

# JOHN BUNYAN

LIFE AND

DEATH OF MR.

BADMAN

John Bunyan

**Life and Death of Mr. Badman**

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# John Bunyan

## Life and Death of Mr. Badman

### NOTE

*The Life and Death of Mr Badman* was published by John Bunyan in 1680, two years after the First Edition of the First Part of *The Pilgrim's Progress*. In the opening sentence of his preface he tells us it was intended by him as the counterpart or companion picture to the Allegory. But whatever his own intentions may have been, the Public of his own time seem to have declined to accept the book in this capacity. Indeed, another writer, who signs himself T. S., undertook to complete Bunyan's Allegory for him, in a book in size and type closely resembling it, and entitled *The Second Part of the Pilgrim's Progress . . . exactly Described under the Similitude of a Dream*. It was printed for Jho. Malthus at the Sun in the Poultry, and published in 1683. So far as is known, only one copy of this book is now in existence, the copy which was formerly in the library of the poet Southey and now in that of the Baptist Union. Upon this Bunyan seems to have changed his purpose, so far as *The Life and Death of Mr Badman* was concerned, and on the first of January, 1685, published the story of Christiana and her Children as his own Second Part of *The Pilgrim's Progress*.

The work before us, therefore, now stands apart by itself. In its composition Bunyan seems to have been greatly influenced, so far as form is concerned, by a book which his wife brought with her on her marriage, and which, as he tells us in his *Grace Abounding*, they read together. It was entitled *The Plaine Man's Pathway to Heaven*: By Arthur Dent, Preacher of the Word of God at South Shoobury in Essex. The eleventh impression, the earliest now known, is dated 1609. Both books are in dialogue form, and in each case the dialogue is supposed to be carried on through one long day. Bunyan's *Mr Wiseman*, like Dent's *Theologus*, holds forth instructive discourse, while the *Mr Attentive* of the former, like the *Philagathus* of the latter, listens and draws on his teacher by friendly questionings. There is not in Bunyan's conference, as there is in Dent's, an *Asunetus*, who plays the part of an ignorant man to come out enlightened and convinced at last, or an *Antilegon*, who carps and cavils all the way; and there is not in Dent's book what there is in Bunyan's, a biographical narrative connecting the various parts of the dialogue; but the groundwork of each is the same—a searching manifestation and exposure of the nature and evils of various forms of immorality.

Bunyan's book came out in 1680, and was published by Nathaniel Ponder, who was also the publisher of *The Pilgrim's Progress*. A third edition appeared in 1696, but as no copy of the second edition is known to exist, no date can be assigned to it. In 1684 Johannes Boekholt, a publisher in Amsterdam, obtained leave of the State to issue a Dutch translation, with the title *Het Leven en Sterben van Mr Quaat*. This edition was illustrated by five copper-plate engravings, executed by Jan Luiken, the eminent Dutch engraver, who also illustrated *The Pilgrim's Progress* the following year.

In 1782 a Welsh version, translated by T. Lewys, was published at Liverpool with the title: *Bywyd a Marwolaeth yr annuwiol dan enw Mr Drygddyn*. A Gaelic version also was published at Inverness in 1824, entitled *Beath agus Bas Mhr Droch-duine*.

The present edition has been reprinted from a copy of the first issue, lent by the Trustees of the Bunyan Church at Bedford, and the proofs read with a second copy of the same issue, in the library of the British Museum. For convenience of reading, as in other issues of this series of Cambridge English Classics, the old type forms of *j*, *s*, *u*, etc. have been made uniform with those in general modern use; but neither the spelling (including the use of capitals and italics <sup>1</sup>) nor the punctuation

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<sup>1</sup> In this Project Gutenberg eText italics have been dropped as they are excessive but otherwise the text, complete with capitalisation, punctuation, spelling etc., is as in the edition transcribed.—DP.

has been altered, save as specified. Effect has been given to the errata noted by Bunyan himself, and printed on page 15 of this issue.

The text of this edition of Bunyan's *Holy War*<sup>2</sup> is a careful reproduction of the First Edition of 1682. It is not certain that there was any further authentic reprint in Bunyan's life-time. For though both in the Bodleian and the British Museum there is a copy purporting to be a second edition, and bearing date 1684, it is difficult to resist the impression that they are pirated copies, similar to those of which Nathaniel Ponder complained so bitterly in the case of *The Pilgrim's Progress*. For both paper and typography are greatly inferior to those of the first edition; some of Bunyan's most characteristic marginalia are carelessly omitted; Bunyan's own title—'The Holy War made by Shaddai upon Diabolus for the regaining of the Metropolis of the World'—is altered to the feebler and more commonplace form—'The Holy War made by Christ upon the Devil for the Regaining of Man'; and, further, when a new edition was issued in 1696, the alterations and omissions of 1684 were ignored, and a simple reprint made of the first edition of 1682.

J. B.

9 October, 1905.

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<sup>2</sup> Not included in this Project Gutenberg eText as we have already released "The Holy War."—DP.



THE  
LIFE and DEATH  
OF  
Mr. *BADMAN*,  
PRESENTED  
To the WORLD in a  
FAMILIAR  
DIALOGUE

Between { Mr. *WISEMAN*,  
                    And  
                    { Mr. *ATTENTIVE*.

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By *JOHN BUNYAN*,  
the Author of the *Pilgrims Progress*.

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*LONDON*,

Printed by *J. A.* for *Nath. Ponder* at  
the *Peacock* in the *Poultry*, neer  
the Church. 1680.

## THE AUTHOR TO THE READER

Courteous Reader,

As I was considering with my self, what I had written concerning the Progress of the Pilgrim from this World to Glory; and how it had been acceptable to many in this Nation: It came again into my mind to write, as then, of him that was going to Heaven, so now, of the Life and Death of the Ungodly, and of their travel from this world to Hell. The which in this I have done, and have put it, as thou seest, under the Name and Title of Mr. Badman, a Name very proper for such a Subject: I have also put it into the form of a Dialogue, that I might with more ease to my self, and pleasure to the Reader, perform the work.

And although, as I said, I have put it forth in this method, yet have I as little as may be, gone out of the road of mine own observation of things. Yea, I think I may truly say, that to the best of my remembrance, all the things that here I discourse of, I mean as to matter of fact, have been acted upon the stage of this World, even many times before mine eyes.

Here therefore, courteous Reader, I present thee with the Life and Death of Mr. Badman indeed: Yea, I do trace him in his Life, from his Childhood to his Death; that thou mayest, as in a Glass, behold with thine own eyes, the steps that take hold of Hell; and also discern, while thou art reading of Mr. Badmans Death, whether thou thy self art treading in his path thereto.

And let me entreat thee to forbear Quirking and Mocking, for that I say Mr. Badman is dead; but rather gravely enquire concerning thy self by the Word, whether thou art one of his Linage or no: For Mr. Badman has left many of his Relations behind him; yea, the very World is overspread with his Kindred. True, some of his Relations, as he, are gone to their place, and long home, but thousands of thousands are left behind; as Brothers, Sisters, Cousens, Nephews, besides innumerable of his Friends and Associates.

I may say, and yet speak nothing but too much truth in so saying, that there is scarce a Fellowship, a Community, or Fraternity of men in the World, but some of Mr. Badmans Relations are there: yea rarely can we find a Family or Houshold in a Town, where he has not left behind him either Brother, Nephew or Friend.

The Butt therefore, that at this time I shoot at, is wide; and 'twill be as impossible for this Book to go into several Families, and not to arrest some, as for the Kings Messenger to rush into an house full of Traitors, and find none but honest men there.

I cannot but think that this shot will light upon many, since our fields are so full of this Game; but how many it will kill to Mr. Badmans course, and make alive to the Pilgrims Progress, that is not in me to determine; this secret is with the Lord our God only, and he alone knows to whom he will bless it to so good and so blessed an end. However, I have put fire to the Pan, and doubt not but the report will quickly be heard.

I told you before, that Mr. Badman had left many of his Friends and Relations behind him, but if I survive them (as that's a great question to me) I may also write of their lives: However, whether my life be longer or shorter, this is my Prayer at present, that God will stir up Witnesses against them, that may either convert or confound them; for wherever they live, and roll in their wickedness, they are the Pest and Plague of that Countrey.

England shakes and totters already, by reason of the burden that Mr. Badman and his Friends have wickedly laid upon it: Yea, our Earth reels and staggereth to and fro like a Drunkard, the transgression thereof is heavy upon it.

Courteous Reader, I will treat thee now, even at the Door and Threshold of this house, but only with this Intelligence, that Mr. Badman lies dead within. Be pleased therefore (if thy leisure will serve thee) to enter in, and behold the state in which he is laid, betwixt his Death-bed and the Grave.

He is not buried as yet, nor doth he stink, as is designed he shall, before he lies down in oblivion.



Now as others have had their Funerals solemnized, according to their Greatness and Grandure in the world, so likewise Mr. Badman, (forasmuch as he deserveth not to go down to his grave with silence) has his Funeral state according to his deserts.

Four things are usual at great mens Funerals, which we will take leave, and I hope without offence, to allude to, in the Funeral of Mr. Badman.

First, They are sometimes, when dead, presented to their Friends, by their compleatly wrought Images, as lively as by cunning mens hands they can be; that the remembrance of them may be renewed to their survivors, the remembrance of them and their deeds: And this I have endeavoured to answer in my discourse of Mr. Badman; and therefore I have drawn him forth in his featours and actions from his Childhood to his Gray hairs. Here therefore thou hast him lively set forth as in Cutts; both as to the minority, flower, and seniority of his Age, together with those actions of his life, that he was most capable of doing, in, and under those present circumstances of time, place, strength; and the opportunities that did attend him in these.

Secondly, There is also usual at great mens Funerals, those Badges and Scutcheons of their honour, that they have received from their Ancestors, or have been thought worthy of for the deeds and exploits they have done in their life: And here Mr. Badman has his, but such as vary from all men of worth, but so much the more agreeing with the merit of his doings: They all have descended in state, he only as an abominable branch. His deserts are the deserts of sin, and therefore the Scutcheons of honour that he has, are only that he died without Honour, and at his end became a fool. Thou shalt not be joyned with them in burial.—The seed of evil doers shall never be renowned.

The Funeral pomp therefore of Mr. Badman, is to wear upon his Hearse the Badges of a dishonourable and wicked life; since his bones are full of the sins of his Youth, which shall lye down, as Job says, in the dust with him: nor is it fit that any should be his Attendants, now at his death, but such as with him conspired against their own souls in their life; persons whose transgressions have made them infamous to all that have or shall know what they have done.

