Bunyan's account of the Holy War is indeed an extraordinary book, manifesting a degree of genius, research, and spiritual knowledge, exceeding even that displayed in the 'Pilgrim's Progress.' To use the words of Mr. J. Montgomery, 'It is a work of that master intelligence, which was privileged to arouse kindred spirits from torpor and inactivity, to zeal, diligence, and success.'

It was first published in 1682, in a small octavo volume, and, like the first edition of the Pilgrim, it was printed in a very superior manner to all the subsequent editions, to a recent period. The portrait of the author, by White, which faced the title-page, is without doubt the best likeness that has ever appeared of our great allegorist. In addition to this is a whole length figure of the author, with a representation of Heart-castle on his left breast; the town of Mansoul, behind, being partly seen through him; Emmanuel and his army on the heart side, and Diabolus with his dragons on his right. From the publication of this popular book in 1682, it has been constantly kept in print, so that it is impossible to calculate the numbers that have been circulated. As time rolls on, the 'Holy War,' allegorized by John Bunyan, becomes more and more popular; nor can there be a doubt, but that so long as the internal conflict and spiritual warfare between the renewed soul and its deadly enemies are maintained, this book will become increasingly popular.

The 'Holy War,' although so very extraordinary an allegory, has not been translated into so many languages, nor has it been so much read in English, as the 'Pilgrim's Progress.' This would naturally arise from the Pilgrimage being a more simple narrative. It is a journey full of the most striking scenery and incidents, which is read with the deepest interest by all classes, from the children in a workhouse to the profoundest Christian philosopher. The facts which are intended to be impressed upon the mind by the force of the allegory, are seen and appreciated by the Christian without requiring much investigation; while the 'Holy War' is carried on under an allegorical representation by no means so transparent. Man's soul is figured under the simile of a town, which having surrendered to an insidious and mortal enemy, is besieged by its lawful Sovereign with all the 'pomp and circumstances' of war; the arch-enemy is driven out, the town retaken, new-modelled, and garrisoned by Emmanuel.

To the Christian, whose aim and end is peace, war presents a most forbidding aspect. He loves not to see the garments rolled in blood, nor to hear the dying groans of the wounded, nor the heart-rending cries of the bereaved, especially those of the widow and the orphan. Spoliation and robbery are not the pastimes of the child of God, nor is cruelty the element of his happiness or peace. To read of such scenes, produces painfully interesting sensations; but even these are not so strong or intense as those delightful feelings which pervade the mind while watching the poor pilgrim in his struggles to get through the Slough of Despond, his terror under the flames of Mount Sini, his passing unhurt the darts from Beelzebub's castle, and his finding refuge at the Wicket Gate. It is true, that the most delicate Christian must become a stern warrior—the most sensitive ear must be alarmed with the sound of Diabolus's drum, and
at times feel those inward groanings which cannot be uttered—pass through 'the fiery trial,' and 'endure hardness, as a good soldier of Jesus Christ;' while at other periods of his experience, flushed with victory, he will cry out, 'Who shall separate us from the love of Christ?' We must fight the good fight of faith, or we can never lay hold on eternal life. We must be engaged in this holy war, and fight or perish. There is no neutrality, no excuse that can be awaiting at the day of judgment. The servant of Christ is therefore found trusting in the Captain of salvation, furnished with the whole armour of God, with which his soul is clothed by the Holy Spirit—having the shield of faith, the helmet, the breastplate, the two-edged sword. It was being thus mysteriously, invulnerable armed, that gave the delicate, learned, pious Lady Anne Askew strength to triumph over her agonies, when the Papists dis-\jointed every bone and sinew of her body on the rack. Her spiritual armour enabled her with patience to bless God at the stake, when, for refusing to worship Antichrist, she was burned in Smithfield, and her soul ascended to heaven in a flaming fiery chariot. It is the same spiritual armour, the same Captain to guide, the same Spirit to sanctify, the same Father to bless us, by which alone we can become more than conquerors over our vigilant and powerful enemies. The Holy war is in this volume presented to us by an old, experienced, faithful warrior; it is an allegorical narrative, written by a master hand, guided by deeply penetrating, searching powers of mind. It is his own severe brunts with the great enemy, who is aided by his army of pompes, vanities, lusts, and allurements, many lurking within, disguised to appear like angels, while under their masquerade dress they are very devils. It is written by one who possessed almost boundless resources of imagination. It is more profound, more deeply spiritual than the pilgrimage from Destruction to the Celestial City; and to understand its hidden meaning, requires the close and mature application of the renewed mind. There are, alas! comparatively few that are blessed with spiritual discernment; and even of these, there are but few inclined to mental investigation and research. These are reasons why it has not been so popular a book as the 'Pilgrim's Progress.' To aid those whose time for reading is limited, notes are given, by which obsolete words and customs are explained, and the reader assisted to appreciate the beauties, and to understand the meaning of this allegory. It is earnestly hoped that many will richly enjoy the comforts, instructions, consolations, and strength which the author ardently wished to convey to Zion's warriors, by the study of this important subject.

I have already, in my long Introduction to the 'Pilgrim's Progress,' noticed the peculiar genius and originality which are conspicuous in all Bunyan's works, and which most resplendently appear in his allegorical writings. That genius became hallowed and sanctified by prison discipline, by an intense study of the Sacred Scriptures, and by his controversies with great men of various sects and parties. In the 'Holy War' Bunyan's peculiar genius shines forth in its most beauteous lustre; the whole is new, genuine, flowing forth from his own deep and rich experience. It is, in fact, the same narrative that he had published under the title of 'Grace Abounding to the Chief of Sinners, or a brief and faithful relation of the exceeding mercy of God, in Christ, to his poor servant John Bunyan.' This simple, heart-affecting narrative, is here related under the allegorical representation of the 'Holy War.' In this, all the circumstances of his conviction of sin, and his conversion to God, are narrated with startling interest from the first alarm—his being roused from a state of death-like lethargy, his opposition to the grace of God, his refusals of the invitations of Emmanuel, and his being at length conquered to become a monument of Divine mercy—a temple of the Holy Ghost. Then came his declension by carnal security, and his misery in that state, until he was finally reconquered; and his heart is permanently occupied by Emmanuel. The 'Grace Abounding,' aided by the marginal notes of the author to the 'Holy War,' forms a very valuable key to the mysteries of this allegory; without their aid some passages would be found deeply mysterious, and hard to be understood. Nor can this be considered extraordinary, when it is recollected that the whole of the allegory is a revelation of scenes, feelings, hopes, fears, and enjoyments, which are unknown, unfelt, and invisible to all except to those whose minds are enlightened by Divine truth; and even of these, very few have had the deep and trying experience with which the author was exercised.

That the 'Holy War' allegorically represents Bunyan's personal feelings, is clearly declared by him in the poetical Introduction or Address to the Reader, prefixed to the book. He adverts to books of fiction, and solemnly declares—

——'I have somewhat else to do, Than with vain stories thus to trouble you, For my part, I [myself] was in the town, Both when 'twas set up, and when pulling down; I saw Diabolus in his possession, Yea, I was there when she ow'd him for lord.'

A remarkable verse describes his state before conversion—

'When Mansoul trampled upon things Divine, And wallowed in filth as doth a swine; When she betook herself unto her arms, * His Fought her Emmanuel, despis'd his charms,*

connects.
Then I was there, and did rejoice to see
Diabolus and Mansool so agree.

Some editor, imagining that Bunyan could never have so rejoiced, forgetting his own words in the fourth section of his 'Grace Abounding'—‘It was my delight to be taken captive by the devil, at his will'—altered these words to—

'Then I was there, and grieved for to see
Diabolus and Mansool so agree.'

This alteration, which perverts the author's meaning, appears in a London edition, 1752, and has been copied into many modern editions, even into those by Mason and Burder.

The author having in the above lines described his unconverted state, goes on to delineate his convictions in these words:

——'What is here in view,
Of mine own knowledge, I dare say is true.
I saw the Prince's armed men come down,
I saw the captains, heart the trumpets sound;
Yea, how they set themselves in battle-ray,
I shall remember to my dying day.'

The whole of this address is descriptive of what the author saw, felt, or heard—

'What shall I say? I heard the people's cries,
And saw the Prince wipe tears from Mansool's eyes;
I heard the groans, and saw the joy of many,
Tell you of all, I neither will, nor can I;
But by what here I say, you well may see
That Mansool's matchless wars no fables be.'

The narrative of this eventful war is authenticated by his personal feelings while under the chastising, correcting, hand of his heavenly Father; in his new birth and subsequent experience; in bringing his soul from darkness to marvellous light, and from the wretched bondage of sin to the glorious liberty of the gospel. This address is closed with a very important notice, which all our readers should keep constantly in mind—it is to attend to the author's key to the allegory, and that is his marginal notes—

'Nor do thou go to work without my key,
(In mysteries men soon do lose their way),
And also turn it right, if thou would'st know
My riddle, and would'st with my heifer plough.

It lies there in the window,* fare thee well,
My next may be to ring thy passing-bell.'

The last line strongly reminds us of the author's difficulty to quit the gin and beer-drinking practice of bell-ringing, to which in his youth he was so much addicted. It is recorded in his 'Grace Abounding,' Nos. 33 and 34.

The form and order of the narrative is exceedingly beautiful, and deeply interesting to those who have been engaged in a similar warfare. Passing over the short and vivid narration of the fall of man, our personal feelings are excited by witnessing the methods of grace, adapted by a covenant-keeping God and Father, to rescue his people from their natural state of Diabolonian slavery. Many of the incidents will bring, to the enlightened reader's recollection, the solemn and powerful impressions under which he struggled, when opposing the invitations of Emmanuel. His holy joy, when a sense of pardoning love and mercy came over his soul; and his anxieties, when in conflict with doubts, and fears, and blood-men.

Our young readers must be cautioned not to give way to doubts and fears for their soul's safety, because they have never passed through the same feelings which fitted Bunyan for a sphere of extraordinary usefulness. God brings his hands and sheep into the fold by such means as are agreeable to his infinite wisdom and grace. Some surrender at the first summons; others hold out during a long and distressing siege. 'God's ways are not our ways.' All our anxious inquiries should be, Is Emmanuel in Heart-castle? is he 'formed in me the hope of glory?' do I live and believe in him who has immutably decreed that 'whosoever'—be he rich or poor, learned or unlearned—if he 'liveth and believeth in me, shall never die?' It matters not, as to my salvation, whether the siege was long or short. The vital question is, Has my heart been conquered; do I love Emmanuel? If I do, it is because he first loved me, and he changeth not. In proportion to the trouble that I gave to my Conqueror, so should be my zeal, holy, happy obedience to his commands. Much is expected from those to whom much has been forgiven. The Conqueror, by his victory, fits us for those peculiar duties to which he intends to devote us in extending his kingdom. In the history of this war, the reader's attention will be naturally arrested by the fact that Mansoul, having voluntarily surrendered to the dominion of Satan, made no effort to relieve herself. No spiritual feelings lurked in the walls to disturb the reign of Diabolus; not even a prayer or a sigh breaks forth from her heart for deliverance; she felt not her degradation nor her danger; she was dead while she yet lived—dead in sin; and from this state would have sunk, as thousands have, from spiritual and temporal death into eternal and irretrievable ruin. The first conception of a scheme for her deliverance from such awful danger, arises in the celestial court of her Creator; grace lays the foundation, and raises the top-stone. All the redeemed of God will unite in one song, 'Not unto us, O Lord; not unto us, but unto thy name give

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1 These words were correctly given in an edition that I published in 1806.—(E.D.)

2 How strange to hear a sermon, on the day of sacred rest, from the words, 'Keep holy the Sabbath day,' accompanied by 'a trifle-hob-grandire,' the men labouring and sweating most violently.—(E.D.)
glory.' A covenant is made, ordered in all things and sure, to save Mansoul; and from this emanates the vast, the costly design of her deliverance. To effect this great object, the Mosaic dispensation—the Law, with all its terrors, is sent, in fearful array, to conquer or destroy. This is allegorically represented under the similitude of an army of forty thousand warriors, 'stout, rough-hewn men, fit to break the ice, and make their way by dint of sword.' They are under the command of four captains, each with his ensign—Boanerges and Thunder, Conviction and Sorrow, Judgment and Terror, Execution and Justice. To resist this force, Diabolus arms the town, hardens the conscience, and darkens the understanding. He places at Eargate a guard of deaf men, under old Mr. Prejudice, and plants over that important gate two great guns, Highmind and Heady. He arms Mansoul with the whole armour of Satan, which is very graphically described. Summons after summons is unheeded. The death of friends, sickness, and troubles, pass by apparently without any good result. They 'will not hearken to the voice of charmers, charming never so wisely.' At length, the town is assaulted; conscience becomes alarmed, but the will remains stubborn. The beleaguering of the town—planting the ensigns—throwing up batteries—the slings casting, with irresistible force, portions of the Word into the mind—the battering-rams beating upon the gates, especially Eargate—exciting alarm under the fear of the just and awful punishment due to sin—all are described with an extraordinary knowledge of military terms and tactics. The episode of the three volunteers who enlisted under Shaddai, into Captain Boanerges's company—Tradition, Human-wisdom, and Man's-invention—are inimitably beautiful. When they were caught in the rear, and taken prisoners—as they did not live so much by religion as by the fates of fortune—they offer their services to Diabolus, and are joined to Captain Anything's company. After a few sharp assaults, convictions of sin alarm the conscience, and six of Diabolus's new Aldermen are slain with one shot. Their names are well worthy an attentive consideration, showing what open vices are abandoned upon the soul being first terrified with the fear of retribution—Swearing, Whoring, Fury, Stand-to-lies, Drunkenness, and Cheating.

Alarms are continued by day and night, until it is said of Mansoul, 'Upon all her pleasant things there was a blast, and burning instead of beauty; with shows of the shadow of death.' Thus was it with David—'My soul is cast down within me: deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me.' Ps. xlii. 6, 7.

All the assaults of Moses and the Law are ineffectual; the gates remain closed against her King and God. The thunders of Sinai and the voice of the prophets may alarm, but cannot conquer Mansoul. The thundering, terrifying captains appeal to the celestial court, and Emmanuel—God with us—condescends to fight the battle, and secure the victory. The angelic hosts desire to look into these things—they are the peers of the heavenly realm—the news 'flew like lightning round about the court'—and the greatest peers did covet to have commissions under Emmanuel. The captains that accompany him in this grand expedition are Faith, Hope, Charity, Innocence, and Patience. Mansoul is to be won by persuasion to receive her Saviour. The cost of the enterprise is vast indeed; the army is numerous as our thoughts, and who can number 'the multitude of his thoughts?' The battering rams and slings, we are told by the margin, mean the books of Sacred Scripture, sent to us by the influence of the Holy Ghost. Emmanuel is irresistible—Mansoul is taken—Diabolus is dragged out, stripped of his armour, and sent to the parched places in a salt land, 'seeking rest, but finding none.'

The heart at first troubles lest punishment should be justly poured out upon her for treason, but it becomes the throne of its lawful King; and instead of God's anger, his pardon and blessings are proclaimed, and Mansoul is filled with joy, happiness, and glory.

Reader, can you call to mind the peace and holy enjoyment which took possession of your soul, when—having passed through the fears and hopes, the terrors and alarms, of the new birth—you sat down, for the first time, at the table of the Lord, to celebrate the wonders of his grace? Then you rejoiced in hope full of immortality; then you could exclaim, 'O tidings! glad tidings! good tidings of good, and of great joy to my soul!' 'Then they leaped and skipped upon the walls for joy, and shouted, Let Emmanuel live for ever!' And then you fondly thought that happiness was secure for the rest of your pilgrimage, until your glorified spirit should enter into the celestial city.

Alas! your enemies were not dead. They insidiously seized an unguarded moment. Remiss in watchfulness, and formal in prayer, Carnal-security invaded the mind. Your ardent love is cooled—intercourse with heaven is shghted—and by slow degrees, and almost unperceived, Emmanuel leaves Heart-castle; and the prince of the power of the air promotes the treason, and foments rebellion, by the introduction of loose thoughts, under the name of harmless mirth. The news soon reach Diabolus, and an infernal conference, or dialogue of devils, is revealed by our author; who had watched the course and causes of spiritual declension, and was not 'ignorant of Satan's devices.'
The malignant craft and subtility displayed in Satan's counsel, are described in a manner far beyond an ordinary imagination. They display the almost unbounded resources of genius and invention so richly possessed by the prince of allegorists, John Bunyan. It reminds us of the dialogue between Lucifer and Beelzebub, in that rare work by Barnavelt Oeline, a reformer, published in 1549, called, A Tragedy or Dialogue of the unjust usurped Primacy of the Bishop of Rome.\(^1\) In this is represented, in very popular language, the designs of Lucifer to ruin Christianity by the establishment of Popery. Lucifer thus addresses his diabolical confederate—'I have devised to make a certain new kingdom, replenished with idolatry, superstition, ignorance, error, falsehoods, deceit, compulsion, extortion, treason, contention, discord, tyranny, and cruelty; with spoiling, murder, ambition, filthiness, injuries, factions, sects, wickedness, and mischief; in which kingdom all kinds of abomination shall be committed. And notwithstanding that it shall be heaped up with all kinds of wickedness, yet shall the [professed] Christian men think it to be a spiritual kingdom, most holy and most godly. The supreme head of this kingdom shall be a man which is not only sinful, and an abominable robber and thief, but he shall be sin and abomination itself; and yet, for all that, shall be thought of Christian men a God in earth, and his members, being most wicked, shall be called of men most holy. God sent his Son into the world, who, for the salvation of mankind, hath humbled himself even to the death of the cross.

The Pope the devil's son for the destruction and condemnation of mankind, shall so advance himself that he shall take upon him to be made equal with God.' 'I will, by craft and diligence, shadow and cover superstition and idolatry with a fair face, and beauty of holy ceremonies, that men shall be made so drunken and so amazed with this outward pomp and show, that they shall not be able to discern truth from falsehood, when they be drowned in the flood of idolatry and superstition.' 'I will cause them to be most cruel tyrants and butchers of Christ and his members, under a pretence of zeal to the house of God. They shall hide their uncleanness and filthy behaviour with an exceeding wide cloak of hypocrisy, and with glorious shining titles.' Thus this intrepid reformer opened up the origin, the development, the desolations, of Popery; and, with a similar knowledge of Satan's devices, the Nonconformist Bunyan shows the means by which Diabolus urges the young Christian into a backsliding state. 'Let our Diabolonian friends in Mansoul draw it into sin, for there is nothing like sin to devour Mansoul; while we will send against it an army of twenty or thirty thousand sturdy terrible doubters. Sin renders Mansoul sick and faint, while doubts are by it made fiercer and strong.'

At length Diabolus and his army of doubts march from Hellgate Hill to Mansoul: the order in which they are placed, and the names of the officers, are very instructive, as well as curious. Election-doubters, under Captain Rage—Vocation-doubters, commanded by Captain Fury—Grace-doubters, led by Capt. Damnation—Faith-doubters, under Captain Insatiable—Perseverance-doubters, led by Captain Brimstone—Resurrection-doubters, by Captain Torment—Salvation-doubters, under Captain Necessity—Glory-doubters, commanded by Captain Sepulchre—Felicity-doubters, led by Capt. Pasthope. Incredulity was Lord-general, and Diabolus was King and Commander-in-chief. The roaring of the drum—the alarming outcries, Hell-fire! Hell-fire!—their furious assaults—the multitude of doubts—and the perplexity of poor distracted Mansoul, are admirably and truly narrated. The town makes a sortie in the night, but Diabolus and his legions, experienced in night work, drive them back, and severely wound Captains Faith, Hope, and Experience. Again the gates are assaulted, and Diabolus and his doubters gain an entrance, by the senses, into the town, but cannot force the heart; and Mansoul is reduced to the greatest straits and sadness. In this extremity, prayers are incessantly offered up to Emmanuel; but, for a long time, they can obtain no satisfactory answers. Both parties are on the alert; but Diabolus finds it impossible, either by treachery, or by storming with his legion of doubts, to gain possession of Heart-castle. Being worsted in a general engagement, the doubters are slain, and are buried with their armour; yea, all that did but smell of a Diabolonian doubter. The archfiend now enters upon a new mode of assault—he sends for a reinforcement, to try the effect of persecution; and obtains an army of fifteen thousand bloodmen, from the province of Loathliogood. To these were added ten thousand new doubters, under their commander old Incredulity. These bloodmen were 'rugged villains, and had done feats heretofore;' 'they were mastiffs, and would fasten upon father, mother, brother, yea, upon the Prince of princes. Among their officers is Captain Pope, whose colours were the stake, the flame, and the good man in it.' To these I would humbly suggest the propriety of adding one more—it is Captain State-religion, upon whose standard should be represented the Nonconformist John Bunyan in a damp dreary dungeon, writing his 'Pilgrim's Progress,' with his poor blind child at his feet. O persecutor, whether you burn or imprison a Nonconformist, or harass him in Ecclesiastical courts.

\(^1\) From a copy in the Editor's library.

VOL. III.
or seize his goods to support forms or ceremonies which he believes to be Antichristian, your commander is old Incredulity—your king is Diabolus! The bloodmen send a summons to Mansoul 'as hot as a red hot iron,' threatening fire and sword, and utter destruction; but the God who visited our pious author in prison, and cherished and comforted him in his twelve years' sufferings under persecution, came to the relief of Mansoul. The Diabolonian army is routed—the doubters are slain, excepting a few who escaped—the bloodmen or persecutors were not to be slain, but to be taken alive. The prisoners are brought to trial, with all the forms and solemnities of law; and the narrative concludes with a most admirable charge from Emmanuel to keep Mansoul in a state of the most prayerful vigilance. Enemies still lurk within, to keep her humble; that she may feel her dependence upon God, and be found much in communion with him. 'Believe that my love,' says Emmanuel, 'is constant to thee. Watch, hold fast, till I come.'

In the whole detail of this war, very singular skill is manifested. A keen observer of all that passed before him, aided by a most retentive memory, and a fertile imagination, enabled our pilgrim forefather to gain much knowledge in a short time. He had been engaged, as a private soldier, in the Civil war; and was at the siege of Leicester, when it was taken by Prince Rupert. This gave him a knowledge of the meaning of trumpet or bugle sounds; so that, when the trumpeters made their best music, in the expectation of Emmanuel's speedy assistance to help Mansoul, Diabolus exclaims, 'What do these madmen mean? they neither sound to boot and saddle, nor horse and away, nor a charge.'

Bunyan had been released from his tedious and cruel imprisonment for conscience sake about ten years, when he published the 'Holy War.' In this interval of time, although labouring incessantly to win souls to Christ, being a very popular preacher, yet he must have found time to gratify his incessant thirst for knowledge; gaining that he might communicate, and in imparting it, receiving into his own mind a rich increase. This would doubtless lead him to read the best of our Puritan and Nonconformists' works, so that we find him using the Latin words primum mobile, carefully noting in the margin that he meant 'the soul;' and from hence he must have scraped acquaintance with Python, Cerberus, and the furies of mythology, whom he uses in this war, describing accurately their names and qualities.

At first sight, it may seem strange that the armies, both within and without the city, should be so numerous, as it is but one man who is the object of attack and defence—one human body, containing one immortal Mansoul; but if the reader reflects that every soldier represents a thought, who can number them? At one time, by the sin-sickness, eleven thousand—men, women, and children—died in Mansoul! this is interpreted by Bunyan to mean, that the men represented 'good thoughts'—the women, 'good conjectures'—and the children, 'good desires.' The town is assaulted by thirty or forty thousand doubts, very curiously and methodically arranged.

The value of the marginal notes is very great, throwing immediate light upon many difficult passages. Every reader should make free use of the key which lieth in the window.* The value of this key is seen by a few quotations. Thus, when Diabolus beat a charge against the town, my Lord Reason was wounded in the head—the brave Lord Mayor, Mr. Understanding, in the eye—and 'many also of the inferior sort were not only wounded, but slain outright.' The margin explains this as meaning 'Hopeful thoughts.' When the enemy broke into the town at Feelgate, during a night of terror, and got possession, it is described as being accompanied by all the horrors of war—by atrocities probably even greater than those perpetrated by Rupert's cavaliers at Leicester. 'Young children were dashed in pieces, yea, those unborn were destroyed.' 'The women were beastlike abused.' This is interpreted by two marginal notes—'Good and tender thoughts,' 'Holy conceptions of good.'

The storming of Leicester took place in the night, and furnished Bunyan, who was an eyewitness, with a correct notion of raising the standard, beleaguring the city, and foreing the gates, and a lively view of the desolations he describes. Awful as is his account of the sack of Mansoul, with its murders and desolations, yet it may prove to be a good description of the conduct of Prince Rupert and his cavaliers at the storming of Leicester. Strike out the name of Diabolus, and insert Rupert, and put Leicester instead of Mansoul, and the account of the brutal conduct of the Royal army will be found accurately described. Lord Clarendon, who wrote to gain the smiles of royalty, plainly tells us that, when Prince Rupert and the King took Leicester, 'The conquerors pursued their advantage with the usual license of rapine and plunder, and miserably sacked the whole town, without any distinction of persons and places. Churches and hospitals, as well as other houses, were made a prey to the enraged and greedy soldier, to the exceeding regret of the King.' Clarendon goes on to account for the exceeding regret of Charles: it was because many

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1 See subsequent page.
of his faithful friends had suffered, in the confusion of this murderous scene of rapine and plunder.

In the 'Holy War,' Bunyan has not been, nor can he ever be, charged with copying from any author who preceded him. Erasmus, Gouge, and many other of our Reformers, Puritans, and Nonconformists, commented upon the Christian's armours and weapons. Benjamin Keach, about the time that the 'Holy War' appeared, published his War with the Devil, or, The Young Man's Conflict with the Powers of Darkness. It is a series of admirable poetical dialogues on the corruption and vanity of youth, the horrible nature of sin, and deplorable condition of fallen man; with the rule of conscience and of true conversion. It has nothing allegorical in it, but is replete with practical warnings and exhortations. No one had ever attempted, under the form of an allegory, to describe the internal conflict between the powers of darkness and of the mind in the renewed man; the introduction of evil thoughts and suggestions, their unnatural union with the affections, and the offspring of such union, under the name of Diabolonians, who, when Mansoul is watchful unto prayer, lurk in the walls; but when in a backsliding state, are tolerated and encouraged openly to walk the streets. Some have supposed that there is a slight similarity between the description, given by John Chrysostom of the battle between the hosts of hell and mankind, and John Bunyan's 'Holy War.' It is not at all probable that Bunyan was acquainted with Chrysostom on the Priesthood, which was then locked up in the Greek language, but has been since translated into English. Nor can we find any similarity between the work of the pious apostolically descended tinker, and the learned Greek father. Chrysostom's picture of the battle is contained in a letter to Basil, urging him to become a minister of the gospel. It is in words to this effect:—'Pent up in this body, like a dungeon, we cannot discern the invisible powers. Could you behold the black army of the devil and his mad conflict, you would witness a great and arduous battle, in which there is no brass or steel, no horses or wheeled chariots, no fire and arrows, but other instruments much more formidable. No breastplates, or shields, or swords, or darts. The very sight of this accursed host is alone sufficient to paralyse a soul which is not imbued with courage furnished by God, and with even greater foresight than valour. Could you calmly survey all this array and war, you would see, not torrents of blood or dead bodies, but fallen souls! You would see wounds so grievous, that human war, with all its horrors, is mere child's play or idle pastime, in comparison to the sight of so many souls struck down every day by Satan.' Thus this learned Greek father very eloquently represents the great battle of Satan and his hosts, against all mankind. But for a description of the internal conflict, Diabolus and his army of doubters and bloodmen arrayed against the powers of Mansoul, Bunyan stands alone and most beautifully resplendent.

In this war there is no combination of souls to resist Satan, nor can any human powers in any way assist us in the trying battle. Here, 0 my reader, you and I must stand alone far from the aid of our fellow-men. We must call upon all the resources of our minds, and while there is unity within, no resisting or treason—while the Holy Spirit strengthens and inclines the will, the understanding, the conscience, the affections, and all our powers are united to resist Satan, God fights for us, and the heart is safe under the gracious smiles of our Emmanuel. May we never forget that our spiritual life is totally dependent upon him, in whom, as to the body, we live, and move, and have our being. But when doubts enflame us, and bloodmen harass us, there is no help from man. No pope, cardinal, archbishop, minister, or any human power can aid us; all our hope is in God alone; every effort for deliverance must be by fervent prayer and supplication, from the heart and conscience, directly to God. Our petitions must be framed by the Holy Ghost, and presented unto Shaddai, not by priest or prelate, but by our Emmanuel, Jesus Christ, the only intercessor and mediator.

The attentive reader of Bunyan's works will notice the difference between the trial of Faithful in the 'Pilgrim's Progress,' and that of the prisoners brought to the bar as traitors in the 'Holy War.' The judge and jury are particularly overbearing to Faithful, much more so than to the Diabolonians. Still there is one very strong feature in which they all agree. The prisoners are all brought to their trial, not that their guilt or innocence might be proved, but in order to their condemnation and execution. All are brought up in chains, a custom which then was very prevalent, if not universal, but which is now only read of as a cruel practice of a bygone age.

There are a few riddles or questions arising out of this narrative, the solving of which may afford instructive amusement to the reader. What is meant by the drum of Diabolus, which so terrified Mansoul? Refer to Gal. vi. 10. Rom. vi. 4-6. 1 Cor. i. 16. Heb. xii. 23. Why were the troops numbered at forty thousand, that came up to alarm and convince Mansoul of sin, of righteousness, and of judgment, while Emmanuel's army is not numbered? See Jos. iv. 13. He. xii. 22. When the doubters are slain or driven from Mansoul, after her conversion, they go

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1 All Diabolus's army are by Bunyan clothed in steel armour.  

---(Ed.)
struggling up and down the country enslaving the barbarous people (the margin informs us that the unbeliever never fights the doubters). Why do they go by fives, nines, and seventeens? Do these odd numbers refer to the nine companies of doubters, and eight of bloodmen, who were under the command of five fallen angels—Diabolus, Beezebub, Lucifer, Legion, and Apollyon? Fearful odds against a poor fallen sinner, five evil spirits, or nine classes of doubts, or these nine doubts united to eight kinds of bloodmen or persecutors.

In a work so highly allegorical, and founded upon a plain narrative of facts in the experience of the author, the editor deemed it needful to add numerous notes. These contain all that appeared to be explanatory or illustrative in other commentaries, with many that are original; obsolete terms and customs are explained; references are given to about fifty passages in the 'Grace Abounding,' that the reader's attention may be constantly directed to the solemn truths which are displayed under this delightful allegory. The editor has the consolation of hoping that the result of great labour can do no injury. Those whose deep experience in the spiritual warfare enables them to understand and enjoy the allegory, can pass them by; while many of the poor but immortal souls engaged in this warfare, who are not deeply experienced, may receive aid and encouragement to persevere, until they shall exclaim, The battle is fought, the victory is one, eternal praises to the great and gracious Emmanuel.

Reader, I must not detain you much longer from the pleasure of entering upon a narrative so deeply interesting to all who possess the understanding heart—an allegory, believed by very many to be the most beautiful and extraordinary that mere human genius ever composed in any language. O consider the worth of an immortal soul! God sent his servants, Moses and the prophets, with their slings and battering-rams, their great and precious promises to the early prophets, who have faithfully handed them down to us; and then came Emmanuel and his heavenly army, and all this to conquer Manson! Without the shedding of blood, there is no remission of sin. The blood of bulls and of goats cannot wash out our stains. We must be found in Christ as part of his mystical body, and thus in perfection obey the Divine law, and then, through the sin-atoning offering of Emmanuel, God's equal, eternal Son, a fountain is opened for sin and uncleanness, in which our souls, being purified, shall be clothed with the garments of salvation. Who can calculate the worth of his immortal soul, that God himself should pay so costly a price for its redemption? May the desire of every reader be, O that my soul may be engaged in this holy war, my ears be alarmed by the infernal drum of Diabolus, that my Heart-castle may receive the King of salvation, and Christ be found there the hope of glory. Then may we feel the stern necessity of incessant watchfulness and prayer against carnal security, or any other cause of backsliding, with its consequent miseries.

Well may the world wonder, how a poor traveling tinker could gain the extraordinary knowledge, which enabled him to become the greatest allegorical writer that the world ever saw. The reason is obvious, he lived and moved and had his being in the atmosphere of God's revealed will. It was this that enabled him to take the wings of the morning, and fly not only to theuttermost parts of the visible but of the invisible world; to enjoy scenes of light and glory, such as Gabriel contemplated when he came from heaven to Nazareth, and revealed to Mary her high destiny—that her Son should be the promised Saviour, who should bear the government of the universe upon his shoulders—whose name was Wonderful—Counselor—the Mighty God—the everlasting Father—the Prince of Peace—Emmanuel, God with us.

Bunyan's industry and application must have been intense, he could not by possibility for a single moment say, 'soul take thine ease,' inglorious, destructive ease. His hands had to labour for his bread, and to provide for a most exemplary wife and four children, one of them blind. There was no hour of his life when he could have said to his soul, Let all thy noble powers be absorbed in eating, drinking, being merry—mere animal gratifications. The Holy War, the solemn results depending upon it, salvation or eternal ruin, the strong desire to glorify Emmanuel, the necessity to labour for his household—that blessed industry left him no opportunity for weaving a web of unmeaning casuistic subtleties, in which to entangle and engulf his soul, like a Puseyite or a German Rationalist. The thunders and lightnings of Sinai had burnt up all this wood, hay, and stubble, and with child-like simplicity he depended upon the Holy Spirit, while drawing all his consolations and all his spiritual supplies from the sacred Scriptures.

Bunyan's narrative of the Holy War, from its commencement in the fall of man to that splendid address of Emmanuel with which it concludes, has been the study of the Editor for more than forty years, and he hopes that no future year of the residue of his life will be spent without reading this solemn, soul-stirring, delightful narrative.

Hackney, April 1851. Geo. Offor.
TO THE READER.

'Tis strange to me, that they that love to tell
Things done of old, yea, and that do excel
Their equals in historiology,
Speak not of Mansoul's wars, but let them lie
Dead, like old fables, or such worthless things,
That to the reader no advantage brings:
When men, let them make what they will their own,
Till they know this, are to themselves unknown.

Of stories I well know there's divers sorts,
Some foreign, some domestic; and reports
Are thereof made, as fancy leads the writers;
By books a man may guess at the infiltrers.
Some will again of that which never was,
Nor will be, feign, and that without a cause,
Such matter, raise such mountains, tell such things
Of men, of laws, of countries, and of kings:
And in their story seem to be so sage,
And with such gravity clothe ev'ry page,
That though their frontispiece say all is vain,
Yet to their way disciples they obtain.1

But, readers, I have somewhat else to do,

Than with vain stories thus to trouble you;

What here I say, some men do know so well,
They can with tears and joy the story tell.

The town of Mansoul is well known to many,
Nor are her troubles doubted of by any
That are acquainted with those histories
That Mansoul, and her wars, anatomize.

Then lend thine ear to what I do relate
Touching the town of Mansoul and her state,
How she was lost, took captive, made a slave;
And how against him set, that should her save.
Yea, how by hostile ways, she did oppose
Her Lord, and with his enemy did close,
For they are true; he that will them deny
Must needs the best of records vify.
For my part, I (myself) was in the town,
Both when 'twas set up, and when pulling down,
I saw Diabolus in his possession,
And Mansoul also under his oppression.
Yea, I was there when she own'd him for lord,
And to him did submit with one accord.

When Mansoul trampled upon things Divine,
And wallowed in filth as doth a swine;
When she betook herself unto her arms,
Fought her Emmanuel, despis'd his charms,
Then I was there, and did rejoice to see
Diabolus and Mansoul so agree.2

Let no men, then, count me a fable-maker,
Nor make my name or credit a partaker
Of their derision; what is here in view,
Of mine own knowledge, I dare say is true.
I saw the prince's armed men come down,
By troops, by thousands, to besiege the town.
I saw the captains, heard the trumpets sound,
And how his forces cover'd all the ground.
Yea, how they set themselves in battle-ray,
I shall remember to my dying day.
I saw the colours wavy in the wind,
And they within to mischief how combin'd,
To ruin Mansoul, and to make away
Her præmia nobilis3 without delay.

I saw the mounts cast up against the town,
And how the slings were placed to beat it down.
I heard the stones fly whizzing by mine ears,
What longer kept in mind than got in fears,
I heard them fall, and saw what work they made,
And how old Mops did cover with his shade.

The face of Mansoul; and I heard her cry,
Woe worth the day, in dying I shall die!
I saw the battering rams, and how they play'd,
To beat ope Ear-gate, and I was afraid
Not only Ear-gate, but the very town,
Would by those battering rams be beaten down.
I saw the fights, and heard the captains shout,
And each in battle saw who faced about;
I saw who wounded were, and who were slain; Lastly
And who, when dead, would come to life again.
I heard the cries of those that wounded were,
While others fought like men bereft of fear,
And while the cry, kill, kill, was in mine ears,
The gutters ran, not so with blood as tears.

Indeed, the captains did not always fight,
But then they would molest us day and night;

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1 Very few persons can imagine what trumpery trash was circulated by hawkers and chapmen in Bunyan's time, and even to the period when the Tract Society was established. Lying wonders and lewd stories were eagerly read, to the destruction of millions. Thanks to the pietılı of Sunday-school teachers, their supplications were heard, and our youth, when taught to read, are now supplied with nutritious literary food, by the aid of that invaluable society.—(Ed.)

2 Bunyan, in his Grace Abounding, No. 4, thus records that awful period of his experience—'It was my delight to be taken captive by the devil at his will.' In 1735, and even in Burder's edition, the line is strangely altered to—

'Then I was there, and grovel'd for to see.'—Ed.

3 Terms much used by writers in Bunyan's time, meaning, as stated in the margin, 'her soul'—Ed.

4 'The battering rams' are the books of Holy Scripture; see margin, p. 250.—(Ed.)
They are the only men that have science.

She saw the swords of fighting men made red,
And heard the cries of those with them wounded;
Must not her frights then be much more by far,
Than theirs that to such doings strangers are?
Or theirs that hear the beating of a drum,
But not made fly for fear from house and home?
Mansoul not only heard the trumpet sound,
But saw her gallants gasping on the ground;
Wherefore, we must not think that she could rest
With them, whose greatest earnest is but jest:
Or where the blustering threatening of great wars
Do end in parleys, or in wording jars.
Mansoul, her mighty wars, they did portend
Her weal or woe, and that world without end;
Wherefore she must be more concerned than they
Whose fears begin and end the self-same day:
Or where none other harm doth come to him
That is engaged, but loss of life or limb,
As all must needs confess that now do dwell
In Universe, and can this story tell.

Count me not then with them that to amaze
The people, set them on the stars to gaze,
Insinuating with much confidence,
That each of them is now the residence
Of some brave creatures; yea, a world they will
Have in each star, though it be past their skill
To make it manifest to any man,
That reason hath, or tell his fingers can.

But I have too long held thee in the porch,
And kept thee from the sunshine with a torch.
Well, now go forward, step within the door,
And there behold five hundred times much more
Of all sorts of such inward rarities
As please the mind will, and will feed the eyes
With those, which if a Christian, thou wilt see
Not small, but things of greatest moment be.
Nor do thou go to work without my key
(In mysteries men soon do lose their way),
And also turn it right if thou wouldst know
My riddle, and wouldst with my heifer plough.
It lies there in the window, fare thee well,
The margin. 6
My next may be to ring thy passing-bell.

Jo. Bunyan.

1 I felt such a clogging and bent at my stomach, by reason of my tears, that I was, especially at some times, as if my breast-bone would split asunder.—(Grace Abounding, No. 164.)

2 The death of the body, or loss of a limb, is as nothing compared with the eternal loss of a never-dying soul.—(Ed.)

3 This line, in the first edition, is at the bottom of a page. In many copies, viz., in that of 1752, printed both at London and at Glasgow; that with Mason's notes, 1792; and that with Adam's notes, 1795, &c., this line is omitted, and one inserted to make up the rhyme—

4 It is not surprising that Bunyan wondered at the confidence with which these speculations were published. His knowledge of invisible things was drawn exclusively from the Bible, which is silent upon the subject of a plurality of worlds. He does not say there is no such thing, but that it cannot be demonstrated.—(Ed.)

5 Bunyan intended his marginal notes as a key to the text. How strikingly does this illustrate the first page of his 'Pilgrim'—'I lighted on a certain place where was a den; the margin is a key to show that it was written in 'the jail.' So, in the latter part of the 'Holy War,' the Diabolomians dashed young children in pieces; the margin explains this to mean, 'good and tender thoughts.'—(Ed.)
A RELATION
OF
THE HOLY WAR.

[CHAPTER I.]

[Contents:—The original beauty and splendour of the town of Mansoul, while under the dominion of Shaddai—its noble castle described—its five gates—The perfection of its inhabitants—the origin of Diabolus—His pride and fall—Revenge meditated—A council of war held to deliberate on the best means of seducing the town of Mansoul—Diabolus marches to the town, and sits down before Eye-gate—His erection—Captain Resistance slain—My Lord Innocence killed—The town taken.]

In my travels, as I walked through many regions and countries, it was my chance to happen into that famous continent of Universe; a very large and spacious country it is. It lieth between the two poles, and just amidst the four points of the heavens. It is a place well-watered, and richly adorned with hills and valleys, bravely situate; and for the most part (at least where I was) very fruitful, also well peopled, and a very sweet air.

The people are not all of one complexion, nor yet of one language, mode, or way of religion; but differ as much as it is said, do the planets themselves. Some are right, and some are wrong, even as it happeneth to be in lesser regions.

In this country, as I said, it was my lot to travel, and there travel I did; and that so long, even till I learned much of their mother-tongue, together with the customs and manners of them among whom I was. And to speak the truth, I was much delighted to see and hear many things which I saw and heard among them. Yea, I had (to be sure) even lived and died a native among them, so was I taken with them and their doings, had not my Master sent for me home to his house, there to do business for him, and to over-see business done.1

Now there is in this gallant country of Universe a fair and delicate town, a corporation, called Mansoul. A town for its building so curious, for its situation so commodious, for its privileges so advantageous—I mean with reference to its original—that I may say of it, as was said before of the continent in which it is placed, There is not its equal under the whole heaven.2

As to the situation of this town, it lieth just between the two worlds, and the first found, and builder of it, so far as by the best and most authentic records I can gather, was one Shaddai; and he built it for his own delight.3 He made it the mirror and glory of all that he made, even the top-piece, beyond anything else that he did in that country. Ec. i. 26. Yea, so goodly a town was Mansoul, when first built, that, it is said by some, the gods, at the setting up thereof, came down to see it, and sang for joy. And as he made it goodly to behold, so also mighty to have dominion over all the country round about. Yea, all was commanded to acknowledge Mansoul for their metropolis, all was enjoined to do homage to it. Aye, the town itself had positive commission and power from her King to demand service of all, and also to subordinate all that any ways denied to do it.

There was reared up in the midst of this town a most famous and stately palace. For strength, it might be called a castle; for pleasantness, a paradise; for largeness, a place so copious as to contain all the world. Ec. iii. 11. This palace the King Shaddai intended but for himself alone, and not another with him; partly because of his own delights, and partly because he would not that the terror of strangers should be upon the town. This place Shaddai made also a garrison of, but the powers of the soul.

1 With what Christian simplicity is this most important history introduced. The author, a traveller in the world, delighted with its customs, would have persisted in his sins, but that God called him to his service and salvation.—(F.N.)

2 Mansoul, or, as the margin reads, man, so fearfully and wondrfully made, was glorious in his original sinless state, but will be infinitely more glorious if saved to eternal bliss, by union with Christ.—(Ed.)

3 The name Shaddai, one of the names of God, means 'the power forth,' the source of existence, the all-honoured, the all-mighty, in whom we live, and move, and have our being. If he withhold his blessings, the universe must perish. 'Lord, what is man, that thou shouldst be mindful of him?'—(Ed.)

4 Professor, if thy heart be idolatrous, or devoted to the world and thy lusts, thy religion is vain, thou dostst thine own soul. God says to all, 'My soul, give me thine heart.' Pr. xxiii. 26.—(Mason.)
committed the keeping of it only to the men of the town.

The wall of the town was well built, yea, so fast and firm was it knit and compact together, that had it not been for the towns men themselves, they could not have been shaken or broken for ever.

For here lay the excellent wisdom of him that built Mansoul, that the walls could never be broken down, nor hurt, by the most mighty adverse potentate, unless the towns men gave consent thereto.

This famous town of Mansoul had five gates in at which to come out, at which to go, and these were made likewise answerable to the walls, to wit, impregnable, and such as could never be opened nor forced but by the will and leave of those within. The names of the gates were these, Ear-gate, Eye-gate, Mouth-gate, Nose-gate, and Feel-gate.1

Other things there were that belonged to the town of Mansoul, which, if you adjoin to these, will yet give further demonstration to all of the glory and strength of the place. It had always a sufficiency of provision within its walls; it had the best, most wholesome, and excellent law that then was extant in the world. There was not a rascal, rogue, or traitorous person then within its walls. They were all true men, and fast joined together; and this, you know, is a great matter. And to all these, it was always—so long as it had the goodness to keep true to Shaddai the king—his countenance, his protection, and it was his delight, &c.

The Devil.

Well, upon a time there was one Diabolus,2 a mighty giant, made an assault upon this famous town of Mansoul, to take it, and make it his own habitation. This giant was king of the blacks or negroes,3 and a most raving prince he was.

We will, if you please, first discourse of the original of this Diabolus, and then of his taking of this famous town of Mansoul.

This Diabolus is indeed a great and mighty prince, and yet both poor and beggarly. As to his original, he was at first one of the servants of King Shaddai, made, and put, and by him into most high and mighty place, yea, was put into such principalities as belonged to the best of his territories and dominions. This Diabolus was made son of the morning, and a brave place he had of it. Is. xiv. 12. It brought him much glory, and gave him much brightness, an income that might have contented his Luciferian heart, had it not been insatiable, and enlarged as hell itself.

Well, he seeing himself thus exalted to greatness and honour, and raging in his mind for higher state and degree, what doth he but begins to think with himself how he might be set up as Lord over all, and have the sole power under Shaddai! Now that did the King reserve for his Son, yea, and had already bestowed it upon him. Wherefore he first consults with himself what had best to be done, and then breaks his mind to some other of his companions, to the which they also agreed. So, in fine, they came to this issue, that they should make an attempt upon the King's Son to destroy him, that the inheritance might be theirs. Well, to be short, the treason, as I said, was concluded, the time appointed, the word given, the rebels rendezvoused, and the assault attempted.4

Now the King and his Son being all and always exx, could not but discern all passages in his dominions; and he having always love for his Son as for himself, could not, at what he saw, but be greatly provoked and offended; wherefore, what does he, but takes them in the very nick; and, first trip that they made towards their design, convicts them of the treason, horrid rebellion, and conspiracy that they had devised, and now attempted to put into practice; and casts them altogether out of all place of trust, benefit, honour, and preference. This done, he banishes them the court; turns them down into the horrible pits, as fast bound in chains, never more to expect the least favour from his hands, but to abide the judgment that he had appointed, and that for ever. 2 Pe. ii. 4; Jule 6.

And yet, now, they being thus cast out of all place of trust, profit, and honour, and also knowing that they had lost their prince's favour for ever, being banished his courts, and cast down to the horrible pits, you may be sure they would now add to their former pride what malice and rage against Shaddai, and against his Son, they could.

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1 The five senses (see the margin) are the gates to Mansoul. While they were guarded, no enemy could injure the town; now they require a double watch.—(Ed.)

2 Αδαβολος (Diabolus) is frequently used in the New Testament. It is translated 'a slanderer,' 'an accuser,' and 'adversary;' and, in Mat. iv. 1; Re. xii. 9; xxi 2; 'the prince of devils.' It is the same as סָאוֹר (Satam), in Hebræ.—[Ed.]

3 It must not be supposed that this is a reflection upon the unhappy sons of Africa who had been sold into slavery. The margin is the key to the meaning of the words; 'blacks or negroes' mean 'sinsers, the fallen angels.' Negro slaves were believed to be convicted criminals sold to the whites for transportation. English convicts were, at that time, sold as slaves to the planters in the West Indies. A man, for merely being a Quaker, was thus sold as a slave in New England. The horrors that were disclosed in this diabolical traffic stamps a demon character upon every slave-dealer or holder. The principal of these are negroes, who steal their fellows; and, like black devils, sell them to the white devils, who hold these poor creatures in slavery.—[Ed.]

4 And there was war in heaven: Michael and his angels fought against the dragon, and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. Re. xii. 7, 8.
Wherefore, roving and ranging in much fury from place to place, if perhaps they might find something that was the King's, to revenge (by spoiling of that themselves) on him, 1 e. s.; at last they happened into this spacious country of Universe, and steer their course towards the town of Mansoul; and considering that that town was one of the chief works and delights of King Shaddai, what do they but, after counsel taken, make an assault upon that! 1 I say they knew that Mansoul belonged unto Shaddai, for they were there when he built it, and beautified it for himself. 1 So when they had found the place, they shouted horribly for joy, and roared on it as a lion upon the prey, saying, Now we have found the prize, and how to be revenged on King Shaddai for what he hath done to us. So they sat down, and called a council of war, and considered with themselves what ways and methods they had best to engage in, for the winning to themselves this famous town of Mansoul; and these four things were then proposed to be considered of. First. Whether they had best, all of them, to show themselves in this design to the town of Mansoul. Second. Whether they had best to go and sit down against Mansoul, in their now ragged and beggarly guise. Third. Whether they had best to show to Mansoul their intentions, and what design they came about, or whether to assault it with words and ways of deceit. Fourth. Whether they had not best, to some of their companions, to give out private orders to take the advantage, if they see one or more of the principal towns-men, to shoot them; if thereby they shall judge their cause and design will the better be promoted.

First. It was answered to the first of these proposals in the negative, to wit, that it would not be best that all should show themselves before the town, because the appearance of many of them might alarm and fright the town; whereas a few, or but one of them, was not so likely to do it. And to enforce this advice to take place, it was added further, that if Mansoul was frightened, or did take the alarm, it is impossible, said Diabolus—for he spake now—that we should take the town; for that none can enter into it without its own consent. 2 Let therefore but few or but one assault Mansoul, and in mine opinion, said Diabolus, let me be he. Wherefore to this they all agreed, and then to the second proposal they came, namely,

Second. Whether they had best to go and sit down before Mansoul in their new ragged and beggarly guise. To which it was answered also in the negative, By no means; and that because this town of Mansoul had been made to know and to have to do, before now, with things that are invisible, they did never as yet see any of their fellow-creatures in so sad and rascally condition as they. And this was the advice of that fierce Alecto. 3 Then said Apollon, the advice is pertinent, for even one of us appearing to them as we are now, must needs both begot and multiply such thoughts in them as will both put them into a consternation of spirit, and necessitate them to put themselves upon their guard. And if so, said he, then, as my lord Alecto 4 said but now, it is in vain for us to think of taking the town. Then said that mighty giant Beelzebub, the advice that already is given is safe; for though the men of Mansoul have seen such things as we once were, yet hitherto they did never behold such things as we now are. And it is best, in mine opinion, to come upon them in such a guise as is common to, and most familiar among them. 1 To this, when they had consented, the next thing to be considered was, in what shape, hue, or guise, Diabolus had best to show himself, when he went about to make Mansoul his own. Then one said one thing, and another the contrary; at last Lucifer answered, that in his opinion it was best that his lordship should assume the body of some of those creatures that they of the town had dominion over. For, quoth he, these are not only familiar to them, but being under them, they will never imagine that an attempt should by them be made upon the town; and, to blind all, let him assume the body of one of these beasts that Mansoul deems to be wiser than any of the rest. Ge. i. b. Be. xx. 2. This advice was applauded of all; so it was determined that the giant Diabolus should assume the dragon, for that he was in those days as familiar with the town of Mansoul as now is the bird with the boy. For

1 Mr. Burler supposes that the fall of the angels took place after the creation of man, because Job says that at the laying the foundation of the world, 'The morning stars sang together, and the sons of God shouted for joy' (xiii. 7). But angels in a fallen state had forfeited their high and exalted titles and glory. (Jeb.)

2 This agrees with Milton as to the perfect freedom of the will before the fall:—

'soul made thee perfect, not immutable; And as he made thee, but to preserve From all that was in thee, did not all By nature free.—Paradise Lost, B. iv.'

3 It is evident that Banyan thought that a fly, whose every hair was a living snake, ought rather to be a male than a female, as generally pictured; but, query, was it in the original manuscript Diabolus, mistaken by the printer for Alecto? He had given this advice. Some editors have altered the name, but as it is Alecto in all Banyan's own editions, it is here continued. (Edb.)

4 It devils mischievously unite in the work of destruction, how ought Christians to unite in their efforts to promote the kingdom of Christ. We should be 'wise as serpents, but harmless as doves.' (Edb.)
thing that was in its primitive state was at all
amazing to them. Then they proceeded to the
third thing, which was,

Third. Whether they had best to show their in-
tentions or the design of his coming

The three proposals to Mansoul, or no. This also was
answered in the negative, because of the weight
that was in the former reasons, to wit, for that
Mansoul were a strong people, a strong people
in a strong town, whose wall and gates were im-
pregnable, to say nothing of their castle, nor can
they by any means be won but by their own con-
sent. Besides, said Legion, for he gave answer
to this, a discovery of our intentions may make
them send to their King for aid, and if that be
done, I know quickly what time of day it will be
with us. Therefore let us assault them in all pre-
tended fairness, covering of our intentions with all
manner of lies, flatteries, delusive words; feigning
of things that never will be, and promising of that
to them that they shall never find. This is the
way to win Mansoul, and to make them, of them-
selves, to open their gates to us; yea, and to desire
us too, to come in to them.

And the reason why I think that this project
will do is, because the people of Mansoul now
are every one simple and innocent; all honest and
true; nor do they as yet know what it is to be
assaulted with fraud, guile, and hypocrisy.

And they are strangers to lying and dissembling
 lips; wherefore we cannot, if thus we
be disguised, by them at all be discerned; our lies
shall go for true sayings, and our dissimulations
for upright dealings. What we promise them,
they will in that believe us, especially if in all
our lies and feigned words we pretend great love
to them, and that our design is only their advan-
tage and honour. Now there was not one bit of
a reply against this; this went as current down as
doth the water down a steep descent; wherefore
goes to consider of the last proposal, which was,

Fourth. Whether they had not best to give out
orders to some of their company, to

The fourth proposal, shoot some one or more of the principal
of the townsfolk, if they judge that their
cause may be promoted thereby.

This was carried in the affirmative, and the man

that was designed by this stratagem to be de-
stroyed was one Mr. Resistance, otherwise called
Captain Resistance. And a great man of Cap-
tain Resistance in Mansoul this Captain Resistance
was; and a man that the giant Diabolus
and his band more feared than they feared the whole
town of Mansoul besides. Now who should be
the actor to do the murder, that was the next,
and they appointed one Tisiphone, a fury of the
lake, to do it.

They thus having ended their council of war,
rose up, and essayed to do as they The result of
had determined. They marched to-
wards Mansoul, but all in a manner invisible,
save one, only one; nor did he approach the town
in his own likeness, but under the shape and in
the body of the dragon.

So they drew up, and sat down before Ear-gate,
for that was the place of hearing for all without
the town, as Eye-gate was the place of perception.
So, as I said, he came up with his
train to the gate, and laid his ambus-
cado for Captain Resistance within
bow-shot of the town. This done, the giant
ascended up close to the gate, and called to the town
of Mansoul for audience. Nor took he any with
him, but one All-panse, who was his orator in all
difficult matters. Now, as I said, he being come
up to the gate, as the manner of those times was,
sounded his trumpet for audience. At which the
chief of the town of Mansoul, such as
my Lord Innocent, my Lord Will-be-
will, my Lord Mayor, Mr. Recorder,
and Captain Resistance came down to the wall to
see who was there, and what was the matter.
And my Lord Will-be-will, when he had looked over
and saw who stood at the gate, demanded what
he was, wherefore he was come, and why he roused
the town of Mansoul with so unusual a sound.

Diabol. Diabolus then, as if he had been a lamb,
egan his oration, and said; Gentle-
men of the famous town of Mansoul,
I am, as you may perceive, no far dweller from
you, but near, and one that is bound by the King
to do you my homage, and what service I can;
wherefore, that I may be faithful to myself, and to
you, I have somewhat of concern to impart unto
you. Wherefore grant me your audience, and
hear me patiently. And, first, I will assure you,

1 In this infernal conference the names are well chosen,
Apollyon signifies the Destroyer; Beelzebub, the Prince
of Devils; Lucifer, the Morning Star, a fallen angel, the
arch-devil; Alecto, a heathen name of one of the furies, whose head
was covered with snakes, and who was full of vengeance;
Tisiphone, another of the furies. (Burd.)
2 Legion; a military term. Among the Romans, five
thousand men. An indefinite number. Mar. v. 9. (Mason.)
3 Resistance to the first sin is of the utmost importance: —
One penny or halfpenny to have;
And, if you grant its first sin, it will aspire
From peace to pounds, and we will still demand higher
To the whole soul. —(Bunyan's Cenatus, vol. ii. p. 575.)
it is not myself, but you; not mine, but your advantage that I seek, by what I now do, as will full well be made manifest by that I have opened my mind unto you. For, gent'emen, I am, to tell you the truth, come to show you how you may obtain great and ample deliverance from a bondage that, unawares to yourselves, you are captivated and enslaved under. At this the town of Mansoul

Mansoul charged.

began to prick up its ears, and what

is it, pray, what is it, thought they; and he said, I have somewhat to say to you concerning your King, concerning his law, and also touching yourselves. Touching your King, I know he is great and potent, but yet all that he hath said to you is neither true, nor yet for your advantage, 1. It is not true, for that wherewith he hath hitherto awed you shall not come to pass, nor be fulfilled, though you do the thing that he hath forbidden. But if there was danger, what a slavery is it to live always in fear of the greatest of punishments, for doing so small and trivial a thing as eating of a little fruit is? 2. Touching his laws, this I say further, they are both unreasonable, intricate, and intolerable. Unreasonable, as was hinted before, for that the punishment is not proportioned to the offence. There is great difference and disproportion betwixt the life and an apple; yet the one must go for the other, by the law of your Shaddai. But it is also intricate, in that he saith, first, you may eat of all; and yet after, forbids the eating of one. And then, in the last place, it must needs be intolerable, forasmuch as that fruit which you are forbidden to eat of, if you are forbidden any, is that, and that alone, which is able, by your eating, to minister to you a good as yet unknown by you. This is manifest by the very name of the tree; it is called the tree of knowledge of good and evil; and have you that knowledge as yet? No, no, nor can you conceive how good, how pleasant, and how much to be desired to make one wise it is, so long as you stand by your king's commandment. Why should you be holden in ignorance and blindness? Why should you not be enlarged in knowledge and understanding? And now, ah! ye inhabitants of the famous town of Mansoul, to speak more particularly to yourselves, you are not a free people! You are kept

both in bondage and slavery, and that by a grievous threat; no reason being annexed, but so I will have it, so it shall be. And is it not grievous to think on, that that very thing that you are forbidden to do, might you but do it, would yield you both wisdom and honour; for then your eyes will be opened, and you shall be as gods. Now, since this is thus, quoth he, can you be kept by any prince in more slavery, and in greater bondage, than you are under this day? You are made underlings, and are wrapped up in inconveniences, as I have well made appear. For what bondage greater than to be kept in blindness? Will not reason tell you that it is better to have eyes than to be without them; and so to be at liberty, to be better than to be shut up in a dark and stinking cave.

And just now, while Diabolus was speaking these words to Mansoul, Tisiphone Captain Reshoot at Captain Resistance, where he

stood on the gate, and mortally wounded him in the head; so that he, to the amazement of the townsmen, and the encouragement of Diabolus, fell down dead quite over the wall.1 Now, when Captain Resistance was dead, and he was the only man of war in the town, poor Mansoul was wholly left naked of courage, nor had she now any heart to resist. But this was as the devil would have it.2 Then stood forth that he,3 Mr. Illpause's speech to the town of Mansoul.

Illpause. Gentlemen, quoth he, is it my master's happiness that he has this day a quiet and teachable auditory, and it is hoped by us that we shall prevail with you not to cast off good advice; my master has a very great love for you, and although, as he very well knows, that he runs the hazard of the anger of King Shaddai, yet love to you will make him do more than that.4 Nor doth there need that a word more should be spoken to confirm for truth what he hath said; there is not a word but carries with it self-evidence in its bowels; the very name of the tree may put an end to all controversy in this matter. I therefore

of thy sort."—Bunyan uses it as a mark of contempt. A modern author would say, 'That fellow, Mr. Illpause.'—(Ed.)

1 Resistance failed in our first mother. She parted, and it was an Illpause; whatever contradicts God's Word should be instantly resisted as diabolical. —(Burd.)

2 The most imminent danger to the soul is when Satan finds a death-like, quiet, teachable auditory. So it was when Whitfield and Wesley, on their gothic mission, raised the people; who, to a trifling extent, were slumbering on the brink of eternal torments. —(Ed.)

3 Beware of flattery and hypocrisy, especially of that cunning emptiness of false teachers whereby they lie in wait to deceive weak souls, and keep them in darkness. The white veil of hypocrisy hides the stinger with vain confidence, is much more dangerous than the black one which indicates to lust, proclivity, and despair.—(Mason)

1 Satan may tempt, but cannot force the soul to sin, Ja. i. 11; we are therefore commanded to resist the devil, that he may flee from us. To destroy this resistance, therefore, must be a great point with the enemy. —(Burd.)

2 The artful speech of Diabolus is founded upon the scriptural account of the first temptation. 'Ye shall not surely die,' said the father of lies, and he still persists in it. God says, Sinners, thou shalt die; Satan says, Thou shalt not die, Which of these ought we to believe? —(Burd.)

3 That is, In. According to Tyndale, p. 113, he was prefixed to proper names by the Saxon emphatically. Shakespeare thus uses it: 'I stand to answer thee, or any he the proudest.'

4 I have said, and you had best remember, that the name of the fruit was translating an apple: that is, a food given by God, that 'is to grow out of the earth,' by contrast with that 'is to be found out of the earth.'—(Whet.)

5 It is a strange thing that, in the Old Testament, the 'tree of knowledge' is said to be the 'tree of life;' but this is because the place of the tree of knowledge of good and evil is the place of the tree of life. The tree of life is the tree of knowledge, and the tree of knowledge is the tree of life. —(Burd.)
at this time shall only add this advice to you, under, and by the leave of my lord (and with that he made Diabolus a very low couple). Consider his words, look on the tree, and the promising fruit thereof; remember also that yet you know but little, and that this is the way to know more; and if your reasons be not conquered to accept of such good counsel, you are not the men that I took you to be. But when the towns-folk saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise, they did as old Illpause advised, they took and did eat thereof. Now this I should have told you before, that even then, when this Illpause was making of his speech to the towns-men, my Lord Innocency—whether by a shot from the camp of the giant, or from some sinking qualm that suddenly took him, or whether by the sinking breath of that treacherous villain old Illpause, for so I am most apt to think—sunk down in the place where he stood, nor could he be brought to life again. Thus these two brave men died; brave men I call them, for they were the beauty and glory of Mansoul, so long as they lived therein; nor did there now remain any more a noble spirit in Mansoul, they all fell down, and yielded obedience to Diabolus, and became his slaves and vassals, as you shall hear.²

Now these being dead, what do the rest of the towns-folk, and how.

DIOBEALUS, having now obtained entrance in at the gates of the town, marches up to the middle thereof, to make his conquest as sure as he could, and finding by this time the affections of the people warmly inclining to him, he, as thinking it was best striking while the iron is hot, made this further deceivable speech unto them, saying, Alas, my poor Mansoul! I have done thee indeed this service, as to promote thee to honour, and to greater thy liberty, but alas! alas! poor Mansoul; thou wastest now one to defend thee, for assure thyself that when Shaddai shall hear what is done, he will come; for sorrow will he be that thou hast broken his bonds, and cast his cords away from thee. What wilt thou do—wilt thou after enlargement suffer thy privileges to be invaded and taken away? or what wilt resolve with thyself? Then they all with one consent said to this bramble, Do thou reign over us. So he accepted the motion, and became the king of the town of Mansoul. This being done, the next thing was to give him possession of the castle, and so of the whole strength of the town. Wherefore into the castle he goes—it was that which Shaddai built in Mansoul for his own delight and pleasure—this now was become a den and hold for the giant Diabolus.³

Now having got possession of this stately palace or castle, what doth he but make it a garrison for himself, and strengthens and fortifies it with all sorts of provision against the King Shaddai, or those that should endeavour the regaining of it to him and his obedience again.

This done, but not thinking himself yet secure enough, in the next place, he betaketh himself of new-modelling the town; and so he does, setting up one, and putting down another at pleasure.⁴ Wherefore my Lord Mayor, whose name was my Lord Understanding, and Mr. Recorder, whose name was Mr. Conscience, those he puts out of place and power.

As for my Lord Mayor, though he was an understanding man, and one too that had complied with the rest of the town of Mansoul in admitting of the giant into the town, yet Diabolus thought not fit

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1. The breath of temptation, entertained for a moment, admits melancholy, and destroys primitive innocence. In a spiritual sense, man died; and, by the offence of one, judgment came upon all to condemnation. Rev. v. 18.—(Burd.)

2. _Then peace expired, And every grace fell slaughtered round her tomb._ —(Swain’s Redemption.)

3. _Her rash hand, in evil hour, Forth reaching to the fruit, she pluck’d, she ate: Faith felt the wound, and nature, from her seat, Sighing through all her works, gave signs of woe, That all was lost._ —(Paradise Lost, B. ix.)

4. _His noble passion, once the blissful seat Of each celestial grace, became the den Of hellish malice._ —(Swain.)

