, are the fruits of repentance. But none of this Mr. Badman showed; therefore he died in his sins.

Crying is an inseparable effect of repentance, and is seen in these scriptures — "Have mercy upon me, O God; according unto the multitude of thy tender mercies, blot out my transgressions" (Ps. 51:1). "O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed. My soul is also sore vexed, but thou, O Lord, how long? Return, O Lord, deliver my soul: O save me for thy mercies' sake" (Ps. 6:1-4).

"O Lord, rebuke me not in thy wrath, neither chasten me in thy hot displeasure; for thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh because of thine anger, neither is there any rest in my bones, because of my sin. For mine iniquities are gone over mine head; as a heavy burden they are too heavy for me. My wounds stink and are corrupt, because of my foolishness. I am troubled, I am bowed down greatly, I go mourning all the day long. My loins are filled with a loathsome disease, and there is no soundness in my flesh. I am feeble and sore broken; I have roared by reason of the disquietness of my heart." (Ps. 8:1-8)

I could give you a great number more of the holy sayings of good men in which they express how they felt, what they felt, and whether they cried or not when repentance came to them. Alas! Alas! It is as possible for a man, when the pangs of guilt are upon him, to forbear praying, as it is for a woman, when the labour pains are upon her, to forbear crying. If all the world should tell me that such a man has repentance, yet, if he is not a praying man, I would not be persuaded to believe it.

ATTENTIVE. I know no reason why you should, for there is nothing else that would demonstrate that such a man has it. But please, Sir, what other sign do you have by which you can prove that Mr. Badman died in his sins, and thus in a state of damnation?

WISEMAN. I have this to prove it. Those who were his old and sinful companions in the time of his health were those whose company and worldly chatter he most enjoyed in his time of his sickness. I did occasionally hint at this before, but now I make it an argument for lack of grace, for where there is indeed a work of grace in the heart, that work not only changes the heart, thoughts, and desires, but the way of life also; yes, the way of life and company too.

When Paul had a work of grace in his soul, he tried to join himself to the disciples. He was no longer for his old companions in their abominations. He was now a disciple, and was for the company of disciples. "And he was with them coming in and going out at Jerusalem" (Acts 9:27-28).

ATTENTIVE. I thought of something when I heard you make mention of that before. I thought, "This is a subtle sign that he had no grace in his heart. Birds of a feather", I thought, "flock together." If this man were one of God's children he would herd with God's children; his delight would be with and in the company of God's children. As David said, "I am a companion of all them that fear thee, and of them that keep thy precepts" (Ps.119:63).

WISEMAN. You are correct, for what fellowship has the believer with an infidel? And although it is true that all who join themselves to the godly are not godly, yet those who inwardly choose the company of the ungodly and open profanity, rather than the company of the godly, as Mr. Badman did, are surely not godly men, but profane. He was, as I told you, out of his element when good men came to visit him; but then was content when he had his vain companions around him. Alas! Grace, as I said, alters everything, heart, life, company, and all; for by it the heart and man is made new. And a new heart and a new man will have objects of delight that are new, and like himself "Old things are passed away". Why? For "all things are become new" (2 Cor 5:27). Now, if all things are become new — such as heart, mind, thoughts, desires, and delights — it follows in consequence that the company must conform. Hence it is said that those "that believed were together"; that "they went to their own company"; that they were "added to the church"; that they "were of one heart and of one soul"; and so on. (See Acts 2:44-47, 4:23, 32) Now, if it is objected that Mr. Badman was sick, and so could not go to the godly, he had a tongue in his head, and had he the heart, he could have spoken to someone to call or send for the godly to come to him. Yes, he would have done so; but the company of them, except his fellow-sinners, would, even when they appeared before him, have been a burden and a grief to him. His heart and affections, if they were good, would have found that good companions would have suited him best. But his companions were his old cronies, and his delight was in them. Therefore his heart and soul were still ungodly.

ATTENTIVE. Please, how was he when he drew near his end; for I see that what you say of him now has reference to him and to his actions at the beginning of his sickness? Then he could endure company and much talk; besides, perhaps he thought he would recover and not die, as afterwards he had cause to think when he was quite wasted and pining away, and when he was at the mouth of the grave. But how was he, I say, when, as we say, he was at the grave's mouth, within a step of death, when he saw and knew, and could not but know, that shortly he would die and appear before the judgement of God?