Some notice therefore I have also here in this little discourse given the Reader, of them who were his Confederates in his life, and Attendants at his death; with a hint, either of some high Villany committed by them, as also of those Judgments that have overtaken and fallen upon them from the just and revenging hand of God. All which are things either fully known by me, as being eye and ear-witness thereto, or that I have received from such hands, whose relation as to this, I am bound to believe. And that the Reader may know them from other things and passages herein contained, I have pointed at them in the Margent, as with a finger thus: ☛

Thirdly, The Funerals of persons of Quality have been solemnized with some suitable Sermon at the time and place of their Burial; but that I am not come to as yet, having got no further than to Mr. Badmans death: but for as much as he must be buried, after he hath stunk out his time before his beholders, I doubt not but some such that we read are appointed to be at the burial of Gog, will do this work in my stead; such as shall leave him neither skin nor bone above ground, but shall set a sign by it till the buriers have buried it in the Valley of Hamon-gog, Ezek. 39.

Fourthly, At Funerals there does use to be Mourning and lamentation, but here also Mr. Badman differs from others; his Familiars cannot lament his departure, for they have not sence of his damnable state; they rather ring him, and sing him to Hell in the sleep of death, in which he goes thither. Good men count him no loss to the world, his place can well be without him, his loss is only his own, and 'tis too late for him to recover that dammage or loss by a Sea of bloody tears, could he shed them.

Yea, God has said, he will laugh at his destruction, who then shall lament for him, saying, Ah! my brother. He was but a stinking Weed in his life; nor was he better at all in his death: such may well be thrown over the wall without sorrow, when once God has plucked them up by the roots in his wrath.

Reader, If thou art of the race, linage, stock or fraternity of Mr. Badman, I tell thee before thou readeest this Book, thou wilt neither brook the Author nor it, because he hath writ of Mr. Badman as he has. For he that condemneth the wicked that die so, passeth also the sentence upon the wicked

that live. I therefore expect neither credit of, nor countenance from thee, for this Narration of thy kinsmans life.

For thy old love to thy Friend, his wayes, doings, &c. will stir up in thee enmity rather, in thy very heart, against me. I shall therefore incline to think of thee, that thou wilt rent, burn, or throw it away in contempt: yea and wish also, that for writing so notorious a truth, some mischief may befall me. I look also to be loaded by thee with disdain, scorn and contempt; yea that thou shouldest railingly and vilifyingly say, I lye, and am a bespatterer of honest mens lives and deaths. For Mr. Badman, when himself was alive, could not abide to be counted a Knave (though his actions told all that went by, that indeed he was such an one:) How then should his brethren, that survive him, and that tread in his very steps, approve of the sentence that by this Book is pronounced against him?

Will they not rather imitate Corah, Dathan, and Abiram's friends, even rail at me for condemning him, as they did at Moses for doing execution?

I know 'tis ill pudling in the Cockatrices den, and that they run hazards that hunt the Wild-Boar.

The man also that writeth Mr. Badmans life, had need to be fenced with a Coat of Mail, and with the Staffe of a Spear, for that his surviving friends will know what he doth: but I have adventured to do it, and to play, at this time, at 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 like them, but to suffer by them for bearing plain testimony against their bad deeds: But had one not need to walk with a Guard, and to have a Sentinel stand at ones door for this? Verily, the flesh would be glad of such help; yea, a spiritual man, could he tell how to get it. Acts 23. But I am stript naked of these, and yet am commanded to be faithful in my servi[c]e for Christ. Well then, I have spoken what I have spoken, and now come on me what will, Job 13. 13. True, the Text sayes, Rebuke a scorner, and he will hate thee; and that, He that reproveth a wicked man, getteth himself a Blot and Shame; but what then? Open rebuke is better than secret love; and he that receives it, shall find it so afterwards.

So then, whether Mr. Badmans friends shall rage or laugh at what I have writ, I know that the better end of the staffe is mine. My endeavour is to stop an hellish Course of Life, and to save a soul from death, (Jam. 5.) and if for so doing, I meet with envy from them, from whom in reason I should have thanks, I must remember the man in the dream, that cut his way through his armed enemies, and so got into the beauteous Palace; I must, I say, remember him, and do my self likewise.

Yet four things I will propound to the consideration of Mr. Badmans friends, before I turn my back upon them.

1. Suppose that there be an Hell in very deed, not that I do question it, any more than I do whether there be a Sun to shine; but I suppose it for argument sake, with Mr. Badmans friends; I say, suppose there be an Hell, and that too, such an one as the Scripture speaks of, one at the remotest distance from God and Life eternall, one where the Worm of a guilty Conscience never dyes, and where the fire of the Wrath of God is not quenched.

Suppose, I say, that there is such an Hell, prepared of God (as there is indeed) for the body and soul of the ungodly World after this life, to be tormented in: I say, do but with thy self suppose it, and then tell me, Is it not prepared for thee, thou being a wicked man? Let thy conscience speak, I say, is it not prepared for thee, thou being an ungodly man? And dost thou think, wast thou there now, that thou art able to wrestle with the Judgment of God? Why then do the fallen Angers tremble there? thy hands cannot be strong, nor can thy heart endure, in that day when God shall deal with thee: Ezek. 22. 14.

2. Suppose that some one that is now a soul in Hell for sin, was permitted to come hither again to dwell; and that they had a grant also, that upon amendment of life, next time the dye, to change that place for Heaven ant Glory; what sayest thou, O wicked man? would such an one (thinkest thou) run again into the same course of life as before, and venture the damnation that for sin he had already been in? Would he choose again to lead that cursed life that afresh would kindle the flames of Hell upon him, and that would bind him up under the heavy wrath of God? O! he would not, he would

not; the sixteenth of Luke insinuates it: yea Reason it self, awake, would abhor it, and tremble at such a thought.

3. Suppose again, that thou that livest and rollest in thy sin, and that as yet hast known nothing but the pleasure thereof, shouldst be by an angel conveyed to some place where with convenience, from thence thou mightest have a view of Heaven and Hell; of the Joyes of the one, and the torments of the other; I say, suppose that from thence thou mightest have such a view thereof, as would convince thy reason, that both Heaven and Hell, are such realities as by the Word they are declared to be; wouldest thou (thinkest thou) when brought to thy home again, chuse to thy self thy former life, to wit, to return to thy folly again? No; if belief of what thou sawest, remained with thee, thou wouldest eat Fire and Brimstone first.

4. I will propound again. Suppose that there was amongst us such a Law, (and such a Magistrate to inflict the penalty,) That for every open wickedness committed by thee, so much of thy flesh should with burning Pincers be plucked from thy Bones: Wouldest thou then go on in thy open way of Lying, Swearing, Drinking and Whoring, as thou with delight doest now? Surely, surely, No: The fear of the punishment would make thee forbear; yea, would make thee tremble, even then when thy lusts were powerfull, to think what a punishment thou wast sure to sustain, so soon as the pleasure was over. But Oh! the folly, the madness, the desperate madness that is in the hearts of Mr. Badmans friends, who in despite of the threatnings of an holy and sin revenging God, and of the outcries and warnings of all good men; yea, that will in despite of the groans and torments of those that are now in Hell for sin, (Luk. 16. 24. 28.) go on in a sinfull course of life; yea, though every sin is also a step of descent, down to that infernal Cave. O how true is that 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 have dyed Bad men are gone, and that those that live Bad men are like to go to, when a little more sin, like stollen waters, hath been imbibed by their sinful souls.

That which has made me publish this Book is,

1. For that wickedness like a flood is like to drown our English world: it begins already to be above the tops of mountains; it has almost swallowed up all; our Youth, our Middle age, Old age, and all, are almost carried away of this flood. O Debauchery, Debauchery, what hast thou done in England! Thou hast corrupted our Young men, and hast made our Old men beasts; thou hast deflowered our Virgins, and hast made Matrons Bawds. Thou hast made our earth to reel to and fro like a drunkard; 'tis in danger to be removed like a Cottage, yea, it is, because transgression is so heavy upon it, like to fall and rise no more. Isa. 24. 20.

O! that I could mourn for England, and for the sins that are committed therein, even while I see that without repentance, the men of Gods 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 Gods assistance shall pray, that this flood may abate in England: and could I but see the tops of the Mountains above it, I should think that these waters were abating.

2. It is the duty of those that can, to cry out against this deadly plague, yea, to lift up their voice as with a Trumpet against it; that men may be awakened about it, flye from it, as from that which is the greatest of evils. Sin pull'd Angels out of Heaven, pulls men down to Hell, and overthroweth Kingdoms. Who, that sees an house on fire, will not give the Allarum to them that dwell therein? who that sees the Land invaded, will not set the Beacons on a fame? Who, that sees the Devils, as roaring Lyons, continually devouring souls, will not make an Out-cry? But above all, when we see sin, sinful sin, a swallowing up a Nation, sinking of a Nation, and bringing its Inhabitants to temporal, spiritual, and eternal ruine, shall we not cry out, and cry, They are drunk, but not with Wine; they stagger, but not with strong drink; they are intoxicated with the deadly poyson of sin, which will, if its malignity be not by wholsom means allayed, bring Soul and Body, and Estate and Countrey, and all, to ruin and destruction?

3. In and by this my Out-cry, I shall deliver my self from the ruins of them that perish: for a man can do no more in this matter, I mean a man in my capacity, than to detect and condemn the wickedness, warn the evil doer of the Judgment, and fly therefrom my self. But Oh! that I might not only deliver my self! Oh that many would hear, and turn at this my cry, from sin! that they may be secured from the death and Judgment that attend it.

Why I have handled the matter in this method, is best known to my self: and why I have concealed most of the Names of the persons whose sins or punishments I here and there in this Book make relation of, is,

1. For that neither the sins nor Judgments were all alike open; the sins of some, were committed, and the Judgments executed for them only in a corner. Not to say that I could not learn some of their names; for could I, I should not have made them publick, for this reason.

2. Because I would not provoke those of their Relations that survive them; I would not justly provoke them, and yet, as I think, I should, should I have intailed their punishment to their sins, and both to their names, and so have turned them into the world.

3. Nor would I lay them under disgrace and contempt, which would, as I think, unavoidably have happened unto them had I withall inserted their Names.

As for those whose Names I mention, their crimes or Judgments were manifest; publick almost as any thing of that nature that happeneth to mortal men. Such therefore have published their own shame by their sin, and God, his anger, by taking of open vengeance.

As Job sayes, God has strook them as wicked men in the open sight of others, Job 34. 26.

So that I cannot conceive, since their sin and Judgment was so conspicuous, that my admonishing the world thereof, should turn to their detriment: For the publishing of these things, are, so far as Relation is concerned, intended for remembrancers: That they may also bethink themselves, repent and turn to God, lest the Judgments for their sins should prove hereditary. For the God of Heaven hath threatned to visit the iniquity of the fathers upon the children, if they hate him, to the third and fourth generation, Exod. 20. 5.

Nebuchadnezzars punishment for his pride being open, (for he was for his sin, driven from his Kingly dignity, and from among men too, to eat grass like an Ox, and to company with the beasts,) Daniel did not stick to tell Belshazzar his son to his face thereof; nor to publish it that it might be read and remembred by the generations to come. The same may be said of Judas and Ananias, &c. for their sin and punishment were known to all the dwellers at Jerusalem, Acts 1. Chap. 5.

