THE HOLY WAR

Made by Shaddai upon Diabolus for the
Regaining of the Metropolis of the
World
Or The Losing and Taking again
of the Town of Mansoul

By JOHN BUNYAN
The Author of *The Pilgrim's Progress*

"*I have used similitudes*."
—Hosea 12:10

The Holy War was originally printed in 1682 in London, England, for Dorman Newman, at the King's Arms in the Poultry; and Benjamin Alsop, at the Angel and Bible in the Poultry. In this edition, Scripture quotations are as written by Bunyan. We have added section headings and footnotes for definitions of certain archaic words. The unabridged text and all other footnotes are from the George Offor edition of *The Collected Works of John Bunyan* in three volumes, 1853, revised in 1862. Page references in the footnotes are to this three volume set (available from Banner of Truth). A work cited in italics at the end of a footnote is by Bunyan and included in his *Works*.

"Mr. Offor gave himself as enthusiastically to the work of editing this his favorite author" as any before him, and "with more complete success...His notes...sometimes indeed raising a smile by their very simplicity...He must always receive grateful mention among the lovers of Bunyan for the immense pains he bestowed upon his work"—*John Bunyan: His Life, Times, and Work,* by John Brown, revised by Frank Mott Harrison (originally issued in 1885, the Tercentenary [i.e., 300 years] edition published by The Hulbert Publishing Company, London, 1928), 432.

As editor, George Offor added many of his own explanatory footnotes throughout *The Holy War* (as he did with *The Pilgrim's Progress*). He also included notes from other editions by Mason and Bruder: *The Holy War with Notes*, by W. Mason (published 1776-1778), and *The Holy War* edited by Rev. G. Burder of Coventry (published 1797).

THE HOLY WAR

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This edition is unedited and unabridged, except for punctuation and breaking long sentences into several. Bracketed comments in the text have been added for clarification. There are more than 600 footnotes. George Offor's explanatory footnotes are marked "Ed." Burder's and Mason's footnotes end with their names. Other footnotes, in bold, have been added by Chapel Library for definitions of archaic words. Bracketed subtitles, as in *[The powers of the soul]*, are Bunyan's original helpful explanatory comments that appeared in the side margins of his early editions.

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Forward by the Editor

Overview

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[1] and inactivity, to zeal, diligence, and success."

It was first published in 1682…with a whole-length portrait of the author as frontispiece, 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.

[1] **torpor –** dullness; laziness; sluggishness.

It has been constantly kept in print, so that it is impossible to calculate the numbers that have been circulated. As time rolls on, it 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.

Comparison with The Pilgrim's Progress

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, describing 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 work-house 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. *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 that, having surrendered to an insidious and mortal enemy, is besieged by its lawful Sovereign with all the "pomp and circumstances" of war; the archenemy is driven out, the town retaken, new-modelled,[1] and garrisoned[2] 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[3] 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 [of *Pilgrim's Progress*] in his struggles to get through the Slough of Despond, his terror under the flames of Mount Sinai, 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

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[1] **new-modelled** – given a new form to.
[2] **garrisoned** – placed soldiers in for defense.
[3] **spoliation** – act of plundering an enemy in time of war.

must be alarmed with the sound of Diabolus' drum, and at times feel those inward groanings which cannot be uttered. He must pass through "the fiery trial," and "endure hardness, as a good soldier of Jesus Christ" (1Pe 4:12; 2Ti 2:3); while at other periods of his experience, flushed with victory, he will cry out, "Who shall separate us from the love of Christ?" (Rom 8:35). We must fight the good fight of faith or we can never lay hold on eternal life (1Ti 6:12). 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 (Eph 6).

It was being thus mysteriously, invulnerably armed, that gave the delicate, learned, pious Lady Anne Askew strength to triumph over her agonies when the Papists disjointed 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 (Rom 8:37).

In this volume, *The Holy War* is 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[1] with the great enemy, who is aided by his army of pomps,[2] vanities, lusts, and allurements—many lurking within, disguised to appear like angels, while under their masquerade dress they are very devils (2Co 11:14). 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 [in *The Pilgrim's Progress*]. To understand its hidden meaning requires the close and mature application of the renewed mind. There are, alas! comparatively few [readers] 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 beauty and 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.

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[1] **brunts** – forceful blows in combat.

[2] **pomps** – processions distinguished by outward show of grandeur and splendor.

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 luster; the whole is new, genuine, flowing forth from his own deep and rich experience.

Bunyan's conversion

It is, in fact, the same narrative that he had published under the title of *Grace Abounding to the Chief of Sinners*, with the subtitle *A brief and faithful relation of the exceeding mercy of God, in Christ, to his poor servant John Bunyan*. That simple, heart-affecting narrative is here related under the allegorical representation of a 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[1] by carnal security,[2] and his misery in that state, until he was finally reconquered and his heart permanently occupied by Emmanuel. *Grace Abounding*, aided by the marginal notes of the author in *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 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." He adverts[3] 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.*

---

[1] **declension** – falling or declining towards a worse moral state.

[2] **carnal security** – dependence upon human effort rather than God.

[3] **adverts** – turn the mind or attention to.

I saw Diabolus in his possession—
Yea, I was there when she own'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,
Fought her Emmanuel, despis'd His charms,
Then I was there, and did rejoice to see
Diabolus and Mansoul 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 Mansoul 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.[1]

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

[1] These words were correctly given in an edition that I published in 1806.—Ed.

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, heard 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 Mansoul'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 Mansoul'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 marvelous 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,*[1] *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*, No. 33 and 34.

Reminders of our own conversions

The form and order of the narrative is exceedingly beautiful and deeply interesting to those who have been engaged in 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 a) the solemn and powerful

[1] **in the window** – "in the margins" of the early editions where Bunyan gave explanatory notes; reproduced in this edition as indented and italicized subheadings [in brackets].

impressions under which he [himself] struggled when opposing the invitations of Emmanuel, b) his holy joy when a sense of pardoning love and mercy came over his soul, and c) his anxieties when in conflict with doubts, and fears, and bloodmen.

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 lambs 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? Has He formed in me 'the hope of glory' (Col 1:27)? 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' (Joh 11:26)"? 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 (1Jo 4:19; Psa 15:4). In proportion to the trouble that I gave to my Conqueror, so should be my zealous, holy, happy obedience to His commands. Much is expected from those to whom much as been forgiven (Luk 12:48). The Conqueror, by His victory, fits us for those peculiar duties to which He intends to devote us in extending His kingdom.

Theology of conversion portrayed

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 (1Pe 2:6-7). All the redeemed of God will unite in *one* song, "Not unto us, O Lord; not unto us, but unto Thy name give glory" (Psa 115:1). A covenant is made, "ordered in all things and sure" (2Sa 23:5), 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 (Thunder), Conviction (Sorrow), Judgment (Terror), Execution (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 are 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,[1] 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' company—Tradition, Human-wisdom, and Man's-invention—are inimitably [2] 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.

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[1] The slings are books of Scripture, 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.—Ed.

[2] **inimitably** – to a degree beyond imitation.

After a few sharp assaults, convictions of sin alarm the conscience, and six of Diabolus' new Aldermen are slain with one shot. Their names are well worth an attentive consideration, showing what open vices are abandoned upon the soul being first terrified with the fear of retribution: Swearing, Whoring, Fury [anger], Stand-to-lies, Drunkenness, and Cheating.

Alarms are continued by day and night, until it is said to 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" (Psa 42:6-7).

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 (1Pe 1:12); they are the peers[1] 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 [grace giving her a new] persuasion

[1] **peers –** noblemen at the court of the King.

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" (Psa 94:19)? The battering rams and slings, we are told by a note, 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" (Mat 12:43).

The heart at first trembles lest punishment should be justly poured out upon her for treason, but it becomes the throne of its lawful King. 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[1] 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 forever!'" 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.

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[1] **table of the Lord –** communion table for the Lord's Supper.

Theology of sanctification and spiritual warfare portrayed

Alas! your enemies were not dead. They insidiously seized an unguarded moment. Remiss in watchfulness, and formal in prayer, Carnal-security invades the mind. Your ardent love is cooled—[communion] with heaven is slight. By slow degrees and almost unperceived, Emmanuel leaves Heart-castle; and the prince of the power of the air promotes treason and foments rebellion by the introduction of loose thoughts, under the name of Harmless-mirth. The news soon reaches 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 (2Co 2:11).

The malignant craft and subtilty 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 this prince of allegorists, John Bunyan. It reminds us of the dialogue between Lucifer and Beelzebub in a rare work by Barnardine Ochine, a reformer, published in 1549.[1] In this is represented, in very popular language, the designs of Lucifer to ruin Christianity by the establishment of Popery. In it Lucifer thus addresses his diabolical conclave:

> "I have devised to make a certain new kingdom, replenished with idolatry, superstition,

[1] Ochine (Italian friar and reformer, 1487-1564), *A Tragedy or Dialogue of the Unjust Usurped Primacy of the Bishop of Rome*.

ignorance, error, falsehoods, deceit, compulsion, extortion, treason, contention, discord, tyranny, and cruelty; with spoiling, murder, ambition, filthiness, injuries, factions, sects, wickedness, and mischief. In the which kingdom all kinds of abomination shall be committed. And notwithstanding that it shall be heaped up with all kinds of wickedness, yet shall [professing][1] 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, he shall be thought by Christian men to be 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 (Phi 2:8). [Diabolus says,] 'I will send my son into the world, who, 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, [so] 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

[1] **professing –** making a profession of faith, but without a new heart given by God; not "born again" (Joh 3:3).

> 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 pretense 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[1] reformer opened up the origin, the development, the desolations of Popery.

Backsliding

With a similar knowledge of Satan's devices, the Nonconformist[2] 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 fierce 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[3] under Captain Rage, Vocation-doubters commanded by Captain Fury, Grace-doubters led by Captain Damnation, Faith-

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[1] **intrepid** – fearless; bold; brave; undaunted.

[2] **Nonconformist** – one who did not conform to the extra-biblical demands of the Church of England.

[3] **Election-doubters** – those who do not accept the biblical doctrine of God's choosing out of all sinful mankind some to be saved by His grace.

doubters under Captain Insatiable, Perseverance-doubters led by Captain Brimstone, Resurrection-doubters by Captain Torment, Salvation-doubters under Captain No-ease, Glory-doubters commanded by Captain Sepulchre, Felicity-doubters[1] led by Captain Pasthope. Incredulity[2] was Lord-general and Diabolus was King and Commander-in-chief.

The roaring of the drum, their alarming out-cries (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, and all that did smell of a

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[1] **Felicity-doubters** – those who do not believe in blessed eternal life with God in heaven.

[2] **Incredulity** – one who refuses to believe in the one true God of the Bible.

Diabolonian Doubter. The arch-fiend 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 Loathgood. 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.[1] O persecutor, whether you burn or imprison a Nonconformist, or harass him in ecclesiastical courts, 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

[1] Bunyan's youngest daughter, Mary, was born blind. His love for her brought him much anguish during his imprisonment.

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, so 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" (Rev 2:25; 3:3).

Bunyan's backstory

In the whole detail of this war, very singular skill is manifested [in Bunyan]. 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 [English] Civil War (1642-1651), 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 [so] 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.

The allegory and notes

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 defense—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 conceptions," 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 that lies "in the window" [i.e., the margin]. 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 Feel-gate, during a night of terror, and got possession, it is described as being accompanied by all the horrors of war, 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" and "Holy conceptions of good."

History of the times

The storming of Leicester took place in the night and furnished Bunyan, who was an eyewitness, with a correct notion of raising the standard, beleaguering the city, and forcing the gates, and a lively view of the desolations he describes. Awful as is his account of the sacking 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 of his faithful friends had suffered in the confusion of this murderous scene of rapine and plunder.

Bunyan's originality

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 armour 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 the mind in the renewed man. [Thus *The Holy War* portrays] 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[1] [i.e., Bunyan], 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,[2] no horses or wheeled

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[1] **tinker** – tradesman who repairs pots and pans. Bunyan made his living as a tinker.

[2] All Diabolus' army are by Bunyan clothed in steel armour.—Ed.

> chariots, no fire and arrows, but other instruments much more formidable. No breastplates, shields, swords, or darts. The very sight of this accursed host is alone sufficient to paralyze 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.

Warnings to the reader

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, O 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 and no resisting or treason; while the Holy Spirit strengthens and inclines the will, the understanding, the conscience, the affections; and [while] 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 (Act 17:28). But when doubts enfeeble 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.

Particulars

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 Galatians 3:10, Hebrews 6:4-8, 1 John 5:16, and Hebrews 12:29.

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 Joshua 4:13 and Hebrews 12:22.

When the Doubters are slain or driven from Mansoul after her conversion, they go straggling 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, Beelzebub, 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 [marked "Ed.]. Obsolete terms and customs are explained and references are given to about fifty passages in Bunyan's *Grace Abounding*, so 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 spiritual warfare enables them to understand and enjoy the allegory, can pass by [these notes]; 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 won, eternal praises to the great and gracious Emmanuel."

The gospel

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 that is 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 Mansoul!

"Without the shedding of blood, there is no remission of sin" (Mat 26:28). The blood of bulls and of goats cannot wash out our stains (Heb 10:4). 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 (Zec 13:1), being purified, shall be clothed with the garment of salvation (Isa 61:10). 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" (Col 1:27). Then may we feel the stern necessity of incessant watchfulness and prayer against carnal security (Mat 26:41), or any other cause of backsliding with its consequent miseries.

The creation of this work

Well may the world wonder how a poor travelling 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 (Act 17:28). It was this that enabled him to take the wings of the morning (Psa 139:9) and fly not only to the uttermost 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 (Luk 1:19): that her Son should be the promised Saviour (Act 13:23), who should bear the government of the universe upon His shoulders, whose name is

Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace (Isa 9:6)—Emmanuel, God with us (Mat 1:23).