5. God’s image of holiness being obliterated. Satan, with all his horrid crew of lusts and vile affections, gained admittance; the understanding was perverted, and the affections estranged. —(Mason.)
to let him abide in his former lustre and glory, because he was a seeing man. Wherefore he darkened it not only by taking from him his office and power, but by building of a high and strong tower, just between the sun’s reflections, and the windows of my lord’s palace, 2Co. x. 4, 5; by which means his house and all, and the whole of his habitation, was made as dark as darkness itself. And thus being alienated from the light, he became as one that was born blind. Eps. iv. 18, 19. To this his house my lord was confined, as to a prison; nor might he upon his parole go further than within his own bounds. And now had he a heart to do for Mansoul, what could he do for it or wherein could he be profitable to her? So then, so long as Mansoul was under the power and government of Diabolus—and so long it was under him as it was obedient to him; which was even until by a war it was rescued out of his hands—so long my Lord Mayor was rather an impediment in, than advantage to, the famous town of Mansoul.

As for Mr. Recorder, before the town was taken he was a man well read in the laws of his King, and also a man of courage and faithfulness, to speak truth at every occasion; and he had a tongue as bravely hung as he had an head filled with judgment. Now this man, Diabolus put out of could by no means abide, because place, though he gave his consent to his coming into the town, yet he could not, by all wiles, trials, stratagems, and devices that he could use, make him wholly his own. True, he was much degenerated from his former King, and also much pleased with many of the giant’s laws and service; but all this would not do, forasmuch as he was not wholly his. He would now and then think upon Shaddai, and have dread of his law upon him, and then he would speak with a voice as great against Diabolus as when a lion roarcth: 1 yea, and would also at certain times when his fits were upon him—for you must know that sometimes he had terrible fits—he would make the whole town of Mansoul shake with his voice: and, therefore, the now king of Mansoul could not abide him.2

Diabolus therefore feared the Recorder more than any that was left alive in the town of Mansoul, because, as I said, his words did shake the whole town; they were like the rattling thunder, and also like thunder-claps. Since therefore the giant could not make him wholly his own, what doth he do but studies all that he could to debauch the old gentleman; and by debauchery to stupefy his mind, and more harden his heart in ways of vanity. And as he attempted, so he accomplished his design; he debauched the man, and by little and little so drew him into sin and wickedness, that at last he was not only debauched as at first, but by consequence dethilled, but was almost, at last, I say, past all conscience of sin. And this was the furthest Diabolus could go. Wherefore he behinks him of another project; and that was to persuade the men of the town that Mr. Recorder was mad, and so not to be regarded: and for this he urged his fits, and said, If he be himself, why doth he not do thus always? but, quoth he, as all mad folks have their fits, and in them their raving language, so hath this old and doating gentleman. Thus, by one means or another, he quickly got Mansoul to slight, neglect, and despise whatever Mr. Recorder could say.3 For besides what already you have heard, Diabolus had a way to make the old gentleman, when he was merry, unsay and deny what he in his fits had affirmed; and, indeed, this was the next way to make himself ridiculous, and to cause that no man should regard him. Also, now he never spake freely for King Shaddai, but always by force and constraint: besides, he would at one time be hot against that at which at another he would hold his peace, so unmeas was he now in his doings. Sometimes he would be as if fast asleep, and again sometimes as dead, even then when the whole town of Mansoul was in her career after vanity, and in her dance after the giant’s pipe.

Wherefore, sometimes, when Mansoul did use to be frightened with the thundering voice of the Recorder that was, and when they did tell Diabolus of it, he would answer that what the old gentleman said was neither of love to him nor pity to them, but of a foolish fondness that he had to be prating; and so would hush, still, and put all to quiet again. And that he might leave no argument urged that might tend to make them secure, he said, and said it often, O Mansoul! consider that notwithstanding the old gentleman’s rage, and the rattle of his high and thundering words, you hear nothing of Shaddai himself, when liar and deceiver that he was, every outcry of Mr. Recorder against the sin of Mansoul was the

1 O sinner, listen now to the voice of conscience, before his awful suggestions drive thee to despair.
2 The office and power of conscience, the old recorder, is beautifully described. He will sometimes speak, yea, war aloud, testifying for God, and against sin.—(Hudde.)
3 This is the old device of Satan. It was thus he treated poor Christian, in the Pilgrim’s Progress, when first alarmed for his soul’s welfare. They thought that some frenzy distemper had got into his head.—(Ed.)
voice of God in him to them. But he goes on and says, You see that he values not the loss, nor rebellion of the town of Mansoul, nor will he trouble himself with calling of his town to a reckoning for their giving of themselves to me. He knows that though ye were his, now you are lawfully mine; so, leaving us one to another, he now hath shaken his hands of us.¹

Moreover, O Mansoul! qoth he, consider how I have served you, even to the uttermost of my power; and that with the best that I have, could get, or procure for you in all the world: besides, I dare say, that the laws and customs that you now are under, and by which you do homage to me, do yield you more solace and content than did the paradise that at first you possessed. Your liberty also, as yourselves do very well know, has been greatly widened and enlarged by me; whereas I found you a pent-up people. I have not laid any restraint upon you; you have no law, statute, or judgment of mine to frighten you; I call none of you to account for your doings, except the madman (you know who I mean). I have granted you to live, each man, like a prince, in his own, even with as little control from me as I myself have from you.

And thus would Diabolus hush up, and quiet the town of Mansoul, when the Recorder, men sometimes angry with his conscience,
yea, and with such cursed orations as these would set the whole town in a rage and fury against the old gentleman; yea, the rascal crew at some times would be for destroying of him. They have often wished, in my hearing, that he had lived a thousand miles off from them: his company, his words, yea, the sight of him, and especially when they remembered how in old times he did use to threaten and condemn them—for all he was now so debauched—did terrify and afflict them sore.²

But all wishes were vain; for I do not know how, unless by the power of Shaddai, and his wisdom, he was preserved in being amongst them.

Besides, his house was as strong as a castle, and stood hard to a stronghold of the town. Moreover, if at any time any of the crew or rascal attempted to make him away, he could pull up the sluices, and let in such floods, as would drown all round about him.

But to leave Mr. Recorder, and to come to my Lord Will-be-will, another of the gentry of the famous town of Mansoul. This Will-be-will was as high-born as any man in Mansoul, and was as much, if not more, a freeholder than many of them were: besides, if I remember my tale aright, he had some privilege peculiar to himself in the famous town of Mansoul. Now, together with these, he was a man of great strength, resolution, and courage; nor in his occasion could any turn him away. But I say, whether he was proud of his estate, privileges, strength, or what—but sure it was through pride of something—he seems now to be a slave in Mansoul; and therefore resolves to bear office under Diabolus, that he might, such an one as he was, be a petty ruler and governor in Mansoul.³ And, headstrong man that he was, thus he began—times; for this man, when Diabolus did make his oration at Ear-gate, was one of the first that was for consenting to his words, and for accepting of his counsel as wholesome, and that was for the opening of the gate, and for letting him into the town: wherefore Diabolus had a kindness for him, and therefore he designed for him a place; and perceiving the valour and stoutness of the man, he coveted to have him for one of his great ones, to act and do in matters of the highest concern.⁴

So he sent for him, and talked with him of that secret matter that lay in his breast, the will takes place under the case; for as at first he was willing that Diabolus should be let into the town, so now he was as willing to serve him there. When the tyrant therefore perceived the willingness of my lord to serve him, and that his mind stood bending that way, he forthwith made him the captain of the castle, governor of the town, and keeper of the gates of Mansoul; yea, there was a clause in his commission that nothing without him should be done in all the town of Mansoul. So that now, next to Diabolus himself, who but my lord Will-be-will in all the town of Mansoul; nor could anything now be done, but at his will and pleasure, throughout the town of Mansoul. He had also one Mr. Mind, my Lord's clerk.

¹ Liars ought to have good memories; just before this the devil said, 'When Shaddai shall hear what is done, he will come.' Now he tells them, 'He hath shaken his hands of us,' or entirely given us up.—(Ed.)

² Conscience, in natural men, is very unequal and irregular in its opposition to sin; yet by its fits and starts he will cry out, and so frighten the sinner, that he wishes him 'a thousand miles off,' so as to give him no disturbance. The powers of conscience cannot be utterly defaced.—(Burder.)

³ The will seems to be a slave, but plunges into the worst of slavery—that to Satan and to sin; and in that slavery must perish, unless emancipated and redeemed by Christ.—(Ed.)

⁴ The will is a lord, a person of great importance, a governing faculty; and there could be no sin till the will consented to the temptation. In fallen man, it is not subject to the law of God, but obstinately opposed to it, and therefore a fit deputy for the devil.—(Burder.)

⁵ The mind or judgment, whereby we distinguish between good and evil, lawful and unlawful. 2 Co. iii. 14. Tit. i. 15.—(Mason.) How awfully his sin lettered man, and made him a slave.—(Ed.)
his lord were in principle one, and in practice not far asunder. Ro. vi. 7. And now was Mansoul brought under to purpose, and made to fulfill the lusts of the will and of the mind.

But it will not out of my thoughts, what a desperate one this Will-be-will was, when power was put into his hand. First, he flatly denied that he owed any suit or service to his former prince and liege lord. This done, in the next place he took an oath, and swore fidelity to his great master Diabolus, and then, being stated and settled in his places, offices, advancements, and preferments, O! you cannot think, unless you had seen it, the strange work that this workman made in the town of Mansoul.

First, he malign only the Recorder to death; he would neither endure to see him, nor to hear the words of his mouth; he would shut his eyes when he saw him, and stop his ears when he heard him speak: also, he could not endure that so much as a fragment of the law of Shaddai should be anywhere seen in the town. For example, his clerk, Mr. Mind, had some old, rent, and torn parchments of the law of good Shaddai in his house; but when Will-be-will saw them, he cast them behind his back. Ex. ix. 26. True, Mr. Recorder had some of the laws in his study, but my lord could by no means come at them: he also thought, and said, that the windows of my old Lord Mayor's house were always too light for the profit of the town of Mansoul. The light of a candle he could not endure. Now, nothing at all pleased Will-be-will but what pleased Diabolus his lord.

There was none like him to trumpet about the streets the brave nature, the wise conduct, and great glory of the King Diabolus. He would range and rove throughout all the streets of Mansoul to cry up his illustrious lord, and would make vain thoughts of himself even as an object, among the base and rascal crew, to cry up his valiant prince. And I say, when and whereever he found these vassals, he would even make himself as one of them. In all ill courses he would act without bidding, and do mischief without commandment.

The Lord Will-be-will also had a deputy under him, and his name was Mr. Affection; one that was also greatly debauched in his principles, and answerable thereto in his life. Ro. 1. 25. He was wholly given to the flesh, and therefore they called him Vile-affection. Now there was he, and one Carnal-lust, the daughter of Mr. Mind (like to the quoth the devil to the collier) that fell in love, and made a match, and were married; and, as I take it, they had several children, as Impudent, Blackmouth, and Hate-reproof; these three were black boys. And besides these they had three daughters, as Scurruth, and Slightgod, and the name of the youngest was Revenge; these were all married in the town, and also begot and yielded many bad brats, too many to be here inserted. But to pass by this.

When the giant had thus ingarisoned himself in the town of Mansoul, and had put down and set up whom he thought good; he betakes himself to defacing. Now there was in the market-place in Mansoul, and also upon the gates of the castle, an image of the blessed King Shaddai; this image was so exactly engraved, and it was engraved in gold, that it did the most resemble Shaddai himself of anything that then was extant in the world. This he basely commanded to be defaced, what Noruth and it was as basely done by the hand of Mr. Noruth. Now you must know, that Diabolus had commanded, and that by the hand of Mr. Noruth, the image of Shaddai was defaced. He likewise gave order that the same Mr. Noruth should set up in its stead the horrid and formidable image of Diabolus; to the great contempt of the former King, and de basing of his town of Mansoul.

Moreover, Diabolus made havoc of all remains of the laws and statutes of Shaddai that could be found in the town of Mansoul; to wit, such as contained either the doctrines of morals, with all civil and natural documents. Also relative severities he sought to extinguish. To be short, there was nothing of the remains of good in Mansoul which he and Will-be-will sought not to destroy; for their design was to turn Mansoul into a brute, and to make it like to the sensual sow, by the hand of Mr. Noruth.

When he had destroyed what law and good orders he could, then, further to effect his design —namely, to alienate Mansoul from Shaddai, her king—he commands and they set up his own vain objets, statutes, and commandments, in all places of resort or conourse in Mansoul; to wit, such as gave liberty to the lusts of the flesh, the lusts of

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1 The unmahalned sinner has no pleasure in the Holy Scriptures; they are to him like old, rent, torn law parchments, which are written in a language that he cannot understand, and he casts them away.—(Mason.)

2 What a precious! but they are the genuine fruits of sin, which is of an impudent, scorbut, and revoluced nature; and they have made the soul an enemy to justice, mercy, and truth.—(Mason.)

3 Relative severities are the duties we owe to God, to ourselves, and to man, as public and private prayer, obedience and affection to parents and relatives, and that duty so essential to our spirit's welfare—self-examination. These being neglected, the sinner becomes to every good work repellent.—Mason.

4 Satan would conceal or obliterate the sacred Scriptures, prevent the practice of duty to God or to our neighbour, and make man merely carnal and brutish. Awfully has he succeeded; so that man has become that abject monster, half-brute, half-devil, uniting in himself the sensual aspects of the former with the diabolical temper of the latter.—(Barber.)
the eyes, and the pride of life, which are not of Shaddai, but of the world. (Jn. ii. 16.) He encouraged, coun tenanced, and promoted lasciviousness, and all ungodliness there. Yea, much more did Diabolus to encourage wickedness in the town of Manksoul; he promised them peace, content, joy, and bliss in doing his commands, and that they should never be called to an account for their not doing the contrary. And let this serve to give a taste to them that love to hear tell of what is done beyond their knowledge, afar off in other countries. 1

Now Mansoul being wholly at his beck, and brought wholly to his bow, nothing was heard or seen therein but that which tended to set up him.

But now, he having disabled the Lord Mayor and Mr. Recorder from bearing of office in Mansoul, and seeing that the town, before he came to it, was the most ancient of corporations in the world; and fearing, if he did not maintain greatness, they at any time should object that he had done them an injury, therefore, I say, that they might see that he did not intend to lessen their grandeur, or to take from them any of their advantageous things, he did choose for them a Lord Mayor and a Recorder himself; and such as contented them at the heart, and such also as pleased him wondrous well.

The name of the Mayor that was of Diabolus's making was the Lord Lustings; a man that had neither eyes nor ears; all that he did, whether as a man or as an officer, he did it naturally, as doth the beast. 2 And that which made him yet the more ignoble, though not to Mansoul, yet to them that beheld and were grieved for its ruins, was, that he never could savour good, but evil.

The Recorder was one whose name was Forget good; and a very sorry fellow he was. He could remember nothing but mischief, and to do it with delight. He was naturally prone to do things that were hurtful; even hurtful to the town of Mansoul, and to all the dwellers there. These two, therefore, by their power and practice, example and smiles upon evil, did much more grammar, 3 and settle the common people in hurtful ways. For who doth not perceive, but when those that sit aloft are vice, and corrupt themselves, they corrupt the whole region and country where they are? 4

Besides these, Diabolus made several burgesses and aldermen in Mansoul; such as out He doth make them new al dermen, and might choose them officers, governors, 5 who and magistrates. And these are the names of the chief of them, Mr. Incredulity, Mr. Haughty, Mr. Swearing, Mr. Whoring, Mr. Hardheart, Mr. Pitiless, Mr. Fury, Mr. Notruth, Mr. Stand-to-lies, Mr. Falsepeace, Mr. Drunkennes, Mr. Cheating, Mr. Atheism—thirteen in all. Mr. Incredulity is the eldest, and Mr. Atheism the youngest, of the company. 6

There was also an election of common council men, and others; as bailiffs, sergeants, constables, and others; but all of them like to those aforenamed, being either fathers, brothers, cousins, or nephews to them; whose names, for brevity's sake, I omit to mention.

When the giant had thus far proceeded in his work, in the next place he betook himself to build some strongholds in the town. And he built three that seemed to be impregnable. The first he called the Hold of Defiance, because it was made to command the whole town, and to keep it from the knowledge of its ancient King. The second he called Midnight-hold, because it was built on purpose to keep Mansoul from the true knowledge of itself. The third was called Sweet-sin-hold, because by that he fortified Mansoul against all desires of good. The first of these holds stood close by Eyegate, that as much as might be light might be darkened there. The second was built hard to the old castle, to the end that that might be made more blind, if possible. And the third stood in the market-place. 6

He that Diabolus made governor over the first

spirit, nor cured him in doing his duty. In serving God he was a stranger to fear.—(Ed.)

4 What a vile set of wretches! the reader will exclaim; but are you sure that they do not rule your heart? Unbelief is the first, and how natural the gradation to Atheism, the last—the scanners' seat.—(Ed.)

5 Christ purged his temple, so must thou thy heart. All social thoughts are thieves, together meet To ezen them.—(Herbert.)

6 Thus Satan fixes his empire in the soul:—1. By enmity and aversion to Divine instruction; 2. By the blindness of the understanding, and perverseness of the will, by which the knowledge of its lamentable state, and of God are concealed; and, 3. By a habit and delight in sin, rolling it as a sweet morsel under the tongue; all which, if grace prevent not, will drown men in destruction and perdition.—(Mason.) Reader, beware, these three strongholds are the greatest enemies to human happiness:—1. Indifferent carelessness; 2. Ignorance of the new birth and of spiritual religion, which is the strength of superstition—the cruel persecutor of the saints; 3. Lusts, which degrade the soul into slavery to Satan.—(Ed.)
of these, was one Spigelod, a most blasphemous wretch. He came with the whole rabble of them that came against Mansoul at first, and was himself one of themselves. He that was made the governor of Midnight-hold, was one Love-no-light. He was also of them that came first against the town. And he that was made the governor of the hold called Sweet-sin-hold, was one whose name was Loveless; he was also a very lewd fellow, but not of that country where the other are bound. 1 This fellow could find more sweetness when he stood sucking of a last, than he did in all the paradise of God.

And now Diabolus thought himself safe; he had taken Mansoul; he had ingarrisoned himself therein; he had put down the old officers, and had set up new ones; he had defaced the image of Shaddai, and had set up his own; he had spoiled the old law-books, and had promoted his own vain lies; he had made him new magistrates, and set up new aldermen; he had built him new holds, and had manned them for himself. 2 And all this he did to make himself secure, in case the good Shaddai, or his Son, should come to make an incursion upon him.

[CHAPTER 111.]

[Contents:—Information of the revolution carried to the court of King Shaddai—His great resentment of the rebellion—His gracious intention of restoring Mansoul—Some intimations of this published—Care of Diabolus to suppress them—His artifices to secure the town, and prevent its return to Shaddai.]

Now you may well think, that long before this time word, by some or other, could not but be carried to the good King Shaddai, how his Mansoul in the continent of Universe was lost; and that the renegade giant Diabolus, once one of his Majesty's servants, had, in rebellion against the King, made sure thereof for himself; yea, tidings were carried and brought to the King thereof, and that to a very circumstance. 3

As first, How Diabolus came upon Mansoul—They being a simple people, and innocent—with craft, subtility, lies, and guile. Item, That he had treacherously slain the right noble and valiant captain, their Captain Residence, as he stood upon the gate, with the rest of the townsmen. Item, How my brave Lord Innocent fell down dead—

1 Loveless was one of the corrupted Mansoulians, and, therefore, not bound to the place whence Spigelod and Lovemadlight came: these were Diabolians. 1—(Burder.)

2 How swift and complete is the revolution! The understanding is darkened, the conscience deluded, the will perverted, the image of God defaced, the law of God suppressed, and hosts triumphant; while the proud sinner defies God, loves midnight darkness, and wallows in sin. What an awful, but accurate, picture of apostate man! God, be merciful to us sinners.—(Burder.)

3 With grief, some say, or with being poisoned with the stinking breath of one IIpane, as say others—at the hearing of his just Lord and rightful prince Shaddai so abused by the mouth of so filthy a Diabolonian as that varlet IIpane was. The messenger further told, that after this IIpane had made a shortoration to the townsmen, in behalf of Diabolus his master, the simple town believing that what was said was true, with one consent did open Eargate, the chief gate of the corporation, and did let him with his crew into a possession of the famous town of Mansoul. He further showed how Diabolus had served the Lord Mayor and Mr. Recorder, to wit, that he had put them from all place of power and trust. Item, He showed also that my Lord Will-be-will was turned a very rascal and renegade, and that so was one Mr. Mind, his clerk; and that they two did range and revel it all the town over, and teach the wicked ones their ways. He said, moreover, that this Will-be-will was put into great trust; and, particularly, that Diabolus had put into Will-be-will's hand all the strong places in Mansoul; and that Mr. Affection was made my Lord Will-be-will's deputy in his most rebellious affairs. Yea, said the messenger, this monster, Lord Will-be-will, has openly disavowed his King Shaddai, and hath horribly given his faith and plighted his troth to Diabolus. 4

4 'Also,' said the messenger, 'besides all this, the new king, or rather rebellions tyrant, over the once famous, but now perishing, town of Mansoul, has set up a Lord Mayor and a Recorder of his own. For Mayor, he has set up one Mr. Lustings, and for Recorder, Mr. Forgetful, two of the vilest of all the town of Mansoul.' This faithful messenger also proceeded, and told what a sort of new burgesses Diabolus had made, also that he had builded several strong forts, towers, and strongholds in Mansoul. He told too, the which I had almost forgot, how Diabolus had put the town of Mansoul into arms, the better to capitulate them on his behalf to make resistance against Shaddai their king, should he come to reduce them to their former obedience.

Now this tidings-teller did not deliver his relation of things in private, but in open court, the King and his Son, high lords, chief God of court captains, and nobles, being all there present to hear. But by that they had heard the whole of the story, it would have amazed one to have seen, had he been there to
behold it, what sorrow and grief, and compunction of spirit, there was among all sorts, to think that famous Mansoul was now taken; only the King, and his Son foresaw all this long before, yea, and sufficiently provided for the relief of Mansoul, though they told not everybody thereof. Yet, because they also would have a share in condoling of the misery of Mansoul, therefore they also did, and that at the rate of the highest degree, bewail the losing of Mansoul. The King said plainly, "That it grieved him at his heart," and you may be sure that his Son was not a whit behind him.  

Then gave they conviction to all about them, that they had love and compassion for the famous town of Mansoul. Well, when the King and his Son were retired into the privy-chamber, there they again consulted about what they had designed before, to wit, that as Mansoul should in time be suffered to be lost, so as certainly it should be recovered again; recovered I say, in such a way as that both the King and his Son would get themselves eternal fame and glory thereby. Wherefore after this consult, the Son of Shaddai, a sweet and comely person, and one that had always great affection for those that were in affliction, but one that had mortal enmity in his heart against Diabolus, because he was designed for it, and because he sought his crown and dignity. This Son of Shaddai, I say, having stricken hands with his Father, and promised that he would be his servant to recover his Mansoul again, stood by his resolution, nor would he repent of the same.  

The secret of his purpose.  

3. vi. 5, 6.  

The purport of which agreement was this: to wit, That at a certain time prefixed by both, the King's Son should take a journey into the country of Universe; and there, in a way of justice and equity, by making of amends for the follies of Mansoul, he should lay a foundation of her perfect deliverance from Diabolus, and from his tyranny.  

Moreover, Emmanuel resolved to make, at a time convenient, a war upon the giant Diabolus, even while he was possessed of the town of Mansoul; and that he would fairly, by strength of hand, drive him out of his hold, and take it to himself, to be his habitation.  

This now being resolved upon, order was given to the Lord Chief Secretary, to draw up a fair record of what was determined, and to cause that it should be published in all the corners of the kingdom of Universe. A short breviet of the contents thereof you may, if you please, take here as follows:  

Let all men know who are concerned, That the Son of Shaddai, the great King, is engaged, by covenant to his Father, to bring his Mansoul to him again; yea, and to put Mansoul too, through the power of his matchless love, into a far better, and more happy condition than it was in before it was taken by Diabolus.  

These papers, therefore, were published in several places, to the no little molestation of the tyrant Diabolus, for now, thought he, I shall be molest, and my habitation will be taken from me.  

But when this matter, I mean this purpose of the King and his Son, did at first take air at court, who can tell how the high lords, chief captains, and noble princes, that were there, were taken with the business.  

First, they whispered it one to another, and after that it began to ring out throughout the King's palace; all wondering at the glorious design that between the King and his Son was on foot for the miserable town of Mansoul. Yea, the courtiers could scarce do any thing, either for the King or kingdom, but they would mix with the doing thereof a noise of the love of the King and his Son, that they had for the town of Mansoul.  

Nor could these lords, high captains, and princes, be content to keep this news at court, yea, before the records thereof were perfected, themselves came down and told it in Universe. At last it came to the ears, as I said, of Diabolus, to his no little discontent. For you must think it would perplex him to hear of such a design against him; well, but after a few eases in his mind, he concluded upon these four things.  

First. That this news, this good tidings, if possible, should be kept from the ears of the town of Mansoul.  

By the Holy Ghost.  

For, said several things, he, if they shall once come to the knowledge that Shaddai, their former King, and Emmanuel, his Son, are contriving of good for the town of Mansoul; what can be expected by me, but that Mansoul will make a revolt from under my hand and government, and return again to him.
Now, to accomplish this his design, he renews
his flattery with my Lord Will-be-will,
and also gives him strict charge and
command, that he should keep watch
by day and by night at all the gates of the town,
especially Eargate and Eyelegate. For I hear of
a design, quoth he, a design to make us all traitors,
and that Mansoul must be reduced to its first
bondage again. I hope they are but lying stories,
quoth he; however, let no such news
by any means be let into Mansoul, lest
the people be dejected thereat; I think,
my lord, it can be no welcome news to you, I am
sure it is none to me. And I think
that at this time it should be all our
wisdoms and care, to nip the head of
all such rumours as shall tend to trouble our people.
Wherefore, I desire, my lord, that you will in this
matter do as I say, let there be strong guards daily
kept at every gate of the town. Stop also and
examine from whence such come, that you perceive
do from far come hither to trade; nor let them by
any means be admitted into Mansoul, unless you
shall plainly perceive that they are favourers of
our excellent government. I com-
mand, moreover, said Diabolus, that
there be spies continually walking up
and down the town of Mansoul, and let them have
power to suppress, and destroy, any that they shall
perceive to be plotting against us, or that shall
prate of what by Shaddai and Emmanuel is in-
tended.
This, therefore, was accordingly done; my Lord
Will-be-will heartened to his lord and master, went
willingly after the commandment, and, with all the
diligence he could, kept any that would from going
goat abroad, or that sought to bring this tidings to
Mansoul, from coming into the town.
Secondly. This done, in the next place, Diabolus,
that he might make Mansoul as sure
as he could, frames and imposes a new
oath and horrid covenant upon the
townsfold: to wit, ‘That they should never desert
him, nor his government, nor yet betray him, nor
seek to alter his laws; but that they should own,
confess, stand by, and acknowledge him for their
rightful king, in defiance to any that do, or here-
after shall, by any pretence, law, or title whatever,
lay claim to the town of Mansoul.’ Thinking
belike that Shaddai had not power to absolve them
from this covenant with death, and agreement with

2 'They glory in their shame,
reject the succenence Divine,
To beggarly the appetites descend;
Ask ams of earth, for guests that came from heav’n;
Sink into slaves; and sell for present hire.
Their rich reversion, and (who shares its fate),
Their native freedom, to the prince who says
The ather world.’—(Young.)

helt. Ex. xiii. 15. Nor did the silly Mansoul stick
or huggle at all at this most monstrous engage-
ment, but, as if it had been a sprat in
the mouth of a whale, they swallowed
it without any chewing. Were they troubled at
it? Nay, they rather bragged and boasted of
their so brave fidelity to the tyrant, their pretended
King, swearing that they would never be change-
ings, nor forsake their old lord for a new.
Thus did Diabolus tie poor Mansoul fast; but
jealousy, that never thinks itself strong enough, put
him, in the next place, upon another
exploit, which was yet more, if possible,
to debase this town of Mansoul,
Wherefore he caused, by the hand of
one Mr. Filth, an odious, nasty, lasci-
vious piece of beastliness to be drawn up in writing,
and to be set upon the castle gates; whereby he
granted and gave license to all his true and trusty
sons in Mansoul, to do whatsoever their lustful
appetites prompted them to do, and that no man
was to let, hinder, or control them, upon pain of
incurring the displeasure of their prince.
Now this he did for these reasons:
1. That the town of Mansoul might be yet made
weaker and weaker, and so more un-
able, should tidings come that their
redemption was designed, to believe, hope, or con-
sent to the truth thereof. For reason says, the
bigger the sinner, the less grounds of hopes of
mercy.
2. The second reason was, If, perhaps, Emmanuel,
the Son of Shaddai their king, by seeing the
horrible and profane doings of the town of Mansoul,
might repent, though entered into a covenant of
redeeming them, of pursuing that covenant of their
redemption; for he knew that Shaddai was holy,
and that his Son Emmanuel was holy; yet, he
knew it by woful experience; for, for the impunity
and sin of Diabolus was he cast from the highest
orbs. Wherefore, what more rational than for him
to conclude, that thus for sin it might fare with
Mansoul. But fearing also lest this knot should
break, he bethinks himself of another, to wit:
3. To endeavour to possess all hearts in the town
of Mansoul that Shaddai was raising an army,
to come to overthrow and utterly to destroy this
town of Mansoul, and this he did to forestall any
 tidings that might come to their ears of their

2 'Baldly,' obscurity. The abounding of such depe-
andations affords a good criterion of the moral state of a
country—China, very depeaged; France, depeaged; Italy,
under the Pope’s nose, most depeaged; few, in comparison,
are now to be found in England, and they hide themselves as
Christian knowledge progresses. In Bunyan’s time, under
the depeaged Charles II., they awfully depeaged under the
care of Mr. Filth.—(Ed.)

3 Not so, says the Scripture, it is a superfluous worthy of all
acceptation, that Christ came to save sinners, even the chief
of sinners.—See Bunyan’s Jerusalem Sinner Saved.—(Ed.)
deliverance; for, thought he, if I first bruise this, the tides that shall come after, will all be swallowed up of this; for what else will Mansoul say, when they shall hear that they must be delivered, but that the true meaning is, Shaddai intends to destroy them; wherefore, be ye afraid, and make haste unto you. But for 'Brute,' wherefore, ye blood, ye blood, I shall summon the whole town into the market-place, and there, with deceitful tongue, thus he addresses himself unto them:—

'Gentlemen, and my very good friends, You are all, as you know, my legal subjects, and men of the famous town of Mansoul; you know how, from the first day that I have been with you until now, I have behaved myself among you, and what liberty, and great privileges you have enjoyed under my government, I hope to your honour, and mine, and also to your content and delight. Now, my famous Mansoul, a noise of trouble there is abroad, of trouble to the town of Mansoul, sorry I am there-of for your sakes. For I have received but now by the post from my lord Lucifer—and he useth to have good intelligence—that your old king Shaddai is raising of an army to come against you, to destroy you root and branch? and this, O Mansoul, is now the cause that at this time I have called you together; namely, to advise what in this juncture is best to be done; for my part, I am but one, and can with ease shift for myself, did I list to seek my own case, and to leave my Mansoul in all the danger. But my heart is so firmly united to you, and so unwilling am I to leave you, that I am willing to stand and fall with you, to the utmost hazard that shall befal me. What say you, O my Mansoul? Will you now desert your old friend, or do you think of standing by me?' Then as one man, with one mouth, they cried out together, 'Let him die the death that will not.'

Then said Diabolus again, 'It is in vain for us to hope for quarter, for this king knows not how to show it: true, perhaps, he at his first sitting down before us will talk of, and pretend to, mercy, that thereby, with the more ease, and less trouble, he may again make himself the master of Mansoul. Whatever therefore he shall say, believe not one syllable or tittle of it, for all such language is but to overcome us, and to make us, while we wallow in our blood, the trophies of his merciless victory. My mind is, therefore, that we resolve, to the last man, to resist him, and not to believe him upon any terms; for in at that door will come our danger. But shall we be baffled out of our lives? I hope you know more of the rudiments of politics than to suffer yourselves so pitifully to be served. But suppose he should, if he gets us to yield, save some of our lives, or the lives of some of them that are underlings in Mansoul, what help will that be to you that are the chief of the town; especially of you whom I have set up, and whose greatness has been procured by you through your faithful sticking to me? And suppose again, that he should give quarter to every one of you, be sure he will bring you into that bondage under which you were captivated before, or a worse; and then what good will your lives do you? Shall you with him live in pleasure as you do now? No, no, you must be bound by laws that will pinch you, and be made to do that which at present is hateful to you; I am for you, if you are for me, and it is better to die valiantly, than to live like pitiful slaves. But I say, the life of a slave will be counted a life too good for Mansoul now; blood, blood, nothing but blood is in every blast of Shaddai's trumpet against poor Mansoul now. Pray, be concerned, I hear he is coming up; and stand to your arms, that now while you have any leisure, I may learn you some feats of war. Armour for you I have, and by me it is; yea, and it is sufficient for Mansoul from top to toe; nor can you be hurt by what his force can do, if you shall keep it well girt and fastened about you. Come therefore to my castle, and welcome, He puts them and harness yourselves for the war. There is helmet, breastplate, sword, and shield, and what, that will make you fight like men.

1. My helmet, otherwise called an head-piece, is hope of doing well at last, what lives soever you live. This is that which they had, who said, that they should have peace though they walked in the wickedness of their heart, 'to add drunkenness to thirst.' De. xxxi. 10. A piece of approved armour this is, and whoever has it and can hold it, so long no arrow, dart,

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1 'Brute,' generally spelt 'bruit,' report, rumour, fame.—Iap. Dict.—(End.)
2 This is one of the great lies with which Satan and his eminaries would keep sinners in bondage, by leading them to think that Christ came not to save, but to destroy, and that true religion is a dull, melancholy, mournful, tending only to misery and melancholy; the very reverse of all Christian experience and truth.—(End.)
3 Well may Satan be called the father of lies; all his object is to destroy souls. He is a merciless tyrant; his service is the vilest drudgery; his wages are pain, sorrow, sickness, temoral, and eternal death. Of that spiritual wisdom from heaven by which alone we can detect his devices.—(End.)
4 The strength of Satan's kingdom lies in preventing men from thinking or examining for themselves.—(Ed.)
5 How do the most wretched slaves, even the devil's dirtiest drudges, lug their chains, and try to imagine themselves free. The believer alone knows what liberty is; Christ's service is perfect freedom, and his ways—all his ways, and none but his ways—are pleasantness and peace.—(Ed.)
6 Without the shedding of blood there is no remission of sins; but with the blood-shedding of Jesus, the gospel of peace and salvation is brought to the guilty conscience. How malison-fully the father of lies can pervert the plainest gospel truths.
sword, or shield can hurt him; this therefore keep on, and thou wilt keep off many a blow, my Mansoul.

2. My breast-plate is a breastplate of iron; I had it forged in mine own country, and all my soldiers are armed therewith; in plain language it is an hard heart, an heart as hard as iron, and as much past feeling as a stone; the which if you get, and keep, neither mercy shall win you, nor judgment fright you, (Ps. iv. 7.) This, therefore, is a piece of armour most necessary for all to put on that hate Shaddai, and that would fight against him under my banner.

3. My sword is a tongue that is set on fire of hell; (Ps. ii. 1.) and that can bend itself to speak evil of Shaddai, his Son, his ways, and people. (Ps. iv. 1.) Use this; it has been tried a thousand times twice told; whoever hath it, keeps it, and makes that use of it as I would have him, can never be conquered by mine enemy. (Ja. iii. 3–5.)

4. My shield is unbelief, or calling into question the truth of the Word, or all the sayings that speak of the judgment that Shaddai has appointed for wicked men. Use this shield. (Job xx. 28.) Many attempts he has made upon it, and sometimes, it is true, it has been bruised. (Ps. iv. 2.) But they that have writ of the wars of Emmanuel against my servants, have testified that he could do no mighty work there because of their unbelief. (Is. vi. 3–6.) Now, to handle this weapon of mine right, it is not to believe things because they are true, of what sort or by whomsoever asserted. If he speak of judgment, care not for it; if he speak of mercy, care not for it; if he promise, if he swear that he would do to Mansoul, if it turn, no hurt but good, regard not what is said; question the truth of all; for this is to wield the shield of unbelief aright, and as my servants ought and do; and he that doth otherwise loves me not, nor do I count him but an enemy to me.

5. Another part or piece, said Diabolus, 'of mine excellent armour is a dumb and prayerless spirit—a spirit that scorns to cry for mercy; wherefore be you, my Mansoul, sure that you make use of this.' What! cry for quarter, never do that if you would be mine; I know you are stout men, and am sure that I have clad you with that which is armour of proof; wherefore to cry to Shaddai for mercy, let that be far from you. Besides all this, I have a mail, fire-brands, arrows and death, all good hand-weapons, and such as will do execution. After he had thus furnished his men with armour and arms, he addressed himself to them in such like words as these:—Remember, quoth he, 'that I am your rightful king, and that you have taken an oath, and entered into covenant to be true to me and my cause; I say, remember this, and show yourselves stout and valiant men of Mansoul. Remember also the kindness that I have always showed to you, and that without your petition; I have granted to you external things, wherefore the privileges, grants, immunities, profits and honours wherewith I endowed you, do call for at your hands returns of loyalty, my lion-like men of Mansoul; and when so fit a time to show it as when another shall seek to take my dominion over you, into their own hands? One word more, and I have done, Can we but stand, and overcome this one shock or brunt, I doubt not but in little time all the world will be ours; and when that day comes, my true hearts, I will make you kings, princes, and captains, and what brave days shall we have then?'

Diabolus having thus armed, and fore-armed his servants and vassals in Mansoul, against their good and lawful king Shaddai; in the next place, he doubleth his guards at the gates of the town, and he takes himself to the castle, which was his strong hold. His vassals also, to show their diabolicalness, and supposed, but ignoble, gallantry, exercise themselves in their arms every day, and teach one another feats of war; they also defend their enemies, and sung up the praises of their tyrant; they threatened also what men they would be, if ever things should rise so high as a war between Shaddai and their king.

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1 How many baptized infidels perish in a vain hope that Divine mercy will be extended to innumerable, unawakened sinners; forgetting that 'a God all mercy, is a God unjust.' (Ez. iv.)

2 This shield of the devil is used to an extent that few persons imagine. All the innumerable persecutions of the kingdom of God, use this shield to ward off conviction; and how many of the children of God, when in a state of doubt, use the same shield, to prevent the entrance of those promises which would bring consolation to their wounded souls! Strangely has God perverted the faculties of Mansoul. (Ez.)

3 How skilfully Satan plies his suggestions, to keep poor sinners from their knees. He knows that he cannot withstand godly, fervent, prayer. (Ez.)

4 Reader, here we have presented to our view the whole armour of the devil—presumption, hardness of heart, a blasphemous tongue, unbelief, and a prayerless spirit. This is Satan's armour; the very reverse of that which God has provided for Christian soldiers.—(Burder.)

5 Thus Satan deceiveth the world, promising liberty and pleasure, while slavery and destruction are his own aim. 'All these things,' said he to our Lord, 'will I give thee, if thou wilt worship me.' O that we may be enabled to say, 'Get thee behind me, Satan.' (Matt.) Satan first beguiles, then destroys, and lastly torments; he flatters only to bring and ruin.—(Mansoul.)

6 Reader, having accompanied Bunyan thus far in his Holy War, pause and consider whether you understand a spiritual meaning; the original perfection of human nature—the temptations of the enemy of souls—the loss of innocence—the admission of Diabolus into the heart of Mansoul—the first intimations of Divine mercy—Satan's precautions to prevent it—to resist the grace of God—and to keep the soul in slavery—have I fet all this in my own experience?—(Ez.)
[CHAPTER IV.]

[Contents.—Shaddai sends an army of forty thousand to reduce Mansoul, under the direction of four captains, Boanerges, Conviction, Judgment, and Execution, who address the inhabitants with great energy, but to little purpose—Diabolos, Incredulity, Illusion, and others, interfere to prevent submission—Prejudice defends Eargate with a guard of sixty deaf men.]

Now all this time, the good King, the King Shaddai was preparing to send an army to recover the town of Mansoul again, from under the tyranny of their pretended king Diabolos. But he thought good, at the first, not to send them by the hand and conduct of brave Emmanuel his Son, but under the hand of some of his servants, to see first, by them, the temper of Mansoul; and whether by them they would be won to the obedience of their King. The army consisted of above forty thousand, all true men; for they came from the King's own court, and were those of his own choosing.

They came up to Mansoul under the conduct of four stout generals, each man being a captain of ten thousand men, and these are their names, and their signs. The name of the first was Boanerges; the name of the second was Captain Conviction; the name of the third was Captain Judgment; and the name of the fourth was Captain Execution. These were the captains that Shaddai sent to regain Mansoul.

These four captains, as was said, the King thought fit, in the first place, to send to Mansoul, to make an attempt upon it; for indeed, generally in all his wars he did use to send these four captains in the van, for they were very stout and rough-hewn men, men that were fit to break the ice, and to make their way by dint of sword, and their men were like themselves. 1

To each of these captains the King gave a banner that it might be displayed, because of the goodness of his cause, and because of the right that he had to Mansoul. First to Captain Boanerges, for he was the chief; to him, I say, was given ten thousand men. His ensign was Mr. Thunder; he bare the black colours, and his escutcheon was three burning thunderbolts. 2

1 The army of forty thousand terrors of the law was not so fearful as one threatening of the new covenant. Read carefully Grace Abounding, p. 216.—(Ed.)

2 Mansoul's spirit is first to be broken by the terrors of the law; there is no difficulty in understanding the very appropriate names of the captains. But why forty thousand convictions and terrors, unless from that number of valiant men prepared for war, that went up with Joshua, who was feared as they feared Moses? Jos. vi. 13. The margin says, 'The words of God.' There are in the Bible 810,697 words, so that the 40,000 and above may refer to the number of those passages intended to convince of sin, of righteousness, and of judgment to come.—(Ed.)

Captain was Captain Conviction; to him was also given ten thousand men. His ensign's name was Mr. Sorrow; he did bear the pale colours, and his escutcheon was the book of the law wide open, from whence issued a flame of fire. De. xxviii. 2. The third captain was Captain Judgment; to him was given ten thousand men. His ensign's name was Mr. Terror; he bare the red colours, and his escutcheon was a burning fiery furnace. Mat. xvi. 41. The fourth captain was Captain Execution; to him was given ten thousand men. His ensign was one Mr. Justice; he also bare the red colours, and his escutcheon was a fruitless tree, with an axe lying at the root thereof. Mat. iii. 10.

These four captains, as I said, had every one of them under his command ten thousand men; all of good fidelity to the King, and stout at their military actions. 3

Well, the captains, and their forces, their men and under-officers, being had upon a day by Shaddai into the field, and there called all over by their names, were then and there put into such harness as became their degree, and that service that now they were going about for their King. 4

Now, when the King had mustered his forces—for it is he that mustreth the host to the battle—he gave unto the captains their several commissions, with charge and commandment, in the audience of all the soldiers, that they should take heed faithfully and courageously to do and execute the same. Their commissions were, for the substance of them, the same in form; though as to name, title, place, and degree of the captains, there might be some, but very small variation. And here let me give you an account of the matter and sum contained in their commission.

A commission from the great Shaddai, King of Mansoul, to his trusty and noble captain, the Captain Boanerges, 5 for his making war upon the town of Mansoul.

'O thou Boanerges, one of my stout and thundering captains, over one ten thousand of my valiant and faithful soldiers.'
servants; go thou in my name, with this thy force, to the miserable town of Mansoul; and when thou comest thither, offer them first conditions of peace, Mat. x. 11. Luke x. 5. and command them, that casting off the yoke and tyranny of the wicked Diabolus, they return to me, their rightful Prince and Lord; command them, also, that they cleanse themselves from all that is his in the town of Mansoul, and look to thyself that thou hast good satisfaction touching the truth of their obedience. Thus when thou hast commanded them, if in truth submit thereto, then do thou, to the uttermost of thy power, what in thee lies, to set up for me a garrison in the famous town of Mansoul: nor do thou hurt the least native that moveth or breatheth therein, if they will submit themselves to me, but treat them as if they were thy friend or brother—for all such I love, and they shall be dear unto me—and tell them that I will take a time to come up, and to let them know that I am merciful. 1 Th. ii. 7-11.

But if they shall—notwithstanding thy summons, and the production of thy authority—resist, stand out against thee, and rebel, then do I command thee to make use of all thy cunning, power, might, and force, to bring them under by strength of hand. Farewell.'

Thus you see the sum of their commissions, for, as I said before, for the substance of them they were the same that the rest of the noble captains had.

Wherefore they having received each commander his authority, at the hand of their King, the day being appointed, and the place of their rendezvous prefixed, each commander appeared in such gallantry as became his cause and calling. So, after a new entertainment from Shaddai, with flying colours, they set forward to march towards the famous town of Mansoul. Captain Beamerges led the van; Captain Conviction and Captain Judgment made up the main body, and Captain Execution brought up the rear. 1 Th. ii. 13, 14. They then having a long way to go, for the town of Mansoul was far off from the court of Shaddai, they marched through the regions and countries of many people, not hurting or abusing any, but blessing wherever they came. They also lived upon the King's cost in all the way they went.

Having travelled thus for many days, at last they came within sight of Mansoul; the which, when they saw, the captains could for their hearts do no less than for a while bewail the condition of the town, for they quickly saw how that it was prostrate to the will of Diabolus, and to his ways and designs. Well, to be short, the captains came up before the town, march up to Eargate, sit down there, for that was the place of hearing. So, when they had pitched their tents and intrenched themselves, they addressed themselves to make their assault.

Now the townsfolk at first, beholding so gallant a company, so bravely accoutered, and so excellently disciplined, having on their glittering armour, and displaying of their flying colours, could not but come out of their houses and gaze. But the cunning fox, Diabolus, fearing that the people, after this sight, should on a sudden summons, open the gates to the captains, came down with all haste from the castle, and made them retire into the body of the town, who, when he had them there, made this lying and deceivable speech unto them:

'Thoughts, quoth he, although you are my trusty and well-beloved friends, yet I abhor a thing which cannot but a little while you for your late incomprehensible action, in going out to gaze on that great and mighty force that but yesterday sat down before, and have now intrenched themselves, in order to the maintaining of a siege against, the famous town of Mansoul. Do you know who they are, whence they come, and what is their purpose in setting down before the town of Mansoul? They are they whom I have told you long ago, that they would come to destroy this town, and against whom I have been at the cost to arm you with capa-pie for your body, besides great fortifications for your mind. Wherefore, then, did you not rather, even at the first appearance of them, cry out, fire the beacons, and give the whole town an alarm concerning them, that we might all have been in a posture of defence, and been ready to have received them with the highest acts of defiance, then had you showed yourselves men to my liking; whereas, by what you have done, you have made me half-afraid; I say half-afraid, that when they and we shall come to push a pike, I shall find you want courage to stand it.

1 Although Bunyan was not a binding preacher, but for a great portion of his life maintained himself and his family by the labour of his hands, yet he plainly intimates that itinerating and missionary labourers in the Lord's vineyard must be maintained at the King's cost while away from home.—Kep.

2 The distance to which man has fallen from God, is well set forth in the Church-History on the Nativity: 'Before he was beloved, now he is abhorred; before he was most beautiful and precious, now he is vile and wretched. Instead of the image of God, he is now the image of the devil; instead of being the citizen of heaven, he is the bond-slave of hell; having in one part of his former purity and cleanness, is all wickedness and diabolic, and is nothing but a lump of sin, and condemned to everlasting death.' What strange ideas must pass over the mind of an unconverted sinner, who prides himself on the dignity of human nature, and yet reads this to his concentration.—Kep.

3 'Capa-pie'; armed all over from head to foot. —Bp. Bp.
out any longer. Wherefore have I commanded a watch, and that you should double your guards at the gates? Wherefore have I endeavoured to make you as hard as iron, and your hearts as a piece of the nether millstone? Was it, think you, that you might show yourselves women, and that you might go out like a company of innocents to gaze on your mortal foes? Fy, fy, put yourselves into a posture of defence, beat up the drum, gather together in warlike manner, that our foes may know that, before they shall conquer this corporation there are valiant men in Mansoul.

'I will leave off now to chide,' and will not further rebuke you; but I charge you that henceforward you let me see no more such actions. Let not henceforward a man of you, without order first obtained from me, so much as show his head over the wall of the town of Mansoul. You have now heard me, do as I have commanded, and you shall cause me that I dwell securely with you, and that I take care as for myself, so for your safety and honour also. Farewell.'

Now were the townsmen strangely altered; they were as men stricken with a panic fear; they ran to and fro through the streets of the town of Mansoul, crying out, 'Help, help! the men that turn the world upside down are come hither also;' nor could any of them be quiet after, but still, as men bereft of wit, they cried out, 'The destroyers of our peace and people are come.' This went down with Diabolus. 'Aye!' quoth he to himself, 'this I like well, now it is as I would have it; now you show your obedience to your prince, hold you but here, and then let them take the town if they can.'

Well, before the King's forces had sat before Mansoul three days, Captain Boanerges commanded his trumpeter to go down to Eargate, and sounded Mansoul to give audience to the message that he, in his Master's name, was to them commanded to deliver. So the trumpeter, whose name was Take-heed-what-you-hear, went up, as he was commanded, to Eargate, and there sounded his trumpet for a hearing; but they will not there was none that appeared that bear. gave answer or regard; for so had Diabolus commanded. So the trumpeter returned to his captain, and told him what he had done, and also how he had sped. Whereat the captain was grieved, but bade the trumpeter go to his tent.

Again Captain Boanerges sendeth his trumpeter to Eargate, to sound, as before, for a second summons. But they again kept close, monscrupled, came not out, nor would they give him an answer, so observant were they of the command of Diabolus their king.

Then the captains, and other field-officers, called a council of war, to consider what further was to be done for the gaining of the town of Mansoul, and, after some close and thorough debate upon the contents of their commissions, they concluded yet to give to the town, by the hand of the fore-named trumpeter, another summons to hear; but if that shall be refused, said they, and that the town shall stand it out still, then they determined, and bid the trumpeter tell them so, that they would endeavour, by what means they could, to compel them by force to the obedience of their King. In. xiv. 23.

So Captain Boanerges commanded his trumpeter to go up to Eargate again, and, a third summons in the name of the great King Shaddai, to give it a very loud summons, to come down without delay to Eargate, there to give audience to the King's most noble captains. So the trumpeter went and did as he was commanded. He went up to Eargate and sounded his trumpet, and gave a third summons to Mansoul; he said, moreover, that if this they should still refuse to do, the captains of his Prince would with might come down upon them, and endeavour to reduce them to their obedience by force. Is. li. 1.

Then stood up my Lord Will-be-will, who was the governor of the town; this Will-be-will was that apostate of whom mention was made before, and the keeper of the gates of Mansoul. He, therefore, with big and ruffling words, demanded of the trumpeter who he was, whence he came, and what was the cause of his making so hideous a noise at the gate, and speaking such insufferable words against the town of Mansoul?

The trumpeter answered, 'I am servant to the most noble captain, Captain Boanerges, of the forces of the great King Shaddai, against whom both thyself, with the whole town of Mansoul, have rebelled, and lift up the heel; and my master, the captain, hath a special mes-

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1 To alarm and to persuade are the two principal means by which the devil tempts men; and it is not uncommon among Christians to feel the influence of both on one occasion. Now, as two things so dissimilar are not likely to arise out of the same mind, is not this an evidence of the power of some foreign and infernal influence over the human heart? Let us, then, be always awake to a sense of our danger, and put on the whole armour of God.—(Mason)

2 'Faith cometh by hearing;' but, alas! how often, at the instigation of Satan, is the ear shut against the messages of grace. The Christian's ordinary duty is to hear and search all things, and hold fast that which is good.—(Ed.)

3 The knowledge which Bunyan displays upon all subjects is very surprising. He had an opportunity, when in the army, of hearing about councils of war, at which, in that day, captains may have assisted; but now a captain is not called 'a field-officer.'—(Ed.)
sage to this town, and to thee as a member thereof; the which, if you of Mansoul shall peaceably hear, so; and if not, you must take what follows.'

Then said the Lord Will-be-will, 'I will carry thy words to my lord, and will know what he will say.' But the trumpeter soon replied, saying, 'Our message is not to the giant Diabolus, but to the miserable town of Mansoul. Nor shall we at all regard what answer by him is made, nor yet by any for him. We are sent to this town to recover it from under his cruel tyranny, and to persuade it to submit, as in former times it did, to the most excellent King Shaddai.'

Then said the Lord Will-be-will, 'I will do your errand to the town.' The trumpeter then replied, 'Sir, do not deceive us; lest in so doing, you deceive yourselves much more.' He added, moreover, 'For we are resolved, if in peaceable manner you do not submit yourselves, then to make a war upon you, and to bring you under by force. And of the truth of what I now say, this shall be a sign unto you: you shall see the black flag, with its hot-burning thunder-bolts, set upon the mountain to-morrow, as a token of defiance against your prince, and of our resolutions to reduce you to your Lord and rightful King.'

So the said Lord Will-be-will returned from off the wall, and the trumpeter came into the camp. When the trumpeter was come into the camp, the captains and officers of the mighty King Shaddai came together to know if he had obtained a hearing, and what was the effect of his errand. So the trumpeter told, saying, 'When I had sounded my trumpet, and had called aloud to the town for a hearing, my Lord Will-be-will, the governor of the town, and he that hath charge of the gates, came up, when he heard me sound, and looking over the wall, he asked me what I was, whence I came, and what was the cause of my making this noise? So I told him my errand, and by whose authority I brought it. Then, said he, I will tell it to the governor and to Mansoul; and then I returned to my Lord's.'

Then said the brave Boanerges, 'Let us yet for a while lie still in our trenches, and see what these rebels will do.' Now when the time drew nigh that audience by Mansoul must be given to the brave Boanerges and his companions, it was commanded that all the men of war, throughout the whole camp of Shaddai, should as one man stand to their arms, and make themselves ready, if the town of Mansoul shall hear, to receive it forthwith to mercy, but if not, to force a submission. So the day being come, the trumpeters sounded, and that throughout the whole camp, that the men of war might be in a readiness for that which then should be the work of the day. But when they that were in the town of Mansoul heard the sound of the trumpets throughout the camp of Shaddai, and thinking no other but that it must be in order to storming the corporation, they at first were put to great consternation of spirit; but after they were a little settled again, they also made what preparation they could for a war, if they did storm, else to secure themselves.

Well, when the utmost time was come, Boanerges was resolved to hear their answer; wherefore he sent out his trumpeter again, to summons Mansoul to a hearing of the message that they had brought from Shaddai. So he went and sounded, and the townsmen came up, but made Eargate as sure as they could. Vee vii. Now when they were come up to the top of the wall, Captain Boanerges desired to see the Lord Mayor, but my Lord Incredulity was then Lord Mayor, for he came in the room of my Lord Lustings. So Incredulity he came up and showed himself over the wall; but when the Captain Boanerges had set his eyes upon him, he cried out aloud, 'This is not he, where is my Lord Understanding, the ancient Lord Mayor of the town of Mansoul, for to him I would deliver my message?'

Then said the giant—for Diabolus was also come down—to the captain, 'Mr. Captain, you have by your boldness given to Mansoul, at least, four summons to subject herself to your King, by whose authority I know not, nor will I dispute that now; I ask, therefore, what is the reason of all this ado, or what would you be at, if you knew yourselves?'

Then Captain Boanerges, whose was the black colours, and whose escutcheon was the three burning thunder-bolts, taking no notice of the giant or of his speech, thus addressed himself to the town of Mansoul: 'Be it known unto you, O unhappy and rebellious Mansoul, that the most gracious King, the great King Shaddai, my master, hath sent me unto you with commission, and so he showed to the town his broad seal, to reduce you to his

*Led captive by him at his will,* and not daring to listen to God without his [the devil's] love.—(Parker)

2 The trumpeters are the ministers of the everlasting gospel of peace; they proclaim the glad tidings of salvation through the blood-shedding and finished work of the Son of God.—(Mason)
obedience. And he hath commanded me, in case you yield upon my summons, to carry it to you as if you were my friends, or brother; but he also hath bid, that if after summons to submit, you still stand out and rebel, we should endeavour to take you by force."

Then stood forth Captain Conviction, and said —his was the pale colours, and for an escutcheon, he had the book of the law wide open [from whence issued a flame of fire]—'Hear, O Mansoul! Thou, O Mansoul, wast once famous for innocency, but now thou art degenerated into lies and deceit. Is. iii. 19-23; xi. 17, 18. Thou hast heard what my brother the Captain Bonanges hath said; and it is your wisdom, and will be your happiness, to stoop to, and accept of, conditions of peace and mercy when offered; especially when offered by one against whom thou hast rebelled, and one who is of power to tear thee in pieces, for so is Shaddai our King; nor, when he is angry, can anything stand before him. Ps. i. 21, 22. If you say you have not sinned, nor acted rebellion against our King, the whole of your doings, since the day that you cast off his service—and there was the beginning of your sin—will sufficiently testify against you. What else means your hearkening to the tyrant, and your receiving him for your king? What means else your rejecting of the laws of Shaddai, and your obeying of Diabolus? Yea, what means this your taking up of arms against, and the shutting of your gates upon us, the faithful servants of your King? Be ruled then, and accept of my brother's invitation, and overstand not the time of mercy, but agree with thine adversary quickly. Lu. xii. 57, 58. Ah, Mansoul, suffer not thyself to be kept from mercy, and to be run into a thousand miseries, by the flattering wiles of Diabolus. Perhaps that piece of deceit may attempt to make you believe that we seek our own profit in this our service; but know, it is obedience to our King, and love to your happiness, that is the cause of this undertaking of ours.

'Again, I say to thee, O Mansoul, consider if it be not amazing grace that Shaddai should so humble himself as he doth. Now, he by us reasons with you, in a way of entreaty and sweet persuasions, that you would subject yourselves to him. Has he that need of you, that we are sure you have of him? No, no; but he is merciful, and will not that Mansoul should die, but turn to him and live.' 2 Co. v. 18-21.

Then stood forth Captain Judgment, whose was the red colours, and for an escutcheon he had the burning fiery furnace, and he said, 'O Captain Judgment, his speech to Mansoul, that have lived so long in rebellion and acts of treason against the King Shaddai; know that we come not to-day to this place, in this manner, with our message of our own minds, or to revenge our own quarrel; it is the King, my master, that hath sent us to reduce you to your obedience to him, the which if you refuse in a peaceable way to yield, we have commission to compel you thereto. And never think of yourselves, nor yet suffer the tyrant Diabolus to persuade you to think, that our King, by his power, is not able to bring you down, and to lay you under his feet; for he is the former of all things, and if he touches the mountains, they smoke. Nor will the gate of the King's clemency stand always open; for the day that shall burn like an oven is before him, yea, it hasteth greatly, it slumbereth not. Mat. iv. 1. 2 pe. ii. 3.

'O Mansoul! Is it little in thine eyes that our King doth offer thee mercy, and that, after so many provocations? Yea, he still holdeth out his golden sceptre to thee, and will not yet suffer his gate to be shut against thee. Wilt thou provoke him to do it? If so, consider of what I say:—To thee it is opened no more for ever. Job xxxi. 14. If thou sayest thou shalt not see him, yet judgment is before him; therefore trust thou in him. Yea, 'because there is wrath, beware lest he take thee away with his stroke; then a great ransom cannot deliver thee.' Ver. 18. Will he esteem thy riches? No; not gold, nor all the forces of strength. "He hath prepared his throne for judgment." Ps. i. 7. For 'he will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." Is. x. 15. Therefore, O Mansoul, take heed, lest after thou hast fulfilled the judgment of the wicked, justice and judgment should take hold of thee.'

Now, while the Captain Judgment was making of this oration to the town of Mansoul, it was observed by some that Diabolus trembled. 1 But he proceeded in his parable, and said, 'O thou woful town of Mansoul! wilt thou not yet set open thy gate to receive us, the deputies of thy King, and those that would rejoice to see thee live? 'Can thine heart endure, or can thine hands be strong, in the days that he shall deal' in judgment 'with thee?' Eze. xxi. 14. I say, canst thou endure to be forced to drink, as one would drink sweet wine, the sea of wrath that our King has prepared for Diabolus and his angels? Consider betimes, consider.'

1 Godly ministers cannot be too careful in their conduct to guard against the appearance of preferring the fleece to the flock. The working has, alas, continual proofs that many are influenced by their own profit instead of love to immortal souls.—(E.D.)

2 'The devils believe and tremble;' so when Paul reasoned of righteousness, temperance, and judgment to come, Felix trembled. Alas! many tremble who never turn.—(Burder.)
Then stood forth the fourth captain, the noble Captain Execution, and said: 'O town of Mansoul! once famous, but now a den for Diabolus; hearken also to me, and to the words that I shall speak to thee in the name of the great Shaddai. Behold, "the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire."'

Then, O town of Mansoul! hath hitherto been this fruitless tree; thou hast sown but thorns and briars. Thy evil fruit forebodes thee not to be a good tree. Thy "grapes are grapes of gall, thy clusters are bitter." De. xxviii. 32. Thou hast rebelled against thy King, and to the power and force of Shaddai, are the axe that is laid to thy roots. What sayest thou, wilt thou turn? I say again, tell me before the first blow is given, wilt thou turn? Our axe must first be laid to thy root, before it be laid at thy root; it must first be laid to thy root in a way of threatening, before it is laid at thy root by way of execution; and between these two is required thy repentance, and this is all the time that thou hast. What wilt thou do? wilt thou turn, or shall I smite? If I fetch my blow, Mansoul, down you go; for I have commission to lay my axe at, as well as to thy roots, nor will anything but yielding to our King prevent doing of execution. What art thou fit for, O Mansoul, if mercy preventeth not, but to be hewn down, and cast into the fire and burned?

'O Mansoul! patience and forbearance do not act for ever; a year or two, or three, they may; but if thou provoke by a three years' rebellion—and thou hast already done more than this—then what follows but cut it down? Nay, "after that thou shalt cut it down."' Lu. xiii. 2. And dost thou think that these are but threatenings, or that our King has not power to execute his words? O Mansoul! thou wilt find that in the words of our King, when they are by sinners made little or light of, there is not only threatening, but burning coals of fire. Thou hast been a cumber-ground long already, and wilt thou continue so still? Thy sin has brought this army to thy walls, and shall it bring it in judgment to destruction into thy town? Thou hast heard what the captains have said, but as yet thou slumpest thy gates; speak out, Mansoul, wilt thou do so still, or wilt thou accept of conditions of peace?  

These brave speeches of these noble captains the town of Mansoul refused to hear, yet a sound thereof did beat against Fargate, though the force thereof could not break it open. In fine, the town desired a time to prepare their answer to these demands. The captai ns then told them, 'That if they would throw out to them one ilpoffice, that was in the town, that they might reward him according to his works, then they would give them time to consider; but if they would not cast him and con- then they would give them none; for,' said they, 'we know that so long as Ilpoffice draws breath in Mansoul, all good consideration will be confounded, and nothing but mischief will come thereon.'

Then Diabolus, who was there present, being loth to lose his Ilpoffice, because he was his orator, and yet be sure he had, could the captains have laid their fingers on him,) was resolved at this instant to give them answer by himself; but then, changing his mind, he commanded the then Lord Mayor, the Lord Incredulity, to do it, saying, 'My Lord, do you give these runagates an answer; and speak out, that Mansoul may hear, and understand you.'

So Incredulity, at Diabolus's command, began and said: 'Gentlemen, you have here, as we do behold, to the disturbance of our prince, and the molestation of the town of Mansoul, camped against it:—but from whence you come we will not know, and what you are we will not believe. Indeed, you tell us in your terrible speech that you have this authority from Shaddai; but by what right he commands you to do it, of that we shall yet be ignorant. You have also, by the authority aforesaid, summoned this town to desert her lord; and for protection, to yield up herself to the great Shaddai, your King; flatteringly telling her, that if she will do it, he will pass by, and not charge her with her past offences. Further, you have also, to the terror of the town of Mansoul, threatened, with great and sore destructions, to punish this corporation, if she consents not to do as your wills would have her.

'Now, captains, from whencesoever you come, and though your designs be never so right, yet know ye, that neither my lord Diabolus, nor I his servant Incredulity, nor yet our brave Mansoul, doth regard either your persons, message, or the King that you say hath sent you: his power, his greatness, his vengeance, we fear not; nor will we yield at all to your summons.'

1 'Cut it down; whyumbereth it the ground?' Lu. xiii. 7.  

A cumber-ground presupposes not only a provocation to God, a stumbling-block to the world, and a blemish to religion, but a snare to his own soul also.—Bunyan's *Barnes by Tree*, Preface, (Ed.)

2 There is much energy in this speech: pungent addresses to the conscience are often blessed of God to the conversion of souls. O sinners consult not flesh and blood—throw over the old Ilpoffice; nor let procrastination or 'a more convenient season' destroy thy soul. —(Ed.)
As for the war that you threaten to make upon us, we must therein defend ourselves as well as we can; and know ye, that we are not without wherewithal to bid defiance to you. And, in short, for I will not be tedious, I tell you that we take you to be some vagabond runagate crew, that, having shaken off all obedience to your King, have gotten together in tumultuous manner, and are ranging from place to place to see if, through the flatteries you are skilled to make on the one side, and threats wherewith you think to fright on the other, to make some silly town, city, or country, to desert their place and leave it to you; but Mansoul is none of them. To conclude, we dread you not, we fear you not, nor will we obey your summons: our gates we keep shut upon you, our place we will keep you out of; nor will we long suffer you to sit down before us. Our people must live in quiet; your appearance doth disturb them (La. xi. 21): wherefore arise with bag and baggage, and begone, or we will let fly from the walls against you.1

This oration, made by old Incredulity, was seconded by desperate Will-be-will, in words to this effect: Gentlemen, we have heard the speech of the Lord Will-be-will. The speech of the Lord Will-be-will.