Nor is it a sign but of desperate impenitence and hardness of heart, when the offspring or relations of those who have fallen by open, fearfull and prodigious Judgments, for their sin, shall overlook, forget, pass by, or take no notice of such high outgoings of God against them and their house. Thus Daniel aggravates Belshazzars crime, for that he hardened his heart in pride, 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, sayes he, hast not humbled thy heart, though thou knewest all this. Dan. 5. A home reproof indeed, but home is most fit for an open and continued-in transgression.

Let those then that are the Offspring or relations of such, who by their own sin, and the dreadfull Judgments of God, are made to become a sign, (Deut. 16. 9, 10.) having been swept, as dung, from off the face of the earth, beware, lest when Judgment knocks at their door, for their sins, as it did before at the door of their Pregonitors, it falls also with as heavy a stroak as on them that went before them: Lest, I say, they in that day, instead of finding mercy, find for their high, daring, and Judgment-affronting-sins, Judgment without mercy.

To conclude, let those that would not dye Mr. Badmans death, take heed of Mr. Badmans wayes: for his wayes bring to his end; Wickedness will not deliver him that is given to it; though they should cloak all with a Profession of Religion.

If it was a transgression of Old, for a man to wear a Womans Apparel, surely it is a transgression now for a sinner to wear a Christian Profession for a Cloak. Wolves in Sheeps Cloathing swarm in England this day: Wolves both as to Doctrine, and as to Practice too. Some men make a Profession, I doubt, on purpose that they may twist themselves into a Trade; and thence into an Estate; yea, and if need be, into an Estate Knavishly, by the ruins of their Neighbour: let such take heed, for those that do such things have the greater damnation.

Christian, make thy Profession shine by a Conversation according to the Gospel: Or else thou wilt damnifie Religion, bring scandal to thy Brethren, and give offence to the Enemies; and 'twould be better that a Millstone was hanged about thy neck, and that thou, as so adorned, wast cast into the bottom of the Sea, than so to do.

Christian, a Profession according to the Gospel, is, in these dayes, a rare thing; seek then after it, put it on, and keep it without spot; and (as becomes thee) white, and clean, and thou shalt be a rare Christian.

The Prophecy of the last times is, that professing men (for so I understand the Text) s[h]all be, many of them, base; (2 Tim. 3.) but continue thou in the things that thou hast learned, not of wanton men, not of licentious times, but of the Word and Doctrine of God, that is according to Godliness; and thou shalt walk with Christ in white.

Now God Almighty give his people Grace, not to hate or malign Sinners nor yet to choose any of their wayes, but to keep themselves pure from the blood of all men, by speaking and doing according to that Name and those Rules that they profess to know, and love; for Jesus Christs sake.

*John Bunyan.*

## THE LIFE AND DEATH OF MR. BADMAN

Presented to the World in a Familiar DIALOGUE Betwixt Mr. *WISEMAN*, And, Mr. *ATTENTIVE*.

*Wiseman.*

Good morrow my good Neighbour, Mr. Attentive; whither are you walking so early this morning? methinks you look as if you were concerned about something more than ordinary. Have you lost any of your Cattel, or what is the matter?

Attentive. Good Sir, Good morrow to you, I have not as yet lost ought, but yet you give a right gheess of me, for I am, as you say, concerned in my heart, but 'tis because of the badness of the times. And Sir, you, as all our Neighbours know, are a very observing man, pray therefore what do you think of them?

Wise. Why? I think, as you say, to wit, that they are bad times, and bad they will be, untill men are better: for they are bad men that make bad times; if men therefore would mend, so would the times. 'Tis a folly to look for good dayes, so long as sin is so high, and those that study its nourishment so many. God bring it down, and those that nourish it to Repentance, and then my good Neighbour, you will be concerned, not as you are now: Now you are concerned because times are so bad; but then you will be so, 'cause 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 shouting; for I dare say, could you see such dayes they would make you shout.

Atten. Ai, so they would, such times I have prayed for, such times I have longed for: but I fear they'l be worse before they be better.

Wise. Make no Conclusions, man: for he that hath the hearts of men in his hand, can change them from worse to better, and so bad times into good. God give long life to them that are good, and 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, are the men that spangle and shine in godliness.

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

Atten. Amen. Amen. But why, good Sir, do you sigh so deeply? is it for ought else than that for the which as you have perceived, I my self am concerned?

Wise. I am concerned with you, for the badness of the times; but that was not the cause of that sigh, of the which, as I see, you take notice. I sighed at the remembrance of the death of that man for whom the Bell tolled at our Town yesterday.

Atten. Why? I trow, Mr. Goodman your Neighbour is not dead. Indeed I did hear that he had been sick.

Wise. No, no, it is not he. Had it been he, I could not but have been concerned, but yet not as I am concerned now. If he had died, I should only have been concerned for that the world had lost a Light: but the man that I am concerned for now, was one that never was good, therefore such an one who is not dead only, 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. And as he spake this, the water stood in his eyes.

Atten. Indeed, to goe from a death-bed to Hell is a fearful thing to think on. But good Neighbour Wiseman, be pleased to tell me who this man was, and why you conclude him so miserable in his death?

Wise. Well, if you can stay, I will tell you who he was, and why I conclude thus concerning him.

Atten. My leisure will admit me to stay, and I am willing to hear you out. And I pray God your discourse may take hold on my heart, that I may be bettered thereby. So they agreed to sit down under a tree: Then Mr. Wiseman proceeded as followeth.

Wise. The man that I mean, is one Mr. Badman; he has lived in our Town a great while, and now, as I said, he is dead. But the reason of my being so concerned at his death, is, not for that he was at all related to me, or for that any good conditions died with him, for he was far from them, but for that, as I greatly fear, he hath, as was hinted before, died two deaths at once.

Atten. I perceive what you mean by two deaths at once; and to speak truth, 'tis a fearfull thing thus to have ground to think of any: for although the death of the ungodly and sinners is laid to heart but of few, yet to die in such a state, is more dreadful and fearful than any man can imagine. Indeed if a man had no Soul, if his state was not truly Immortal, the matter would not be so much; but for a man to be so disposed of by his Maker, as to be appointed a sensible being for ever, and for him too to fall into the hands of revenging Justice, that will be always, to the utmost extremity that his sin deserveth, punishing of him in the dismal dungeon of Hell, this must needs be unutterably sad, and lamentable.

Wise. There is no man, I think, that is sensible of the worth of one Soul, but must, when he hears of the death of unconverted men, be stricken with sorrow and grief: because, as you said well, that mans state is such, that he has a sensible being for ever. For 'tis sense that makes punishment heavy. But yet sense is not all that the Damned have, they have sense and reason too; so then, as Sense receiveth punishment with sorrow because it feels, and bleeds under the same, so by Reason, and the exercise thereof, in the midst of torment, all present Affliction is aggravated, and that three manner of ways:

1. Reason will consider thus with himself; For what am I thus tormented? and will easily find 'tis for nothing but that base and filthy thing, Sin; and now will Vexation be mixed with Punishment, and that will greatly heighten the Affliction.

2. Reason will consider thus with himself. How long must this be my state? And will soon return to himself this Answer: This must be my state for ever and ever. Now this will greatly increase the torment.

3. Reason will consider thus with himself; What have I lost more than present ease and quiet by my sins that I have committed? And will quickly return himself this answer: I have lost Communion with God, Christ, Saints and Angels, and a share in Heaven and eternal Life: And this also must needs greaten the misery of poor damned souls. And this is the case of Mr. Badman.

Atten. I feel my heart even shake at the thoughts of coming into such a state. Hell! who knows that is yet alive, what the torments of Hell are? This word Hell gives a very dreadful sound.

Wise. Ai, so it does in the ears of him that has a tender Conscience. But if, as you say, and that truly, the very Name of Hell, is so dreadful, what is the Place it self, and what are the Punishments that are there inflicted, and that without the least intermission, upon the Souls of damned men, for ever and ever.

Atten. Well, but passing this; my leisure will admit me to stay, and therefore pray tell me what it is that makes you think that Mr. Badman is gone to Hell.

Wise. I will tell you. But first do you know which of the Badmans I mean?

Atten. Why was there more of them than one?

Wise. O, yes, a great many, both Brothers and Sisters, and yet all of them the Children of a godly Parent, the more a great deal is the pity.

Atten. Which of them therefore was it that died.

Wise. The eldest, old in years, and old in sin; but the sinner that dies an hundred years old shall be accursed.

Atten. Well, but what makes you think he is gone to Hell?

Wise. His wicked life, and fearful death, specially since the Manner of his death was so corresponding with his life.

Atten. Pray let me know the manner of his death, if your self did perfectly know it.



Wise. I was there when he died: But I desire not to see another such man (while I live) die in such sort as he did.

Atten. Pray therefore let me hear it.

Wise. You say you have leisure and can stay, and therefore, if you please, we will discourse even orderly of him. First, we will begin with his Life, and then proceed to his Death: Because a relation of the first may the more affect you, when you shall hear of the second.

Atten. Did you then so well know his Life?

Wise. I knew him of a Child. I was a man, when he was but a boy, and I made special observation of him from first to last.

Atten. Pray then let me hear from you an account of his Life; but be as brief as you can, for I long to hear of the manner of his death.

Wise. I will endeavour to answer your desires, and first, I will tell you, that from a Child he was very bad: his very beginning was ominous, and presaged that no good end, was, in likelihood, to follow thereupon. There were several sins that he was given to, when but a little one, that manifested him to be notoriously infected with Or[i]ginal corruption; for I dare say he learned none of them of his Father or Mother; nor was he admitted to go much abroad among other Children, that were vile, to learn to sin of them: Nay, contrariwise, if at any time he did get abroad amongst others, he would be as the Inventer of bad words, and an example in bad actions. To them all he used to be, as we say, the Ring-leader, and Master-sinner from a Childe.

Atten. This was a bad Beginning indeed, and did demonstrate that he was, as you say, polluted, very much polluted with Original Corruption. For to speak my mind freely, I do confess, that it is mine opinion, that Children come polluted with sin into the World, and that oft-times the sins of their youth, especially while they are very young, are rather by vertue of Indwelling sin, than by examples that are set before them by others. Not but that they learn to sin by example too, but Example is not the root, but rather the Temptation unto wickedness. The root is sin within; for from within, out of the heart of man proceedeth sin. <sup>3 4</sup>

Wise. I am glad to hear that you are of this opinion, and to confirm what you have said by a few hints from the Word. Man in his birth is compared to an Ass, (an unclean Beast) and to a wretched Infant in its blood: besides, all the first-born of old that were offered unto the Lord, were to be redeemed at the age of a month, and that was before they were sinners by imitation. The Scripture also affirmeth, <sup>5</sup> that by the sin of one, Judgement came upon all; and renders this reason, for that all have sinned: nor is that Objection worth a rush, That Christ by his death hath taken away Original Sin. First, Because it is Scriptureless. Secondly, Because it makes them incapable of Salvation by Christ; for none but those that in their own Persons are sinners, are to have Salvation by him. Many other things might be added, but between persons so well agreed as you and I are, these may suffice at present: but when an Antagonist comes to deal with us about this matter, then we have for him often other strong Arguments, if he be an Antagonist worth the taking notice of. <sup>6</sup>

Atten. But, as was hinted before, he used to be the Ring-leading Sinner, or the Master of mischief among other children; yet these are but Generals; pray therefore tell me in Particular which were the sins of his Childhood.