WISEMAN. Why, there was not one other alteration in him further than the inroads of the disease upon his body. Sickness, you know, alters the body, and then pains and stitches make men groan; but to his mind he showed no alteration there. His mind was the same,

his heart was the same; he was the self-same Mr. Badman still, not only in name but condition, and that to the very day of his death; yes, so far as could be gathered, up to the very moment of his death.

ATTENTIVE. Please, how did he behave when he was dying? Did it come strongly upon him, or did he die easily and quietly?

WISEMAN. As quietly as a lamb. There seemed nothing in it to the bystanders of a strong natural struggle. And as for his mind, it seemed to be wholly at rest. But why do you ask me this question?

ATTENTIVE. Not for my own sake, but for others. For there is such an opinion as this among the ignorant, that if a man dies, as they call it, like a lamb — that is, quietly — and without a consternation of mind that others show in their death, they conclude, and that beyond all doubt, that such a one has gone to heaven, and has certainly escaped the wrath to come.

CHAPTER 19

FUTURE HAPPINESS NOT TO BE HOPED IN A QUIET HARDENED DEATH

WISEMAN. No judgement can be drawn from a quiet death, or of the eternal state of the one that died in this way. Suppose one man should die quietly, another should die suddenly, and a third should die under great consternation of spirit; no one can judge of their eternal condition by the way they died. He who dies quietly, suddenly, or under consternation of spirit, may go to heaven or to hell; no one can tell where a man goes by the way he died. A judgement, therefore, on the eternal condition of someone must be gathered from other considerations, such as: Did the man die in his sins? Did he die in unbelief? Did he die before he was born again? In that case, he went to the devil and hell, though he died ever so quietly. Again: Was the man a good man? Had he faith and holiness? Was he a lover and worshipper of God by Christ according to his Word? If yes, then he has gone to God and heaven, however suddenly, or in what disturbance of mind, he died. But Mr. Badman was nothing like that. His life was evil, his ways were evil, and he was evil to the end. He therefore went to hell and to the devil, no matter how quietly he died.

However, there is in some cases a judgement to be made of a man's eternal condition by the way he died. Suppose a man murdered himself, or live a wicked life, and, after that, died in utter despair. Without doubt, this sort of man will go to hell. And here I take the occasion to speak of two of Mr. Badman's brothers, for you know I told you before that he had brothers, and how they died. One of them killed himself, and the other, after a wicked life, died in utter despair. Now, I should not be afraid to conclude concerning both of them, that they went by and through their death to hell.

ATTENTIVE. Please tell me about the first, the one that did away with himself?

WISEMAN. Why, he took a knife and cut his throat, and immediately gave up the ghost and died. Now, what can we judge of such a man's condition since the scripture says, "No murderer hath eternal life" (1 Jn. 3:15). It must be concluded that such a one has gone to hell. He was a murderer, a self-murderer, and he committed the worst of murders, one that slew his own body and soul. Nor do we find mention made of any but cursed ones who do such a thing. I say, no mention is made in Holy Writ of any others except those who murder themselves.

And this is a sore judgement of God upon men, when God shall, for their sins, give them up to be their own executioners, or rather to execute his judgement and anger on themselves. Let me earnestly give this warning to sinners: "Take heed, Sirs; break off your sins lest God serve you as he served Mr. Badman's brother; that is, lest he give you up to be your own murderer."

ATTENTIVE. Now that you are talking about this; I once knew a man, a barber, who took his own razor and cut his throat, and then put his head out of his bedroom window to show the neighbours what he had done. After a little while, he died.