The speech of the Recorder, whose name was Forget-good, he also added as followeth: Gentlemen, my Lords, as you see, have, with mild and gentle words, answered your rough and angry speeches; they have, moreover, in my hearing, given you leave quietly to depart as you came. Wherefore, take their kindness, and begone. We might have come out with force upon you, and have caused you to feel the dint of our swords; but as we love ease and quiet ourselves, so we love not to hurt or molest others.2

Then did the town of Mansoul shout for joy; as if, by Diabolus and his crew, some great advantage had been gotten of the captains. They also rang the bells, and made merry, and danced upon the walls. Diabolus also returned to the castle, and the Lord Mayor and Recorder to their place; but the Lord Will-be-will took special care that the gates should be secured with double guards, double bolts, and double locks and bars. And that Eargate especially might the better be looked to—for that was the gate in at which the King's forces sought most to enter—the Lord Will-be-will made one old Mr. Prejudice, an angry and ill-conditioned fellow, captain of the ward at that gate, and put under his power sixty men, called Deafmen;3 men advantageous for that service, forasmuch as they mattered no words of the captains, nor of their soldiers.4

[CHAPTER V.]

[Contents:—The captains resolve to give them battle—The town resolutely resists, and the captains retire to winter quarters—Tradition, Human-wisdom, and Man's invention enlist under Bonerges, but are taken prisoners, and carried to Diabolus; they are admitted soldiers for him, under Captain Anything—Hostilities are renewed, and the town much molested—A famine and mutiny in Mansoul—The town sounds a parley—Propositions made and rejected—Understanding and Conscience quarrel with Incredulity—A skirmish ensues, and mischief is done on both sides.]

Now, when the captains saw the answer of the great ones, and that they could not get a hearing from the old natives of the town, and that Mansoul was resolved to give the King's army battle, they prepared themselves to receive them, and to try it out by the power of the arm. And first, they made their force more formidable against Eargate; for they knew that unless they could penetrate that, no good could be done upon the town. This done, they put the rest of their men in their places; after which they gave out the word, which was, Ye must be born again.5 Then they sounded the trumpet; then they in the town made them answer, with shout against shout, charge against charge, and so the battle began. Now they in the town had planted upon the tower over Eargate, two great guns, Two guns planted the one called Highmind, and the other Heady. Unto these two guns they trusted

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1 Thus renews the flesh—We will not know; we will not believe; we will not submit; we must not be disturbed; therefore begone ye faithful teachers, or we will proceed you. (Burder.)

2 If the Holy Spirit would let sinners sleep on, all mankind would lie in carnal security until plunged into destruction and perdition. 'Go into the highways and compel them to come in,' is the command of Divine mercy and irresistible grace. (Ezek.)

3 How admirably is that great enemy ' Prejudice' pictured; old, angry, ill-conditioned, with Deafness under his command. (Ezek.)

4 How often do poor mistaken sinners rejoice in their sins and misery—glorying in their shame. Smell cause for joy have they who reject the counsel of God against themselves. Miserable is the state of that man whose ears are shut against the gospel of salvation; who is deaf to all the calls of God. (Burder.)

5 As our Lord began with Nicodemus, so it believes his followers to commence with sinners. How startling the ery, You must be born again, or perish everlastingly. 'If thou hast anything less than regeneration, believe me, thou canst never see heaven. There is no hope of heaven till then, till thou art born again.'—(Archbishop Usher's Sermons) (Ezek.)
much; they were cast in the castle by Diabolus's founder, whose name was Mr. Puffin; and mischievous pieces they were. But so viliaul and watchful, when the captains saw them, were they, that though sometimes their shot would go by their ears with a whiz, yet they did them no harm. By these two guns the towns-folk made no question but greatly to annoy the camp of Shaddai, and well enough to secure the gate, but they had not much cause to boast of what execution they did, as by what follows will be gathered.

The famous Mansoul had also some other small pieces in it, of the which they made use against the camp of Shaddai.

They from the camp also did as stoutly, and with as much of that as may in truth be called valour, let fly as fast at the town and at Eargate: for they saw that unless they could break open Eargate, it would be but in vain to batter the wall. Now the King's captains had brought with them several slings, and two or three battering-rams; with their slings, therefore, they battered the houses and people of the town, and with their rams they sought to break Eargate open.

The camp and the town had several skirmishes, and brisk encounters, while the captains, with their engines, made many brave attempts to break open, or beat down, the tower that was over Eargate, and at the said gate to make their entrance. But Mansoul stood it out so justly, through the rage of Diabolus, the valour of the Lord Will-be-will, and the conduct of old Incredulity, the Mayor, and Mr. Fornshott-Good, the Recorder, that the charge and expense of that summer's wars, on the King's side, seemed to be almost quite lost, and the advantage to return to Mansoul. But when the captains saw how it was, they made a fair retreat, and intrenched themselves in their winter quarters. Now in this war, you must needs think there was much loss on both sides, of which he pleased to accept of this brief account following:—

The King's captains, when they marched from the court to come up against Mansoul to war, as they came crossing over the country, they happened to light upon three young fellows that had a mind to go for soldiers; proper men they were, and men of courage and skill, to appearance.

Three new soldiers.

Their names were Mr. Tradition, Mr. Human-wisdom, and Mr. Man's-invention. So they came up to the captains, and offered their services to Shaddai. The captains then told them of their design, and bid them not to be rash in their offers; but the young men told them they had considered the thing before, and that hearing they were upon their march for such a design, came hither on purpose to meet them, that they might be listed under their excellencies. Then Captain Bonerghes, for that they were men of courage, listed them into his company, and so away they went to the war.

Now when the war was begun, in one of the briskest skirmishes, so it was, that a company of the Lord Will-be-will's men sallied out at the sally-port, or postern of the town, and fell in upon the rear of Captain Bonerghes's men, where these three fellows happened to be, so they took them prisoners, and away they carried them into the town; where they had not lain long in duration, but it began to be noised about the streets of the town what three notable prisoners the Lord Will-be-will's men had taken, and brought in prisoners out of the camp of Shaddai. At length tidings thereof were carried to Diabolus to the castle, to wit, what my Lord Will-be-will's men had done, and whom they had taken prisoners.

Then Diabolus called for Will-be-will, to know the certainty of this matter. So he asked him, and he told him; then did the giant send for the prisoners, who, when they were come, demanded of them what they were, whence they came, and what they did in the camp of Shaddai; and they told him. Then he sent them to ward again. Not many days after, he sent for them to him again, and then asked them if they would be willing to serve him against their former captains. They then told him that they did not so much live by religion, as by the fates of fortune; and that since his lordship was willing to entertain them, they should be willing to serve him. Now while things were thus in hand, there was one Captain Anything, a great doer in the town of Mansoul, and to this Captain Anything did Diabolus send these men, with a note under his hand to receive them into his company; the contents of which letter were these:—

Anything, my darling, the three men that are the bearers of this letter have a desire to serve me in the war, nor know I better to whose conduct to commit them than to thine; receive them, therefore, in my name, and, as need shall require, make

1 I will and vain conceit puff up multitudes in every class of society. My soul, art thou thus puffed up, or hast thou fallen into the arms of Divine mercy? Almighty grace can bring the mountain low, and exalt the valley. A learned persecuting soul may become a chosen vessel.—(Est.)

2 The opposition of a vincible devil and infidel hosts would lead the noblest ministers to despair of success, but for this promise, 'I am with you always,' and 'All that the Father giveth shall come to me.'—(Mt. 28.)
use of them against Shaddai and his men. Farewell. So they came, and he received them into his service; and he made of two of them sergeants, but he made Mr. Man's invention his armour-bearer. But thus much for this, and now to return to the camp.

They of the camp did also some execution upon the town, for they did beat down the roof of the old Lord Mayor's house, and so laid him more open than he was before. They had almost, with a sling, slain my Lord Will-be-will outright; but he made a shift to recover again. But they made a notable slaughter among the aldermen, for with one only Six aldermen slain.

They also dismounted the two guns that stood upon the tower over Eargate, and laid them flat in the dirt. I told you before, that the King's noble captains had drawn off to their winter quarters, and had there intrenched themselves and their carriages, so as with the best advantage to their King, and the greatest annoyance to the enemy, they might give seasonable and warm alarms to the town of Mansoul. And this design of them did so hit, that, I may say, they did almost what they would to the molestation of the corporation.

For now could not Mansoul sleep securely as Continual alarms before, nor could they now go to given to Mansoul; their debaucheries with that quietness as in times past. For they had from the camp of Shaddai such frequent, warm, and terrorifying alarms; yea, alarms upon, alarms at the town gates, at the temple gates, at first at one gate, and then at another, and again at all the gates at once, that they were broken as to former peace. Yea, they had their alarms so frequently, and that when the nights were at longest, the weather coldest, and so consequently the season most unseasonable; that that winter was to the town of Mansoul a winter by itself. Sometimes the trumpets would sound, and sometimes the slings would whirl the stones into the town. Sometimes ten thousand of the King's soldiers would be running round the walls of Mansoul at midnight, shouting, and lifting up the voice for the battle. Sometimes, again, some of them in the town would be wounded, and their cry and lamentable voice would be heard, to the great molestation of the now languishing town of Mansoul. Yea, so distressed with those that laid siege against them were they, that I dare say, Diabolus their king had, in these days, his rest much broken.

In these days, as I was informed, new thoughts, and thoughts that began to run counter one to another, began to possess the minds of the men of the town of Mansoul. Some would say, 'There is no living thus,' others would then reply, 'This will be over shortly.' Then would a third stand up and answer, 'Let us turn to the King Shaddai, and so put an end to these troubles.' And a fourth would come in with a fear, saying, 'I doubt he will not receive us.' The old gentleman too, the Recorder, that was so before Diabolus took Mansoul, he also began to talk aloud, and his words were now to the town of Mansoul as if they were great claps of thunder. No noise now so terrible to Mansoul as was his, with the noise of the soldiers, and shoutings of the captains.

Also, things began to grow scarce in Mansoul; now the things that her soul lusted a famine in after were departing from her. Upon all her pleasant things there was a blast, and burning instead of beauty. Wrinkles now, and some shows of the shadow of death, were upon the inhabitants of Mansoul. And now, O how glad would Mansoul have been to have enjoyed quietness and satisfaction of mind, though joined with the meanest condition in the world!

The captains also, in the deep of this winter, did send, by the mouth of Boanerges's trumpeter, a summons to Mansoul to yield up herself to the King, the great King Shaddai. They said it once, and twice, and thrice; not knowing but that at sometimes there might be in Mansoul some willingness to surrender up themselves unto them, might they but have

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1 Tradition, Human Wisdom, and Man's Invention have too often been enlisted into the service of religion, but they are in their element when engaged on the contrary side. Let Diabolos and his Captain Anything have them, and welcome; the gospel of Jesus needs no such services. (Bunche.)

2 It is curious to note the order in which open profanity hides its ugly heads under the powerful alarms of conscience. Outward reformation gives up very gross sins, but change of heart abhors them all. (Ed.)

3 Called 'Highmiud and Heady,' founded by Mr. Puffip, (Ed.)

4 Under awful convictions of sin, Bunyan suffered alarms in the night. See Grace Abounding, No. 139. (Ed.)

5 Six aldermen, or great views, slain; Heady and Highmiud dismounted, or pride laid in the dirt; conscience within and a faithful ministry without; Shaddai Mansoul with terror upon terror. How plainly is all this exhibited in Bunyan's startling experience, published in Grace Abounding. Poor soul, mercy will prevail over all thy stubbornness. (Ed.)

6 A famine in Mansoul; the pleasures of sin fail; the prodigal would be glad of the meanest service in his father's house; the dreary winter of affliction succeeds the summer of gaiety; the messages of mercy are renewed, but unbelief yet prevails. (Ed.)

7 'Now was I both a burden and a terror to myself, weary of life, afraid to die; gladly would I have been anything but a man.' 'I counted the state of a dog and toad far better than mine.' Grace Abounding, No. 104 and 149. Painful and most distressing were the feelings of Bunyan, but it was 'the bitter before the sweet, to make the sweet the sweeter.' (Ed.)
the colour of an invitation to do it under. Yea, so far as I could gather, the town had been surrendered up to them before now, had it not been for the opposition of old Incredulity, and the fickleness of the thoughts of my Lord Will-be-will. Diabolus also began to rave, wherefore Mansoul, as to yielding, was not yet all of one mind, therefore, they still lay distressed under these perplexing fears.

I told you but now that they of the King’s army had this winter sent three times to Mansoul, to submit herself.

First. The first time the trumpeter went, he went with words of peace, telling of them, that the captains, the noble captains of Shaddai, did pity and bewail the misery of the now perishing town of Mansoul; and was troubled to see them so much to stand in the way of their own deliverance. He said, moreover, that the captains bid them tell them, that if now poor Mansoul would humbly herself, and turn, her former rebellions and most notorious treasons should, by their merciful King, be forgiven them, yea, and forgotten too. And having bid them beware that they stood not in their own way, that they opposed not themselves, nor made themselves their own losers, he returned again into the camp.

Second. The second time the trumpeter went, he did treat them a little more roughly. For after sound of trumpet, he told them, that their continuing in their rebellion did but chafe and heat the spirit of the captains, and that they were resolved to make a conquest of Mansoul, or to lay their bones before the town walls.

Third. He went again the third time, and dealt with them yet more roughly; telling of them, that now, since they had been so horribly profane, he did not know—not certainly know—whether the captains were inclined to mercy or judgment; only, said he, they commanded me to give you a summons to open the gates unto them. So he returned, and went into the camp.

These three summons, and especially the two last, did so distress the town, that they presently called a consultation; the result of which was this, that my Lord Will-be-will should go up to Eargate, and there, with sound of trumpet, call to the captains of the camp for a parley. Well, the Lord Will-be-will sounded upon the wall, so the captains came up in their harness, with their ten thousands at their feet. The towns-

1. If those of their own company, as the now Lord Mayor, and their Mr. Forget-good, with their brave Lord Will-be-will, night, under Shaddai, be still the governors of the town, castle, and gates of Mansoul.

2. Provided that no man that now serveth under their great giant Diabolus, be by Shaddai cast out of house, harbour, or the freedom that he hath hitherto enjoyed in the famous town of Mansoul.

3. That it shall be granted them, that they of the town of Mansoul shall enjoy certain of their rights and privileges—to wit, such as have formerly been granted them; and that they have long lived in the enjoyment of, under the reign of their king Diabolus, that now is, and long has been, their only lord, and great defender.

4. That no new law, officer, or executioner of law or office, shall have any power over them, without their own choice and consent.

These be our propositions or conditions of peace; and upon these terms, said they, we will submit to your King.

But when the captains had heard this weak and feeble offer of the town of Mansoul, and their high and bold demands, they made to them again, by their noble captain, the Captain Boanerges, this speech following:

O ye inhabitants of the town of Mansoul, when I heard your trumpet sound for a parley with us, I can truly say I was glad; but when you said you were willing to submit yourselves to our King and Lord, then I was yet more glad. But when by your silly provisoes, and foolish evils, you lay the stumbling-block of your iniquity before your own faces, then was my gladness turned into sorrows, and my hopeful beginnings of your return into languishing, fainting fears.

I count that old Illpause, the ancient enemy of Mansoul, did draw up those proposals that now you present us with as terms of an agreement, but they deserve not to be submitted to sound in the ear of any man that pretends to have service for Shaddai. We do, therefore, jointly, and that

1. "The authors of imaginations, frights, fears, and terrors, that are excited by a thorough application of guilt, yielding to cooperation."—Grace Abounding, No. 189. (Ed.)
2. Harness, warlike equipments, and accoutrements. (Ed.)
with the highest disdain, refuse and reject such things as the greatest of iniquities.1 2 Th. ii. 19.

'But, O Mansoul! If you will give yourselves into our hands, or rather into the hands of our King; and will trust him to make such terms with, and for you, as shall seem good in his eyes—and I dare say they shall be such as you shall find to be most profitable to you—then we will receive you, and be at peace with you. But if you like not to trust yourselves in the arms of Shaddai our King, then things are but where they were before, and we know also what we have to do.'

Then cried out old Incredulity, the Lord Mayor, and said, 'And who, being out of the hands of their enemies, as you see we are now, will be so foolish as to put the staff out of their own hands, into the hand of they know not who? I, for my part, will never yield to so unlimited a proposition. Do we know the manner and temper of their King? It is said by some, that he will be angry with his subjects if but the breadth of a hair they chance to step out of the way; and of others, that he requires of them much more than they can perform. Wherefore it seems, O Mansoul, to be thy wisdom, to take good heed what thou dost in this matter; for if you once yield, you give up yourselves to another, and so you are no more your own! Wherefore to give up yourselves to an unlimited power, is the greatest folly in the world. For now you indeed may repent; but can never justly complain. But do you indeed know, when you are his, which of you he will kill, and which of you he will save alive; or whether he will not cut off every one of us, and send out of his own country, another new people, and cause them to inhabit this town?'2

This speech of the Lord Mayor undid all, and threw flat to the ground their hopes of an accord. Wherefore the captains returned to their trenches, to their tents, and to their men, as they were; and the Mayor to the castle, and to his king.

Now Diabolus had waited for his return, for he had heard that they had been at their points. So when he was come into the chamber of state, Diabolus saluted him with 'Welcome, my lord, how went matters betwixt you to day?' So the Lord Incredulity, with a low con, é,3 told him the whole of the matter, saying, 'Thus and thus said the Captains of Shaddai, and thus and thus said I. The which when it was told to Diabolus, he was very glad to hear it, and said, 'My Lord Mayor, my faithful Incredulity, I have proved thy fidelity above ten times already, but never yet found thee false. I do promise thee, if we rub over this brunt, to prefer thee to a place of honour, a place far better than to be Lord Mayor of Mansoul. I will make thee my Universal Deputy, and thou shalt, next to me, have all nations under thy hand; yea, and thou shalt lay bands upon them that they may not resist thee, nor shall any of our vassals walk more at liberty, but those that shall be content to walk in thy letters.'

Now came the Lord Mayor out from Diabolus, as if he had obtained a favour indeed; wherefore to his habitation he goes in great state, and thinks to feed himself well enough with hopes, until the time came that his greatness should be enlarged.

But now, though the Lord Mayor and Diabolus did thus well agree, yet this repulse to the brave captains put Mansoul into a mutiny. For while old Incredulity went into the castle to congratulate his lord with what he had passed, the old Lord Mayor that was so before Diabolus came to the town, to wit, my Lord Understanding, and the old Recorder Mr. Conscience, getting intelligence of what had passed at Bargate, for you must know that they might not be suffered to be at that debate, lest they should then have mutinied for the captains. But, I say, they got intelligence what had passed there, and were much concerned therewith, wherefore, they, getting some of the town together, began to possess them with the reasonableness of the noble captains' demands, and with the bad consequences that would follow upon the speech of old Incredulity, the Lord Mayor—to wit, how little reverence he showed therein, either to the captains, or to their King; also, how he implicitly charged them with unfaithfulness, and treachery: for what less, quoth he, could be made of his words, when he said he would not yield to their proposition, and added, moreover, a supposition that he would destroy us when before he had sent us word that he would show us mercy.4 The multitude being now possessed with the conviction of the evil that old Incredulity had done, began to run together by companies in a mutiny in all places, and in every corner of the Mansoul.

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1 In the uproar which soon after followed, upon Lord Understanding's speech, we had a plain declaration of the third of these terms of peace; it was, that Mansoul should still live in all breadth and vanity. This occasioned Bomeges, with the highest disdain, to give his decided refusal, returning to Th. ii. 19. (Ed.)

2 Unbeliever ever suggests hard thoughts of God, and represents his service as an intolerable burden. This is hateful to God, but pleaseth the devil. (Barker.)

3 'A low conge,' a low flattering servile salutation or bow; thus, in the Pilgrim's Progress, when Byronds meets Hold-the-world and Moneystone, he made them a very low conge, and they also gave him a compliment. (Ed.)

4 Unbeliever slanders the gospel, as though it proclaimed nothing but wrath, whereas, while it denounces destruction to the ultimately rebellious, it proclaims free, sovereign, boundless mercy and everlasting love, through Jesus Christ, to sensible returning sinners. (Mason.)
streets of Mansoul; and first they began to matter, then to talk openly, and after that they run to and fro, and cried as they run, ' O the brave captains of Shaddai! Would we were under the government of the captains, and of Shaddai their King.' When the Lord Mayor had intelligence that Mansoul was in an uproar, down he comes to appease the people, and thought to have quashed their heat with the ligness and the show of his comtence. But when they saw him, they came running upon him, and had doubtless done him a mischief, had he not betaken himself to house. However, they strongly assaulted the house where he was, to have pulled it down about his ears; but the place was too strong, so they failed of that. So he taking some courage addressed himself, out at a window, to the people in this manner:—

' Gentlemen, what is the reason that there is here such an uproar to day?'

Und. Then answered my Lord Understanding:—

'It is even because that thou and thy master have carried it not rightly, and as you should, to the captains of Shaddai; for in three things you are faulty:—First, In that you would not let Mr. Conscience and myself be at the hearing of your discourse. Secondly, In that you propounded such terms of peace, to the captains, that by no means could be granted, unless they had intended that their Shaddai should have been only a titular prince, and that Mansoul should still have had power by law, to have lived in all lewdness and vanity before him, and so by consequence Diabolus should still here be king in power, and the other only King in name. Thirdly, For that thou didst thyself, after the captains had showed us upon what conditions they would have received us to mercy, even undo all again with thy unsavoury, and unseasonable, and ungodly speech.'

Incred. When old Incredulity had heard this speech, he cried out, ' Treason, treason! son: To your arms, to your arms, ye, the trusty friends of Diabolus in Mansoul.'

Und. 'Sir, you may put upon my words what meaning you please, but I am sure that the captains of such a high Lord as theirs is, deserves a better treatment at your hands.'

Incred. Then said old Incredulity, 'This is but a little better. But, Sir,' quoth he, 'what say I spake, I spake for my prince, for his government, and the quieting of the people, whom by your unlawful actions you have this day set to mutiny against us.'

Coss. Then replied the old Recorder, whose name was Mr. Conscience, and said, ' Sir, you ought not thus to retort upon what my Lord Understanding hath said. It is evident enough that he hath spoken the truth, and that you are an enemy to Mansoul; be convinced, then, of the evil of your saucy and malapert language, and of the grief that you have put the captains to; yea, and of the damages that you have done to Mansoul thereby. Had you accepted of the conditions, the sound of the trumpet and the alarm of war had now ceased about the town of Mansoul; but that dreadful sound abides, and your want of wisdom in your speech has been the cause of it.'

Incred. Then said old Incredulity: 'Sir, If I live I will do your errand to Diabolus, and there you shall have an answer to your words. Meanwhile we will seek the good of the town, and not ask council of you.'

Und. 'Sir, your prince and you are both foreigners to Mansoul, and not the natives thereof. And who can tell but that when you have brought us into greater straits, when you also shall see that yourselves can be safe by no other means than by flight, you may leave us and shift for yourselves, or set us on fire, and go away in the smoke, or by the light of our burning, and so leave us in our ruins.'

Incred. 'Sir, you forget that you are under a governor, and that you ought to demean yourself like a subject, and know ye, when my Lord the King shall hear of this day's work, he will give you but little thanks for your labour.'

Now while these gentlemen were thus in their eliding words, down come, from the walls and gates of the town, the Lord Will-be-will, Mr. Prejudice, Old Illpance, and several of the new-made aldermen and burgesses, and they asked the reason of the hubbub and tumult. And with that every man began to tell his own tale, so that nothing could be heard distinctly. Then was a silence commanded, and the old fox Incredulity began to speak. 'My Lord,' quoth he, 'there are a couple of peevish gentlemen, that have, as a fruit of their bad dispositions, and, as I fear, through the advice of one Mr. Discontent, tumultuously gathered this company against me this day; and also attempted to run the town into acts of rebellion against our prince.'

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1 See Grace Abounding, No. 46. 'I was never out of the Bible, either by reading or meditation, still crying out to God, that I might know the truth, and way to heaven and glory.'—(Ed.)

2 This is a blessed mutiny; unbelief is opposed and the hope of pardoning mercy cherished, then as the margin says, ' Sin and the soul are at odds.'—(Burder.)

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2 This is the true language of antichrist to this day: when governors or laws infringe upon the rights of conscience in matters of the soul's health, and salvation; it is the Christian's duty to resist such wicked statutes. The answer is, 'It is the law, and whether right or wrong, if it ever had your soul to perdition, you must obey; 'demean yourself like a subject.'—(Ed.)
Then stood up all the Diabolonians that were present, and affirmed these things to be true.

Now when they that took part with my Lord Understanding, and with Mr. Conscience, perceived that they were like to come to the worst, for that force and power was on the other side, they came in for their help and relief. So a great company was on both sides. Then they on Incredulity's side would have had the two old gentlemen presently away to prison; but they on the other side said they should not. Then they began to cry up parties again; the Diabolonians cried up old Incredulity, Forget-good, the new aldermen, and their great one Diabolus; and the other party, as they fast cried up Shaddai, the captains, his laws, their mercifulness, and applauded their conditions and ways. Thus the bickerment went a while, at last they passed from words to blows, and now there were knockings on both sides. The good old gentleman, Mr. Conscience, was knocked down twice by one of the Diabolonians, whose name was Mr. Benningham. And my Lord Understanding had like to have been slain with a harquebus, but that he shot wanted to take his aim right. Nor did the other side wholly escape, for there was one Mr. Rashhead, a Diabolonian, that had his brains beaten out by Mr. Mind, the Lord Will-be-will's servant; and it made me laugh to see how old Mr. Prejudice was kicked and tumbled about in the dirt. For though a while since he was made captain of a company of the Diabolonians, to the hurt and damage of the town; yet now they had got him under their feet; and I will assure you he had by some of the Lord Understanding's party his crown soundly crumcked to boot. Mr. Anything also, he became a brisk man in the broil, but both sides were against him, because he was true to none. Yet he had for his malapertness one of his legs broken, and he that did it wished it had been his neck. Much harm more was done on both sides, but this much harm done on both sides. this must not be forgotten, it was now a wonder to see my Lord Will-be-will so indifferent as he was; he did not seem to take one side more than another, only it was perceived that he smiled to see how old Prejudice was tumbled up and down in the dirt. Also when Captain Anything came halting up before him, he seemed to take but little notice of him.

1 See this solemn inward struggle faithfully narrated in Grace Abounding, No. 86.
2 No small advantage is gained when sinful rashness is destroyed, prejudice thrown down into the dirt, and indifference about religion is discarded; while the will, that before was wholly on the part of Satan, begins rather to take the other side.—(Burrder.)
3 The efforts of an enlightened understanding and a renewed conscience are offensive to Satan, as threatening to subvert his authority in the soul, and he would kill them if he could, but where the good work of grace is begun, they cannot be destroyed.—(Burrder.)
4 Ministers should deal gently with awakened sinners. Their great Master 'will not break the bruised reed,' nor should they. Roughness discourages—gentleness attracts.—(Burrder.)
refuse the golden offers of Shaddai, and trust to
the lies and falsehoods of Diabolus? Think you
when Shaddai should have conquered you, that
the remembrance of these your carriages towards
him, will yield you peace and comfort: or that, by
ruffling language, you can make him afraid as a
grasshopper? Dog he entreat you, for fear of you?
Do you think that you are stronger than he? Look to the heavens, and behold, and con-
sider the stars, how high are they? Can you stop
the sun from running his course, and hinder the
moon from giving her light? Can you count the
number of the stars, or stay the bottles of heaven?
Can you call for the waters of the sea, and cause
them to cover the face of the ground? Can you
behold every one that is proud, and abase him,
and bind their faces in secret? Yet these are
some of the works of our King, in whose name,
this day, we come up unto you, that you may be
brought under his authority. In his name, there-
fore, I summon you again, to yield up yourselves
to his captains;

At this summons the Mansoulians seemed to be
at a stand, and knew not what answer
to make; wherefore Diabolus forth-
with appeared, and took upon him to do it himself,
and thus he begins, but turns his speech to them
of Mansoul:

'Gentlemen,' quoth he, 'and my faithful subjects,
if it is true that this summoner hath
said concerning the greatness of their
King, by his terror you will always
be kept in bondage, and so be made
to sneer. Yea, how can you now,
though he is at a distance, endure to think of such
a mighty one? And if not to think of him, while
at a distance, how can you endure to be in his
presence? I, your prince, am familiar with you,
and you may play with me as you would with a
grasshopper. Consider, therefore, what is for
your profit, and remember the immunities that I
have granted you. Farther, if all be true that
this man hath said, how comes it to pass that the
subjects of Shaddai are so enslaved in all places
where they come? None in the universe so un-
happy as they, none so trampled upon as they.2
Consider, my Mansoul. Would thouwert as loth
to leave me, as I am loth to leave thee? But con-
sider, I say, the ball is yet at thy foot; liberty you
have, if you know how to use it; yea, a king you
have too, if you can tell how to love and obey him,

Upon this speech, the town of Mansoul did again
harden their hearts yet more against
the captains of Shaddai. The thoughts
of his greatness did quite quash them,
and the thoughts of his holiness sunk them in
despair.3 Wherefore, after a short consultation,
they, of the Diabolonian party they were, sent
back this word by the trumpeter, 'That, for their
parts, they were resolved to stick to
their king; but never to yield to
Shaddai.' So it was but in vain to
give them any further summons, for they had
rather die upon the place than yield.
And now things seemed to be gone quite back, and Mansoul
to be out of reach or call; yet the captains,
who knew what their Lord could do, would not
yet be beat out of heart. They therefore send
them another summons, more sharp and severe
than the last; but the other they were sent to,
to be reconciled to Shaddai, the further off they
were. 'As they called them, so they went from them;' yea, 'though they called them to the most
High,' Isa. xi. 2, 7.

So they ceased that way to deal with them any
more, and inclined to think of an-
other way. The captains, therefore,
did gather themselves together, to
have free conference among them-
selves, to know what was yet to be done to gain
the town, and to deliver it from the tyranny of
Diabolus. And one said after this manner, and
another after that. Then stood up the right noble,
the Captain Conviction, and said, 'My brethren,
mine opinion is this:—

'First. That we continually play our slings into
the town, and keep it in a continual alarm, molest-
ing of them day and night; by thus doing we shall
stop the growth of their rampant spirit. For a
lion may be tamed by continual molestation.'

'Second. This done, I advise that, in the next
place, we, with one consent, draw up a petition
to our Lord Shaddai; by which, after we have showed
our King the condition of Mansoul, and of affairs
here, and have begged his pardon for our no better
success, we will earnestly implore his Majesty's
help, and that he will please to send us more force
and power; and some gallant and well-spoken
commander to head them; so that his Majesty may
not lose the benefit of these his good beginnings,
but may complete his conquest upon the town of
Mansoul.'

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1 Most of this language is from the book of Job.—(Ed.)

2 This old slander of the father of lies was well answered by
the poor boy, while sweeping a chimney, who sang——
'The sorrow of the mind,
Be hallowed from this place,
Religion ne'er was disregard
To make our pleasuresise.'

3 This is exemplified in Bunyan's experience. 'By the strong

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and unusual assaults of the tempter was my soul like a broken
vessel, driven as with the wind, and tossed sometimes headlong
into despair.'—Grace Abounding, No. 185.—(Ed.)

1 This is exemplified in Grace Abounding, No. 139 and 140.

2 Paul may plant and Apollos water, but God alone can give
the increase. To him, therefore, they wisely apply for further
assistance.—(Burder.)
To this speech of the noble Captain Conviction, they, as one man, consented; and agreed that a petition should forthwith be drawn up, and sent by a fit man, away to Shaddai with speed. The contents of the petition were thus:

"Most gracious and glorious King, the Lord of the best world, and the bulder of the town of Mansoul: We have, dread Sovereign, at thy commandment, put our lives in jeopardy, and at thy bidding made a war upon the famous town of Mansoul. When we went up against it, we did, according to our commission, first offer conditions of peace unto it. But they, great King, set light by our counsel, and would none of our reproof, Mat. xiii. 5. Pr. i. 27-28. Zec. x. 11, 12. They were for shutting of their gates, and for keeping us out of the town. They also mounted their guns, they call'd out upon us, and have done us what damage they could; but we pursued them, with alarm upon alarm, requiting of them with such retribution as was meet, and have done some execution upon the town. Diabolus, Incredulity, and Will-be-will are the great doers against us; now we are in our winter quarters, but so as that we do yet with a high hand molest and distress the town. Once, as we think, had we had but one substantial friend in the town, such as would but have seceded the sound of our summons as they ought, the people might have yielded themselves. But there were none but enemies there, nor any to speak in behalf of our Lord to the town; wherefore, though we have done as we could, yet Mansoul abides in a state of rebellion against thee.1 Now, King of kings, let it please thee to pardon the unsuccessfulness of thy servants, who have been no more advantageous in so desirable a work as the conquering of Mansoul is; and send, Lord, as we now desire, more forces to Mansoul, that it may be subdued; and a man to head them, that the town may both love and fear. We do not thus speak because we are willing to relinquish the wars—for we are for laying of our bones against the place—but that the town of Mansoul may be won for thy Majesty. We also pray thy Majesty for expedition in this matter, that, after their conquest, we may be at liberty to be sent about other thy gracious designs. Amen."

The petition thus drawn up was sent away with haste to the King, by the hand of that good man, Mr. Love-to-Mansoul.

When this petition was come to the palace of the King, who should it be delivered to but to the King's Son. So he took it and read it, and because the contents of it pleased him well, he mended, and also in some things, added to the petition himself. So after he had made such amendments and additions as he thought convenient, with his own hand, he carried it in to the King; to whom when he had with obedience delivered it, he put on authority, and spake to it himself.2

Now the King, at the sight of the petition, was glad; but how much more think you, when it was seconded by his Son? It pleased him also to hear that his servants that camped against Mansoul were so hearty in the work, and so steadfast in their resolves, and that they had already got some ground upon the famous town of Mansoul.

Wherefore the King called to him Emmanuel his Son, who said, Here am I, my Father. Then said the King, Thou knowest, as I do myself, the condition of the town of Mansoul, and what we have purposed, and what thou hast done to redeem it. Come now, therefore, my Son, and prepare thyself for the war, for thou shalt go to my camp at Mansoul. Thou shalt also there prosper, and prevail, and conquer the town of Mansoul.

Then said the King's Son, Thy law is within my heart. I delight to do thy will. Hezekiah himself with the thoughts of this work.

The King calls his Son, and tells him that he shall go to conquer the town of Mansoul, and he is pleased at it.

The highest peer in the kingdom covets to go on this design.

1 Bishop Wilkins, in his Gift of Prayer, gives an awful picture of man's total depravity and departure from God by the fall. "What a world of mischief," says he, "is there in our several parts! our wills, our affections, our tongues, and eyes! And yet all these are but as little rivulets; the fountain, or rather the sea, that feeds them, is our corrupt nature."—(Mason.)

2 Jesus Christ is our great advocate above. He receives, accepts, and presents our prayers; and those petitions which have the glory of God for their object, cannot but be acceptable to him.—(Burder.)
were they with this work, and with the justness of the war, that the highest lord and greatest peer of the kingdom did covet to have commissions under Emmanuel, to go to help to recover again to Shadblai the miserable town of Mansoul.  

Then was it concluded that some should go and carry tidings to the camp that Emmanuel was to come to recover Mansoul, and that he would bring along with him so mighty, so impregnable a force, that he could not be resisted. But O, how ready were the high ones at court to run like lackeys to carry these tidings to the camp that was at Mansoul! Now when the captains perceived that the King would send Emmanuel his Son, and that it also delighted the Son to be sent on this errand by the great Shadblai, his Father, they also, to show how they were pleased at the thoughts of his coming, gave a shout that made the earth rend at the sound thereof. Yea, the mountains did answer again by echo, and Diabolus himself did totter and shake.

For you must know, that though the town of Mansoul itself was not much, if at all, concerned with the project—for, alas for them, they were wofully besotted, for they chiefly regarded their pleasure and their lusts—and Diabolus their governor was; for he had spies continually abroad, who brought him intelligence of all things, and they told him what was doing at court against him, and that Emmanuel would shortly certainly come with a power to invade him. Nor was there any man at court, nor peer of the kingdom, that Diabolus so feared as he feared this Prince. For if you remember, I showed you before that Diabolus had felt the weight of his hand already. So that, since it was he that was to come, this made him the more afraid. Well, you see how I have told you that the King's Son was engaged to come from the court to save Mansoul, and that his Father had made him the Captain of the forces. The Prince address himself for his journey.

Diabolus afraid at the news of his coming.

Time, therefore, of his setting forth being now expired, he addressed himself for his march, and taketh with him, for his power, five noble captains and their forces.

The first was that famous captain, the noble Captain Credence. His were the red colours, and Mr. Promise bore them, and for a sentecheon he had the holy lamb and golden shield. And he had ten thousand men at his feet.  

The second was that famous captain, the Captain Goodhope. His were the blue colours, his standard-bearer was Mr. Expectation, and for a sentecheon he had the three golden anchors. And he had ten thousand men at his feet.

The third captain was that valiant captain, the Captain Charity. His standard-bearer was Mr. Pitiful, his were the green colours, and for his sentecheon he had three naked orphans embraced in the bosom. And he had ten thousand men at his feet.

The fifth was the truly loyal and well-beloved captain, the Captain Patience. His standard-bearer was Mr. Suffer-long, his were the black colours, and for his sentecheon he had the three golden doves.

These were Emmanuel's captains, these their standard-bearers, their colours, and their sentecheons, and these the men under their command. So, as was said, the brave Prince took his march to go to the town of Mansoul. Captain Patience led the van, and Captain Credence brought up the rear. So the other three, with their men, made up the main body; the Prince himself riding in his chariot at the head of them.

But when they set out for their march, O how the trumpets sounded, their armour glittered, and how the colours waved in the wind! The Prince's armour was all of gold, and it shone like the sun in the firmament. Their march.

The three golden anchors. When Christian was at the house of the Interpreter, she had a golden anchor given to her, for said she, you shall have it with you, for it is of absolute necessity that you may lay hold of it when within the valley, and stand steadfast in turbulent weather. Joel iii. 16. He iv. 12. Here we find two golden anchors, but where is the third?—(Ed.)

These standards are all scriptural: Faith in the holy Lamb that was slain; Hope, the anchor of the soul, Heb. vi. 9. Charity and the orphan Innocent with the dove. Patience and his armory, the bow, P. xxviii. 2. Bunyan had seen the use of standards in the civil war.—(Ed.)

2. The powerful influences, gifts and graces, of the Holy Spirit, Faith, Hope, Charity, Innocence, and Patience, under the immediate command of Christ, had on the next covenant forces to conquer Mansoul, after it had been converted and alarmed by the terrors of the laws.—(Ed.)
some from the court that rode reformades, 1 for the love that they had to the King Shaddai, and for the happy deliverance of the town of Mansoul. 2

Emmanuel also, when he had thus set forward to go to recover the town of Mansoul, took with him, at the commandment of his Father, forty-four battering rams, and twelve slings, to whirl stones withal. Every one of these was made of pure gold; and these they carried with them in the heart and body of their army, all along as they went to Mansoul.

So they marched till they came within less than a league of the town. And there they lay till the first four captains came thither, to acquaint him with matters. Then they took their journey to go to the town of Mansoul, and unto Mansoul they came. But when the old soldiers that were in the camp saw that they had new forces to join with, they again gave such a shout before the walls of the town of Mansoul, that it put Diabolus into another fright. So they sat down before the town, not now as the other four captains did, to wit, against the gates of Mansoul only; but they environed it round on every side, and beset it behind and before; so that now, let Mansoul look which way it will, it saw force and power lie in siege against it. Besides, there were mounts cast up against it.

The Mount Gracious was on the one side, and Mount Justice was on the other; fur-ther, there were several small banks and advance-ground—as Plain truth Hill, and Noso Banks—where many of the slings were placed against the town. Upon Mount Gracious were planted four, and upon Mount Justice were planted as many; and the rest were conveniently placed in several parts round about the town. Five of the best battering rams—that is, of the biggest of them—were placed upon Mount Hearken; a mount cast up hard by Largate, with intent to break that open. 3

Now, when the men of the town saw the multitude of the soldiers that were come up against the place, and the rams and slings, and the mounts on which they were planted, together with the glittering of the armour and the waving of their colours, they were forced to shift and shift, and again to shift their thoughts, but they hardly changed for thoughts more stout, but rather for thoughts more faint. For The heart of Mansoul begins to fail, sufficiently guarded, yet now they began to think that no man knew what would be their hap or lot.

When the good Prince Emmanuel had thus beleaguered Mansoul; in the first place he hangs out the white flag, which he caused to be set up among the golden slings that were planted upon Mount Gracious. And this he did for two reasons: 1. To give notice to Mansoul that he could and would yet be gracious if they turned to him. 2. And that he might leave them the more without excuse, should he destroy them, they continuing in their rebellion.

So the white flag, with the three golden doves on it, was hanged out for two days together, to give them time and space to consider. But they, as was hinted before, as if they were unconcerned, made no reply to the favourable signal of the Prince. Then he commanded, and The red flag they set the red flag upon that mount hung out. called Mount Justice. It was the red flag of Captain Judgment, whose scutcheon was the burning fiery furnace, and this also stood waving before them in the wind for several days together. But look how they carried it under the white flag when that was hanged out, so did they also when the red one was, and yet he took no advantage of them.

Then he commanded again that his servants would hang out the black flag of defi-ance against them, whose scutcheon was the three burning thunderbolts. But as unconcerned was Mansoul at this as at those that went before. But when the Prince saw that neither mercy, nor judgment, nor execution of judgment, would or could come near the heart of Mansoul, he was touched with much compunction, and said, 4 Surely this strange carriage of the town of Mansoul doth rather rise from ignorance of the manner and feats of war, than from a secret defiance of us, and abhorrence of their own lives; or, if they know the manner of the war of their own, yet not the rites and ceremonies of the wars in which we are concerned, when I make wars upon mine enemy Diabolus. 5

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1 Reformades, angel volunteer officers, not attached to any troop or company.—(Ed.)
2 No sigh, no murmur, his ecut shall hear, From e'ry face he'll wipe off e'ry tear; In Adamantine chaos shall death be bound, And hell's grim tyrant feel 'tis eternal round. (Nivvish.)
3 The text states forty-four battering rams and twelve slings, which the margin interprets to mean the sixty-six books of the Holy Bible. It would be a task for Aquinas to discover which are rams and which the slings. The whole of this paragraph is omitted in the second edition, 1654, but is re-inserted in later copies. In one printed at Edinburgh, 1742, the text is altered to 'fifty-four battering rams,' and this emendation is contained in all the modern editions. Perhaps the error was in the printer mistaking Mr. Bunyan's figures, 22 for 12. This would make the 39 books of the Old Testament, with the Gospels and Acts, the 44 battering rams, and the 22 Epistles and Revelations the slings. Mighty weapons for pulling down the strongholds of the devil.—(Ed.)
4 'The Lord, the eternal Spirit, must first give the hearing ear, and the understanding heart, ere any saving work can be begun.—(Mason.)
Therefore, he sent to the town of Mansoul, to let them know what he meant by those signs and ceremonies of the flag, and also to know if they would have mercy or justice, they would choose, whether grace and mercy, or judgment and the execution of judgment. All this while they kept their gates shut with locks, bolts, and bars, as fast as they could; their guards, also, were doubled, and their watch made as strong as they could. Diabolus also did pluck up what heart he could to encourage the town to make resistance.

The townsman made answer to the Prince’s messenger, in substance, according to that which follows:—

'Great Sir, as to what by your messenger you have signified to us, whether we will accept of your mercy or fall by your justice, we are bound by the law and custom of this place, and can give you no positive answer. For it is against the law, government, and the prerogative royal of our king, to make either peace or war without him. But this we will do, we will petition that our prince will come down to the wall, and there give you such treatment as he shall think fit, and profitable for us.'

When the good Prince Emmanuel heard this answer, and saw the slavery and bondage of the people, and how much content they were to abide in the chains of the tyrant Diabolus, it grieved him at the heart. And indeed, when at any time he perceived that any were contented under the slavery of the giant, he would be affected with it.

But to return again to our purpose. After the town had carried this news to Diabolus, and had told him, moreover, that the Prince that lay in the leaguer without the wall, waited upon them for an answer, he refused, and buffeted as well as he could, but in heart he was afraid. Then, said he, I will go down to the gate myself, and give him such an answer as I think fit. So he went down to Mouthgate, and there addressed himself to speak to Emmanuel, but in such language as the town understood not, the contents whereof as follows:—

'O thou great Emmanuel, Lord of all the world, my speech to I know thee that thou art the Son of the Prince, the great Shaddai! Wherefore art thou come to torment me, and to cast me out of my possession? This town of Mansoul, as thou very well knowest, is mine, and that by twofold right. 1. It is mine by right of conquest, I won it in the open field. And shall the prey be taken from the mighty, or the lawful captive be delivered? 2. This town of Mansoul is mine also by their subjection. They have opened the gates of their town unto me, they have sworn fidelity to me, and have openly chosen me to be their king. They have also given their castle into my hands; yea, they have put the whole strength of Mansoul under me. Moreover, this town of Mansoul hath disavowed thee; yea, they have cast thy law, thy name, thy image, and all that is thine, behind their back, and have accepted, and set up in their room, my law, my name, mine image, and all that ever is mine. Ask else thy captains, and they will tell thee that Mansoul hath, in answer to all their summons, shown love and loyalty to me; but always disdain, despite, contempt, and scorn to thee and thine. Now thou art the Just One, and the Holy, and shouldst do no iniquity; depart then, I pray thee, therefore, from me, and leave me to my just inheritance, peaceably.'

This oration was made in the language of Diabolus himself. For although he can, to every man, speak in their own language—else he could not tempt them all as he does—yet he has a language proper to himself, and it is the language of the infernal cave, or black pit.

Wherefore the town of Mansoul, poor hearts, understood him not, nor did they see how he crouched and cringed, while he stood before Emmanuel their prince. Yea, they all this while took him to be one of that power and force that by no means could be resisted. Wherefore, while he was thus intreating that he might yet have his residence there, and that Emmanuel would not take it from him by force, the inhabitants boasted even of his courage, saying, 'Who is able to make war with him?'

Well, when this pretended king had made an end of what he would say, Emmanuel, the golden Prince, stood up and spake, the contents of whose words follow:—

'Thou deceiving one,' said he, 'I have in my Father’s name, in mine own name, and on the behalf and for the good of the wretched town of Mansoul, somewhat to say unto thee. Thou pretendest a right, a lawful right, to the deplorable town of Mansoul, when it is most apparent to all my Father’s court, that the entrance which thou hast obtained in at the gates of Mansoul was through thy lies and falsehood. Thou believest my Father, thou believest his law, and so deceivest the people of Mansoul. Thou pretendest that the people have accepted thee for their king, their captain, and rightliegeward, but that also was by the exercise of deceit and guile. Now, if lying williness, sinful craft, and all manner of horrible hypocrisy, will go in my Father’s court for equity and right, in which court thou must be tried, then will I confess unto thee that thou hast made a lawful conquest. But alas, what thief,
what tyrant, what devil is there that may not conquer after this sort? But I can make it appear, O Diabolus, that thou, in all thy pretences to a conquest of Mansoul, hast nothing of truth to say. Thinkest thou this to be right, that thou didst put the lie upon my Father, and madest him, to Mansoul, the greatest deluder in the world. And what sayest thou to thy perverting, knowingly, the right purport and intent of the law? Was it good also that thou madest a prey of the innocency and simplicity of the now miserable town of Mansoul? Yea, thou didst overcome Mansoul by promising to them happiness in their transgressions against my Father’s law, when thou knewest, and couldst not but know, hast thou consulted nothing but thine own experience, that that was the way to undo them. Thou hast also thyself—O thou master of enmity, of despite—defaced my Father’s image in Mansoul, and set up thy own in its place, to the great contempt of my Father, the heightening of thy sin, and to the intolerable damage of the perishing town of Mansoul. Thou hast, moreover—as if all these were but little things with thee—not only deluded and undone this place, but, by thy lies and fraudulent carriage hast set them against their own deliverance. Now hast thou stirred them up against my Father’s captains, and made them to fight against those that were sent of him to deliver them from their bondage! All these things and very many more thou hast done against thy light, and in contempt of my Father and of his law; yea, and with design to bring under his displeasure for ever the miserable town of Mansoul. I am therefore come to avenge the wrong that thou hast done to my Father, and to deal with thee for the blasphemies wherewith thou hast made poor Mansoul blaspheme his name. Yea, upon thy head, thou prince of the infernal cave, will I require it.

‘As for myself, O Diabolus, I am come against thee by lawful power, and to take, by strength of hand, this town of Mansoul out of thy burning fingers. For this town of Mansoul is mine, O Diabolus, and that by undoubted right, as all shall see that will diligently search the most ancient and most authentic records, and I will plead my title to it, to the confusion of thy face.

‘First. For the town of Mansoul, my Father built and did fashion it with his hand. The palace also that is in the midst of that town, he built it for his own delight. This town of Mansoul therefore is my Father’s, and that by the best of titles; and he that gainsays the truth of this must lie against his soul.

‘Second. O thou master of the lie, this town of Mansoul is mine.

‘1. For that I am my Father’s heir, his first-born, and the only delight of his heart. I am therefore come up against thee in mine own right, even to recover mine own inheritance out of thine hand. He. i. 2; Ju. xvi. 15.

‘2. But further, as I have a right and title to Mansoul, by being my Father’s heir, so I have also by my Father’s donation. His it was, and he gave it me (Is. xlviii.); nor have I at any time offended my Father, that he should take it from me and give it to thee. Nor have I been forced by playing the bankrupt to sell, or set to sale to thee, my beloved town of Mansoul. Is. ii. 1. Mansoul is my desire, my delight, and the joy of my heart. But,

‘3. Mansoul is mine by right of purchase. I have bought it, O Diabolus, I have bought it to myself. Now, since it was my Father’s and mine, as I was his heir; and since also I have made it mine by virtue of a great purchase, it followeth, that by all lawful right the town of Mansoul is mine, and that thou art an usurper, a tyrant, and traitor, in thy holding possession thereof. Now, the cause of my purchasing of it was this: Mansoul had trespassed against my Father; now my Father had said, that in the day that they broke his law they should die. Now it is more possible for heaven and earth to pass away, than for my Father to break his word. Mat. v. 18. Wherefore, when Mansoul had sinned indeed by hearkening to thy lie, I put in and became a surety to my Father, body for body, and soul for soul, that I would make amends for Mansoul’s transgressions, and my Father did accept thereof. So when O sweet Prince, Emmanuel, the time appointed was come, I gave body for body, soul for soul, life for life, blood for blood, and so redeemed my beloved Mansoul.

‘4. Nor did I do this to the half; my Father’s law and justice that were both concerned in the threatening upon transgression, are both now satisfied, and very well content that Mansoul should be delivered.

‘5. Nor am I come out this day against thee but by commandment of my Father; it was he that said unto me, Go down and deliver Mansoul. Wherefore, be it known unto thee, O thou fountain of deceit, be it also known to the foolish town of Mansoul, that I am not come against thee this day without my Father. And now,’ said the golden-headed Prince, ‘I have a word to the town of Mansoul;’ A word from Emmanuel to Mansoul: but as soon as mention was made that he had a word to speak to the besotted town of Mansoul, the gates were double guarded, and all men commanded not to give him audience, so he proceeded, and said, ‘O unhappy town of Mansoul, I cannot but be touched with pity and compassion for thee. Thou hast accepted of Diabolus for thy king, and art become a nurse and minister of Diabolonians against thy Sovereign Lord. Thy gates thou hast opened to him, but hast shut them fast against me; thou hast given
him a hearing, but last stopped thine ears at my cry; he brought to thee thy destruction, and thou didst receive both him and it: I am come to thee bringing salvation, but thou regardest me not. Besides, thou hast, as with sacrilegious hands, taken thyself with all that was mine in thee, and hast given all to my foe, and to the greatest enemy my Father has. You have bowed and subjected yourselves to him; you have vowed and sworn yourselves to be his. Poor Mansoul! what shall I do unto thee? Shall I save thee? shall I destroy thee? What shall I do unto thee? shall I fall upon thee and grind thee to powder, or make thee a monument of the richest grace? What shall I do unto thee? Hearken, therefore, thou town of Mansoul, hearken to my word, and thou shalt live. I am merciful, Mansoul, and thou shalt find me so; shut me not out of thy gates.

"O Mansoul, neither is my commission, nor inclination, at all to do thee any hurt; why fleece thou so fast from thy friend, and stickest so close to thine enemy? Indeed, I would have thee, because it becomes thee, to be sorry for thy sin; but do not despair of life, this great force is not to hurt thee, but to deliver thee from thy bondage, and to reduce thee to thy obedience." 

Ca. x. 2.

"My commission, indeed, is to make a war upon Diabolus thy king, and upon all Diabolonians with him; for he is the strong man armed that keeps the house, and I will have him out; his spoils I must divide, his armour I must take from him, his hold I must cast him out of, and must make it an habitation for myself. And this, O Mansoul, shall Diabolus know, when he shall be made to follow me in chains, and when Mansoul shall rejoice to see it so.

"I could, would I now put forth my might, cause that forthwith he should leave you and depart; but I have it in my heart so to deal with him, as that the justice of the war that I shall make upon him may be seen and acknowledged by all. He hath taken Mansoul by fraud, and keeps it by violence and deceit; and I will make him bare and naked in the eyes of all observer. All my words are true, I am mighty to save, and will deliver my Mansoul out of his hand." 

This speech was intended chiefly for Mansoul, but Mansoul would not have the hearing of it.

They shut up Eargate, they barricaded it up, they kept it locked and bolted; they set a guard thereat, and commanded that no Mansoulonian should go out to him, nor that any from the camp should be admitted into the town; all this they did, so horribly had Diabolus enchanted them to do, and seek to do for him, against their rightful Lord and Prince; wherefore no man, nor voice, nor sound of man that belonged to the glorious host, was to come into the town.

[Chapter VII.]

[Contexts:—Emmanuel prepares to make war upon Mansoul] 

—Diabolus sends Mr. Lot-to-tow with proposals for peace—These proposals being dishonourable to Emmanuel, are all rejected. —Aman Diabolus proposes to patch up a peace by reformation, offering to become Emmanuel's deputy in that business—This proposal also rejected—New preparations made for battle—Diabolus, expecting to be obliged to abandon the town, does much mischief—Eargate, violently assaulted by the battering-rams, at length gives way, and is broken to pieces—Emmanuel's forces enter the town, and take possession of the Recorder's house—Several mischievous Diabolonians are killed.

So when Emmanuel saw that Mansoul was thus involved in sin, he calls his army together, since now also his words were despised, and gave out a commandment throughout all his host to be ready against the time appointed. Now, forasmuch as there was no way lawfully to take the town of Mansoul, but to get in by the gates, and at Eargate as the chief, therefore he commanded his captains and commanders to bring their rams, their slings, and their men, and place them at Eargate and Eargate, in order to his taking the town.

When Emmanuel had put all things in readiness to give Diabolus battle, he sent again to know of the town of Mansoul if in peaceable manner they would yield themselves, or whether they were yet resolved to put him to try the utmost extremity. Then they together, with Diabolus their king, called a council of war, and resolved upon certain propositions that should be offered to Emmanuel, if he will accept thereof, so they agreed; and then the next was who should be sent on this errand. Now there was in the town of Mansoul an old man, a Diabolonian, and his name was Mr. Lot-to-tow, a stiff man in his way, and a great door for Diabolus; him there—

1 This reference to Is. iii. 12 must not be misunderstood by our youthful readers. It does not mean that Emmanuel would divide the spoil with Diabolus, but that he would take it all from him, and divide it at his (Emmanuel's) pleasure.—(Ed.)

2 Here Emmanuel discovers the true character of Satan—a liar, a deceiver, a blasphemer, an usurper, the malicious enemy of God, and man. Emmanuel claims the human soul as his own, his workmanship, his delight, his inheritance, his possession. How well does this gracious address deserve the most cordial acceptance!—Burford.

VOL. III. 37

3 Infatuated sinners! rejecting the counsel of God against themselves. Reader, is this thy case? Dose and examine. Remember "thine own heart with thy hand." Then, thou, and thy soul shall live.—(Burford.)

4 These terms may be found in Great Armours, No. 16.

5 Desires to reform my vicious life; to go to church twice a day, and sing with the frowns; 1 returning my vicious life.—(Ed.)
fore they sent, and put into his mouth what he should say. So he went, and came to the camp to Emmanuel; and when he was come, a time was appointed to give him audience. So at the time he came, and after a Diabolonian ceremony or two, he thus began, and said, 'Great Sir, that it may be known unto all men how good-natured a prince my master is, he hath sent me to tell your Lordship that he is very willing, rather than to go to war, to deliver up into your hands one-half of the town of Mansoul.'

'Then said Emmanuel, 'The whole is mine by gift and purchase, wherefore I will never lose one-half.'

'Then said Mr. Loth-to-stoop, 'Sir, my master hath said, that he will be content that you shall be the nominal and titular Lord of all, if he may possess but a part.'

Then Emmanuel answered, 'The whole is mine really; not in name and word only: wherefore I will be the sole Lord and possessor of all, or of none at all of Mansoul.'

'Then Mr. Loth-to-stoop said again, 'Sir, behold the condensation of my master!'

He says that he will be content, if he may but have assigned to him some place in Mansoul as a place to live privately in, and you shall be Lord of all the rest.'

'Then said the golden Prince, 'All that the Father giveth me, shall come to me; and of all that he hath given me I will lose nothing, no, not a hoof, nor a hair. I will not therefore grant him, no, not the least corner in Mansoul to dwell in, I will have all to myself.'

'Then Loth-to-stoop said again, 'But, Sir, suppose that my lord should resign the whole town to you, only with this provision, that he sometimes, when he comes into this country, may, for old acquaintance sake, be entertained as a way-faring man for two days, or ten days, or a month, or so; may not this small matter be granted?'

'Then said Emmanuel, 'No; he came as a way-faring man to David, nor did he stay long with him, and yet it had like to have cost David his soul. 2 Sa. xii. 1-3. I will not consent that he ever should have any harbour more there.'

'Then said Mr. Loth-to-stoop, 'Sir, you seem to be very hard. Suppose my master should yield to all that your Lordship hath said, provided that his friends and kindred in Mansoul may have liberty to trade in the town, and to enjoy their present dwellings; may not that be granted, Sir?'

Then said Emmanuel, 'No: that is contrary to my Father's will; for all, and all manner of Diabolonians that now are, or that at any time shall be found in Mansoul, shall not only lose their lands and liberties, but also their lives.'

'Then said Mr. Loth-to-stoop again, 'But, Sir, may not my master, and great Lord, by letters, by passengers, by accidental opportunities, and the like, maintain, if he shall deliver up all unto thee, some kind of old friendship with Mansoul?'

'Then Emmanuel answered, 'No, by no means; forasmuch 1 as any such fellowship, friendship, intimacy, or acquaintance in what way, sort or mode soever maintained, will tend to the corrupting of Mansoul, the alienating of their affections from me, and the endangering of their peace with my Father.'

Mr. Loth-to-stoop yet added farther; saying, 'But, great Sir, since my master hath many friends, and those that are dear to him in Mansoul, may he not, if he shall depart from them, even of his bounty and good nature, bestow upon them, as he sees fit, some tokens of his love and kindness, that he had for them, to the end that Mansoul, when he is gone, may look upon such tokens of kindness once received from their old friend, and remember him who was once their King; and the merry times that they sometimes enjoyed one with another, while he and they lived in peace together.'

'Then said Emmanuel, 'No; for if Mansoul come to be mine, I shall not admit of, nor consent that there should be the least scrap, shred, or dust of Diabolus left behind, as tokens or gifts bestowed upon any in Mansoul, thereby to call to remembrance the horrible communion that was betwixt them and him.'

'Well Sir,' said Mr. Loth-to-stoop, 'I have one thing more to propound, and then I am got to the end of my commission. Suppose that when my master is gone from Mansoul, any that yet shall live in the town should have such business of high concerns to do, that if they be neglected the party shall be undone; and suppose, Sir, that nobody can help in that case so well as my master and lord; may not now my master be sent for upon so urgent an occasion as this? Or if he may not be admitted into the town, may not he and the person concerned meet in some of the villages near Mansoul, and there lay their heads together, and there consult of matters?'

1 Mark this. A cold, lifeless profession, without possessing Christ, the hope of glory, is not Christianity; an almost Christian is a very infidel. We cannot serve two masters, God and Mammon. Jesus is worthy of all our love and service; in him are treasured up every needed blessing for time and eternity.—(Mason.)

2 The proud heart of man is loth to stoop to that absolute submission and entire obedience to Christ which he justly requires. They will allow him to be a lord in name, but not in
This was the last of those ensnaring propositions that Mr. Loth-to-stoop had to propound to Emmanuel on behalf of his master Diabolus; but Emmanuel would not grant it, for he said, 'There can be no case, or thing, or matter, fall out in Mansoul, when thy master shall be gone, that may not be salved by my Father: besides, it will be a great disparagement to my Father's wisdom and skill to admit any from Mansoul to go out to Diabolus for advice, when they are bid before, in everything, by prayer and supplication, to let their request be made known to my Father. Further, this, should it be granted, would be to grant that a door should be set open for Diabolus and the Diabolians in Mansoul, to hatch, and plot, and bring to pass tenable designs, to the grief of my Father and me, and to the utter destruction of Mansoul.'

When Mr. Loth-to-stoop had heard this answer, 

Emmanuel replied, 

'sept.' he took his leave of Emmanuel and departed, saying, that he would not only to his master concerning this whole affair, 

he departed and came to Diabolus to Mansoul, and told him the whole of the matter, and how Emmanuel would not admit, no, not by any means, that he, when he was once gone out, should for ever have anything more to do, either in, or with anything that are of, the town of Mansoul. When Mansoul and Diabolus had heard this relation of things, they with one consent concluded to use their best endeavour to keep Emmanuel out of Mansoul, and sent old Illpause, of whom you have heard before, to tell the Prince and his captains so. 

So the old gentleman came up to the top of Eargate, and called to the camp for a hearing; who, when they gave audience, he said, A speech of Old Illpause to the camp: 'I have in commandment from my high Lord to bid you to tell it to your Prince Emmanuel, that Mansoul and their King are resolved to stand and fall together, and that it is in vain for your Prince to think of ever having of Mansoul in his hands, unless he can take it by force.' So some went and told to Emmanuel what old Illpause, a Diabolonian in Mansoul, had said. 

Then said the Prince, 'I must try the power of my sword, for I will not, for all the rebellions and repulsions that Mansoul has made against me, raise my siege and depart, but will assuredly take my Mansoul, and deliver it from the hand of her enemy.' 

The Prince, having given out a commandment that Captain Boanerges, Captain Conviction, had several days together. And a sight worth seeing it was, to behold how the captains of Shaddai behaved themselves in this war.

And first for Captain Boanerges, not to undervalue the rest, he made three most fierce assaults, one after another, upon Eargate, to the shaking of the posts thereof. Captain Conviction, he also made up as fast with Boanerges as possibly he could, and both discerning that the gate began to yield, they commanded that the rams should still be played against it. Now Captain Conviction going up very near to the gate, was with great force driven back, and received three wounds in their month. And those that rode Reformades, they went about to encourage the captains.

For the valor of the two captains made mention of before, the Prince sent for them to his pavilion, and commanded that a while they should rest themselves, and that with somewhat they should be refreshed. Care also was taken for Captain Conviction, that he should be healed of his wounds. The Prince also gave to each of them a chain of gold, and bid them yet be of good courage. Nor did Captain Goodhope and Captain Charity come behind in this most desperate fight, for they so well did behave themselves at Eargate, that they had

bubbles about, instead of a sufficient shroud to so weighty a question.' Now, the word salved would be used.—F. Reader, mark these proposals of Loth-to-stoop. As the unconverted cherish this evil spirit, call to mind, with shame, the time when you felt its influence in keeping your soul from Christ; nor would you ever have overcome your pride and your love of sin, but that the Holy Spirit converted your life and manners.'
almost broken it quite open.1 These also had a reward from their Prince, as also had the rest of the captains, because they did valiantly round about the town.2

In this engagement several of the officers of Diabolus were slain, and some of the townsman wounded. For the officers, there was one Captain Boasting slain. This Boasting thought that nobody could have shaken the posts of Eargate, nor have shaken the heart of Diabolus. Next to him there was one Captain Secure slain; this Secure used to say that the blind and lame in Mansoul were able to keep the gates of the town against Emmanuel’s army. 2 Sa. v. 6. This Captain Secure did Captain Conviction cleave down with the head with a two-handed sword, when he received himself three wounds in his mouth. Besides these, there was one Captain Bragman, a very des-perate fellow, and he was captain over a band of those that threw fire-brands, arrows, and death; he also received, by the hand of Captain Goodhope at Eyegate, a mortal wound in the breast.

There was, moreover, one Mr. Feeling, but he was no captain, but a great stickler to encourage Mansoul to rebellion, he received a wound in the eye by the hand of one of Bragger’s soldiers, and had by the captain himself been slain, but that he made a sudden retreat.

But I never saw Will-be-will so daunted in all my life: he was not able to do as he was wont; and some say that he also received a wound in the leg, and that some of the men in the Prince’s army have certainly seen him limp, as he afterwards walked on the wall.3

I shall not give you a particular account of the names of the soldiers that were slain in the town, for many were named and wounded, and slain; for when they saw that the posts of Eargate did shake, and Eyegate was well nigh broken quite open; and also that their captains were slain, this took away the hearts of many of the Diabolians; they fell also by the force of the shot that were sent by

1 The serpents that bit the people of old were types of guilt and sin. Now these were fiery serpents, and such as, I think, could fly. Is. xiv. 29. Wherein, in my judgment, they sting the people about their faces, and so swelled up their eyes, which made it the more difficult for them to look up to the brazen serpent, which was the type of Christ.4 Jn. iii. 14. (Bunyan on Justification, vol. i. p. 529.) How filthy are Goodhope and Charity qualified to gain such a pest.—(Ed.)