Bunyan's industry and application must have been intense; he could not by possibility for a single moment say, "soul take thine ease" (Luk 12:19)—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" (Luk 12:19)—mere animal gratifications. The holy war, the solemn results depending upon it of 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[1] subtilties, in which to entangle and engulf his soul, like a Puseyite[2] or a German Rationalist <<I suggest deleting this sentence>>. The thunders and lightnings of Sinai had burnt up all this wood, hay, and stubble (1Co 3:12). With child-like simplicity he depended upon the Holy Spirit, while drawing all his consolations and all his spiritual supplies from the sacred Scriptures.

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[1] **casuistic** – pertaining to cases of conscience.

[2] **Puseyite** – name given to the 19th century Anglo-Catholic movement in the Church of England; named for Edmund B. Pusey, who adopted Roman Catholic views of sacramentalism, especially baptismal regeneration; also known as Tractarians and the Oxford Movement.

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.

George Offor

Hackney, England, April 1851

The Author's Introduction

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 inditers.

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.

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[1] Very few persons can imagine what trumpery trash was circulated by hawkers and chapmen [i.e., a seller in a market] 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 piety 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.

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 vilify.

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.[1]

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.

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[1] 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 1752, and even in Burder's edition, the line is strangely altered to, "Then I was there, and grieved for to see."—Ed.

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 waving in the wind,
And they within to mischief how combin'd
To ruin Mansoul, and to make away
Her primum mobile[1] *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 Mors did cover with his shade
The face of Mansoul; and I heard her cry,
"Woe worth the day, in dying I shall die!"

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[1] "Primum mobile" (*Latin:* "first moving thing"), A term much used by writers in Bunyan's time, meaning here "her soul."—Ed.

I saw the battering rams, and how they play'd, [1]
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;
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;
Their cry, "Up, fall on, let us take the town,"
Kept us from sleeping, or from lying down.

[1] "The battering rams" are the books of Holy Scripture.—Ed.

I was there when the gates were broken ope,
And saw how Mansoul then was stript of hope.[1]
I saw the captains march into the town,
How there they fought, and did their foes cut down.
I heard the Prince bid Boanerges go
Up to the castle, and there seize His foe,
And saw him and his fellows bring him down
In chains of great contempt quite through the town.

I saw Emmanuel when He possessed
His town of Mansoul, and how greatly blest
A town, His gallant town of Mansoul was,
When she received His pardon, lived His laws!
When the Diabolonians were caught,
When tried, and when to execution brought,
Then I was there; yea, I was standing by
When Mansoul did the rebels crucify.

I also saw Mansoul clad all in white,
And heard her Prince call her His heart's delight.

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[1] "I felt such a clogging and heat at my stomach, by reason of my terrors, that I was, especially at some times, as if my breast-bone would split asunder."—Bunyan, *Grace Abounding*, No. 164.

I saw Him put upon her chains of gold,
And rings, and bracelets, goodly to be-
hold.
What shall I say?—I heard the people's
cries,
And saw the Prince wipe tears from
Mansoul'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 Mansoul's matchless wars no fables
be.
Mansoul! the desire of both princes was,
One keep his gain would, t'other gain His
loss;
Diabolus would cry, The town is mine;
Emmanuel would plead a right divine
Unto His Mansoul; then to blows they go,
And Mansoul cries, "These wars will me
undo."

Mansoul! her wars seem'd endless in her
eyes,
She's lost by one, becomes Another's
prize.
And he again that lost her last would
swear,
"Have her I will, or her in pieces tear."
Mansoul, it was the very seat of war,
Wherefore her troubles greater were by
far,

Than only where the noise of war is heard,
Or where the shaking of a sword is fear'd,

Or only where small skirmishes are fought,
Or where the fancy fighteth with a thought.
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 blust'ring threat'ning of great wars
Do end in parleys, or in wording jars.

Mansoul, her mighty wars, they did por-tend

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,[1]
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[2]
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.[3]

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[1] The death of the body, or loss of a limb, is as nothing compared with the eternal loss of a never-dying soul.—Ed.

[2] 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, 1782; and that with Adam's notes, 1795, &c., this line is omitted, and one inserted to make up the rhyme: "They are the only men that have science."

[3] It is not surprising that Bunyan wondered at the *confidence* with which these speculations were published. His

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,[1] *fare thee*

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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.

[1] Bunyan intended his marginal notes as a key to the text [these are included in this edition as italicized sub-headings in brackets]. How strikingly does this illustrate the first page of his *Pilgrim's Progress*: "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*

well,
My next may be to ring thy passing-bell.

—John Bunyan

War, the Diabolonians dashed young children in pieces; the margin explains this to mean "good and tender thoughts."—Ed.

Chapter 1
King Shaddai's Beautiful Creation The Fall of Diabolus, The Fall of Mansoul

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 oration—Captain Resistance slain—My Lord Innocence killed—The town taken.

The town of Mansoul

In my travels, as I walked through many regions and countries, it was my chance to happen into that famous continent of Universe [i.e., the earth]; 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 situated; 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 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.[2] A town for its building so curious, for its situation so commodious,[3] 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.[4]

As to the situation of this town, it lieth just between the two worlds; and the first founder and

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[1] With what Christian simplicity is this most important history introduced. The author, a traveler in the world and delighted with its customs, would have perished in his sins but that God called him to His service and salvation.—Ed.

[2] **Mansoul** – figure for each individual human on earth.

[3] **commodious** – suitable; fit; proper; adapted to its use or purpose.

[4] Mansoul, or man, so fearfully and wonderfully made, was glorious in his original sinless state, but will be infinitely more glorious if saved to eternal bliss by union with Christ.—Ed.

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.[1] 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 (Gen 1:26). 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.[2] And as He made it goodly to behold, so also mighty to have dominion over all the country round about. Yea, all were commanded to acknowledge Mansoul for their metropolitan, all were 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 subdue any that anyways denied to do it.

Mansoul's fortifications

There was reared up in the midst of this town a most famous and stately palace. For strength, it might be called a castle;[3] for pleasantness, a paradise; for largeness, a place so copious as to contain all the world (Ecc 3:11). This place the King Shaddai intended but for Himself alone, and not another with Him;[4] partly because of His own delights, and

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[1] The name *Shaddai*, one of the names of God, means "the pourer forth," the source of existence, the all-bountiful, the all-mighty, in whom we live, and move, and have our being (Act 17:28). If He withhold His blessings, the universe must perish. "Lord, what is man, that thou shouldst be mindful of him?" (Psa 8:4)—Ed.

[2] **gods...sang for joy –** figure for the angels.

[3] **palace, castle –** figure for the heart of man.

[4] Professor [i.e., one who professes to believe in Jesus Christ and the God of the Bible], if thy heart be idolatrous or devoted to

partly because He would not that the terror of strangers should be upon the town. This place Shaddai made also a garrison[1] of, but committed the keeping of it only to the men of the town.[2]

The wall of the town was well built,[3] yea, so fast and firm was it knit and compact together that, had it not been for the townsmen themselves, they could not have been shaken or broken forever. 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 townsmen 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.[4]

[The state of Mansoul at first]

Other things there were that belonged to the town of Mansoul, which, if you adjoin to these, will yet give farther demonstration to all of the glory

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the world and thy lusts, thy religion is vain; thou deceivest thine own soul. God says to all, "My son, give me thine heart" (Pro 23:26).—Mason

[1] **garrison** – fortified town for a strategic purpose.

[2] **men of the town** – the thoughts and powers of the soul.

[3] **wall of the town** – man's physical body.

[4] The five senses are the gates to Mansoul. While they were guarded, no enemy could injure the town. Today they require a double watch!—Ed.

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 had always—so long as it had the goodness to keep true to Shaddai the king—His countenance, His protection, and it was His delight, etc.

Diabolus

Well, upon a time, there was one Diabolus,[1] a mighty giant, who made an assault upon this famous town of Mansoul, to take it and make it his own habitation. This giant was…a most raving prince! 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 origin, he was at first one of the servants of King Shaddai, made, and taken, and put by Him into a most high and mighty place. Yea, he was put into such principalities as belonged to the best of the King's territories and dominions. This Diabolus was made son of the morning, and a brave place he had of it (Isa 14:12). It brought him much glory, and gave him much brightness, and an income that

[1] The Greek word *diabolus* is frequently used in the New Testament. It is translated "slanderer, accuser, adversary"; and in Matthew 4:1, Revelation 12:9, 20:2, as "the prince of devils." It is the same as "Satan" in Hebrew.—Ed.

might have contented his Luciferian heart—had it not been insatiable and enlarged as hell itself.

Well, seeing himself thus exalted to greatness and honour, and raging in his mind for higher state and degree, what doth he but begin to think with himself how he might be set up as Lord over all, and have the sole power under Shaddai (2Pe 2:4)! Now that [office] did the King reserve for His Son, yea, and had already bestowed it upon Him (Jude :6). Wherefore Diabolus 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,[1] they came to this issue:[2] that they should make an attempt upon the King's Son to destroy Him, so 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.[3] Now, the King and His Son being ALL and always EYE, 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 take them in the very nick;[4] and, [in

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[1] **in fine** (*Latin:* "in" and "finis") – in conclusion; to sum up all.

[2] **issue** – result; final goal.

[3] "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" (Rev 12:7-8).

[4] **nick** – exact point of time required; the critical moment.

the] 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. He cast them altogether out of all place of trust, benefit, honour, and preferment. This done, He banishes them from 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 forever (2Pe 2:4; Jude :6).

Diabolus' plan of revenge

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 forever, being banished from 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, that they could. Wherefore, [they began] roving and ranging in much fury from place to place, if perhaps they might find something that was the King's to revenge on Him by spoiling of that themselves (1Pe 5:8).

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! 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.

[A council of war held by Diabolus and his fellows]

These four things were then propounded to be considered of. *First*, whether they had best, all of them, 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, give out private orders to take this advantage: if they see one or more of the principal townsmen, 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

[1] Mr. Burder 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" (38:7). But angels in a fallen state had forfeited their high and exalted titles and glory.—Ed.

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 frighted 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.[1] 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 go and sit down before Mansoul in their now ragged and beggarly guise. To which it was answered also in the negative: By no means; and that because—though the 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 rascal condition as they. And this was the advice of that fierce Alecto.[2]

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[1] 24. This agrees with Milton as to the perfect freedom of the will before the Fall—

> "God made thee perfect, not immutable;
> And good he made thee; but to persevere
> He left it in thy power; ordained thy will
> By nature free."—*Paradise Lost*, B.V.

[2] It is evident that Bunyan thought that a fury, whose every hair was a living snake, ought rather to be a male than a female, as generally pictured. But, a query: was it in the original manuscript *Diabolus*, and mistaken by the printer for *Alecto*. Diabolus had given this advice. Some editors have altered the name back to Diabolus; but as it is Alecto in all Bunyan's own editions, it is here continued.—Ed.

Then said Apollyon, "The advice is pertinent, for even one of us appearing to them as we are now, must needs [1] both beget 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 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."[2]

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

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[1] **must needs** – intensification of "must" using the adverb "needs," meaning "must necessarily."

[2] If devils cordially 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," while "harmless as doves" (Mat 10:16).—Ed.

assume the body of one of these beasts that Mansoul deems to be wiser than any of the rest" (Gen 3:1; Rev 20:1-2).

This advice was applauded of all. So, it was determined that the giant Diabolus should assume the dragon, for he was in those days as familiar with the town of Mansoul as now the bird is with the boy. For nothing that was in its primitive state was at all amazing to them.[1] Then they proceeded to the third thing, which was,

Third. Whether they had best to show their intentions or the design of his coming 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 impregnable, to say nothing of their castle; nor can they by any means be won but by their own consent.

"Besides," said Legion[2] (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 pretended fairness, covering of our intentions with all manner of

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[1] In this infernal conference the names are well chosen. Apollyon signified the Destroyer; Beelzebub, the Prince of Devils; Lucifer, the Morning Star, a fallen angel, the archdevil; 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. [In mythology, furies were gods of vengeance.]—Burder

[2] "Legion" is a military term: among the Romans, five thousand men. An indefinite number (Mar 5:9).—Mason

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 themselves, 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. They are strangers to lying and dissembling[1] 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[2] for upright dealings. What we promise them, they will believe us [for it], especially if in all our lies and feigned words we pretend great love to them, and that our design is only their advantage and honour." Now, there was not one bit of a reply against this; this went as current[3] down as doth the water down a steep descent. Wherefore, they go to consider of the last proposal, which was,

Fourth. Whether they had not best to give out orders to some of their company, to shoot some one or more of the principal of the townsmen, if they judge that their cause may be promoted thereby.

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[1] **dissembling** – hiding under a false appearance.

[2] **dissimulations** – false pretension; hypocrisy; concealment of purpose or sentiments; assuming a false or counterfeit appearance that conceals the real purpose.

[3] **current** – general, main, or prevailing opinion.

This was carried in the affirmative, and the man that was designed by this stratagem to be destroyed was one Mr. Resistance, otherwise called Captain Resistance. And a great man 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.[1] Now, who should be the actor to do the murder, that was the next, and they appointed one Tisiphone, a fury[2] of the lake, to do it.

The seductive plan initiated

They thus, having ended their council of war, rose up and essayed to do as they had determined. They marched towards 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.[3]

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 perspection.[4] So, as I said, he came up with his train to the gate, and

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[1] Resistance to the first sin is of the utmost importance—

> "Sin will at first, just like a beggar, crave
> One penny or one halfpenny to have;
> And, if you grant its first suit, 't will aspire
> From pence to pounds, and so will still mount higher
> To the whole soul."—Bunyan's *Caution*.

[2] **Tisiphone** (Greek: "avenger of murder"; "voice of revenge") – one of the three Furies, or Erinyes, in Greek mythology. The **Furies** were goddesses of vengeance who lived in the underworld and punished criminals.

[3] The "dragon" is a scriptural name of the devil (Rev 12, 13).—Ed.

[4] **perspection** – scrutiny.

laid his ambuscado[1] 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-pause,[2] 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,[3] my Lord Mayor,[4] Mr. Recorder,[5] 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. Diabolus then, as if he had been a lamb, began his oration and said,

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[1] **ambuscado** – hidden place where troops lie concealed in order to attack their enemy by surprise; ambush.