WISEMAN. I can tell you a more dreadful thing than that; I mean as to the manner of committing suicide. About twelve years ago, there was, a man who lived at Brafield-on-the-Green near Northampton named John Cox, who murdered himself. The way he did it was this: he was a poor man, and had for some time been sick, and the time of his sickness was about the beginning of hay-time. Taking too many thoughts how he should live afterwards if he lost his present season of harvest, he fell into deep despair about the world, and cried out to his wife the morning before he killed himself, saying, "We are undone!" But quickly, he asked his wife to leave the room because, said he, "I will see if I

can get some rest.” So she went out; but he, instead of sleeping, quickly got hold of his razor, and then cut a great hole in his side, out of which he pulled and cut off some of his guts, and threw them, with the blood, up and down the bedroom. But when he didn’t die as quickly as he wanted, he took the same razor and cut his throat. His wife, hearing him sigh and fetch his wind short, came again into the room to him, and seeing what he had done, she ran out and called in some of the neighbours, who came to him where he lay in a bloody manner, fearful to behold. Then said one of them to him, “Ah, John, what have you done? Aren’t you sorry for what you have done?” He answered roughly, “It’s too late to be sorry.” Then the same person said to him again, “Ah, John, pray to God to forgive you this bloody act of yours.” John, hearing this exhortation, seemed to be much offended, and in anger replied, “Please!” And with that, he flung himself away to the wall, where, after a few gasps, he died desperately. When he had fallen away from the wall onto his back, the blood ran out of his belly like a bowl and soaked everything through from bed to boards; and through the cracks in the boards it ran pouring down to the ground. Some said that, when the neighbours came to see him, he lay groping with his hand in his bowels, reaching upward, as was thought, that he might pull or cut out his heart. It was said, also, that he had torn out some of his liver and thrown it on the boards, and that many of his guts hung out of the bed and on its side; but I cannot confirm all particulars. But the gist of the story, with the circumstances I mentioned above, is true. I had it from a sober and credible person, who himself was one of those that saw him in this bloody state, and talked to him, as I said earlier.

Many other dreadful things might be told you, but these are enough, and too many too, if God, in his wisdom, had thought it necessary to prevent them.

ATTENTIVE. This is a dreadful story. And I would to God that it might act as a warning to others, to instruct them to fear God, and pray lest he give them up as he did with John Cox. For surely self-murderers cannot go to heaven; and, therefore, as you said, whoever dies by his own hands has certainly gone to hell. But speak a word or two of the other brother you mentioned.

WISEMAN. What, of a wicked man dying in despair?

ATTENTIVE. Yes, a wicked man dying in despair.

WISEMAN. Well then, this one, Mr. Badman’s other brother, was a very wicked man, both in heart and life. I say in heart, because he was so in life, nor could anything reclaim him — neither good men, good books, good examples, or God’s judgements. Well, after he had lived a great while in his sins, God smote him with a sickness from which he died. Now, in his sickness, his conscience began to be awakened, and he roared out against his ill-spent life, insomuch that the town began to ring of him. Now, when it was noised abroad, many of the neighbours came to see him, and to read to him, as is the common way with some. But all they could do would not abate his terror, but he would lie in his bed grinding his teeth and wringing his hands. He concluded that his soul was damned, and, in that horror and despair, he died, not calling upon God, but distrusting his mercy and blaspheming his name.

ATTENTIVE. This brings to mind a man whom a friend of mine told me about. He had lived a wicked life; so when he came to die, he fell into despair. Having concluded that God had no mercy for him, he addressed himself to the devil for a favour, saying, “Good devil, be good unto me.”

WISEMAN. This is almost like Saul, who, being forsaken by God, went to the witch of Endor, and so to the devil for help. (1 Sam. 28:3-19) But, alas, should I set myself to collect these dreadful stories, it would be easy in a short time to give you hundreds of

them. But I conclude as I began; those that are their own murderers, or die in despair, after they have lived a life of wickedness, surely go to hell. And here I would give a word of warning. Everyone who dies under consternation of spirit — that is, in amazement and great fear — do not need to die in despair. For a good man may have this for his bands in death, and yet go to heaven and glory. (Ps. 73:4) For, as I said before, he that is a good man, a man with faith and holiness, a lover and worshipper of God by Christ according to his Word, may die in consternation of spirit; for Satan is not afraid to assault good men upon their death-beds; but they are secured by the Word and power of God. Yes, they are helped, though in much agony of spirit, to exercise themselves in faith and prayer, which, the one who dies in despair can by no means do. But let us return to Mr. Badman, and then enter further into the way he died.

ATTENTIVE. I think you and I are both of one mind; for just now I was thinking of recalling you back to him also. Please now, since it is your desire to return again to him, let us talk a little more of his quiet and easy death.