2 It is worthy of notice, that, while warnings and convictions attack the ear, hope and love are exhibited to the eye. This was Bunyan’s mode of proclaiming the gospel, and it is well worthy of universal imitation by preachers of all denominations.—(Ed.)

3 The will may be called the feet of the soul; because by

the golden slings into the midst of the town of Mansoul.4

Of the townsman there was one Love-no-good, he was a townsman, but a Diabolonian, Love-no-good, and he also received his mortal wound in Mansoul, but he died not very soon. Mr. Illpance also, who was the man that came along with Diabolus when at first he attempted the taking of Mansoul, he also received a grievous wound in the head, some say that his brain-pan was cracked; this I have taken notice of, that he was never after this able to do that mischief to Mansoul as he had done in times past. Also old Prejudice and Mr. Anything fled.5

Now when the battle was over, the Prince commanded that yet once more the white flag should be set upon Mount Grac-ious, in sight of the town of Mansoul; to show that yet Emmanuel had grace for the wretched town of Mansoul.

When Diabolus saw the white flag hanging out again, and knowing that it was not for him, but Mansoul, he cast in his mind to play another prank, to wit, to see if Emmanuel would raise his siege and be gone, upon promise of a reformation.3 So he comes down to the gate one evening, a good while after the sun was gone down, and calls to speak with Emmanuel, who presently came down to the gate, and Diabolus saith unto him:

‘Forasmuch as thou makest it appear by thy white flag, that thou art wholly given his speech to peace and quiet; I thought meet to acquaint thee that we are ready to accept thereof upon terms which thou mayest admit.

‘I know that thou art given to devotion, and that holiness pleseth thee; yea, that thy great end in making a war upon Mansoul is that it may be an holy habitation. Well, draw off thy forces from the town, and I will bend Mansoul to thy bow.

‘[Thus I will lay down all acts of hostility against thee, and will be willing to become thy deputy, and will, as I have formerly been against thee, now serve thee in the town of Mansoul. And more particularly—1. I will persuade Mansoul to

that the soul, yea, the whole man, is carried thither and thither, or else held back, and kept from moving. While my Lord Will-be-will was so active in the service of Diabolus, he is, very properly, wounded in the leg.—(Ed.)

4 Portions of the Word, probably from the sacred epistles of the New Testament.—(Ed.)

5 Prejudice and Anything have fled; Illpance has his brain-pan cracked—there can be no more procrastination; Love-no-good is slain—the will is wounded; the feeling is painfully wounded; Bragman and cruel security are slain; Mansoul troubles; and in great mercy the white flag is hung out in token of grace, but the heart does not yet surrender.—(Ed.)

6 This is exemplified by Bunyan’s experience, in Grace Abruising, Nos. 30-36.
receive thee for their Lord, and I know that they will do it the sooner when they shall understand that I am thy deputy. 2. I will show them whereby they have erred, and that transgression stands in the way to life. 3. I will show them the holy law unto which they must conform, even that which they have broken. 4. I will press upon them the necessity of a reformation according to thy law.

And, moreover, that none of these things may fail, I myself, at my own proper cost and charge, will set up and maintain a sufficient ministry, besides lecturers, in Mansoul. 6. Thou shalt receive, as a token of our subjection to thee continually, year by year, when thou shalt think fit to lay and levy upon us, in token of our subjection to thee."

Then said Emmanuel to him, 'O full of deceit, how movable are thy ways! How often hast thou changed and rechanged, if so be thou mightest still keep possession of my Mansoul, though, as has been plainly declared before, I am the right heir thereof? Often hast thou made thy proposals already, nor is this last a whit better than they. And failing to deceive when thou showest thyself in thy black, thou hast now transformed thyself into an angel of light, and wouldest, to deceive, be now as a minister of righteousness.' 2 Co. xi. 14.

'But know thou, O Diabolus, that nothing must be regarded that thou canst propound, for nothing is done by thee but to deceive; thou hast neither last conscience to God, nor love to the town of Mansoul; whence then should these thy sayings arise, but from sinful craft and deceit? He can that of lie and will propound what he pleases, and that wherewith he may destroy them that believe him, is to be abandoned with all that he shall say. But if righteousness be such a beauty-spot in thine eyes now, how is it that wickedness was so closely stuck to by thee before. But this is by the by. Thou talkest now of a reformation in Mansoul, and that thou thyself, if I will please, will be at the head of that reformation, all the while knowing that the greatest proficiencie that man can make in the law, and the righteousness thereof, will amount to no more for the taking away of the curse from Mansoul than just nothing at all; for a law being broken by Mansoul, that had before, upon a supposition of the breach thereof, a curse pronounced against him for it of God, can never, by his obeying of the law, deliver himself therefrom. To say nothing of what a reformation is like to be set up in Mansoul, when the devil is become the corrector of vice. Thou knowest that all that thou hast now said in this matter is nothing but guile and deceit; and is, as it was the first, so is it the last card that thou hast to play. Many there be that do soon discern thee when thou showest them thy cloven foot; but in thy white, thy light, and in thy transformation thou art seen but of a few. But thou shalt not do thus with my Mansoul, O Diabolus, for I do still love my Mansoul.'

'Besides, I am not come to put Mansoul upon works to live thereby—should I do so, I should be like unto thee—but I am come that by me, and by what I have and shall do for Mansoul, they may to my Father be reconciled, though by their sin they have provoked him to anger, and through by the law they cannot obtain mercy.

'Thou talkest of subjecting of this town to good, when none desireth it at thy hands. All things must be done in my Mansoul. I am sent by my Father to possess it for himself, and to guide it by the skillfulness of my hands into such a conformity to him as shall be pleasing in his sight. I will therefore possess it myself, I will dispense and cast thee out: I will set up mine own standard in the midst of them: I will also govern them by new laws, new officers, new motives, and new ways. Yea, I will pull down this town, and build it again, and it shall be as though it had not been, and it shall then be the glory of the whole universe.'

When Diabolus heard this, and perceived that he was discovered in all his deceit, he was confounded and utterly put to a non plus; but having in himself the fountain of iniquity, rage and malice against both Shaddai and his Son, and the beloved town of Mansoul, what doth he but strengthen himself what he could, to give fresh battle to the noble Prince Emmanuel? So then, now we must have another fight before the town of Mansoul is taken. Come up then to the mountains you that love to see military actions, and behold by both sides how the fatal blow is given: while one seeks to hold, and the other seeks to make himself master of the famous town of Mansoul.

Diabolus, therefore, having withdrawn himself from the wall to his force that was in New Jerusalem, to it he returned, and Emmanuel also returned to the camp; and both of them, after their divers ways, put themselves into a posture fit to bid battle one to another.

What a volume of evangelical truth is contained in these words! Old things must pass away, all must become new, we must be buried with Christ in baptism, and rise again to newness of life. No man is a Christian till he is formed in him the hope of glory. We must be in Christ; complete in his righteousness, then will he constrain him to good works: In Christ he becomes the glory of the universe.—(Ed.)
Diabolus, as filled with despair of retaining in his hands the famous town of Mansoul, resolved to do what mischief he could, if indeed he could do any, to the army of the Prince, and to the famous town of Mansoul; for, alas! it was not the happiness of the silly town of Mansoul that was designed by Diabolus, but the utter ruin and overthrow thereof; as now is enough in view. Wherefore he commands his officers that they should then, when they see that they could hold the town no longer, do it what harm and mischief they could; rending and tearing of men, women, and children. Mar. ix. 28, 27. For, said he, we had better quite demolish the place, and leave it like a ruinous heap, than so leave it that it may be an habitation for Emmanuel.

Emmanuel again, knowing that the next battle would issue in his being made master of the place, gave a royal commandment to all his officers, high captains, and men of war, to be sure to show themselves men of war against Diabolus, and all Diabolonians; but favourable, merciful, and meek to all the old inhabitants of Mansoul. Bend, therefore, said the noble Prince, the lowest front of the battle against Diabolus and his men.

So the day being come, the command was given, and the Prince's men did bravely stand to their arms; and did, as before, bend their main force against Largate, and Eyegate. The word was then, 'Mansoul is won,' so they made their assault upon the town. Diabolus also, as fast as he could with the main of his power, made resistance from within, and his high lords and chief captains for a time fought very earnestly against the Prince's army.

But after three or four notable charges by the Prince, and his noble captains, Largate was broken open, and the bars and bolts wherewith it was used to be fast shut up against the Prince, were broken into a thousand pieces. Then did the Prince's trumpets sound, the captains shout, the town shake, and Diabolus retreat to his hold. Well, when the Prince's forces had broken open the gate, himself came up and did set his throne in it; also he set his standard thereupon, upon a mount, that before by his men was cast up to place the mighty slings thereon. The mount was called Mount Hazwell; there, therefore, the Prince abode, to wit, hard by the going in at the gate. He commanded also that the golden slings should yet be played upon the town, especially against the castle, because for shelter thither was Diabolus retreated. Now from Largate the street was straight, even to the house of Mr. Recorder that so was before Diabolus took the town, and hard by his house stood the castle, which Diabolus for a long time had made his irksome den. The captains, therefore, did quickly clear that street by the use of their slings, so that way was made up to the heart of the town. Then did the Prince command that Captain Boanerges, Captain Conviction, and Captain Judgment should forthwith march up the town to the *Conscience.

They go up to the Recorder's house, as old gentleman's gate. Then did the captains in most warlike manner enter into the town of Mansoul, and marching in with flying colours, they came up to the Recorder's house, and that was almost as strong as was the castle. Battering rams they took also with them, to plant against the castle-gates. When they were come to the house of Mr. Conscience, they knocked and demanded entrance. Now the old gentleman, not knowing as yet fully their design, kept his gates shut all the time of this fight. Wherefore Boanerges demanded entrance at his gates, and no man making answer, he gave it one stroke with the head of a ram, and this made the old gentleman shake, and his house to tremble and totter. Then came Mr. Recorder down to the gate, and, as he could, with quivering lips, he asked who was there. Boanerges answered, We are the captains and commanders of the great Shaddai, and of the blessed Emmanuel his Son, and we demand possession of your house for the use of our noble Prince. And with that the battering-ram gave the gate another stroke; this made the old gentleman tremble the more, yet durst he not but open the gate. Then the King's forces marched in, namely, the three brave captains mentioned before. Now the Recorder's house was a place of much convenience for Emmanuel, not only because it was near to the castle, and strong, but also because it was large, and fronted the castle, the den where now Diabolus was: for he was now afraid to come out of his hold. As for Mr. Recorder, they did keep the captains carried it very reservedly to him; as yet he knew nothing of the great designs of Emmanuel; so that he did not know what judgment to make, nor what would be the end of such thundering beginnings. It was

1 When Satan can no longer keep his dominion over the soul, he will endeavour to ruin it by temptations to despair, or to some abominable vices; as the poor trembling creature in the gospel, desirous of approaching Christ, "as he was yet a coming, the devil threw him down and tore him." (Mat. iv. 12.)

2 Thus was the promise fulfilled, 'In that day shall the deaf hear the words of the book,' Is. xxix. 18; and, 'The ears of the deaf shall be unstopped,' xxxv. 5. What a blessing to be able to say: 'Speak, Lord, for thy servant heareth.' The way is straight from Largate to Conscience, the house of the Recorder, and to the Heart, the castle. 'He that hath ears to hear, let him hear.' May God bestow 'the hearing, ear' upon every reader.-(Burd-r.)
also presently raised in the town, how the Recorder's house was possessed, his rooms taken up, and his palace made the seat of the war; and no sooner was it噪声 abroad, but they took the alarm as warmly, and gave it out to others of his friends, and you know as a snow-ball loses nothing by rolling, so in little time the whole town was possessed that they must expect nothing from the Prince but destruction; and the ground of the business was this. The Recorder was afraid, the Recorder trembled, and the captains carried it strangely to the Recorder, so many came to see; but when they with their own eyes did behold the captains in the palace, and their battering rams ever playing at the castlegates to beat them down, they were riveted in their fears, and it made them as in amaze. And, as I said, the man of the house would increase all this, for whoever came to him, or discourse with him, nothing would be told of, tell them, or hear, but that death and destruction now attended Mansoul.1

1 For, quoth the old gentleman, 'you are all of you sensible that we all have been traitors to that once despised, but now famous and glorious Prince Emmanuel. For he now, as you see, doth not only lie in close siege about us, but hath forced his entrance in our gates: moreover, Diabolus flees before him, and he hath, as you behold, made of my house a garrison against the castle, where he is. I, for my part, have transgressed greatly, and he that is clean it is well for him. But, I say, I have transgressed greatly in keeping of silence when I should have spoken, and in perverting of justice when I should have executed the same. True, I have suffered something at the hand of Diabolus, for taking part with the laws of King Shaddai; but that, alas! what will that do? Will that make compensation for the rebellions and treasons that I have done, and have suffered without gainsaying, to be committed in the town of Mansoul? O, I tremble to think what will be the end of this so dreadful and so irreful a beginning!'—

Now, while these brave captains were thus busy in the house of the old Recorder, Captain Execution was so busy in other parts of the town, in securing the back streets, and the walls. He also hunted the Lord Will-be-will sorely; he suffered him not to rest in any corner. He pursued him so hard, that he drove his men from him, and made him glad to thrust his head into a hole. Also, this mighty warrior did cut three of the Lord Will-be-will's officers down to the ground; one was old Mr. Prejudice, he that had his crown cracked in the mutiny; this man was made by Lord Will-be-will keeper of Eargate, and fell by the hand of Captain Execution. There was also one Mr. Backward-to-all-but-naught, and he also was one of Lord Will-be-will's officers, and was the captain of the two guns that were mounted on the top of Eargate, he also was cut down to the ground by the hands of Captain Execution. Besides these two there was another, a third, and his name was Captain Treacherous, Treacherous-slim, a vile man this was, but one that Will-be-will did put a great deal of confidence in; but him also did this Captain Execution cut down to the ground with the rest.2

He also made a very great slaughter among my Lord Will-be-will's soldiers, killing many that were stout and sturdy, and wounding of many that for Diabolus were numb and active. But all these were Diabolonians; there was not a man, a native of Mansoul, hurt.3

Other feasts of war were also likewise performed by other of the captains, as at Eyegate,4 where Captain Goodhope and Captain Charity had a charge, was great execution done; for the Captain Goodhope, with his own hands, slow Captain Goodhope doth say Captain Blindfold, the keeper of that gate; this Blindfold was captain of a thousand men, and they were they that fought with maids; he also pursued his men, slow many, and wounded more, and made the rest hide their heads in corners.

There was also at that gate Mr. Mr. Ilpbonse, of whom you have heard before; he was an old man, and had a beard that reached down to his girdle: the same was he that was orator to Diabolus; he did much mischief in the town of Mansoul, and fell by the hand of Captain Goodhope.

What shall I say, the Diabolonians in these days lay dead in every corner, though too many yet were alive in Mansoul,5 and his officers; although other fears afterwards terrified him, yet Prejudice was slain. Read the narrative in Grace Abounding, No. 89-92.—(Ed.)

1 When the soul listens to the threatenings of the holy law, conscience fears and quakes; and is calcinated with the knowledge of the gospel, and the gracious designs of God, it can think and talk of nothing but 'death and destruction.'—Burder.) See this part of the Holy War, in Bunyan's experience, recorded in Grace Abounding, Nos. 84-88.—(Ed.)

2 Bunyan's relief from a state of intense misery was by an assault on Eargate. It was under a sermon upon Christ's love—'Thou art far, nay love; then was old Prejudice slain,
[Chapter VIII.]

[Contents.—The principal inhabitants hold a conference, and agree to petition the Prince for their lives—The castle gates broken open—Emmanuel marches into Mansoul—Diabolus is made prisoner, and bound in chains.—The inhabitants, greatly distressed, petition again and again—At length a free pardon is obtained, and universal joy succeeds.]

Now the old Recorder, and my Lord Understanding, with some others of the chief of the town, to wit, such as knew they must stand and fall with the famous town of Mansoul, came together upon a day, and after consultation had, did jointly agree to draw up a petition, and to send it to Emmanuel, now while he sat in the gate of Mansoul. So they drew up their petition to Emmanuel, the contents whereof were this. That they, the old inhabitants of the now deplorable town of Mansoul, confessed their sin, and were sorry that they had offended his princely Majesty, and prayed that he would spare their lives.

Upon this petition he gave no answer at all, and that did trouble them yet so much the more. Now all this while the captains that were in the Recorder’s house were playing with the battering-rams at the gates of the castle, to beat them down. So after some time, labour, and travail, the gate of the castle that was called Impregnable was beaten open, and broken into several splinters; and so a way made to up to the hold in which Diabolus had hid himself. Then was tidings sent down to Eargate, for Emmanuel still abode there, to let him know that a way was made in at the gates of the castle of Mansoul. But O! how the trumpets at the tidings sounded throughout the Prince’s camp, for that now the war was so near an end, and Mansoul itself of being set free.

Then the Prince arose from the place where he was, and took with him such of his men of war as were fittest for that expedition, and marched up the street of Mansoul to the old Recorder’s house.

Now the Prince himself was clad all in armour of gold, and so he marched up the town with his standard borne before him; but he kept his countenance most reserved all the way as he went, so that the people could not tell how to gather to themselves love or hatred by his looks. Now as he marched up the street, the townsfolk came out at every door to see, and could not but be taken with his person, and the glory thereof, but wondered at the reservedness of his countenance; for as yet he spake more to them by his actions and works, than he did by words or smiles. But also poor Mansoul, as in such cases all are apt to do, they interpreted the carriages of Emmanuel to them, as did Joseph’s brethren his to them, even all the quite contrary way. For, thought they, if Emmanuel loved us, he would show it to us by word or carriage; but none of these he doth, therefore Emmanuel hates us. Now if Emmanuel hates us, then Mansoul shall be slain, then Mansoul shall become a dung-hill. They knew that they had transgressed his Father’s law, and that against them he had been in with Diabolus his enemy. They also knew that the Prince Emmanuel knew all this; for they were convinced that he was as an Angel of God, to know all things that are done in the earth. And this made them think that their condition was miserable, and that the good Prince would make them desolate.

And, thought they, what time so fit to do this in as now, when he has the bridle of Mansoul in his hand. And this I took special notice of, that the inhabitants, notwithstanding all this, could not; no, they could not, when they see him march through the town, but cringe, bow, bend, and were ready to lick the dust of his feet. They also wished a thousand times over, that he would become his Prince and Captain, and would become their protection. They would also one to another talk of the consolency of his person, and how much for glory and valour be outstript the great ones of the world. But, poor hearts, as to themselves their thoughts would change, and go upon all manner of extremes; yea, through the working of them backward and forward, Mansoul became as a ball tossed, and as a rolling thing before the whirlwind. 1

Now when he was come to the castle gates, he commanded Diabolus to appear, and to surrender himself into his hands. But O! how loth was the beast to appear! How he stuck at it! how he shrunk! aye, how he cringed! Yet out he came to the prince. Then Emmanuel commanded, and they took Diabolus and bound him fast in

2 There is joy in heaven over the repenting sinner. The heart, which was deemed impenitent, is taken by invincible grace.—(Burder.)
3 Bunyan was for seven or eight weeks in this painful state. Peace in and out twenty times a day; comfort now, and trouble presently; peace now, and before I could go a furlong as full of fear and guilt as ever heart could hold.—Grace Abounding, No. 205.—(Ed.)
chains, the better to reserve him to the judgment that he had appointed for him. But Diabolus stood up to entreat for himself, that Emmanuel would not send him into the deep, but suffer him to depart out of Mansoul in peace.

When Emmanuel had taken him and bound him in chains, he led him into the market-place, and there, before Mansoul, stripped him of his armour in which he boasted so much before. This now was one of the acts of triumph of Emmanuel over his enemy; and all the while that the giant was stripping, the trumpets of the golden Prince did sound again; the captains also shouted, and the soldiers did sing for joy. Then was Mansoul called upon to behold the beginning of Emmanuel's triumph over him in whom they so much had trusted, and of whom they so much had boasted in the days when he flattered them.

Thus having made Diabolus naked in the eyes of Mansoul, and before the commanders of the Prince, in the next place he commands them to bind him, that Diabolus should be bound with chains to his chariot-wheels. Then leaving of some of his forces, to wit, Captain Boanerges, and Captain Conviction, as a guard for the castle gates, that resistance might be made on his behalf, if any that heretofore followed him in triumph over him in the sight of Mansoul, and so out at, and before the gate called Eyegate, to the plain where his camp did lie, Ep. iv.

But you cannot think unless you had been there, as I was, what a shout there was in Emmanuel's camp when they saw the tyrant bound by the hand of their noble Prince, and tied to his chariot-wheels! And they said, He hath led captivity captive; he hath spoiled principalities and powers: Diabolus is subjected to the power of his sword, and made the object of all derision! These also that rode Reformades, and that came with that greatness of voice, and sung with such melodious notes, that they caused them that dwell in the highest orbs to open their windows, put out their heads, and look down to see the cause of that glory. Ex. xxvii. 1-19.

The townsman also, so many of them as saw this sight, were as it were, while they looked, betwixt the earth and the heavens. True, they could not tell what would be the issue of those things as to them, but all things were done in such excellent methods; and I cannot tell how, but things in the management of them seemed to cast a smile towards the town, so that their eyes, their heads, their hearts, and their minds, and all that they had, were taken and held, while they observed Emmanuel's order. So when the brave Prince had finished this part of his triumph over Diabolus his foe, he turned him up in the midst of his contempt and shame, having given him a charge no more to be a possessor of Mansoul. Then went he from Emmanuel, and out of the midst of his camp to inherit the parched places in a salt land, seeking rest but finding none. Mr. iii. 1.

Now Captain Boanerges and Captain Conviction were both of them men of very great majesty, their faces were like the faces of lions, and their words like the roaring of the sea; and they still quartered in Mr. Conscience's house, of whom mention was made before. When therefore the high and mighty Prince had thus far finished his triumph over Diabolus, the townsman had more leisure to view and to behold the actions of these noble captains. But the captains carried it with that terror and dread in all that they did, and you may be sure that they had private instructions so to do, that they kept the town under continual heart-aching, and caused, in their apprehension, the well-being of Mansoul for the future, to hang in doubt before them, so that, for some considerable time, they neither knew what rest, or case, or peace, or hope meant.

Nor did the Prince himself, as yet, abide in the town of Mansoul, but in his royal pavilion in the camp, and in the midst of his Father's forces. So at a time convenient, he sent special orders to Captain Boanerges to summon Mansoul, the whole of the townsman, into the castle-yard, and there and there, before their faces, to take my Lord Understanding, Mr. Conscience, and that notable one the Lord Will-be-will, and put them all three in ward, and that they should set a strong guard upon them there, until his pleasure concerning them were further known. The which orders, when the captains had put them in execution, made no small addition to the fears of the town of Mansoul; for now, to their thinking, were their

Vol. iii.
former fears of the ruin of Mansoul confirmed. Now, what death they should die, and how long they should be in dying, was that which most perplexed their heads and hearts. Yea, they were afraid that Emmanuel would command them all into the deep, the place that the prince Diabolus was afraid of: for they knew that they had deserved it. Also to die by the sword in the face of the town, and in the open way of disgrace, from the hand of so good and so holy a Prince, that, Mansoul greatly distressed. The town was also greatly troubled for the men that were committed to ward, for that they were their stay and their guide, and for that they believed that if those men were cut off, their execution would be but the beginning of the ruin of the town of Mansoul. Wherefore what do they, but together with the men in prison, draw up a petition to the Prince, and sent it to Emmanuel by the hand of Mr. Wouldive. So he went and came to the Prince’s quarters, and presented the petition; the sum of which was this:—

Great and wonderful potentate, victor over Diabolus, and conqueror of the town of Mansoul, We, the miserable inhabitants of that most woful corporation, do humbly beg that we may find favour in thy sight, and remember not against us former transgressions, nor yet the sins of the chief of our town, but spare us according to the greatness of thy mercy, and let us not die, but live in thy sight; so shall we be willing to be thy servants, and if thou shalt think fit, to gather our meat under thy table. Amen. 

So the petitioner went as was said with his petition to the Prince, and the Prince took it at his hand, but sent him away with silence. This still afflicted the town of Mansoul, but yet considering that now they must either petition, or die—for now they could not do anything else—therefore they consulted again, and sent another petition, and this petition was much after the form and method of the former. But when the petition was drawn up, by whom should they send it was the next question; for they would not send this by him by whom they sent the first, for they thought that the Prince had taken some offence at the manner of his deportment before him; so they attempted to make Captain Conviction their messenger with it, but he said that he neither durst, nor would petition Emmanuel for traitors; nor he

1 It is common with combined sinners, before they obtain clear views of the gospel, to remain in terror and alarm. They feel themselves condemned by the faithful preaching of the Word; but all will be well—will issue in fervent prayer and happy peace.—(Barker.)

2 Neither the bearer of this petition, nor the prayer itself, can be acceptable. It is the language of those who have been to the Prince an advocate for rebels. Yet withal, said he, our Prince is good, and you may adventure to send it by the hand of one of your town, provided he went with a rope about his head, and pleaded nothing but mercy.

Well, they made, through fear, their delays as long as they could, and longer than delays were good; but fearing at last the dangerousness of them, they thought, but with many a fainting in their minds, to send their petition by Mr. Desires-awake; so they sent for Mr. Desires-awake. Now he dwelt in a very mean cottage in Mansoul, and he came at his neighbours’ request. So they told him what they had done, and what they would do concerning petitioning, and that they did desire of him that he would go therewith to the Prince.

Then said Mr. Desires-awake, why should not I do the best I can to save so famous a town as Mansoul from desired destruction? They therefore delivered the petition to him, and told him how he must address himself to the Prince, and wished him ten thousand good speeds. So he comes to the Prince’s pavilion, as the first, and asked to speak with his Majesty; so word was carried to Emmanuel, and the Prince came out to the man. When Mr. Desires-awake saw the Prince, he fell flat with his face to the ground, and cried out, O that Mansoul might live before thee! and with that he presented the petition. The which when the Prince had read, he turned away for a while and wept, but, restraining himself, returned again to the man, who all this while lay crying at his feet as at the first, and said to him, Go thy way to thy place, and I will consider of thy requests.

Now you may think that they of Mansoul that had sent him, what with guilt, and what with fear, lest their petition should be rejected, could not but look with many a long look, and that too with strange workings of heart, to see what would become of their petition. At last, they saw their messenger coming back; so, when he was come, they asked him how he fared, what Emmanuel said, and what was become of the petition. But he told them that he would be silent till he came to the prison to my Lord Mayor, my Lord Will-be-will, and Mr. Recorder. So he went forwards towards the prison-house, where the men of Mansoul lay bound. But

conquered by terror and power, and not by love; thus it ends with the words of Adonibezek, relative to the seventy kings that he had brought down to slavery. Jr. ii. 7.—(Ed.)

Mansoul feels her misery. As a condemned misdemeanor, expecting execution, what can she see but for mercy? ‘God be merciful to me a sinner.’ For the ropes about their heads, see 1 Ki. xx. 31.—(Ed.)
O! what a multitude flocked after to hear what
the messenger said. So when he was come and
had shown himself at the grate of the prison, my
Lord Mayor himself looked as white as a sheet, the
Recorder also did quake; but they asked and
said, Come, good Sir, what did the great
Prince say to you? Then said Mr. Desires-awake,
when I came to my Lord's pavilion, I called, and
he came forth; so I fell prostrate at his feet, and
delivered to him my petition, for the greatness of
his person, and the glory of his countenance would
not suffer me to stand upon my legs. Now as he
received the petition, I cried, O that Mansoul
might live before thee! So when for a while he
had looked thereon, he turned him about and said
to his servant, Go thy way to thy place again, and
I will consider of thy requests. The messenger
added moreover, and said, The Prince to whom
you sent me is such a one for beauty and glory,
that whose sees him must both love and fear him;
I, for my part, can do no less; but I know not
what will be the end of these things. 1 At this
answer they were all at a stand; both M.
Mansoul con-
cluded the answer.

The prisoners' answer did not look
judgment upon
the
Prince's
answer.

Misgiving,
thoughts breed confusion in
Mansoul.

For presently they that had heard what was
said, flew about the town; one crying one thing,
and another the quite contrary, and both were
sure enough they told true, for they did hear, they
said, with their ears what was said, and therefore
could not be deceived. One would say, We must
all be killed; another would say, We must all be
saved; and a third would say that the Prince
would not be concerned with Mansoul; and a fourth
that the prisoners must be suddenly put to death.
And as I said, every one stood to it that he told
his tale the rightest, and that all others but he
were out. Wherefore Mansoul had now molesta-
tion upon molestation, nor could any man know
on what to rest the sole of his foot; for one would
be dark; wherefore poor Mansoul was
Mansoul in per-
ised perplexity all that night until
Mansoul.

But, so far as I could gather, by the best
information that I could get, all this hubbub came
through the words that the Recorder said, when
he told them that in his judgment the Prince's
answer was a messenger of death. It was this
that fired the town, and that began what will not
die.

And now did they begin to feel what was the
effects of stubborn rebellion, and unlawful resis-
tance against their Prince. I say they now began
to feel the effects thereof by guilt and fear, that
now had swallowed them up, and who more in-
volved in the one, but they who were most in the
other; to wit, the chief of the town of Mansoul.

To be brief, when the fame 1 of the fright was
out of the town, and the prisoners had a little re-
covered themselves, they take to themselves some
heart, and think to petition the Prince. They rend
for life again. So they did draw up a
third petition, the contents whereof were this:

Prince Emmanuel the Great, Lord of all worlds,
and master of mercy, We, thy poor,
3
wretched, miserable, dying town of
Mansoul, do confess unto thy great and glorious
majesty that we have sinned against thy Father
and thee, and are no more worthy to be called thy
Mansoul, but rather to be cast into the pit. If
thou wilt slay us, we have deserved it. If thou
wilt condone us to the deep, we cannot but say
thou art righteous. We cannot complain, whatever
thou dost, or however thou carryest it towards us.
But O! let mercy reign; and let it be extended

2

No unconverted person can imagine with what rapidity
these ideas pass through the mind of the convinced sinner,
or the distraction and misery of such a state of wretched uncer-
tainty. The recollection of these blessings is the only key to
the forty-second Psalm. — Deep calleth unto deep, all thy
waves and thy billows are gone over me. — (Ed.)

3

This, or mansour, or public report; thus, Ge. xii. 15.
to us: O let mercy take hold upon us, and free us from our transgressions, and we will sing of thy mercy and of thy judgment. Amen.

This petition, when drawn up, was designed to be sent to the Prince as the first, but who should carry it, that was the question. Some said, Let him do it that went with the first; but others thought not good to do that, and that because he sped no better. Now there was an old man in the town, and his name was Mr. Gooddeed; a man that bare only the name, but had nothing of the nature of the thing. Now some were for sending of him, but the Recorder was by no means for that, for, said he, we now stand in need of, and are pleading for mercy, wherefore to send our petition by a man of his name will seem to cross the petition itself. Should we make Mr. Gooddeed our messenger when our petition cries for mercy?

4 Besides, 'quoth the old gentleman,' should the Prince now, as he receives the petition, ask him and say, What is thy name? as nobody knows but he will, and he should say, Old Gooddeed, what, think you, would Emmanuel say but this, Aye! is old Gooddeed yet alive in Mansoul, then let old Gooddeed save you from your distresses? And if he says so, I am sure we are lost; nor can a thousand of old Gooddeeds save Mansoul.'

After the Recorder had given in his reasons why old Gooddeed should not go with this petition to Emmanuel, the rest of the prisoners and chief of Mansoul opposed it also, and so old Gooddeed was laid aside, and they agreed to send Mr. Desires-awake again; so they sent for him, and desired him that he would a second time go with their petition to the Prince, and he readily told them he would. But they bid him that in any wise he would take heed that in no word or carriage he gave offence to the Prince, for by doing so, for ought we can tell, you may bring Mansoul into utter destruction, said they.

Now Mr. Desires-awake, when he saw that he must go of this errand, besought that they would grant that Mr. Weteyes might go with him. Now this Weteyes was a near neighbour of Mr. Desires, a poor man, a man of a broken spirit, yet one that could speak well to a petition. So they granted that he should go with him. Wherefore they addressed themselves to their business. Mr. Desires put a rope upon his head, and Mr. Weteyes went with hands wringing together. Thus they went to the Prince's pavilion.

Now when they went to petition this third time, they were not without thoughts that by often coming they might be a burden to the Prince. Wherefore, when they were come to the door of his pavilion, they first made their apology for themselves, and for their coming to trouble Emmanuel so often; and they said that they came not hither to-day for that they delighted in being troublesome, or for that they delighted to hear themselves talk, but for that necessity caused them to come to his Majesty: they could, they said, have no rest day nor night, because of their transgressions against Shaddai, and against Emmanuel his Son. They also thought that some misbehaviour of Mr. Desires-awake the last time, might give distaste to his Highness, and so caused that he returned from so merciful a Prince empty, and without comitenance. So when they had made this apology, Mr. Desires-awake cast himself prostrate upon the ground as at the first, at the feet of the mighty Prince, saying, O that Mansoul might live before thee! And so he delivered his petition. The Prince then having read the petition, turned aside a while, as before, and, coming again to the place where the petitioner lay on the ground, he demanded what his name was, and of what esteem in the account of Mansoul; for that he, above all the multitude in Mansoul, should be sent to him upon such an errand. Then said the man to the Prince, 'O let not my Lord be angry; and why inquirseth thou after the name of such a dead dog as I am? Pass by, I pray thee, and take no notice of who I am, because there is, as thou very well knowest, so great a disproportion between me and thee. Why the townsman chose to send me on this errand to my Lord, is best known to themselves, but it could not be for that they thought that I had favour with my Lord. For my part, I am out of charity with myself; who then should be in love with me? Yet live I would, and so would I that my townsman should, and because both they and myself are guilty of great transgressions, therefore they have sent me, and I am come in their names to beg of my Lord for mercy. Let it please thee therefore to incline to mercy, but ask not what thy servants are.'

Then said the Prince, 'And what is he that is become thy companion in this so weighty a matter?' So Mr. Desires told Emmanuel that he was a poor

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1 Although the spirit of prayer prevails, yet what a clinging is there to old Gooddeeds. 'O you that hope for salvation in some supposed good deeds, listen to the answer which naturally suggests itself,' 'Let good works save thee;' what need of grace. It salvation be attainable by the law, then the death of Christ was needless.— Ed.)

2 How humbling to human pride is this! But unless our desires for mercy be accompanied with a broken and contrite spirit, they will be rejected; but the broken heart God will not despise. Ps. xxxiv. 18; Is. 17. Is. vii. 15. 'He will regard the prayer of the destitute.' Ps. cxvii.—(Ed.)
neighbour of his, and one of his most intimate associates, and his name, said he, may it please your most excellent Majesty, is Weteyes, of the town of Mansoul. I know that there are many of that name that are naught, but I hope it will be no offence to my Lord that I have brought my poor neighbour with me.

Then Mr. Weteyes fell on his face to the ground, and made this apology for his coming with his neighbour to his Lord:

'O my Lord,' quoth he, 'what I am I know not myself, nor whether my name be feigned or true, especially when I begin to think what some have said, namely, that this name was given me because Mr. Repentance was my father. Good men have bad children, and the sincere do oftentimes beget hypocrites. My mother also called me by this name from my cradle, but whether because of the moisture of my brain, or because of the softness of my heart, I cannot tell. I see dirt in mine own tears, and filthiness in the bottom of my prayers.' But I pray thee—and all this while the gentleman wept—'that thou wouldst not remember against us our transgressions, nor take offence at the unqualifiedness of thy servants, but mercifully pass by the sin of Mansoul, and refrain from the glory-fying of thy grace no longer.'

So at his bidding they arose, and both stood trembling before him, and he spake to them for this purpose:

'The town of Mansoul hath grievously rebelled against my Father, in that they have rejected him from being their king, and did choose to themselves for their captain a liar, a murderer, and a runagate slave. For this Diabolus, and your pretended prince, though once so highly accounted of by you, made rebellion against my Father and me, even in our palace and highest court there, thinking to become a prince and king. But being there timely discovered and apprehended, and for his wickedness bound in chains, and separated to the pit with those who were his companions, he offered himself to you, and you have received him.

'Now this is, and for a long time hath been an high affront to my Father, wherefore my Father sent to you a powerful army to reduce you to your obedience. But you know how those men, their captains, and their consuls, were esteemed of you, and what they received at your hand. You rebelled against them, you shut your gates upon them, you bid them battle, you fought them, and sought for Diabolus against them. So they sent to my Father for more power, and I with my men are come to subdue you. But as you treated the servants, so you treated their Lord. You stood up in hostile manner against me, you shut up your gates against me, you turned the deaf ear to me, and resisted as long as you could; but now I have made a conquest of you. Did you cry me mercy so long as you had hopes that you might prevail against me? But now I have taken the town, you cry. But why did you not cry before, when the white flag of my mercy, the red flag of justice, and the black flag that threatened execution, were set up to cite you to it? Now I have conquered your Diabolus, you come to me for favour, but why did you not help me against the mighty? Yet I will consider your petition, and will answer it so as will be for my glory.'

'Go, bid Captain Donners and Captain Conviction bring the prisoners out to me into the camp to-morrow, and say you to Captain Judgment and Captain Execution, Stay you in the castle, and take good heed to yourselves that you keep all quiet in Mansoul until you hear further from me.' And with that he turned himself from them, and went into his royal pavilion again.

So the petitioners having received this answer from the Prince, returned as at the first to go to their companions again. But they had not gone far, but thoughts began to work in their minds that no mercy as yet was intended by the Prince to Mansoul; so they went to the place where the prisoners lay bound; but these workings of mind about what would become of Mansoul, had such strong power over them, that by that they were come unto them that sent them, they were scarce able to deliver their message.

But they came at length to the gates of the town—now the townsmen with earnestness were waiting for their return—where many met them, to know what answer was made to the petition. Then they cried out to those that were sent, What news from the Prince, and what hath Emmanuel said? But they said that they must, as before, go up to the prison, and there deliver their message. So away they went to the prison, with a multitude at their heels. Now, thoughts, when they were come to the gates of the prison,

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1 This language is peculiarily striking; there may be a mixture of pride in our deepest humility, and sin mingled with our holiest duties. (Ed.)

2 Will-he-will is brought low; Beatitudes, Brigham, Ill-gaige are dead; the soul is humbled, and uses such striking but just terms. 'I see dirt in mine own tears.' Redemption draws nigh. Beveridge says, 'Repentance needs to be repeated, our tears want washing, and the very washing of these tears needs still to be washed over again in the blood of the Redeemer.' (Ed.)

3 All converted souls will confess that if God the Spirit had not arrested and stopped them in their mad career, they would have lived, died, and perished for ever in their sins. (Mansoul.)

4 How much must this have deepened their sense of sin. The law enters that sin may abound, that evil may appear exceeding sinfully, and render the case of God infinitely pitiful. (Bunyan.) The recollection of such dreadful suspense is invaluable to prevent its being by half a mile.—1.
they told the first part of Emmanuel’s speech to the prisoners; to wit, how he reflected upon their

the prisoners, on telling their disloyalty to his Father and himself, and how they had chose and closed with Diabolus, had fought for him, heartened to him, and been ruled by him, but had despised him and his men. This made the prisoners look pale; but the messengers proceeded, and said, How, the Prince, said, moreover, that yet he would consider your petition, and give such answer thereto as would stand with his glory. And as these words were spoken, Mr. Wetyes gave a great sigh. At this they were all of them struck into their dumps, and could not tell what to say. Fear also possessed them in a marvellous manner; and death seemed to sit upon some of their eyebrows.

Now, there was in the company a notable sharp-witted fellow, a mean man of estate, old Inquisitive, and his name was old Inquisitive. This man asked the petitioners if they had told out every whit of what Emmanuel said. And they answered, Verily, no. Then said Inquisitive, I thought so, indeed. Pray, what was it more that he said unto you? Then they paused awhile; but at last they brought out all, saying, The Prince did bid us bid Captain Boanerges and Captain Conviction bring the prisoners down to him to-morrow; and that Captain Judgment and Captain Execution should take charge of the castle and town till they should hear further from him. They said also that when the Prince had commanded them thus to do, he immediately turned his back upon them, and went into his royal pavilion.

But O how this return, and especially this last clause of it, that the prisoners must go out to the Prince into the camp, brake all their loins in pieces! Wherefore, with one voice, they set up a cry that reached up to the heavens. This done, each of the three prepared himself to die; and the Recorder* said unto them, This was the thing that I feared; for they concluded that to-morrow, by that the sun went down, they should be tumble out of the world. The whole town also counted of no other but that, in their time and order, they must all drink of the same cup. Wherefore the town of Mansoul spent that night in mourning, and sackcloth, and ashes. The prisoners also, when the time was come for them to go down before the prince, dressed themselves in mourning attire, with ropes upon their heads. The whole town of Mansoul also showed themselves upon the wall, all clad in mourning

See Grace Abounding, No. 210–212.—(Ed.)

1 See Grace Abounding, No. 210–212.—(Ed.)

2 * Of how gladly now would I have been anybody but myself, anything but a man, and in any condition but my own; for there was nothing did pass more frequently over my mind than that it was impossible for me to be forgiven my transgression, and to be saved from wrath to come.—Grace Abounding, No. 119; see also No. 119.—(Ed.)

3 I thought also of Bonhadal’s servants, who went with ropes upon their heads to their enemies for mercy. 1 Ki. xx. 51.
—Grace Abounding, No. 231.—(Ed.)

4 This godly sorrow was a prelude to joy unspeakable and full of glory. This sort of weeping may endure for a night, but joy cometh in the morning. They went forth weeping, bearing precious seed, but were soon to return with joy, bringing their sheaves with them. —(Bakker)
Then the Prince called for the prisoners to come and to stand again before him, and they came and stood trembling. And he said unto them, The sins, trespasses, iniquities, that you, with the whole town of Mansoul, have from time to time committed against my Father and me, I have power and commandment from my Father to forgive to the town of Mansoul; and do forgive you accordingly. And having so said, he gave them written in parchment, and sealed with seven seals, a large and general pardon, commanding both my Lord Mayor, my Lord Will-be-will, and Mr. Recorder, to proclaim, and cause it to be proclaimed tomorrow by that the sun is up, throughout the whole town of Mansoul.

Moreover, the Prince stripped the prisoners of their mourning weeds, and gave them 'beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.'

Then he gave to each of the three, jewels of gold, and precious stones, and took away their ropes, and put chains of gold about their necks, and ear-rings in their ears. Now the prisoners, when they did hear the gracious words of Prince Emmanuel, and had beheld all that was done unto them, fainted almost quite away; for the grace, the benefit, the pardon, was sudden, glorious, and so big, that they were not able, without staggering, to stand up under it.

Yea, my Lord Will-be-will sowned outright; but the Prince stopped him, put his everlasting arms under him, embraced him, kissed him, and bid him be of good cheer, for all should be performed according to his word. He also did kiss, and embrace, and smile upon the other two that were Will-be-will's companions, saying, Take these as further tokens of my love, favour, and compassion to you; and I charge you, that you, Mr. Recorder, tell in the town of Mansoul what you have heard and seen.

Then were their fetters broken to pieces before their faces, and cast into the air; and their steps were enlarged under them. Then they fell down at the feet of the Prince, and kissed his feet, and witted them prepared for him, after it has been occupied by enemies.'

The preparation of the heart is with him, and the answer of the tongue. Ps. xvi. 1 — Loth.

'I had such strange apprehensions of the grace of God that I could hardly bear up under it; it was so out of my doing, that if some of it had abide long upon me, it would have made me incapable of business. Grace Horning, No. 22.' — Loth.

The word of conversion is accomplished — the heart taken; the victory of Emmanuel over Mansoul is proclaimed; the heavenly host rejoice; Diabolus is driven from the town, but the king of glory has not yet entered—his gracious presence is not yet felt in the soul; the gates are open; he will enter, and will not tarry. Is this to show that Heart-Castle is to be

Then the Prince asked further, saying, Could you have been content that your slavery should have continued under his tyranny as long as you had lived? Then said the prisoners, Yes, Lord, yes; for his ways were pleasing to our flesh, and we were grown aliens to a better state. And did you, said he, when I came up against this town of Mansoul, heartily wish that I might not have the victory over you? Yes, Lord, yes, said they. Then said the Prince, And what punishment is it, think you, that you deserve at my hand for these and other your high and mighty sins? And they said, Both death and the deep, Lord; for we have deserved no less. He asked again if they had ought to say for themselves, why the sentence that they confessed that they had deserved should not be passed upon them? And they said, We can say nothing, Lord; thou art just, for we have sinned. Then said the Prince, And for what are those ropes on your heads? The prisoners answered, these ropes are to bind us withal to the place of execution, if mercy be not pleasing in thy sight. So he further asked, if all the men in the town of Mansoul were in this confession as they? And they answered,

The distinction between inbred sins and the evil suggestions of the enemy is very difficult to be drawn. The gold, silver, and precious stones will be purified and polished; while the wood, hay, and stubble will be burned up. 1 Cor. iii. 12, 13. The natures or powers of the soul are pardoned, while the corruptions and lusts are to be crucified. Hence, this is solemn, searching heart-work. —Ed.

The work of conversion is accomplished — the heart taken; the victory of Emmanuel over Mansoul is proclaimed; the heavenly host rejoice; Diabolus is driven from the town, but the king of glory has not yet entered — his gracious presence is not yet felt in the soul; the gates are open; he will enter, and will not tarry. Is this to show that Heart-Castle is to be
with tears; also they cried out with a mighty strong voice, saying, 
"Blessed be the glory of the Lord from this place!" 
Ezek. iii. 12. So they were bid rise up, and go to the town, and tell to Mansoul what the Prince had done. He commanded also that one with a pipe and tabor should go and play before them all the way into the town of Mansoul. Then was fulfilled what they never looked for, and they were made to possess that which they never dreamed of.

The Prince also called for the noble Captain Credence, and commanded that he and some of his officers should march before the noblemen of Mansoul with flying colours into the town. He gave also unto Captain Credence a charge, that about that time that the Recorder did read the general pardon in the town of Mansoul, that at that very time he should with flying colours march in at Eyegate with his ten thousands at his feet, and that he should go until he came by the high street of the town, up to the castle gates, and that himself should take possession thereof against his Lord came thither. He commanded, moreover, that he should bid Captain Judgment and Captain Execution to leave the strong hold to him, and to withdraw from Mansoul, and to return into the camp with speed unto the Prince.

And now was the town of Mansoul also delivered from the terror of the first four captains and their men.

[CHAPTER IX.]

[CONTENTS.—The liberated prisoners return to Mansoul, where they are received with great joy.—The inhabitants request Emmanuel to take up his residence among them.—He consents.—Makes a triumphal entry amid the shouts of the people.—The town is now modelled, and the image of Shaddai erected.]

Well, I told you before how the prisoners were entertained by the noble Prince Emmanuel, and how they behaved themselves before him, and how he sent them away to their home with pipe and tabor going before them. And now you must think that those of the town that had all this while waited to hear of their death, could not but be exercised with sadness of mind, and with thoughts that pricked like thorns. Nor could their thoughts be kept to any one point; the wind blew with them all this while at great uncertainties, yea, their hearts were like a balance that had been disquieted with a shaking hand. But at last, as they with many a long look looked over the wall of Mansoul, they thought that they saw some returning to the town; and thought again, Who should they be too, who should they be! At last they discerned that they were the prisoners; but can you imagine how their hearts were surprised with wonder, especially when they perceived also in what equipage and with what honour they were sent home? They went down to the camp in black, but they came back to the town in white; they went down a strange alteration to the camp in ropes, they came back in chains of gold; they went down to the camp with their feet in fetters, but came back with their steps enlarged under them; they went also to the camp looking for death, but they came back from thence with assurance of life; they went down to the camp with heavy hearts, but came back again with pipe and tabor playing before them. So, so soon as they were come to Eyegate, the poor and toiling town of Mansoul ventured to give a shout, and they gave such a shout as made the captains in the Prince's army leap at the sound thereof.

Alas for them, poor hearts! who could blame them, since their dead friends were come to life again! for it was to them as life from the dead, to see the ancients of the town of Mansoul to shine in such splendour. They looked for nothing but the axe and the block; but behold, joy and gladness, comfort and consolation, and such melodious notes attending of them that was sufficient to make a sick man well. So when they came up, they saluted each other with Welcome! welcome! and blessed be he that has spared you. 11. xxvii. 21. They added also, We see it is well with you, but how must it go with the town of Mansoul? and, Will it go well with the town of Mansoul? they said. Then answered them the Recorder and my Lord Mayor, O tidings! glad tidings! good tidings of good and of great joy to poor Mansoul! Then they gave another shout that made the earth to ring again. After this they inquired yet more particularly how things went in the camp, and what message they had from Emmanuel to the town. So they told them all passages that had happened to them at the camp, and everything that the Prince did to them. This made Mansoul wonder at the wisdom and grace of the Prince Emmanuel. Then they told them what they had received at his hands for the whole town.

1 What a change!—When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord had done great things for them. Who is like unto thee, pardoning iniquity, transgression, and sin? Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity. Blessed is the man to whom God imputeth righteousness without works.—Ps. cxli. 3.—(Burder.)

2 There is no condemnation to them that are in Christ Jesus. The four captains no longer decry the wrath of God; the end of their ministry is accomplished, and their awful speeches are no more heard. This is well expressed in the margin. When faith and pardon meet together, judgment and salvation depart from the heart.—(Burder.)
of Mansoul; and the Recorder delivered it in these words—Pardon, Pardon, Pardon for the joy of Mansoul; and this shall Mansoul know to-morrow. Then he commanded, and they went and summoned Mansoul to meet together in the market-place to-morrow, there to hear their general pardon read.

But who can think what a turn, what a change, what an alteration this hint of things did make in the contentment of the town of Mansoul! No man of Mansoul could sleep that night for joy! in every house there was joy and music, singing and making merry, telling and hearing of Mansoul's happiness, was then all that Mansoul had to do; and this was the burden of all their song—O, more of this at the rising of the sun! more of this to-morrow! Who thought yesterday, would one say, that this day would have been such a day to us? And who thought, that saw our prisoners go down in chains, that they would have returned in chains of gold? yea, they that judged themselves as they went to be judged of their judge, were by his mouth acquitted, not for that they were innocent, but of the Prince's mercy, and sent home with pipe and tabor. But is this the common custom of princes? do they use to show such kind of favours to traitors? No: this is only peculiar to Shaddai, and unto Emmanuel his Son.1

Now morning drew on pace, wherefore the Lord Mayor, the Lord Will-be-will, and Mr. Recorder came down to the market-place at the time that the Prince had appointed, where the townsfolk were waiting for them; and when they came, they came in that attire and in that glory that the Prince had put them into the day before, and the street was lightened with their glory. So the Mayor, Recorder, and my Lord Will-be-will drew down to Moutigate, which was at the lower end of the market-place, because that of old time was the place where they used to read public matters. Thither therefore they came in their robes, and their tabret went before them. Now the eagerness of the people to know the full of the matter was great.

Then the Recorder stood up upon his feet, and first beckoning with his hand for a silence, he read out with loud voice the pardon. But when he came to these words, 'The Lord, the Lord God, merciful and gracious, pardoning iniquity, transgression, and sin,' Ex. xxxii. 1; and to these, 'all manner of sin and blasphemy shall be forgiven,' Matt. vii. 22; they could not forbear but leap for joy. For this you must know, that there was conjointed herewith every man's name in Mansoul; also the seals of the pardon made a brave show.2

When the Recorder had made an end of reading the pardon, the townsmen ran up upon the walls of the town, and leaped and skipped thereon for joy; and bowed themselves seven times with their faces towards Emmanuel's pavilion, and shouted out aloud for joy, and said, Let Emmanuel live for ever! Then order was given to the young men in Mansoul, that they should ring the bells for joy.

So the bells did ring, and the people sing, and the music go in every house in Mansoul.1

When the Prince had sent home the three prisoners of Mansoul with joy and pipe, and tabor; he commanded his captains, with all the charge of the field-officers and soldiers throughout his army, to be ready in that morning that the Recorder should read the pardon in Mansoul, to do his further pleasure. So the morning, as I have showed, being come, just as the Recorder had made an end of reading the pardon, Emmanuel commanded that all the trumpets in the camp should sound, that the colours should be displayed, half of them upon Mount Gracious, and half of them upon Mount Justice.3 He commanded also that all the captains should show themselves in all their harness, and that the soldiers should shout for joy. Nor was Captain Credence, last will not be silent when a Mansoul is to be heard. He showed himself with sound of trumpet to Mansoul, and to the Prince's camp.

Thus have I showed you the manner and way that Emmanuel took to recover the town of Mansoul from under the hand and power of the tyrant Diabolus.

Now when the Prince had completed these, the outward ceremonies of his joy, he again commanded that his captains and soldiers should show unto Mansoul some feat of war. So they presently addressed themselves to this work. But O, with what agility.

1 Reader, have you experienced this holy joy, unspeakable, and full of glory? What can we render to God for such a blessing? Our light afflictions, which smird us to the earth, are but for a moment in comparison with an eternal weight of glory. The inhabitants shall not say, I am sick; there is no cause of sickness or pain, for they are forgiven their iniquity: Isa. 65. 17. 18. 24. (Exod.)

2 Man bestows favours on the most worthy, but God extends mercy to enemies, rebels, and beggars; whom he strips of their filthy rags of pride and self-righteousness, blots out their sins by the blood of his cross, and arrays with the best robe of salvation.—(Mason.)

Vol. III.

3 Sealed with the Holy Spirit to the day of redemption, to show forth faith by works with meekness of wisdom—a brave show; see Ep. i. 13; iv. 30. 4. 1a. n. 15; 1b. 13. (1 Thess.)

4 O pardoned sinner, how can you sufficiently estimate the exceeding riches of Divine grace! In vain the soul attempts to measure the breadth and length, the depth and height, of the love of Christ: it is surpasseth knowledge.—(Heber.)

* During the siege, the flags were unfurled one at a time, beginning with mercy, and ending with judgment; but now mercy and truth are met together, right-mercy and peace have kis-sed each other. Ps. lxxvii. 1. 5. 6. (Ps. xii.)
nimbleness, dexterity, and bravery did these military men discover their skill in feats of war to the now gazing town of Mansoul!

They marched, they counter-marched, they opened to the right and left, they divided and subdivided, they closed, they wheeled, made good their front and rear with their right and left wings, and twenty things more, with that aptness, and then were all as they were again, that they took, yea, ravished the hearts that were in Mansoul to behold it. But add to this, the handling of their arms, the managing of their weapons of war, were marvelous taking to Mansoul and me.1

When this action was over, the whole town of Mansoul came out as one man to the Prince in the camp to thank him, and praise him for his abundant favour, and to beg that it would please his grace to come unto Mansoul with his men, and there to take up their quarters for ever. And this they did in most humble manner, bowing themselves seven times to the ground before him. Then said he, All peace be to you. So the town came nigh, and touched with the hand the top of his golden sceptre, and they said, O that the Prince Emmanuel, with his captains and men of war, would dwell in Mansoul for ever; and that his battering rams and slings might be lodged in her for the use and service of the Prince, and for the help and strength of Mansoul. 'For,' said they, 'we have room for thee, we have room for thy men, we have also room for thy weapons of war, and a place to make a magazine for thy carriages. Do it, say, and hold to it, Mansoul, and thou shalt be King and Captain in Mansoul for ever. Yea, govern thou also according to all the desire of thy soul, and make thou governors and princes under thee of thy captains and men of war, and we will become thy servants, and thy laws shall be our direction.'

They added, moreover, and prayed his Majesty to consider thereof; 'for,' said they, 'if now, after all this grace bestowed upon us thy miserable town of Mansoul, thou shouldst withdraw, then and thy captains from us, the town of Mansoul will die.' Yea,' said they, 'our blessed Emmanuel, if thou shouldst depart from us now thou hast done so much good for us, and showed so much mercy unto us; what will follow but that our joy will be as if it had not been, and our enemies will a second time come upon us with more rage than at the first. Wherefore, we beseech thee, O thou the desire of our eyes, and the strength and life of our poor town, accept of this motion that now we have made unto our Lord, and come and dwell in the midst of us, and let us be thy people. Besides, Lord, we do not know but that to this day many Diabolomans may be yet lurking in the town of Mansoul, and they will betray us when thou shalt leave us, into the hand of Diabolus again; and who knows what designs, plots, or contrivances have passed betwixt them about these things already; loth we are to fall again into his horrible hands. Wherefore, let it please thee to accept of our palace for thy place of residence, and of the houses of the best men in our town for the reception of thy soldiers, and their furniture.'

Then said the Prince, 'If I come to your town, will you suffer me further to prosecute that which is in mine heart against mine enemies and yours, yea, will you help me in such undertakings?' Then they answered, 'We know not what we shall do; we did not think once that we should have been such traitors to Shaddai as we have proved to be; what then shall we say to our Lord? Let him put no trust in his saints, let the Prince dwell in our castle, and make of our town a garrison, let him set his noble captains, and his warlike soldiers over us. Yea, let him conquer us with his love, and overcome us with his grace, and then surely shall he be but with us, and help us, as he was, and did that morning that our pardon was read unto us, we shall comply with this, our Lord, and with his ways, and fall in with his word against the mighty.'

'One word more, and thy servants have done, and in this will trouble our Lord no more. We know not the depth of the wisdom of thee our Prince. Who could have thought that had been ruled by his reason, that so much sweet as we do now enjoy should have come out of those bitter trials wherewith we were tried at the first? but, Lord, let light go before, and let love come after; yea, take us by the hand, and lead us by thy counsels, and let this always abide upon us, that all things shall be for the best for thy servants, and come to our Mansoul, and do as it pleaseth thee. Or, Lord, come to our Mansoul, do what

1 'And me,' shows the personal interest of the author in this soul's combat with the prince of darkness. The war is to be carried on, therefore must Mansoul learn the art of war, and see the King in his beauty, glory, and power, that he may have confidence in him. Christ, by faith, dwells in the heart, and all is capture and conquest; and they, for a time, see nothing of the Diabolomans who yet lurked in their walls.—(Ed.)

2 This is the fear which is the beginning of wisdom, arising from a sense of total dependence upon the Lord for spiritual strength; a fear of losing his presence. 'Hold up my goings that my footsteps slip not.' Ps. xvii. 5.—(Ed.)

3 'furniture,' as an old military term, means warlike equipments.

4 To deeds of arms and proof of chivalry, They can themselves address, call rich again, As each one had his furniture devotion. —Spencer.—(Ed.)
Then said the Prince to the town of Mansoul, again, *Go, return to your houses in peace, I will willingly in this comply with your desires. I will remove my royal pavilion, I will draw up my forces before Eyegate to-morrow, and so will march forwards into the town of Mansoul, I will possess myself of your castle of Mansoul, and will set my soldiers over you; yea, I will yet do things in Mansoul that cannot be paralleled in any nation, country or kingdom under heaven.*

Then did the men of Mansoul give a shout, and returned unto their houses in peace; they also told to their kindred and friends the good that Emmanuel had promised to Mansoul. And to-morrow, said they, he will march into our town, and take up his dwelling, he and his men in Mansoul.

Then went out the inhabitants of the town of Mansoul with haste to the green trees, and to the meadows, to gather boughs and flowers, therewith to strew the streets against their Prince, the Son of Shaddai, should come; they also made garnishes, and other fine works, to betoken how joyful they were, and should be to receive their Emmanuel into Mansoul; yea, they strewed the street quite from Eyegate to the Castle-gate, the place where the Prince should be. They also prepared for his coming, what music the town of Mansoul would afford, that they might play before him to the palace, his habitation.

So, at the time appointed, he makes his approach to Mansoul, and the gates were set open for him, there also the ancient and elders of Mansoul met him, to salute him with a thousand welcomes. Then he arose and entered Mansoul, he and all his servants. The elders of Mansoul did also go dancing before him till he came to the castle gates.

And this was the manner of his going up thither. He was clad in his golden armour, rode in his royal chariot, the trumpets sounded about him, the colours were displayed, his ten thousands went up at his feet, and the elders of Mansoul danced before him.

And now were the walls of the famous town of Mansoul filled with the trappings of the inhabitants thereof, who went up thither to view the approach of the blessed Prince, and his royal army.

Also the casements, windows, balconies, and tops of the houses were all now filled with persons of all sorts to behold how their town was to be filled with good.

Now when he was come so far into the town as to the Recorder's house, he commanded that one should go to Captain Credence, to know whether the castle of Mansoul was prepared to entertain his Royal Presence, for the preparation of that was left to that Captain, and word was brought that it was. Then was Captain Credence commanded also to come forth with his power to meet the Prince, the which was, as he had commanded, done, and he conducted him into the castle.

Then the Prince that night did lodge in the castle with his mighty captains and men of war, to the joy of the town of Mansoul.

Now the next care of the townsfolk was how the captains and soldiers of the Prince's army should be quartered among them, and the care was not how they should shut their hands of them, but how they should fill their houses with them; for every man in Mansoul now had that esteem of Emmanuel and his men, that nothing grieved them more than because they were not enlarged enough, every one of them to receive the whole army of the Prince, yea, they counted it their glory to be waiting upon them, and would in those days run at their bidding like hounds. At last they came to this result:

1. That Captain Innocency should quarter at Mr. Reason's.
2. That Captain Patience should quarter at Mr. Mind's.

This Mr. Mind was formerly the Lord Will-be-will's clerk, in time of the late rebellion.
3. It was ordered that Captain Charity should quarter at Mr. Affection's house.
4. That Captain Goodhope should quarter at my Lord Mayor's. Now for the house of the Recorder, himself desired, because his house was next to the castle, and because from him it was ordered by the Prince, that, if need be, the alarm should be given to Mansoul; it was, I say, desired by him that Captain Beaumarches and Captain Conviction should take up their quarters with him, even they and all their men. 5. As for Captain Judgment, and Captain Execution, my Lord Will-be-will took them, and their men to him, because he was to rule under the Prince for the good of the town of Mansoul.

1 This is the language of first love; but let the caution in the margin be noticed, *Nay, and hold to it, Mansoul.* Happy, indeed, are those who continue in this good mind all their days! Also the sequel of the story shows how changeable a creature is man.—(Burder.) Without Christ we can do nothing. Jn. 15. 5. (Mason.)

2 When the glory of Christ's person and work is clearly manifested, the renewed soul, transported with joy at the sight, finds him to be the happiest among ten thousand far, and altogether lovely.—(Mason.)

3 Well may the soul rejoice when Jesus comes to dwell in us. *If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.* Jn. 14. 23. (Burder.)

4 Throughout this war, Credence or Faith is never lost sight of. Here we have exemplified the scripture meaning, *That Christ may dwell in your hearts by faith.* Eph. 3. 17. (Burder.)
Mansoul now, as he had before, under the tyrant Diabolus for the hurt and damage thereof. Ro. vi. 10, Ep. iii. 7. 6. And throughout the rest of the town were quartered Emmanuel’s forces, but Captain Credence with his men abode still in the castle. So the Prince, his captains, and his soldiers were lodged in the town of Mansoul. 1

Now the ancients and elders of the town of Mansoul thought that they never should have enough of the Prince Emmanuel; his person, his actions, his words, and behaviour, were so pleasing, so taking, so desirable to them. Wherefore, they prayed him, that though the castle of Mansoul was his place of residence, and they desired that he might dwell there for ever, yet that he would often visit the streets, houses, and people of Mansoul. For, said they, dread Sovereign, thy presence, thy looks, thy smiles, thy words, are the Life, and strength, and sinews of the town of Mansoul. 2

Besides this, they craved that they might have, without difficulty or interruption, continual access unto him, so far that very purpose he commanded that the gates should stand open, that they might there see the manner of his doings, the fortifications of the place, and the royal mansion-house of the Prince. When he they learn of spake they all stopped their mouths, and gave audience; and when he walked, it was their delight to imitate him in his goings.

Now upon a time Emmanuel made a feast for the town of Mansoul, and upon the feasting-lay the townsfolk were come to the castle to partake of his banquet. And he feasted them with all manner of outlandish food, food that grew not in the fields of Mansoul, nor in all the whole kingdom of Universe. It was food that came from his Father’s court, and so there was dish after dish set before them, and they were commanded freely to eat. But still when a fresh dish was set before them, they would whisperingly say to each other, What is it? 3 Ex. xvi. 13. For they wished not what to call it. They drank also of the water that was made wine; and were very merry with him. There was music also all the while at the table, and man did eat angels’ food, and had honey given him out of the rock. So Mansoul did eat the food that was peculiar to the court, yea, they had now thereof to the full. 4 Ps. lixviii. 24, 25.

I must not forget to tell you that as at this table there were musicians, so they were not those of the country, nor yet of the town of Mansoul; but they were the masters of the songs that were sung at the court of Shaddai. 5

Now after the feast was over, Emmanuel was for entertaining the town of Mansoul with some curious riddles of secrets drawn up by his Father’s secretary, by the skill and wisdom of Shaddai; the like to these there is not in any kingdom. These riddles The Holy Scriptures were made upon the King Shaddai himself, and upon Emmanuel his Son, and upon his wars and doings with Mansoul.