[2] In the early editions, this dangerous enemy is called All-pause when first introduced, but always afterwards Ill-pause.—Ed.

[3] "Will-be-will" is the human will, by which we determine for or against an action.

[4] The Mayor is the understanding, whereby we interpret and reason what we know.

[5] The Recorder is conscience, by which we judge of an action as good or bad, according to the light we enjoy, whether by the law of nature or by the written law. Conscience records our actions; and in the Day of Judgment the book of conscience is one of those which shall be opened.—Burder

Diabolus' speech

DIABOLUS. "Gentlemen 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[1] 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. First, I will assure you, 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, gentlemen, 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."[2]

At this the town of Mansoul 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.

[Diabolus speech is made up of lies]

"1. It is not true, for that wherewith He hath hitherto awed you shall not come to pass nor be

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[1] **homage** – respect paid by outward action.

[2] This fair speech is presented by Bunyan as an amplification of the Fall of man from his innocence into rebellion and bondage to sin (Gen 2-3).

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 (Gen 2:16-17)?

"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 offense. 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 [as says the

King]: '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 [is] be better than to be shut up in a dark and stinking cave."

Captain Resistance eliminated

And just now, while Diabolus was speaking these words to Mansoul, Tisiphone shot 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

[1] Satan may tempt, but cannot force, the soul to sin (Jam 1:14). We are therefore commanded to *resist* the devil, that he may flee from us (Jam 4:7). To destroy this *resistance*, therefore, must be a great point with the enemy.—Burder

devil would have it.[1] Then stood forth that HE,[2] Ill-pause, that Diabolus brought with him, who was his orator;[3] and he addressed himself to speak to the town of Mansoul. The tenor of whose speech here follows.

Ill-pause's speech

ILL-PAUSE. "Gentlemen," quoth he, "it is my master's happiness that he has this day a quiet and teachable auditory,[4] 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.[5] Nor doth there

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[1] 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 (Gen 3:4), and he still persists in it. God says, Sinner, thou shalt die (Eze 33:14); Satan says, "Thou shalt not die." Which of these ought we to believe?—Burder

[2] "That HE." According to Tyrwhitt, p. 113, HE was prefixed to proper names by the Saxons for emphasis. Shakespeare thus uses it: "I stand to answer thee, or any HE the proudest of thy sort." Bunyan uses it as a mark of contempt. A modern author would say, "That fellow, Mr. Ill-pause."—Ed

[3] Resistance failed in our first mother. She paused, and it was an *Ill-pause*; whatever contradicts God's Word should be instantly resisted as diabolical.—Burder

[4] The most imminent danger to the soul is when Satan finds a death-like, quiet, teachable audience. So it was when Whitefield and Wesley, on their godlike mission, roused the people; who to a frightful extent were slumbering on the brink of eternal torments.—Ed.

[5] Beware of flattery and hypocrisy, especially of that cunning craftiness of false teachers whereby they lie in wait to deceive unwary souls and keep them in darkness. The white

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.[1] The very name of the tree[2] may put an end to all controversy in this matter.

"I therefore 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 conge).[3] 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 (Gen 3:6), they did as old Ill-pause advised: they took and did eat thereof.

Lord Innocency eliminated

Now this I should have told you before, that even then, when this Ill-pause was making of his speech to the townsmen, my Lord Innocency—whether by a shot from the camp of the giant, or from some sinking qualm that suddenly took him,

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devil that elates the sinner with vain confidence is much more dangerous than the black one who instigates to lust, profaneness, and despair.—Mason

[1] **bowels –** in-most part; essence; seat of (supposed) sincerity.

[2] **tree –** Tree of Knowledge of Good and Evil, which God had placed in the Garden of Eden and forbidden Adam and Eve to eat of its fruit (Gen 2:9).

[3] **conge –** act of respect performed at the parting of friends; bow or courtesy.

or whether by the stinking breath of that treacherous villain old Ill-pause, for so I am most apt to think—sunk down in the place where he stood; nor could he be brought to life again.[1] 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]

[Mansoul is taken, and how!]

Now these being dead, what do the rest of the towns-folk but, as men that had found a fool's paradise, they presently, as afore was hinted, fall to prove the truth of the giant's words. And, first, they did as Ill-pause had taught them: they looked, they considered, they were taken with the forbidden fruit, they took thereof, and did eat; and having eaten, they became immediately drunken therewith. So they opened the gate, both Ear-gate and Eye-gate, and let in Diabolus with all his bands, quite forgetting their good Shaddai, His law, and

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[1] The breath of temptations, entertained for a moment, admits unbelief [i.e., to consider a temptation is an act of unbelief in God], and destroys primitive innocence. In a spiritual sense, man died; and by the offence of one, judgment came upon all to condemnation (Rom 5:18).—Burder

[2] "Then peace expired, And every grace fell slaughter'd round her tomb."—Joseph Swain (1761-1796), *Redemption*.

the judgment that he had annexed with solemn threatening to the breach thereof.[1]

Chapter 2
Diabolus Secures Mansoul for Himself

CONTENTS: Diabolus takes possession of the castle—The Lord Mayor, Mr. Understanding, is deposed and a wall built before his house to darken it—Mr. Conscience, the Recorder, is put out of office and becomes very obnoxious both to Diabolus and to the inhabitants—My Lord Will-be-will, heartily espousing the cause of Diabolus, is made the principal governor of the town—The image of Shaddai defaced, and that of Diabolus set up in its stead—Mr. Lustings is made Lord Mayor, and Mr. Forget-good, Recorder—New alderman appointed—Three forts built to defend the town against Shaddai.

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[1] "Her rash hand, in evil hour,
Forth reaching to the fruit, she pluck'd, she ate:
Earth felt the wound, and nature, from her seat,
Sighing through all her works, gave signs of woe,
That all was lost."—John Milton (1608-1674), *Paradise Lost* (1667), B.ix.

Diabolus secures the town

Diabolus, 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. 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 greaten thy liberty. But alas! alas! poor Mansoul, thou wantest[1] now one to defend thee, for assure thyself that when Shaddai shall hear what is done, He will come. For sorry 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 thou resolve with thyself?" Then they all with one consent said to this bramble, "Do thou reign over us."[2]

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,[3] 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.

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[1] **wantest** – needs.

[2] This scene represents the Fall of man (Gen 3). Having lived in fellowship with God his Creator, mankind (in Adam) chose to rebel and follow Satan. We suffer the consequences of this every day in every generation.

[3] **the castle** – the heart of a man; the seat of the soul: mind, will, and emotions.

This now was become a den and hold for the giant Diabolus.[1]

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.

[Diabolus new-models the town]

This done, but not thinking himself yet secure enough, in the next place he bethinks himself of new-modelling[2] the town. And so he does, setting up one and putting down another at pleasure.[3] 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.

Lord Mayor [the understanding]

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 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

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[1] "His noble passions, once the blissful seat
Of each celestial grace, became the den
Of fiends infernal."—Swain

[2] **new-modelling –** give a new form to.

[3] 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 (Rom 1-2).—Mason

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 10:4-5); 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 (Eph 4:18-19). To this his house, my Lord was confined as to a prison; nor might he, upon his parole, go farther than within his own bounds. And now, had he had a heart 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 [i.e., the understanding] was rather an impediment in, than advantage to, the famous town of Mansoul.

Mr. Recorder [the conscience]

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 a head filled with judgment. Now, this man Diabolus could by no means abide, because, 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.

[Conscience sometimes sneaks for his first King]

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 roareth.[1] Yea, he 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 thunderclaps. 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.

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[1] "O sinner, listen now to the voice of conscience,
before his awful suggestions drive thee to despair.
O give it leave to speak,
For it will speak ere long! O hear it now,
While useful its advice, its accents mild."
—Edward Young (1681-1765), *Night Thoughts*

[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.—Burder

[Conscience becomes more debauched than before]

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, and so by consequence defiled, but was almost, at last, I say, past all conscience of sin. And this was the furthest Diabolus could go.

Wherefore he bethinks 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."

[The town taken off from heeding Conscience]

Thus, by one means or another, he quickly got Mansoul to slight, neglect, and despise whatever Mr. Recorder could say.[1] 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.

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[1] 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.

[How Conscience becomes ridiculous, as with carnal men it is]

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 uneven was he now in his doings. Sometimes he would be as if fast asleep, and again sometimes as dead, even when the whole town of Mansoul was in her career[1] 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[2]—and so would hush, still, and put all to quiet again. And that he might leave no argument unurged 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 voice of God in him to them.

[This is Satanical rhetoric]

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

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[1] **career** – rapid running.

[2] **prating** – idle, continual talking.

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!" quoth 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[2] and contentment 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.e., Conscience!]. 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."

[Men sometimes are angry with their consciences]

And thus would Diabolus hush up and quiet the town of Mansoul, when the Recorder, that was, did at times molest them; yea, and with such cursed orations as would set the whole town in a rage and

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[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] **solace** – comfort; console; relieve in affliction.

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.[1]

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 rabble attempted to make him away,[2] he could pull up the sluices,[3] and let in such floods as would drown all round about him.

Lord Will-be-will

But to leave Mr. Recorder, and to come to my Lord Will-be-will,[4] 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[5] than many of

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[1] Conscience in natural men is very unequal and irregular in its opposition to sin. Yet by 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

[2] **make him away** – do him in; eliminate him; kill him.

[3] **sluices** – gates that hold back waters, which can be opened or closed to allow or inhibit water flow.

[4] **Lord Will-be-will** – the human will; the seat of decisions.

[5] **freeholder** – owner of land.

them were. Besides, if I remember my tale aright, he had some privileges 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 scorns now to be a slave in Mansoul. He therefore resolves to bear office under Diabolus, that he might, such an one as he was, be a petty ruler and governor in Mansoul.[1] And, headstrong man that he was, thus he began betimes.[2] 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 at wholesome.[3] 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 to do in matters of the highest concern.[4]

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[1] The will scorns to be a slave, but plunges into the worst of slavery to Satan and to sin; and, in that slavery, must perish, unless emancipated and redeemed by Christ.—Ed.

[2] **betimes –** soon.

[3] **at wholesome –** as contributing to the health of the mind; as favorable to morals or prosperity.

[4] The will is a Lord, a person of great importance, a governing faculty. 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

[The Will takes its place under Diabolus]

So Diabolus sent for him, and talked with him of that secret matter that lay in his breast. But there needed not much persuasion in 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 wall, and keeper of the gates of Mansoul.[1] 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 [reigned] 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[2] for his clerk, a man to speak on, every way like his master; for he and his Lord were in principle one, and in practice not far asunder (Rom 8:7). And now was Mansoul brought under to purpose, and made to fulfil the lusts of the will and of the mind (Eph 2:2-4).

[The carnal Will opposes Conscience]

But it will not go out of my thoughts, what a desperate one this Will-be-will was, when power

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[1] **castle–wall–gates** – heart, flesh (the body), senses.

[2] The mind or judgment, whereby we distinguish between good and evil, lawful and unlawful (2Co 3:14; Ti 1:15).—Mason.
How awfully has sin fettered man and made him a slave.—Ed.

was put into his hand. First, he flatly denied that he owed any suit or service to his former Prince and liege[1] 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—oh! you cannot think unless you had seen it—the strange work that this workman made in the town of Mansoul!

First, he maligned Mr. Recorder to death; he would neither endure to see him, nor to hear the words of his mouth (Neh 9:26). 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,[2] but when Will-be-will saw them, he cast them behind his back (Neh 9:26).

[Corrupt Will loves a dark understanding]

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

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[1] **liege –** having one bound by a feudal tenure who is obliged to be faithful and loyal to a superior.

[2] The unawakened sinner has no pleasure in the Holy Scriptures. They are to him like old, rent, torn law parchments that are written in a language that he cannot understand; and he casts them away.—Ed. [He especially despises God's commands, and will not have them to rule over him.]

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 himself even as an abject,[1] among the base and rascal crew [i.e., vain thoughts], to cry up his valiant prince. And I say, when and wheresoever 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.

Mr. Affection

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 (Rom 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 like, quoth the devil to the collier[2]), that fell in love, and made a match, and were married.[3] And, as I take it, they had several children, as Impudent, Blackmouth, and Hate-reproof; these three were black

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[1] **abject** – person in the lowest condition and despicable (Psa 35:15).

[2] **collier** – one who works in a coal-mine.

[3] Note this: Vile Affection is wedded to Carnal Lust. The two go together.—Ed.

boys.[1] And besides these they had three daughters, as Scorn-truth, 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.[2] But to pass by this.

Diabolus defaces the town

When the giant had thus engarrisoned 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 engraven, and it was engraven 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, and it was as basely done by the hand of Mr. No-truth.

Now you must know that, as Diabolus had commanded, and that by the hand of Mr. No-truth, the image of Shaddai was defaced. He likewise gave order that the same Mr. No-truth should set up in its stead the horrid and formidable image of Diabolus; to the great contempt of the former King and debasing of his town of Mansoul.

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[1] **black boys** – those who are darkened by sin to the utmost degree.

[2] What a progeny [i.e., descendants]! But they are the genuine fruits of sin, which is of an impudent, scornful, and revengeful nature. They have made the soul an enemy to justice, mercy, and truth.—Mason

[All law books destroyed that could be]

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.[1] 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. No-truth.[2]

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 edicts, statutes, and commandments, in all places of resort or concourse[3] in Mansoul; to wit, such as gave liberty to the lusts of the flesh, the lusts of the eyes, and the pride of life, which are not of

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[1] "Relative severities" are the duties we owe to God, ourselves, and man, such as public and private prayer, obedience and affection to parents and relatives, and that duty so essential to our spirit's welfare: self-examination (1Co 11:28; 2Co 13:5). These being neglected, the sinner becomes to every good work reprobate [i.e., abandoned in sin (Rom 1)].—Mason

[2] Satan would conceal or obliterate the sacred Scriptures, prevent the practice of duty to God and to our neighbour [i.e., the two tables of the Ten Commandments and the two greatest commandments (Mat 22:36-40)], and make man merely carnal and brutish. Awfully has he succeeded, so that man has become that motley monster, half-beast and half-devil, uniting in himself the sensual appetites of the former with the diabolic temper of the latter.—Burder

[3] **resort or concourse** – meeting or gathering.