WISEMAN. With all my heart. You know we were speaking before of how Mr. Badman died, how he died still and quietly; at which you made the observation that the common people conclude that, if a man dies quietly, and, as they call it, like a lamb, he has certainly gone to heaven; when, alas, if a wicked man dies quietly, if he has lived all his days in notorious sin, he may die quietly. No, his quiet dying is so far off from being a sign of his being saved that it is an uncontroversial proof of his damnation. This was so in Mr. Badman's case; he lived wickedly up to the last, and then went quietly out of the world. But Mr. Badman went to hell.

ATTENTIVE. Well, while you are on the subject, and also so confident that a man who lives a wicked life until he dies, and then dies quietly, has gone to hell, let me see what show of proof you have for your opinion.

WISEMAN. My first argument is drawn from the necessity of repentance. No one can be saved unless he repents, nor can he repent when he can't see, and doesn't know, that he is a sinner; and whoever knows himself to be a sinner will, I guarantee, be molested for a time by that knowledge. As it is testified in all the scriptures, so it is testified by Christian experience. Whoever knows himself to be a sinner is molested, especially if that knowledge doesn't come to him until he is cast upon his death-bed; molested, I say, before he can die quietly. Yes, he is molested, dejected, and cast down, and is also made to cry out to hunger and thirst after mercy by Christ; and if at all he does indeed come to die quietly, I mean with that quietness that is begotten by faith and hope in God's mercy, to which Mr. Badman and his brethren were utter strangers. Quietness is distinguished by all judicious observers from what goes before it, by what it flows from, and also by what is its fruit.

I must confess, I am no admirer of sick-bed repentance, for I think truthfully it is seldom good for anything. But I say, he who has lived in sin and profaneness all his days, as Mr. Badman did, and yet dies quietly — that is, without repentance — enters in between life and death, and has assuredly gone to hell and is damned.

ATTENTIVE. This is a fine argument indeed; for repentance must come, or else we must all go to hell-fire; and if a loose liver shall, I mean, continue so till the day of his death, yet go out of the world quietly, it is a sign that he died without repentance, and so is a sign that he is damned.

WISEMAN. I am satisfied with this on my part, and that from the necessity and nature of repentance. It is necessary, because God calls for it, and will not pardon sin without it. "Except ye repent, ye shall all likewise perish?" (See Lk. 13:1-7) This is what God has

said, and he proves foolhardy the man who thinks he can get to heaven and glory without it. Repent, for “the axe is laid unto the root of the trees, therefore every tree which bringeth not forth good fruit...”; but no good fruit can be produced where there is no sound repentance, and the tree shall be “hewn down, and cast into the fire” (Mt. 3:10). This was so in Mr. Badman’s case. He had behind him a sinful life, and that to the very last, yet he died quietly and without repentance, and has gone to hell and is damned. For the nature of repentance, I have touched on that already, and shown that it is never present in a quiet death where the life has been accompanied by sin; and therefore Mr. Badman has gone to hell.

My **second** argument is drawn from the blessed words of Christ. While the strong man armed keeps the house, “his goods are in peace” till a stronger than he comes. (Lk 11:21) But the strong man armed kept Mr. Badman’s house, that is, his heart, and soul, and body, for he went from a sinful life quietly out of this world. The strong man did not disturb him by allowing sound repentance between his sinful life and his quiet death. Therefore Mr. Badman has gone to hell.

The strong man armed is the devil, and quietness is his security. The devil never fears losing the sinner if he can only keep him quiet. Can he but keep him quiet in a sinful life, and quiet in his death, he makes him his own. Therefore, he says, “his goods are in peace”, meaning out of danger. There is no fear of the devil’s losing such a soul, I say, because Christ, who is the best judge in this matter, says, “his goods are in peace”, meaning in quiet, and out of danger.

ATTENTIVE. This is a good one too; for, doubtless, peace and quiet with sin is one of the greatest signs of a damnable state.

WISEMAN. So it is. Therefore, when God shows the greatness of his anger against sin and sinners in one word, he says that they are “joined to idols; let them alone” (Hos. 4:17). Let them alone — that is, do not disturb them: let them go on without control; let the devil enjoy them peaceably, let him carry them out of the world unconverted quietly. This is one of the severest of judgements, and speaks of the burning anger of God against sinful men. See also when you go home to read Hosea: “I will not punish your daughters when they commit whoredom.” (Hos. 4:14) In other words, I will leave them alone, and they will live and die in their sins.