Emmanuel also expounded unto them some of those riddles himself, but O how they were enlightened! They saw what they never saw, they could not have thought that such rarities could have been couched in so few and such ordinary words. I told you before whom these riddles did concern; and as they were opened, the people did evidently see it was so. Yea, they did gather that the things themselves were a kind of portraiture, and that of Emmanuel himself; for when they read in the scheme where the riddles were writ, and looked in the face of the Prince, things looked so like the one to the other that Mansoul could not forbear but say, This is the Lamb, this is the Sacrifice, this is the Rock, this is the Red Cow, this is the Door, and this is the way; with a great many other things more. 6

And thus he dismissed the town of Mansoul. But can you imagine how the people of the corporation were taken with this entertainment? O they were transported with joy, they The end of that were drowned with wonderment, while banquet, they saw and understood, and considered what their Emmanuel entertained them withal, and what mysteries he opened to them; and when they were at home in their houses, and in their most retired places, they could not but sing of him, and of his actions. Yea, so taken were the townsfolk now with their Prince, that they would sing of him in their sleep.

1 Much judgment is displayed in this distribution of the soldiers, particularly in quartering Benemerus and Conviction in the house of Conscience.—(Burler.)

2 The convert’s anxious desire is, that Emmanuel should not only reign in the heart or castle, but also visit and govern the head or judgment, and all the powers of the soul.—(Ep.)

3 What is it? the meaning of the word manno, put in the margin of the Bible.—(Ep.)

4 These sweet views of Christ, and the comforts of his Spirit, are not uncommon at the soul’s espousals to him after conversion, when he brings her into his banqueting-house; and his banner over her is love. Ca. ii. 4.—(Mason.)

5 This is the gospel feast—a feast of fat things, meat indeed, and drink indeed: not of nature, but from heaven. The music is such as saints and angels sing before the throne; the word of Christ, in psalms, hymns, and spiritual songs.—(Burler.)

6 Bunyan was fond of introducing spiritual riddles in godly company, and it must have been a very profitable pastime. The types of Christ in the Old Testament are excellent riddles. So when the Pilgrims are entertained by Gaius, nuts and riddles are introduced.

—Butt texts are rare. I will not call them clearest. Whose shell do keep their kernels from the eater. One then the shells, and you shall have the nuts. They here are bought for you to crack and eat. Care being taken not to spoil tender teeth in cracking them.
Now it was in the heart of the Prince Emmanuel to make a new model of the town of Mansoul, and to put it into such a condition as might be more pleasing to him, and that might best stand with the profit and security of the now flourishing town of Mansoul. He provided also against insurrections at home, and invasions from abroad; and he had for the famous town of Mansoul. Wherefore he first of all commanded that the great slings that were brought from his Father's court, when he came to the war of Mansoul, should be mounted, some upon the battlements of the castle, some upon the towers, for there were towers in the town of Mansoul, towers new built by Emmanuel since he came thither. There was also an instrument invented by Emmanuel, that was to throw stones from the castle of Mansoul, out at Mouthgate; an instrument that could not be resisted, nor that would miss of execution; wherefore for the wonderful exploits that it did when used, it went without a name, and it was committed to the care of, and to be managed by the brave captain, the Captain Credence, in case of war. This done, Emmanuel called the Lord Will-be-will to him, and gave him command to take care of the gates, the wall, and towers in Mansoul. Also the Prince gave him the militia into his hand; and a special charge to withstand all insurrections and tumults that might be made in Mansoul, against the peace of our Lord the King, and the peace and tranquility of the town of Mansoul. He also gave him in commission, that if he found any of the Diabolians lurking in any corner in the famous town of Mansoul, he should forthwith apprehend them, and stay them, or commit them to safe custody, that they may be proceeded against according to law. Then he called unto him the Lord Understanding, who was the old Lord-mayor, he that was put out of place when Diabolus took the town, and put him into his former office again, and it became his place for his lifetime. He bid him also that he should build him a palace near Eypegate, and that he should build it in a fashion like a tower for defence. He bid him also that he should read in the revelation of mysteries all the days of his life, that he might know how to perform his office aright. He also made Mr. Knowledge the Recorder; not of contempt to old Mr. Consciousness, who had been Recorder before; but for that it was in his princely mind to confer upon Mr. Consciousness another employ; of which he told the old gentleman he should know more hereafter.

Then he commanded that the image of Diabolus should be taken down from the place where it was set up, and that they should destroy it utterly, beating of it into powder, and casting it unto the wind, without the town-wall; and that the image of Shaddai his Father should be set up again, with his own, upon the castle gates, and that it should be more clearly than ever; forasmuch as both his Father and himself were come to Mansoul in more grace and mercy than heretofore. Would he also that his name should be truly engraven upon the front of the town, and that it should be done in the best of gold, for the honour of the town of Mansoul. [Chapter X.]

[Contents—The strongholds of Diabolus destroy. 1. Incredulity, forget-good, lastings, and other Diabolians apprehended, tried, and executed, to the great joy of Mansoul.] After this was done, Emmanuel gave out a commandment that those three great Diabolians should be apprehended; namely, the two late Lord Mayors; to wit, Mr. Incredulity, Mr. Lastings, and Mr. Forget-good the Recorder. Besides these, there were some of them that Diabolus made burgesses and aldermen in Mansoul, that were committed to ward by the hand of the now valiant, and now right noble, the brave Lord Will-be-will. And these were their names, Alderman Atheism, Alderman Hardheart, and Alderman Falsehood. The burgesses were Mr. Notruth, Mr. Pitiless, Mr. Haughty, with the like. These were committed to close custody; and the jailer's name was Mr. Truemans; this Truemans was one of those that Emmanuel brought with him from his Father's court, when at the first he made a war upon Diabolus in the town of Mansoul.

After this, the Prince gave a charge that the three strong holds, that at the command of Diabolus the Diabolians built in Mansoul, should be demolished, and utterly pulled down; of which holds and their names, with their captains and governors, you read

1 The sins are books of Scripture; see the margin at p. 286, probably referring to the epistles of the New Testament. These are powerful instruments, both defensive and offensive, when properly mounted upon a renewed heart and mental powers. (Eph.)
2 Do's this nameless engine at Mouthgate mean prayer? The unseen prayer of faith has performed wonderful exploits. The silent ejaculations of the heart, the groanings which cannot be uttered. (Eph.)
3 The Bible, the only guide to all, but especially to my Lord Mayor, 'He understandeth.' (Eph.)
4 The understanding is chief magistrate directed by the fear of the Scripture; knowledge of God in Christ, is to be kept, and every other being appointed for Conscience. The image of Solons is to be utterly destroyed, and that of God revealed in the soul. (Eph.)
a little before. But this was long in doing, because of the largeness of the places, and because the stones, the timber, the iron, and all rubbish, was to be carried without the town.\footnote{1}

When this was done, the Prince gave order that the Lord Mayor and Aldermen of Mansoul should call a court of judicature for the trial and execution of the Diabolians in the corporation, now under the charge of Mr. Trueman the jailer.

Now when the time was come, and the court set, commandment was sent to Mr. Trueman the jailer, to bring the prisoners down to the bar. Then were the prisoners brought down, pinioned, and chained together, as the custom of the town of Mansoul was. So when they were presented before the Lord Mayor, the Recorder, and the rest of the honourable bench, first, the jury was impannelled, and then the witnesses sworn. The names of the jury were these; Mr. Belief, Mr. Trueheart, Mr. Upright, Mr. Hatchbed, Mr. Lovegod, Mr. Sectruth, Mr. Heavenly-mind, Mr. Moderate, Mr. Thankful, Mr. Goodwork, Mr. Zeal-for-God, and Mr. Humble.\footnote{2}

The names of the witnesses were Mr. Knowall, Mr. Telltrue, Mr. Hatelies, with my Lord Will-be-will, and his man, if need were.

So the prisoners were set to the bar; then said Doright the Clerk, Mr. Doright, for he was the town-clerk, set Atheism to the bar, jailer.

So he was set to the bar. Then said the clerk, Atheism set to the bar, his indictment.

Then said the Clerk, You, the witnesses for the King, look upon the prisoner at the bar; do you know him?

Know. Then said Mr. Knowall, Yes, my Lord, we know him, his name is Atheism; he has been a very pestilent fellow for many years in the miserable town of Mansoul.

Clerk. You are sure you know him.

Know. Know him! Yes, my Lord; I have herebefore too often been in his company, to be at this time ignorant of him. He is a Diabolonian, the son of a Diabolonian, I knew his grandfather, and his father.

Clerk. Well said. He standeth here indicted by the name of Atheism, &c., and is charged that he hath maintained and taught that there is no God, and no need be taken to any religion. What say you, the King's witnesses, to this? Is he guilty, or not?

Know. My Lord, I and he were once in Villains' Lane together, and he at that time did briskly talk of diverse opinions, and then and there I heard him say that for his part he did believe that there was no God. But, said he, I can profess one, and he as religious too, if the company I am in, and the circumstances of other things, said he, shall put me upon it.

Clerk. You are sure you heard him say thus.

Know. Upon mine oath I heard him say thus.

Then said the Clerk, Mr. Telltrue, What say you to the King's judges, touching the prisoner at the bar?

Tell. My Lord, I formerly was a great companion of his, for the which I now repent me, and I have often heard him say, and that with very great stomachfulness, that he believed there was neither God, angel, nor spirit.

Clerk. Where did you hear him say so?

Tell. In Blackmouth Lane, and in Blasphemers' Row, and in many other places besides.

Clerk. Have you much knowledge of him?

Tell. I know him to be a Diabolonian, the son of a Diabolonian, and a horrible man to deny a Deity; his Father's name was Never-be-good, and he had more children than this Atheism. I have no more to say.

Clerk. Mr. Hatelies, look upon the prisoner at the bar; do you know him?

Hate. My Lord, this Atheism is one of the vilest wretches that ever I came near, or had to do with in my life. I have heard him say that there is no God; I have heard him say that there is no world to come, no sin, nor punishment hereafter; and moreover, I have heard him say that it was as good to go to a whore-house as to go to hear a sermon.

Clerk. Where did you hear him say these things?
i. iate. In Drunkards' Row, just at Rascal Lane's end, at a house in which Mr. Inpiety lived, 1

Lustings set to the bar.

Mr. Lustings. Thou art here indicted by the name of Lustings, an intruder upon the town of Mansoul, for that thou hast devilishly and traitorously taught, by practice and filthy words, that it is lawful and profitable to man to give way to his carnal desires; and that thou, for thy part, hast not, nor never wilt deny thyself of any sinful delight, as long as thy name is Lustings. How sayest thou, art thou guilty of this indictment or not?

Lust. Then said Mr. Lustings, My Lord, I am a man of high birth, and have been used to pleasures and pastimes of greatness. I have not been wont to be snubbed for my doings, but have been left to follow my will as if it were law. And it seems strange to me that I should this day be called into question for that, that not only I, but also all men do either secretly or openly countenance, love, and approve of.

Clerk. Sir, we concern not ourselves with your greatness, though the higher the better you should have been, but we are concerned, and so are you now, about an indictment preferred against you. How say you, are you guilty of it, or not?

Lust. Not guilty.

Clerk. Crier, Call upon the witnesses to stand forth, and give their evidence.

Crier. Gentlemen, you the witnesses for the King, come in, and give in your evidence for our Lord the King, against the prisoner at the bar.

Clerk. Come, Mr. Knowall, look upon the prisoner at the bar; do you know him?

Know. Yes, my Lord, I know him.

Clerk. What is his name?

Know. His name is Lustings; he was the son of one Beasty, and his mother bare him in Flesh Street; she was one Evil-encompisecence's daughter. I know all the generation of them.

Clerk. Well said. You have here heard his indictment, what say you to it, is he guilty of the things charged against him or not?

Know. My Lord, he has, as he saith, been a great man indeed; and greater in wickedness than by pedigree, more than a thousand fold.

Clerk. But what do you know of his particular actions, and especially with reference to his indictment?

Know. I know him to be a swearer, a liar, a sabbath-breaker; I know him to be a fornicator, and an unclean person; I know him to be guilty of abundance of evils. He has been to my knowledge a very filthy man.

Clerk. But where did he use to commit his wickednesses, in some private corners, or more open and shamelessly?

Know. All the town over, my Lord.

Clerk. Come, Mr. Telltrue, what have you to say for our Lord the King against the prisoner at the bar?

Tell. My Lord, all that the first witness has said I know to be true, and a great deal more besides.

Clerk. Mr. Lustings, do you hear what the gentlemen say?

Lust. I was ever of opinion that the happiest life that a man could live on earth, was to keep himself back from nothing that he desired in the world; nor have I been false at any time to this opinion of mine, but have lived in the love of my notions all my days. Nor was I ever so clurlish, having found such sweetness in them myself, as to keep the commendations of them from others?

Court. Then said the court, There hath proceeded enough from his own mouth to lay him open to condemnation, wherefore set him by, jailer, and set Mr. Incredulity to the bar.

Incredulity set to the bar.

Clerk. Mr. Incredulity, Thou art here indicted by the name of Incredulity, an in Incredulity trader upon the town of Mansoul, for that thou hast feloniously and wickedly, and that when thou wert an officer in the town of Mansoul, made head against the captains of the great King Shaddai, when they came and demanded possession of Mansoul; yea, thou didst bid defiance to the name, forces, and cause of the King, and didst also, as did Diabolus thy captain, stir up and encourage the town of Mansoul to make head against, and resist the said force of the King. What sayest thou to this indictment? Art thou guilty of it, or not?

Then said Incredulity, I know not Shaddai, I love my old prince, I thought it my duty to be true to my trust, and to do what I could to possess the minds of the men of Mansoul, to do their utmost to resist strangers and foreigners, and with might to fight against them. Nor have I, nor shall I change my opinion, for fear of trouble, though you at present are possessed of place and power.

Court. Then said the court, the man, as you see, is incorrigible, he is for maintaining his vie-

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1 Christian, is it possible that thoughts so desperately wicked were ever infected by Satan into your heart? How thankful will you be to have them tried and destroyed; see Grace Abounding, No. 191.—(Ed.)

2 The sinner is not satisfied with his own destruction, but is ever leading others into the same wretched state, as is appearing plague, the unconverted heart is a mystery ofiquity. — [Ed.]
hainies by stoutness of words, and his rebellion with impudent confidence; and, therefore, set him by, jailer, and set Mr. Forget-good to the bar.

Forget-good set to the bar.

Clerk. Mr. Forget-good, thou art here indicted by the name of Forget-good, an intruder upon the town of Mansoul, for his indictment that thou, when the whole affairs of the town of Mansoul were in thy hand, didst utterly forget to serve them in what was good, and didst fall in with the tyrant Diabolus against Shaddai the King, against his captains, and all his host, to the dishonour of Shaddai, the breach of his law, and the endangering of the destruction of the famous town of Mansoul. What sayest thou to this indictment? Art thou guilty, or not guilty?

Then said Forget-good, Gentlemen, and at this time my judges, as to the indictment by which I stand accused before you, pray attribute my forgetfulness to mine age, and not to my wilfulness; to the craziness of my brain, and not to the carelessness of my mind, and then I hope I may by your charity be excused from great punishment, though I be guilty.

Then said the court, Forget-good, Forget-good, thy forgetfulness of good was not simply of frailty, but of purpose, and for that thou didst loathe to keep virtuous things in thy mind. What was bad thou couldst retain, but what was good thou couldst not abide to think of; thy age, therefore, and thy pretended craziness, thou makest use of to blind the court withal, and as a cloak to cover thy knavery. But let us hear what the witnesses have to say for the King against the prisoner at the bar—is he guilty of this indictment, or not?

Hate. My Lord, I have heard this Forget-good say that he could never abide to think of goodness, no, not for a quarter of an hour.

Clerk. Where did you hear him say so?

Hate. In Allbase Lane, at a house next door to the Sign of the Conscience-seared-with-an-hot-iron.

Clerk. Mr. Knowall, what can you say for our Lord the King against the prisoner at the bar?

Know. My Lord, I know this man well, he is a Diabolonian, the son of a Diabolonian, his Father’s name was Lovenaught, and for him, I have often heard him say that he counted the very thoughts of goodness the most burdensome thing in the world.

Clerk. Where have you heard him say these words?

Know. In Flesh Lane, right opposite to the church.

Then said the clerk, Come, Mr. Telltrue, give in your evidence concerning the prisoner at the bar about that for which he stands here, as you see, indicted before this honourable court.

Tell. Mr. Lord, I have heard him often say he had rather think of the vilest thing than of what is contained in the holy Scriptures.

Clerk. Where did you hear him say such grievous words?

Tell. Where? In a great many places; particularly in Nausous Street, in the house of one Shameless, and in Filth Lane, at the sign of the Reprobate, next door to the Descent-into-the-pit.

Court. Gentlemen, you have heard the indictment, his plea, and the testimony of the witnesses. Jailer, set Mr. Hardheart to the bar.

He is set to the bar.

Clerk. Mr. Hardheart, thou art here indicted by the name of Hardheart, an intruder upon the town of Mansoul, for that thou didst most desperately and wickedly possess the town of Mansoul with impenitency and obduracy, and didst keep them from remorse and sorrow for their evils, all the time of their apostasy from, and rebellion against, the blessed King Shaddai. What sayest thou to this indictment? Art thou guilty, or not guilty?

Hard. My Lord, I never knew what remorse or sorrow meant in all my life; I am impenetrable, I care for no man; nor can I be pierced with men’s griefs, their groans will not enter into my heart; whomever I mischief, whomever I wrong, to me it is music, when to others mourning.

Court. You see the man is a right Diabolonian, and has conviected himself. Set him by, jailer, and set Mr. Falsepeace to the bar.

Falsepeace set to the bar.

Mr. Falsepeace, Thou art here indicted by the name of Falsepeace, an intruder upon the town of Mansoul, for that thou didst most wickedly and satanically bring, hold, and keep the town of Mansoul, both in her apostasy, and in her hellish rebellion, in a false, groundless, and dangerous peace, and damnable security, to the dishonour of the King, the transgression of his law, and the great damage of the town of Mansoul. What sayest thou? Art thou guilty of this indictment, or not?

Then said Mr. Falsepeace, Gentlemen, and you, now appointed to be my judges, I acknowledge that my name is Mr. Peace, but that my name is Falsepeace I utterly deny. If your honours will please to send for any that do intimately know me, or for the midwife that laid my mother of me, or for the gossips that were at my christening, they will any, or all of them prove

1 See the word end of such, in Ro. ii. 5; Je. vi. 14.—
(Mason.)

2 The gossips at a christening reminds me of a singular circumstance that took place at the christening of a friend’s child about forty years ago. Our host rapped hard on the table, and said, ‘Ladies and Gentlemen, I hear some talking politics, and some religion; I beg you to recollect that we have nothing now
that my name is not Falsepeace, but Peace. He denies it. Wherefore, I cannot plead to this indictment, forasmuch as my name is not inserted therein. And as is my true name, so also are my conditions. I was always a man that loved to live at quiet, and what I loved myself, that I thought others might love also. Wherefore, when I saw any of my neighbours to labour under a disquieted mind, I endeavoured to help them what I could, and instances of this good temper of mine many I could give; as—

1. When at the beginning our town of Mansoul did decline the ways of Shaddai; they, some of them afterwards began to have disquieting reflections upon themselves for what they had done; but I, as one troubled to see them disquieted, presently sought out means to get them quiet again. 2. When the ways of the old world and of Sodom were in fashion, if anything happened to molest those that were for the customs of the present times, I laboured to make them quiet again, and to cause them to act without molestation. 3. To come nearer home, when the wars fell out between Shaddai and Diabolus, if at any time I saw any of the town of Mansoul afraid of destruction, I often used by some way, devise, invention, or other, to labour to bring them to peace again. Wherefore, since I have always been a man of so virtuous a temper, as some say a peace-maker is, and if a peace-maker be so deserving a man as some have been bold to assert he is, then let me, gentlemen, be accounted by you, who have a great name for justice and equity in Mansoul, for a man that deserves not this inhuman way of treatment, but liberty, and also a license to seek damage of those that have been my accusers.

Then said the clerk, Crier, make a proclamation.

Crier. 'O yes, forasmuch as the prisoner at the bar hath denied his name to be that which is mentioned in the indictment, the court requireth, that if there be any in this place that can give information to the court of the original and right name of the prisoner, they would come forth and give in their evidence, for the prisoner stands upon his own innocence.'

Then came two into the court and desired that they might have leave to speak what they knew concerning the prisoner at the bar; the name of the one was Searchtruth, and the name of the other Vouchtruth. So the court demanded of these men if they knew the prisoner, and what they could say concerning him, for he stands, said they, upon his own vindication.

Then said Mr. Searchtruth, My Lord, I—

Court. Hold, give him his oath; then they swear him. So he proceeded.

Search. My Lord, I know, and have known this man from a child, and can attest that his name is Falsepeace. I knew his father, his name was Mr. Flatter, and his mother, before she was married, was called by the name of Mrs. Soothup; and these two, when they came together, lived not long without this son, and when he was born they called his name Falsepeace. I was his play-fellow, how, only I was somewhat elder than he; and when his mother did use to call him home from his play, she used to say, Falsepeace, Falsepeace, come home quick, or I'll fetch you. Yea, I knew him when he sucked; and though I was then but little, yet I can remember that when his mother did use to sit at the door with him, or did play with him in her arms, she would call him twenty times together, My little Falsepeace, my pretty Falsepeace, and O my sweet rogue, Falsepeace; and again, O my little bird, Falsepeace; and how I love my child! The gossips also knew it is thus, though he has had the face to deny it in open court.

Then Mr. Vouchtruth was called upon to speak what he knew of him. So they swear him. Then said Mr. Vouchtruth, My Lord, all that the former witness hath said is true; his name is Falsepeace, the son of Mr. Flatter and of Mrs. Soothup his mother. And I have in former times seen him angry with those who have called him anything else but Falsepeace, for he would say that all such did mock and nickname him, but this was in the time when Mr. Falsepeace was a great man, and when the Diabolonians were the brave men in Mansoul.

Court. Gentlemen, you have heard what these two men have sworn against the prisoner at the bar. And now, Mr. Falsepeace, to you, you have denied your name to be Falsepeace, yet you see that these honest men have sworn that this is your name. As to your plea, in that you are quite besides the matter of your indictment, you are not by it charged for evil doing, because you are a man of peace, or a peace-maker among your neighbours; but for that you did wickedly, and sathanically, bring, keep, and hold the town of Mansoul both under its aposerty from, and in its rebellion against its King, in a false, lying, and damnable peace, contrary to the law of Shaddai, and to the hazard of the destruction of the then miserable town of Mansoul. All that you have pleaded for

1 There is no peace, with my God, to the wicked. Is. lxi. 21.
2 A similar circumstance, in the trial of Falsepea., took place in the examination of the witnesses; and amounted to the testimony without being sworn previously, from what Bunyan had seen at the wonder;—Ed.
yourself is, that you have denied your name, &c.,
but here you see we have witnesses to prove that
you are the man.

For the peace that you so much boast of making
among your neighbours, know that peace is
not a companion of truth and holiness, but that
which is without this foundation, is grounded upon
a lie, and is both deceitful and damnable; as also
the great Shaddai hath said; thy plea therefore
has not delivered thee from what by the indictment
they art charged with, but rather it doth fasten all
upon thee.

But thou shalt have very fair play, let us call
the witnesses that are to testify as to matter of
fact, and see what they have to say for our Lord
the King against the prisoner at the bar.

CLERK. Mr. Knowall, what say you for our Lord
the King against the prisoner at the bar?

Know. My Lord, this man hath of a long time
made it, to my knowledge, his business to keep the
town of Mansoul in a sinful quietness in the midst
of all her lowness, filthiness and tumults, and
hath said, and that in my hearing. Come, come,
let us fly from all trouble, on what ground soever
it comes, and let us be for a quiet and peaceable
life, though it wanteth a good foundation.

CLERK. Come, Mr. Hate-lies, what have you to
say?

Hate. My Lord, I have heard him say that
peace, though in a way of unrighteousness, is better
than trouble with truth.

CLERK. Where did you hear him say this?

Hate. I heard him say it in Folly-yard, at the
house of one Mr. Simple, next door to the sign of
the Self-deceiver. Yea, he hath said this to my
knowledge twenty times in that place.

CLERK. We may spare further witness, this evi-
dence is plain and full. Set him by,

Notruth. set to
the bar.

Mr. Notruth, thou art hereby indicted by the name
of Notruth, an intruder upon the town
of Mansoul, for that thou hast always,
to the dishonour of Shaddai, and the endangering
of the utter ruin of the famous town of Mansoul,
set thyself to deface and utterly to spoil all the
reminders of the law and image of Shaddai that
have been found in Mansoul, after her deep apostasy
from her King to Diabolus, the envious tyrant.
What sayest thou? Art thou guilty of this indi-
cement, or not?

Notruth. Not guilty, my Lord.

Then the witnesses were called, and
Mr. Knowall did first give in his evidence against
him.

Know. My Lord, this man was at the pulling
down of the image of Shaddai; yea,
this is he that did it with his own
hands. I myself stood by and saw him do it, and
he did it at the commandment of Diabolus. Yea,
this Mr. Notruth did more than this, he did also
set up the horned image of the beast Diabolins in
the same place. This also is he that, at the bidding
of Diabolus, did rend and tear and cause to be con-
sumed all that he could of the remainders of the
law of the King, even whatever he could lay his
hands on, in Mansoul.

CLERK. Who saw him do this besides yourself?

Hate. I did, my Lord, and so did many more
besides; for this was not done by stealth, or in a
corner, but in the open view of all, yea, he chose
himself to do it publicly, for he delighted in the
doing of it.

CLERK. Mr. Notruth, how could you have the
face to plead not guilty, when you were so mani-
festly the door of all this wickedness?

Notruth. Sir, I thought I must say something,
and as my name is, so I speak. I have
been advantaged thereby before now, and did not know but by speaking no truth I might have reaped the same benefit now.

CLERK. Set him by, jailer, and set Mr. Pitiless
to the bar. Mr. Pitiless, thou art
set to
Pitiless set to
the bar.

Here indicted by the name of Pitiless,
for that thou didst most traitorously and wickedly
shut up all bowls of compassion, and wouldst not
suffer Mansoul to condole her own misery when she
had apostatized from her rightful King, but didst
evade, and at all times turn her mind away from
those thoughts that had in them a tendency to lead
her to repentance. What sayest thou to this indi-
cement? Guilty, or not guilty?

Not guilty of pitilessness; all I did was to
cheer-up, according to my name, for
my name is not Pitiless, but Cheer-
up; and I could not abide to see Mansoul incline
to melancholy.

CLERK. How! do you deny your name, and say
it is not Pitiless but Cheerup? Call for the wit-
nesses. What say you, the witnesses, to this plea?

Know. My Lord, his name is Pitiless; so he
hath writ himself in all papers of concern wherein
he has had to do. But these Diabolians love to
counterfeit their names; Mr. Covetousness covers
himself with the name of Good-husbandry, or the
like; Mr. Pride can, when need is, call himself
Mr. Neat, Mr. Handsome, or the like, and so of
all the rest of them.1

CLERK. Mr. Telltrue, what say you?

Tell. His name is Pitiless, my Lord; I have
known him from a child, and he hath done all that
wickedness whereof he stands charged in the

1 With names of virtue she deceives
The aged and the young;
And while the heedless wretch believes,
She makes his letters strong.
indictment; but there is a company of them that are not acquainted with the danger of damning, therefore they call all those melancholy that have serious thoughts as to how that state should be shunned by them.

CLERK. Set Mr. Haughty to the bar, jailler.

Haughty set to the bar. His indictment.

CLERK. Haughty art here indicted by the name of Haughty, an intruder upon the town of Mansoul, for that thou didst most traitorously and devilishly teach the town of Mansoul to carry it lightly and stoutly against the summons that was given them by the captains of the King Shaddai. Thou didst also teach the town of Mansoul to speak contemptuously and vilifyingly of their great King Shaddai; and didst moreover encourage, both by words and example, Mansoul to take up arms, both against the King and his Son Emmanuel. How sayest thou? Art thou guilty of this indictment, or not?

HAI'GH. Gentlemen, I have always been a man of courage and valour, and have not used when under the greatest clouds, to speak or hang down the head like a bulrush; nor did it at all at any time please me to see men vail their bonnets to those that have opposed them; yea, though their adversaries seemed to have ten times the advantage of them. I did not use to consider who was my foe, nor what the cause was in which I was engaged. It was enough to me if I carried it bravely, fought like a man, and came off a victor.

COURT. Mr. Haughty, you are not here indicted for that you have been a valiant man, nor for your courage and stoutness in times of distress, but for that you have made use of this your pretended valor to draw the town of Mansoul into acts of rebellion, both against the great King and Emmanuel his Son. This is the crime and the thing wherewith thou art charged in and by the indictment. But he made no answer to that.

Now when the court had thus far proceeded against the prisoners at the bar, then they put them over to the verdict of their jury, to whom they did apply themselves after this manner:—

Gentlemen of the jury, you have been here, and have seen these men, you have heard their indictments, their pleas, and what the witnesses have testified against them; now what remains, is, that you do forthwith withdraw yourselves to some place, where without confusion you may consider of what verdict, in a way of truth and righteousness, you ought to bring in for the King against them, and so bring it in accordingly.

Then the jury, to wit, Mr. Belief, Mr. Trueheart, Mr. Upright, Mr. Hatebad, Mr. They withdrew Lovegod, Mr. Seetruith, Mr. Heavenly mind, Mr. Moderate, Mr. Thankful, Mr. Humble, Mr. Goodwork, and Mr. Zeal-for-God, withdrew themselves in order to their work. Now when they were shut up by themselves they fell to discourse among themselves, in order to the drawing up of their verdict.

And thus Mr. Belief, for he was the foreman, began: Gentlemen, quoth he, for the men, the prisoners at the bar, for my part I believe that they all deserve death. They consented among themselves. Very right, said Mr. Trueheart, I am wholly of your opinion. What a mercy is it, said Mr. Hatebad, that such villains as these are apprehended! Ay, Ay, said Mr. Lovegod, this is one of the joyfulllest days that ever I saw in my life. Then said Mr. Seetruith, I know that if we judge them to death, our verdict shall stand before Shaddai himself. Nor do I at all question it, said Mr. Heavenlymind; he said moreover, When all such beasts as these are cast out of Mansoul, what a goodly town will it be then! Then said Mr. Moderate, It is not my manner to pass my judgment with rashness, but for these, their crimes are so notorious, and the witness so palpable, that that man must be willfully blind who saith the prisoners ought not to die. Blessed be God, said Mr. Thankful, that the traitors are in safe custody. And I join with you in this upon my bare knees, said Mr. Humble. I am glad also, said Mr. Goodwork. Then said the warm man, and true-hearted Mr. Zeal-for-God, Cut them off, they have been the plague, and have sought the destruction of Mansoul.

Thus therefore being all agreed in their verdict, they come instantly into the court.

CLERK. Gentlemen of the jury answer all to your names; Mr. Belief, one; Mr. Trueheart, two; Mr. Upright, three; Mr. Hatebad, four; Mr. Lovegod, five; Mr. Seetruith, six; Mr. Heavenlymind, seven; Mr. Moderate, eight; Mr. Thankful, nine; Mr. Humble, ten; Mr. Goodwork, eleven; and Mr. Zeal-for-God, twelve; good men and true, stand together in your verdict; are you all agreed?

JURY. Yes, my Lord.

CLERK. Who shall speak for you?

JURY. Our Foreman.

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1 Bonnets or caps were commonly worn by men. To vail the bonnet was to take it off and bow, cap in hand—equivalent to taking off the hat and bowing at the present day. 

2 There is in the renewed soul a sincere detestation of all sin. As the jury were unanimous in their verdict, so all real Christians will meet cordially doom their lusts to death.

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Blessed be God, said Mr. Thankful, that the traitors are in safe custody. And I join with you in this upon my bare knees, said Mr. Humble. I am glad also, said Mr. Goodwork. Then said the warm man, and true-hearted Mr. Zeal-for-God, Cut them off, they have been the plague, and have sought the destruction of Mansoul.

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JURY. Yes, my Lord.

CLERK. Who shall speak for you?

JURY. Our Foreman.
 Clerk. You the gentlemen of the jury, being impannelled for our Lord the King to serve here in a matter of life and death, have heard the trials of each of these men, the prisoners at the bar. What say you, are they guilty of that, and those crimes for which they stand here indicted, or are they not guilty?

The verdict.

Foreman. Guilty my Lord.

Clerk. Look to your prisoners, jailer.

This was done in the morning, and in the afternoon they received the sentence of death according to the law.

The jailer therefore having received such a charge, put them all in the inward prison, to preserve them there till the day of execution, which was to be the next day in the morning.

But now to see how it happened, one of the

Incredibility

interim between the sentence and time of execution, brake prison, and made his escape, and gets him away quite out of the town of Mansoul, and lay lurking in such places and holds as he might, until he should again have opportunity to do the town of Mansoul a mischief for their thus handling of him as they did.\(^1\)

Now when Mr. Trueman the jailer perceived that he had lost his prisoner, he was in a heavy taking, because he, that prisoner was, to speak on, the very worst of all the gang; wherefore first, he goes and acquaints my Lord Mayor, Mr. Recorder, and my Lord Will-be-will with the matter, and to get of them an order to make search for him through- out the town of Mansoul. So an order he got, and search was made, but no such man could now be found in all the town of Mansoul.\(^2\)

All that could be gathered was that he had lurked a while about the outside of the town, and that here and there one or other had a glimpse of him as he did make his escape out of Mansoul; one or two also did affirm that they saw him without the town, going apace quite over the plain.\(^3\)

Now when he was quite gone, it was affirmed by one Mr. Didosce, that he ranged all over dry places, till he met with Diabolus.

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\(^1\) The accuracy with which these criminal trials are narrated is surprising. The imprisonment, indictment, court, jury, witnesses, verdict, sentence—all is in the same order as if written by my Lord Chief Justice. What a contrast is here exhibited to the behaviour of the judge and jury in the trial of Faithful, in the ‘Pilgrim’s Progress!’ That was brutal, as the then Judge Jefries; this dignified and constitutional, as the present Judge Campbell. Thanks be unto God for so vast a reformation, dearly foreseen by Bunyan.---(Ed.)

\(^2\) What a blessed season! no unbelief to be found at that time in Mansoul. Christian, call to mind the time when Christ led you into his banqueting-house, and his banner over you was love; you could find no unbelief then. Alas! the trouble makes his appearance again quite soon enough.—(Ed.)

\(^3\) Unbelief, that giant sin, was apprehended and condemned his friend; and where should they meet one another but just upon Hell-gate-hill.

But O! what a lamentable story did the old gentleman tell to Diabolus, concerning what said alteration Emmanuel had made in Mansoul.\(^4\)

As first, how Mansoul had, after some delays, received a general pardon at the hands of Emmanuel, and that they had invited him into the town, and that they had given him the castle for his possession. He said, moreover, that they had called his soldiers into the town, coveted who should quarter the most of them; they also entertained him with the timbrel, song, and dance. But that, said Incredulity, that is the sorest vexation to me, that he hath pulled down, O father, thy image, and set up his own; pulled down thy officers and set up his own. Yea, and Will-be-will, that rebel, who, one would have thought, should never have turned from us, he is now in as great favour with Emmanuel as ever he was with thee. But besides all this, this Will-be-will has received a special commission from his master to search for, to apprehend, and to put to death all, and all manner of Diabolonians that he shall find in Mansoul; yea, and this Will-be-will has taken and committed to prison already, eight of my lord's most trusty friends in Mansoul. Nay further, my lord, with grief I speak it, they have been all arraigned, condemned, and, I doubt before this, executed in Mansoul. I told my lord of eight, and myself was the ninth, who should assuredly have drunk of the same cup, but that through craft, I, as thou seest, have made mine escape from them.

When Diabolus had heard this lamentable story he yelled, and snuffed up the wind like Diab his yel; a dragon, and made the sky to look dark with his roaring; he also swore that he would try to be revenged on Mansoul for this. So they, both he and his old friend Incredulity, concluded to enter into great consultation how they might get the town of Mansoul again.

Now before this time, the day was come in which the prisoners in Mansoul were to be executed. Bo. viii. 13. So they were brought to the cross,\(^5\) and

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\(^4\) The conversion of sinners, which is daily and hourly creating joy among the angels in heaven and saints on earth, adds to the torments of Diabolus and his host in hell, and of all his slaves in the world.—(Ed.)

\(^5\) The cross, in the market-place of most towns, was the place of public proclamations and executions. The slaying of our sins at the cross, denotes that they are to be publicly abandoned, so that the Christian becomes a living cistern, known and read of all men. 2 Co. iii. 2.—(Ed.)
that by Mansoul, in most solemn manner. As at
13-14. For the Prince said that this should be
done by the hand of the town of Mansoul, that I
may see, said he, the forwardness of my now
redeemed Mansoul to keep my word, and to do my
commandments; and that I may bless Mansoul
in doing this deed. Proof of sincerity pleases
me well; let Mansoul, therefore, first lay their
hands upon these Diabolians to destroy them.

8. 15.

So the town of Mansoul slew them according to
the word of their Prince; but when the prisoners
were brought to the cross to die, you can hardly
believe what troublesome work Mansoul had of it
to put the Diabolians to death; for the men
knowing that they must die, and every of them
having implacable enmity in their heart to Mansoul,
what did they but took courage and the cross,
and there resisted the men of the town of Mansoul?
The assistance of more grace. Wherefore the men of Mansoul were
forced to cry out for help to the cap-
tains and men of war. Now the great Shaddai
had a secretary in the town, and he was a great
lover of the men of Mansoul, and he was at the
place of execution abov; so he hearing the men
of Mansoul cry out against the strugglings and
unruliness of the prisoners, rose up from his place,
and came, and put his hands upon the hands of
the men of Mansoul. So they crucified
the Diabolians that had been a
disease, a grief, and an offence to the town of
Mansoul. 2

[CHAPTER XI.]

[Contents:—Mr. Experience is made an officer:—The charter
of the town renewed, and enlarged with special privi-
ileges:—The ministry of the gospel regularly established,
under the direction of the Secretary:—Mr. Conscience
ordained a preacher, and his duty particularly specified:
—Directions how to behave to the ministers:—The inhabi-
tants clad in white, and receive many other distinguishing
favours from the Prince:—God's space is appointed to
rule.—The unexampled fidelity of the town.]

Now when this good work was done, the Prince
came down to see, to visit, and to
talk comfortably to the men of
Mansoul, and to strengthen their hands in
such work. And he said to them that by
this act of theirs he had proved them, and found them
be lovers of his person, observers of his laws,
and such as had also respect to his honour. He

1 This probably alludes to Blisha putting his hands upon
the king's hands, when addressing the arrow of delivery,
2 Ki. xiii. 16. The conquest and crucifixion of sin can never
be effected without Divine assistance. Prayer brings the aid
of the Holy Spirit; and thus we are enabled to conquer our
sensual thoughts and propensities. (Ps.)

2 The greatest proof of our attachment to Christ is the
destruction of our sins; not suffering them to reign in our
bodies, but crucifying the flesh, with its affections and lusts.
But, indeed, our sins struggle mightily, and the law and our
own innate strength is insufficient for their mortification.
The Spirit, therefore, is introduced, as helpful in this work, (Ps.)
'If ye, through the spirit, do mortify the deeds of the body,
ye shall live.'—Fisher.
by the hand of Mr. Waiting, he sent it away to the captain.\(^1\)

Now so soon as the captain had received his commission, he soundeth his trumpet for volunteers, and young men come to him apace, yea, the greatest and chiefest men in the town sent their sons to be listed under his command. Thus Captain Experience came under command to Emmanuel, for the good of the town of Mansoul. He had for his lieutenant one Mr. Skillful, and for his colonel one Mr. Memory. His under-officers I need not name. His colours were the white colours for the town of Mansoul, and his escutcheon was the dead lion and dead bear.\(^2\) So the Prince returned to his royal palace again.

Now, when he was returned thither, the elders of the town of Mansoul, to wit, the Lord Mayor, the Recorder, and the Lord Will-be-will, went to congratulate him, and in special way to thank him for his love, care, and the tender compassion which he showed to his ever-obliged town of Mansoul. So, after a while, and some sweet communion between them, the townsman having solemnly ended their ceremony, returned to their place again.

Emmanuel also at this time appointed them a day wherein he would renew their charter, yea, wherein he would renew and enlarge it, mending several faults therein, that Mansoul’s yoke might be yet more easy.\(^3\) And this he did without any desire of theirs, even of his own frankness and noble mind. So, when he had sent for and seen their old one, he laid it by, and said, ‘Now that which decayeth and waxeth old, is ready to vanish away.’\(^4\)

He said, moreover, the town of Mansoul shall have another, a better, a new one, more steady and firm by far. An epitome hereof take as follows:—

\(^1\) Emmanuel, Prince of peace, and a great lover of the town of Mansoul, I do, in the name of my Father, and of mine own clemency, give, grant, and bequeath to my beloved town of Mansoul: First, Free, full, and everlasting forgiveness of all wrongs, injuries, and offences done by them against my Father, me, their neighbour, or themselves.\(^5\) Secondly, I do give them the holy law, and my testament, with all that therein is contained, for their everlasting comfort and consolation.\(^6\)

\(^2\) Thirdly, I do also give them a portion of the self-same grace and goodness that dwells in my Father’s heart and mine.\(^7\)

\(^3\) Fourthly, I do give, grant, and bestow upon them freely, the world, and what is therein, for their good; and they shall have that power over them, as shall stand with the honour of my Father, my glory, and their comfort; yea, I grant them the benefits of life and death, and of things present, and things to come.\(^8\)

\(^4\) This privilege, no other city, town, or corporation, shall have but my Mansoul only. Fifthly, I do give and grant them leave, and free access to me in my palace, at all seasons, to my palace above or below, there to make known their wants to me.\(^9\)

So I give, grant to, and invest the town of Mansoul with full power and authority to seek out, take, enslave, and destroy all, and all manner of Diabolonians, that at any time, from whencesoever, shall be found straggling in, or about the town of Mansoul. Seventhly, I do further grant to my beloved town of Mansoul that they shall have authority not to suffer any foreigner, or stranger, or their seed, to be free in and of the blessed town of Mansoul, nor to share in the excellent privileges thereof.\(^10\)

But that all the grants, privileges, and immunities, that I bestowed upon the famous town of Mansoul, shall be for those the old natives and true inhabitants thereof, to them I say, and to their right seed after them.\(^11\)

\(^5\) But all Diabolonians, of what sort, birth, country, or kingdom soever, shall be debarred a share therein.’

So, when the town of Mansoul had received, at the hand of Emmanuel, their gracious charter, which in itself is infinitely more large than by this lean epitome is set before you, they carried it to audience, that is, to the market-place, and there Mr. Recorder read it in the presence of all the people.\(^12\)

\(^6\) This being done, it was had back to the castle gates, and there fairly engraved upon the doors thereof, and laid in letters of gold, to the end that the town of Mansoul, with all the people thereof, might have it always in their view, or might go where they might see what a blessed freedom their Prince had bestowed upon

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\(^1\) The happy effects of a Christian’s experience are—a concentration, by the Word and Spirit of revelation, of our insufficiency, and Christ’s all-sufficiency; an insight into gospel mysteries; God’s veracity, faithfulness, and immutability.\(^13\)

\(^2\) (Mansol.) It should be noticed, that at this period of the Christian’s life, experience is but a young gentleman.\(^14\)

\(^3\) (En.)

\(^4\) \(\text{By "the holy law," we are not limited to the ten commandments, but to the law and testimony—the whole revealed will of God. It as much embraces the new commandment as the ten. What a mercy that the soul in Christ finds in the law and covenant everlasting comfort and consolation.} \)
them, that their joy might be increased in themselves, and their love renewed to their great and good Emmanuel. 1 Th. viii. 10.

But what joy, what comfort, what consolation, joy renewed in the hearts of the men of Mansoul! The bells ringing, the minstrels playing, the people danc'd, the captains shouting, the colours waving in the wind, and the silver trumpets sounding, and the Diabolonians now were glad to hide their heads, for they looked like them that had been long dead. 1

When this was over the Prince sent again for the elders of the town of Mansoul, and communed with them about a ministry that he intended to establish among them, such a ministry that might open unto them, and that might instruct them in the things that did concern their present and future state. 2

For, said he, you of yourselves, without you have teachers and guides, will not be able to know, and if not to know, to be sure, not to do the will of my Father. 1 Cor. xi. 10.

At this news, when the elders of Mansoul brought it to the people, the whole town came running together, for it pleased them. Well, as whatever the Prince now did pleased the people, and all with one consent implored his Majesty, that he would with especial care establish such a ministry among them as might teach them both law and judgment, statute and commandment, that they might be docile and wholesome things. So he told them that he would grant them their requests, and would establish two among them, one that was of his Father's court, and one that was a native of Mansoul.

He that is from the court, said he, is a person of no less quality and dignity than is my Father and I, and he is the Lord Chief Secretary of my Father's house; for he is, and always has been, the chief dictator of all my Father's laws; a person altogether well skilled in all mysteries, and knowledge of mysteries, as is my Father, or as myself is. Indeed, he is one with us in nature, and also as to loving of, and being faithful to, and in, the eternal concerns of the town of Mansoul.

And this is he, said the Prince, that must be your chief teacher, for it is he, and only that can teach you clearly in all high and supernatural things. 3 Th. vi. 5, 6. He and he only is that knows the ways and methods of my Father at court, no can any like him show how the heart of my Father is at all times, in all things, upon all occasions, towards Mansoul; for as no man knows the things of a man, but that spirit of a man which is in him, so the things of my Father knows no man but this his high and mighty Secretary. Nor can any, as he, tell Mansoul how and what they shall do to keep themselves in the love of my Father. He also it is that can bring lost things to your remembrance, and that can tell you things to come. This teacher therefore must of necessity have the prominence—both in your affections and judgment—before your other teacher. 1 Cor. xi. 26.

His personal dignity, the excellency of his teaching, also the great dexterity that he hath to help you to make and draw up petitions to my Father for your help, and to his pleasing (John 15. 16.) must lay obligations upon you to love him, hear him, and to take heed that you grieve him not. 1 Cor. xii. 1, 13, 22. 1 Th. iv. 30.

This person can put life and vigour into all he says, yea, and can also put it into your hearts. This person can make seers of you, and can make you tell what shall be hereafter. 1 Th. iv. 11. By this person you must frame all your petitions to my Father and me, and without his advice and counsel first obtained, let nothing enter into the town or castle of Mansoul, for that may disgust and grieve this noble person. 1 Th. iv. 10.

Take heed, I say, that you do not grieve this minister; for if you do, he may fight against you, and should he once be moved by you, to set himself against you, you shall in little array, that will distress you more than if twelve legions should from my Father's court be sent to make war upon you.

But, as I said, if you shall hearken unto him, and shall love him; if you shall devote yourselves to his teaching, and shall seek to have converse, and to maintain communion with him; you shall find him ten times better than is the whole world to any. Yea, he will shed abroad the love of my Father in your hearts, and Mansoul will be the wisest and most blessed of all people. 4 Prov. vi. 24. 5

1. Well may the Christian exalt in the blessings of this new and everlasting covenant, enter'd in all things and sure. The world, life, death, things present, and things to come, is all ours, if we are Christ's. This charter was set upon the castle gates, may it be inscribed in indelible characters on our hearts, while every power of the soul is filled with joy, and while sin, abolished, shall hide its ugly head.—Burder.

2. The ministry of the Holy Ghost, who alone can open our understandings to behold the wondrous things of God's law, or the Bible, who taketh of the things of Jesus, and shows them unto us. He shall teach you all things.' 1 Th. iv. 23. Thanks be to God for an omnipresent, omnipotent Comforter.—Lec.

3. Here is a proper display of veneration for the Bible. The use of the ministry is solely that the people might understand law and judgment, statute and commandment; that they might be docile in all things, i.e., furnished with adequate evidence to establish every doctrine.—Burder.

4. Mark, reader, how Bunyan, as the result of Divine teaching, leads the soul to enter directly into communion with God the Holy Spirit. Here is no need for any man to introduce you. O the blessedness of commerce with the Friend,
Then did the Prince call unto him the old gentleman, who afore had been the Recorder of Mansoul, Mr. Conscience by name, and told him that as much as he was well skilled in the law and Conscience made government of the town of Mansoul, a minister, and was also well spoken, and could pertinently deliver to them his Master’s will in all terrane and domestic matters, therefore he would also make him a minister for, in, and to the goodly town of Mansoul, in all the laws, statutes, and judgments of the famous town of Mansoul. And thou must, said the Prince, confine thyself to the teaching of moral virtues, to civil and natural duties; but thou must not attempt to presume to be a revealer of those high and supernatural mysteries that are kept close in the bosom of Shaddai. My Father, for those things know no man, nor can any reveal them, but my Father’s Secretary only. Thou art a native of the town of Mansoul, but the Lord Secretary is a native with my Father; wherefore, as thou hast knowledge of the laws and customs of the corporation, so be of the things and will of my Father. Wherefore, O! Mr. Conscience, although I have made thee a minister and a preacher in the town of Mansoul; yet as to the things which the Lord Secretary knoweth, and shall teach to this people, there thou must be his scholar, and a learner, even as the rest of Mansoul are. Thou must, therefore, in all high and supernatural things go to him for information and knowledge; for though there be a spirit in man, this person’s inspiration must give him understanding. John xxxii. 8. Wherefore, O! thou Recorder, keep low and be humble, and remember that the Diabolomans that kept not their first charge, but left their own standing, are now made prisoners in the pit; be therefore content with thy station. I have made thee my Father’s vicegerent on earth, in such things of which I have made mention before. And thou, take thou power to teach them Mansoul; yea, and to impose them with whips and chastisements, if they shall not willingly hearken to thy commandments.

And, Mr. Recorder, because thou art old, and through many abuses made fateful, therefore I give thee leave and license to go when thou wilt to my fountain, my conduit, and there to drink freely of the blood of my grape, for my conduit * does always run wine. Thus doing, thou shalt drive from thy heart and stomach all foul, gross, and hurtful humours. It will also lighten thine eyes, and will strengthen thine memory for the reception and keeping of all that the King’s most noble Secretary teareth. Rev. xiv.

When the Prince had thus put Mr. Recorder (that once so was) into the place and office of a minister to Mansoul, and the man had thankfully accepted thereof, then did Emmanuel address himself in a particular speech to the townsmen themselves——

‘Echold,’ said the Prince to Mansoul, ‘my love and care towards you. I have added, The Prince’s to all that is past, this mercy, to app- speech to Mansol, the most noble Secretary to teach you in all high and sublime mysteries; and this gentleman,’ pointing to Mr. Conscience, ‘is to teach you in all things human and domestic; for therein lieth his work. He is not, by what I have said, debarred of telling to Mansoul anything that he hath heard and received at the mouth of the Lord High Secretary; only he shall not attempt to presume to be a revealer of those high mysteries himself; for the breaking of them up, and the discovery of them to Mansoul, layeth only in the power, authority, and skill of the Lord High Secretary himself. Talk of them he may, and so may the rest of the town of Mansoul; yea, and may, as occasion gives them opportunity, press them upon each other, for the benefit of the whole. These things, therefore, I would have you observe and do, for it is for your life, and the lengthening of your days.

And one thing more to my beloved Mr. Recorder, and to all the town of Mansoul. You must not dwell in nor stay upon anything of that which he hath in commission to teach you, as to your trust and expectation of the next world; of the next world, I say, for I purpose to give another to Mansoul, when this

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1 Reader, conscience is the teacher with authority as God’s only vicegerent. He guided by him in all things; swerve not one jot or tittle from his dictates; especially, in your choice of a minister, examine him for yourself prayerfully and carefully by the Word (1 Tim. iii.). There are thousands of Diabolomans in the world, under the fainest disguise of apostolical descent. When you have made your choice, Esteem him very highly in love for his works’ sake; but do not put him up with pride. One of Dunyan’s hearers said to him, ‘What an excellent sermon you have preached!’ to which he replied, ‘The devil told me so before I left the pulpit.’——(En.)

2 Tho’ whips and chastisements — A word to come promised to Mansoul.

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with them is worn out, but for that you must wholly and solely have recourse to, and make stay upon his doctrine, that is your teacher after the first order. Yea, Mr. Recorder himself must not look for life from that which he himself revealeth; his dependence for that must be founded in the doctrine of the other preacher. Let Mr. Recorder also take heed that he receive not any doctrine or point of doctrine, that are not communicated to him by his superior teacher; nor yet within the precincts of his own formal knowledge."

Now, after the Prince had thus settled things in the famous town of Mansoul, he proceeded to give to the elders of the corporation a necessary caution, to wit, how they should carry it to the high and noble captains that he had, from his Father's court, sent or brought him to the famous town of Mansoul.

"These captains," said he, "do love the town of Mansoul, and they are picked men, picked out of abundance, as men that best suit, and that will most faithfully serve in the wars of Shaddai against the Diabolonians, for the preservation of the town of Mansoul. I charge you therefore, said he, O ye inhabitants of the now flourishing town of Mansoul, that you carry it not ruggedly or untowardly to my captains, or their men; since, as I said, they are picked and choice men, men chosen out of many for the good of the town of Mansoul. I say, I charge you, that you carry it not untowardly to them; for though they have the hearts and faces of lions, when at any time they shall be called forth to engage and fight with the King's foes, and the enemies of the town of Mansoul; yet a little discomposure cast upon them from the town of Mansoul will deject and cast down their faces; will weaken and take away their courage. Do not therefore, O my beloved, carry it unkindly to my valiant captains and courageous men of war, but love them, nourish them, succour them, and lay them in your bosoms, and they will not only fight for you, but cause to fly from you all those the Diabolonians that seek, and will, if possible, be your utter destruction.

"If therefore any of them should, at any time, be sick or weak, and so not able to perform that office of love which with all their hearts they are willing to do—and will do also when well and in health—sight them not, nor despise them, but rather strengthen them, and encourage them, though weak and ready to die, &c. v. 12; for they are your fence, and your guard, your wall, your gates, your locks, and your bars. And although, when they are weak, they can do but little, but rather need to be helped by you, than that you should then expect great things from them; yet when well, you know what exploits, what feats and warlike achievements they are able to do, and will perform for you.

"Besides, if they be weak, the town of Mansoul cannot be strong; if they be strong, then Mansoul cannot be weak; your safety therefore doth lie in their health, and in your countenancing of them.

"Remember also that if they be sick, they catch that disease of the town of Mansoul itself."

"These things I have said unto you, because I love your welfare, and your honour. Observe therefore, O my Mansoul, to be punctual in all things that I have given in charge unto you, and that not only as a town corporate, and so to your officers and guard, and guides in chief, but to you as you are people whose well-being, as single persons, depends on the observation of the orders and commandments of their Lord.

"Next, O my Mansoul, I do warn you of that of which notwithstanding that reformation that at present is wrought among you, you have need to be warned about. Wherefore hearten diligently unto me. I am now sure, and you will know hereafter, that there are yet of the Diabolonians remaining in the town of Mansoul; Diabolonians that are sturdy and implacable, and that do already while I am with you, and that will yet more when I am from you, study, plot, contrive, invent, and jointly attempt to bring you to degradation, and so to stave far worse than that of the Egyptian bondage; they are the avowed friends of Diabolus, therefore every Christian."

1 Admirably judicious is this charge to conscience. His office is to compare the heart and walk of the Christian with the Word of God, and so to judge whether it be good or bad. It has its own doctrine to reveal; it is not the legislator but the minister of the law, ever looking up to the Holy Spirit for his teaching. The office of conscience is one of great purity, yet it is subject to delusion, and must be purged by the blood of Christ. He. xi. 14.—(Barclay.)

2 With very great respect for the opinions of Maca, Adams, and Burder, in their notes upon the "Holy War," I differ with them as to Huntington's narrative, and my opinion of these noble captains. All the commentators agree in interpreting the captains to mean gospel ministers, and so giving nine elders to VOL. III.
look about you; they used heretofore to lodge with their prince in the castle, when Incredulity was the Lord Mayor of this town. Mar. vii. 21, 22. But since my coming hither, they lie more in the outsides, and walls, and have made themselves dens, and caves, and holes, and strong holds therein. Wherefore, O Mansoul, thy work, as to this, will be so much the more difficult and hard. Re. vii. 18. That is, to take, mortify, and put them to death according to the will of my Father. Nor can you utterly rid yourselves of them, unless you should pull down the walls of your town, the which I am by no means willing you should. Do you ask me, What shall we do then? Why, be you diligent, and quit you like men, observe their holds, find out their haunts, assault them, and make no peace with them. Wherever they haunt, lurk, or abide, and what terms of peace soever they offer you, abhor, and all shall be well betwixt you and me. And that you may the better know them from those that are the natives of Mansoul, I will give you this brief schedule of the names of the chief of them, and they are these that follow: The names of some of the Diabolomaniacs in Mansoul. The Lord Fornication, the Lord Adultery, the Lord Murder, the Lord Anger, the Lord Lasciviousness, the Lord Deceit, the Lord Evil-eye, Mr. Drunkenness, Mr. Revelling, Mr. Idolatry, Mr. Witchcraft, Mr. Variance, Mr. Emulation, Mr. Wrath, Mr. Strife, Mr. Sedition, and Mr. Heresy. These are some of the chief, O Mansoul, of those that will seek to overthrow thee for ever. These, I say, are the skulkers in Mansoul, but look thou well into the law of thy King, and there thou shalt find their physiognomy, and such other characteristic notes of them, by which they certainly may be known.1

These, O my Mansoul, and I would gladly that you should certainly know it, if they be suffered to run and range about the town as they would, will quickly, like vipers, eat out your bowels, yea, poison your captains, cut the sinews of your soldiers, break the bar and bolts of your gates, and turn your now most flourishing Mansoul into a barren and desolate wilderness, and ruinous heap. Wherefore you may take courage to yourselves to apprehend these villains wherever you find them, I give you my Lord Recorder, my Lord Will-be-will, and Mr. Recorder, with all the inhabitants of the town of Mansoul, full power and commission to seek out, to take, and to cause to be put to death by the cross,2 all, and all manner of Diabolomaniacs, when and wherever you shall find them to lurk within, or to range without the walls of the town of Mansoul.

'I told you before, that I had placed a standing ministry among you, not that you have but these with you, for my four first captains who came against the master and lord of the Diabolomaniacs that was in Mansoul, they can, and if need be, and if they be required, will not only privately inform, but publicly preach to the corporation both good and wholesome doctrine, and such as shall lead you in the way. Yea, they will set up a weekly, yea, if need be, a daily lecture in thee, O Mansoul; and will instruct thee in such profitable lessons, that if need be, will do thee good at the end. And take good heed that you spare not the men that you have a commission to take and crucify.

'Now as I have set out before your eyes the vagrants and runagates by name, so will I tell you that among yourselves some of them shall creep in to beguile you, even such as would seem, and that in appearance, are very rife and hot for religion. And they, if you watch not, will do you a mischief, such an one as at present you cannot think of.

'These, as I said, will show themselves to you in another hue than those under description before. Wherefore, Mansoul, watch and be sober, and suffer not thyself to be betrayed.'

When the Prince had thus far new modelled the town of Mansoul, and had instructed them in such matters as were profitable for them to know, then he appointed another day, in which he intended, when the townsfolk came together, to bestow a further badge of honour upon the town of Mansoul; a badge that should distinguish them from all the people, kindreds, and tongues that dwell in the kingdom of Universe. Now it was not long before the day appointed was come, and the Prince and his people met in the King's palace, where first Emmanuel made a short speech unto them, and then did for them as he had said, and unto them as he had promised.

My Mansoul, said he, that which I now am about to do, is to make you known to the world to be mine, and to distinguish drunkard, in the presence of his companions, to deny himself, and to denounce the misery of his former indulgences; and so of every class or grade of sinners. Drunkenness, Mr. Revelling, Mr. Idolatry, Mr. Witchcraft, Mr. Variance, Mr. Emulation, Mr. Wrath, Mr. Strife, Mr. Sedition, and Mr. Heresy.

1 'Physiognomy' and 'characteristical' are unusually hard words for Bunyan to use; the meaning is that these Diabolomaniac skulkers cannot be so disguised as to avoid a prayerful scrutiny. The Word is the test. The aid of the Spirit is needful; therefore must our prayer be, 'Search me, and try me,' and crucify any of these Diabolomaniacs, who, lurking in my soul, are enemies to its peace and happiness.—(Ed.)

2 Christian, mark well your duty not only publicly to put on Christ, but at the market-cross deny and crucify sin. The

3 'I'm not ashamed to own my Lord.'—(Burder.)
THE HOLY WAR.

323

you also in your own eyes, from all false traitors
that may creep in among you.

Then he commanded that those that waited upon
him should go and bring forth out of his treasury
those white and glistening robes that
White robes.

1, said he, have provided and laid up
in store for my Mansoul. So the white garments
were fetched out of his treasury, and laid forth to
the eyes of the people. Moreover, it was granted
to them that they should take them and put them
on, according, said he, to your size and stature.
So the people were put into white, into fine linen,
white and clean. Re. xvi. 8.

Then said the Prince unto them, This, O Mansoul,
is my livery, and the badge by which mine
are known from the servants of others. Yea, it
is that which I grant to all that are mine,
and without which no man is permitted to see my face.
Wear them therefore for my sake who gave them
unto you; and also if you would be known by the
world to be mine.

But now! can you think how Mansoul shone?
It was fair as the sun, clear as the moon, and
terrible as an army with banners. Ca. vi.

The Prince added further, and said, No prince,
That which dis-
tinguishes
Mansoul from
other people.

potentate, or mighty one of Universe,
giveth this livery but myself; behold
therefore, as I said before, you shall
be known by it to be mine

And now, said he, I have given you my livery,
let me give you also in commandment concerning
them; and be sure that you take good heed to my
words. First, Wear them daily, day by day, lest
you should at times appear to others as if
you were none of mine. Secondly, Keep them
always white, for, if they be soiled, it is dishonour
to me. Ec. ix. 8. Thirdly, Wherefore gird them
up from the ground, and let them not lag with dust
and dirt. Fourthly, Take heed that you lose them
not, lest you walk naked, and they see your shame.1
Re. iii. 2. Fifthly, But if you should soil them, if
you should defile them—the which I am greatly
unwilling you should, and the prince Diabolus
would be glad if you would—then speed you to do
that which is written in my law, that yet you may
stand, and not fall before me, and before my
throne. Ie. xx. 26. Also this is the way to cause
that I may not leave you nor forsake you while
here, but may dwell in this town of Mansoul for
ever. Re. vii. 12-17.

And now was Mansoul, and the inhabitants of
it, as the signet upon Emmanuel's right hand;
where was there now a town, a city, a corporation

that could compare with Mansoul—a town re-
deeded from the hand and from the power of
Diabolus—a town that the King the Glorious
Shaddai loved, and that he sent Em.
Mansoul
manuel to regain from the prince of the infernal
cave—yea, a town that Emmanuel loved to dwell
in, and that he chose for his royal habitation—a
town that he fortified for himself, and made strong
by the force of his army? What shall I say? Mansoul
has now a most excellent Prince, golden
captains and men of war, weapons proved, and
garments as white as snow. Nor are these benefits
to be counted little but great. Can the town of
Mansoul esteem them so, and improve them to that
cud and purpose for which they are bestowed upon
them?

When the Prince had thus completed the model-
ing of the town, to show that he had great delight
in the work of his hands, and took pleasure in the
good that he had wrought for the famous and
flourishing Mansoul, he commanded, and they set
his standard upon the battlements of the castle.
And then,

First, He gave them frequent visits, not a day
now but the elders of Mansoul must come to him,
or he to them, into his palace. Now they must
walk and talk together of all the great things that
he had done, and yet further promised to do for
the town of Mansoul. 2 Co. vi. 15. Thus would be
often do with the Lord-Mayor, my Lord Will-be-will, and the honest sub-
ordinate preacher Mr. Conscience, and Mr. Recorder.
But O! how generously, how lovingly, how
courteously, and tenderly did this blessed prince
now carry it towards the town of Mansoul! In all
the streets, gardens, orchards, and other places
where he came, to be sure the poor
Hungry
thirsty
should have his blessing and benefic-
tion; yea, he would kiss them, and if they were
ill, he would lay hands on them, and make them
well. The captains also he would daily, yea, some-
times hourly encourage with his presence and
goodly words. For you must know that a smile
from him upon them would put more vigour, more
life and stoutness into them, than would anything
close under heaven.

The Prince would now also feast them, and with
them continually. Hardly a week but a
banquet must be had betwixt him and them.
3 Co. vi. 8. You may remember that some pages
before we made mention of one feast that they had
together, but now to feast them was a thing more
common; every day with Mansoul was a feast day
now. Nor did he, when they returned to their

1 "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." A smile from Jesus puts
vigour and life into the soul.—Ed.)
places, send

1 A token of mer-

ring. ["The

Miser is my

friend."]

2 A token of hon-

our.

a token of honor.

2 A token of honor.

3 A token of

pardon.

Secondly, When the elders and
townsman did not come to him, he
would send in much plenty of provi-
sion unto them, meat that came from court, wine
and bread that were prepared for his Father's
table. Yea, such delicacies would be sent unto
them, and therewith would so cover their table,
that whoever it confessed that the like could
not be seen in any kingdom.

Thirdly, If Mansoul did not frequently visit
him as he desired they should, he would walk out to
them, knock at their doors and desire entrance,
that any might be maintained betwixt them and
him. If they did hear and open to him, as
commonly they would, if they were
at home, then would he renew his
former love, and confirm it too with some new
tokens and signs of continued favour. Re. iii. 29.