Shaddai, but of the world (1Jo 2:16). He encouraged, countenanced, and promoted lasciviousness[1] and all ungodliness there. Yea, much more did Diabolus to encourage wickedness in the town of Mansoul. He promised them peace, contentment, 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.[2]

Now, Mansoul being wholly at his beck[3] and brought wholly to his bow, nothing was heard or seen therein but that which tended to set up him.

Diabolus appoints a new Lord Mayor and a new Recorder

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, that 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

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[1] **lasciviousness** – excessive indulgence of base desires; wantonness; lustfulness.

[2] Great is the danger of seeking to be wise above what is written. The Bible is the limit of all real knowledge in matters of religion. To the law and to the testimony (Isa 8:20)! If any doctrine or practice is not to be found there, reject it instantly and forever; it is poisonous and tends to death and hell.—Ed.

[3] **beck** – call by a nod of the head.

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' 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.[1] 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 [only] 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[2] and settle the common people in hurtful ways [i.e., wrong thoughts]. For who doth not perceive [that] when those that sit aloft are vile and corrupt themselves, they corrupt the whole region and country where they are?[3]

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[1] "Neither eyes nor ears," no regard to reason nor danger, but hurried on by mere appetite to every fleshly indulgence.—Burder
How degraded! Man becomes a compound of devilish and beastly lusts. "Lord, what is man that thou should be mindful of him" (Psa 8:4)—Ed.

[2] To "grammar," to instill into the mind.—Ed.

[3] Nothing could evidence more undaunted faithfulness than this severe, but just, reflection upon the open

Besides these, Diabolus made several burgesses and aldermen in Mansoul, out of whom the town, when it needed, might choose them officers, governors, and magistrates. And these are the names of the chief of them: Mr. Incredulity, [1] Mr. Haughty, Mr. Swearing, Mr. Whoring, Mr. Hard-heart, Mr. Pitiless, Mr. Fury, Mr. No-truth, Mr. Stand-to-lies, Mr. False-peace, Mr. Drunkenness, Mr. Cheating, Mr. Atheism—thirteen in all. Mr. Incredulity is the eldest and Mr. Atheism the youngest of the company.[2]

There was also an election of common councilmen 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.

Diabolus builds three strongholds, each with a Governor

When the giant had thus far proceeded in his work, in the next place he betook him to build

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licentiousness and debauchery of Charles II and his courtiers. Nearly thirteen years of frightful imprisonment had not chilled Bunyan's faithful spirit nor cowed him in doing his duty. In serving God he was a stranger to fear.—Ed.

[1] **Incredulity** – unbelief.

[2] "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 degradation to Atheism, the last, the scorner's seat.—Ed.

"Christ purged His Temple, so must thou thy heart.
All sinful thoughts are thieves,
together met to cozen [i.e., cheat or deceive] thee."—Herbert

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 Eye-gate, that as much might be light might be darkened there. The second was built hard by the old castle [i.e., the heart], to the end that that might be made more blind, if possible. And the third stood in the market-place.[1]

He that Diabolus made governor over the first of these, was one Spite-god, 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

[1] 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.

he that was made the governor of the hold called Sweet-sin-hold, was one whose name was Love-flesh; he was also a very lewd fellow, but not of that country where the others are bound.[1] This fellow could find more sweetness when he stood sucking of a lust, than he did in all the paradise of God.

[Diabolus has made his nest]

And now Diabolus thought himself safe. He had taken Mansoul; he had engarrisoned 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 alermen; he had built him new [strong-]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.

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[1] Loveflesh was one of the corrupted Mansoulians and, therefore, not bound to the place whence Spitegod and Love-no-light came (these were Diabolonians).—Ed.

[2] How awful and complete is the revolution! The understanding is darkened, the conscience debauched, the will perverted, the image of God defaced, the law of God suppressed, and lusts triumphant; while the proud sinner defies God, loves midnight darkness, and wallows in sin. What an awful, but accurate, picture of apostate man [i.e., one who has forsaken the faith that he before upheld]! God, be merciful to us sinners!—Burder

Chapter 3
King Shaddai's Plan to Redeem Mansoul

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[1] to secure the town, and prevent its return to Shaddai.

Tidings carried to the Court of what had happened to Mansoul

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 runagate[2] 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]

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[1] **artifices** – artful or ingenious strategies or plans.

[2] **runagate** – rebel.

[3] **circumstance** – non-essential details relative to a fact that still affects it.
"Known unto God are all his works from the beginning of the world"; "Not a sparrow shall fall without your Father"; "The very hairs of your head are all numbered" (Act 15:18; Mat 10:29-30).—Ed.

First, how Diabolus came upon Mansoul—they being a simple people and innocent—with craft, subtlety, lies, and guile.

Item: That he had treacherously slain the right noble and valiant captain, their Captain Resistance, as he stood upon the gate with the rest of the townsmen.

Item: How my brave Lord Innocent fell down dead—with grief, some say, or with being poisoned with the stinking breath of one Ill-pause, as say others—at the hearing of his just Lord and rightful prince Shaddai so abused by the mouth of so filthy a Diabolian as that varlet[1] Ill-pause was.

The messenger further told that—after this Ill-pause had made a short oration to the townsmen in behalf of Diabolus, his master—the simple town believing that what was said was true, with one consent did open Ear-gate, 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 rebel 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. [He also

[1] **varlet** – scoundrel; rascal.

told] 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[1] to Diabolus."[2]

"Also," said the messenger, "besides all this, the new king, or rather rebellious 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. Forget-good—two of the vilest of all the town of Mansoul."

This faithful messenger also proceeded and told what sort of new burgesses Diabolus had made, also that he had built 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 capacitate them on his behalf to make resistance against Shaddai their king, should He come to reduce them to their former obedience.

Grief at Court to hear the tidings

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 captains, and nobles, being all there present to hear. But by that they had heard the whole of the story—it would

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[1] **troth** –faith; fidelity; allegiance.

[2] "Ye have said, We have made a covenant with death, and with hell are we at agreement" (Isa 28:15).—Ed.

have amazed one to have seen, had he been there to behold it—what sorrow and grief, and compunction[1] 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[2] of the misery of Mansoul, therefore they also did, and that at a 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 (Gen 6:5-6). Thus gave they conviction to all about them that they had love and compassion for the famous town of Mansoul.

[The King's secret purpose]

Well, when the King and His Son were retired into the privy-chamber,[3] 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 consultation, the Son of Shaddai, a sweet and comely person, and one that had always great affection for

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[1] **compunction** – poignant grief or remorse proceeding from a great sorrow or loss.

[2] **condoling** – Expression of grief for another's loss; giving condolences.

[3] **privy-chamber** – private place to which others are not admitted.

those that were in affliction, but one that had mortal enmity[1] in His heart against Diabolus—because he was designed for it, and because he sought His crown and dignity.

Plan of Redemption for Mansoul

This Son of Shaddai [i.e., the Son of God], I say, having stricken hands[2] 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 (Isa 49:5; 1Ti 1:15; Hos 13:14). The purport[3] 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 his tyranny.[4]

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

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[1] **enmity** – complete state of opposition based on rejection of values, motives, or both.

[2] "To strike hands," to enter into agreement, make a contract, or become security (Pro 17:18).—Ed.

[3] **purport** – design; purpose.

[4] How astonishing is the divine benignity [i.e., goodness; kindness]! Who can express it so well as in the words of Emmanuel Himself, "God *so* loved the world"? So loved! How much He loved, no tongue can tell, no heart conceive. It is love unsought, unparalleled, free, and everlasting.—Burder

hand, drive him out of his hold, his nest, and take it to Himself to be His habitation.

This now being resolved upon, order was given to the Lord Chief Secretary [i.e., the Holy Scriptures] 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 breviate[1] 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."[2]

These papers, therefore, were published in several places, to the no little molestation of the tyrant Diabolus; for now, thought he, "I shall be molested, 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

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[1] "Breviate," a summary, a word commonly used in Bunyan's time.—Ed.

[2] Early intimation was given to a lost world of God's gracious designs in favour of rebel man. He was pleased to publish in His Word this benevolent purpose.—Burder
This is sometimes called the Covenant of Grace, whereby Christ would come to earth in the form of a man to die on the cross a substitutionary death to pay for the sins of God's children.

noble princes that were there [i.e., the holy angels], 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[1] town of Mansoul. Yea, the courtiers could scarce do anything, either for the King or kingdom, but they would mix with the doing thereof a noise of the love that the King and His Son had for the town of Mansoul.

[Diabolus perplexed at the news]

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.

Diabolus's plan of resistance

Well, but after a few casts 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.[2] For, said he, if they shall once come to

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[1] **miserable** – very unhappy from grief, pain, calamity, or apprehension of evil.

[2] It is the interest of hell to keep men in ignorance of the gospel. Satan's great instrument, in all ages and climes, has been a wicked priestcraft. All that tends to prevent anxious personal inquiry for salvation is from beneath, from the father of lies. "I believe as the church believes, and the church believes as I believe," is the wretched sophistry

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.

[The will engaged against the gospel]

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 Ear-gate and Eye-gate. "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 flying 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.

[Good thoughts must be kept out of Mansoul]

"And I think that at this time it should be all our wisdom 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 [whom] you perceive do from far come hither to trade. Nor let them by any means be admitted into Mansoul, unless you

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[i.e., clever reasoning designed to mislead] by which Satan entangles souls in his net.—Ed.

shall plainly perceive that they are favourers of our excellent government. I command, 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[1] of what by Shaddai and Emmanuel is intended."

This, therefore, was accordingly done. My Lord Will-be-will hearkened to his Lord and master, went willingly after the commandment, and, with all the diligence he could, kept any that would from going out abroad, or that sought to bring this tidings to Mansoul from coming into the town.

[A new oath imposed upon Mansoul]

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 horrible covenant upon the townsfolk, 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 hereafter shall, by any pretence, law, or title whatever, lay claim to the town of Mansoul"—thinking belike[2] that Shaddai had not power to absolve them from this covenant with death and agreement with hell (Isa 28:15).

Nor did the silly Mansoul stick or boggle at all at this most monstrous engagement; but, as if it

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[1] **prate** – talk much, and without weight or to little purpose.
[2] **belike** – probably; likely.

had been a sprat[1] 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 changelings, nor forsake their old Lord for a new.[2]

Thus did Diabolus tie poor Mansoul fast. But jealousy, that never thinks itself strong enough, put him in the next place upon another exploit that was yet more, if possible, to debauch this town of Mansoul.

[Odious atheistic pamphlets and filthy ballads and romances]

Wherefore he caused, by the hand of one Mr. Filth, an odious, nasty, lascivious piece of beastliness to be drawn up in writing,[3] and to be set upon the castle gates. Whereby, he granted and gave license

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[1] **sprat** – small fish.

[2] "They glory in their shame,
Reject the sustenance divine,
To beggarly vile appetites descend;
Ask alms of earth, for guests that came from heav'n;
Sink into slaves; and sell for present hire
Their rich reversion, and (what shares its fate),
Their native freedom, to the prince who sways
The nether world."—Edward Young (1681-1765), *Night Thoughts*

[3] Odious atheistic pamphlets and filthy ballads and romances, full of obscenity. The abounding of such depraved publications affords a good criterion of the moral state of a country: China, very degraded; France, degraded; Italy, under the Pope's nose, most degraded. Few, in comparison, are now to be found in England, and they hide themselves as Christian knowledge progresses. In Bunyan's time, under the depraved Charles II, they awfully abounded under the care of Mr. Filth.—Ed.

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 unable, should tiding come that their redemption was designed, to believe, hope, or consent to the truth thereof. For [human] reason says, the bigger the sinner, the less grounds of hopes of mercy.[1]

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. Yea, he knew it by woeful experience; for, for his iniquity and sin was Diabolus cast from the highest orbs.[2] Wherefore, what [could be] 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:

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[1] Not so, says the Scripture. It is a saying worthy of all acceptation, that Christ came to save sinners, even the chief of sinners (1Ti 1:15). See Bunyan's *The Jerusalem Sinner Saved*.—Ed.

[2] **orbs** – celestial bodies; i.e., heaven.

3. To endeavour to possess all hearts in the town of Mansoul that Shaddai was raising of 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 deliverance. "For," thought he, "if I first bruit[1] this, the tidings 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."

[The market-place: the place of hearing and considering]

Wherefore, he summons 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 thereof for your sakes. For I 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

[1] "Bruit," report, rumor, fame.—Ed.

an army to come against you, to destroy you root and branch.[1]

"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[2] to seek my own ease 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 befall me.[3] 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."

[Very deceitful language]

Then said Diabolus again, "It is in vain for us to hope for quarter[4] 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

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[1] This is one of the great lies with which Satan and his emissaries 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 pursuit, tending only to misery and melancholy; the very reverse of all Christian experience and truth.—Ed.

[2] **list** – desire; choose.

[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, temporal and eternal death. O for that spiritual wisdom from heaven by which alone we can detect his devices.—Ed.

[4] **quarter** – the sparing of the life of an enemy when in one's power; mercy granted by a conqueror to his enemy when he is no longer able to defend himself.

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[1] 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.[2] But shall we be flattered 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 get 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?

[Lying language]

"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

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[1] **tittle** – smallest stroke in the formation of Hebrew alphabetic characters; thus, minute detail, smallest bit (Mat 5:18).

[2] The strength of Satan's kingdom lies in preventing men from thinking or examining for themselves.—Ed.

me, and it is better to die valiantly than to live like pitiful slaves.[1] 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.[2]

Diabolus' armor for Mansoul

"Pray, be concerned; I hear He is coming up. 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, and harness yourselves for the war. There is helmet, breastplate, sword, and shield, and what not, 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' (Deu 29:19). A piece of approved armour this is; and

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[1] How do the most wretched slaves, even the devil's dirtiest drudges, hug 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 (Pro 3:17).—Ed.