My **third** argument is drawn from that saying of Christ, “He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them” (Jn. 12:40; Is. 6:10). There are four things I note in these words:

1. The first is that there can be no conversion to God when the eye is darkened and the heart hardened. The eye must first be made to see, and the heart to break and relent under sin, or else there can be no conversion. “He hath blinded their eyes, and hardened their heart, lest they should see, and understand, and so be converted.” And this was clearly Mr. Badman’s case. He lived a wicked life, and also died with his eyes shut and heart hardened, as is shown in that a sinful life was joined with a quiet death; and all for that he should not be converted, but partake of the fruit of his sinful life in hell-fire.

2. The second thing that I take note of from these words is that this is a dispensation and manifestation of God’s anger against men for their sin. When God is angry with men — I mean, when he is so angry with them — this among many is one of his judgements that he should give them up, which leads to blindness of mind and hardness of heart, which he also allows to accompany them till they enter in at the gates of death. And then and there, and not short of then and there, their eyes come to be opened. Hence it is said of the rich

man mentioned in Luke, “He died, and in hell he lifted up his eyes” (Lk. 16:22). This implies that he hadn’t lifted them up before; he neither saw what he had done, nor where he was heading, till he came to the place of execution, even to hell. He died asleep in his soul; he died besotted, stupefied, and so, consequently, in quietness like a child or lamb, just as Mr. Badman did. This was a sign of God’s anger; he had a mind to damn him for his sins, and therefore would not let him see nor have a heart to repent for them, lest he should be converted; and his damnation, which God had appointed, should be frustrated. “...lest they should be converted, and I should heal them.” (Mt. 13:15)

3. The third thing I take note of from this passage is that a sinful life and a quiet death joined with it is the ready, the open, the beaten, the common highway to hell. There is no surer sign of damnation than for a man to die quietly after a sinful life. I do not say that all wicked men that are molested at their death with a sense of sin and fear of hell don’t go to heaven. Some are also made to see, and left to despair, not converted by seeing, that they might go roaring out of this world to their place. But I say there is no surer sign of a man’s damnation than to die quietly after a sinful life; than to sin and die with his eyes shut; than to sin and die with a heart that cannot repent. “He hath blinded their eyes and hardened their heart, that they should not see with their eyes, nor understand with their heart” (Jn. 12:40). No, not so long as they are in this world, “Lest they should see with their eyes, and understand with their heart, and should be converted, and I should heal them” (Acts 28:26-27; Rom. 2:1-5).

God has a judgement for wicked men; he will get even with wicked men. God knows how to reserve the ungodly for the day of judgement to be punished. (2 Pet. 2:9) And this is one of the ways in which he does it. Thus it was with Mr. Badman.

4. Fourthly, it is said in the book of Psalms concerning the wicked, “There are no bands in their death, but their strength is firm” (Ps. 73:4-6). By “no bands” he means no troubles, no gracious chastisements, and no such corrections for sin that fall to the lot of God’s people for theirs; yes, that many times falls to them at the time of their death. Therefore, he adds concerning the wicked, “They are not in trouble as other men, neither are they plagued like other men”, but go as securely out of the world as if they had never sinned against God and put their own souls in danger of damnation. “There are no bands in their death”. They appear to go unbound and set at liberty out of this world, though they have lived notoriously wicked all their days here. The prisoner that is to die on the gallows for his wickedness must first have his irons knocked off his legs; so he seems to go most at liberty, when indeed he is going to be executed for his transgressions. Wicked men also have no bands in their death; they seem to be more at liberty when they are at the wind-up of their sinful lives than at any other time.