But there was a man in the town of Mansoul,
and his name was Mr. Carnal-security. This
man did, after all this mercy bestowed The story of Mr.
on this corporation, bring the town of
Carnal-security. Mansoul into great and grievous slavery and bond-
age. A brief account of him and of his doings
take as followeth:—

When Diabolus at first took possession of the
town of Mansoul, he brought thither with himself
a great number of Diabolonians, men of his own
condition. Now among these there was one whose
name was Mr. Self-conceit, and a not-
able brisk man he was, as any that in
those days did possess the town of Mansoul. Dia-
bolus then perceiving this man to be active and
bold, sent him upon many desperate designs, the
which he managed better, and more to the pleas-
ing of his Lord, than most that came with him
from the dens could do. Wherefore finding of him
so fit for his purpose, he preferred him, and made
him next to the great Lord Will-be-will, of whom
we have written so much before. Now the Lord
Will-be-will being in these days very well pleased
with him, and with his achievements, gave him his
daughter, the Lady Fear-nothing, to wife. Now
of my Lady Fear-nothing did this Mr. Carnal-security
Self-conceit beget this gentleman Mr. 's original
Carnal-security. Wherefore there being then in
Mansoul those strange kinds of mixtures, it was

5 How blessed is the Christian who lives in the holy enjoy-
ment of his high and heavenly privileges! Every day is a
feast-day, bringing fresh discoveries of grace and foretastes
of glory.—(Ed.)

6 This is a beautiful representation of the holy enjoyment of
Divine things, when the soul is emancipated from sin, and
enjoys a little heaven on earth. It is in Bunyan's Grave

vation of it, that so long as all things went in Man-
soul as this sweet-natured gentleman would, the
town was in most happy condition. Now there
were no jars, no chiding, no interferings, no un-
faithful doings in all the town of Mansoul, every
man in Mansoul kept close to his own employment.
The gentry, the officers, the soldiers, and all in
place observed their order. And as Holy conceptions,
for the women and children of the
town, they followed their business joyfully, they
would work and sing, work and sing from morning
till night; so that quite through the town of Man-
soul now, nothing was to be found but harmony,
quietness, joy, and health. And this lasted all
that summer.5

[CHAPTER XII.]

[Contents:]—Carnal-security prevailing in the town, a cool-
ness takes place between the inhabitants and Emmanuel;
who, being greatly offended, privately withdraws—God-
fear, who detects the cause of his removal, excites the
people to destroy Mr. Carnal-security—Measures are then
taken to induce Emmanuel to return.]
hard for them in some cases to find out who were natives, who not; for Mr. Carnal-security sprang from my Lord Will-be-will by mother’s side, though he had for his father a Diabolian by nature.

Well, this Carnal-security took much after his father and mother; he was self-concentrated, he feared nothing, he was also a very busy man; nothing of news, nothing of doctrine, nothing of alteration, or talk of alteration, could at any time be on foot in Mansoul, but he sure Mr. Carnal-security would be at the head or tail of it; but to be sure he would decline those that he deemed the weakest, and stood always with them, in his way of standing, that he supposed was the strongest side.

Now when Shaddai the mighty, and Emmanuel his Son made war upon Mansoul to take it, this Mr. Carnal-security was then in town, and was a great doer among the people, encouraging them in their rebellion, putting of them upon hardening of themselves in their resisting of the King’s forces; but when he saw that the town of Mansoul was taken and converted to the use of the glorious Prince Emmanuel, and when he also saw what was become of Diabolus, and how he was unroosted, and made to quit the castle in the greatest contempt and scorn, and that the town of Mansoul was well lined with captains, engines of war, and men, and also provision, what doth he but sily wheel about also; and as he had served Diabolus against the good Prince, so he feigned that he would serve the Prince against his face.

And having got some little smattering of Emmanuel’s things by the end, 2 being bold, he ventures himself into the company of the towns-men, and attempts also to chat among them. Now he knew that the power and strength of the town of Mansoul was great, and that it could not but be pleasing to the people if he cried up their might and their glory. Wherefore he beginneth his tale with the power and strength of Mansoul, and affirmed that it was impregnable. Now magnifying their captains, and their slings, and their rams; then crying up their fortifications, and strong holds; and lastly, the assurances that they had from their Prince that Mansoul should be happy for ever. But when he saw that some of the men of the town were tickled and taken with his discourse, he makes it his business, and walking from street to street, house to house, and man to man, he at last brought Mansoul to dance after his pipe, and to grow almost as carnally secure as himself; so from talking they went to feasting, and from feasting to sporting; and so to some other matters. Now Emmanuel was yet in the town of Mansoul, and he wisely observed their doings. My Lord Mayor, my Lord Will-be-will, and Mr. Recorder, were also all taken with the words of this tattling Diabolian gentleman, forgetting that their Prince had given them warning before to take heed that they were not beguiled with any Diabolian wight. He had further told them that the security of the new flourishing town of Mansoul, did not so much lie in her present fortifications and force, as in her so using of what she had, as might oblige her Emmanuel to abide within her cash.

For the right doctrine of Emmanuel was, that the town of Mansoul should take heed that they forgot not his Father’s love and his; also that they should so demean themselves as to continue to keep themselves therein. Now this was not the way to do it, namely, to fall in love with one of the Diabolians, and with such an one as Mr. Carnal-security was, and to be led up and down by the nose by him. 3 They should have heard their Prince, feared their Prince, loved their Prince, and have stoned this naughty pack to death, and took care to have walked in the ways of their Prince’s prescribing, for then should their peace have been as a river, when their righteousness had been like the waves of the sea.

Now when Emmanuel perceived that, through the policy of Mr. Carnal-security, the hearts of the men of Mansoul were chilled, and abated in their practical love to him; 4 first, he bemoans them, and condoms their state with the Secretary, saying, O that my people had hearkened unto me, and Emmanuel to that Mansoul had walked in my ways! 5 hence Mansoul I would have fed them with the finest of the wheats, and with honey out of the rock would I have sustained them. Is xxx. 10. This done, he said in his heart,

1 Vices are so disguised, that no merely human vigilance or security can detect them lurking in the walls of Mansoul; hence the necessity of the eye, “Search me, and try me, O God.”—Es.

2 I have not been able to find any illustration of this saying. It probably means, that without any inquiry into the former state of Mansoul—its lost, helpless, hopeless, miserable condition, and its very, Lord, save, I perish! Carnal-security, proud of the elevation of Mansoul, overrated it safe, without the trouble of prayer or watchfulness. How essential it is that we examine premises before we jump at conclusions, or take things by the end!—(Ed.)

3 Carnal-security, the offspring of Self-esteem and haughtiness, is one of our most subtle enemies, and needs utmost vigilance. “To rejoice in our fortifications, or the do-4nances of grace, is our duty and privilege; but all our trust must be in our living man to our everlasting help.”—Heb. 13. 20. “Led by the nose,” to discover by any strange light, be led without resistance, or informing the reason. —Luke.

4 A child in religion would naturally appear why fear,—security was not forthcoming, that is, safety. It is the time that he led him self into perilous, and the jury could have been found in Mansoul to execute him. In many ways are not as our ways, he is permitted to carry on. Thus “the latter comes last in the park, to be foiled by the sweeter.”—(Ed.)
I will return to the court and go to my place, till Mansoul shall consider and acknowledge their offence. And he did so, and the cause and manner of his going away from them was thus—

The cause was, for that Mansoul declined him, as is manifest in these particulars,

1. They left off their former way of visiting of him, they came not to his royal palace as afore. 2. They did not regard, nor yet take notice that he came, or came not to visit them. 3. The love-feasts that had wont to be between their Prince and them, though he made them still, and called them to them, yet they neglected to come at them, or to be delighted with them. 4. They waited not for his counsels, but began to be headstrong and confident in themselves, concluding that now they were strong and invincible, and that Mansoul was secure, and beyond all reach of the foe, and that her state must needs be unalterable for ever.

Now, as was said, Emmanuel perceiving that by the craft of Mr. Carnal-security, the town of Mansoul was taken off from their dependence upon him, and upon his Father by him, and set upon what by them was bestowed upon it; he first, as I said, bemoaned their state, then he used means to make them understand that the way that they went on in was dangerous. For he sent my Lord High Secretary to them, to forbid them such ways; but twice when he came to them he found them at dinner in Mr. Carnal-security’s parlour, and perceiving also that they were not willing to reason about matters concerning their good, he took grief and went his way. The which when he had told to the Prince Emmanuel, he took offence, and was grieved also, and so made provision to return to his Father’s court.

Now the methods of his withdrawing, as I was saying before, were thus, 1. Even while he was yet with them in Mansoul, he kept himself close, and more retired than formerly. 2. His speech was not now, if he came in their company, so pleasant and familiar as formerly. 3. Nor did he, as in times past, send to Mansoul from his table those dainty bits which he was wont to do. 4. Nor when they came to visit him, as now and then would, would he be so easily spoken with as they found him to be in times past. They might now knock once, yea twice, but he would seem not at all to regard them; whereas formerly, at the sound of their feet, he would up and run, and meet them half way, and take them too, and lay them in his bosom.

But thus Emmanuel carried it now, and by his carriage he sought to make them bethink themselves and return to him. But, alas! they did not consider, they did not know his ways, they regarded not, they were not touched with these, nor with the true remembrance of former favours. Wherefore what does he but in private manner withdraw himself, first from his palace, then to the gate of the town, and so away from Mansoul he goes, till they should acknowledge their offence, and more earnestly seek his face.

Mr. God’s peace also laid down his commission, and would for the present act no longer in the town of Mansoul. 2

Thus they walked contrary to him, and he again by way of retaliation, walked contrary to them. xxvi. 21-24. But, alas! by this time they were so hardened in their way, and had so drunk in the doctrine of Mr. Carnal-security, that the departing of their Prince touched them not, nor was he remembered by them when gone; and so, of consequence, his absence not consoled by them. Je. ii. 32.

Now there was a day wherein this old gentleman Mr. Carnal-security did again make a feast for the town of Mansoul, and there was at that time in the town one Mr. Godly-fear, one now but little set by, though formerly one of great request. This man old Carnal-security had a mind, if possible, to gull and debauch, and abuse as he did the rest, and therefore he now bids him to the feast with his neighbours; so the day being come, they prepare, and he goes and appears with the rest of the guests; and being all set at the table, they did eat and drink, and were merry even all but this one man. For Mr. Godly-fear sat like a stranger, and did neither eat, nor was merry. The which when Mr. Carnal-security perceived, he presently addressed himself in a speech thus to him:

CARN. Mr. Godly-fear, are you not well? you seem to be ill of body or mind, or both. Why, Mr. Carnal-security, you have a cordial of Mr. Forget-good’s making, the which, Sir, if you will take a dram of, I hope it may make you bonny and blithe, and so make you more fit for us feasting companions.

GODLY. Unto whom the good old gentleman discreetly replied, Sir, I thank you for all things courteous and civil, but for your cordial I have no list thereto. But a word to the natives of Mansoul—you the elders and chief of Mansoul, to me it is strange to see you so jocund and merry, when the town of Mansoul is in such woful case.

CARN. Then said Mr. Carnal-security, You want sleep, good Sir, I doubt. If you please lie down and take a nap, and we, meanwhile, will be merry.

1 O Christian, beware of the first step in backsliding! While you seek the Saviour’s face, and walk humbly with God, you are safe. — (Ed.)

2 Christ and the Spirit, and consequently peace, withdraw from the carnally secure. — (Mason.)
Godly. Then said the good man as follows, Sir, if you were not destitute of an honest heart, you could not do as you have done, and do.

Carn. Then said Mr. Carnal-security, Why?

Godly. Nay, pray interrupt me not. It is true the town of Mansoul was strong, and, with a proviso, impregnable; but you, the townsman, have weakened it, and it now lies obnoxious to its foes; nor is it a time to flatter, or be silent. It is you, Mr. Carnal-security, that have wildly stripped Mansoul, and driven her glory from her; you have pulled down her towers, you have broken down her gates, you have spoiled her locks and bars.

And now to explain myself. From that time that my Lords of Mansoul and you, Sir, grew so great, from that time the strength of Mansoul has been offended, and now he is arisen and is gone.1 If any shall question the truth of my words, I will answer him by this, and such like questions: Where is the Prince Emmanuel? When did a man or woman in Mansoul see him? When did you hear from him, or taste any of his dainty bits? You are now a feasting with this Diabolical monster, but he is not your prince. I say, therefore, though enemies from without, had you taken heed, could not have made a prey of you, yet since you have sinned against your Prince, your enemies within have been too hard for you.

Carn. Then said Mr. Carnal-security, Fie, fie, Mr. Godly-fear, fie; will you never shake off your timorousness? Are you afraid of being sparrow-blasted?2 Who hath hurt you? Behold I am on your side, only you are for doubting, and I am for being confident.3 Besides, is this a time to be sad in? A feast is made for mirth; why then do ye now, to your shame and our trouble, break out into such passionate melancholy language, when you should eat, and drink, and be merry?

Godly. Then said Mr. Godly-fear again, I may well be sad, for Emmanuel is gone from Mansoul. I say again, he is gone, and you, Sir, are the man that has driven him away; yea he is gone without so much as acquainting the nobles of Mansoul with his going, and if that is not a sign of his anger I am not acquainted with the methods of godliness.4 His speech to the Elders of Mansoul.

And now, my lords and gentlemen— for my speech is still to you—your gradual declining from him did provoke

1 ’Pride goeth before destruction, and a haughty spirit before a fall.’ Pr. xvi. 18. (E.)
2 This is an obsolete term, alluding to a man being as much alarmed at the twitter of a sparrow, as at the blast of a trumpet urging him to deeds of war.—Ed.
3 Carnal-security has got into the corner’s seat—a fearful state. Lord Erskine said, ’I respect Lawyer Dalton’s doubts more than some men’s certainties.’ The late venerable Rowland Hill, when appealed to by one of those soundly-secure professors, said to him, ’Sir, as you have no doubts, then I shall both doubt of you and for you.’ Doubts of the merits or willingness of Christ to save are very sinful, and there are him gradually to depart from you, the which he did for some time, if perhaps you would have been made sensible thereby, and have been renewed by humbling of yourselves; but when he saw that none would regard, nor lay these fearful beginnings of his anger and judgment to heart, he went away from this place, and this I saw with mine eye. Wherefore now, while you boast, your strength is gone, you are like the man that had lost his locks that before did wave about his shoulders.5 You may with this lord of your feast shake yourselves, and conclude to do as at other times; but since without him you can do nothing, and he is departed from you, turn your feast into a sigh, and your mirth into lamentation.6

Then the subordinate Preacher, old Mr. Conscience by name, he that of old was Recorder of Mansoul, being startled at what was said, began to second it thus.

Cox. Indeed, my brethren, quoth he, I fear that Mr. Godly-fear tells us true: I, for my part, have not seen my Prince a long season. I cannot remember the day for my part. Nor can I answer Mr. Godly-fear’s question. I doubt, I am afraid that all is naught with Mansoul.

Godly. Nay, I know that you shall not find him in Mansoul, for he is departed and gone; yea, and gone for the faults of the elders, and for that they rewarded his grace with unsufferable unkindnesses.

Then did the subordinate Preacher look as if he would fall down dead at the table, also They are all there present, except the man of the head. house, began to look pale and wan. But having a little recovered themselves and jointly agreeing to believe Mr. Godly-fear and his sayings, they began to consult what was best to be done (now Mr. Carnal-security was gone into his withdrawing room, for he liked not such dumphish doings) both to the man of the house for drawing them into evil, and also to recover Emmanuel’s love.

And with that, saying of their Prince came very hot into their minds, which he had hidden them do to such as were false prophets that should arise to delude the town of Mansoul. They consented and burn the frost-masters, concluding that he must be he, and seasons when the Christian rises above all doubts; but while we have a sinful heart of unbelief, doubts, like chinks, will arise to obscure the Sun of righteousness. Fie.

3 Sir groves the Holy Spirit, and causes the Lord to hide his face. In humble, close walking with God, is our victory, comfort, and peace; but departing from the Lord’s ways brings darkness and distress to the soul. Mansoul.
4 Godly-fear cannot be striped with heart good and evil. He is not like the man who lost his live. —Kw.
5 Carnal-security; see Ju. xvi.
6 So, Samson, when he had beat the Philistines to destruction, struck him with the fuller’s weight, and filled his feet with phalangers. (Jud. xvi. 19.)
burned his house upon him with fire, for he also was a Diabolonian by nature.

So when this was past and over, they bespeeded themselves to look for Emmanuel their Prince, and they sought him, but they found him not. Cant. v. 6.

Then were they more confirmed in the truth of Mr. Godly-fear’s sayings, and began also severely to reflect upon themselves for their vile and ungodly doings; for they concluded now that it was through them that their Prince had left them.

Then they agreed and went to my Lord Secretary, him whom before they refused to hear, him whom they had grieved with their doings, to know of him, for he was a seer and could tell where Emmanuel was, and how they might direct a petition to him. But the Lord Secretary would not admit them to a conference about this matter, nor would admit them to his royal place of abode, nor come out to them to show them his face, or intelligence. Psa. lxxix. 18.

Ep. iv. 30. 1 Th. v. 13.

And now was it a day, gloomy and dark, a day of clouds and of thick darkness with Mansoul. Now they saw that they had been foolish, and began to perceive what the company and prattle of Mr. Carnal-security had done, and what desperate damage his swaggering words had brought poor Mansoul into. But what further it was like to cost them, that they were ignorant of. Now Mr. Godly-fear began again to be in debate with the men of the town: yea, they were ready to look upon him as a prophet.

Well, when the Sabbath-day was come, they went to hear their subordinate Preacher; but O how he did thunder and lighten this day! His text was that in the prophet Jonah, 'They that observe lying vanities forsake their own mercies.' n. s. But

A thundering sermon.

there was then such power and authority in that sermon, and such a decision seen in the countenances of the people that day, that the like hath seldom been heard or seen. The people, when sermon was done, were scarce able to go to their homes, or to betake themselves to their employ the week after, they were so sermon-smitten, and also so sermon-sick by being smitten, that they knew not what to do. Isa. vi. 12.

He did not only show to Mansoul their sin, but did tremble before them, under the sense of his own, still crying out of himself, as he preached to them, Unhappy man that I am! that I should do so wicked a thing! That I! a preacher! whom the Prince did set up to teach to Mansoul his law, should myself live senseless, and sottishly here, and be one of the first found in transgression. This transgression also fell within my precincts, I should have cried out against the wickedness, but I let Mansoul lie wallowing in it, until it had driven Emmanuel from its borders. With these things he also charged all the lords and gentry of Mansoul, to the almost distracting of them. Ps. lxxix. 18.

About this time also there was a great sickness in the town of Mansoul, and most of the inhabitants were greatly afflicted; yea, the captains also, and men of war, were brought thereby to a languishing condition, and that for a long time together; so that in case of an invasion, nothing could to purpose now have been done, either by the townsmen or field officers. O how many pale faces, weak hands, feeble knees, and staggering men were now seen to walk the streets of Mansoul. Here were groans, there pants, and yonder lay those that were ready to faint. He.xii. 12, 13. Ec. iii. 2.

The garments too which Emmanuel had given them were but in a sorry case; some were rent, some were torn, and all in a nasty condition; some also did hang so loosely upon them, that the next bush they came at was ready to pluck them off. Is. iii. 21.

After some time spent in this sad and desolate condition, the subordinate Preacher called for a day of fasting, and to humble themselves for being so wicked against the great Shaddai, and his Son; and he desired that Captain Boanerges would preach. So he consented to do it, and the day was come, and his text was this, 'Cut it down, why cumbereth it the ground?' and a very smart sermon he made upon the place. First, he showed what was the occasion of the words, to wit, because the fig-tree was barren; then he showed what was contained in the sentence, to wit, repentance, or utter desolation. He then showed also by whose authority this sentence was pronounced, and that was by Shaddai.
himself. And lastly, he showed the reasons of the point, and then concluded his sermon. But he was so very pertinent in the application, insomuch that he made poor Mansoul tremble. For this sermon, as well as the former, wrought much upon the hearts of the men of Mansoul; yea it greatly helped to keep awake those that were roused by the preaching that went before. So that now throughout the whole town there was little or nothing to be heard or seen but sorrow and mourning, and woe.

Now after sermon they got together and consulted what was best to be done. But, said the subordinate Preacher, I will do nothing of mine own head, without advising with my neighbour Mr. Godly-fear.

For if he had afore, and understood more of the mind of our Prince than we, I do not know but he also may have it now, even now we are turning again to virtue. So they called and sent for Mr. Godly-fear, and he forthwith appeared; then they desired that he would further show his opinion about what they had best to do. Then Mr. Godly-fear’s advice was. It is my opinion that this town of Mansoul should, in this day of her distress, draw up and send an humble petition to their offended Prince Emmanuel, that he in his favour and grace will turn again unto you, and not keep anger for ever.

When the townsmen had heard this speech, they did with one consent agree to his advice; so they did presently draw up their request, and the next was. But who shall carry it? at last they did all agree to send it by my Lord Mayor. So he accepted of the service, and addressed himself to his journey; and went and came to the court of Shaddai, whither Emmanuel the Prince of Mansoul was gone. But the gate was shut, and a strict watch kept thereat so that the petitioner was forced to stand without for a great while together. And then he desired that some would go in to the Prince and tell him who stood at the gate, and what his business was. So one went and told to Shaddai, and to Emmanuel his Son, that the Lord Mayor of the town of Mansoul stood without at the gate of the King’s court, desiring to be admitted into the presence of the Prince, the King’s Son. He also told what was the Lord Mayor’s errand, both to the King and his Son Emmanuel. But the Prince would not come down, nor admit that the gate should be opened to him, but sent him an answer to this effect:—They have turned the back unto me, and not their face, but now in the time of their trouble they say to me, Arise and save us. Is. iii. 41. But can they not now go to Mr. Carnal-security, to whom they went when they turned from me, and make him their leader, their Lord, and their protection, now in their trouble? Why now in their trouble do they visit me, since in their prosperity they went astray. Je. ii. 27, 28.

This answer made my Lord Mayor look black in the face; it troubled, it perplexed, it rent him sore. Ex. iv. 8. And now he began again to see what it was to be familiar with Diabolonians, such as Mr. Carnal-security was. When he saw that at court, as yet, there was little help to be expected, either for himself, or friends in Mansoul, he smote upon his breast and returned. The Lord Mayor weeping, and all the way bewailing the return, and now lamentable state of Mansoul. Well, when he was come within sight of the town, the elders, and chief of the people of Mansoul went out at the gate to meet him, and to salute him, and to know how he sped at court. But he told them his tale in so doleful a manner, that they all cried. The state of Mansoul, and mourned, and wept. Wherefore they threw ashes and dust upon their heads, and put sackcloth upon their loins, and went crying out through the town of Mansoul; the which when the rest of the townsfolk saw, The whole town they all mourned and wept, This, est 7.

Therefore was day of rebuke and trouble, and of anguish to the town of Mansoul, and also of great distress.

After some time, when they had somewhat restrained themselves, they came together to consult again what by them was yet to be done; and they asked advice, as they did before, of that Rev. Mr. Godly-fear, who told them, that there was no way better than to do as they had done, nor would he advise that they should be discouraged at all with what they had met with at court; yea, though several of their petitions should be answered with nought but silence or rebuke; for, said he, it is the way of the wise Shaddai to make men wait and to exercise patience, and it should be the way of them in want to be willing to stay his leisure.

Then they took courage, and sent again, and again, and again, and again; for there was not now one day, nor an hour that went over Mansoul’s head, wherein a man might not have met upon the road one or other riding post, sounding the horn from Mansoul to the court of the King Shaddai; and all with letters petitionary in behalf of, and for the Prince’s return to Mansoul. The
road, I say, was now full of messengers, going and returning, and meeting one another; some from the court, and some from Mansoul, and this was the work of the miserable town of Mansoul all that long, that sharp, that cold, and tedious winter.\(^1\)

Now, if you have not forgot, you may yet remember that I told you before that after Emmanuel had taken Mansoul, yea, and after that he had new modelled the town, there remained in several lurking places of the corporation many of the old Diabolians, that either came with the tyrant when he invaded and took the town, or that had there, by reason of unlawful mixtures, their birth and breeding, and bringing up. And their holes, dens, and lurking places were in, under, or about the wall of the town. Some of their names are, the Lord Fornication, the Lord Adultery, the Lord Murder, the Lord Anger, the Lord Lasciviousness, the Lord Deceit, the Lord Evil-eye, the Lord Blasphemy, and that horrible villain the old and dangerous Lord Covetousness.\(^2\) These, as I told you, with many more, had yet their abode in the town of Mansoul, and that after that Emmanuel had driven their prince Diabolus out of the castle.\(^3\)

Against these the good Prince did grant a commission to the Lord Will-be-will and others; yea, to the whole town of Mansoul, to seek, take, secure, and destroy any or all that they could lay hands of; for that they were Diabolians by nature, enemies to the Prince, and those that sought to ruin the blessed town of Mansoul. But the town of Mansoul did not pursue this warrant, but neglected to look after, to apprehend, to secure, and to destroy these Diabolians. Wherefore, what do these villains, but by degrees take courage to put forth their heads, and to show themselves to the inhabitants of the town; yea, and as I was told, some of the men of Mansoul grew too familiar with some of them, to the sorrow of the corporation, as you yet will hear more of in time and place.\(^4\)

\(^1\) When roused from carnal security by godly fear, the soul feels, more than ever, the value and essential importance of prayer. No poor harassed sinner had experienced this dread state of uncertainty more than Bunyan: a suspense like a sharp, a cold, a tedious winter to a poor man destitute of common comforts. All these feelings are remarkably displayed in the Grace Abounding—'I felt also such a clogging and heat at my stomach, by reason of my terror, that I was, especially at some times, as if my breast were bound with strait ansers.'—No. 164. 'It was like the mark that the Lord God did set on Cain, even continual fear and trembling. Thus did I wind, and twine, and shrink under the burden that was upon me.'—No. 165.—(Ed.)

\(^2\) The apostle calls covetousness ' idolatry,' Ep. v. Col. iii. 5. It is a worshipping of mammon, and justly deserves the stigma which Bunyan puts on it—'That horrible villain, the old and dangerous Lord Covetousness.' His vixir increases with his rye, contrary to other vixirs.—(Ed.)

\(^3\) Converted persons have still the world, the flesh, and the devil to cope with—enemies without and within, lurking in the walls, in holes, and dens in Mansoul; but the Lord has promised to give grace and glory. Ps. lxxiv. 11.—(Mason.)

\(^4\) Emmanuel gives a strict charge to destroy all Diabolians, but this was neglected, and the consequence was that they became to Mansoul what the Canaanites were to Israel. 'If ye will not drive out the inhabitants of the land from before you, then it shall come to pass, that these which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.' Nu. xxxvii. 5.—(Burd.)

\(^5\) Thus poor shepherds are in league with hell against their
So a letter was presently framed, the contents of which was this—

*To our great Lord, the Prince Diabolus, dwelling below in the Infernal Cave.*

'O great Father, and mighty Prince Diabolus, We, the true Diabolonians, yet remaining in the rebellious town of Mansoul, having received our letter from thee, and our nourishment at thy hands, cannot with content and quiet endure to behold, as we do this day, how thou art dispraise[d], disgraced, and reproached among the inhabitants of this town; nor is thy long absence at all delightful to us, because greatly to our detriment.

'The reason of this our writing unto our Lord is, for that we are not altogether without hope that this town may become thy habitation again; for it is greatly declined from its Prince Emmanuel, and he is uprisen, and is departed from them; yea, and though they send, and send, and send, and send after him to return to them, yet can they not prevail, nor get good words from him.

'There has been also of late, and is yet remaining, very great sickness and faintings among them, and that not only upon the poorer sort of the town, but upon the lords, captains, and chief gentry of the place; we only, who are of the Diabolonians by nature, remain well, lively, and strong, so that through their great transgression upon the one hand, and their dangerous sickness on the other, we judge they lay open to thy hand and power. If therefore it shall stand with thy horrible cunning, and with the cunning of the rest of the Princes with thee, to come and make an attempt to take Mansoul again, send us word, and we shall to our utmost power be ready to deliver it into thy hand. Or, if what we have said, shall not by thy fatherhood be thought best, and most meet to be done, send us thy mind in a few words, and we are all ready to follow thy counsel, to the hazarding of our lives, and what else we have.

'Given under our hands the day and date above written, after a close consultation at the house of Mr. Mischief, who yet is alive, and hath his place in our desirable town of Mansoul.'

When Mr. Profane—for he was the carrier—was come with his letter to Hell-gate-hill, he knocked at the brazen gates for entrance. Then did Cerberus, the porter—for he is the keeper of that gate—open to Mr. Profane, to whom he delivered his letter which he had brought from the Diabolonians in Mansoul. So he carried it in and presented it to Diabolus his lord, and said, Tidings, my lord, from Mansoul, from our trusty friends in Mansoul.

Then came together from all places of the den Belzebub, Lucifer, Apollyon, with the rest of the rabblement there, to hear what news from Mansoul. So the letter was broken up and read, and Cerberus he stood by. When the letter was openly read, and the contents thereof spread into all the corners of the den, command was given that, without let or stop, how a bell should be rung for joy. So the bell was rung, and the princes rejoiced that Mansoul was like to come to ruin. Now the clapper of the bell went, The town of Mansoul is coming to dwell with us, make room for the town of Mansoul. This bell, therefore, they did ring, because they did hope that they should have Mansoul again.5

Now, when they had performed this their horrib[le ceremony, they got together again to consult what answer to send to their friends in Mansoul, and some advised one thing, and some another; but, at length, because the business required haste, they left the whole business to the Prince Diabolus, judging him the most proper lord of the place. So he drew up a letter as he thought fit, in answer to what Mr. Profane had brought, and sent it to the Diabolonians that did dwell in Mansoul, by the same hand that had brought theirs to him, and this was the contents thereof—

*To our offspring, the high and mighty Diabolonians, that yet dwell in the town of Mansoul. Diabolus, the great Prince of Mansoul, wishes an issue and conclusion of these many brave enterprises, conspiracies, and designs, that you of your love and respect to our honour, have in your hearts to attempt to do against Mansoul.*

Beloved children and disciples, my Lord Fornication, Adultery, and the rest, we have here, in our desolate den, received, to our highest joy and content, your welcome letter, by the hand of our trusty Mr. Profane, and to show how acceptable your tidings were, we rung out our bell for gladness, for we rejoiced as much as we could, when we perceived that yet we had friends in Mansoul, and such as sought our honour and revenge in the ruin of the town of Mansoul. We also rejoice to hear that they are in a degenerated condition, and that they have offended their Prince, and that he

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1 The gate-keeper of Plato’s palace in hell, with three heads, every hair being a snake; supposed by some to represent the word, flesh, and devil; or the consumer of mankind.—(Ed.)

2 As there is joy in heaven over one sinner that repenteth, so likewise is there joy in hell over one backsliding saint. But almighty grace must prevail. O for watchfulness unto prayer!—(Mason.)
THE HOLY WAR.

is gone. Their sickness also pleaseth us, as doth also your health, might, and strength. Glad also would we be, right horribly beloved, could we get this town into our clutches again. Nor will we be sparing of spending our wit, our cunning, our craft, and hellish inventions, to bring to a wished conclusion this your brave beginning, in order thereto.

And take this for your comfort, our birth and our offspring, that shall we again surprise it and take it, we will attempt to put all your foes to the sword, and will make you the great lords and captains of the place. Nor need you fear, if ever we get it again, that we after that shall be cast out any more, for we will come with more strength, and so lay far more fast hold than at the first we did. Besides, it is the law of that Prince that now own them, that if we get them a second time they shall be ours for ever. Mat. xii. 43-45.

Do you therefore, our trusty Diabolonians, yet more pry into, and endeavour to spy out, the weakness of the town of Mansoul. We also would that you yourselves do attempt to weaken them more and more. Send us word also by what means you think we had best to attempt the regaining thereof; to wit, whether by persuasion to a vain and loose life, or whether by tempting them to doubt and despair, or whether by blowing up of the town by the gunpowder of pride and self-conceit. Do ye also, O ye brave Diabolonians and true sons of the pit, be ye always in a readiness to make a most hideous assault within, when we shall be ready to storm it without. Now speed you in your project, and we in our desires, the utmost power of our gates, which is the wish of your great Diabolus, Mansoul's enemy, and him that trembles when he thinks of judgment to come! All the blessings of the pit be upon you, and so we close up our letter.

Given at the pit's mouth, by the joint consent of all the princes of darkness, to be sent to the force and power that we have yet remaining in Mansoul, by the hand of Mr. Profane.
—By me, Diabolus.'

This letter, as was said, was sent to Mansoul, to the Diabolonians that yet remained there, and that yet inhabited the wall, from the dark dungeon of Diabolus, by the hand of Mr. Profane, by whom they also in Mansoul sent theirs to the pit. Now when this Mr. Profane had made his return, and was come to Mansoul again, he went and came as he was wont to the house of Mr. Mischief, for there was the conclave, and the place where the contrivers were met. Now when they saw that their messenger was returned safe and sound, they were greatly gladdened thereat. Then he presented them with his letter which he had brought from Diabolus for them, the which, when they had read and considered, did much augment their gladness. They asked him after the welfare of their friends, as how their Lord Diabolus, Lucifer, and Beelzebub did, with the rest of those of the den. To which this Profane made answer, Well, well, my lords, they are all, even as well as can be in their place. They also, said he, did ring for joy at the reading of your letter, as you will perceive by this when you read it.

Now, as was said, when they had read their letter, and perceived that it encouraged them in their work, they fell to their way of contriving again, to wit, how they might complete their Diabolonian design upon Mansoul. And the first thing that they agreed upon was, to keep all things from Mansoul as close as they could. Let it not be known, let not Mansoul be acquainted with what we design against it. The next thing was, how, or by what means, they should try to bring to pass the ruin and overthrow of Mansoul, and one said after this manner, and another said after that. Then stood up Mr. Deceit, and said, My right Diabolonian friends, our lords, and the high ones of the deep dungeon, do propound unto us these three ways—

1. Whether we had best to seek its ruin by making of Mansoul loose and vain? 2. Or whether by driving them to doubt and despair? 3. Or whether by endeavouring to blow Take heed, Mansoul up by the gunpowder of self-conceit?

Now, I think, if we shall tempt them to pride, that may do something; and if we tempt them to wantonness, that may help. But, in my mind, if we could drive them into desperation, that would knock the nail on the head, for then we should have them, in the first place, question the truth of the love of the heart of their Prince towards them, and that will disgust him much. This, if it works well, will make them leave off quickly their way of sending petitions to him; then farewell earnest solicitations for help and supply, for then this conclusion lies naturally before them, As good do nothing as do to no purpose. So to Mr. Deceit they unanimously did consent.

Then the next question was, But how shall we

1 Satan reneweth his temptations with double force; while lasciviousness, murder, and mischief unite with him in cunning devices to ruin the soul. Three means of destruction are proposed in hell. —1. A vicious life; 2. Despair of mercy; 3. Prevailing pride. Either of these would prove our ruin, did not grace prevent. —(Burder.) Beware, O believer, lest a moment's want of watchfulness produce the bitter fruits of repentance! —(Ed.)

2 Ignorance and carnal security, or idleness, are the strongholds of sin in the soul. The more we study to become acquainted with Divine truth, and labour to show forth the glory of God, the safer and happier we must become. —(Ed.)
do bring this our project to pass? And it was answered by the same gentleman that this might be the best way to do it: Even let, quoth he, so many of our friends as are willing to venture themselves for the promoting of their prince's cause, disguise themselves with apparel, change their names, and go into the market like far-countrymen, and proffer to let themselves for servants to the famous town of Mansoul, and let them pretend to do for their masters as beneficially as may be, for by so doing they may, if Mansoul shall hire them, in little time so corrupt and defile the corporation, that her now Prince shall be not only further offended with them, but in conclusion shall spew them out of his mouth. And when this is done, our prince Diabolus shall

Take heed, Mansoul! they themselves shall fall into the mouth of the eater. 

This project was no sooner propounded but was as highly accepted, and forward were all Diabolonians now to engage in so delicate an enterprise; but it was not thought fit that all should do thus, wherefore they pitched upon two or three, namely, the Lord Covetousness, the Lord Lasciviousness, and the Lord Anger. The Lord Covetousness called himself by the name of Prudent-thrift, the Lord Lasciviousness called himself by the name of Harmless-mirth, and the Lord Anger called himself by the name of Goodzeal.  

So upon a market-day they came into the market-place—three lusty fellows they were to look on—and they were clothed in sheeps' russet, which was also now in a manner as white as were the white robes of the men of Mansoul. Now the men could speak the language of Mansoul well. So, when they were come into the market-place, and had offered to let themselves to the townsman, they were presently taken up, for they asked but little wages, and promised to do their masters great service.  

Mr. Mind hired Prudent-thrift, and Mr. Godly-fear hired Goodzeal. True, this fellow Harmless-mirth did hang a little in hand, and could not so soon get him a master as the other did, because the town of Mansoul was now in Lent; but after a while, because Lent was almost out, the Lord Will-be-will hired Harmless-mirth to be both his waiting-man and his lacquey, and thus they got them masters.

These villains now being got thus far into the houses of the men of Mansoul, quickly began to do great mischief therein; for being filthy, arch, and sly, they quickly corrupted the families where they were; yea, they tainted their masters much, especially this Prudent-thrift, and him they call Harmless-mirth. True, he that went under the vizio of Goodzeal, was not so well liked of his master, for he quickly found that he was but a counterfeit rascal;  

the which when the fellow perceived, with speed he made his escape from the house, or I doubt not but his master had hanged him.  

Well, when these vagabonds had thus far carried on their design, and had corrupted the town as much as they could, in the next place they considered with themselves at what time their prince Diabolus without, and themselves within the town, should make an attempt to seize upon Mansoul; and they all agreed upon this, that a market-day would be best for that work. For why? A day of worldy Then will the townsfolk be busy in their ways. And always take this for a rule, When people are most busy in the world, they least fear a surprise. We also then, said they, shall be able with less suspicion to gather ourselves together for the work of our friends and lords; yea, and in such a day, if we shall attempt our work, and miss it, we may, when they Take heed, Mansoul, shall give us the rout, the better hide ourselves in the crowd, and escape.  

These things being thus far agreed upon by them, they wrote another letter to Diabolus, and sent it by the hand of Mr. Profane, the contents of which were this—

The Lords of Looseness send to the great and high Diabolus, from our dense, exces. Look to it, Mansoul, and strong-holds, in and about the wall of the town of Mansoul, greeting:  

Our great lord, and the nourisher of our lives, Diabolus; how glad we were when we heard of your fatherhood's readiness to comply with us, and help forward our design in our attempts to ruin Mansoul! None can tell but those who, as we do, set themselves against all appearance of good, when and wheresoever we find it. 

shows the evils of Lent, because, after so long a fast, there was a need of mirth; and thus Lord Lascivosness, thus Harmless-mirth, is hired, and soon produces great mischief. Who can tell the miseries that have followed Easter festivities, after Lenten hypocrisies? (Ed.)  

A reckless, prodigal fellow, under the disguise of good zeal.—(Ed.)  

By a market-day is meant any time when the affairs of this world most occupy the mind: a heavy, midnight, or other periods of rejoicing—as Christmas or Twelfth-day: and on times when deeply occupied with the cares of life. These are the times for Satan's attacks. Take heed then, Mansoul; while diligent in business, be fervent in spirit, watching unto prayer.—(Ed.)
The encouragement that your greatness is pleased to give us to continue to devise, contrive, and study the utter desolation of Mansoul, that we are not solicitous about, for we know right well that it cannot but be pleasing and profitable to us to see our enemies, and them that seek our lives, to die at our feet or fly before us. We therefore are still contriving, and that to the best of our cunning, to make this work most facile and easy to your lordships, and to us. First, we considered of that most hellishly contrived, compacted, threefold project, that by you was propounded to us in your last; and have concluded, that though to blow them up with the gunpowder of pride would do well, and to do it by tempting them to be loose and vain will help on; yet to contrive to bring them into the gulf of desperation, we think, will do best of all. Now we, who are at your beck, have thought of two ways to do this:—First, we, for our parts, will make them as vile as we can; and then you with us, at a time appointed, shall be ready to fall upon them with the utmost force. And, of all the nations that are at your whistle, we think that an army of Doubters may be the most likely to attack and overcome the town of Mansoul. Thus shall we overcome these enemies; else the pit shall open her mouth upon them, and desperation shall thrust them down into it. We have also, to effect this so much by us desired design, sent already three of our trusty Diabolonians among them; they are disguised in garb, they have changed their names, and are now accepted of them; to wit, Covetousness, Lasciviousness, and Anger. The name of Covetousness is changed to Prudent-thrift; and him Mr. Mind has hired, and is almost become as bad as our friend. Lasciviousness has changed his name to Harmless-mirth, and he is got to be the Lord Will-be-will's Lackey, but he has made his master very wanton. Anger changed his name into Goodzeal, and was entertained by Mr. Godly-fear, but the peevish old gentleman took pepper in the nose, and turned our companion out of his house. Nay, he has informed us since that he ran away from him, or else his old master had hanged him up for his labour.

Now these have much helped forward our work and design upon Mansoul; for notwithstanding the spite and quarrelsome temper of the old gentleman last mentioned, the other two ply their business well, and are like to ripen the work apace. Our next project is, that it be concluded that you come upon the town upon a market-day, and that when they are upon the heat of taking head, Mansoul will be most secure, and least think that an assault will be made upon them. They will also at such a time be less able to defend themselves, and to offend you in the prosecution of our design. And we, your trusty, and we are sure your beloved ones, shall, when you shall make your furious assault without, be ready to second the business within. So shall we, in all likelihood, be able to put Mansoul to utter confusion, and to swallow them up before they can come to themselves. If your serpentine heads, most subtle dragons, and our highly esteemed lords can find out a better way than this, let us quickly know your minds.

To the Monsters of the Infernal Cave, from the house of Mr. Mischief in Mansoul, by the hand of Mr. Profane.

Now all the while that the raging runagates, and hellish Diabolonians were thus contriving the ruin of the town of Mansoul, they, to wit, the poor town itself, was in a sad and woeful state; partly because they had so grievously offended Shaddai and his Son, and partly because that the enemies thereby got strength within them aresh, and also because though they had by many petitions made suit to the Prince Emmanuel, and to his Father Shaddai, by him, for their pardon and favour, yet, lietherto, obtained they not one smile; but contrariwise, through the craft and subtlety of the domestic Diabolonians, their cloud was made to grow blacker and blacker, and their Emmanuel to stand at further distance.

The sickness also did still greatly rage in Mansoul, both among the captains and the inhabitants of the town; their enemies and their enemies only were now lively and strong, and like to become the head, whilst Mansoul was made the tail.

By this time, the letter last mentioned, that was written by the Diabolonians that yet lurked in the town of Mansoul, was conveyed to Diabolus in the black dun, by the hand of Mr. Profane arrives. He carried the letter by Hell, at Hell-gate-end, gate-hill, as before, and conveyed it by Cerberus to his lord.

1 This scheme is contrived with consummate skill. First let the Christian be drawn into a light, vain, worldly walk; 'Make him as vile as you can; and then assault him with doubts and fears about his salvation.'—(Burder.) 'Look to it; take heed, Mansoul!—(Ed.)

2 Backsliding from God naturally produces clouds that grow blacker and blacker as corruptions grow stronger and stronger; grace in the soul becomes sick and weakly.—(Burder.)
But when Cerberus and Mr. Profane did meet, they were presently as great as beggars, and thus they fell into discourse about Mansoul, and about the project against her.

Cern. Ah! old friend, quoth Cerberus, art thou come to Hell-gate-hill again! By St. Mary, I am glad to see thee.

Prof. Yes, my lord, I am come again about the concerns of the town of Mansoul.

Talk between Cern, Frithche, me tell what condition is that town of Mansoul in at present?

Prof. In a brave condition, my lord, for us, and for my lords, the lords of this place I trow, for they are greatly decayed as to godliness, and that is as well as our heart can wish; their Lord is greatly out with them, and that doth also please us well. We have already also a foot in their dish, for our Diabolonian friends are laid in their bosoms, and what do we lack but to be masters of the place.

Besides, our trusty friends in Mansoul are daily plotting to betray it to the lords of this town; also the sickness rages bitterly among them, and that which makes up all, we hope at last to prevail.

Cern. Then said the Dog of Hellgate, No time like this to assault them; I wish that the enterprise be followed close, and that the success desired may be soon effected. Yea, I wish it for the poor Diabolonian's sakes, that live in the continual fear of their lives in that traitorous town of Mansoul.

Prof. The contrivance is almost finished, the lords in Mansoul that are Diabolonians are at it day and night, and the other are like silly doves, they want heart to be concerned with their state, and to consider that ruin is at hand. Besides, you may, yea, must think, when you put all things together, that there are many reasons that prevail with Diabolus to make what haste he can.

Cern. Thou hast said as it is, I am glad things are at this pass. Go in, my brave Profane, to my lords, they will give thee for thy welcome as good a coranto as the whole of this kingdom will afford. I have sent thy letter in already.

Then Mr. Profane went into the den, and his Lord Diabolus met him, and saluted him with, Welcome, my trusty servant, I have been made glad with thy letter. The rest of the lords of the pit gave him also their salutations. Then Profane, after obsequious made to them.

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1 This is one of those absurdities which abound in Bunyan's works. The devil swears by the mother of God, 'Said Mary;' — a singular mode of connecting his Satanic majesty and Popery, by his using a common popish oath. (Ed.)

2 In the same proportion as sin is encouraged, the ordinances, ways, and will of God will be neglected. (Mason.)

3 To get a foot in, or footing, is to gain admittance. 'A foot in their dish' is the familiar familiarity of eating and drinking together. (Ed.)

all, said, Let Mansoul be given to my Lord Diabolus, and let him be her king for ever. And with that the hollow belly and yawning gorge of hell gave so loud and hideous a groan—for that is the music of that place—that it made the mountains about it totter, as if they would fall in pieces.

Now after they had read and considered the letter, they consulted what answer to return, and the first that did speak to it was Lucifer.

Lucif. Then said he, The first project of the Diabolonians in Mansoul is like to be lucky, and to take; to what they will by all the ways and means they can, make Mansoul yet more vile and filthy; no way to destroy a soul like this; this is probable. Our old friend Balaam went this way and prospered many years ago; let this therefore stand with us for a maxim, and be to Diabolonians for a general rule in all ages, for nothing can make this to fail but grace, in which I would hope that this town has no share. Na. xxxi. 10. Re. vi. 14. But whether to fall upon them on a market-day, because of their number in business, that I would be under debate. And there is more reason why this head should be debated, than why some other should; because upon this will turn the whole of what we shall attempt. If we time not our business well, our whole project may fail. Our friends the Diabolonians say that a market-day is best, for then will Mansoul be most busy, and have fewest thoughts of a surprise. But what if also they should double their guards on those days—and medleth nature and reason should teach them to do it—and what it they should keep such a watch on those days as the necessity of their present case doth require? Yea, what if their men should be always in arms on those days? Then you may, my lords, be disappointed in your attempts, and may bring our friends in the town to utter danger of unavoidable ruin.

Bell. Then said the great Beelzebub, There is something in what my lord hath said, but his conjecture may or may not fall out. Nor hath my lord laid it down as that which must not be received from, for I know that he said it only to provoke to a warm debate thereabout. Therefore we must understand, if we can, whether the town

4 The immoral contagion had spread; evil thoughts abounded.

5 For this cause many are sickly among you. 1 Co. xli. 30. — (Ed.)

6 A said and lively, but disorderly dance. The prospect of the misery and destruction of Mansoul set all the devil a-dancing.

7 Wherein that dancer greatest praise hath won Which with best order can all order sustain. — (See John Dryden.)

Where could Bunyan have picked up this very expressive but rare word? — (Ed.)
of Mansoul have such sense and knowledge of her decayed state, and of the design that we have on foot against her, as doth provoke her to set watch and ward at her gates, and to double them on market-days. But if, after inquiry made, it shall be found that they are asleep, then any day will do, but a market-day is best; and this is my judgment in this case.

DIAE. Then quoth Diabolus, How should we know this? And it was answered, Inquire about it at the mouth of Mr. Profane. So Profane was called in and asked the question, and he made his answer as follows—

PROF. My lords, so far as I can gather, this is at present the condition of the town of Mansoul. They are decayed in their faith and love; Emmanuel their Prince has given them the back; they send often by petition to fetch him again, but he maketh not haste to answer their request, nor is there much reformation among them.

DIAE. I am glad that they are backward to a reformation, but yet I am afraid of their petitioning. However, their looseness of life is a sign that there is not much heart in what they do, and without the heart things are little worth. But go on, my masters, I will divert you, my lords, no longer.

BEEL. If the case be so with Mansoul, as Mr. Profane has described it to be, it will be, no great matter what day we assault it; not their prayers nor their power will do them much service.

APOLL. When Beelzebub had ended his oration, then Apollyon did begin. My opinion, said he, concerning this matter, is that we go on fair and softly, not doing things in a hurry. Let our friends in Mansoul go on still to pollute and defile it, by seeking to draw it yet more into sin, for there is nothing like sin to devour Mansoul. If this be done, and it takes effect, Mansoul of itself will leave off to watch, to petition, or anything else that should tend to her security and safety; for she will forget her Emmanuel, she will not desire his company, and can she be gotten thus to live, her Prince will not come to her haste. Our trusty friend, Mr. Carnal-security, with one of his tricks, did drive him out of the town, and why may not my Lord Covetousness, and my Lord Lasciviousness, by what they may do, keep him out of the town? And this I will tell you, not because you know it not, that two or three Diabolonians, if entertained and countenanced by the town of Mansoul, will do more to the keeping of Emmanuel from them, and towards making of the town of Mansoul your own, than can an army of a legion that should be sent out from us to withstand him.

Let, therefore, this first project that our friends in Mansoul have set on foot, be strongly and diligently carried on with all cunning and craft imaginable; and let them send continually, under one guise or another, more and other of their men to play with the people of Mansoul; and then, perhaps, we shall not need to be at the charge of making a war upon them; or if that must of necessity be done, yet the more sinful they are, the more unable, to be sure, they will be to resist us, and then the more easily we shall overcome them. And besides, suppose—and that is the worst that can be supposed—that Emmanuel should come to them again, why may not the same means, or the like, drive him from them once more? Yea, why may he not by their lapse into that sin again, he driven from them for ever, for the sake of which he was at the first driven from them for a season? And if this should happen, then away go with him his rams, his slings, his captains, his soldiers, and he leaveth Mansoul naked and bare. Yea, will not this town, when she sees herself utterly forsaken of her Prince, of her own accord open her gates again unto you, and make of you as in the days of old? But this must be done by time; a few days will not effect so great a work as this.\(^1\)

So soon as Apollyon had made an end of speaking, Diabolus began to blow out his own malice, and to plead his own cause; and he said, My lords and powers of the cave, my true and trusty friends, I have with much impatience, as becomes me, given ear to your long and tedious orations. But my furious gorge and empty paunch so lusteth after a repossessment of my famous town of Mansoul, that, whatever comes out, I can wait no longer to see the events of lingering projects. I must, and that without further delay, seek by all means I can to fill my insatiable gulf with the soul and body of the town of Mansoul.\(^2\) Therefore, Look to it, Mansoul.

When the lords and princes of the pit saw the flaming desire that was in Diabolus to devour the miserable town of Mansoul, they left off to raise any more objections, but consented to lend him

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1 To back a friend, is to support him. To turn the back upon him, or give him the back, is to desert him.—(Ed.)
2 Although Satan is the father of lies, he certainly speaks truth here. Sin will do more hurt to the soul than a legion of devils.—(Burton.)

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Here again we have Satan telling truth.—(Ed.) Apostasy is generally a gradual affair; a sure poison, but slow.—(Burton.)

Satan’s malice is like a throat and stomach—insatiable. He seeks to fill it with the souls and bodies of men; but his torment is, that it is a gulf bottomless and for ever insatiable. —(Burton.)
what strength they could; though, had Apollyon's advice been taken, they had far more fearfully distressed the town of Mansoul. But, I say, they were willing to lend him what strength they could, not knowing what need they might have of him, when they should engage for themselves, as he. Wherefore, they fell to advising about the next thing propounded, to wit, what soldiers they were, and also how many, with whom Diabolus should go against the town of Mansoul to take it; and after some debate, it was concluded, according as in the letter the Diabolonians had suggested, that none was more fit for that expedition than an army of terrible Doubters.\(^1\) They, therefore, concluded to send against Mansoul an army of sturdy Doubters. The number thought fit to be employed in that service was between twenty and thirty thousand. So then, the result of that great council of those high and mighty lords was, that Diabolus should even now, out of hand, beat up his drum for men in the land of Doubting, which land lieth upon the confines of the place called Hell-gate-hill, for men that might be employed by him against the miserable town, Mansoul. It was also concluded that these lords themselves should help him in the war, and that they would, to that end, head and manage his men. So they drew up a letter and sent back to the Diabolonians that lurked in Mansoul, and that waited for the back-coming of Mr. Profane, to signify to them into what method and forwardness they at present had put their design. The contents whereof now followeth—

\(^1\) From the dark and horrible Dungeon ofhell, Diabolus, with all the Society of the Princes of Darkness, sends to our trusty ones, in and about the walls of the town of Mansoul, now impatiently waiting for our most devilish answer, to their venomous and most poisonous design against the town of Mansoul.

Our natives ones, in whom from day to day we beard, and in whose actions all the year long we do greatly delight ourselves, we received your welcome, because highly-esteemed, letter, at the hand of our trusty and greatly beloved, the old gentleman, Mr. Profane; and do give you to understand that when we had broken it up, and had read the contents thereof, to your amazing memory be it spoken, our yawning hollow-bellied place, where we are, made so hideous and yelling a noise for joy, that the mountains that stand round about Hell-gate-hill had like to have been shaken to pieces at the sound thereof.

'We could also do no less than admire your faithfulness to us, with the greatness of that subtlety that now hath showed itself to be in your heads to serve us against the town of Mansoul. For you have invented for us so excellent a method for our proceeding against that rebellious people; a more effectual cannot be thought of by all the wits of hell. The proposals, therefore, which now at last you have sent us, since we saw them, we have done little else but highly approved and admired them.

'Nay, we shall, to encourage you in the pro-

\[^1\] Doubts are dangerous and potent, as well as numberless enemies; they are dishonourable to God's free, sovereign, unsnaked, uncried, and everlasting love and mercy in Christ Jesus.—(Mason.)
we shall make our assault upon them to swallow them up. Yea, that may cause that
their mighty Shaddai himself may cast them out of his protection; yea, and send for his
captains and soldiers home, with his slings and rams, and leave them naked and bare, and then
the town of Mansoul will of itself open to us, and fall as the fig into the mouth of the eater. Na. ii. 12.
Yea, to be sure that we then with a great deal of ease shall come upon her and overcome her.

As to the time of our coming upon Mansoul, we as yet have not fully resolved upon that, though at
present some of us think as you, that a market-day, or a market-day at night, will certainly be the best.1
However do you be ready, and when you shall hear our roaring drum without, do you be as busy to
make the most horrible confusion within. 1 Re. v. 8. So shall Mansoul certainly be distressed before and
behind, and shall not know which way to betake herself for help. My Lord Lucifer, my Lord Beelezebub, my Lord Apollyon, my Lord Legien, with the rest salute you, as does also my Lord Diabolus, and we wish both you, with all that you do
or shall possess, the very selfsame fruit and success for their doing, as we ourselves at present enjoy for ours.

From our dreadful confines in the most fearful
Pit, we salute you, and so do those many legions here with us, wishing you may be as
hellsishly prosperous as we desire to be ourselves. 'By the Letter-carrier, Mr. Profane.'

Then Mr. Profane addressed himself for his return to Mansoul, with his errand from the horrible pit to the Diabolonians that dwelt in that town. So he came up the stairs from the deep to the
mouth of the cave where Cerberus was. Now when Cerberus saw him, he asked how matters did go
below, about, and against the town of Mansoul.

Prof. Things go as well as we can expect.

The letter that I carried thither was highly approved, and well liked by all my lords, and I am returning to tell
our Diabolonians so. I have an answer to it here in my bosom, that I am sure will make our masters
that sent me glad; for the contents thereof is to encourage them to pursue their design to the utmost, and to be ready also to fall on within, when they shall see my Lord Diabolus bequeathing of
the town of Mansoul.

CerU. But does he intend to go against them himself.

Prof. Does he! Ay, and he will take along with him more than twenty thousand, The Lord from
all sturdy Doubters,2 and men of war, picked men, from the land of Doubting, to serve him in the expedition.

Cerr. Then was Cerberus glad, and said, And is there such brave preparations a-making to go
against the miserable town of Mansoul; and would I might be put at the head of a thousand of them,
that I might also show my valour against the famous town of Mansoul.3

Prof. Your wish may come to pass; you look like one that has mettle enough, and my lord will have with him those that are valiant and stout. But my business requires haste.

Cerr. Ay, so it does. Speed thee to the town of Mansoul with all the deepest mischiefs that this
place can afford thee. And when thou shalt come to the house of Mr. Mischief, the place where the
Diabolonians meet to plot, tell them that Cerberus doth wish them his service, and that if he may, he
will with the army come up against the famous town of Mansoul.

Prof. That I will. And I know that my lords that are there will be glad to hear it, and to see
you also.

So after a few more such kind of compliments, Mr. Profane took his leave of his friend Cerberus,
and Cerberus again, with a thousand of their pit-wishes, bid him haste with all speed to his masters.
The which when he had heard, he made obeisance, and began to gather up his heels to run.4

Thus therefore he returned, and went and came to Mansoul, and going as afore to the house of Mr.
Mischief, there he found the Diabolonians assembled, and waiting for his return. Now when he was come, and had presented himself, he also delivered to them his letter, and adjointed this compliment to them therewith: My Lords from the confines of the pit, the high and mighty principalities and powers of the den salute you here, the true Diabolonians of the town of Mansoul. Wishing you always the most proper of their beneficences, for the great service, high attempts, and brave achievements that you have put yourselves upon, for the restoring, to our prince Diabolus, the famous town of Mansoul.

This was therefore the present state of the miser-

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1 At the season when the affairs of the world fill the heart, beware of being 'overcharged with surfeiting, and drunkenness, and cares of this world.' Be sober, be vigilant, O my soul; attend to the author's repeated warning, 'Take heed, Mansoul!'—(Ed.)

2 Some may imagine this to be an incredible number of doubts, but when the nine divisions of this army are presently enumerated, it will be readily acknowledged that our doubts are innumerable.—(Ed.)

3 According to Milton, Cerberus was the parent of Melanchole, a fit leader of Doubters.

4 Here, loathed Melancholy, Of Cerberus and blackest Midnight born, In Stygian cares forlorn, 'Mongst heazl shapes and shrieks, and sights unholy!' L'Allegro.—(Ed.)

5 To 'gather up the heels,' or 'take to the heels,' implies great haste.—(Ed.)
able town of Mansoul: she had offended her Prince, and he was gone; she had encouraged the powers of hell, by her foolishness, to come against her, to seek her utter destruction.

True, the town of Mansoul was somewhat made sensible of her sin, but the Diabolonians were gotten into her bowels; she cried, but Emmanuel was gone, and her cries did not fetch him as yet again. Besides she knew not whether ever or never he would return and come to his Mansoul again, nor did they know the power and industry of the enemy, nor how forward they were to put in execution that plot of hell that they had devised against her.

They did indeed still send petition after petition to the Prince, but he answered all with silence. They did neglect reformation, and that was as Diabolus would have it, for he knew, if they regarded iniquity in their heart, their King would not hear their prayer; they therefore did still grow weaker and weaker, and were as a rolling thing before the whirlwind. They cried to their King for help, and laid Diabolonians in their bosoms,1 what therefore should a King do to them? Yet, there seemed now to be a mixture in Mansoul, the Diabolonians and the Mansouls would walk the streets together. Yea, they began to seek their peace, for they thought that since the sickness had been so mortal in Mansoul, it was in vain to go to handy-gripes2 with them. Besides, the weakness of Mansoul was the strength of their enemies; and the sins of Mansoul the advantage of the Diabolonians. The foes of Mansoul did also now begin to promise themselves the town for a possession; there was no great difference now betwixt Mansouls and Diabolonians, both seemed to be masters of Mansoul. Yea, the Diabolonians increased and grew, but the town of Mansoul diminished greatly. There was more than eleven thousand of men, women, and children that died by the sickness in Mansoul.3

[Chapter XIV.]

[Contents]—The plot discovered by Mr. Prywell.—Preparations made for defence.—More Diabolonians executed.—The army of Doubters approach the town.—An assault made upon Eargate, which is repelled.—The drummer beats a parley, which is disregarded.—Diabolus attempts to deceive by flattery, but is answered by the Lord Mayor.—Jolly and Griggish, two young Diabolonians, executed.—Gripe and Rakewell hanged.—Anything and Loosefoot imprisoned.

But now, as Shaddai would have it, there was one whose name was Mr. Prywell, a great lover of the people of Mansoul. And he, as his manner

was, did go listening up and down in Mansoul to see, and to hear, if at any time he might, whether there was any design against it or no. The story of For he was always a jealous man, and Mr. Prywell feared some mischief sometime would befall it, either from the Diabolonians within, or from some power without. Now upon a time it so happened as Mr. Prywell went listening here and there, and he lighted upon a place called Vilehill in Mansoul, where Diabolonians used to meet; so hearing a muttering—you must know that it was in the night—he softly drew near to hear; nor had he stood long under the house-end, for there stood a house there, but he heard one confidently affirm that it was not or would not be long before Diabolous should possess himself again of Mansoul, and that then the Diabolonians did intend to put all Mansouls to the sword, and would kill and destroy the King’s captains, and drive all his soldiers out of the town.4

He said, moreover, that he knew there were about twenty thousand fighting men prepared by Diabolus for the accomplishing of this design, and that it would not be months before they all should see it. When Mr. Prywell had heard this story, he did quickly believe it was true, wherefore he went forthwith to my Lord Mayor’s house, and acquainted him therewith; who, sending for the subordinate Preacher, brake the business to him, and he as soon gave the alarm to the town—"for he was now the chief preacher in Mansoul because as yet my Lord Secretary was ill at ease. And this was the way that the subordinate Preacher did take to alarm the town therewith; the same hour he caused the Lecture-bell to be rung, so the people came together; he gave them then a short exhortation to watchfulness, and made Mr. Prywell’s news the argument thereof. For, said he, an horrible plot is contrived against Mansoul, even to massacre us all in a day; nor is this story to be slighted, for Mr. Prywell is the author thereof. Mr. Prywell was always a lover of Mansoul, a sober and judicious man, a man that is no tatter, nor raiser of false reports, but one that loves to look into the very bottom of matters, and talks nothing of news but by very solid arguments. I will call him, and you shall hear him your selves; so he called him, and he came and told his tale so punctually, and affirmed its truth with such ample

1 This is an awful state, when we encourage evil thoughts and propensities in the heart, and pray to God against them.
2 Hand-to-hand combat; wrestling.—(Ed.)
3 This is the state of that soul, when it is difficult, by the conduct, to know whether it is a professor or one of the profane. Also, how common a case! Eleven thousand acts of pietie, holy thoughts, and ejaculations after God, were lost by the watchted backslider.—(En.)
4 Mr. Prywell represents holy jealousy and careful self-examination; which, when prayerfully used, is sure to detect the plots of Satan.—(Ed.)
grounds, that Mansoul fell presently under a conviction of the truth of what he said. The Preacher did also back him, saying, Sirs, it is not irrational for us to believe it, for we have provoked Shaddai to anger, and have sinned Emmanuel out of the town; we have had too much correspondence with Diabolonians, and have forsaken our former mercies; no marvel then if the enemy, both within and without, should plot our ruin; and what time like this to do it? The sickness is now in the town, and we have been made weak thereby. Many a good meaning man is dead, and the Diabolonians of late grow stronger and stronger.

Besides, quoth the subordinate Preacher, I have received from this good truth-teller this one inkling further, that he understood by those that he overheard, that several letters have lately passed between the Furies and the Diabolonians, in order to our destruction. When Mansoul heard all this, and not being able to gainsay it, theylift up their voice and wept. Mr. Prywell did also, in the presence of the townsmen, confirm all that their subordinate Preacher had said. Wherefore they now set a fresh to bewail their folly, and to a doubling of petitions to Shaddai and his Son. They also brake the business to the captains, high commanders, and men of war in the town of Mansoul, entertaining of them to use the means to be strong, and to take good courage, and that they would look after their harness, and make themselves ready to give Diabolus battle, by night and by day, shall he come, as they are informed be will, to belenguer the town of Mansoul.

When the captains heard this, they being always true lovers of the town of Mansoul, what do they, but like so many Samsons, they shake themselves, and come together to consult and contrive how to defeat those bold and hellish contrivances that were upon the wheel, by the means of Diabolus and his friends, against the now sickly, weakly, and much impoverished town of Mansoul; and they agreed upon these following particulars—

1. That the gates of Mansoul should be kept shut, and made fast with bars and locks; and that all persons that went out, or came in, should be very strictly examined by the captains of the guards, 1 Co. xvi. 23; to the end, said they, that those that are managers of the plot amongst us may either, coming or going, be taken; and that we may also find out who are the great contrivers amongst us of our ruin. Lam. iii. 10.

2. The next thing was, that a strict search should be made for all kind of Diabolonians throughout the whole town of Mansoul; and every man's house, from top to bottom, should be looked into, and that too, house by house, that if possible a further discovery might be made of all such among them as had a hand in these designs. Je. xi. 15, 16.

3. It was further concluded upon, that wherever or with whomsoever any of the Diabolonians were found, that even those of the town of Mansoul that had given them house and harbour, should to their shame, and the warning of others, take penance in the open place. Je. ii. 34; v. 26. Exe. xvi. 32.

4. It was moreover resolved by the famous town of Mansoul, that a public fast, and a day of humiliation should be kept throughout the whole corporation, to the justifying of their Prince, the abasing of themselves before him for their transgressions against him, and against Shaddai his Father. Jed. i. 14; ii. 15, 16. It was further resolved, that all such in Mansoul as did not on that day endeavour to keep that fast, and to humble themselves for their faults, but that should mind their worldly employs, or be found wandering up and down the streets, should be taken for Diabolonians, and should suffer as Diabolonians for such their wicked doings.

5. It was further concluded then, that with what speed, and with what warmth of mind they could, they would renew their humiliation for sin, and their petitions to Shaddai for help; they also resolved to send tidings to the court of all that Mr. Prywell had told them. Je. xxvii. 4, 5.