[2] 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 (Lev 17:11; Heb 9:22; Mat 26:28). How malignantly the father of lies can pervert the plainest gospel truths.—Ed.

whoever has it and can hold it, so long no arrow, dart, sword, or shield can hurt him. This, therefore, keep on, and thou wilt keep off many a blow, my Mansoul.[1]

2. "My breastplate 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 a hard heart, a 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 (Rev 9:9). 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 (Psa 57:4), and that can bend itself to speak evil of Shaddai, His Son, His ways and people (Psa 64:3). Use this; it has been tried a thousand times twice told. Whoever hath it [and] keeps it, and makes that use of it as I would have him, can never be conquered by mine enemy (Jam 3:3-5).

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 15:26). Many attempts He has made upon it; and—sometimes, it is true—it has been bruised (Psa 76:3). But they that have writ of the wars of Emmanuel against my

[1] How many baptized infidels perish in a vain hope that divine mercy will be extended to impenitent, unawakened sinners; forgetting that "a God all mercy is a God unjust."—Ed.

servants, have testified that He could do no mighty work there because of their unbelief (Mar 6:5-6). Now, to handle this weapon of mine aright, it is not to believe things because they are true—of what sort or by whomsoever asserted. If He speaks of judgment, care not for it; if He speaks of mercy, care not for it. If He promises, if He swears 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.[1]

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, my Mansoul, be you sure that you make use of this.[2] 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 maul, fire-brands, arrows, and death—all

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[1] This shield of the devil is used to an extent that few persons imagine. All the impenitent disbelieve the punishment of sin, and 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 sin perverted the faculties of Mansoul.—Ed.

[2] How skillfully Satan plies his suggestions to keep poor sinners from their knees. He knows that he cannot withstand godly, fervent prayer.—Ed.

good hand-weapons, and such as will do execution."[1]

[Diabolus backs all with a speech to them]

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 petitions.[2] 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 [is there] 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?"[3]

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[1] Reader, we have here 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 (Eph 6).—Burder.

[2] **without your petitions –** without your asking me to do it.

[3] Thus Satan deceives the world, promising liberty and pleasure, while slavery and destruction are his only aim. "All

[They of Mansoul show their loyalty to the Giant]

Diabolus—having thus armed and forearmed 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 stronghold. His vassals also, to show their wills and supposed but ignoble gallantry, exercise themselves in their arms every day, and teach one another feats of war. They also defied their enemies and sang 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.[1]

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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" (Mat 4:9-10).—Burder
Satan first beguiles, then destroys, and lastly torments; he flatters only to betray and ruin.—Mason

[1] Reader, having accompanied Bunyan thus far in his *Holy War*, pause and consider whether you understand his spiritual meaning: the original perfection of human nature, the temptations of the enemy of souls, the loss of innocence [i.e., the Fall], the admission of Diabolus into the heart of Mansoul, his reign of sin, 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 felt all this in my own experience?—Ed.

Chapter 4
King Shaddai First Sends the Law

CONTENTS: King Shaddai sends an army of forty thousand to reduce Mansoul, under the direction of four captains, Boanerges, Conviction, Judgment, and Execution—They address the inhabitants with great energy, but to little result—Diabolus, Incredulity, Ill-pause, and others, interfere to prevent submission—Prejudice defends Ear-gate with a guard of sixty deaf men.

King Shaddai prepares an army for the recovery of Mansoul

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 Diabolus. But He thought good at 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.[1] The army consisted of above forty thousand, all true men [i.e., the words of God]; for they came from

[1] This is the mighty army of God's Law, as given by Moses. It was designed to reveal the hearts of God's people. If they were perfectly obedient to this army, they would be saved. This law, first given to Adam in the form of one command not to eat of the tree, is sometimes called the Covenant of Works.—Ed.

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 (Son of Thunder, Mar 3:17); 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.[1]

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.[2] 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 (Psa 60:4).[3]

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[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*, No. 246.—Ed.

[2] **van** – front line of an army in battle.

[3] 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 4:13-14)? The margin (in the original printing) 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.

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 scutcheon[1] was three burning thunderbolts (Mar 3:17).

The second 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 scutcheon was the book of the law wide open, from whence issued a flame of fire (Deu 33:2).

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 scutcheon was a burning fiery furnace (Mat 13:40-41).

The fourth captain was Captain Execution; to him was given ten thousand men. His ensign was Mr. Justice; he also bare the red colours, and his scutcheon was a fruitless tree with an axe lying at the root thereof (Mat 3:10).

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.[2]

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[1] **scutcheon** – shield on which a coat of arms is represented, born by an officer at the head of a troop.

[2] "Boanerges," a powerful awakening ministry; "Conviction," an awful display of the requirements of the law; "Judgment," the dreadful expectation of the great Day of Judgment; "Execution," the destruction of impenitent sinners.

King Shaddai's commission to His army

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[1] as became their degree and that service that now they were going about for their King.[2]

Now, when the King had mustered His forces—for it is He that mustereth 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 commissions.[3]

These are means of conviction [used by God to lead souls to salvation], although in many cases, as that of Lydia (Act 16:14), the heart is gently opened to admit Emmanuel.—Ed.

[1] "Harness," dress or equipment for fighting men or horses.—Ed.

[2] These are the usual means of conviction and conversion, but not the only means. Some are gently led to the Saviour; to others "in a dream, in a vision of the night, he openeth the ears of men, and sealeth their instruction" (Job 33:15-16). The great question is, Do I love the Lord? Does that love lead to obedience?—Ed.

[3] **their commissions** – The sending forth of the King's captains portrays God's sending His prophets to call His people to repent of their idolatry and return to Him, to follow His law in obedience to His commands, and thus enjoy new covenant blessings.

A commission from the great Shaddai, King of Mansoul, to His trusty and noble Captain Boanerges, [1] *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 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 10:11; Luk 10:5), 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 they 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 thou such 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 unto them, and to let them know that I am merciful (1Th 2:7-10).

"But if they shall—notwithstanding thy summons and the production of thy authority—resist,

[1] A son of thunder, meaning a powerful proclamation of the gospel, which when made effectual in the heart by the Holy Ghost, becomes the power of God to salvation.—Mason

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.

King Shaddai's army at Mansoul

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 Boanerges led the van; Captain Conviction and Captain Judgment made up the main body, and Captain Execution brought up the rear (Eph 2:13,17). They then—having a great 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.[1]

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[1] Although Bunyan was not a hireling 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 itinerant and missionary labourers in the Lord's vineyard must be maintained at the King's cost while away from home.—Ed.

Having traveled thus for many days,[1] 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 Ear-gate, sit down there, for that was the place of hearing. So, when they had pitched their tents and entrenched themselves, they addressed themselves to make their assault.

[The world is convinced by the well ordered life of the godly]

Now the townsfolk at first—beholding so gallant a company so bravely accoutred[2] 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.

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[1] The distance to which man has fallen from God is well set forth in the "Church Homily on the Nativity" (a standard sermon in the Church of England at the time, read before Christmas by all its preachers, describing the fall of man): "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 no one part of his former purity and cleanness, but is altogether spotted and defiled, and is nothing but a lump of sin and condemned to everlasting death." What strange ideas must pass over the mind of an unconverted clergyman, who prides himself on the dignity of human nature, and yet reads this to his congregation.—Ed.

[2] **accoutred** – dressed in arms; equipped.

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:

[Diabolus alienates their minds from them]

"Gentlemen," quoth he, "although you are my trusty and well-beloved friends, yet I cannot but a little chide you for your late uncircumspect action, in going out to gaze on that great and mighty force that but yesterday sat down before, and have now entrenched 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 of whom I have told you long ago, that they would come to destroy this town [*That's false, Satan!*], and against whom I have been at the cost to arm you with *cap-a-pie*[1] 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 defense, and been ready to have received them with the highest acts of defiance. Then had you showed yourselves men to my liking.

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[1] "*Cap-a-pie*," armed all over from head to feet.—*Imperial Dictionary*

[Satan greatly afraid of God's ministers, that they will set Mansoul against him]

"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,[1] I shall find you want[2] courage to stand it 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?[3] 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?

[Diabolus stirs them up to defy the ministers of the Word]

"Fie, fie, put yourselves into a posture of defense, 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 the town of Mansoul.

"I will leave off now to chide,[4] and will not further rebuke you. But I charge you that henceforth

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[1] **pike** – military weapon consisting of a shaft with a pointed steel head; spear.

[2] **want** – lack.

[3] **nether-millstone** – lower large circular stone used with an upper millstone in grinding grain. The lower was the larger of the two.

[4] To alarm and to persuade are the two principal means by which the devil tempts men. 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 self-same mind, is not this an evidence of the power of some foreign and infernal influence over the human

you let me see no more such actions. Let not henceforth 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."

[Hearkening to Satan sets one in a rage against godliness]

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 (Act 17:6)." 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 (Dan 8:25)." 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."

[The King's trumpet sounds at Ear-gate, but they will not hear]

Well, before the King's forces had sat before Mansoul three days, Captain Boanerges commanded his trumpeter to go down to Ear-gate, and there, in the name of the great Shaddai, to summon Mansoul to give audience to the message that

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heart? Let us, then, be always awake to a sense of our danger and put on the whole armour of God (Eph 6).—Mason

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 Ear-gate, and there sounded his trumpet for a hearing. But there was none that appeared that 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 bid the trumpeter go to his tent.

[A second summons repulsed]

Again Captain Boanerges sendeth his trumpeter to Ear-gate, to sound as before for a hearing. But they again kept close, came not out, nor would they give him an answer, so observant were they of the command of Diabolus their king.[1]

[A council of war]

Then the captains and other field-officers called a council of war[2] to consider what further was to be done for the gaining of the town of Mansoul. 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

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[1] "Faith cometh by hearing" (Rom 10:17); but, alas! how often, at the instigation of Satan, is the ear shut against the messages of grace. The Christian inquirer's duty is to hear and search all things (Act 17:11), and hold fast that which is good (1Th 5:21).—Ed.

[2] The knowledge that Bunyan displays upon all subjects is very surprising. He had an opportunity, when in Cromwell's 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.

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 (Luk 14:23).

[A third summons]

So Captain Boanerges commanded his trumpeter to go up to Ear-gate again and, in the name of the great King Shaddai, to give it a very loud summons to come down without delay to Ear-gate, 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 Ear-gate 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 (Isa 58:1).

Lord Will-be-will parleys with the Trumpeter

Then stood up my Lord Will-be-will, who was the governor of the town; this Will-be-will was that apostate[1] 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

[1] **apostate** – one who has forsaken the faith to which he before adhered.

the gate, and speaking such insufferable words against the town of Mansoul?[1]

The trumpeter answered, "I am servant to the most noble captain, Captain Boanerges, general 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. My master, the captain, hath a special message to this town, and to thee as a member thereof; the which, if you of Mansoul shall peaceably hear, so.[2] 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."[3] 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

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[1] The ensuing dialogue is instructive, representing the Word of God proclaimed to the conscience by His appointed prophets, preachers, and teachers—and the resistance to it of the human will.

[2] "So," let it be so; let it be in that manner.—Ed.

[3] How wretchedly are poor sinners enslaved to the devil, "led captive by him at his will" (2Ti 2:26), and not daring to listen to God without his [i.e., the devil's] leave.—Burder

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 mount tomorrow, 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[1] 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 Lords."

[1] 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

[Carnal souls make a wrong interpretation of the design of God's ministers]

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 subjection. 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.

Captain Boanerges warns Mansoul

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 Ear-gate as sure as they could (Zec 7:11). 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 summonses 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?"[1]

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 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

[1] **if you knew yourselves** – if you yourselves know your purpose and reasons for it.

He also hath bid that if, after summons to submit, you still stand out and rebel, we should endeavour to take you by force."

Captain Conviction pleads with Mansoul

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 innocence, but now thou art degenerated into lies and deceit (Rom 3:3, 10-23; 16:17-18). Thou hast heard what my brother the Captain Boanerges hath said. 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 (Psa 1:21-22).

"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 (Luk 12:58-59). 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.[1] 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" (2Co 5:18-21).

Captain Judgment reasons with Mansoul

Then stood forth Captain Judgment, whose was the red colours, and for an escutcheon he had the burning fiery furnace. And he said, "O ye, the inhabitants of the town of Mansoul, that have lived so long in rebellion and acts of treason against the King Shaddai. Know that we come not today to this place, in this manner, with our message of our own minds, or to revenge our own quarrel. It is the

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

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 (Exo 19:18)! 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 (Mal 4:1; 2Pe 2:3).

"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 (Est 4:11; 5:2) 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 forever (Job 36:14). 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' (Job 36:18). Will He esteem thy riches? No; not gold, nor all the forces of strength. 'He hath prepared his throne for judgment' (Psa 9:7). 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' (Isa 66:15). 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 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 woeful 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 22:14). 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!"

Captain Execution warns Mansoul again

Then stood forth the fourth captain, the noble Captain Execution, and said: "O town of Mansoul! once famous, but now like the fruitless bough; once the delight of the high ones, 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' (Mat 3:7-10). Thou, O town of Mansoul! hath hitherto been this fruitless tree; thou bearest nought but thorns and briars. Thy evil fruit fore-bespeaks[2] thee not to be a good tree. Thy 'grapes

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[1] "The devils believe and tremble" (Jam 2:19); so, when Paul reasoned of righteousness, temperance, and judgment to come, Felix trembled (Act 24:25). Alas! many tremble who never turn.—Burder

[2] **fore-bespeaks –** tells beforehand; reveals.

are grapes of gall, thy clusters are bitter' (Deu 32:32). Thou hast rebelled against thy King; and lo! we, 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 (Mat 3:10)?