Wise. I will so. When he was but a Child, he was so addicted to Lying, <sup>7</sup> that his Parents scarce knew when to believe he spake true; yea, he would invent, tell, and stand to the Lyes that he invented

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<sup>3</sup> Original sin is the root of Actual transgressions.

<sup>4</sup> Mark 7.

<sup>5</sup> Job 11. 12. Ezek. 16. Exod. 13. 13. Chap. 34. 20.

<sup>6</sup> Rom. 5.

<sup>7</sup> Badman addicted to Lying from a child.

and told, and that with such an audacious face, that one might even read in his very countenance the symptoms of an hard and desperate heart this way.

Atten. This was an ill beginning indeed, and argueth that he began to harden himself in sin betimes. For a lye cannot be knowingly told and stood in, (and I perceive that this was his manner of way in Lying) but he must as it were force his own heart into it. Yea, he must make his heart <sup>8</sup> hard, and bold to doe it: Yea, he must be arrived to an exceeding pitch of wickedness thus to doe, since all this he did against that good education, that before you seemed to hint, he had from his Father and Mother.

Wise. The want of good Education, as you have intimated, is many times a cause why Children doe so easily, so soon, become bad; especially when there is not only a want of that, but bad Examples enough, as, the more is the pity, there is in many Families; by vertue of which poor Children are trained up in Sin, and nursed therein for the Devil and Hell. But it was otherwise with Mr. Badman, for to my knowledge, this his way of Lying, was a great grief to his Parents, for their hearts were much dejected at this beginning of their Son; nor did there want Counsel and Correction from them to him, if that would have made him better. He wanted not to be told, in my hearing, and that over and over and over, That all Lyars should have their part in the Lake that burns with fire and brimstone; and that whosoever loveth and maketh a lye, should not have any part in the new and heavenly Jerusalem: <sup>9</sup> But all availed nothing with him; when a fit, or an occasion to lie, came upon him, he would invent, tell, and stand to his Lie (as steadfastly as if it had been the biggest of truths,) that he told, and that with that hardening of his heart and face, that it would be to those that stood by, a wonder. Nay, and this he would doe when under the rod of correction which is appointed by God for Parents to use, that thereby they might keep their Children from Hell. <sup>10</sup>

Atten. Truly it was, as I said, a bad beginning, he served the Devil betimes; yea he became a Nurse to one of his <sup>11</sup> Brats, for a spirit of Lying is the Devils Brat, <sup>12</sup> for he is a Liar and the Father of it.

Wise. Right, he is the Father of it indeed. A Lie is begot by the Devil, as the Father, and is brought forth by the wicked heart, as the Mother: wherefore another Scripture also saith, Why hath Satan filled thy heart to lye, <sup>13</sup> &c. Yea, he calleth the heart that is big with a lye, an heart that hath Conceived, that is, by the Devil. Why hast thou conceived this thing in thy heart, thou hast not lied unto men, but unto God. True, his lye was a lye of the highest nature, but every lye hath the <sup>14</sup> same Father and Mother as had the lie last spoken of. For he is a liar, and the Father of it. A lie then is the Brat of Hell, and it cannot <sup>15</sup> be in the heart before the person has committed a kind of spiritual Adultery with the Devil. That Soul therefore that telleth a known lie, has lien with, 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 marvel therefore if the hearts that hatch and bring forth Lies, be so much of complexion with the Devil. Yea, no marvel though God and Christ have so bent their Word against lyers: a lyer is weded to the Devil himself.

Atten. It seems a marvellous thing in mine eyes, that since a lye is the Offspring of the devill, and since a lye brings the soul to the very den of Devils, to wit, the dark dungeon of hell; that men should be so desperately wicked as to accustom themselves to so horrible a thing.

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<sup>8</sup> A Lie knowingly told demonstrates that the heart is desperately hard.

<sup>9</sup> The Lyers portion. Rev. 21. 8. 27. Chap. 22. 15.

<sup>10</sup> Prov. 22. 15. Chap. 23. 13, 14.

<sup>11</sup> Joh. 8. 44.

<sup>12</sup> The Devils Brat.

<sup>13</sup> Acts 5. 3, 4.

<sup>14</sup> The Father and Mother of a Lie.

<sup>15</sup> Mark.

Wise. It seems also marvellous to me, specially when I observe for how little a matter some men will study, contrive, make and tell a lye. You shall have some that will lye it over and over, and that for a peny <sup>16</sup> profit. Yea, lye and stand in it, although they know that they lye: yea, you shall have some men that will not stick to tell lye after lye, though themselves get nothing thereby; They will tell lyes in their ordinary discourse with their Neighbours, also their News, their Jests, and their Tales must needs be adorned with lyes; or else they seem to bear no good sound to the ear, nor shew much to the fancie of him to whom they are told. But alas, what will these lyers doe, when, for their lyes they shall be tumbled down into hell, to that Devil that did beget those lyes in their heart, and so be tormented by fire and brimstone, with him, and that for ever and ever, for their lyes?

Atten. Can you not give one some example of Gods Judgements upon lyers, that one may tell them to lyers when one hears them lye, if perhaps they may by the hearing thereof, be made afraid, and ashamed to lye.

Wise. Examples! why, <sup>17</sup> Saphira and his wife are examples enough to put a stop, one would think, to a spirit addicted thereto, for they both were stricken down dead for telling a lye, and that by God himself, in the midst of a company of people. But if Gods threatning of Liers with Hell-fire, and with the loss of the Kingdom of Heaven, will not prevail with them to leave off to lie and make lies, it cannot be imagined that a relation of temporal Judgements that have swept liers out of the World heretofore, should do it. Now, as I said, this Lying was one of the first sins that Mr. Badman was addicted to, and he could make them and tell them fearfully.

Atten. I am sorry to hear this of him, and so much the more because, as I fear, this sin did not reign in him <sup>18</sup> alone; for usually one that is accustomed to lying, is also accustomed to other evils besides, and if it were not so also with Mr. Badman, it would be indeed a wonder.

Wise. You say true, the liar is a Captive slave of more than the spirit of lying: and therefore this Mr. Badman, as he was a liar from a Child, so he was also much given to <sup>19</sup> pilfer and steal, so that what he could, as we say, handsomly lay his hands on, that was counted his own, whether they were the things of his fellow Children; or if he could lay hold of any thing at a Neighbours house, he would take it away; you must understand me of Trifles; for being let but a Child he attempted no great matter, especially at first. But yet as he grew up in strength and ripeness of wit, so he attempted to pilfer and steal things still of more value than at first. He took at last great pleasure in robbing of Gardens and Orchards; and as he grew up, to steal Pullen from the Neighbourhood: Yea, what was his <sup>20</sup> Fathers, could not escape his fingers, all was Fish that came to his Net, so hardened, at last, was he in this mischief also.

Atten. You make me wonder more and more. What, play the Thief too! What play the Thief so soon! He could not but know, though he was but 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 he must also hear from him, that to steal was to transgress the Law of God, and so to run the hazard of eternal Damnation.

Wise. His Father was not wanting to use the means to reclaim him, often urging, as I have been told, that saying in the Law of Moses, <sup>21</sup> Thou shalt not steal: And also that, This is the Curse that goeth forth over the face of the whole earth, for every one that stealeth shall be cut off, &c. <sup>22</sup>

The light of Nature also, though he was little, must needs shew him that what he took from others, was not his own, and that he would not willingly have been served so himself. But all was to no

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<sup>16</sup> Some will tell a Lie for a Peny profit.

<sup>17</sup> An Example for Lyers. Acts 5.

<sup>18</sup> A Spirit of Lying accompanied with other sins.

<sup>19</sup> Badman given to pilfer.

<sup>20</sup> Badman would rob his Father.

<sup>21</sup> Exod. 20. 15.

<sup>22</sup> Zech. 5. 3.

purpose, let Father and Conscience say what they would to him, he would go on, he was resolved to go on in his wickedness.

Atten. But his Father would, as you intimate, sometimes rebuke him for his wickedness; pray how would he carry it then?

Wise. How! why, like to a Thief that is found. He would stand <sup>23</sup> gloating, and hanging down his head in a sullen, pouching manner, (a body might read, as we use to say, the picture of Ill-luck in his face,) and when his Father did demand his answer to such questions concerning his Villany, he would grumble and mutter at him, and that should be all he could get.

Atten. But you said that he would also rob his Father, methinks that was an unnatural thing.

Wise. Natural or unnatural, all is one to a Thief. Beside, you must think that he had likewise Companions to whom he was, for the wickedness that he saw in them, more <sup>24</sup> firmly knit, than either to Father or Mother. Yea, and what had he cared if Father and Mother had died for grief for him.

Their death would have been, as he would have counted, great release and liberty to him: For the truth is, they and their counsel was his Bondage; yea, and if I forget not, I have heard some say, that when he was, at times, among his Companions, he would greatly <sup>25</sup> rejoyce to think that his Parents were old, and could not live long, and then, quoth he, I shall be mine own man, to do what I list without their controul.

Atten. Then it seems he counted that robbing of his Parents was no crime.

Wise. None 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. And for that he set so light by them as to their Persons and Counsels, 'twas a sign that at present he was of a very abominable spirit, <sup>26</sup> and that some Judgement waited to take hold of him in time to come.

Atten. But can you imagin what it was, I mean, in his conceit (for I speak not now of the suggestions of Satan, by which doubtless he was put on to do these things,) I say what it should be in his conceit, that should make him think that this his manner of pilfering and stealing was no great matter.

Wise. It was, for that, the things that he stole, were small; to rob Orchards, and Gardens, and to steal Pullen, and the like, these he counted <sup>27</sup> Tricks of Youth, nor would he be beat out of it by all that his Friends could say. They would tell him that he must not covet, or desire, (and yet to desire, is less than to take) even any thing, the least thing that was his Neighbours, and that if he did, it would be a transgression of the Law; but all was one to him: what through the wicked Talk of his Companions, and the delusion of his own corrupt heart, he would go on in his pilfering course, and where he thought himself secure, would talk of, and laugh at it when he had done.