6. It was also determined that thanks should be given by the town of Mansoul to Mr. Prywell for his diligent seeking of the welfare of their town; and further, that forasmuch as he was so naturally inclined to seek their good, and also to undermine their foes, they gave him a commission of Scout-master-general, for the good of the town of Mansoul. Mr. Prywell is made Scout-master-gene

When the corporation, with their captains, had thus concluded, they did as they had said; they shut up their gates, they made for Diabolonians strict search, they made those with whom any were found to take penance in the open place. They kept their fast, and renewed their petitions to their Prince, and Mr. Prywell managed his charge, and the trust that Mansoul had put in his hands, with great conscience, and good fidelity; for he gave himself wholly over a continuance to his employ, and that not only within the town, but he went out to pray, to see, and to hear.

And not many days after, he provided for his

follow them. Examine all things watchfully; search out evil diligently. If evil thoughts have been harboured, let sincere penitence drive them out. Be humble, prayerful, thankful; and you will be safe and happy.—(Ed.)
journey, and went towards Hell-gate-hill, into the country where the Doubters were, where he heard of all that had been talked of in Mansoul, and he perceived also that Diabolus was almost ready for his march. So he came back with speed, and calling the captains and elders of Mansoul together, he told them where he had been, what he had heard, and what he had seen.

particularly, he told them that Diabolus was almost ready for his march, and that he had made old Mr. Incredulity, 1 that once brake prison in Mansoul, the general of his army; that his army consisted all of Doubters, and that their number was above twenty thousand. He told, moreover, that Diabolus did intend to bring with him the chief princes of the infernal pit, and that he would make them chief captains over his Doubters. He told them, moreover, that it was certainly true that several of the black-den would with Diabolus ride Reformades 2 to reduce the town of Mansoul to the obedience of Diabolus their prince.

He said, moreover, that he understood by the Doubters, among whom he had been, that the reason why old Incredulity was made general of the whole army, was because none truer than he to the tyrant; and because he had an implacable spite against the welfare of the town of Mansoul. Besides, said he, he remembers the affronts that Mansoul has given, and he is resolved to be revenged of them. But the black princes shall be made high commanders, only Incredulity shall be over them all, because, which I had almost forgot, he can more easily, and more dexterously beleaguer the town of Mansoul than can any of the princes besides. He xi. 1.

Now when the captains of Mansoul, with the elders of the town, had heard the tidings that Mr. Prywell did bring, they thought it expedient, without further delay, to put into execution the laws that, against the Diabolians, their Prince had made for them, and given them in commandment to manage against them. Wherefore, forthwith a diligent and impartial search was made in all houses in Mansoul for all and every manner of Diabolians. Now in the house of Mr. Mind, and in the house of the great Lord Will-be-will were two Diabolians found. In Mr. Mind’s house was one Lord Covetousness found, but he had changed his name to Prudent-thrift. In my Lord Will-be-will’s house, one Lasciviousness was found; but he had changed his name to Harmless-nirth. These two the captains and elders of the town of Mansoul took, and committed them to custody under the hand of Mr. Trueman the jailer; and this man handled them so severely, and loaded them so well with irons, that in time they both fell into a very deep consumption, and died in the prison-house; their masters also, according to the agreement of the captains and elders, were brought to take penance in the open place to their shame, and for a warning to the rest of the town of Mansoul.

Now this was the manner of penance in those days. The persons offending, being made sensible of the evil of their doings, were enjoined open confession of their faults, and a strict amendment of their lives. 4 After this, the captains and elders of Mansoul sought yet to find out more Diabolonians, wherever they lurked, whether in dens, caves, holes, vaults, or where else they could, in, or about the wall or town of Mansoul. But though they could plainly see their footing, and so follow them, by their tract and smell, to their holds, even to the mouths of their caves and dens, yet take them, hold them, and do justice upon them, they could not, their ways were so crooked, their holds so strong, and they so quick to take sanctuary there.

But Mansoul did now with so stiff a hand rule over the Diabolonians that were left, that they were glad to shrink into corners. Time was when they durst walk openly, and in the day, but now they were forced to embrace privacy, and the night—time was when a Mansoulian was their companion, but now they counted them deadly enemies. This good change did Mr. Prywell’s intelligence make in the famous town of Mansoul. 5

By this time Diabolus had finished his army, which he intended to bring with him for the ruin of Mansoul; and had set over them captains, and other field-officers, such as liked his furious stomach best. Himself was lord paramount, Incredulity was general of his army. Their highest captains shall be named afterwards, but now for their officers, colours, and escutcheons. 1

1. Their first captain was Captain Rage, he was captain over the Election-doubters; his were the red colours, his standard.

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1 Incredulity is general-in-chief of all the Doubters, to show that incredulity, or unbelief, is the source of all the doubts and fears that distress the Christian.—(Ed.)

2 Volunteers.—(Ed.)

3 If evil thoughts are subdued and kept in irons, i.e., checked instantly when they appear, they will die in such a prison. The idea was naturally suggested to the author by the number of pious persons who perished in prison, in Bunyan’s time, for conscience sake. The Quakers alone have a list of about four hundred of their Society who thus perished.—(Ed.)

4 This must not be mistaken for Popish or Protestant confessions, penances, or absolutions. The narrative is entirely spiritual and internal. Conscience, not man, accuses; the open confession is unreservedly to God, accompanied by godly sorrow, watchfulness, and prayer, with fruits meet for repentance.—(Ed.)

5 How subtle and insidious sin is! in what holes and corners it conceals itself! breaking out occasionally when we thought ourselves near to perfection, and making us cry out, O wretched man that I am! who shall deliver me?—(Ed.)
bearer was Mr. Destructive, and the great red dragon he had for his escutcheon. Re. xii. 3, 4, 15—17.

2. The second captain was Captain Fury, he was captain over the Vocation-doubters; his standard-bearer was Mr. Darkness, his colours were those that were pale, and he had for his escutcheon the fiery flying serpent. Nu. xvi. 11.

3. The third captain was Captain Damnation, he was captain over the Grace-doubters; his were the red colours, Mr. Nolife bare them, and he had for his escutcheon the black den. Mat. xxiii. 15. Rev. x. 1.

4. The fourth captain was the Captain Insatiable, he was captain over the Faith-doubters; his were the red colours, Mr. Devourer bare them, and he had for an escutcheon the yawning jaws. Ps. xxvii. 19. Ps. xi. 6.

5. The fifth captain was Captain Brimstone, he was captain over the Perseverance-doubters; his also were the red colours, Mr. Burning bare them, and his escutcheon was the blue and stinking flame. Ps. xi. 6. Rev. xiv. 11.

6. The sixth captain was Captain Torment, he was captain over the Resurrection-doubters; his colours were those that were pale, Mr. Gnaw was his ancient-bearer, and he had the black worm for his escutcheon. Matt. ix. 44—45.

7. The seventh captain was Captain Noease, he was captain over the Salvation-doubters; his were the red colours, Mr. Restless bare them, and his escutcheon was the ghastly picture of death. Rev. vi. 8. xiv. 11.

8. The eighth captain was the Captain Sepulchre, he was captain over the Glory-doubters; his also were the pale colours, Mr. Corruption was his ancient-bearer, and he had for his escutcheon a skull, and dead men’s bones. 1 Sev. v. 12; ii. 25.

9. The ninth captain was Captain Pasthope, he was captain of those that are called the Fidelity-doubters; his ancient-bearer was Mr. Despair, his also were the red colours, and his escutcheon was the hot iron and the hard heart. 1 Tim. iv. 2. Rev. ii. 5.

These were his captains, and these were their forces, these were their ancients, these were their colours, and these were their escutcheons. Now, over these did the great Diabolus make superior captains, and they were in number seven, as, namely, the Lord Bedezhub, the Lord Lucifer, the Lord Legion, the Lord Apollyon, the Lord Python, the Lord Cerberus, and the Lord Belial; these seven he set over the captains, and Incredulity was lord-general, and Diabolus was king.

The Reformades also, such as were like themselves, were made some of them captains of hundreds, and some of them captains of more, and thus was the army of Incredulity completed.

So they set out at Hell-gate-hill, for there they had their rendezvous, from whence they came with a straight course upon their march toward the town of Mansoul. Now, as was hinted before, the town had, as Shaddai would have it, received from the mouth of Mr. Prywell the alarm of their coming before. Wherefore they set a strong watch at the gates, and had also doubled their guards, they also mounted their slings in good places, where they might conveniently cast out their great stones, to the annoyance of the furious enemy.

Nor could those Diabolians that were in the town do that hurt as was designed they should, for Mansoul was now awake. But, alas! poor people, they were sorely affrighted at the first appearance of their foes, and at their sitting down before the town, especially when they heard the roaring of their drum. 2 I Pe. v. 8. This, to speak truth, was amazingly hideous to hear; it frighted all men seven miles round, if they were but awake and heard it. 3 The streaming of their colours were also terrible and dejecting to behold.

When Diabolus was come up against the town, first he made his approach to Eargate, and gave it a furious assault, supposing, as it seems, that his friends in Mansoul had been ready to do the work within; but care was taken of that before, by the vigilance of the captains. Wherefore, missing of the help that he expected from them, and finding of his army warmly attended with the stones that the slingers did sling—for that I will say for the captains, that considering the weakness that yet was upon them, by reason of the long sickness that had annoyed the town of Mansoul, they did gallantly behave themselves—he was forced to make some retreat from Mansoul, and to intrench himself and his men in the field, without the reach of the slings of the town. Ja. iv. 7.

1 We are here presented with a very curious, but accurate, division into classes of all our doubts and fears, each under the most appropriate captain, ancient-bearer, or ensign, and standard. As all Christians are more or less subject to their painful visits, it will be useful to scrutinize our doubts; and, having ascertained their nature or class, then prayerfully to compare them with the sacred Oracles, and find that key which opens all the gates in Doubting Castle.—(Ed.)

2 ‘The roaring of the drum,’ alluding to that roaring lion seeking whom he may devour. The roaring of a lion is a terrible noise in the night; but Satan has so much power to hurt the minds of God than has the noise of a drum. It may annoy, terrify, and drive us to the bosom of Christ, but it cannot destroy.—(Ed.)

3 ‘It is for want of hope (a sound scriptural hope, arising from faith, and its purifying effects upon the soul), that so many brick professors, that have so boasted and made brags of their faith, have not been able to endure the drums in the day of alarm and affliction.—(Duyan’s Israel’s Hopes Encouraged, vol. i. p. 580.)

4 ‘Those tumultuous thoughts, that, like mastodors hell-hounds, roar and bellow, and make a hideous noise within me.—Grace Abounding, No. 174.—(Ed.)}
Now, having intrenched himself, he did cast up four mounts against the town, the first he called Mount Diabolus, putting his own name thereon, the more to affright the town of Mansoul; the other three he called thus, Mount Alecota, Mount Meggara, and Mount Tisiphone: for these are the names of the dreadful furies of hell. Thus he began to play his game with Mansoul, and to serve it as doth the lion his prey, even to make it fall before his terror. But, as I said, the captains and soldiers resisted so stoutly, and did so much execution with their stones, that they made him—though against stomach—to retreat, wherefore Mansoul began to take courage.

Now, upon Mount Diabolus, which was raised on the north side of the town, there did the tyrant set up his standard, and a fearful thing it was to behold, for he had wrought in it by devilish art, after the manner of an escutcheon, a flaming flame, fearful to behold, and the picture of Mansoul burning in it.

When Diabolus had thus done, he commanded that his drummer should every night approach the walls of the town of Mansoul, and so to beat his drum to a parley; the command was to do it at a-nights, for in the daytime they annoyed him with their slings, for the tyrant said that he had a mind to parley with the now trembling town of Mansoul, and he commanded that the drum should beat every night, that through weariness they might at last—if possibly at the first they were unwilling—be forced to do it.

So his drummer did as commanded, he arose and did beat his drum. But when his drum did go, if one looked towards the town of Mansoul, behold darkness and sorrow, and the light was darkened in the heaven thereof. No noise was ever heard upon earth more terrible, except the voice of Shaddai when he speaketh. But how did Mansoul tremble! It now looked for nothing but forthwith to be swallowed up.\(^1\)

When this drummer had beaten for a parley, he made this speech to Mansoul: My master has bid me tell you, that if you willingly submit, you shall have the good of the earth, but if you shall be stubborn, he is resolved to take you by force. But by that the fugitive had done beating of his drum, the people of Mansoul had betaken themselves to the captains that were in the castle, so that there was none to regard, nor to give this drummer an answer, so he proceeded no further that night, but returned again to his master to the camp.

When Diabolus saw that, by drumming, he could not work out Mansoul to his will, the next night he sendeth his drummer without his drum, still to let the townsmen know, that he had a mind to parley with them. But when all came to all, his parley was turned into a summons to the town to deliver up themselves, but they gave him neither heed nor hearing, for they remembered what at first it cost them to hear him a few words.\(^3\)

The next night he sends again, and then who should be his messenger to Mansoul but the terrible Captain Sepulchre; so Captain Sepulchre came up to the walls of Mansoul, and made this oration to the town—

O ye inhabitants of the rebellious town of Mansoul! I summon you, in the name of the Prince Diabolus, that without any more ado you set open the gates of your town, and admit the great lord to come in. But if you shall still rebel, when we have taken to us the town by force, we will swallow you up as the grave; wherefore, if you will hearken to my summons, say so, and if not, then let me know.

The reason of this my summons, quoth he, is, for that my lord is your undoubted prince and lord, as you yourselves have formerly owned. Nor shall that assault that was given to my lord, when Emmanuel dealt so dishonourably by him, prevail with him to lose his right, and to forbear to attempt to recover his own. Consider then, O Mansoul, with thyself, wilt thou show thyself peaceable or no? If thou shalt quietly yield up thyself, then our old friendship shall be renewed, but if thou shalt yet refuse and rebel, then expect nothing but fire and sword.

When the languishing town of Mansoul had heard this summoner and his summons, they were yet more put to their dumps, but made to the captain no answer at all, so away he went as he came.\(^4\)

But after some consultation among themselves, as also with some of their captains, they applied themselves afresh to the Lord Secretary for counsel and advice from him, for this Lord Secretary was their chief preacher, as also is mentioned some pages before, draw me away with them; of which I could never be rid.\(^5\)

—Grace Abounding, No. 5. Here we see the drum of Diabolus.—(Ed.)

\(^1\) Bunyan's general knowledge is truly astonishing. Where could he have scraped acquaintance with the names of the furies? These names are, however, most appropriately applied to such objects of terror.—(Ed.)

\(^2\) Often, after I had spent this and the other day in sin, I have in my bed been greatly afflicted, when asleep, with the apprehensions of devils, and wicked spirits, who laboured to

\(^3\) The Christian's motto should be—'No parley with the tempter; nor for a moment.' Never forget the fatal parley he had with Eve.—(Ed.)

\(^4\) A season of doubt and fear encourages the assaults of death and hell. How often has Captain Sepulchre put Mansoul to its dumps! It is a blessing when it excites to prayer and examination.—(Ed.)
only now he was ill at ease, and of him they begged favour in these two or three things—

1. That he would look comfortably upon them, and not to keep himself so much retired from them as formerly. Also that he would be prevailed with to give them a hearing, while they should make known their miserable condition to him. But to this he told them as before, that as yet he was but ill at ease, and therefore could not do as he had formerly done.

2. The second thing that they desired was, that he would be pleased to give them his advice about their now so important affairs, for that Diabolus was come and set down before the town with no less than twenty thousand Doubters. They said, moreover, that both he and his captains were cruel men, and that they were afraid of them. But to this he said, You must look to the law of the Prince, and there see what is laid upon you to do.¹

3. Then they desired that his Highness would help them to frame a petition to Shaddai, and unto Emmanuel his Son, and that he would set his own hand thereto, as a token that he was one with them in it; for, said they, my Lord, many a one have we sent, but can get no answer of peace, but now, surely one with thy hand unto it may obtain good for Mansoul.

But all the answer that he gave to this was that they had offended their Emmanuel, and had also grieved himself, and that therefore they must as yet partake of their own devices.

This answer of the Lord Secretary fell like a millstone upon them, yea, it crushed them so that they could not tell what to do, yet they durst not comply with the demands of Diabolus, nor with the demands of his captain. So then, here were the straits that the town of Mansoul was betwixt when the enemy came upon her, her foes were ready to swallow her up, and her friends did forbear to help her.²

Then stood up my Lord Mayor, whose name was my Lord Understanding, and he began to pick and pick, until he had picked comfort out of that seemingly bitter saying of the Lord Secretary, for thus he descended upon it: First, said he, this unavoidably follows upon the saying of our Lord that we must yet suffer for our sins. Second, But, quoth he, the words yet found as if at last we should be saved from our enemies, and that after a few more sorrows Emmanuel will

¹ Rely not upon frames, feelings, or experience, but go prayerfully to the law and to the testimony; that above should be ‘a lamp to our feet, and a light to our path.’—(Ed.)

² ‘When I cried to God for mercy, this would come in—It is too late, I am lost; God hath let me fall, not to my correction, but my condemnation.’—Grace Abounding, No. 163. —(Ed.)

come and be our help. Now the Lord Mayor was the more critical in his dealing with the Secretary’s words, because my Lord was more than a prophet, and because none of his words were such but that at all times they were most exactly significant, and the townsmen were allowed to pry into them, and to expound them to their best advantage.³

So they took their leaves of my Lord, and returned, and went, and came to the captains, to whom they did tell what my Lord High Secretary had said, who when they had heard it, were all of the same opinion as was my Lord Mayor himself; the captains therefore began to take some courage unto them, and to prepare to make some brave attempt upon the camp of the enemy, and to destroy all that were Diabolians, with the roving Doubters that the tyrant had brought with him to destroy the poor town of Mansoul.

So all betook themselves forthwith to their places, the captains to theirs, the Lord Mayor to his, the subordinate Preacher to his, and my Lord Will-be-will to his. The captains longed to be at some work for their Prince, for they delighted in warlike achievements. The next day, therefore, they came together and consulted, and, after consultation had, they resolved to give an answer to the captain of Diabolus with slings, and so they did at the rising of the sun on the morrow; for Diabolus had adventure thus nearer again, but the sling-stones were, to him and his, like horns. Zec. ix. 15. For as there is nothing to the town of Mansoul so terrible as the roaring of Diabolus’s drum, so there is nothing to Diabolus so terrible as the well playing of Emmanuel’s slings. Wherefore Diabolus was forced to make another retreat, yet further off from the famous town of Mansoul. Then did the Lord Mayor of Mansoul cause the bells to be rung, and that thanks should be sent to the Lord High Secretary by the mouth of the subordinate Preacher; for that by his words the captains and elders of Mansoul had been strengthened against Diabolus.

When Diabolus saw that his captains and soldiers, high lords, and renowned, were frightened, and beaten down by the stones that came from the golden slings of the Prince of the town of Mansoul, he betook himself, and said, I will try to catch them by fawning, I will try to flatter them into my net.⁵ Re. xii. 10.

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³ A personal prying into the Scriptures is a most important duty. As the reader will presently see, these golden slings beat down and frightened the high lords and soldiers, the renowned Doubters under Diabolus.—(Ed.)

⁴ ‘Words,’ or texts of Holy Writ.—(Ed.)

⁵ Satan has various modes of attack. If he succeed not as the roaring lion, he will assume the crafty serpent; if he prevail not by fear, he will resort to flattery.—(Barder.)
Wherefore after a while he came down again to

Diabolus changed the wall, not now with his drum, nor

his way.

with Captain Sepulchre, but having so all besought his lips, he seemed to be a very

sweet-mouthed, peaceable Prince, design ing nothing for humour's sake,¹ nor to be revenged on Mansoul for injuries by them done to him, but the welfare, and good, and advantage of the town and people therein, was now, as he said, his only

design. Wherefore, after he had called for audience, and desired that the townsfolk would give it to him, he proceeded in his oration: And said,

1 O! the desire of my heart, the famous town of Mansoul! How many nights have I watched, and how many weary steps have I taken, if, perhaps, I might do thee good. I Pr. vi. 8. Far be it, far be it from me, to desire to make a war upon you, if ye will but willingly and quietly deliver up yourselves unto me. You know that you were mine of old, Mat. iv. 8, 9. Isa. iv. 6, 7. Remember also, that so long as you enjoyed me for your lord, and that I enjoyed you for my subjects, you wanted for nothing all of the delights of the earth, that I, your lord and prince, could get for you; or that I could invent to make you bony and blithe withal. Consider, you never had so many hard, dark, troublesome, and heart-afflicting hours, while you were mine, as you have had since you revoluted from me; nor shall you ever have peace again until you and I become one as before.² Be but prevailed with to embrace me again, and I will grant, yea, enlarge your old charter with abundance of privileges; so that your licence and liberty shall be to take, hold, enjoy, and make your own, all that is pleasant from the east to the west.³ Nor shall any of these incivilities wherewith you have offended me, be ever charged upon you by me, so long as the sun and moon endureth. Nor shall any of those dear friends of mine, that now, for the fear of you, lie lurking in dens, and holes, and caves in Mansoul, be hurtful to you any more; yea, they shall be your servants, and shall minister unto you of their substance, and of whatever shall come to hand. I need speak no more, you know them, and have The pleasure of some time since been much delighted of sin. in their company, why then should we abide at such odds? Let us renew our old acquaintance and friendship again.⁴

¹ For whim, espiae, petechiae, or pecvichies. (Ed.)

² Gladly would I have been in the condition of a dog or horse, for I knew they had no souls to perish under the everlasting weight of hell or sin, as mine was like to do. (Grace Abounding, No. 104. (Ed.)

³ All the kingdoms of the world, and the glory of them; all these things will I give thee, if thou wilt fall down and worship me. Mat. iv. 8. (Ed.)

⁴ The internal liar promises great things, which he is nev-
down there for the war. 1 And he also appointed, that if need were, Captain Nucase should come in to their relief.

At Nosegate he placed the Captain Brianstone, and Captain Sepulcher, and bid them look well to their ward, on that side of the town of Mansoul. But at Eyegate he placed that grim-faced one the Captain Pasthope, and there also now he did set up his terrible standard.

Now Captain Insatiable he was to look to the carriage of Diabolus, and was also appointed to take into custody, that, or those persons and things that should at any time as prey be taken from the enemy.

Now Mouthgate the inhabitants of Mansoul kept for a sally-port, wherefore that they kept strong, for that was it, by, and out at which the townsfolk did send their petitions to Emmanuel their Prince; that also was the gate from the top of which the captains did play their slings at the enemies, for that gate stood somewhat ascending, so that the placing of them there, and the letting of them fly from that place, did much execution against the tyrant's army;

The use of Mouthgate, wherefore for these causes, with others, Diabolus sought, if possible, to land up Mouthgate with dirt. 2

Now as Diabolus was busy and industrious in preparing to make his assault upon the town of Mansoul without, so the captains and soldiers in the corporation were as busy in preparing within; they mounted their slings, they set up their banners, they sounded their trumpets, and put themselves in such order as was judged most for the annoyance of the enemy, and for the advantage of Mansoul, and gave to their soldiers orders to be ready at the sound of the trumpet for war. The Lord Will-be-will also, he took the charge of watching against the rebels within, and to do what he could to take them while without, or to stifle them within their cages, dens, and holes, in the town-wall of Mansoul. And to speak the truth of him, ever since he took patience for his fault, he has showed as much honesty and bravery of spirit as any he in Mansoul; for he took one Jolley, and his brother Grigish, the two sons of his servant Harmless-mirth, 3 for to that day, though the father was committed to ward, the sons had a dwelling in the house of my lord. I say he took them, and with his own hands put them to the cross. And this was the reason why he hanged them up, after their father was put into the hands of Mr. Trueeman the jailer; they his sons began to play his pranks, and to be ticking and toying with the daughters of their lord; nay, it was jealous that they were too familiar with them, which was brought to his lordship's ear. Now his lordship, being unwilling unadvisedly to put any man to death, did not suddenly fall upon them, but set watch and spies to see if the thing was true; of the which he was soon informed, for his two servants, whose names were Findout, and Tellall, caught them together in unseemly manner more than once or twice, and went and told their lord. So when my Lord Will-be-will had sufficient ground to believe the thing was true, he takes the two young Diabolonians, for such they were, for their father was a Diabolonian born, and has them to Eyegate, where he raised a very high cross just in the face of Diabolus, and of his army, and there he hanged the young villains in defiance of their execution to Captain Pasthope, and of the horrible standard of the tyrant.

Now this Christian act of the brave Lord Will-be-will did greatly abash Captain Pasthope, discourage the army of Diabolus, put fear into the Diabolonian runagates in Mansoul, and put strength and courage into the captains that belonged to Emmanuel the Prince; for they without did gather, and that, by this very act of my lord, that Mansoul was resolved to fight, and that the Diabolonians within the town could not do such things as Diabolus had hopes they would, Nor was this the only proof of the brave Lord Will-be-will's honesty to the town, nor of his loyalty to his Prince, as will afterwards appear.

Now when the children of Prudent-thrift, who dwelt with Mr. Mind, for Thrift left children with Mr. Mind, when he was also committed to prison, and their names were Gripe the man, and Rake-all; these he begat of Mr. Mind's bastard-daughter, whose name was Mrs. Hold-fast; I say, when his children perceived how the Lord Will-be-will had served them that dwelt with him, what do they but, lest they should drink of the same cup, endeavour to make their escape? But Mr. Mind being wary of it, took them and put up, 'the way with dirt,' so as to prevent the soul's approach to a pure and holy God. — (Burder.)

1 The intention of Diabolus is to fill the soul with doubts, and, if possible, with despair. He plays his forces at Feedgate; that is, he would lead the soul to doubt by trusting to his religious frames and feelings, instead of looking only to Jesus. — (Burder.)

2 So valuable to the soul is prayer, that Diabolus attempts to prevent it, by rendering Mouthgate impassable. Nothing can be more expressive than the terms, 'to land up,' or block the way with dirt,' so as to prevent the soul's approach to a pure and holy God. — (Burder.)

3 To really harmless, to be merry and wise, there can be no objection. But beware of Jolley and Grigish. If any produces them, be sure that it is not harmless, and at once put them to the cross. — (Burder.)
them in hold in his house till morning, for this was done over night, and remembering that by the law of Mansoul, all Diabolonians were to die, and to be sure they were at least by father's side such, and some say by mother's side too, what does he but takes them and puts them in chains, and carries them to the self-same place where my lord hanged his two before, and there he hanged them.

The townsmen also took great encouragement at this act of Mr. Mind, and did what they could to have taken some more of these Diabolonian trouble-makers of Mansoul; but at that time the rest lay so quiet and close that they could not be apprehended; so they set against them a diligent watch, and went every man to his place.

I told you a little before that Diabolus and his army were somewhat abashed and discouraged at the sight of what my Lord Will-he-will did, when he hanged up those two young Diabolonians; but his discouragement quickly turned itself into furious madness and rage against the town of Mansoul, and fight it he would. Also the townsmen, and captains within, they had their hopes and their expectations heightened, believing at last the day would be theirs, so they feared them the less. Their subordinate Preacher too made a sermon about it, and he took that theme for his text, 'Gad, a troop shall overcome him; but he shall overcome at the last.' Go. xiii. 19. Whence he showed that though Mansoul should be sorely put to it at the first, yet the victory should most certainly be Mansoul's at the last.

So Diabolus commanded that his drummer should beat a charge against the town, and the captains also that were in the town sounded a charge against them, but they had no drum, they were trumpets of silver with which they sounded them. Then they were of the camp of Diabolus came down to the town to take it, and the captains in the castle, with the slingers at Mouthgate played upon them again. And now there was nothing heard in the camp of Diabolus but horrible rage and blasphemy; but in the town good words, prayer, and singing of psalms. The enemy replied with horrible objections, and the terribleness of their drum; but the town made answer with the slapping of their slings, and the melodious noise of their trumpets. And thus the fight lasted for several days together, only now and then they had some small intermission in the which

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1 'Quat,' now spelt 'quat,' to lie or sit close, still, or lurking.

2 'Squat like a to le.'—Milton.

3 In a Glasgow edition, 1720, it is altered to 'quiet.' In 1732, it is 'by so close.'—Ed.

4 Sticking and bashful is sin in the sight of God. May we be sensible of the thinness of sin, as David was:—'Mine the townsmen refreshed themselves, and the captains made ready for another assault.

The captains of Emmanuel were clad in silver armour, and the soldiers in that which was of proof; the soldiers of Diabolus were clad in iron, which was made to give place to Emmanuel's engine-shot. In the town some were hurt, and some were greatly wounded. Now the worst on it was, a surgeon was scarce in Mansoul, for that Emmanuel at present was absent. Howbeit, with the leaves of a tree the wounded were kept from dying; yet their wounds did greatly putrify, and some did grievously stink. Of these were wounded, to wit,

My Lord Reason, he was wounded in the head.

Another that was wounded was the brave Lord Mayor, he was wounded in the Eye.

Another that was wounded was Mr. Mind, he received his wound about the Stomach. The honest subordinate Preacher also, he received a shot not far off the heart, but none of these were mortal.

Many also of the inferior sort were not only wounded, but slain outright.

Now in the camp of Diabolus were wounded and slain a considerable number. For instance,

Captain Rite he was wounded, and so was Captain Cruel.

Captain Damnation was made to retreat, and to interrench himself further off of Mansoul; the standard also of Diabolus was beaten down, and his standard-bearer Captain Machhurt, had his brains beat out with a sling-stone, to the no little grief and shame of his prince Diabolus.

Many also of the Doubters were slain outright, though enough of them are left alive to make Mansoul shake and totter. Now the victory that day being turned to Mansoul, did put great value into the townsmen and captains, and did cover Diabolus's camp with a cloud, but withal it made them far more furious. So the next day Mansoul rested, and commanded that the bells should be rung; the trumpets also joyfully sounded, and the captains shouted round the town.

My Lord Will-he-will also was not idle, but did notable service within against the domestic, or the Diabolonians that were in the town, not only by keeping of them in awe, for he lighted on one at last whose name was Mr. Anything, iniquities are gone over my head; my wounds stink and are corrupt, because of my foolishness.' Ps. xxxix. 4. 5.—(Ed.)

2 A curious idea, but fully borne out by reason and Scripture. Gluttony or drunkenness injures the mind. Peter says: 'Add to knowledge temperance.' 2 Pet. i. 6.—(Ed.)

3 Anything means indifference about religion, a conformity or opposition to it, as convenience requires.—(Burder.)
a fellow of whom mention was made before; for it was he, if you remember, that brought the three fellows to Diabolus, whom the Diabolians took out of Captain Bamberges’ company; and that persuaded them to list themselves under the tyrant, to fight against the army of Shaddai; my Lord Will-be-will did also take a notable Diabolonian, whose name was Loosefoot;' this Loosefoot was a scout to the vagabonds in Mansoul, and that did use to carry tidings out of Mansoul to the camp, and out of the camp to those of the enemies in Mansoul; both these my lord sent away safe to Mr. Trueman the jailer, with a commandment to keep them in iron; for he intended then to have them out to be crucified, when it would be for the best to the corporation, and most for the discouragement of the camp of the enemies.

My Lord Mayor also, though he could not stir about so much as formerly, because of the wound that he lately received, yet gave he out orders to all that were the natives of Mansoul to look to their watch, and stand upon their guard, and, as occasion should offer, to prove themselves men.

Mr. Conscience the preacher, he also did his utmost to keep all his good documents alive upon the hearts of the people of Mansoul.

[CHAPTER XV.]

[Contents.—The inhabitants of Mansoul make a rash sortie on the enemy by night, but are repulsed with loss—Diabolus makes a desperate attack upon Feggate, which, being weak, he forces; and his army of Doubters possess the town, and do incredible mischief—The inhabitants, sorely aggrieved, determine on a new application to Emmanuel, and procure the assistance of the Secretary in preparing the petition, which is presented by Captain Credence—He is favourably received, and appointed Lord Lieutenant over all the forces.]

Well, a while after the captains and stout ones of the town of Mansoul agreed and resolved upon a time to make a sally out upon the camp of Diabolus, and this must be done in the night, and there was the folly of Mansoul, for the night is always the best for the enemy, but the worst for Mansoul to fight in; but yet they would do it, their courage was so high; their last victory also still stuck in their memories.

So the night appointed being come, the Prince’s brave captains cast lots who should lead the van in this new and desperate expedition against Diabolus, and against his Diabolonian army, and the lot fell to Captain Credence, to Captain Experience, and to Captain Goodhope to lead the Forlorn Hope. This Captain Experience the Prince created such when himself did reside in the town of Mansoul; so, as I said, they made their sally out upon the army that lay in the siege against them; and their hop was to fall in with the main body of their enemies. Now Diabolus and his men being expertly accustomed to night work, took the alarm presently, and were as ready to give them battle, as if they had sent them word of their coming. Wherefore to it they went amain, and blows were hard on every side; the hell-drum also was beat most furiously, while the trumpets of the Prince most sweetly sounded. And thus the battle was joined, and Captain Insatiable looked to the enemies carriages, and waited when he should receive some prey.

The Prince’s captains fought it stony, beyond what indeed could be expected they should; they wounded many; they made the whole army of Diabolus to make a retreat. But I cannot tell how, but the brave Captain Credence, Captain Goodhope, and Captain Experience, as they were upon the pursuit, cutting down, and following hard after the enemy in the rear, Captain Credence stumbled and Captain Credence hurt, by which fall he caught so great a hurt that he could not rise till Captain Experience did help him up, at which their men were put in disorder; the captain also was so full of pain that he could not forbear but aloud to cry out; at this the other two captains fainted, supposing that Captain Credence had received his mortal wound: their men also were more disordered, and had no list to fight. Now Diabolus being very observing though at this time as yet he was put to the worst, perceiving that a halt was made among the men that were the pursuers, what does he but taking Diabolus takes for granted that the captains were either wounded or dead; he therefore makes at first a stand, then faces about, and so comes up upon the Prince’s army with as much of his fury as hell could help him to, and his hop was to fall in just among the three captains, Captain Credence, Captain Goodhope, and Captain Experience, and did cut, wound, and pierce them so dreadfully, that what through discouragement, what through disorder, and what through the wounds that now they had received, and also the loss of much blood, they scarce were able, though they had for their power the three best bands in Mansoul, to get safe into the hold again.

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1 Loosefoot may signify a careless walk and conversation.—(Barker.)
2 The books, chapters, or verses of holy Writ.—(Ed.)
3 Night, or a time of desertion, was the best for the enemy; for then self-confidence prevailed, the soul depended upon a fancied inherent strength of its own, which is perfect weakness. In the Lord alone have we righteousness and strength for the battle.—(Mason.)
4 Beaurour, department.—(Ed.)
Now, when the body of the Prince's army saw how these three captains were put to the worst, they thought it their wisdom to make as safe and good a retreat as they could, and so returned by the sally-port again, and so there was an end of this present action. But Diabolus was so flushed with this night's work, that he promised himself, in few days, an easy and complete conquest over the town of Mansoul; wherefore, on the day following, he comes up to the sides thereof, with great boldness, and demands entrance, and that forthwith they deliver themselves up to his government. The Diabolonians too, that were within, they began to be somewhat brisk, as we shall show afterward.

But the valiant Lord Mayor replied that what he got he must get by force, for as long as Emmanuel their Prince was alive, though he at present was not so with them as they wished, they never consent to yield Mansoul up to another.

And with that the Lord Will-be-will stood up and said, 'Diabolus, thou master of the den, and enemy to all that is good, we, poor inhabitants of the town of Mansoul, are too well acquainted with thy rule and government, and with the end of those things that for certain will follow submitting to thee, to do it. Wherefore, though while we were without knowledge we suffered thee to take us, as the bird that saw not the snare fell into the hands of the fowler, yet, since we have been turned from darkness to light, we have also been turned from the power of Satan to God. And though, through thy subtlety, and also the subtlety of the Diabolonians within us, we have sustained much loss, and also plunged ourselves into much perplexity, yet give up ourselves, lay down our arms, and yield to so horrid a tyrant as thou, we shall not, die upon the place we choose rather to do. Besides, we have hopes that in time deliverance will come from court unto us, and therefore we yet will maintain a war against thee.'

This brave speech of the Lord Will-be-will, with that also of the Lord Mayor, did somewhat abate the boldness of Diabolus, though it kindled the fury of his rage. It also succored the townsfolk and captains, yea, it was as a platter to the brave Captain Creedence's wound; for you must know, that a brave speech

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1 The night of darkness and desertion was not a proper season for this effort. It seems intended to show the effects of the prevalence of a self-condemning spirit, which cannot issue well; for faith, hope, and experience were wounded.—Bancroft.

2 Misery without remedy and without end; eternal death; the being cut off from God, the root and fountain of happiness.—(Mason.)

3 If this word was coined by Bunyan, he could not have now, when the captains of the town with their men of war came home routed, and when the enemy took courage and boldness at the success that he had obtained, to draw up to the walls and demand entrance as he did, was in season, and also advantageous.

The Lord Will-be-will also did play the man within, for while the captains and soldiers were in the field, he was in arms in the town, and wherever by him there was a Diabolonian found, they were forced to feel the weight of his heavy hand, and also the edge of his penetrating sword; many therefore of the Diabolonians he wounded, as the Lord Cavil, the Lord Brisk, the Lord Pragmatic, and the Lord Munmor, several also of the meaner sort he did sorely maim, though there cannot at this time an account be given you of any that he slew outright. The cause, or rather the advantage, that my Lord Will-be-will had at this time to do thus, was, for that the captains were gone out to fight the enemy in the field. For now, though the Diabolonians within, is our time to stir and make an uproar in the town; what do they therefore but quickly get themselves into a body, and fall forthwith to hurricining in Mansoul, as if now nothing but whirlwind and tempest should be there, wherefore, as I said, he takes this opportunity to fall in among them with his men, cutting and slashing with courage that was unwielded, at which the Diabolonians with all haste dispersed themselves to their holds, and my lord to his place as before.

This brave act of my lord did somewhat revenge the wrong done by Diabolus to the captains, and also did let them know that Mansoul was not to be parted with for the loss of faith to crush of a victory or two; wherefore the wing of the tyrant was clipped again—as to boasting I mean—in comparison of what he would have done if the Diabolonians had put the town to the same plight to which he had put the captains.

Well, Diabolus yet resolves to have the other bout with Mansoul; for, thought he, since I beat them once, I may beat them twice; wherefore he commanded his men to be ready at such an hour of the night, to make a fresh assault upon the town, and he gave it out in special that they should bend all their force against Fedgat, and attempt introduced anything more appropriate. No word in common use could convey an idea of the wretched unhappy state of the soul in such a state. Evil thoughts and imaginations are hurricining within him; it is a tempest rushing upon him at once from all quarters; like Bunyan's feelings, as described in Grace Abounding, No. 157.—(Ed.)

4 Again Diabolus determines to attack Mansoul by Fedgate. The cry was incessantly to be Hellicore! Hellicore! Christian, depend not upon your frames or feelings, but upon
to break into the town through that; the word that then he did give to his officers and soldiers, was Hell-fire. And, said he, if we break in upon them, as I wish we do, either with some, or with all our force, let them that break in look to it, that they forget not the word. And let nothing be heard in the town of Mansoul but Hell-fire, Hell-fire, Hell-fire! The drummer was also to beat without ceasing, and the standard-bearers were to display their colours, the soldiers too were to put on what courage they could, and to see that they played manfully their parts against the town.

So the night was come, and all things by the tyrant made ready for the work; he suddenly makes his assault upon Feelgate, and after work. he had a while struggled there, he throws the gates wide open. For the truth is, those gates were but weak, and so most easily made to yield. When Diabolus had thus far made his attempt, he placed his captains, to wit, Torment and No-case there, so he attempted to press forward, but the Prince's captains came down upon him, and made his entrance more difficult than he desired. And, to speak the truth, they made what resistance they could, but the three of their best and most valiant captains being wounded, and by their wounds made much incapable of doing the town that service they would, and all the rest having more than their hands full of the Doubters, and their captains that did follow Diabolus, they were overpowered with force, nor could they keep them out of the town. Wherefore the Prince's men and their captains betook themselves to the castle, as to the strong hold of the town, and this they did partly for their own security, partly for the security of the town, and partly, or rather chiefly, to preserve to Emmanuel the prerogative-royal of Mansoul, for so was the castle of Mansoul.

The captains therefore being fled into the castle, the enemy, without much resistance, possess themselves of the rest of the town, and spreading themselves as they went into every corner, the cried out as they marched, according to the command of the tyrant, Hell-fire, Hell-fire, Hell-fire! so that nothing for a while, throughout the town of Mansoul, could be heard but the direful noise of Hell-fire, together with the roaring of Diabolus's drum. And now did the clouds hang black over Mansoul, nor to reason did anything but rain seem to attend it. Diabolus also quartered his soldiers in the houses of the inhabitants of the town of Mansoul. Yea, the in the immutable and unchangeable Word of God. The terrors of hell will get hold upon him who trusts to his experience, instead of fixing all his hopes in the Lord Jehovah. — (Ed.)

The heart. It is a blessed pleasure when that is right with God; then may the soul, in the strength of the Lord, subordinate Preacher's house was as full of these outlandish Doubters as ever it could hold; and so was my Lord Mayor's, and my Lord Will-be-will's also. Yea, where was there a corner, a cottage, a barn, or a hog-stye, that now were not full of these vermin? yea, they turned the men of the town out of their houses, and would lie in their beds, and sit at their tables themselves. Ah, poor Mansoul! Now thou feelest the fruits of sin, and what venom was in the flattering words of Mr. Carnal-security! They made great havoc of whatever they laid their hands on; yea, they fired the town in several places, many young children also were by them dashed in pieces, yea, those that were yet unborn they destroyed in their mother's wombs; for you must needs think that it could not be now be otherwise; for what conscience, what pity, what bowels of compassion can any expect at the hands of our landish Doubters; many holy conception of good, young and old, they forced, ravished, and beast-like abused, so that they swooned, miscarried, and many of them died, and so lay at the top of every street, and in all by-places of the town.

And now did Mansoul seem to be nothing but a den of dragons, an emblem of hell, and a place of total darkness. Now did Mansoul lie almost like the barren wilderness, nothing but nettles, briars, thorns, weeds, and stinking things seemed now to cover the face of Mansoul. I told you before how that these Diabolonian Doubters turned the men of Mansoul out of their beds; and now I will add, they wounded them, they mangled them, yea, and almost brained many of them. Many, did I say, yea, most, if not all of them; Mr. Conscience they so wounded, yea, and his wounds so festered, that he could not work among mansions in the town, if continually upon a rack; but that Shaddai rules all, certainly they had slain him outright. My Lord Mayor they so abused that they almost put out his eyes, and had not my Lord Will-be-will got into the castle, they intended to have chopped him all to pieces, for they did look upon him, as his heart now stood, to be one of the very worst that was in Mansoul against Diabolus and his crew. And indeed he hath showed himself a man, and more of his exploits you will hear of afterwards.
Now a man might have walked for days together in Mansoul, and scarce have seen one in the town that looked like a religious man. O the fearful state of Mansoul now! Now every corner swarmed with out-laudish Doubters; red-coats and black-coats walked the town by clusters, and filled up all the houses with hideous noises, vain songs, lying stories, and blasphemous language against Shaddai and his Son. Now, also, these Diabolonians that lurked in the walls and dens and holes that were in the town of Mansoul, came forth and showed themselves, yea, walked with open face in company with the Doubters that were in Mansoul. Yea, they had more boldness now to walk the streets, to haunt the houses, and to show themselves abroad, than had any of the honest inhabitants of the now woful town of Mansoul.  

But Diabolus and his out-laudish men were not at peace in Mansoul, for they were not there entertained as were the captains and forces of Emmanuel; the townsmen did browbeat them what they could; nor did they partake or make stry of any of the necessaries of Mansoul, but that which they seized on against the townsmen's will; what they could they hid from them, and what they could not they had with an ill-will. They, poor hearts, had rather have had their room than their company, but they were at present their captives, and their captives for the present they were forced to be. Ex. vii. But, I say, they discomtence them as much as they were able, and showed them all the dislike that they could.  

The captains also from the castle did hold them in continual play with their slings, to the chasing and fretting of the minds of the enemies. True, Mr. Godly-fear Diabolus made a great many attempts to have broken open the gates of the castle, but Mr. Godly-fear was made the keeper of that; and he was a man of that courage, conduct and valour, that it was vain, as long as life lasted within him, to think to do that work though mostly desired, wherefore all the attempts that Diabolus made against him were fruitless. I have wished sometimes that that man had had the whole rule of the town of Mansoul.  

Well, this was the condition of the town of Mansoul for about two years and an half; the body of the town was the seat of war; the people of the town were driven into holes, and the glory of Mansoul was laid in the dust; what rest then could be to the inhabitants, what peace could Mansoul have, and what sun could shine upon it? had the enemy lain so long without in the plain against the town, it had been enough to have finished them; but now when they shall be within, when the town shall be their tent, their trench, and fort against the castle that was in the town when the town shall be against the town, and shall serve to be a defence to the enemies of her strength and life: I say, when they shall make use of the forts, and town-holds, to secure themselves in, even till they shall take, spoil, and demolish the castle, this was terrible; and yet this was now the state of the town of Mansoul.  

After the town of Mansoul had been in this sad and lamentable condition for so long a time as I have told you, and no petitions that they presented their Prince with, all this while, could prevail; the inhabitants of the town, to wit, the elders and chief of Mansoul gathered together, and after some time spent in consulting their miserable state, and this miserable judgment coming upon them, they agreed together to draw up yet another petition, and to send it away to Emmanuel for relief. But Mr. Godly-fear stood up, and answered, that he knew that his Lord the Prince never did, nor ever would receive a petition for these matters from the hand of any whoever, unless the Lord Secretary's hand was to it; and this, spoth he, is the reason that you prevailed not all this while. Then they said, they would draw up one, and get the Lord Secretary's hand to it. But Mr. Godly-fear answered

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1 How hard but just a blow is this to the pompous pride both of the military and clerical orders. In Bunyan's time, both these professions were filled with the friends and followers of Diabolus. The black coats are, in our day, much reformed.  

2 Such is the dreadful nature of pride! It is the minister of reclusion, lying, vanity, and blasphemeing against the faithfulness of a covenant God. (Mason.)  

3 Imagine a poor harried soul, a member of a Christian church, in this lamentable state. What would the pastor, elders, and church do with him? How would some argue. He is a disgrace to us, and ought to be cast out! But a poor soul, he would get rid of the doubters if he could. While the fear of God is in his heart, pray for him, cherish him, but cast him not out.  

4 Stray, obsolete, means desert.  

5 This is an awful representation of the state of a soul overwhelmed with distressing doubts of God's love, and fear of eternal destruction. 'Torment' and 'Noace' take possession of the faculties. The understanding is darkened, and the conscience wounded; while a crowd of idle thoughts, vanities, and blasphemies increase the confusion and dismay.  

6 For a most solemn, encouraging, and admirable treatise on the 'Fears of God,' see Bunyan's Works, vol. i. p. 437. (Ed.)  

7 Nothing now, for two years together, would abide with me, but damnation, and an expectation of damnation. Grace.  

8 In the midst of all this misery, the castle is safe; or, in other words, the heart remains right with God, Godly-fear being the keeper of it. In many a soul where distressing doubts prevail, perhaps for years, yet the fear of God is in the heart, so that it still cleaves to him and opposes sin. (Burner.)  

9 Prayer must be the aid of the Holy spirit and the understanding also. Faith makes it standing in the name of
again, that he knew also that the Lord Secretary would not set his hand to any petition that himself had not a hand in composing and drawing up; and besides, said he, the Prince doth know my Lord Secretary’s hand from all the hands in the world; wherefore he cannot be deceived by any pretence whatever; wherefore my advice is, that you go to my Lord, and implore him to lend you his aid. Now he did yet abide in the castle where all the captains and men at arms were.

So they heartily thanked Mr. Godly-fear, took his counsel, and did as he had bidden them; so they went and came to my Lord, and made known the cause of their coming to him, to wit, that since Mansoul was in so deplorable a condition, his highness would be pleased to undertake to draw up a petition for them to Emmanuel, the Son of the mighty Shaddai, and to their King and his Father by him.

Then said the Secretary to them, What petition is it that you would have me draw up for you? But they said, Our Lord knows best the state and condition of the town of Mansoul; and how we are backslidden and degenerated from the Prince; then also knowest who is come up to war against us, and how Mansoul is now the seat of war.1 My Lord knows, moreover, what barbarous usages our men, women, and children have suffered at their hands, and how our home-bred Diabololians do walk now with more boldness than dare the townspeople in the streets of Mansoul. Let our Lord, therefore, according to the wisdom of God that is in him, draw up a petition for his poor servants to our Prince Emmanuel. Well, said the Lord Secretary, I will draw up a petition for you, and will also set my hand thereto. Then said they, But when shall we call for it at the hands of our Lord? but he answered, Yourselves must be present at the doing of it. Yea, you must put your desires to it. True, the hand and pen shall be mine, but the ink and paper must be yours, else how can you say it is your petition? nor have I need to petition for myself, because I have not offended.

He also added as followeth, No petition goes from me in my name to the Prince, and so to his Father by him, but when the people that are chiefly concerned therein do join in heart and soul in the matter, for that must be inserted therein.2

So they did heartily agree with the sentence of the Lord, and a petition was forthwith drawn up for them. But now who should carry it, that was next. But the Secretary advised that Captain Credence should carry it, for he was a well-spoken man. They, therefore, called for him, and propounded to him the business. Well, said the captain, I gladly accept the motion; and though I am lame, I will do this business for you with as much speed, and as well as I can.

The contents of the petition were to this purpose—

'0 our Lord and Sovereign Prince Emmanuel, the potent, the long-suffering Prince: The contents of their petition.

Grace is poured into thy lips, and to thee belongs mercy and forgiveness, though we have rebelled against thee. We who are no more worthy to be called thy Mansoul, nor yet fit to partake of common benefits, do beseech thee, and thy Father by thee to do away our transgressions. We confess that thou mightest cast us away for them, but do it not for thy name’s sake; let the Lord rather take an opportunity at our miserable condition, to let out his bowels and compassion to us; we are compassed on every side, Lord, our own backslidings reprove us; our Diabololians within our town fright us, and the army of the angel of the bottomless pit distresses us. Thy grace can be our salvation, and whither to go but to thee we know not.

'Furthermore, O gracious Prince, we have weakened our captains, and they are de-couraged, sick, and of late some of them grievously worsted and beaten out of the field by the power and force of the tyrant. Yea, even those of our captains in whose valor we did formerly use to put most of our confidence, they are as wounded men. Besides, Lord, our enemies are lively, and they are strong, they vaunt and boast themselves, and do threaten to part us among themselves for a booty. They are fallen also upon us, Lord, with many thousand Doubters, such as with whom we cannot tell what to do; they are all grim-looking, and unmerciful ones, and they bid defiance to us and thee.3

'Our wisdom is gone, our power is gone, because thou art departed from us, nor have we what we may call ours but sin, shame, and confusion of face for sin.4 Take pity upon us, O Lord, take pity upon us, thy miserable town of Mansoul, and save us out of the hands of our enemies. Amen.'
This petition as was touched afore, was handed by the Lord Secretary, and carried to the court by the brave and most stout Captain Credence. Now he carried it out at Moutthgate, for that, as I said, was the salary-port of the town; and he went and came to Emmanuel with it. Now how it came out, I do not know, but for certain it did, and that so far as to reach the ears of Diabolus. Thus I conclude, because that the tyrant had it presently by the end, and charged the town of Mansoul with it, saying, Thou rebellions and stubborn-hearted Mansoul, I will make thee to leave off abode prayer, petitioning; art thou yet for petitioning? I will make thee to leave. Yea, he also knew who the messenger was that carried the petition to the Prince, and it made him both to fear and rage.

Wherefore he commanded that his drum should be beat again, a thing that Mansoul could not abide to hear; but when Diabolus will have his drum beat, Mansoul must abide the noise. Well, the drum was beat, and the Diabolonians were gathered together.

Then said Diabolus, O ye stout Diabolonians, be it known unto you that there is treachery hatched against us in the rebellious town of Mansoul; for albeit the town is in our possession, as you see, yet these miserable Mansouils have attempted to dare, and have been so hardly as yet to send to the court to Emmanuel for help. This I give you to understand, that ye may yet know how to carry it to the wretched town of Mansoul. Wherefore, O my trusty Diabolonians, I command that yet more and more ye distress this town of Mansoul, and vex it with your wiles, ravish their women, deflower their virgins, slay their children, brain their ancients, fire their town, and what other mischief you can; and let this be the reward of the Mansouils from me, for their desperate rebellions against me.1

This you see was the charge, but something stepped in betwixt that and execution, for as yet there was but little more done than to rage.

Moreover, when Diabolus had done thus, he went the next way up to the castle-gates, and demanded that, upon pain of death, the gates should be opened to him, and that entrance should be given him and his men that followed after. To whom Mr. Godly-fear replied—for he it was that had the charge of that gate—that the gate should not be opened unto him, nor to the men that followed after him. He said, moreover, that Mansoul, when she had suffered awhile, should be made perfect, strengthened, settled. 1 Th. v. 19.

Then said Diabolus, Deliver me then the men that have petitioned against me, especially Captain Credence that carried it to your Prince; deliver that varlet into my hands, and I will depart from the town.

Then up starts a Diabolonian, whose name was Mr. Fooling, and said, My lord offereth you fair, it is better for you that one man perish, than that your whole Mansoul should be undone.

But Mr. Godly-fear made him this replication, How long will Mansoul be kept out of the dungeon?2 when she hath given up her faith to Diabolus? As good lose the town as lose Captain Credence; for if one be gone, the other must follow.3 But to that Mr. Fooling said nothing.

Then did my Lord Mayor reply, and said, O thou devouring tyrant, be it known unto thee, we shall hearken to none of thy words; we are resolved to resist thee as long as a captain, a man, a sling, and a stone to throw at thee, shall be found in the town of Mansoul. But Diabolus answered, Do you hope, do you wait, do you look for help and deliverance? You have sent to Emmanuel, but your wickedness sticks too close in your skirts, to let innocent prayers come out of your lips.4 Think you that you shall be prevalers and prosper in this design? You will fail in your wish, you will fail in your attempts; for it is not only I, but your Emmanuel is against you. Ps. xli. 19. Yea, it is he that hath sent me against you to subdue you; for what then do you hope, or by what means will you escape?

Then said the Lord Mayor, We have sinned indeed, but that shall be no help to thee, for our Emmanuel hath said it, and that in great faithfulness: And him that cometh to me I will in no wise cast out. He hath also told us, Our enemy, that all manner of sin and blasphemy shall be forgiven to the sons of men. Therefore we dare not despair, but will look for, wait for, and hope for deliverance still.5

Now by this time Captain Credence was returned and came from the court from Emmanuel to the
of Mansoul, and that shortly his lordship should have his reward.

The third note came out for the subordinate Preacher, wherein was signified, That his Prince took it well from him that he had so honestly and so faithfully performed his office, and executed the trust committed to him by his Lord while he exhorted, rebuked, and fore-warned Mansoul according to the laws of the town. He signified moreover, that he took well at his hand that he called to fasting, to sackcloth and ashes, when Mansoul was under her revolt. Also that he called for the aid of the Captain Boanerges to help in so weighty a work, and that shortly he also should receive his reward.

The fourth note came out for Mr. Godly-fear wherein his Lord thus signified, That his Lordship observed that he was the first of all the men in Mansoul that detected Mr. Carnal-security, as the only one that through his subtlety and cunning had obtained for Diabolus, a defection and decay of goodness in the blessed town of Mansoul. Moreover, his Lord gave him to understand that he still remembered his tears and mourning for the state of Mansoul. It was also observed by the same note, that his Lord took notice of his detecting of this Mr. Carnal-security, at his own table among his guests, in his own house, and that in the midst of his jolliness, even while he was seeking to perfect his villainies against the town of Mansoul. Emmanuel also took notice that this reverend person, Mr. Godly-fear, stood stoutly to it at the gates of the castle, against all the threats and attempts of the tyrant, and that he had put the townsman in a way to make their petition to their Prince, so as that he might accept thereof, and as that they might obtain an answer of peace; and that therefore shortly he should receive his reward.

After all this, there was yet produced a note which was written to the whole town of Mansoul, whereby they perceived that their Lord took notice of their so often repeating of petitions to him, and that they should see some of the fruits of such their doings in time to come. Their Prince did also therein tell them, That he took it well, that their heart and mind now at last abode fixed upon him and his ways, though Diabolus had made such inroads upon them, and that neither flatteries on the one hand, nor hardships on the other, could make them yield to serve his cruel designs. There was also inserted at the bottom of this note, That his Lordship had left the town of Mansoul in the hands of the Lord Secretary, and under the conduct of Captain Credence, saying, Beware that you yet yield yourselves unto their governance, and in due time you shall receive your reward.
So after the brave Captain Credence had delivered his notes to those to whom they belonged, he retired himself to my Lord Secretary's lodgings, and there spends time in conversing with him; for they were very great one with another, and did indeed know more how things would go with Mansoul than did all the townsman besides. The Lord Secretary also loved the Captain Credence dearly; yea, many a good bit was sent him from my Lord's table; also he might have a show of countenance when the rest of Mansoul lay under the clouds; so after some time for converse was spent the Captain betook himself to his chambers to rest. But it was not long after but my Lord did send for the captain again. So the captain came to him, and they greeted one another with usual salutations. Then said the captain to the Lord Secretary, What hath my Lord to say to his servant? So the Lord Secretary took him, and had him a-to-side, and after a sign or two of more favour, he said, I have made thee the Lord's lieutenant over all the forces in Mansoul, so that from this day forward, all men in Mansoul shall be at thy word, and thou shalt be he that shall lead in, and that shall lead out Mansoul. Thou shalt therefore manage, according to thy place, the war for thy Prince, and for the town of Mansoul, against the force and power of Diabolus, and at thy command shall the rest of the captains be.

Now the townsman began to perceive what interest the captain had, both with the court, and also with the Lord Secretary in Mansoul; for no man before could speed when sent, nor bring such good news from Emmanuel as he. Wherefore what do they, after some lamentation that they made no more use of him in their distresses, but send by their subordinate Preacher to the Lord Secretary, to desire him that all that over they were and had, might be put under the government, care, custody, and conduct of Captain Credence.  

So their preacher went and did his errand, and received this answer from the mouth of his Lord, that Captain Credence should be the great doer in all the King's army, against the King's enemies, and also for the welfare of Mansoul. So he bowed to the ground, and thanked his Lordship, and returned and told his news to the townsfolk. But all this was done with all imagin-

able secrecy, because the foes had yet great strength in the town. But, to return to our story again:

[Chapter XVI.]

[Contents:- A new plot is laid to ruin the town by riches and prosperity—Emmanuel, according to his promise, appears in the field, to assist the forces of Mansoul, whereby the whole army of Doubters is completely routed —Emmanuel enters the town amidst the joyful exclamation of the inhabitants.]

When Diabolus saw himself thus boldly confronted by the Lord Mayor, and perceived the stoutness of Mr. Godly-fear, he fell into a rage, and forthwith called a council of war, that he might be revenged on Mansoul. So all the princes of the pit came together, and old Incredulity in the head of them, with all the captains of his army. So they consult what to do. Now the effect and conclusion of the council that day, was how they might take the castle; because they could not conclude themselves masters of the town, so long as that was in the possession of their enemies. So one advised this way, and another advised that; but when they could not agree in their verdict, Apollyon, that president of the council, stood up, and thus he began: My brotherhood, quoth he, I have two things to propose unto you; and my first is this; let us withdraw ourselves from the town into the plain again, for our presence here will do us no good, because the castle is yet in our enemy's hands; nor is it possible that we should take that so long as so many brave captains are in it, and that this bold fellow Godly-fear is made the keeper of the gates of it.

Now when we have withdrawn ourselves into the plain, they, of their own accord, will be glad of some little ease; and it may be, of their own accord, they again may begin to be remiss; and even their so being, will give them a bigger blow than we can possibly give them ourselves. But if that should fail, our going forth of the town may draw the captains out after us, and you know what it cost them, when we fought them in the field before. Besides, can we but draw them out into the field, we may lay an ambush behind the town, which shall, when they are come forth abroad, rush in, and take possession of the castle. But Belzebub stood up, and replied, saying, It is impossible to draw them all off from the castle; some you may be sure will lie there to keep that; wherefore it will be but in vain thus to attempt, unless we were sure that they will all come out. He therefore concluded that what was done, must be done by some other means. And the most

1 'A-to-side,' obsolete, aside, in private, or out of hearing.  
2 The design of this is to show that the soul is to live by faith, and not by sense. The Spirit of God puts honour upon faith, and makes him chief-captain of the town. This is a prelude to victory over the Doubters.—(Burder.)

2 A state of spiritual ease and prosperity has its dangers; we must, by the Word and Spirit, in the strength of Jesus, fight every inch of our way to heaven and glory.—(Mason.)
likely means that the greatest of their heads could invent, was that which Apollyon had advised to do, to wit, to get the townsmen again to sin. For, said he, it is not our being in the town, nor in the field, nor our fighting, nor our killing of their men, that can make us the masters of Mansoul; for so long as one in the town is able to lift up his finger against us, Emanuel will take their parts; and if he shall take their parts, we know what time a-day, it will be with us. Wherefore, for my part, quoth he, there is, in my judgment, no way to bring them into bondage to us, like inventing a way to make them sin. 2 Pe, ii. 21. Had we, said he, left all our Doubters at home, we had done as well as we have done now, unless we could have made them the masters and governors of the castle; for Doubters an at a distance, are but like objections refuted with arguments. Indeed can we but get them into the hold, and make them possessors of that, the day will be our own. Let us therefore withdraw ourselves into the plain (not expecting that the captains in Mansoul should follow us), but yet, I say, let us do this, and before we so do, let us advise again with our trusty Diabolonians that are yet in their holds of Mansoul, and set them to work to betray the town to us; for they indeed must do it, or it will be left undone for ever. By these sayings of Beelzebub—for I think it was he that gave this counsel—the whole Mansoulian concave was forced to be of his opinion, to wit, that the way to get the castle was to get the town to sin. Then they fell to inventing by what means to do this thing. 2

Then Lucifer stood up and said, The counsel of Beelzebub is pertinent; now the way to bring this to pass, in mine opinion, is this: Let us withdraw our force from the town of Mansoul, let us do this and let us terrify them no more, either with solemnities or threats, or with the noise of our drum, or any other awaking means. Only let us lie in the field at a distance, and be as if we regarded them not; for frights I see do but awaken them, and make them stand more to their arms. I have also another stratagem in my head: You know Mansoul is a market town; and a town that delights in commerce; what therefore if some of our Diabolonians shall feign themselves far countrymen, and shall go out and bring to the market of Mansoul some of our wares to sell; and what matter at what rates they sell their wares, though it be but for half the worth. Now, let those that thus shall trade in their market, be those that are witty and true to us, and I will lay my crown to pawn it will do. There are two that are come to my thoughts already, that I think will be arch at this work, and they are Mr. Penny-wise-pound-foolish, and Mr. Get-i’th'-hundred-and-lose-i’th'-shire; nor is this man with the long name at all inferior to the other. What also if you join with them Mr. Sweet-world, and Mr. Present-good; they are men that are civil and cunning, but our true friends and helpers. Let these with as many more engage in this business for us, and let Mansoul be taken up in much business, and let them grow full and rich, and this is the way to get ground of them; remember ye not that thus we prevailed upon Laodicea, and how many at present do we hold in this snare? Re, iii. 17. Now when they begin to grow full, they will forget their misery, and if we shall not afflict them they may happen to fall asleep, and so be got to neglect their town-watch, their castle-watch, as well as their watch at the gates.

Yea, may we not by this means so enumber Mansoul with abundance, that they shall be forced to make of their castle a warehouse instead of a garrison fortified against us, and a receptacle for men of war. Thus if we get our goods, and commodities thither, I reckon that the castle is more than half ours. Besides, could we so order it, that it should be filled with such kind of wares, then if we made a sudden assault upon them, it would be hard for the captains to take shelter there. Do you know that of the parable, The deceitfulness of riches choke the word. La, viii. 14. And again, When the heart is overcharged with surfeiting and drunkenness, and the cares of this life, all mischief comes upon them at unawares. La, xxi. 34—36.