"O Mansoul! patience and forbearance do not act forever; 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' (Luk 13:9). 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[1] long already, and wilt

[1] "Cut it down; why cumbereth it the ground?" (Luk 13:7). "A cumber-ground professor is not only a provocation to God, a stumbling-block to the world, and a blemish to religion,

thou continue so still? Thy sin has brought this army to thy walls, and shall it bring it in judgment to do execution into thy town? Thou hast heard what the captains have said, but as yet thou shuttest thy gates. Speak out, Mansoul, wilt thou do so still, or wilt thou accept of conditions of peace?"[1]

Lord Incredulity desires time of the Captains

These brave speeches of these four noble captains the town of Mansoul refused to hear, yet a sound thereof did beat against Ear-gate, though the force thereof could not break it open. *In fine*,[2] the town desired a time to prepare their answer to these demands. The captains then told them that if they would throw out to them one Ill-pause 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 to them over the wall of Mansoul, then they would give them none. "For," said they, "we know that so long as Ill-pause draws breath in Mansoul, all good consideration will be confounded and nothing but mischief will come thereon."

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but a snare to his own soul also."—Bunyan's *Barren Fig Tree*, Preface.—Ed.

[1] There is much energy in this speech. Pungent addresses to the conscience are often blessed of God to the conversion of souls. O sinner! consult not flesh and blood. Throw over that old Ill-pause; nor let procrastination or "a more convenient season" destroy thy soul (Act 24:25).—Ed.

[2] ***in fine*** [Latin *in* and *finis*] – in the end or conclusion; to conclude; to sum up all.

Then Diabolus, who was there present, being loth to lose his Ill-pause because he was his orator (and yet be sure he had [been willing to lose him], 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' 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 offenses. 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.

[The true picture of unbelief]

"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.

"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 will shut upon you; our place we will keep you out of; nor will we long thus suffer you to sit down before us. Our people must live in quiet; your appearance doth disturb them (Luk 11:21). 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 your demands and the noise of your threats, and have heard the

[1] Thus reasons the flesh: "We *will* not know; we *will* not believe; we *will* not submit; we must not be disturbed. Therefore, be gone ye faithful teachers, or we will persecute you."—Burder

sound of your summons, but we fear not your force. We regard not your threats, but will still abide as you found us. And we command you that in three days' time you cease to appear in these parts, or you shall know what it is once to dare offer to rouse the lion Diabolus, when asleep in his town of Mansoul."

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."[1]

[The town resolved to resist the Captains]

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 Ear-gate especially might the better be looked to—for that was the

[1] 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" (Luk 14:23) is the command of divine mercy and irresistible grace.—Ed.

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.

[Deafmen set to keep Ear-gate pure]

[He] put under his power sixty men, called Deafmen[1]—men advantageous for that service, forasmuch as they mattered no words of the captains, nor of their soldiers.[2]

Chapter 5
Mansoul's Faculties against the Forces of King Shaddai

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 Boanerges, 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

[1] How admirably is that great enemy "Prejudice" pictured: old, angry, ill-conditioned, with Deafness under his command.—Ed.

[2] How often do poor mistaken sinners rejoice in their sins and misery, glorying in their shame. Small 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

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.[1]

The first skirmishes

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 Ear-gate; 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*" (Joh 3:3, 7).[2] Then they sounded the trumpet.

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[1] This is the on-going, ever present spiritual warfare that is present in the life of every believer (Rom 7). See "The Christian in Romans 7" by A. W. Pink (1886-1952), available without charge from CHAPEL LIBRARY.

[2] With this verse, Bunyan clearly indicates that this first battle is to win Mansoul to Christ after its Adamic Fall. As our Lord began with Nicodemus, so it behooves His followers to commence with sinners. How startling the cry, "Ye 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 Ussher's *Sermons*, 1581-1656).—Ed.

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 Ear-gate, two great guns, the one called Highmind, and the other Heady. Unto these two guns they trusted much. They were cast in the castle by Diabolus' founder,[1] whose name was Mr. Puff-up; and mischievous pieces they were.[2] But so vigilant and watchful were the captains when they saw them, 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 will be gathered by what follows. The famous Mansoul had also some other small pieces in it, of the which they made use against the camp of Shaddai.

[The sentence and power of the Word]

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 Ear-gate—for they saw that unless they could break open Ear-gate, 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

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[1] **founder** – one who casts molten iron into useful objects.

[2] Pride 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 Saul may become a chosen vessel (Act 9:15).—Ed.

slings,[1] therefore, they battered the houses and people of the town, and with their rams they sought to break Ear-gate 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 Ear-gate, and at the said gate to make their entrance. But Mansoul stood it out so lustily, through the rage of Diabolus, the valour of the Lord Will-be-will, and the conduct of old Incredulity, the Mayor, and Mr. Forget-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 entrenched themselves in their winter quarters.

Now, in this war, you must needs think there was much loss on both sides, of which be pleased to accept of this brief account following.[2]

Three new soldiers

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

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[1] **slings** – Scripture verses by which God convicts men of their sin and calls them to repentance and faith.

[2] The opposition of a raging devil and inbred lusts would lead the most able ministers to despair of success but for the promises, "I am with you always"; and "All that the Father giveth me *shall* come to me" (Mat 28:20; Joh 6:37).—Mason

men of courage and skill to appearance. Their names were Mr. Tradition, Mr. Human-wisdom, and Mr. Man's-invention. So they came up to the captains and proffered[1] 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 [and] came hither on purpose to meet them, that they might be listed under their excellencies. Then Captain Boanerges, 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[2] out at the sally-port, or postern of the town,[3] and fell in upon the rear of Captain Boanerges' men, where these three fellows happened to be. So they took them prisoners, and away they carried them into the town. They had not lain long in durance,[4] 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-

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[1] **proffered** – made an offer with hope of acceptance.

[2] **sallied** – rushed out, as a body of troops from a fortified place to attack besiegers.

[3] **sally-port**…**postern** – small gate in the angle of the flank of a fortress used to let out a troop of soldiers for an attack.

[4] **durance** – imprisonment; involuntary restraint.

be-will's men had done, and whom they had taken prisoners.

[They are content to fight under Satan's banner]

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 who 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 thus:

"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. As need shall require, make use of them against Shaddai and His men. Farewell." So they came and he received them. 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.[1]

Further skirmishes

They of the camp did also some execution upon the town, for they did beat down the roof of the 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 shot they cut off six of them; to wit, Mr. Swearing, Mr. Whoring, Mr. Fury, Mr. Stand-to-lies, Mr. Drunkenness, and Mr. Cheating.[2]

They also dismounted the two guns that stood upon the tower over Ear-gate, and laid them flat in the dirt.[3] I told you before that the King's noble captains had drawn off to their winter quarters, and had there entrenched themselves and their carriages. [They did this] 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

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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 Diabolus and his Captain Anything have them, and they are welcome to them. The gospel of Jesus needs no such services!—Burder

[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 "Highmind" and "Heady," and cast by Mr. Puffup.—Ed.

design of them did so hit that, I may say, they did almost what they would to the molestation of the corporation.

[The effect of convictions, though common, is abiding]

For now could not Mansoul sleep securely as before, nor could they now go to their debaucheries with that quietness as in times past. For they had from the camp of Shaddai such frequent, warm, and terrifying alarms—yea, alarms upon alarms, 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[1] 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.

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[1] Under awful convictions of sin, Bunyan himself suffered alarms in the night. See *Grace Abounding*, No. 139.—Ed.

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."[1]

[Conscience speaks]

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.

[A famine in Mansoul]

Also, things began to grow scarce in Mansoul; now the things that her soul lusted after were departing from her. Upon all her pleasant things there was a blast and burning (Deu 28:22) instead of beauty. Wrinkles now, and some shows of the shadow of death, were upon the inhabitants of

[1] Six aldermen (or great vices) slain; Heady and Highminded dismounted (or pride laid in the dirt); conscience within and a faithful ministry without, shaking 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.

Mansoul.[1] And now, O how glad would Mansoul have been to have enjoyed quietness and satisfaction of mind, though joined with the meanest[2] condition in the world![3]

Three summons to submission

The captains also, in the deep of this winter, did send, by the mouth of Boanerges' 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 some times there might be in Mansoul some willingness to surrender up themselves unto them, might they but have the colour[4] 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

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[1] A famine in Mansoul; the pleasures of sin fail; the prodigal would be glad of the lowest service in his father's house (Luk 15); the dreary winter of affliction succeeds the summer of gaiety; the messages of mercy are renewed, but unbelief yet prevails.—Ed.

[2] **meanest** – of least value; most humble; poorest.

[3] "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.

[4] **colour** – that which serves to give an appearance of right.

mind. Therefore, they still lay distressed under these perplexing fears.[1]

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, "The captains, the noble captains of Shaddai, did pity and bewail the misery of the now perishing town of Mansoul, and were troubled to see them so much to stand in the way of their own deliverance." He said, moreover, that the captains bid him tell them that, "If now poor Mansoul would humble herself and turn,[2] 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.

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[1] "O the unthought of imaginations, frights, fears, and terrors that are effected by a thorough application of guilt, yielding to desperation"; *Grace Abounding*, No. 186.—Ed.

[2] **humble herself and turn** – This is a classic expression of repentance: it is a turning away from sin and to God.

Third. He went again the third time, and dealt with them yet more roughly; telling them that, "Now, since they had been so horribly profane, he did not know—not certainly know—whether the captains were inclining 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.

Mansoul's reply with terms

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 Ear-gate and there, with sound of trumpet, call to the captains of the camp for a parley.[1] Well, the Lord Will-be-will sounded upon the wall, so the captains came up in their harness[2] with their ten thousands at their feet. The townsmen then told the captains that they had heard and considered their summons, and would come to an agreement with them, and with their King Shaddai, upon such certain terms, articles, and propositions as, with, and by the order of their prince they were appointed to propound to them—to wit, they would agree upon these grounds to be one people with them:

1. "If that those of their own company, as the now Lord Mayor and their Mr. Forget-good, with their brave Lord Will-be-will, might, under

[1] **parley** – conference with an enemy during war.
[2] "Harness," warlike equipment and accoutrements.—Ed.

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."[1]

Boanerges' response

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

[1] Sinners, when alarmed by the fears of hell, are willing to become religious *externally*, provided they may retain their lordly lusts. They are ready to assume the form of godliness, but dislike its power (2Ti 3:5).—Burder

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[1] and foolish cavils,[2] you laid the stumbling-block of your iniquity before your own faces, then my gladness turned into sorrows, and my hopeful beginnings of your return into languishing, fainting fears.

"I count that old Ill-pause, 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 admitted to sound in the ear[3] of any man that pretends to have service for Shaddai. We do, therefore, jointly, and that with the highest disdain, refuse and reject such things as the greatest of iniquities (2Ti 2:19).[4]

"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

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[1] **provisos –** conditional stipulations affecting an agreement.

[2] **cavils –** fallacious reasonings cleverly advanced for the sake of victory.

[3] **to sound in the ear –** to be heard.

[4] In the uproar that soon followed after Lord Understanding's speech, we find a plain declaration of the third of these terms of peace. It was that Mansoul should still live in all lewdness and vanity. This occasioned Boanerges, with the highest disdain, to give his decided refusal, referring to 2 Timothy 2:19.—Ed.

are but where they were before, and we know also what we have to do."

Lord Mayor Incredulity's response

Then cried out old Incredulity, the Lord Mayor, and said, "And who, being out of the hands of their enemies, as ye see we are now, will be so foolish as to put the staff out of their own hands, into the hands of they know not who? I, for my part, will never yield to so unlimited a proposition.

[Unbelief never is profitable in talk, but always speaks
mischievously]

"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 an hair they chance to step out of the way; and of others that He requireth 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?"[1]

[This speech undid all, but pleased the Devil]

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.

Diabolus's response

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 today?" So the Lord Incredulity, with a low *conge*,[2] 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

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[1] Unbelief ever suggests hard thoughts of God, and represents His service as an intolerable burden. This is hateful to God, but pleases the devil.—Burder

[2] A "low *conge*" is a low flattering servile salutation or bow; thus, in *The Pilgrim's Progress*, when Bye-ends meets Hold-the-world and Moneylove, "he made them a very low conge, and they also gave him a compliment."—Ed.

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 fetters" (i.e., as "slaves of sin," Rom 6:15, 19a).

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.

Mansoul's mutiny

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 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, [had gotten] intelligence of what had passed at Ear-gate (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 they, "could be made of his words, when he said he would not yield to their proposition, and added, moreover, a supposition that He [i.e., Emmanuel] would destroy us when before He had sent us word that He would show us mercy."[1]

[The Understanding and Conscience begin to receive conviction, and they set the soul in a hubbub]

The multitude being now possessed with the conviction of the evil that old Incredulity had done, began to run together by companies in all places and in every corner of the streets of Mansoul. First they began to mutter, then to talk openly, and after that they ran to and fro, and cried as they ran, "O the brave captains of Shaddai! Would we were under the government of the captains, and of Shaddai their King."[2] 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 bigness and the show of his countenance. But when they saw him, they came running upon him, and had doubtless done him a mischief had he not

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[1] Unbelief slanders the gospel, as though the gospel proclaimed nothing but wrath. Whereas, while the gospel denounces destruction to the obstinately rebellious, it proclaims free, sovereign, boundless mercy and everlasting love through Jesus Christ to sensible returning sinners.—Mason

[2] 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.

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.

[Unbelief seeks to quiet the people. My Lord Understanding answers him.]

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 today?"

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[1] 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, unseasonable, and ungodly speech."

[1] **titular** – in title only; in name only.

[Sin and the soul at odds]

INCRED. When old Incredulity had heard this speech, he cried out, "Treason, treason: To your arms, to your arms, O ye, the trusty friends of Diabolus in Mansoul."[1]

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

INCRED. Then said old Incredulity, "This is but little better! But, Sir," quoth he, "what 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."

CONS. 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[2] 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

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[1] This is a blessed mutiny; unbelief is opposed and the hope of pardoning mercy cherishes; then, as the margin says, "Sin and the soul are at odds."—Burder

[2] **malapert** – quick with impudence; sprightly without respect or decency; bold.

sound abides, and your want[1] 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 counsel 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.[2] 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 chiding words, down come, from the walls and gates of the town, the Lord Will-be-will, Mr. Prejudice, old Ill-pause, and several of the new-made aldermen and burgesses, and they asked the reason

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[1] **want** – lack.