Atten. Well, I heard a man once, when he was upon the Ladder with the Rope about his Neck, confess (when ready to be turned off by the Hangman) that that which had brought him to that end, was his accustoming of himself, when young, to pilfer and steal small things. To my best remembrance he told us, that he began the trade of a Thief by stealing Pins and Points, and therefore did forewarn all the Youth, that then were gathered together to see him die, to take heed of beginning, though but with little sins, because by tampering at first with little ones, way is made for the commission of bigger.

Wise. Since you are entred upon Storyes, I also will tell you one, the which, <sup>28</sup> though I heard it not with mine own Ears, yet my Author I dare believe: <sup>29</sup> It is concerning one old Tod, that was hanged about Twenty years agoe, or more, at Hartford, for being a Thief. The Story is this:

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<sup>23</sup> Jer. 2. 26. How Badman did use to carry it when his Father used to chide him for his sins.

<sup>24</sup> Badman more firmly knit to his Companions than either to Father or Mother.

<sup>25</sup> Badman would rejoyce to think that his Parents death were at hand.

<sup>26</sup> 1 Sam. 2. 25.

<sup>27</sup> Badman counted his thieving no great matter.

<sup>28</sup> The Story of old Tod.

<sup>29</sup> Young Thieves takes notice.

☛ At a Summer Assizes holden at Hartfor[d], while the Judge was sitting upon the Bench, comes this old Tod into the Court, cloathed in a green Suit, with his Leathern Girdle in his hand, his Bosom open, and all on a dung sweat, as if he had run for his Life; and being come in, he spake aloud as follows: <sup>30</sup> My Lord, said he, Here is the veryest Rogue that breaths upon the face of the earth. I have been a Thief from a Child: When I was but a little one, I gave my self to rob Orchards, and to do other such like wicked things, and I have continued a Thief ever since. My Lord, there has not been a Robbery committed thus many years within so many miles if this place, but I have either been at it, or privy to 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 Actions; to all which he heartily confessed Guilty, and so was hanged with his Wife at the same time.

Atten. This is a remarkable Story indeed, and you think it is a true one.

Wise. It is not only remarkable, but pat to our purpose. This Thief, like Mr. Badman, began his Trade betimes; he began too where Mr. Badman began, even at robbing of Orchards, and other such things, which brought him, as you may perceive, from sin to sin, till at last it brought him to the publick shame of sin, which is the Gallows.

As for the truth of this Story, the Relator told me that he was at the same time himself in the Court, and stood within less than two yards of old Tod, when he heard him aloud to utter the words.

Atten. These two sins of lying and stealing were a bad sign of an evil end.

Wise. So they were, and yet Mr. Badman came not to his end like old Tod; Though I fear, to as bad, nay, worse than was that death of the Gallows, though less discerned by spectators; but more of that by and by. But you talk of these two sins as if these were all that Mr. Badman was addicted to in his Youth: Alas, alas, he swarmed with sins, even as a Begger does with Vermin, and that when he was but a Boy.

Atten. Why what other sins was he addicted to, I mean while he was but a Child?

Wise. You need not ask, to what other sins was he, but to what other sins was he not addicted, that is, of such as suited with his Age: for a man may safely say, that nothing that was vile came amiss to him; if he was but capable to do it. Indeed some sins there be that Childhood knows not how to be tampering with; but I speak of sins that he was capable of committing, of which I will nominate two or three more. And,

First, He could not endure the <sup>31</sup> Lords Day, because of the Holiness that did attend it; the beginning of that Day was to him as if he was going to Prison, (except he could get out from his Father and Mother, and lurk in by-holes among his Companions, untill holy Duties were over.) Reading the Scriptures, hearing Sermons, godly Conference, repeating of Sermons, and Prayer, were things that he could not away with; and therefore if his Father on such days, (as often he did, though sometimes notwithstanding his diligence, he would be sure to give him the slip) did keep him strictly to the observation of the day, he would plainly shew by all carriages that he was highly discontent therewith: he would sleep at Duties, would talk vainly with his Brothers, and as it were, think every godly opportunity seven times as long as it was, grudging till it was over.

Atten. This his abhorring of that day, was not, I think, for the sake of the day itself: for as it is a day, it is nothing else but as other days of the Week: But I suppose it were, think every godly as it was, grudging till it that day, was not, I think) as it is a day, it is nothing of the Week: But I suppose that the <sup>32</sup> reason of his loathing of it, was, for that God hath put sanctity and holiness upon it; also because it is the day above all the days of the week that ought to be spent in holy Devotion, in remembrance of our Lords Resurrection from the dead.

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<sup>30</sup> Old Tod began his way to the Gallows by robbing of Orchards and the like.

<sup>31</sup> Badman could not abide the Lords Day.

<sup>32</sup> Why Badman could not abide the Lords Day.

Wise. Yes, 'twas therefore, that he was such an enemy to it, even because more restraint was laid upon him on that day, from his own ways, than were possible should be laid upon him on all others.

Atten. Doth not God by instituting of a day unto holy Duties, make great proof how the hearts and inclinations of poor people do stand to Holiness of heart, and a Conversation in [h]oly duties?

Wise. <sup>33</sup> Yes doubtless; and a man shall shew his Heart and his Life what they are, more by one Lords-day, than by all the days of the week besides: And the reason is, because on the Lords-day there is a special restraint laid upon men as to Thoughts and Life, more than upon other days of the week besides. Also, men are enjoined on that day to a stricter performance of holy Duties, and restraint of worldly business, than upon other days they are; wherefore, if their hearts incline not naturally to good, now they will shew it, now they will appear what they are. The Lords Day is a kind of an Emblem of the heavenly Sabbath above, and it makes manifest how the heart stands to the perpetuity of Holiness, more than to be found in a transient Duty, does.

On other days a man may be in and out of holy Duties, and all in a quarter of an hour; but now, the Lords Day is, as it were, a day that enjoins to one perpetual Duty of Holiness: Remember that thou keep holy the Sabbath day, <sup>34</sup> (which by Christ is not abrogated, but changed, into the First of the week,) not as it was given in particular to the Jews, but as it was sanctified by him from the Beginning of the world; and therefore is a greater proof of the frame and temper of a mans heart, and does more make manifest to what he is inclined, than doth his other performance of Duties: Therefore God puts great difference between them that truly call (and walk in) this day as holy, and count it Honourable, <sup>35</sup> upon the account that now they have an opportunity to shew how they delight to honour him; <sup>36</sup> in that they have, not only an Hour, but a whole Day to shew it in: I say, he puts great difference between these, and that other sort that say, When will the Sabbath be gone, that we may be at our worldly business. <sup>37</sup> The first he calleth a Blessed man, but brandeth the other for an unsanctified worldling. And indeed, to delight ourselves in Gods service upon his Holy days, gives a better proof of a sanctified Nature, than to grudge at the coming, and to be weary of the holy duties of such dayes, as Mr. Badman did.

Atten. There may be something in what you say, for he that cannot abide to keep one day holy to God, to be sure he hath given a sufficient proof that he is an unsanctified man; and as such, what should he do in Heaven? that being the place where a perpetual Sabbath is to be kept to God; <sup>38</sup> I say, to be kept for ever and ever. And for ought I know, one reason why one day in seven, hath been by our Lord set apart unto holy Duties for men, may be to give them conviction that there is enmity in the hearts of sinners to the God of Heaven, for he that hateth Holiness, hateth God himself. They pretend to love God, and yet love not a holy day, and yet love not to spend that day in one continued act of holiness to the Lord: They had as good say nothing as to call him Lord, Lord, and yet not doe the things that he says. And this Mr. Badman was such an one: he could not abide this day, nor any of the Duties of it. Indeed, when he could get from his Friends, and so <sup>39</sup> spend it in all manner of idleness and profaneness, then he would be pleased well enough: but what was this but a turning the day into night, or other than taking an opportunity at Gods forbidding, to follow our Callings, to solace and satisfie our lusts and delights of the flesh. I take the liberty to speak thus of Mr. Badman, upon a confidence of what you, Sir, have said of him, is true.

Wise. You needed not to have made that Apology for your censuring of Mr. Badman, for all that knew him, will confirm what you said of him to be true. He could not abide either that day,

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<sup>33</sup> God proves the heart what it is, by instituting of the Lords day, and setting it apart to his service.

<sup>34</sup> Gen. 2. 2. Exod. 31. 13, 14, 15, 16, 17. Mar. 16. 1. Acts 20. 7. 1 Cor. 16. 1, 2. Mar. 2. 27, 28. Revel. 1. 10.

<sup>35</sup> Isa. 5. 8, 13.—Could not see where this fits in the text.—DP.

<sup>36</sup> Chap. 56. 2.

<sup>37</sup> Amos 8. 5.

<sup>38</sup> Heb. 4. 9.

<sup>39</sup> How Badman did use to spend the Lords Day.

or any thing else that had the stamp or image of God upon it. Sin, sin, and to do the thing that was naught, was that which he delighted in, and that from a little Child.

Atten. I must say again, I am sorry to hear it, and that for his own sake, and also for the sake of his Relations, who must needs be broken to pieces with such doings as these: For, for these things sake comes the wrath of God upon the Children of disobedience: <sup>40</sup> and doubtless he must be gone to Hell, if he died without Repentance; and to beget a Child for Hell, is sad for Parents to think on.

Wise. Of his Dying, as I told you, I will give you a Relation anon, but now we are upon his Life, and upon the Manner of his Life in his Childhood, even of the sins that attended him then, some of which I have mentioned already; and indeed I have mentioned but some, for yet there are more to follow, and those not at all inferiour to what you have already heard.

Atten. Pray what were they?

Wise. Why he was greatly given, and that while a Lad, to grievous <sup>41</sup> Swearing and Cursing: yea, he then made no more of Swearing and Cursing, than I do of telling my fingers. Yea, he would do it without provocation thereto. He counted it a glory to Swear and Curse, and it was as natural to him, as to eat and drink and sleep.

Atten. Oh! what a young Villain was this! here is, as the Apostle says, a yielding of Members as instruments of unrighteousness unto sin, <sup>42</sup> indeed! This is proceeding from evil to evil with a witness; This argueth that he was a black-mouthed young Wretch indeed.

Wise. He was so; and yet, as I told you, he counted, above all, this kind of sinning, to be <sup>43</sup> a Badge of his Honour: He reckoned himself a mans Fellow when he had learnt to Swear and Curse boldly.

Atten. I am perswaded that many do think, as you have said, that to Swear, is a thing that does bravely become them, and that it is the best way for a man, when he would put authority, or terrour into his words, to stuff them full of the sin of Swearing.

Wise. You say right, else, as I am perswaded, men would not so usually 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 unto it, they hardly leave it all the days of their lives.

Atten. Well, but now we are upon it, pray shew me <sup>44</sup> the difference between Swearing and Cursing; for there is a difference, is there not?

Wise. Yes: There is a difference between Swearing and Cursing, Swearing, vain swearing, such as young Badman accustomed himself unto. Now vain and sinful swearing, <sup>45</sup> Is a light and wicked calling of God, &c. to witness to our vain and foolish attesting of things, and those things are of two sorts.