Hence, you have them boast of their faith and hope in God’s mercy when they lie upon their death-beds. Yes, you hear them speak as confidently of their salvation as if they had served God all their days; when the truth is, at the bottom of it, their boasting is because they have no bands in their death. Their sin and base life do not come to mind to correct them, and bring them to repentance; but presumptuous thoughts, and in hope and faith like a spider’s, the devil’s, possesses their soul to their own eternal undoing. (Job 8:13-14)

CHAPTER 20

WITHOUT GODLY REPENTANCE, THE WICKED MAN'S HOPE AND LIFE DIE TOGETHER

Hence, wicked men's hope is said to die, not before, but with them; they give up the ghost together. And so did Mr. Badman. His sins and his hope went with him to the gate, but there, his hope left him because he died there; but his sins went in with him, to be a worm to gnaw at his conscience forever and ever.

The opinion, therefore, of the common people concerning this kind of dying is frivolous and vain, for Mr. Badman died like a lamb, or, as they call it, like a chrisom-child [a child anointed with oil at baptism], quietly, and without fear. I am not speaking of this with reference to the struggle of nature with death, but as to the struggle of the conscience with the judgement of God. I know that nature will struggle with death. I have seen a dog and sheep die hard. And thus may a wicked man do because there is an antipathy between nature and death. But even while death and nature are struggling for mastery, the soul, the conscience, may be as besotted, as benumbed, as senseless and ignorant of its miserable state as the block or bed on which the sick one lies. And thus they may die like a chrisom-child outwardly, but indeed like one who, by the judgement of God, is bound over to eternal damnation; and who also by the same judgement is kept from seeing what they are, and where they are going, till they plunge down among the flames.

And as it is a very great judgement of God on wicked men that die in this way, for it cuts them off from all possibility of repentance, and so of salvation, and so it is as great a judgement on those who are their companions that survive them; for by the manner of their death, they dying so quietly, so like chrisom-children (as they call it), they are hardened, and take courage to go on in their course.

Comparing their life with their death, their sinful, cursed lives, with their childlike, lamblike death, they think that all is well, and no damnation will come upon them; though they lived like devils incarnate, yet they died like harmless ones. There was no whirlwind, no tempest, no band or plague in their death. They died as quietly as the most godly of all, and had a great faith and hope of salvation, and talk as boldly of salvation as if they had assurance of it. But as was their hope in life, so was their death; their hope was without trial because it was none of God's working, and their death was without molestation because so was the judgement of God concerning them.

But I say, at this, their survivors take heart to tread their steps, and continue to live in breach of God's law. Yes, they carry on stately in their villainies; for so it follows in the Psalms: "There are no bands in their death, but their strength is firm", and "therefore pride compasseth them (the survivors) about as a chain, violence covereth them as a garment" (Ps. 73:6). Therefore, as they take courage to do evil, so they pride themselves in their iniquity. Therefore, wherefore...? Why, because their fellows died, after they had lived long in a most profane and wicked life, as quietly as lambs as if they were innocent.

Yes, they are bold, in seeing this, to conclude that God either does not, or will not, take notice of their sins. They "speak wickedly, and speak loftily" (Ps. 73:8). They speak wickedly of sin, in that they make it better than what the Word pronounces it to be. They speak wickedly concerning oppression that they commend, and count it a prudent act. They also speak loftily: "They set their mouth against the heavens", "And they say, How doth God know? And is there knowledge in the Most High?" (Ps. 73:11). And all this, so far as I can see, arises in their hearts from seeing the quiet and lamb-like death of their companions. "Behold these are the ungodly who prosper in the world"; that is, by wicked ways "they increase in riches" (Ps. 73:12).

This, therefore, is a great judgement of God, both on the one who dies in his sins, and also on his companions who see him die in that way. He sins, he dies in his sins, and yet dies quietly. What do his companion say to this? What judgement does he make how God will deal with him by seeing the lamblike death of his companion? Be sure he cannot, as from such a sight, say, "Woe be to me, for judgement is before him." He cannot gather that sin is a dreadful and a bitter thing in the childlike death of Mr. Badman. But must rather, if he judges according to what he sees, or according to his corrupted reason, conclude with the wicked ones of old, that "every one that doth evil is good in the sight of the Lord, and he delighteth in them; or, 'Where is the God of judgement?'" (Mal. 2:17)