Furthermore, my lords, quoth he, you very well know that it is not easy for a people to be filled with our things, and not to have some of our Diabolonians as retainers to their houses and services. Where is a Mansoulian that is full of this world, that has not for his servants, and waiting-men, Mr. Profuse, or Mr. Prodigality, or some other of our Diabolonian gang, as Mr. Voluptuous, Mr. Pragmatical, Mr. Ostentation, or the like? Now these can take the castle of Mansoul, or blow it up, or make it unfit for a garrison for Em-

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1 'Satan trembles when he sees The nearest saint upon his knees.'
2 The great object of Satan is to allure Mansoul to sin. He can never win the heart, or castle, unless sin opens the gates.—(Ed.)
3 'Penny-wise and pound-foolish' is a well-known proverb, showing the folly of those who lose a pound to gain a penny. 'Get i' th' hundred and lose i' th' shine' is an obsolete proverb, meaning that as a shire or county contains many divisions called hundreds, it would be foolish to lose a county for the sake of gaining a small part of a county called a hundred.—(Ed.)
4 Great is the danger when the heart, here called the castle, which should be the temple of the Lord, is turned into a warehouse.—Burder.
Wherefore, to end as I began, my advice is, that we quietly withdraw ourselves, not offering any further force, or forcible attempts upon the castle, at least at this time, and let us set on foot our new project, and let see if that will not make them destroy themselves. 1

This advice was highly applauded by them all, and was accouinted the very master-piece of hell; to wit, to choke Mansoul with a fulness of this world, and to surfeit her heart with the good things thereof. But see how things meet together; just as this Diabolonian council was broken up, Captain Credence received a letter from Emmanuel, the contents of which was this, That upon the third day he would meet him in the field in the plains abode Mansoul. Meet me in the field! quoth the captain, what meaneth my Lord by this? I know not what he meaneth by meeting of me in the field. So he took the note in his hand, and did carry it to my Lord Secretary, to ask his thoughts thereupon; for my Lord was a seer in all matters concerning the King, and also for the good and comfort of the town of Mansoul. So he showed my Lord the note, and desired his opinion thereof: for my part, quoth Captain Credence, I know not the meaning thereof. So my Lord did take and read it, and after a little pause he said, The Diabolonians have had against Mansoul a great consultation to day; they have, I say, this day been contriving the utter ruin of the town; and the result of their counsel is, to set Mansoul into such a way, which, if taken, will surely make her destroy herself. And to this end they are making ready for their own departure out of the town, intending to betake themselves to the field again, and there to lie till they shall see whether this their project will take or no. But be thou ready, with the men of thy Lord, for on the third day they will be in the plain; there to fall upon the Diabolonians; for the Prince will by that time be in the field; The sable expanded to Captain Credence, yea, by that it is break of day, sun rising, or before, and that with a mighty force against them. So he shall be before them, and thou shalt be behind them, and betwixt you both their army shall be destroyed. When Captain Credence heard this, away goes he to the rest of the captains, and tells them what a note he had a while since received from the hand of Emmanuel. And, said he, that which was dark therein, has my Lord, the Lord Secretary, expounded unto me. He told them moreover, what by himself, and by them, must be done to answer the mind of their Lord. Then were the captains glad, and Captain Credence commanded that all the King's trumpeters should ascend to the battlements of the castle, and there in the audience of Diabolus, and of the whole town of Mansoul, make the best music that heart could invent. The trumpeters then did as they were commanded. They got themselves up to the top of the castle, and thus they began to sound; then did Diabolus start, and said, What can be the meaning of this, they neither sound boot and saddle, nor horse and away, nor a charge? What do these mad men mean, that yet they should be so merry and glad? Then answered him one of themselves and said, This is for joy that their Prince Emmanuel is coming to relieve the town of Mansoul; that to this end he is at the head of an army, and that this relief is near.

The men of Mansoul also were greatly concerned at this melodious charm of the trumpets. They said, yea, they answered one another, saying, This can be no harm to us; surely this can be no harm to us. Then said the Diabolonians, What had we best to do? And it was answered, It was best to quit the town; and that, said one, Ye may do in pursuance of your last counsel, and by so doing, also be better able to give the enemy battle, should an army from without come upon us. So on the second day they withdrew themselves from Mansoul, and abode in the plains without; but they encamped themselves before Eyeigate, in what terrene and terrible manner they could. The reason why they would not abide in the town, besides the reasons that were debated in their late conclave, was, for that they were not possessed of the stronghold, and because, said they, we shall have more convenience to fight, and also to fly, if need be, when we are encamped in the open plains. Besides, the town would have been a pit for them rather than a place of defence, had the Prince come up, and enclosed them fast therein. Therefore they betook themselves to the field, that they might also be out of the reach of the slings, 2 by which they were much annoyed all the while that they were in the town.

Well, the time that the captains were to fall upon the Diabolonians being come, they eagerly prepared themselves for action; for Captain Credence had told the captains over night that they should meet their Prince in the field to-morrow. This therefore made them yet far more desirous to be engaging the enemy, for, You shall see the Prince in the

1 Well may Bunyan say, 'Look to it, Mansoul!' How rarely do men grow rich and prosperous without entertaining these Diabolonians—profusion, prodigality, pride, &c. ! These are more destructive to the soul than an army of external foes. (Barker.)

2 'Terrene and terrible,' dreadful to mortals.—(Ed.)

3 Portions from the Bible, probably meaning the epistles of the New Testament.—(Ed.)
field to-morrow, was like oil to a flaming fire; for of a long time they had been at a distance, they therefore were for this the more earnest and desirable of the work. So, as I said, the hour being come, Captain Credence, with the rest of the men of war, drew out their forces before it were day by the sally-port of the town. And being all ready, Captain Credence went up to the head of the army, and gave to the rest of the captains the word, and so they to their under-officers and soldiers. The word was, The sword of the Prince Emmanuel, and the shield of Captain Credence, which is, in the Mansonlian tongue, The word of God and faith. Then the captains fell on, and began roundly to front, and flank, and rear Diabolus's camp.

Now they left Captain Experience in the town, because he was yet ill of his wounds which the Diabolians had given him in the last fight. But when he perceived that the captains were at it, what does he, but, calling for his crutches with haste, gets up, and away he goes to the battle, saying, Shall I lie here when my brethren are in the fight? and when Emmanuel the Prince will show himself in the field to his servants? But when the enemy saw the man come with his crutches, they were damned yet the more; for, thought they, what spirit has possessed these Mansonlians that they fight us upon their crutches? Well, the captains, as I said, fell on, and did bravely handle their weapons, still crying out and shouting, as they laid on blows. The sword of the Prince Emmanuel, and the shield of Captain Credence.

Now when Diabolus saw that the captains were come out and that so valiantly they surrounded his men, he concluded, that for the present, nothing from them was to be looked for but blows, and the dints of their two-edged sword. Wherefore he also falls on upon the Prince's army with all his deadly force. So the battle was joined. Now who was it that at first Diabolus met with in the fight, but Captain Credence on the one hand, and the Lord Will-be-will on the other; now Will-be-will's blows were like the blows of a giant, for that man had a strong arm, and he fell in upon the Election-doubters—for they were the life guard of Diabolus—and he kept them in play a good while, cutting and battering shrewdly. Credence engaged. Now when Captain Credence saw my Lord engaged, he did stoutly fall on, on the other hand, upon the same company, also; so they put them to great disorder.

Now Captain Goodhope had engaged the Vocation-doubters, and they were sturdy men, but the captain was a valiant man. Captain Experience did also send him some aid, so he made the Vocation-doubters to retreat. The rest of the armies were hotly engaged, and that on every side, and the Diabolians did fight stoutly. Then did my Lord Secretary command that the slings from the castle should be played, and his men could throw stones at an hair's breadth. But after a while, those that were made to fly before the captains of the Prince did begin to rally again, and they came up stoutly upon the rear of the Prince's army, wherefore the Prince's army began to faint, but remembering that they should see the face of their Prince by and by, they took courage, and a very fierce battle was fought. Then shouted the captains, saying, The sword of the Prince Emmanuel and the shield of Captain Credence, and with that Diabolus gave back, thinking that more aid had been come. But no Emmanuel as yet appeared; moreover, the battle did hang in doubt, and they made a little retreat on both sides. Now, in the time of respite, Captain Credence bravely encouraged his men to stand to it, and Diabolus did the like as well as he could. But Captain Credence made a brave speech to his soldiers, the contents whereof here follow—

Gentlemen soldiers, and my brethren in this design, it rejoiceth me much to see in the field for our Prince this day, so stout and so valiant an army, and such faithful lovers of Mansoul. You have hitherto, as hath become you, shown yourselves men of truth and courage against the Diabolonian forces, so that, for all their boast, they have not yet much cause to boast of their gettings. Now take to yourselves your wonted courage, and show yourselves men even this once only, for in a few minutes after the next engagement this time, you shall see your Prince show himself in the field, for we must make this second assault upon this tyrant Diabolus, and then Emmanuel comes.

No sooner had the captain made this speech to his soldiers, but one Mr. Speedy came post to the captain from the Prince, to tell him that Emmanuel was at hand. This news, when the captain had received, he communicated to the other field-officers, and they again to their soldiers and

1 How heartily, or, as Bunyan says, roundly, can we fight our innumerable foes, when thus armed with the Word of God, the sword of Emmanuel, and faith—the shield of Credence! These are invincible weapons when the Holy Spirit enables us to use them.—(Ed.)

2 *Kept by the power of God through faith unto salvation.*

3 *Dints,* blows or strokes.—(Ed.)

4 *Election-doubters are the devil's life-guard. When the will, strengthened by faith, attacks them, they are put into disorder, but not destroyed. These doubts are first attacked, for until they are routed the soul has no peace.—(Ed.)
men of war. Wherefore, like men raised from the dead, so the captains and their men arose, made up to the enemy, and eried as before, The sword of the Prince Emmanuel, and the shield of Captain Credence.

The Diabolonians also bestirred themselves and made resistance as well as they could, but in this last engagement the Diabolonians lost their courage, and many of the Doubters fell down dead to the ground. Now when they had been in heat of battle about an hour or more, Captain Credence lift up his eyes and saw, and beheld Emmanuel came, and he came with colours flying, trumpets sounding, and the feet of his men scarce touched the ground, they hasted with that elecency towards the captains that were engaged. Then did Credence wind with his men to the townward, and gave to Diabolus the field. So Emmanuel came upon him on the one side, and the enemies place was betwixt them both, then again they fell to it afresh, and now it was but a little while more but Emmanuel and Captain Credence met, still trampling down the slain as they came.

But when the captains saw that the Prince was come, and that he fell upon the Diabolonians on the other side, and that Captain Credence and his Highness had got them up betwixt them, they shouted, they so shouted that the ground rent again, saying, The sword of Emmanuel and the shield of Captain Credence. Now when Diabolus saw that he and his forces were so hard beset by the Prince and his princely array, what does he, and the lords of the pit that were with him, but make their escape and forsake their army, and leave them to fall by the hand of Emmanuel, and of his noble Captain Credence; so they fell all down slain before them, before the Prince, and before his royal array; there was not left so much as one doubter alive, they lay spread upon the ground dead men, as one would spread dung upon the land.

When the battle was over all things came into order in the camp; then the captains and elders of Mansoul came together to salute Emmanuel, while without the corporation; so they saluted him and welcomed him, and that with a thousand welcomes;

Mansoul salutes the Prince without, he addresses himself to go into the town.

Song viii. 1, for that he was come to the borders of Mansoul again; so he smiled upon them and said, Peace be to you, [Is. xx. 19.] Then they addressed themselves to go to the town, they went then to go up to Mansoul, they, the Prince, with all the new forces that now he had brought with him to the war. Also all the gates of the town were set open for his reception, so glad were they of his blessed return. And this was the manner and order of this going of his into Mansoul.

First, as I said, all the gates of the town were set open, yea the gates of the castle also; the elders too of the town of Mansoul placed themselves at the gates of the town to salute him at his entrance thereto; and so they did, the manner of as he drew near and approached towards the gates, they said, 'Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.' And they answered again, 'Who is the King of glory?' and they made return to themselves, 'The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up ye everlasting doors.' Ps. xiv. 5–9.

Secondly, It was ordered also by those of Mansoul, that all the way from the town-gates to those of the castle, his blessed Majesty should be entertained with the song, by them that had could best skill in music in all the town of Mansoul; then did the elders and the rest of the men of Mansoul answer one another as Emmanuel entered the town, till he came at the castle-gates, with songs and sound of trumpets, saying, 'They have seen thy goings, O God, even the goings of my God, my King, in the sanctuary.' So the singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.' Ps. xxvi. 25.

Thirdly, Then the captains—for I would speak a word of them—they in their order waited on the Prince as he entered into the gates of Mansoul. Captain Credence went before, and Captain Goodhope with him; Captain Charity came behind with other of his companions, and Captain Patience followed after all, and the rest of the captains—one on the right hand, some on the left—accompanied Emmanuel into Mansoul. And all the while the colours were displayed, the trumpets sounded, and continual shoutings were among the soldiers. The Prince himself rode into the town in his armour, which was all of beaten gold, and in his chariot, the pillars of it were of silver, the bottom thereof of gold, the covering of it was of purple, the midst thereof being paved with love for the daughters of the town of Mansoul.

Fourthly, When the Prince was come to the entrance of Mansoul, he found all the streets strewn with lilies and flowers, curiously decked with boughs and branches from the green trees that stood round about the town. Every door also was filled with persons
who had adorned every one their fore-part against their house, with something of variety and singular excellency to entertain him with all as he passed in the streets; they also themselves, as Emmanuel passed by, did welcome him with shouts and acclamations of joy, saying, Blessed be the Prince that cometh in the name of his Father Shaddai. 1

Fifthly, At the castle-gates the elders of Mansoul, to wit, the Lord Mayor, the Lord Will-be-will, the subordinate Preacher, Mr. Knowledge, Mr. Mind, with other of the gentility of the place, saluted Emmanuel again. They bowed before him, they kissed the dust of his feet, they thanked, they blessed, and praised his Highness for not taking advantage against them for their sins, but rather had pity upon them in their misery, and returned to them with mercies, and to build up their Mansoul for ever. Thus was he had up straightway to the castle; for that was the royal palace, and the place where his honour was to dwell; the which was ready prepared for his Highness by the presence of the Lord Secretary and the work of Captain Credence. 2 So he entered in,

Sixthly, Then the people and commonalty of the town of Mansoul came to him into the castle to mourn, and to weep, and to lament for their wickedness by which they had forced him out of the town. So they, when they were come, bowed themselves to the ground seven times, they also wept, they wept aloud, and asked forgiveness of the Prince, and prayed that he would again, as of old, confirm his love to Mansoul.

To the which the great Prince replied, Weep not, but go your way, eat the fat and drink the sweet, and send portions unto them for whom nought is prepared - for the joy of the Lord is your strength.' Ex. viii. 10. I am returned to Mansoul with mercies, and my name shall be set up, exalted, and magnified by it. He also took these inhabitants and kissed them, and laid them in his bosom.

Moreover, he gave to the elders of Mansoul, and to each town-citizen, a chain of gold and a signet. He also sent to their wives, ear-rings, and jewels, and bracelets, and other things. He also bestowed upon the true-born children of Mansoul many precious things.

When Emmanuel the Prince had done all these things for the famous town of Mansoul, then he said unto them, first, Wash your garments, then put on your ornaments, and then come to me into the castle of Mansoul. Ex. ix. 8. So they went to the fountain that was set open for Judah and Jerusalem to wash in, Zec. xiii. 1, and there they washed, and there they made their garments white, and came again to the Prince into the castle, and thus they stood before him. Re. vii. 14, 15.

And now there was music and dancing throughout the whole town of Mansoul, and that because their Prince had again granted to them his presence and the light of his countenance, the bells also did ring, and the sun shone comfortably upon them for a great while together. 4

The town of Mansoul did also now more thoroughly seek the destruction and ruin of all remaining Diabolonians that abode in the walls and the dens that they had in the town of Mansoul, for there was of them that had to this day escaped with life and limb from the hand of their suppressors in the famous town of Mansoul. 5

But my Lord Will-be-will was a greater terror to them now than ever he had been before; forasmuch as his heart was yet more fully bent to seek, contrive, and pursue them to the death; he pursued them night and day, and did put them now to sore distress, as will afterwards appear.

After things were thus far put into order in the famous town of Mansoul, care was taken and order given by the blessed Prince Emmanuel, that the townsman should, without further delay, appoint some to go forth into the plain to bury the dead that were there—the dead that fell by the sword of Emmanuel and by the shield of the Captain Credence—lest the fumes and ill savours that would arise from them might infect the air, and so annoy the famous town of Mansoul. This also was a reason of this order, to wit, that as much as in Mansoul lay, they might cut off the name, and being, and remembrance of those enemies from the thought of the famous town of Mansoul and its inhabitants.

So order was given out by the Lord Mayor—that wise and trusty friend of the town of Mansoul—that persons should be employed about this

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1 How gladly is Jesus received! None but those who have experienced it can tell how delightful and welcome is his presence to the soul that has long been vexed with an array of doubts. O let us beware of sin and unbelief, which ceased him to withdraw and the doubts to enter. Well may the soul be humbled in the dust in the recollection of its backsliding. —(Burder.)

But to the streets with flowers, and decorating the fronts of the houses, was customary, in Bunyan's time, in all royal processions. 2

2 Giving them the Holy Ghost; —purifying their hearts by faith. Ac. xv. 8, 9. —(E.D.)

3 The side notes are Bunyan's key to the text, which, he says, "E'chth there in the window." See last lines of his address 'To the Reader.'—(Ed.)

4 Though comforts are cheering, let not the believer rest in them, neither be high-minded, but fear; looking to Jesus for strength and grace to persevere.—(Mason.)

5 'The joy of the Lord is our strength.' When this is possessed, there will be a double diligence in searching out and destroying our sins.—(Burder.)
necesary business; and Mr. Godly-fear and one Mr. Upright were to be overseers about this matter; so persons were put under them to work in the fields and to bury the slain that lay dead in the plains. And these were their places of employment—some were to make the graves, some to bury the dead, and some were to go to and fro in the plains, and also round about the borders of Mansoul, to see if Not a skull, or a bone, or a piece of a skull, or a bone, or a piece of a bone of a Doubter was yet to be seen above ground anywhere near the corporation; and if any were found, it was ordered that the searchers that searched should set up a mark thereby, and a sign, that those that were appointed to bury them might find it, and bury it out of sight, that the name and remembrance of a Diabolonian Doubter might be blotted out from under heaven. And that the children, and they that were to be born in Mansoul, might not know, if possible, what a skull, what a bone, or a piece of a bone of a Doubter was.

So the buriers, and those that were appointed for that purpose, did as they were commanded, they buried the Doubters, and all the skulls and bones, and pieces of bones of Doubters wherever they found them, and so they cleansed the plains. Now also Mr. God's-peace took up his commission and acted again as in former days.

Thus they buried, in the plains about Mansoul, the Election-doubters, the Vocation-doubters, the Grace-doubters, the Perseverance-doubters, the Resurrection-doubters, the Salvation-doubters, and the Glory-doubters, whose captains were Captain Rage, Captain Cruel, Captain Damnation, Captain Insatiable, Captain Brimstone, Captain Torment, Captain Noease, Captain Squalere, and Captain Pasthope, and old Incredulity was under Diabolus their general; there were also the seven heads of their army, and they were the Lord Beelzebub, the Lord Lucifer, the Lord Legion, the Lord Apollyon, the Lord Python, the Lord Cerberus, and the Lord Belial. But the princes and the captains, with old Incredulity their general, did all of them make their escape, so their men fell down slain by the power of the Prince's forces, and by the hands of the men of the town of Mansoul. They also were buried as before related, to the exceeding great joy of the now famous town of Mansoul. They that buried them, buried also with them their arms, which were cruel instruments of death, their weapons were arrows, darts, mauls, fire-brands, and the like; they buried also their armour, their colour banners, with the standard of Diabolus, and what elsesoever they could find that did but smell of a Diabolonian Doubter.1

[Chapter XVII.]

Contents:—A new army of Bloodmen, or persecutors, attack the town, but are surrounded by the Mansouliers, headed by Faith and Patience—The examination of some of the leaders—Evil-questioning entertaineth some of the Doubters, but is discovered by Diligence—The principal Doubters tried, convicted, and executed.

Now when the tyrant was arrived at Hell-gatehill, with his old friend Incredulity, they immediately descended the den, and having there, with their fellows, for a while concealed their misfortune and great loss that they sustained against the town of Mansoul, they fell at length into a passion, and revenged they would be for the loss that they sustained before the town of Mansoul, wherefore they presently call a council. The tyrant resolved to have contrive yet further what was to be done against the famous town of Mansoul; for their yawning pangs could not wait to see the result of their Lord Lucifer's and their Lord Apollyon's counsel that they had given before, for their raging gout thought every day even as long as a short-for-ever, until they were filled with the body and soul, with the flesh and bones, and with all the delicate of Mansoul. They therefore resolve to make another attempt upon the town of Mansoul, and that by an army mixed, and made up, partly of Doubters and partly of Bloodmen. A more particular account now take of both. The Doubters are such as have their name from their nature, as well as from the lord and kingdom where they are born; An army of Doubters and Bloodmen. Their nature is to put a question upon every one of the truths of Emmanuel, and their country is called, The Land of Doubting, and that land lieth off, and furthest remote to the north, between the Land of Darkness and that called the

1 Thus was the victory completed, and by this we are taught that doubts of the love of Christ, contrary to the declarations of his Word, should be utterly suppressed, as being infinitely dishonourable to our faithful covenant God, and insuspectably pernicious to our own souls.—(Burder.) Still we are not to forget the danger of their rising from the tomb again to distress us, unless we are found constantly watchful and prayerful. When Greatheart and the Pilgrims had killed Despair, and destroyed Doubting Castle, and are rejoicing over the ruins, Bunyan thus warns them—

"Though Doubting Castle be demolished, And the Giant Despair hath lost his head, Sun can redim the castle, make it remain, And make Despair, the giant, live again."—(Burder.)

2 Poor Mansoul, having by grace overcome his doubts and fears, having died to sin and risen again to newness of life, is now fit to comfort his brethren in church fellowship. As the Pilgrim was frightened by the lions before the house Beautiful, to prevent his entering into communion with a church, so here they suffer persecution from these lions, here called 'Bloodmen,' and an appropriate title it is for all persecutors. All those who enforce human laws to compel our presence at, or support to, any form of worship, are bloodmen. Bless God that they can only scratch us now; but if they had the power, the same spirit that now scratches would devour the souls of God.—(Ed.)
command, and the names of their captains were, Captain Cain, Captain Nimrod, Captain Ismael, Captain Esau, Captain Saul, Captain Absalom, Captain Judas, and Captain Pope.

1. Captain Cain was over two bands, to wit, the zealous and the angry Bloodmen; his standard-bearer bare the red colours, and his esquire was the murdering club. Ge. iv. 8.

2. Captain Nimrod was captain over two bands, to wit, the tyrannical and encroaching Bloodmen; his standard-bearer bare the red colours, and his esquire was the great blood-barrow. Ge. x. 8.

3. Captain Ismael was captain over two bands, to wit, over the mocking and scornful Bloodmen; his standard-bearer bare the red colours, and his esquire was one mocking at Abraham’s Isaac. Ge. xii. 9, 10.

4. Captain Esau was captain over two bands, to wit, the Bloodmen that grudged that another should have the blessing; also over the Bloodmen that are for executing their private revenge upon others; his standard-bearer bare the red colours, and his esquire was one privately lurking to murder Jacob. Ge. xxvii. 42—45.

5. Captain Saul was captain over two bands, to wit, the groundlessly jealous, and the devilishly furious Bloodmen; his standard-bearer bare the red colours, and his esquire was three bloody darts cast at harmless David. 1 Sa. xviii. 10; xix. 19; xx. 23.

6. Captain Absalom was captain over two bands, to wit, over the Bloodmen that will kill a father or a friend for the glory of this world, also over those Bloodmen that will hold one fair in hand with words, till they shall have pierced them with their swords; his standard-bearer did bare the red colours, and his esquire was the son a-pursuing his father’s blood. 2 Sa. xix., xlii., xvii.

7. Captain Judas was over two bands, to wit, the Bloodmen that will sell a man’s life for money, and those also that will betray their friend with a kiss; his standard-bearer bare the red colours, and his esquire was thirty pieces of silver and the halter. Mat. xxvi. 15—16.

8. Captain Pope was captain over one band, for all these spirits are joined in one under him; his standard-bearer bare the red colours, and his esquire was the stake, the flame, and the good man in it. Re. xiii. 7, 8; Da. xi. 21.

Now the reason why Diabolus did so soon rally another force after he had been beaten out of the field was, for that he put mighty confidence in his army of Bloodmen, for he put a great deal of more trust in them than he did before in his army of Doubters, though they had also often done great service for him in the strengthening of him in his kingdom. But these Bloodmen he had proved
them often, and their sword did seldom return empty. Besides, he knew that these, like mastiffs, would fasten upon any, upon father, mother, brother, sister, prince, or governor, yea, upon the Prince of princes. And that which encouraged him the more, was for that they once did force Emmanuel out of the kingdom of Universe, and why, thought he, may they not also drive him from the town of Mansoul?  

So this army of five and twenty thousand strong, was, by their general the Lord Incredulity, led up against the town of Mansoul. Now Mr. Prywell, the scout-master-general, did himself go out to spy, and he did bring Mansoul tidings of their coming: wherefore they shut up their gates and put themselves in a posture of defence against these new Diabolians that came up against the town.  

So Diabolus brought up his army and beleaguered the town of Mansoul; the Doubters were placed about Eyegate, and the Bloodmen set down before Eargate and Barget.  

Now when this army had thus encamped themselves, Incredulity did, in the name of Diabolus, his own name, and in the name of the Bloodmen and the rest that were with him, send a summons as hot as a red hot iron to Mansoul to yield to their demands, threatening that if they still stood it out against them, they would presently burn down Mansoul with fire. For you must know, that as for the Bloodmen, they were not so much that Mansoul should be surrendered, as that Mansoul should be destroyed and cut off out of the land of the living. True, they send to them to surrender, but should they so do, that would not stanch or quench the thirsts of these men.  

They summoned the town with a threatening, that they must have blood, the blood of Mansoul, else they die; and it is from hence that they have their name.  

Wherefore these Bloodmen he reserved while now that they might, when all his engines proved ineffectual, as his last and sure card, he played against the town of Mansoul.  

Now when the townsmen had received this red hot summons, it begat in them at present some changing and interchanging thoughts, but they jointly agreed, in less than half an hour, to carry the summons to the Prince, the which they did when they had writ at the bottom of it, Lord, save Mansoul from bloody men.  

So he took it and looked upon it, and considered

1 O the folly of this lying Diabolus! He tried his Bloodmen upon Christ. They, by putting him to death, crushed the head of Satan, shook his power, and will annihilate it, and fill hell with fresh tormentors. He pursues the same course with the saints of God, and their blood and groans become the fruitful seed of the church. So does Satan aid in destroying himself.—(Ed.)

2 Satan's uniform aim is to destroy body and soul in hell for ever. But blessed be God, he shall not be able to take the feeblest Lamb out of the embrace of covenant love.—(Mason.)

3 Faith, Patience, and Self-denial are admirably placed in opposition to the Bloodmen, persecutors. How well they behaved in the time of our pilgrim fathers is well known; and
them at a time appointed, and that in the morning very early, to sally out upon the enemy, saying, Let half of you fall upon the Doubters, and half of you fall upon the Bloodmen. Those of you that go out against the Doubters, kill and slay, and cause to perish so many of them as by any means you can lay hands on, but for you that go out against the Bloodmen, slay them not, but take them alive. 1

So, at the time appointed, betimes in the morning, the captains went out, as they were commanded, against the enemies; Captain Goodhope, Captain Charity, and those that were joined with them, as Captain Innocent and Captain Experience, went out against the Doubters; and Captain Credence and Captain Patience, with Captain Self-denial, and the rest that were to join with them, went out against the Bloodmen.

Now those that went out against the Doubters drew up into a body before the plain, and marched on to bid them battle; but the Doubters, remembering their last success, made a retreat, not daring to stand the shock, but fled from the Prince's men, wherefore they pursued them, and in their pursuit slew many, but they could not catch them all. Now those that escaped went some of them home, and the rest, by fives, nines, and seventeens, 2 like wanderers, went straggl ing up and down the country, where they, upon the barbarous people, showed and exercised many of their Diabolonian actions; nor did these people rise up in arms against them, but suffered themselves to be enslaved by them. 3 They would also after this show themselves in companies before the town of Mansoul, but never to abide it, for if Captain Credence, Captain Goodhope, or Captain Experience did but show themselves, they fled.

Those that went out against the Bloodmen did as they were commanded, they forbore to slay any, but sought to compass them about. But the Bloodmen, when they saw that no Emmanuel was in the field, concluded also that no Emmanuel was in Mansoul, wherefore they, looking upon what the captains did, to be, as they called it, a fruit of the extravagancy of their wild and foolish fancies, rather despised them than feared them; but the capt	nants, minding their business, at last did compass them round, they also that had routed the Doubters came in amain to their aid; so in fine, after some little struggling—for the Bloodmen also would have run for it, only now it was too late—for though they are mischievous and cruel where they can overcome, yet all Bloodmen are chicken-hearted men when they once come to see themselves matched and equalled—so the captains took them, and brought them to the Prince.

Now when they were taken, had before the Prince, and examined, he found them to be of three several counties, though they all came out of one land.

1. One sort of them came out of Blindmanshire, and they were such as did ignorantly what they did. 1 Th. i. 13-15. Matt. v. 44.

2. Another sort of them came out of Blindzealshire, and they did superstitiously what they did. La. vii. 27.

3. The third sort of them came out of the town of Malice in the county of Envy, and they did what they did out of spite and implacability. 4 Jn. xvi. 2.

For the first of these, to wit, they that came out of Blindmanshire, when they saw where they were, and against whom they had fought, they trembled, and cried as they stood before him; and as many of these as asked him mercy, he touched their lips with his golden sceptre. Ac. ix. 5-6.

They that came out of Blindzealshire, they did not as their fellows did, for they pleaded that they had a right to do what they did, because Mansoul was a town whose laws and customs were diverse from all that dwelt thereabouts. Very few of these could be brought to see their evil; but those that did, and asked mercy, they also obtained favour.

Jn. viii. 40.

They that came out of the town of Malice, that is in the county of Envy, they neither wept nor disputed, nor repented, but stood graving of their tongues before him for anguish and madness, because they could not have their will upon Mansoul.

Re. ix. 20, 21. Now these last, with all those of the other two sorts that did not unfeignedly ask par-

It consisted of nine companies of Doubters, and eight of Bloodmen, or persecutors. First, five fallen angels; second, nine classes of doubts; and if this was not enough to ensnare the soul, they were to be aided by eight classes of persecutors. This may account for the grouping of these dangerous enemies into fives, nines, and seventeens.—(Ed.)

2 Many are led captive by Satan, as his will, blinded to their misery and fate by the gods of this world, in whose delusive arms many of them sleep till death and judgment awake them to behold their awful and remorseless state. Lord, pity them!—(Mason.)

4 These are the three grades of Bloodmen, but all are influenced by hatred to Christianity and a love of plunder. God knows robbery for offerings, yet some blind fanatics will seize their neighbour's goods to save their own pockets in adorning their temples. May God in mercy convert them, as he did Saul of Tarsus.—(Ed.)
con for their faults, those he made to enter into sufficient bond to answer for what they had done against Mansoul and against her King, at the great and general assizes to be held for our Lord the King, where he himself should appoint for the country and kingdom of Universe.

So they became bond, each man for himself, to come in when called upon, to answer before our Lord the King for what they had done as before.

And thus much concerning this second army that were sent by Diabolus to overthrow Mansoul.

Three or four of the Doubters go into Mansoul, are entertained, and by whom.

What sort of Doubters they are.

And they answered, no, nor not of one shire neither; for I, said one, am an Election-doubter; I, said another, am a Vocation-doubter; then, said the third, I am a Salvation-doubter; and the fourth said he was a Grace-doubter. Well, quoth the old gentleman, be of what shire you will, I am persuaded that you are down boys; you have the very length of my foot, are one with my heart, and shall be welcome to me. So they thanked him, and were glad that they had found themselves a harbour in Mansoul. Then said Evil-questioning to them, How many of your company might there be that came with you to the siege of Mansoul? And they answered, There were but ten thousand Doubters in all, for the rest of the army consisted of fifteen thousand Bloodmen. These Bloodmen, quoth they, border upon our country; but, poor men, as we hear, they were every one taken by Emmanuel's forces. Ten thousand! quoth the old gentleman, I'll promise you that is a round company. But how came it to pass, since you were so mightly a number, that you fainted, and durst not fight your foes? Our general, said they, was the first man that did run for it. Pray, quoth their landlord, who was that your cowardly general? He was once the Lord Mayor of Mansoul, said they. But, pray, call him not a cowardly general; for whether any, from the east to the west, has done more service for our prince, Diabolus, than has my Lord Incredulity, will be a hard question for you to answer. But had they caught him, they would for certain have hanged him; and we promise you hanging is but a bad business.

Then, said the old gentleman, I would that all the ten thousand Doubters were now well armed in Mansoul, and myself in the head of them, I would see what I could do. Ay, said they, that would be well if we could see that; but wishes, alas! what are they? And these words were spoken aloud. Well, said old Evil-questioning, take heed that you talk not too loud; you must be quiet and close, and must take care of yourselves while you are here, or, I'll assure you, you will be snapt.

Why? quoth the Doubters.

Why? quoth the old gentleman; why, because both the Prince and Lord Secretary, and their captains and soldiers, are all at present in town; yea, the town is as full of them as ever it can hold. And, besides, there is one whose name is Will-be-will, a most cruel enemy of ours, and him the Prince has made keeper of the gates, and has commanded him that, with all the diligence he can, he should look for, search out, and destroy all and all manner of Diabolonians.

And if he lighteth upon you, down you go, though your heads were made of gold.

And now to see how it happened. One of the Lord Will-be-will's faithful soldiers. They are over whose name was Mr. Diligence, stood heard all this while listening under old Evil-questioning's eaves, and heard all the talk that had been betwixt

1 Persecutors, who die in impenitence, must appear at the day of judgment, when these ungodly men shall be judged of all their ungodly deeds, and all their hard speeches against Christ in his members. Jude 15. (En.)

2 1Iown boys,' deep, knowing, determined fellows; as 'down boat,' a tough battle, a set to at hard drinking. In 1696, it was altered to 'town boys,' an unsuening name. This was continued in 1707; but was restored to 'down boys,' in 1720. (En.)
him and the Doubters that he entertained under his roof.

The soldier was a man that my Lord had much confidence in, and that he loved dearly; and that both because he was a man of courage, and also a man that was unwaried in seeking after Diabol

olions to apprehend them.

Now this man, as I told you, heard all the talk they are dis
cussed and these Diabolians; wherefore, what does he but go to his Lord, and tells him what he had heard. And sayest thou so, my trusty? quoth my Lord. Ay, quoth Diligence, that I do; and if your Lordship will be pleased to go with me, you shall find it as I have said. And are they there? quoth my Lord; I know Evil
questioning well, for he and I were great in the time of our apostacy. But I know not now where he dwells. But I do, said his man; and, if your Lordship will go, I will lead you the way to his den. Go! quoth my Lord, that I will. Come, my Diligence, let us go find them out. So, my Lord and his man went together the direct way to his house. Now, his man went before to show him his way, and they went till they came even under old Mr. Evil-questioning's wall. Then said Diligence, Hark! my Lord; do you know the old gentleman's tongue when you hear it? Yes, said my Lord, I know it well; but I have not seen him many a day. This I know; he is cunning. I wish he doth not give us the slip. Let me alone for that, said his servant, Diligence. But how shall we find the door? quoth my Lord. Let me alone for that, too, said his man. So he had my Lord Will-be-will about, and showed him the way to the door. Then my Lord, without more ado, broke open the door, rushed into the house, and caught them all five together, even as Diligence, They are apprehended, and committed to my Lord; he had told him. So, my Lord apprehended them and led them away, prison, and committed them to the hand of Mr. Trueman, the jailer, and commanded, and he did put them in ward. This done, my Lord Mayor was acquainted in the morning with what my Lord Will-be-will had done over-night, and is glad at it. His Lordship rejoiced much at the news, not only because there were Doubters apprehended, but because that old Evil-questioning was taken; for he had been a very great trouble to Mansoul, and much affliction to my Lord Mayor himself. He had also been sought for often, but no hand could ever be laid upon him till now.

Well, the next thing was to make preparation to try these five that by my Lord had been apprehended, and that were in the hands of Mr. True

man, the jailer. So the day was set, and the court called and come together, and they were brought to the bar. My Lord Will-be-will had power to have slain them when at first he took them, and that without any more ado; but he thought it at this time more for the honour of the Prince, the comfort of Mansoul, and the discouragement of the enemy, to bring them forth to public judgment.

But, I say, Mr. Trueman brought them in chains to the bar, to the town-hall, for that was the place of judgment. So, to be short, the jury was panelled, the witnesses sworn, and the prisoners tried for their lives. The jury was the same that tried Mr. Notruth, Pityless, Naughty, and the rest of their companions.

And first old Questioning himself was set to the bar; for he was the receiver, the entertainer, and comforter of these Doubters, that by nation were outlandish men;^2 then he was bid to hearken to his charge, and was told that he had liberty to object, if he had ought to say for himself. So his indictment was read; the manner and form here follow—

Mr. Questioning, Thou art here indicted by the name of Evil-questioning, an intruder upon the town of Mansoul, for that thou art a Diabolian by nature, and also a hater of the Prince Emanuel, and one that hast studied the ruin of the town of Mansoul. Thou art also here indicted for countenancing the King's enemies, after wholesome laws made to the contrary: For, 1. Thou hast questioned the truth of her doctrine and state. 2. In wishing that ten thousand Doubters were in her. 3. In receiving, in entertaining, and encouraging of her enemies that came from their army unto thee. What sayest thou to this indictment, Art thou guilty, or not guilty?

My Lord, quoth he, I know not the meaning of this indictment, forasmuch as I am not the man concerned in it; the man that stoodeth by this charge, accused before this bench, is called by the name of Evil-questioning, which name I deny to be mine, mine being Honest-inquiring. The one indeed sounds like the other; but I know, your Lordships know, that between these two there is a wide difference; for I hope that a man, even in the worst of times, and that too amongst the worst of men, may make an honest inquiry after things, without running the danger of death.

Then spake my Lord Will-be-will, for he was one of the witnesses: My Lord, and you the honourable bench, and the Lord Will-be-will's testimony

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1 Thus believers, by the almighty power of grace, are enabled to take these captives whose captives they were. Is. xvi. 2, 3.—(Mason.)

^2 Enemies to faith, hope, and love. The soul, by reason of its depravity, is subject to many doubts and unbelieving fears, which Adam, before the fall, was a stranger to.—(Mason.)

^3 How common it is for vice to disguise itself under the
you all have heard with your ears, that the prisoner at the bar has denied his name, and so thinks to shift from the charge of the indictment. But I know him to be the man concerned, and that his proper name is Evil-questioning. I have known him, my Lord, above this thirty years; for he and I, a shame it is for me to speak it, were great acquaintance, when Diabolus, that tyrant, had the government of Mansoul; and I testify that he is a Diabolonian by nature, and enemy to our Prince, and a hater of the blessed town of Mansoul. He has, in times of rebellion, been at, and lain in my house, my Lord, not so little as twenty nights together; and we did use to talk then, for the substance of talk, as he, and his Doubters have talked of late; true I have not seen him many a day. I suppose that the coming of Emmanuel to Mansoul has made him to change his lodgings, as this indictment has driven him to change his name; but this is the man, my Lord.'

Then said the court unto him, Hast thou any more to say?  

'Nay, yes, quoth the old gentleman, that I have; for all that as yet has been said against me, is but by the mouth of one witness, and it is not lawful for the famous town of Mansoul, at the mouth of one witness to put any man to death.  

Dilig. Then stood forth Mr. Diligence, and said, Mr. Diligence's testimony.  

'Such a night, at the head of Bad Street in this town, I chanced to hear a muttering within this gentleman's house; then thought I what is to do here? So I went up close, but very softly to the side of the house, to listen, thinking, as indeed it fell out, that there I might light upon some Diabolonian convention. 

So, as I said, I drew nearer and nearer, and when I was got up close to the wall, it was but a while before I perceived that there were out-lanish men in the house; but I did well understand their speech, for I have been a traveller myself. Now hearing such language in such a tottering cottage as this old gentleman dwelt in, I clapt mine ear to a hole in the window, and there heard them talk as followeth. This old Mr. Questioning asked these Doubters what they were, whence they came, and what was their business in these parts? And they told him to all these questions, yet he did enter-

name of virtue. 1 To understand the difference between Evil-questioning and Honest-inquiry is of the most solemn importance. Honest inquiry is the essential duty of every Christian. Leaving all human titles, our hopes of salvation depend upon our seeking the knowledge of the Holy Spirit to dealers, that we may understand the Sacred Scriptures, and by a diligent prayerful study of the Bible alone, he bestows, friend trulv to the knowledge and obedience of him who is the Way, the Truth, and the Life. Evil questioning is a toning to our own perverted reason; bringing to the proud bar of our de-
tained them. He also asked what numbers there were of them, and they told him ten thousand men. He then asked them why they made no more manly assault upon Mansoul? And they told him; so he called their general council for marching off when he should have fought for his Prince. Further, this old Evil-questioning wished, and I heard him wish, Would all the ten thousand Doubters were now in Mansoul, and himself in the head of them. He bid them also to take heed and be quiet, for if they were taken they must die, although they had heads of gold.

Then said the court, Mr. Evil-questioning, here is now another witness against you, The court. and his testimony is full: 1. He swears that you did receive these men into your house, and that you did nourish them there, though you knew that they were Diabolians, and the King's enemies. 2. He swears that you did nourish ten thousand of them in Mansoul. 3. He swears that you did give them advice to be quiet and close, lest they were taken by the King's servants. All which manifesteth that thou art a Diabolian; for hadst thou then been a friend to the King, thou wouldst have apprehended them.

Evil. Then said Evil-questioning, To the first of these I answer, the men that came into mine house were strangers, and I took them in, and is it now become a crime in Mansoul for a man to entertain strangers? That I did also nourish them is true, and why should my charity be blamed? As for the reason why I wished ten thousand of them in Mansoul, I never told it to the witnesses, nor to themselves. I might wish them to be taken, and so my wish might mean well to Mansoul, for I thought that any yet knows. I did also bid them take heed that they fell not into the captain's hands; but that might be because I am unwilling that any man should be slain; and not because I would have the King's enemies as such escape.

My Lord Mayor then replied, That though it was a virtue to entertain strangers, yet it was reason to entertain the King's enemies. And for what else thou hast said, thou dost by words but labour to evade, and defer the execution of judgment. But could there be no more proved against thee but that thou art a Diabolian, then must: 1. for that die the death by the law; but to be a

...
receiver, a nourisher, a countenancer, and a harbinger of others of them, yea, of outlandish Diabolonians; yea, of them that came from, on purpose to cut off and destroy our Mansoul; this must not be borne.  

His conclusion. Then said Evil-questioning; I see how the game will go; I must die for my name, and for my charity. And so he held his peace.  

Then they called the outlandish Doubters to the bar; and the first of them that was arraigned was the Election-doubter; so his indictment was read, and because he was an outlandish man, the substance of it was told him by an interpreter; to wit, That he was there charged with being an enemy of Emmanuel the Prince, a hater of the town of Mansoul, and an opposer of her most wholesome doctrine.  

Then the judge asked him if he would plead?  

He said only this, That he confessed that he was an Election-doubter, and that that was the religion that he had ever been brought up in. And said, moreover, If I must die for my religion, I trow, I shall die a martyr, and so I care the less.  

Judge. Then it was replied, To question election, is to overthrow a great doctrine of the gospel; to wit, the omniscience, and power, and will of God; to take away the liberty of God with his creature; to stumble the faith of the town of Mansoul; and to make salvation to depend upon works, and not upon grace. It also belied the word, and disquieted the minds of the men of Mansoul; therefore, by the best of laws he must die.  

Then was the Vocation-doubter called, and set to the bar; and his indictment for substance the same was the same with the other, only he was particularly charged with denying the calling of Mansoul.  

He judge asked him also what he had to say for himself?  

So he replied that he never believed that there was any such thing as a distinct and powerful call of God to Mansoul; otherwise than by the general voice of the Word; nor by that neither, otherwise than as it exhorited them to forbear evil, and to do that which is good, and in so doing, a promise of happiness is annexed.  

Then said the Judge, Thou art a Diabolonian; and hast denied a great part of one of the most experimental truths of the Prince of the town of Mansoul; for he has called, and she has heard a most distinct and powerful call of her Emmanuel, by which she has been quickened, awakened, and possessed with heavenly grace to desire to have communion with her Prince, to serve him, and do his will, and to look for her happiness merely of his good pleasure. And for thine abhorrence of this good doctrine, thou must die the death.  

Then the Grace-doubter was called, and his indictment was read; and he replied, The Grace-doubter, That though he was of the land of Doubting, his father was the offspring of a Pharisee, and lived in good fashion among his neighbours, and that he taught him to believe, and believe it I do, and will, that Mansoul shall never be saved freely by grace.  

Then said the Judge, Why, the law of the Prince is plain: 1. Negatively, Not of works. 2. Positively, by grace you are saved. 3. And thy religion setteth in and upon the works of the flesh; for the works of the law are the works of the flesh. Besides, in saying as thou hast done, thou hast robbed God of his glory, and given it to a sinful man; thou hast robbed Christ of the necessity of his undertaking, and the sufficiency thereof, and hast given both these to the works of the flesh. Thou hast despoiled the work of the Holy Ghost, and hast magnified the will of the flesh, and of the legal mind. Thou art a Diabolonian, the son of a Diabolonian; and for thy Diabolonian principles thou must die.  

The court then having proceeded thus far with them, sent out the jury, who forthwith brought them in guilty of death. Then stood up the Recorder, and addressed himself to the prisoners: You, the prisoners at the bar, you your sentences have been here indited, and proved guilty of high crimes against Emmanuel our Prince, and against the welfare of the famous town of Mansoul; crimes for which you must be put to death; and die ye accordingly.  

1 Though ignorant persons civil and object, we are held to affirm, that election by free grace is consonant to the whole tenor of Scripture; a comfortable doctrine, exciting to obedience. 'We love him, because he first loved us.' 1 Jn. iv. 19. (Mason.)  
2 A martyr is a witness, generally applied among Christians to those who seal with their blood a testimony of love to Christ, and are put to death for their attachment to the gospel; not like the Jews under Elizabeth, they came to poison or destroy her, and to overturn the Government, and were put to death as traitors. But if any Christian was put to death for doubting the doctrine of election, he would be entituled to the crown of martyrdom. (Ebd.)  
3 Those who deny election deny, though perhaps unwittingly, the omniscience and sovereignty of God; and unavoidably assert, sometimes without perceiving it, that salvation is not of grace but of works.—(Burder.)  
4 The great mass of mankind in Christendom, because they were baptized in infancy, call themselves Christians, and find shelter under these plea from the necessity of personal prayerful investigation. They never knew the pangs of the new birth, nor the cry, 'What must I do to be saved?' or, 'Lord, save, I perish!' It is a most extensive and most fatal error, in which myriads of souls have met their doom.—(Ed.)  
5 Thus we are to lay aside every weight, and every besetting sin, He. xii. 25; whatsoever does not tend to promote
So they were sentenced to the death of the cross; and, save only that old Evil-questioning was hanged at the top of Bad-street, just over against his own door.  

[Chapter XVIII.]

[Contexts: More Diabolians tried and condemned.—The Work concludes with an admirable speech of Emmanuel, reciting his gracious acts, and informing his people of his intention to rebuild the town with the greatest splendour, and recommending a suitable conduct in the meantime.]

When the town of Mansoul had thus far rid themselves of their enemies, and of the troublers of their peace; in the next place, a strict commandment was given out, that yet my Lord Will-be-will should, with Diligence, his man, search for, and do his best to apprehend what town-Diabolians were yet left alive in Mansoul. The names of several of them were—Mr. Fooling, Mr. Let-good-slip, Mr. Slavishhear, Mr. Nolove, Mr. Mistrust, Mr. Flesh, and Mr. Sloth. It was also commanded that he should apprehend Mr. Evil-questioning's children that he left behind him, and that they should demolish his house. The children that he left behind were these—Mr. Doubt, and he was his eldest son; the next to him was Legal-life, Unbeliev, Wrong-thoughts-of-Christ, Clip-promise, Carnal-sense, Live-by-feeling, Self-love. All these he had by one wife, and her name was Nohope. She was the kinswoman of old Incredulity; for he was her uncle, and, when her father, old Dark, was dead, he took her, and brought her up; and, when she was marriageable, he gave her to this old Evil-questioning to wife.

Now, the Lord Will-be-will did put into execution his commission, with great Diligence, his man. He took Fooling in the streets, and hanged him up in Want-wit-alley, over against his own house. This Fooling was he that would have had the town of Mansoul deliver up Captain Creedence into the hands of Diabolus, provided that then he would have withdrawn his force out of the town. He also took Mr. Let-good-slip one day as he was busy in the market, and executed him accordingly to law.

Now there was an honest poor man in Mansoul, and his name was Mr. Meditation, one of no great account in the days of apostacy, but now of repute with the best of the town. This man therefore they were willing to prefer; now Mr. Let-good-slip had a great deal of wealth heretofore in Mansoul, and at Emmanuel's coming it was sequestered to the use of the Prince, this therefore was now given to Mr. Meditation, to improve for the common good, and after him to his son Mr. Thinkwell; this Thinkwell he had by Mrs. Piety his wife, and she was the daughter of Mr. Recorder.  

After this my Lord apprehended Clip-promise, now because he was a notorious villain, Clip-promise was also apprehended Carnal-sense, and put him in hold, but how it came about I cannot tell, but he brake prison and made his escape. Yea, and the bold villain will not yet quit the town, but lurks in the Diabolian dens a days, and haunts like a ghost honest men's houses a nights. Wherefore there was a proclamation set up in the market-place in Mansoul, signifying that whosoever should discover Carnal-sense, and apprehend him and slay him, should be admitted daily to the Prince's table, and should be made keeper of the treasure of Mansoul. Many therefore did bend themselves to do this thing, but take him and slay him they could not, though often he was discovered.  

But my Lord took Mr. Wrong-thoughts-of-Christ, and put him in prison, and Wrong-thoughts-of-Christ died there, though it was long after first, for he died of a lingering consumption.  

Self-love was also taken and committed to custody, but there were many that were allied to him in Mansoul, so his judgment was deferred, but at last Mr. Self-denial stood up and said, if such villains as these may be pondred in the heart. This is the way to become spiritually rich.—(Burder.)

Great is the advantage of meditation; a practice, alas! in which Christians in general are too backward. Much is lost by letting the Word slip, which ought to be laid up and 

the glory of God, and our progress in the Divine life of faith.  

(Mason.)

I The reader must keep in mind that the sentence and execution is not against the persons who held these errors, but allegorically the errors themselves must be eradicated or destroyed from the soul of the believer.  

(Ed.)

2 Great is the advantage of meditation; a practice, alas! in which Christians in general are too backward. Much is lost by letting the Word slip, which ought to be laid up and VOL. III.

44
Then my Lord Self-denial took courage, and set 
pursuing of the Diabolonians with my Lord 
Will-be-will; and they took Live-by-
feeling, and they took Legal-life, and 
put them in hold till they died. But Mr. Unbe-
lief was a nimble jack, him they could never lay 
hold of, though they attempted to do it often. He 
therefore, and some few more of the subtiles of 
the Diabolonian tribe, did yet remain in Mansoul, 
to the time that Mansoul left off to dwell any 
longer in the kingdom of Universe. But they 
kept them to their dens and holes; if one of them 
did appear or happen to be seen in any of the 
streets of the town of Mansoul, the whole town 
would be up in arms after them, yea the very 
children in Mansoul would cry out after them as 
after a thief, and would wish that they might stone 
them to death with stones. And now did Mansoul 
The peace of Mansoul, she minds her 
trade, and arrive to some good degree of peace 
and quiet, her Prince also did abide 
within her borders, her Captains also, 
and her soldiers did their duties, and Mansoul 
minded her trade that she had with the country 
that was afar off; also she was busy in her manu-
facture.  

When the town of Mansoul had thus far rid 
them selves of so many of their enemies, and the 
troublers of their peace; the Prince sent to them, 
and appointed a day wherein he would at the 
market-place meet the whole people, and there 
give them in charge concerning some further 
matters, that if observed would tend to their further 
safety and comfort, and to the condemnation and 
destruction of their home-bred Diabolonians. So 
the day appointed was come, and the townsmen 
met together; Emmanuel also came down in his 
chariot, and all his captains in their state attend-
ing of him on the right hand, and on the left. 
Then was an O yes made for silence, and after 
some mutual carriages of love, the Prince began, 
and thus proceeded—

You my Mansoul, and the beloved of mine heart, 
many and great are the privileges that 
Emmanuel's speech to 
Mansoul.

I have bestowed upon you; I have 
singed you out from others, and have 
chosen you to myself, not for your worthiness, but 
for mine own sake. I have also redeemed you, 
not only from the dread of my Father's law, but 
from the hand of Diabolus. This I have done 
because I loved you, and because I have set my 
heart upon you to do you good. I have also, 
that all things that might hinder thy way to the 
pleasures of paradise might be taken out of the 
way, laid down for thee, for thy soul, a plenary 
satisfaction, and have bought thee to myself; a 
price not of corruptible things as of silver and gold, 
but a price of blood, mine own blood, which I have 
freely spilt upon the ground to make thee mine. 
So I have reconciled thee, O my Mansoul, to my 
Father, and intrusted thee in the mansion-houses 
that are with my Father in the royal city where 
things are, O my Mansoul, that eye hath not seen, 
not hath entered into the heart of man to conceive.  

Besides, O my Mansoul, thou seest what I have 
done, and how I have taken thee out of the hands of 
thine enemies; unto whom thou hast deeply re-
volted from my Father, and by whom thou wast 
content to be possessed, and also to be destroyed. 
I came to thee first by my law, then by my gospel 
to awaken thee, and show thee my glory. And 
thou knowest what thou wast, what thou saidst, 
what thou didst, and how many times thou re-
belledst against my Father and me; yet I left thee 
not; as thou seest this day, but came to thee, have 
borne thy manners, have waited upon thee and after 
all accepted of thee, even of my mere grace and 
favour; and would not suffer thee to be lost, as 
I thou most willingly wouldst have been. I also 
compassed thee about, and afflicted thee on every 
side, that I might make thee weary of thy ways, 
and bring down thy heart with molestation to a 
willfulness to close with thy good and happiness. 
And when I had gotten a complete conquest over 
thee, I turned it to thy advantage.  

3. Self-love and self-denial can no more live together in 
the soul, than can the service of God and mannanon. Render it, if a 
thought of self-love interferes with love to Christ, drag it 
from self-denial, and it will be brained with the formality of a 
trial, and God will approve the execution.—(E.)

4. Self-denial must be opposed to self-love. 'If, through the 
Spirit, we mortify the deeds of the body, we shall live,' 
and shall also happily experience that 'to be spiritually-minded is
Thou seest also what a company of my Father's host I have lodged within thy borders, captains and rulers, soldiers and men of war, engines and excellent devices to subdue and bring down thy foes; thou knowest my meaning. O Mansoul. And they are my servants, and thine too, Mansoul. Yea, my design of possessing of thee with them, and the natural tendency of each of them is to defend, purge, strengthen, and sweeten thee for myself, O Mansoul, and to make thee meet for my Father's presence, blessing, and glory; for thou, my Mansoul, art created to be prepared unto these. Thou seest moreover, my Mansoul, how I have passed by thy backslidings, and have healed thee. Indeed I was angry with thee, but I have turned mine anger away from thee, because I loved thee still, and mine anger and mine indignation is ceased in the destruction of thine enemies, O Mansoul. Nor did thy goodness fetch me again unto thee, after that I for thy transgressions have hid my face, and withdrawn my presence from thee. The way of backsliding was thine, but the way and means of thy recovery was mine. I invented the means of thy return; it was I that made an hedge and a wall, when thou wast beginning to turn to things in which I delighted not. It was I that made thy sweet, bitter; thy day, night; thy smooth ways thorny; and that also confounded all that sought thy destruction. It was I that set Mr. Godly-fear to work in Mansoul. It was I that stirred up thy conscience and understanding, thy will and thy affections, after thy great and woful decay. It was I that put life into thee, O Mansoul, to seek me, that thou mightest find me, and in thy finding, find thine own health, happiness, and salvation. It was I that fetched the second time the Diabolonians out of Mansoul; and it was I that overcame them, and that destroyed them before thy face.

And now, my Mansoul, I am returned to thee in peace, and thy transgressions against me, are as if they had not been. Nor shall it be with thee as in former days, but I will do better for thee than at thy beginning. For yet a little while, O my Mansoul, even after a few more times are gone over thy head, I will, but he not thou troubled at what I say, I will take down this famous town of Mansoul, stick and stone to the ground. Eccl. vi. 25. And will carry the stones thereof, and the timber thereof, and the walls thereof, and the dust thereof, and the inhabitants thereof, into mine own country, even into the kingdom of my Father; and will there set it up in such strength and glory, as it never did see in the kingdom where now it is placed. I will even there set it up for my Father's habitation, for, for that purpose it was at first erected in the kingdom of universe; and there will I make it a spectacle of wonder, a monument of mercy, and the admirer of its own mercy. There shall the natives of Mansoul see all that of which they have seen nothing here; there shall they be equal to those unto whom they have been inferior here. And there shall thou, O my Mansoul, have such communion with me, with my Father, and with your Lord Secretary, as is not possible here to be enjoyed, nor ever could be, shouldst thou live in universe the space of a thousand years.

And there, O my Mansoul, thou shalt be afraid of murderers no more; of Diabolonians, and their threats no more. There, there shall be no more plots, nor contrivances, nor designs against thee, O my Mansoul. There thou shalt no more hear the evil tidings, or the noise of the Diabolonian drum. There thou shalt not see the Diabolonian Standard-bearers, nor yet behold Diabolus his standard. No Diabolonian mount shall be cast up against thee there, nor shall there the Diabolonian standard be set up to make thee afraid. There thou shalt not need captains, engines, soldiers, and men of war. There thou shalt meet with no sorrow, nor grief, nor shall it be possible that any Diabolonian should again, for ever, be able to creep into thy skirts, burrow in thy walls, or be seen again within thy borders all the days of eternity. Life shall there last longer, than here you are able to desire it should, and yet it shall always be sweet and new, nor shall any impediment attend it for ever.

There, O Mansoul, thou shalt meet with many of those that have been like thee, and that have been partakers of thy sorrows; even such as I have chosen, and redeemed and set apart as thou for my Father's court and city royal. All they will be glad in thee, and thou, when thou seest them, shall be glad in thine heart.

There are things, O Mansoul, even things of thy Father's providing and mine, that never were seen since the beginning of the world, and they are laid up with my Father, and sealed up among his treasures for thee, till thou shalt come thither to enjoy them. I told you before that I would remove my Mansoul, and set it up elsewhere, and where I will set it, there are those that love thee, and those that rejoice in thee now, but how much more when they shall see thee exalted to honour. My Father will then send them for you to fetch you; and their bosoms are chariots to put you in. And you, O my Mansoul, shall ride upon the wings

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1 For a most admirable treatise on the resurrection of the body, and its reunion with the soul in bliss unspeakable and eternal, see vol. ii. p. 83.—(Eq.)

2 'Blessings abound wherever he roams,
The prisoner learns to lose his chains,
The weary find eternal rest,
And all the sons of want are blest.'—(Watts.)
of the wind. They will come to convey, conduct, and bring you to that, when your eyes see more, that will be your desired haven. Ps. cxxii. 17.

And thus, O my Mansoul, I have showed unto thee what shall be done to thee hereafter, if thou canst hear, if thou canst understand; and now I will tell thee what at present must be thy duty and practice, until I shall come and fetch thee to myself, according as is related in the Scriptures of truth.

First, I charge thee that thou dost hereafter keep more white and clean the livers which I gave thee before my last withdrawing from thee. Do it, I say, for this will be thy wisdom. They are in themselves fine linen, but thou must keep them white and clean. This will be your wisdom, your honour, and will be greatly for my glory. When your garments are white, the world will count you mine. Also when your garments are white, then I am delighted in your ways; for then your going to and fro will be like a flash of lightning, that those that are present must take notice of, also their eyes will be made to dazzle thereat. Deck thyself therefore according to my bidding, and make to thyself by my law straight steps for thy feet, so shall thy King greatly desire thy beauty, for he is thy Lord, and worship thou him.

Now that thou mayest keep them as I bid thee, I have, as I before did tell thee, provided for thee an open fountain to wash thy garments in. Look therefore that thou wash often in my fountain, and go not in defiled garments; for as it is to my dishonour and my disgrace, so it will be to thy discomfort, when you shall walk in filthy garments. Ze. iii. 3, 4. Let not therefore my garments, your garments, the garments that I gave thee, be defiled or spotted by the flesh. Jude 23. Keep thy garments always white, and let thy head lack no ointment.

My Mansoul, I have oft-times delivered thee from the designs, plots, attempts, and conspiracies of Diabolus, and for all this I ask thee nothing, but that thou render not to me evil for my good, but that thou bear in mind my love, and the continuation of my kindness to my beloved Mansoul, so as to provoke thee to walk, in thy measure, according to the benefit bestowed on thee. Of old the sacrifices were bound with cords to the horns of the golden altar. Consider what is said to thee, O my blessed Mansoul.

O my Mansoul, I have lived, I have died, I live, and will die no more for thee. I live that thou mayest not die. Because I live thou shalt live also. I reconciled thee to my Father by the blood of my cross, and being reconciled thou shalt live through me. I will pray for thee, I will fight for thee, I will yet do thee good.

Nothing can hurt thee but sin; nothing can grieve me but sin; nothing can make thee base before thy foes but sin; Take heed of sin, my Mansoul.

And dost thou know why I at first, and do still suffer Diabolonians to dwell in thy walls, O Mansoul? It is to keep thee wakening, to try thy love, to make thee watchful, and to cause thee yet to prize my noble captains, their soldiers, and my mercy.

It is also that yet thou mayest be made to remember what a deplorable condition thou once wast in. I mean when, not some, but all did dwell, not in thy walls, but in thy castle, and in thy strong hold, O Mansoul!

O my Mansoul, should I slay all them within, many there be without that would bring thee into bondage; for were all those within cut off, those without would find thee sleeping, and then as in a moment they would swallow up my Mansoul. I therefore let them in thee, not to do thee hurt, the which they yet will, if thou hearken to them, and serve them; but to do thee good, the which they must, if thou watch and fight against them. Know therefore that whatever they shall tempt thee to, my design is that they should drive thee, not further off, but nearer to my Father, to learn thee war, to make petitioning desirable to thee, and to make thee little in thine own eyes. Hearken diligently to this, my Mansoul.

Show me then thy love my Mansoul, and let not those that are within thy walls, take thy affections off from him that hath redeemed thy soul. Yea, let the sight of a Diabolonian heighten thy love to me. I came once, and twice, and thrice to save thee from the poison of those arrows that would have wrought thy death; stand for me, thy friend, my Mansoul, against the Diabolonians, and I will stand for thee before my Father, and all his court. Love me against temptation, and I will love thee notwithstanding thine infirmities.

O my Mansoul, remember what my captains, my soldiers, and mine engines have done for thee. They have fought for thee, they have suffered by thee, they have born much at thy hands to do thee

1 Holiness of heart and life are indispensable of true discipleship to the holy Jesus; not to justify us, but to evidence our election to eternal life. 'As he which hath called you is holy, so be ye holy in all manner of conversation.' 1 Pe. i. 15. A holy walk preserves communion with our Lord, who is our righteousness and strength.—(Mason.)

2 How blessed are those who are kept unsotted from the world who live in the land of Beulah, waiting to be translocated to the celestial city; and who, if defiled, are enabled to apply to the fountain opened, and wash away their stains. 'Blessed are the people that are in such a case.'—(Ex.)

3 Sin hurled the angels out of heaven; sin deprived man of paradise and the favour of God; sin crucified the Lord of life and glory; sin will confine myriads of devils and men in the bottomless pit of misery for ever. May we hate it with a perfect hatred; and the grace of Jesus eradicate the love, and destroy the dominion of it, in our hearts.—(Mason.)
good, O Mansoul. Hadst thou not had them to help thee, Diabolus had certainly made a hand of thee.¹ Nourish them, therefore, my Mansoul. When thou dost well, they will be well; when thou dost ill, they will be ill, and sick, and weak. Make not my captains sick, O Mansoul, for if they be sick, thou canst not be well; if they be weak, thou canst not be strong; if they be faint, thou canst not be stout and valiant for thy King, O Mansoul. Nor must thou think always to live by sense, thou must live upon my Word. Thou must believe, my Mansoul, when I am from thee,

Remember therefore, O my Mansoul, that thou art beloved of me; as I have therefore taught thee to watch, to fight, to pray, and to make war against my foes, so now I command thee to believe that my love is constant to thee. O my Mansoul, how have I set my heart, my love upon thee, watch. Behold, I lay none other burden upon thee, than what thou hast already, hold fast till I come.²

¹ "To make a hand on," to waste, spoil, or destroy.—Halliwell.
² In this truly evangelical speech, the Lord Jesus is represented as recapitulating his gracious dealings with the souls of his people. Salvation is uniformly ascribed to the free mercy of the Father, and the precious blood of the Son. Every gracious soul will cordially say, 'Not unto me, not unto me, O Lord, but to thy name be all the glory.' Emmanuel then informs them of his intention to take down the present town of Mansoul, and to rebuild it in a more glorious manner; in other words, to remove the believer to glory, and raise up his mortal body to everlasting honour and happiness, when sin, sorrow, and temptation shall never more be known. Till this event takes place, he directs his people to keep their garments white and clean—that is, to be holy in all manner of conversation and godliness; to watch carefully against sin, which is the only thing that can hurt them; and to live every day [in holiness and good works] by faith in the Word of God.—(Burder.)
Some say the Pilgrim’s Progress is not mine,
Insinuating as if I would shine
In name and fame by the worth of another,
Like some made rich by robbing of their brother.
Or that so fond I am of being sire,
I’ll father bastards; or, if need require,
I’ll tell a lie in print to get applause.
I scorn it: John such dirt-heap never was,
Since God converted him. Let this suffice
To show why I my Pilgrim patronize.

It came from mine own heart, so to my head,
And thence into my fingers trickled;
Then to my pen, from whence immediately
On paper I did dribble it daintily.

Manner and matter too was all mine own,
Nor was it unto any mortal known,

’Till I had done it. Nor did any then
By books, by wits, by tongues, or hand, or pen.
Add five words to it, or write half a line
Thereof: the whole, and every whit, is mine.

Also, for this thine eye is now upon,
The matter in this manner came from none
But the same heart, and head, fingers, and pen,
As did the other. Witness all good men;
For none in all the world, without a lie,
Can say that this is mine, excepting I.

I write not this of any ostentation,
Nor ’cause I seek of men their commendation;
I do it to keep them from such surmise,
As tempt them will my name to scandalize.
Witness my name, if anagram’d to thee,
The letters make, Nu hovy in a B.

JOHN BUNYAN.