1. Things that we swear, are, or shall be done.

2. Things so sworn to, true or false.

1. Things that we swear, are, or shall be done. Thou swearest thou hast 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 be done lightly and wickedly, and groundlessly, it is vain, because it is a sin against the Third Commandment, which says, Thou shalt not take the Name of the Lord thy God in vain. <sup>46</sup> For this is a vain using of that Holy and Sacred Name, and so a sin for which, without sound Repentance, there is not, nor can be rightly expected, forgiveness.

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<sup>40</sup> Ephes. 5. 6.

<sup>41</sup> Badman given to Swearing and Cursing.

<sup>42</sup> Rom. 6. 13.

<sup>43</sup> Swearing and Cursing a badge of Mr. Badmans honour.

<sup>44</sup> Difference betwixt Swearing and Cursing.

<sup>45</sup> What Swearing is.

<sup>46</sup> Exod. 20. 7.



Atten. Then it seems, though as to the matter of fact, a man swears truly, yet if he sweareth lightly and groundlesly, his Oath is evil, and he by it, under sin.

Wise. Yes; a man may say, <sup>47</sup> The Lord liveth, and that is true, and yet in so saying, swear falsely; because he sweareth vainly, needlesly, and without a ground. To swear groundedly and necessarily, (which then a man does, when he swears as being called thereto of God,) that is tolerated of the Word: but this was none of Mr. Badmans swearing, and therefore that which now we are not concerned about.

Atten. I perceive, by the Prophet, that a man may sin in swearing to a Truth: They therefore must needs most horribly sin, that swear to confirm their Jestes and Lies; and as they think, the better to beautifie their foolish talking.

Wise. They sin with an high hand; for they presume to imagine, <sup>48</sup> that God is as wicked as themselves, to wit, that he is an Avoucher of 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 himself, to witness that that Lie is true. This therefore must needs offend; for it puts the highest affront upon the Holiness and Righteousness of God, therefore his wrath must sweep them away. This kind of Swearing is put in with lying, and killing, and stealing, and committing Adultery; and therefore must not go unpunished: <sup>49</sup> For if God will not hold him guiltless that taketh his Name in vain, which a man may doe when he swears to a truth, (as I have shewed before,) how can it be imagined, that he should hold such guiltless, who, by Swearing, will appeal to God, if Lies be not true, or that swear out of their frantick and Bedlam madness. It would grieve and provoke a sober man to wrath, if one should swear to a notorious lye, and avouch that that man would attest it for a truth; and yet thus do men deal with the holy God: They tell their Jestings, 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 an hungred, or to go to bed when it was night.

Atten. I have often mused in my mind, what it should be that should make men so common in the use of the sin of Swearing, since those that be wise, will believe them never the sooner for that.

Wise. It cannot be any thing that is good, you may be sure; because the thing it self is abominable: <sup>50</sup> 1. Therefore it must be from the promptings of the spirit of the Devil within them.

2. Also it flows sometimes from hellish Rage, when the tongue hath set on fire of Hell even the whole course of nature. <sup>51</sup> 3. But commonly Swearing flows from that daring Boldness that biddeth defiance to the Law that forbids it. 4. Swearers think also that by their belching of their blasphemous Oaths out of their black and polluted mouths, they shew themselves the more valiant men: 5. And imagine also, that by these outrageous kind of villianies, they shall conquer those that at such a time they have to do with, and make them believe their lyes to be true. 6. They also swear frequently to get Gain thereby, and when they meet with fools, they overcome them this way. But if I might give advice in this matter, no Buyer should lay out one farthing with him that is a common Swearer in his Calling; especially with such an Oath-master that endeavoureth to swear away his commodity to another, and that would swear his Chapmans money into his own pocket.

Atten. All these causes of Swearing, so far as I can perceive, flow from the same Root as doe the Oaths themselves, even from a hardened and desperate heart. But pray shew me now how wicked cursing is to be distinguished from this kind of swearing.

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<sup>47</sup> A man may sin in swearing to a truth. Jer. 5. 2.

<sup>48</sup> He that swears to a Lie, concludes that God is as wicked as himself.

<sup>49</sup> Zech. 5. 3. Jer. 7. 9. Hos. 4. 2, 3.

<sup>50</sup> Six Causes of vain Swearing.

<sup>51</sup> Jam. 3. 6, 7, 8, 9.

Wise. <sup>52</sup> Swearing, as I said, hath immediately to do with the Name of God, and it calls upon him to be witness to the truth of what is said: That is, if they that swear, swear by him. Some indeed swear by Idols, 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 the like: But however, or by whatever they swear, Cursing is distinguished from Swearing thus.

To <sup>53</sup> Curse, to Curse profanely, it is to sentence another or our self, for, or to evil: or to wish that some evil might happen to the person or thing under the Curse, unjustly.

It is to sentence for, or to evil, (that is, without a cause): Thus Shimei cursed David: He sentenced him for and 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. <sup>54</sup>

This David calls a grievous Curse. And behold, saith he to Solomon his Son, thou hast with thee Shimei a Benjamite, which cursed me with a grievous curse in the day when I went to Mahanaim. <sup>55</sup>

But what was this Curse? Why, First, It was a wrong sentence past upon David; Shimei called him Bloody man, 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 thing.

And we may thus apply it to the <sup>56</sup> profane ones of our times who in their rage and envy, have little else in their mouths but a sentence against their Neighbour for, and to evil unjustly. How common is it with many, when they are but a little offended with one, to cry, Hang him, Damn him, Rogue! This is both a sentencing of him for, and to evil, and is in it self a grievous Curse.

2. 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. I have not suffered (says he) my mouth to sin, <sup>57</sup> by wishing a curse to his soul; or consequently, to Body or Estate. This then is a wicked cursing, to wish that evil might either befall another or our selves: And this kind of cursing young Badman accustomed himself unto.

1. He <sup>58</sup> would wish that evil might befall others; he would wish their Necks broken, or that their Brains were out, or that the Pox, or Plague was upon them, and the like: All which is a devilish kind of cursing, and is become one of the common sins of our age.

2. He would also as often wish a Curse to himself, saying, Would I might be hanged, or burned, or that the Devil might fetch me, if it be not so, or the like. We count the <sup>59</sup> Damme Blades to be great Swearers; but when in their hellish fury they say, God-damme me, God perish me, or the like, they rather curse than swear; yea, curse themselves, and that with a Wish that Damnation might light upon themselves; which wish and Curse of theirs, in a little time, they will see accomplished upon them, even in Hell-fire, if they repent not of their sins.

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

Wise. I think I may say, that nothing was more frequent in his mouth, and that upon the least provocation. Yea he was so versed in such kind of language, that neither <sup>60</sup> Father, nor Mother, nor Brother, nor Sister, nor Servant, no nor the very Cattell that his Father had, could escape these Curses

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<sup>52</sup> How Cursing is distinguished from Swearing.

<sup>53</sup> Of Cursing, what it is.

<sup>54</sup> 2 Sam. 16. 6, 7, 8.

<sup>55</sup> 1 King. 2. 8.

<sup>56</sup> How the profane ones of our times Curse.

<sup>57</sup> Job 30. 31.

<sup>58</sup> Badmans way of Cursing.

<sup>59</sup> The Damme Blade.

<sup>60</sup> Badman would curse his Father, &c.

of his. I say, that even the bruit Beasts when he drove them, or rid upon them, if they pleased not his humour, they must be sure to partake of his curse. <sup>61</sup> He would wish their Necks broke, their Legs broke, their Guts out, or that the Devil might fetch them, or the like: and no marvel, for he that is so hardy to wish damnation, or other bad curses to himself, or dearest relations; will not stick to wish evil to the silly Beast, in his madness.

Atten. Well, I see still that this Badman was a desperate villain. But pray, Sir, since you have gone thus far, now shew me whence this evil of cursing ariseth, and also what dishonour it bringeth to God; for I easily discern that it doth bring damnation to the soul.

Wise. This evil of Cursing ariseth, in general, from the desperate wickedness of the heart, but particularly from, <sup>62</sup> <sup>63</sup> 1. Envie, which is, as I apprehend, the leading sin to Witchcraft. 2. It also ariseth from Pride which was the sin of the fallen Angels; 3. It ariseth too from Scorn and contempt of others: 4. But for a man to curse himself, must needs arise from desperate Madness.

The <sup>64</sup> dishonour that it bringeth to God, is this. It taketh away from him his Authority, in whose power it is onely, to Bless and Curse; not to Curse wickedly, as Mr. Badman, but justly, and righteously, giving by his Curse to those that are wicked, the due Reward of their deeds.

Besides, these wicked men, in their wicked cursing of their Neighbour, &c. do even Curse God himself in his handy work. Man is Gods Image, and to curse wickedly the Image of God, is to curse God himself. <sup>65</sup> Therefore as when men wickedly swear, they rend, and tare Gods Name, and make him, as much as in them lies, the avoucher and approver of all their wickedness; so he that curseth and condemneth in this sort his Neighbour, or that wisheth him evil, curseth, condemneth, and wisheth evil to the Image of God, and consequently judgeth and condemneth God himself.

Suppose that a man should say with his mouth, I wish that the Kings Picture was burned; would not this mans so saying, render him as an Enemy to the Person of the King? Even so it is with them that, by cursing, wish evil to their neighbour, or to themselves, they contemn the Image, even the Image of God himself.

Atten. But do you think that the men that do thus, do think that they do so vilely, so abominably?

Wise. The question is not what men do believe concerning their sin, but what Gods Word says of it: If Gods Word says that Swearing and Cursing are sins, though men should count them for Vertues, their reward will be a reward for sin, to wit, the damnation of the soul.

To <sup>66</sup> curse another, and to swear vainly and falsly, are sins against the Light of Nature.

1. To Curse is so, because, whoso curseth another, knows, that at the same time he would not be so served himself.

2. To Swear also, is a sin against the same Law: for Nature will tell me, that I should not lie, and therefore much less Swear to confirm it. Yea, the Heathens have looked upon Swearing to be a solemn Ordinance of God, and therefore not to be lightly or vainly used by men, though to confirm a matter of truth. <sup>67</sup>

Atten. But I wonder, since Curseing and Swearing are such evils in the eyes of God, that he doth not make some Examples to others, for their committing such wickedness.

Wise. Alas! so he has, a thousand times twice told, as may be easily gathered by any observing people in every Age and Countrey. I could present you with several my self; but waving the abundance that might be mentioned, I will here present you with <sup>68</sup> two; One was that dreadful

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<sup>61</sup> Badman would curse his Fathers Cattel.

<sup>62</sup> Job 15. Eccles. 7. 22.

<sup>63</sup> Four causes of Cursing.

<sup>64</sup> The dishonour it brings to God.

<sup>65</sup> Jam. 3. 9.

<sup>66</sup> Swearing and Cursing, are sins against the light of Nature.