Yes, this is enough to puzzle the wisest man. David himself was put out by witnessing the quiet death of ungodly men. "Verily", says he, "I have cleansed my heart in vain, and washed my hands in innocency" (Ps. 73:13). They, in appearance, fare better by far than I. "Their eyes stand out with fatness", they have more than heart could desire. But all day long have I been plagued, and chastened every morning. This, I say, made David wonder; yes, and Job and Jeremiah too. But he goes into the sanctuary, and then he understands their end, for he did not understand it before. "I went into the sanctuary of God." What place was that? Why, where he might inquire of God, and by him find a solution to this matter. "Then", says he, "understood I their end." Then I saw that you have "set them in slippery places", and that "thou castedst them down to destruction." Now, "Castedst them down" — that is, suddenly, or, as the next words say, "As in a moment they are utterly consumed with terrors". Yet these terrors did not seize them on their sick-bed, for they had "no bands" in their death. The terrors, therefore, seized them afterwards, where also they are held by them forever. This he found out, I say, but not without great pain, grief, and pricking of his conscience. So deep, so hard, and so difficult did he find it to come to a correct determination in this matter.

And, indeed, this is a deep judgement of God towards ungodly sinners. It is enough to stagger the whole world. Only the godly who are in the world have a sanctuary to go to, where the oracle and Word of God is, by which his judgements, and a reason for many of them, are made known to them, and are understood by them.

ATTENTIVE. Indeed, this is a staggering dispensation. It is full of the wisdom and anger of God. And I believe, as you said, that it is full of judgement for the world. Who would not have imagined, those that had not known Mr. Badman, and saw him die, that he had been a man of a holy life and walk, since he died so still, so quietly, so like a lamb or a chrisom-child? Would they not, I say, have concluded that he was a righteous man? Or that if they had known him and his life, yet to see him die so quietly, would they not conclude that he had made his peace with God? No, further, if some had known that he had died in his sins, and yet he had died so like a lamb, would they not have concluded that either God does not know our sins, or that he likes them, or that he lacks power, or will, or heart, or skill, to punish them, since Mr. Badman himself went from a sinful life so quietly, so peaceably, and so like a lamb, as he did?

WISEMAN. Without controversy, this is a heavy judgement of God upon wicked men. One goes to hell in peace, another goes to hell in trouble; one goes to hell, being sent there by his own hands, another goes to hell being sent there by the hand of his companion; one goes there with his eyes shut, and another goes there with his eyes open; one goes there roaring, and another goes there boasting of heaven and happiness all the way that he goes. (Job 21:23) One goes there like Mr. Badman himself, and others go there like his brothers. But, above all, Mr. Badman's death, and as to the manner of dying, is full of snares and traps to wicked men. Therefore, those who die as he are the greatest stumbling-block to the world. They go, and go; they go on peaceably from youth to old age, and from there to the grave, and so to hell, without noise. "They go as an ox goeth to the slaughter, or as a fool to the correction of the stocks" (Prov. 7:22); that is, both

senselessly and securely. Oh, but coming to the gates of hell! Oh, but when they see those gates flung open for them! Oh, but when they see that here is their home, and that they must go in there! Then their peace and quietness flies away forever. Then they will roar like lions, yell like dragons, howl like dogs, and tremble at their judgement, as do the devils themselves. Oh, when they see they must shoot the gulf and throat of hell! When they see that hell has shut her ghastly jaws on them, then they will open their eyes and find themselves within the belly and bowels of hell! Then they will mourn, and weep, and hack, and grind their teeth for pain. But this must not be — or if it must, yet very rarely — till they have gone out of the sight and hearing of those mortals whom they leave behind alive in the world.

ATTENTIVE. Well, my good neighbour WISEMAN, I see that the sun is going down, and that you have come to a conclusion concerning Mr. Badman's life and death. Therefore, I take my leave of you. Only first, let me tell you, I am glad that I met with you to-day, and that we have had this conversation about Mr. Badman's state. I also thank you for your freedom with me in granting me your replies to all my questions. I would only beg your prayers that God will give me much grace that I may neither live nor die as did Mr. Badman.

WISEMAN. My good neighbour Attentive, I wish you to fare well in soul and body; and if anything I have said concerning Mr. Badman's life and death may be of benefit to you, and I will be heartily glad. Only I want you to thank God for it, and to pray heartily for me, that I, with you, may be kept by the power of God through faith unto salvation.

ATTENTIVE. Amen, and farewell!

WISEMAN. I wish you a hearty farewell.

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