[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 even lead your souls to perdition, you must obey; 'demean yourself like a *subject*.'"—Ed.

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, "here 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." Then stood up all the Diabolonians that were present, and affirmed these things to be true.

[A great confusion]

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.[1] 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, they as fast cried up Shaddai, the captains, His laws, their mercifulness, and applauded their conditions and ways.

[1] See this solemn inward struggle faithfully narrated in *Grace Abounding*, No.86.—Ed.

Thus the bickerment[1] went awhile. At last they passed from words to blows, and now there were knocks on both sides. The good old gentleman, Mr. Conscience, was knocked down twice by one of the Diabolonians whose name was Mr. Benumbing. And my Lord Understanding had like to have been slain with an harquebus,[2] but that he that shot wanted to[3] take his aim aright. 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 [it was] 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 cracked 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[4] one of his legs broken, and he that did it wished it had been his neck. Much more harm was done on both sides, but 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,

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[1] **bickerment** – contention.

[2] **harquebus** – ancient handgun cocked with a wheel and carrying a ball weighing nearly two ounces.

[3] **wanted to** – failed to; did not.

[4] **malapertness** – impudent assertiveness; sprightliness of reply without decency.

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]

Chapter 6
Emmanuel Arrives at Mansoul

CONTENTS: Lord Understanding and Mr. Conscience imprisoned as authors of the disturbance—A conference of the besieging officers, who agree to petition Shaddai for further assistance—The petition approved at court—Emmanuel, the King's son, is appointed to conquer the town—Marches with a great army and surrounds Mansoul, which is strongly fortified against Him.

The trumpeter's last appeal

Now when the uproar was over, Diabolus sends for my Lord Understanding and Mr. Conscience, and claps them both up in prison as the ring-leaders and managers of this most heavy riotous rout in Mansoul. So now the town began to be quiet again, and the prisoners were used hardly. Yea, he

[1] 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.—Burder

thought to have made them away, but that the present juncture did not serve for that purpose, for that war was in all their gates.[1] But let us return again to our story.

The captains, when they were gone back from the gate and were come into the camp again, called a council of war to consult what was further for them to do. Now some said, "Let us go up presently and fall upon the town," but the greatest part thought rather better it would be to give them another summons to yield; and the reason why they thought this to be best was, because that, so far as could be perceived, the town of Mansoul now was more inclinable than heretofore. And if, said they, while some of them are in a way of inclination, we should by ruggedness give them distaste, we may set them further from closing with our summons than we would be willing they should.[2]

Wherefore to this advice they agreed, and called a trumpeter, put words into his mouth, set him his time, and bid him God speed. Well, many hours were not expired before the trumpeter addressed himself to his journey. Wherefore, coming up to the wall of the town, he steereth his course to Eargate and there sounded as he was commanded.

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[1] 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.—Burder

[2] Ministers should deal gently with awakened sinners. Their great Master "will not break the bruised reed," nor should they (Isa 42:3). Roughness discourages, gentleness attracts.—Burder

They, then, that were within, came out to see what was the matter, and the trumpeter made them this speech following:

"O hard-hearted and deplorable town of Mansoul, how long wilt thou love thy sinful, sinful simplicity, and ye fools delight in your scorning (Pro 1:22)? As yet despise you the offers of peace and deliverance? As yet will ye refuse the golden offers of Shaddai, and trust to the lies and falsehoods of Diabolus? Think you, when Shaddai shall 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? Doth He entreat you for fear of you? Do you think that you are stronger than He? Look to the heavens and behold, and consider 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?[1] Can you call for the waters of the sea and cause them to cover the face of the ground?[2] Can you behold every one that he is proud, and abase him, and bind their faces in secret?[3] 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, therefore, I summon you again to yield up yourselves to His captains."

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[1] **bottles of heaven** – rain clouds.

[2] **call**...**ground** – evaporate ocean waters, form the water vapor into clouds, blow them over land, and cause rain to fall on the earth.

[3] Most of this language is from the book of Job.—Ed.

Diabolus responds

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

[Diabolus endeavors to terrify Mansoul with God's greatness]

"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 sneak. 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 unhappy as they; none so trampled upon as they.[1] Consider, my Mansoul. Would thou wert as loath to leave me as I am loath to leave thee! But consider, I say, the ball is yet at

[1] This old slander of the father of lies was well answered by the poor boy who sang while sweeping a chimney—

"The sorrow of the mind,
Be banish'd from this place,
Religion never was designed,
To make our pleasures less."

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.[1] 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.

The captains' plan

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 sent them another summons, more sharp and severe than the last; but the oftener 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" (Hos 11:2, 7).

So they ceased that way to deal with them anymore and inclined to think of another way. The

[1] This is exemplified in Bunyan's experience: "By the strong and unusual assaults of the tempter was my soul like a broken vessel, driven as with the wind (Jam 1:6), and tossed sometimes headlong into despair"; *Grace Abounding*, No. 185.—Ed.

captains, therefore, did gather themselves together to have free conference among themselves, 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, molesting 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.[1]

[The Captains leave off summoning and take to prayer]

"*Second*, this done, I advise that, in the next place, we with one consent draw up a petition to our Lord Shaddai. By this—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 that He will please send us more force and power, and some gallant and well-spoken commander to head them. [And] that is so His Majesty may not lose the benefit of these His good beginnings, but may complete His conquest upon the town of Mansoul."[2]

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[1] This is exemplified in *Grace Abounding*, No. 139 and 140.—Ed.

[2] Paul may plant and Apollos water, but God alone can give the increase (1Co 3:6). To Him, therefore, they wisely apply for further assistance.—Burder

Their petition to King Shaddai

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 builder 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 22:5; Pro 1:25-30; Zec 10:11-12). They were for shutting of their gates and for keeping us out of the town. They also mounted their guns, they sallied out upon us, and have done us what damage they could. But we pursued them, with alarm upon alarm, requiting[1] of them with such retribution[2] as was meet,[3] 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 that so as we do yet with an 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 seconded the sound of our summons as they ought,

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[1] **requiting** – giving in return.

[2] **retribution** – repayment according to the degree of offense.

[3] **meet** – fitting; appropriate.

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 [send] 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 of 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.

Prince Emmanuel receives the petition

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

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[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, affections, tongues, and eyes! And yet all these are but as little rivulets. The fountain, or rather the sea, that feeds them is our corrupted nature."—Mason

the contents of it pleased Him well, He mended[1] 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 obeisance 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.

[The King tells His Son that He shall go to conquer 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 (Psa 40:8). This is the

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[1] **mended** – improved.

[2] Jesus Christ is our great advocate above. He receives, amends, and presents our prayers (Heb 7:25). Those petitions which have the glory of God for their object, cannot but be acceptable to Him.—Burder

day that I have longed for, and the work that I have waited for all this while. Grant Me, therefore, what force Thou shalt in Thy wisdom think meet,[1] and I will go and will deliver from Diabolus, and from his power, Thy perishing town of Mansoul. My heart has been often pained within Me for the miserable town of Mansoul; but now it is rejoiced, but now it is glad."

And with that He leaped over the mountains for joy, saying, "I have not in My heart thought anything too dear for Mansoul. The day of vengeance is in Mine heart for thee, My Mansoul. And glad am I that Thou, My Father, hast made Me the Captain of their salvation (Heb 2:10). And I will now begin to plague all those that have been a plague to My town of Mansoul, and will deliver it from their hand."

[The highest in the King's court desire to go on this design]

When the King's Son had said thus to His Father, it presently flew like lightning round about at court. Yea, it there became the only talk: what Emmanuel was to go to do for the famous town of Mansoul. But you cannot think how the courtiers, too, were taken with this design of the Prince. Yea, so affected 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

[1] **meet** – fitting; appropriate.

recover again to Shaddai the miserable town of Mansoul.[1]

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 oh, 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 Shaddai, 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.

[Diabolus afraid at the news of His coming]

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

[1] How honourable a work is it to make known the gospel! Every saint is thus honoured if, by his walk and converse, he wins souls to Christ. All disciples are priests under the new covenant; they are made "Kings and priests unto God" (Rev 1:6). The angels desire to look into these things. "The highest peer in heaven covets to go on this design." How does God honour His saints! The pious mother, nurse, or servant, the godly artizan or mechanic, the humble Christian merchant or nobleman "that turn many to righteousness, shall shine as the stars forever and ever" (Dan 12:3). Can we wonder that some proud men should vainly boast themselves as possessing a monopoly of this glory?—Ed.

woefully besotted,[1] for they chiefly regarded their pleasure and their lusts—yet Diabolus their governor was [concerned], for he had his 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.

Emmanuel's five captains

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 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.[2]

The first was that famous captain, the noble Captain Credence.[3] His were the red colours, and Mr. Promise bore them; and for a scutcheon he had

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[1] **besotted** – infatuated with foolish affection to the point of stupidity.

[2] The powerful influences, gifts, and graces of the Holy Spirit—Faith, Hope, Charity, Innocence, and Patience—under the immediate command of Christ, lead the new covenant forces to conquer Mansoul, after it had been convinced and alarmed by the terrors of the laws.—Ed.

[3] **Credence** – Faith.

the holy lamb and golden shield. And he had ten thousand men at his feet (Joh 1:29; Eph 6:16).

The second was that famous captain, the Captain Good-hope. His were the blue colours, his standard-bearer was Mr. Expectation, and for a scutcheon he had the three golden anchors.[1] And he had ten thousand men at his feet (Heb 6:19).

The third captain was that valiant captain, the Captain Charity.[2] His standard-bearer was Mr. Pitiful, his were the green colours, and for his scutcheon he had three naked orphans embraced in the bosom. And he had ten thousand men at his feet (1 Cor 13).

The fourth was that gallant commander, the Captain Innocent. His standard-bearer was Mr. Harmless, his were the white colours, and for his scutcheon he had the three golden doves (Heb 10:16).

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 a scutcheon he had three arrows through the golden heart (Heb 6:12).

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[1] "The three golden anchors." When Christiana [in *Pilgrim's Progress, Part 2*] was at the house of the Interpreter, she had a golden anchor given to her. "For, said they, you shall have it with you, for it is of absolute necessity that you may lay hold of *that* within the veil, and stand steadfast in turbulent weather" (Joel 3:16; Heb 6:19). Here we find two golden anchors, but where is the third?—Ed.

[2] **charity** – unconditional, unmerited love.

These were Emmanuel's captains, these their standard-bearers, their colours, and their scutcheons,[1] and these the men under their command.

Emmanuel marches to Mansoul

So, as was said, the brave Prince took His march to go to the town of Mansoul.

[Faith and Patience do their work]

Captain Credence led the van,[2] and Captain Patience 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.[3]

But when they set out for their march, oh 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.[4] The captains' armour was of proof,[5] and was in appearance like the glittering stars. There were also some from the court that

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[1] These standards are all scriptural: Faith in the holy Lamb that was slain (Rev 5:12); Hope, the anchor of the soul (Heb 6:9); Charity and the orphan Innocent with the doves; Patience and his arrows in the heart (Psa 38:2). Bunyan had seen the use of standards in the English civil war.—Ed.

[2] **van** – front of an army.

[3] When Jesus comes to effect the conquest of the human soul, He is gloriously attended with these heavenly graces: faith, hope, love, innocence, and patience. Faith leads the van; patience brings up the rear; Jesus, the Captain of salvation, heads the noble army. Ride prosperously, gracious Majesty, conquering and to conquer!—Burder

[4] **firmament** – great expanse of the heavens.

[5] **proof** – armor sufficiently firm to resist indentation.

rode reformades,[1] for the love that they had to the King Shaddai and for the happy deliverance of the town of Mansoul.[2]

[The Holy Bible, containing 66 books]

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[3] 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.

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[1] "Reformades," angel volunteer officers, not attached to any troop or company.—Ed.

[2] "No sigh, no murmur, His elect shall hear,
From ev'ry face He'll wipe off ev'ry tear.
In adamantine [i.e., extremely hard] chains shall death be bound,
And hell's grim tyrant feel th' eternal wound."
—*Messiah* (1741), George Frederick Handel (1685-1759)

[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 of 1684, but is re-inserted in later editions. 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, plus the Gospels and Acts, equal the 44 battering-rams; and the 22 Epistles and Revelation the slings. Mighty weapons for pulling down the strong holds of the devil.—Ed.

Emmanuel's initial outreach to Mansoul

So they marched till they came within less than a league[1] 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.

[Mansoul beleaguered all around; mounts cast up 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. Further, there were several small banks and advance-ground—as Plain-truth Hill, and No-sin 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

[1] **league** – three miles.

Mount Hearken, a mount cast up hard by Ear-gate, with intent to break that open.[1]

[The heart of Mansoul begins to fail]

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 though before they thought themselves sufficiently guarded, yet now they began to think that no man knew what would be their hap or lot.[2]

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; and 2. 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

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[1] The Lord, the eternal Spirit, must first give the hearing ear, and the understanding heart, ere any saving work can be begun.—Mason

[2] **hap; lot** – happenstance; chance; accident—that which is determined by God's Providence.

hinted before, as if they were unconcerned, made no reply to the favourable signal of the Prince. Then He commanded, and they set the red flag upon that mount 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[1] 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 defiance against them, whose scutcheon was the three burning thunderbolts. But as unconcerned was Mansoul at this as at those that went before.

[Christ makes not war as the world does]

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,[2] and said, "Surely this strange carriage[3] of the town of Mansoul doth rather arise 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."

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[1] **carried it under** – conducted themselves in response to.
[2] **compunction** – remorse for another's sin against God.
[3] **carriage** – conduct.

[He sends to know if they would have mercy or justice]

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 of them which of the things 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 townsmen also 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 (Mat 23:37). And, indeed, when at any time

He perceived that any were contented under the slavery of the giant, He would be affected with it.

Diabolus attempt to bargain with Emmanuel

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[1] without the wall, waited upon them for an answer, he refused, and huffed as well as he could; but in heart he was afraid.