<sup>67</sup> Gen. 31.

<sup>68</sup> Examples of Gods anger against them that Swear and Curse.

Judgment of God upon one N. P. at Wimbleton in Surrey; who, after a horrible fit of Swearing at, and Cursing of some persons that did not 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 As[h]over in the County of Darby.

☛ This Dorothy Mately, saith the Relator, was noted by the people of the Town to be a great Swearer, and Curser, and Lier, and Thief; (just like Mr. Badman.) And the labour that she did usually follow, was to wash the Rubbish that came forth of the Lead Mines, and there to get sparks of Lead-Ore; and her usual way of asserting of things, was with these kind of Imprecations: I would I might sink into the earth if it be not so, or I would God would make the earth open and swallow me up.

Now upon the 23. of March, 1660. this Dorothy was washing of Ore upon the top of a steep Hill, about a quarter of a mile from Ashover, and was there taxed by a Lad for taking of two single Pence out of his Pocket, (for he had laid his Breeches by, and was at work in his Drawers;) but she violently denied it, wishing, That the ground might swallow her up if she had them: She also used the same wicked words on several other occasions that day.

Now one George Hodgkinson of Ashover, a man of good report there, came accidentally by where this Dorothy was, and stood still a while to talk with her, as she was washing her Ore; there stood also a little Child by her Tub-side, and another a distance from her, calling aloud to her to come away; wherefore the said George took the Girle by the hand to lead her away to her that called her: But behold, they had not gone above ten yards from Dorothy, but they heard her crying out for help; so looking back, he saw the Woman, and her Tub, and Sive, twirling round, and sinking into the ground.

Then said the man, Pray to God to pardon thy sin, for thou art never like to be seen alive any longer.

So she and her Tub twirled round, and round, till they sunk about three yards into the Earth, and then for a while staid. Then she called for help again, thinking, as she said, that she should stay there.

Now the man though greatly amazed, did begin to think which way to help her, but immediately a great stone which appeared in the Earth, fell upon her head, and brake her Skull, and then the Earth fell in upon her and covered her. She was afterwards digged up, and found about four yards within ground, with the Boys two single Pence in her pocket, but her Tub and Sive could not be found.

☛ Atten. You bring to my mind a sad story, the which I will relate unto you. The thing is this; About a bow-shoot from where I once dwelt, there was a blind Ale-house, and the man that kept it had a Son whose name was Edward. This Edward was, as it were, an half-fool, both in his words, and manner of behaviour. To this blind Ale-house certain jovial companions would once or twice a week come, and this Ned, (for so they called him) his Father would entertain his guests withall; to wit, by calling for him to make them sport by his foolish words and gestures. So when these boon blades came to this mans house, the Father would call for Ned: Ned therefore would come forth; and the villain was devilishly addicted to cursing, yea to cursing his Father and Mother, and any one else that did cross him. And because (though he was an half-fool) he saw that his practice was pleasing, he would do it with the more audaciousness.

Well, when these brave fellows did come at their times to this Tippling-house (as they call it) to fuddle and make merry, then must Ned be called out; and because his Father was best acquainted with Ned, and best knew how to provoke him, therefore He would usually ask him such questions, or command him such business, as would be sure to provoke him indeed. Then would he (after his foolish manner) Curse his Father most bitterly; at which the old man would laugh, (and so would the rest of the guests, as at that which pleased them best) still continuing to ask, that Ned still might be provoked to curse, that they might still be provoked to laugh. This was the mirth with which the old man did use to entertain his guests.

The curses wherewith this Ned did use to curse his father, and at which the old man would laugh, were these, and such like: The Devil take you; The Devil fetch you: He would also wish him Plagues and Destructions many. Well, so it came to pass, through the righteous Judgement of God,

that Neds Wishes and Curses were in a little time fuelled upon his Father; for not many months passed between them after this manner, but the Devil did indeed take him, possess him, and also in few days carried him out of this world by death; I say, Satan did take him and possess him: I mean, so it was judged by those that knew him, and had to do with him in that his lamentable condition. He could feel him like a live thing goe up and down in his body, but when tormenting time was come (as he had often tormenting fits) then he would lye like an hard bump in the soft place of his chest, (I mean, I saw it so,) and so would rent and tare him, and make him roar till he died away.

I told you before, that I was an ear and eye witness of what I here say; and so I was. I have heard Ned in his Roguery, cursing his Father, and his Father laughing thereat most heartily; still provoking of Ned to curse, that his mirth might be encreased. I saw his Father also, when he was possessed, I saw him in one of his fits, and saw his flesh (as 'twas thought) by the Devil, gathered up on an heap, about the bigness of half in Egge; to the unutterable torture and afflict[i]on of the old man. There was also one Freeman, (who was more than an ordinary Doctor) sent for, to cast out this Devil; and I was there when he attempted to do it. The manner whereof was this. They had the possessed into an out-room, and laid him on his belly upon a Form, with his head hanging over the Forms end; then they bound him down thereto: which done, they set a pan of Coals under his mouth, and put something therein which made a great smoak; by this means (as 'twas said) to fetch out the Devil.

There therefore they kept the man till he was almost smothered in the smoak, but no Devil came out of him; at which Freeman was somewhat abashed, the man greatly afflicted, and I made to go away wondering and fearing. In a little time therefore that which possessed the man, carried him out of the World, according to the cursed Wishes of his Son. And this was the end of this hellish mirth.

Wise. These were all sad Judgements.

Atten. These were dreadful Judgments indeed.

Wise. Ai, and they look like the Threatning of that Text, (though chiefly it concerned 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 cloathed himself with cursing as with a garment, so let it come into his bowels like water, and as oyl into his bones. <sup>69</sup>

Atten. It is a fearful thing for Youth to be trained up in a way of Cursing and Swearing.

Wise. Trained up in them! that I cannot say Mr. Badman was, for his Father hath oft-times in my hearing, bewailed the badness of his Children, and of this naughty Boy in particular. I believe that the wickedness of his Children made him (in the thoughts of it) goe many a Night with heavy heart to bed, and with as heavy an one to rise in the Morning. But all was one to his graceless Son, neither wholsom counsel, nor fatherly sorrow, would make him mend his Manners.

There <sup>70</sup> are some indeed that do train up their Children to swear, curse, lye and steal, and great is the misery of such poor Children whose hard hap it is to be ushered into the world by, and to be under the tuition too of such ungodly Parents. It had been better for such Parents, had they not begat them, and better for such Children had they not been born. O! methinks for a Father or a Mother to train up a Child in that very way that leadeth to Hell and Damnation, what thing so horrible! But Mr. Badman was not by his Parents so brought up.

Atten. But methinks, since this Young Badman would not be ruled at home, his Father should have tryed what good could have been done of him abroad, by putting him out to some man of his acquaintance, that he knew to be able to command him, and to keep him pretty hard to some employ: So should he, at least, have been prevented of time to do those wickednesses that could not be done without time to do them in.

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<sup>69</sup> Psal. 109. 17,18.

<sup>70</sup> A grievous thing to bring up Children wickedly.

Wise. Alas, his Father did so, <sup>71</sup> he put him out betimes to one of his own Acquaintance, and entreated him of all love, that he would take care of Son, and keep him from extravagant wayes. His Trade also was honest and commodious; he had besides a full Employ therein, so that this young Badman had no vacant seasons nor idle hours yielded him by his Calling, therein to take opportunities to do Badly: but all was one to him, as he had begun to be vile in his Fathers house, even so he continued to be when he was in the house of his Master.

Atten. I have known some Children, who though they have been very Bad at home, yet have altered much when they have been put out abroad; especially when they have fallen into a Family, where the Governours thereof have made conscience of maintaining of the Worship and Service of God therein; but perhaps that might be wanting in Mr. Badmans Masters house.

Wise. Indeed some Children do greatly mend, when put under other mens Roofs; but, as I said, this naughty boy did not so; nor did his badness continue, because he wanted a Master that both could and did correct it: For his <sup>72</sup> Master was a very good man, a very devout person; one that frequented the best Soul-means, that set up the Worship of God in his Family, and also that walked himself thereafter. He was also a man very meek and merciful, one that did never overdrive young Badman in business, nor that kept him at it at unseasonable hours.

Atten. Say you so! This is rare: I for my part can see but few that can parallel, in these things, with Mr. Badmans Master.

Wise. Nor I neither, (yet Mr. Badman had such an one;) for, for the most part, <sup>73</sup> Masters are now a days such as mind nothing but their worldly concerns, and if Apprentices do but answer their commands therein, Soul and Religion may go whither they will. Yea, I much fear, that there have been many towardly Lads put out by their parents to such Masters, that have quite undone them as to the next world.

Atten. The more is the pity. But pray, now you have touched upon this subject, shew me how many wages a Master may be the ruin of his poor Apprentice.

Wise. Nay, I cannot tell you of all the wayes, yet some of them I will mention.

Suppose then that a towardly Lad be put to be an Apprentice with one that is reputed to be a Godly man, yet that Lad may be ruined many wayes; that is, if his Master be not circumspect in all things that respect both God and man, and that before his Apprentice.

1. If <sup>74</sup> he be not moderate in the use of his Apprentice; if he drives him beyond his strength; if he holds him to work at unseasonable hours; if he will not allow him convenient time to read the Word, to Pray, &c. This is the way to destroy him; that is, in those tender begin[n]ings of good thoughts, and good beginnings about spiritual things.

2. If he suffers his house to be scattered with profane and wicked Books, such as stir up to lust, to wantonness, such as teach idle, wanton, lascivious discourse, and such as has a tendency to provoke to profane drollery and Jestings; and lastly, such as tend to corrupt, and pervert the Doctrine of Faith and Holiness. All these things will eat as doth a canker, and will quickly spoil, in Youth, &c. those good beginnings that may be putting forth themselves in them.

3. If there be a mixture of Servants, that is, if some very bad be in the same place, that's a way also to undo such tender Lads; for they that are bad and sordid Servants, will be often (and they have an opportunity too, to be) distilling and fomenting of their profane and wicked words and tricks before them, and these will easily stick in the flesh and minds of Youth, to the corrupting of them.

4. If the Master have one Guise for abroad, and another for home; that is, if his Religion hangs by in his house as his Cloak does, and he be seldom in it, except he be abroad; this, young

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<sup>71</sup> Badman put to be an Apprentice.

<sup>72</sup> Young Badmans Master, and his qualifications.

<sup>73</sup> A bad Master, a bad thing.

<sup>74</sup> How many ways a Master may be the ruin of an Apprentice.

beginners will take notice of, and stumble at. We say, Hedges have eyes, and little Pitchers have ears; and indeed, <sup>75</sup> Children make a greater inspection into the Lives of Fathers, Masters, &c. than oft-times they are aware of: And therefore should Masters be carefull, else they may soon destroy good beginnings in their Servants.

5. If the Master be unconscionable in his Dealing, and trades with lying words; or if bad Commodities be avouched to be good, or if he seeks after unreasonable gain, or the like; his servant sees it, and it is enough to undo him. Elies Sons being bad before the congregation, made Men despise the sacrifices of the Lord. <sup>76</sup>

But these things by the by, only they may serve for a hint to Masters to take heed that they take not Apprentices to destroy their Souls. But young Badman had none of these hinderances; <sup>77</sup> His father took care, and provided well for him, as to this: He had a good Master, he wanted not good Books, nor good Instruction, nor good Sermons, nor good Examples, no nor good fellow-Servants neither: but all would not doe.

Atten. 'Tis a wonder, that in such a Family, amidst so many spiritual helps, nothing should take hold of his heart! What! not good Books, nor good Instructions, nor good Sermons, nor good Examples, nor good fellow-Servants, nor nothing do him good!

Wise. You talk, he minded none of these things; nay, all these were <sup>78</sup> abominable to him.

1. For good Books, they might lie in his Masters house till they rotted for him, he would not regard to look into them; but, contrary-wise, would get all the bad and abominable Books that he could, as beastly Romances, and books full of Ribbauldry, even such as immediately tended to set all fleshly lusts on fire. True, he durst not be known to have any of these, to his Master; therefore would he never let them be seen by him, but would keep them in close places, and peruse them at such times, as yielded him fit opportunities thereto.

2. For good Instruction, he liked that, much as he liked good books; his care was to hear but little thereof, and to forget what he heard as soon as 'twas spoken. Yea, I have heard some that knew him then, say, that one might evidently discern by the shew of his countenance and gestures, that good counsel was to him like <sup>79</sup> little-ease, even a continual torment to him; nor did he ever count himself at liberty, but when farthest off of wholsom words. He would hate them that rebuked him, and count them his deadly enemies.

3. For good Example; which was frequently set him by his Master, both in Religious and Civil matters; these, young Badman would laugh at, and would also make a byword of them, when he came in place where he with safety could.

4. His Master indeed would make him go with him to Sermons, and that where he thought the best Preachers were, but this ungodly young man, what shall I say, was (I think) a Master of Art in all mischief; he had these wicked ways to hinder himself of hearing, let the Preacher thunder never so loud.

1. His <sup>80</sup> way was, when come into the place of hearing, to sit down in some corner, and then to fall fast asleep.

2. Or else to fix his adulterous eyes upon some beautifull Object that was in the place, and so all Sermon-while, therewith be feeding of his fleshly lusts.

3. Or, if he could get near to some that he had observed would fit his humour, he would be whispering, gigling, and playing with them, till such time as Sermon was done.

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<sup>75</sup> Children are great observers of what older folks doe.

<sup>76</sup> 1 Sam. 2.

<sup>77</sup> Badman had all advantages to be good, but continued Badman still.

<sup>78</sup> All good things abominable to Badman.

<sup>79</sup> Good counsel to Badman like Little-Ease. Prov. 9. 8. Chap. 15. 12.

<sup>80</sup> How Badman used to behave himself at Sermons.



Atten. Why! he was grown to a prodigious height of wickedness.

Wise. He was so, and that which aggravates all, was, this was his practice as soon as he was come to his Master, he was as ready at all these things, as if he had, before he came to his Master, served an Apprentiship to learn them.

Atten. There could not but be added (as you relate them) Rebellion to his sin. Methinks it is as if he had said, I will not hear, I will not regard, I will not mind good, I will not mend, I will not turn, I will not be converted.

☛ Wise. You say true, and I know not to whom more fitly to compare him,<sup>81</sup> than to that man, who when I my self rebuked him for his wickedness, in this great huff replied; What would the Devil do for company, if it was not for such as I.

Atten. Why did you ever hear any man say so.

Wise. Yes, that I did; and this young Badman was as like him, as an Egg is like an Egg. Alas! the Scripture makes mention of many that by their actions speak the same. They say unto God, Depart from us, for we desire not the knowledge of thy ways; Again, They refuse to hearken, and pull away their shoulder, and stop their ears; yea, they make their hearts hard as an Adamant-stone, lest they should hear the Law, and the words that the Lord of Host[s] hath sent.<sup>82</sup> What are all these but such as Badman, and such as the young man but now mentioned? That young man was my Play-fellow when I was solacing my self in my sins: I may make mention of him to my shame; but he has a great many fellows.

Atten. Young Badman was like him indeed, and he trod his steps, as if his wickedness had been his very Copy; I mean, as to his desperateness: for had he not been a desperate one, he would never have made you such a reply, when you was rebuking of him for his sin. But when did you give him such a rebuke?

Wise. A while after God had parted him and I, by Calling of me (as I hope) by his Grace, still leaving him in his sins; and so far as I could ever gather, as he lived, so he died, even as Mr. Badman did: but we will leave him, and return again to our discourse.

Atten. Ha, poor obstinate sinners! doe they think that God cannot be even with them?

Wise. I do not know, what they think, but I know that God hath said, That as He cried, and they would not hear, so they shall crie, and I will not hear, saith the Lord.<sup>83</sup> Doubtless there is a time a coming, when Mr. Badman will crie for this.

Atten. But I wonder that he should be so expert in wickedness, so soon! alas, he was but a Stripling, I suppose, he was, as yet, not Twenty.

Wise. No, nor Eighteen neither: but (as with Ishmael, and with the Children that mocked the Prophet) the seeds of sin did put forth themselves betimes in him.<sup>84</sup>

Atten. Well, he was as wicked a young man as commonly one shall hear of.

Wise. You will say so, when you know all.

Atten. All, I think here is a great All; but if there is more behind, pray let us hear it.

Wise. Why, then I will tell you, that he had not been with his Master much above a year and a half, but he came<sup>85</sup> acquainted with three young Villains (who here shall be nameless,) that taught him to adde to his sin, much of like kind; and he as aptly received their Instructions. One of them was chiefly given to Uncleanness, another to Drunkenness; and the third to Purloining, or stealing from his Master.

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<sup>81</sup> The desperate words of one H. S. who once was my Companion. He was own bother to Ned, of whom you read before.

<sup>82</sup> Job 21. 14. Zech. 1. 11, 12, 13.

<sup>83</sup> Zech. 7. 13.

<sup>84</sup> Gen. 21. 9, 10. 2 King. 2. 23, 24.

<sup>85</sup> Badmans Acquaintance.

Atten. Alas poor Wretch, he was bad enough before, but these, I suppose, made him much worse.

Wise. That they made him worse you may be sure of, for they taught him to be an Arch, a chief one in all their wayes.

Atten. It was an ill hap that he ever came acqu[a]inted with them.

Wise. You must rather word it thus. It <sup>86</sup> was the Judgement of God that he did; that is, he came acquainted with them, through the anger of God. He had a good Master, and before him a good Father: By these he had good counsel given him for Months and Years together; but his heart was set upon mischief, he loved wickedness more than to do good, even untill his Iniquity came to be hateful; therefore, from the anger of God it was, that these companions of his, and he, did at last so acquaint together. Sayes Paul, They did not like to retain God in their knowledge; <sup>87</sup> and what follows? wherefore, God gave them over, or up to their own hearts lusts. And again, As for such as turn aside to their own crooked wayes, the Lord shall lead them forth with the workers of iniquity. <sup>88</sup> This therefore was Gods hand upon him, that he might be destroyed, be damned; because he received not the love of the Truth that he might be saved. He chose his Delusions and Deluders for him, even the company of base men, of Fools, that he might be destroyed. <sup>89</sup> <sup>90</sup>

Atten. I cannot but think indeed, that it is a Great Judgment of God for a man to be given up to the company of vile men; for what are such but the Devils <sup>91</sup> Decoyes, even those by whom he draws the simple into the Net? A Whoremaster, a Drunkard, a Thiefe, what are they but the Devils baits, by which he catcheth others?

Wise. You say right; but this young Badman was no simple one, if by simple, you mean one uninstructed; for he had often good counsel given him: but if by simple, you mean, him that is a Fool as to the true Knowledge of, and Faith in Christ, then he was a simple one indeed: for he chose death, rather than life, and to live in continual opposition to God, rather than to be Reconciled unto him; according to that saying of the wise man; The fooles hated knowledge, and did not choose the Fear of the Lord: <sup>92</sup> and what Judgement more dreadfull can a fool be given up to, than to be delivered into the hands of such men, that have skill to do nothing, but to ripen sin, and hasten its finishing unto damnation? And therefore men should be afraid of offending God, because he can in this manner punish them for their sins. I knew a man that once was, as I thought, hopefully awakened about his Condition; yea, I knew two that were so awakened; but in time they began to draw back, and to incline again to their lusts; wherefore, God gave them up to the company of three or four men, that 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. <sup>93</sup>

Atten. But such men do not believe, that thus to be given up of God, is in Judgement and anger; they rather take it to be their liberty, and do count it their happiness; they are glad that their Cord is loosed, and that the reins are in their neck; they are glad that they may sin without controul, and that they may choose such company as can make them more expert in an evil way.

Wise. Their Judgement is therefore so much the greater, because thereto is added blindness of Mind, and hardness of Heart in a wicked way. They are turned up to the way of Death, but must not see to what place they are going: They must go as the Ox to the slaughter, and as the Fool to the

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<sup>86</sup> A Sign of Gods Anger.

<sup>87</sup> Rom. 1. 28.

<sup>88</sup> Psal. 125. 5.

<sup>89</sup> 2 Thess. 2. 10, 11, 12.

<sup>90</sup> Prov. 12. 20.

<sup>91</sup> The Devils Decoys.

<sup>92</sup> Prov. 1. 29.

<sup>93</sup> This was done at Bedford.

Correction of the Stocks, <sup>94</sup> till a Dart strikes through their Liver, not knowing that it is for their life.

This, I say, makes their Judgement double, they are given up of God, for a while to sport themselves with that which will assuredly make them mourn at last, when their flesh and their body is consumed.

<sup>95</sup> These are those that Peter <sup>96</sup> speaks of, that shall utterly perish in their own corruptions; these, I say, who count it pleasure to ryot in the day-time, and that sport themselves with their own deceivings, are, as natural bruit beasts, made to be taken and destroyed.

Atten. Well, but I pray now concerning these three Villains that were young Badmans companions: Tell me more particularly how he carried it then.

Wise. How he carried it! why, he did as they. I intimated so much before, when I said, they made him an arch, a chief one in their ways.

First, He became a Frequenter of <sup>97</sup> Taverns and Tippling-houses, and would stay there untill he was even as drunk as a Beast. And if it was so, that he could not get out by day, he would, be sure, get out by night. Yea, he became so common a Drunkard, at last, that he was taken notice of to be a Drunkard even by all.

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<sup>94</sup> Prov. 7. 12, 13.

<sup>95</sup> Prov. 5. 11.

<sup>96</sup> 2 Pet. 2. 12, 13.

<sup>97</sup> Badman becomes a frequenter of Taverns.

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