Then said he, "I will go down to the gates myself, and give Him such an answer as I think fit." So he went down to Mouth-gate, and there addressed himself to speak to Emmanuel, but in such language as the town understood not, the contents whereof were as follows.

"O thou great Emmanuel, Lord of all the world, I know Thee that Thou art the Son of the great Shaddai (Mar 5:7)! 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 [i.e.,

[1] "Leaguer," the camp and trenches in which a besieging army are sheltered.—Ed.

their very heart] 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 shouldest 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 entreating 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 valour, saying, "Who is able to make war with him?" (Rev 13:4).

Emmanuel addresses Diabolus

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 this 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 beliedst[1] My Father, thou beliedst His law, and so deceivedst the people of Mansoul. Thou pretendest that the people have accepted thee for their king, their captain, and right liege[2]-Lord, but that also was by the exercise of deceit and guile.

"Now, if lying wiliness, 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

[1] **beliedst** – have given false information; lied against.
[2] **liege** – sovereign.

the lie upon My Father and made 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 made a prey of the innocence 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 couldest not but know hadst 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. How 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 forever 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[1] 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 firstborn, 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 (Heb 1:2; Joh 16:15).

"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 (Joh 17); 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

[1] **gainsays** – contradicts; opposes in words; disputes.

of Mansoul (Isa 1:1). 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 (1Co 6:20).

"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 (Act 20:28), it followeth that by all lawful right the town of Mansoul is Mine, and that thou art an usurper,[1] 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 (Gen 2:17). Now it is more possible for heaven and earth to pass away, than for My Father to break His word (Mat 5:18). Wherefore, when Mansoul had sinned indeed by hearkening to thy lie, I put in and became a Surety to My Father (Heb 7:22), body for body, and soul for soul, that I would make amends for Mansoul's transgressions; and My Father did accept thereof. So when 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 (Mat 27:50-54).

"4. Nor did I do this to the halves.[2] My Father's law and justice, which were both concerned in the threatening upon transgression, are both now

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[1] **usurper** – one who seizes or occupies the property of another without right.

[2] **to the halves** – halfway; partly.

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, and be it also known to the foolish town of Mansoul, that I am not come against thee this day without My Father."

Emmanuel addresses Mansoul

"And now," said the golden-headed Prince, "I have a word to the town of Mansoul." But so 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 an hearing, but hast 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 (Song 5:2).

"O Mansoul, neither is My commission, nor inclination, at all to do thee hurt; why fliest 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 (Luk 9:56; Joh 12:47).

"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 (Mat 12:29). His spoils I must divide,[1] his armour I must take from him, his hold[2] 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.

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[1] This reference to Isaiah 53:12 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] **hold** – fortified place; fort; castle.

"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 observers. All My words are true, I am mighty to save (Rev 21:5; Isa 63:1), and will deliver My Mansoul out of his hand."[1]

This speech was intended chiefly for Mansoul, but Mansoul would not have the hearing of it. They shut up Ear-gate, 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.[2]

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[1] Here Emmanuel describes 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 purchase. How well does this gracious address deserve the most cordial acceptance!—Burder

[2] Infatuated sinners, rejecting the counsel of God against themselves! Reader, is this your case? Pause and examine. Remember, "faith cometh by hearing" (Rom 10:17). Hear, then, and your soul shall live.—Burder

Chapter 7
The Battle for Mansoul

CONTENTS: Prince Emmanuel prepares to make war upon Mansoul—Diabolus sends Mr. Loth-to-stoop with proposals for peace—These proposals, being dishonourable to Emmanuel, are all rejected—Again 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—Ear-gate, 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.

Emmanuel prepares to make war on Mansoul

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 Ear-gate as the chief), therefore He commanded His captains and commanders to bring their rams, their

slings, and their men, and place them at Eye-gate and Ear-gate 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.

Mr. Loth-to-stoop bargains with Emmanuel

Now there was in the town of Mansoul an old man, a Diabolonian,[1] and his name was Mr. Loth-to-stoop, a stiff man in his way and a great doer for Diabolus. Him, therefore, they sent, and put into his mouth what he should say.[2] 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

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[1] The Diabolonians are carefully distinguished from the original residents of Mansoul. They are demonic influences that have moved into Mansoul, while the native Mansoulians represent the thoughts and intents of a man's heart.

[2] These terms may be found in *Grace Abounding*, No. 16: "Desires to reform my vicious life; to go to church twice a day, and say and sing with the foremost; yet retaining my vicious life."—Ed.

than to go to war, to deliver up into your hands one-half of the town of Mansoul (Ti 1:16). I am, therefore, to know if your Mightiness will accept of this proposition."[1]

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" (Luk 13:25).

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" (Mat 6:24).

Then Mr. Loth-to-stoop said again, "Sir, behold the condescension 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 in privately, and you shall be Lord of all the rest" (Act 5:1-5).

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 (Joh 6:39). I will not therefore grant him,

[1] Mark this. A cold, lifeless profession, without possessing Christ, the hope of glory, is not Christianity. An "almost Christian" is a true infidel. We cannot serve two masters, God and Mammon (Mat 6:24). Jesus is worthy of all our love and service; in Him are treasured up every needful blessing for time and eternity.—Mason

no, not the least corner of 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 proviso, 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 (2Sa 12:1-5). 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?"

[Diabolus' "friends and kindred" are sins and carnal lusts]

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" (Rom 6:13; Gal 5:24; Col 3:5).

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" (Joh 10:8)?

Emmanuel answered, "No, by no means; forasmuch 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 further, 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" (Rom 6:12-13).

"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 shall yet live in the town should have such business of high

concerns to do, [such] 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?" (2Ki 1:3, 6-7).[1]

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[2] 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 requests be made known to My Father (1Sa 28:15; 2Ki

[1] 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 authority. They would serve Jesus in general, if permitted to indulge in sin occasionally. All such partial submission is rejected. To be only "almost a Christian" is to be no Christian at all. To show the importance of this, the author repeatedly gives a marginal note: "Mark this."—Burder

[2] The word *salved*, as used in Bunyan's time, means helped, remedied, saved, healed, rescued. Thus, in his *Come and Welcome*, he says, "Such questions would have been, but fools' babbles about, instead of a sufficient *salve* to, so weighty a question." Today the word *solved* would be used.—Ed.

1:2-3; Phi 4:6). Further, this, should it be granted, would be to grant that a door should be set open for Diabolus and the Diabolonians in Mansoul, to hatch, and plot, and bring to pass treasonable designs, to the grief of My Father and Me, and to the utter destruction of Mansoul."[1]

A speech of old Ill-pause to the camp

When Mr. Loth-to-stoop had heard this answer, he took his leave of Emmanuel and departed, saying that he would do word to his master concerning this whole affair. So 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 forever have anything more to do either in or with any 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 Ill-pause, of whom you have heard before, to tell the Prince and His captains so. So the old gentleman came up to the top of Ear-gate, and called to the camp for a hearing. Who, when they gave audience, he said, "I have in commandment from my high Lord to bid you tell it to your Prince Emmanuel, that Mansoul and their king are resolved to stand and fall together,

[1] Reader, mark these proposals of Loth-to-stoop. All the unconverted cherish this evil spirit. Call to mind with shame the time when you felt its influences in keeping your soul from Christ. Nor would you ever have overcome your pride and your love of sin, but that the Holy Spirit conquered you by His love and mercy.—Ed.

and that it is in vain for your Prince to think of ever having of Mansoul in His hand, unless He can take it by force." So some went and told to Emmanuel what old Ill-pause, a Diabolonian in Mansoul, had said.

Emmanuel makes war

Then said the Prince, "I must try the power of My sword, for I will not, for all the rebellions and repulses 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" (Eph 6:17). And with that He gave out a commandment that Captain Boanerges, Captain Conviction, Captain Judgment, and Captain Execution should forthwith march up to Ear-gate with trumpets sounding, colours flying, and with shouting for the battle. Also, He would that Captain Credence should join Himself with them. Emmanuel, moreover, gave order that Captain Good-hope and Captain Charity should draw themselves up before Eye-gate. He bid also that the rest of His Captains, and their men, should place themselves for the best of their advantage against the enemy round about the town, and all was done as He had commanded. Then He bid that the word should be given forth, and the word was at that time "EMMANUEL." Then was an alarm sounded, and the battering-rams were played, and the slings did whirl stones into the town amain, and thus the battle began.

Now Diabolus himself did manage the townsmen in the war, and that at every gate; wherefore

their resistance was the more forcible, hellish, and offensive to Emmanuel. Thus was the good Prince engaged and entertained by Diabolus and Mansoul for several days together. And a sight worth seeing it was, to behold how the captains of Shaddai behaved themselves in this war.

[Boanerges plays the man]

And first for Captain Boanerges, not to undervalue the rest, he made three most fierce assaults, one after another, upon Ear-gate, 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.

[Conviction wounded]

Now Captain Conviction going up very near to the gate, was with great force driven back, and received three wounds in the mouth. And those that rode Reformades [i.e., angels], they went about to encourage the captains.

For the valour 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.

[Good-hope and Charity play the men at Eye-gate]

Nor did Captain Good-hope nor Captain Charity come behind in this most desperate fight, for they so well did behave themselves at Eye-gate, that they had 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 townsmen wounded. For the officers, there was one Captain Boasting slain. This Boasting thought that nobody could have shaken the posts of Ear-gate, 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 (2Sa 5:6). This Captain Secure did Captain Conviction cleave down the head with a two-handed sword, when he received himself three

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[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 (Isa 14:29). Wherefore, in my judgment, they stung 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" (Joh 3:14).—Bunyan on *Justification* [available without charge from CHAPEL LIBRARY]. How fitly are Goodhope and Charity qualified to gain such a post.—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.

wounds in his mouth. Besides these, there was one Captain Bragman, a very desperate 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 Good-hope at Eye-gate, 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 Boanerges' 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[1] 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.[2]

I shall not give you a particular account of the names of the soldiers that were slain in the town, for many were maimed and wounded and slain. For when they saw that the posts of Ear-gate did shake, and Eye-gate was well-nigh broken quite open—and also that their captains were slain—this took away the hearts of many of the Diabolonians. They fell also by the force of the shot that were sent by

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[1] **daunted** – checked by fear; intimidated.

[2] The will may be called the feet of the soul; because by that the soul, yea, the whole man, is carried hither 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.

the golden slings into the midst of the town of Mansoul.[1]

Of the townsmen, there was one Love-no-good, he was a townsman, but a Diabolonian. He also received his mortal wound in Mansoul, but he died not very soon. Mr. Ill-pause 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.[2]

Diabolus' new prank under the white flag

Now when the battle was over, the Prince commanded that yet once more the white flag should be set upon Mount Gracious 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

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[1] This represents portions of the Word, probably from the sacred epistles of the New Testament.—Ed.

[2] Prejudice and Anything have fled; Ill-pause 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 Carnal-security are slain. Mansoul trembles, and in great mercy the white flag is hung out in token of grace, but the heart does not yet surrender.—Ed.

and begone upon promise of a reformation.[1] 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 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 pleaseth 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.

[Diabolus wants to save himself by agreeing to be Emmanuel's Deputy, and he would turn reformer]

"[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 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 wherein they have erred, and that transgression stands in the way to life.

3. I will show them the holy law unto which they

[1] This is exemplified by Bunyan's experience, in *Grace Abounding*, No. 30-36.

must conform, even that which they have broken.

4. I will press upon them the necessity of a reformation according to Thy law.
5. 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 lectures, in Mansoul.[1]
6. Thou shalt receive, as a token of our subjection to Thee continually, year by year, what Thou shalt think fit to lay and levy upon us in token of our subjection to Thee."[2]

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 showedst 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 (2Co 11:14).

[Diabolus has no conscience to God, nor love to Mansoul]

"But know thou, O Diabolus, that nothing must be regarded that thou canst propound, for nothing

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[1] Reader, the devil offers to set up ministers and lecturers! Take heed what ye hear.—Ed.

[2] How common is it with sinners, under conviction and the fear of hell, to be content with mending their lives. They are willing to be reformed, but not to be justified and saved by grace.—Burder

is done by thee but to deceive. Thou neither hast conscience to God, nor love to the town of Mansoul. Whence then should these thy sayings arise but from sinful craft and deceit? He that can of list[1] 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 proficiency 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 (Gal 2:16). 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 (Jam 2:10)—can never, by his obeying of the law, deliver himself from [the broken law's penalty] (Eph 2:8-9; Gal 3:10).

[Diabolus knows that will do no good, which yet he propounds for the health of Mansoul]

"To say nothing of what a reformation is like to be set up in Mansoul when the devil is become corrector of vice. Thou knowest that all that thou hast now said in this matter is nothing but guile and deceit; and is (Joh 8:44) as it was at the first (Gen 3:1),

[1] **list** – acceptance of a challenge; engagement in a contest.

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 (Joh 13:1).

"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 though by the law they cannot obtain mercy (Eph 2:16; Col 1:20).

[All things must be new in Mansoul]

"Thou talkest of subjecting of this town to good, when none desireth it at thy hands. I am sent by My Father to possess it Myself, and to guide it by the skilfulness of My hands into such a conformity to Him as shall be pleasing in His sight (1Pe 1:16). I will therefore possess it Myself; I will dispossess 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 (Heb 10:16-17). Yea, I will pull down this town and build it again (2Co 5:17), and it shall be as though it had not been, and it shall then be the glory of the whole universe."[1]

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[1] What a volume of evangelical truth is contained in these words! Old things must pass away, all must become new (2Co 5:17); we must be buried with Christ in baptism and rise again to newness of life. No man is a Christian till Christ is formed in him the hope of glory (Col 1:27). He

Preparations for battle

When Diabolus heard this, and perceived that he was discovered in all his deceits, he was confounded and utterly put to a nonplus. 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 the heart of the town of Mansoul, 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.

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

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must be in Christ, complete in His righteousness; then will love constrain him to good works. In Christ, he becomes the glory of the universe.—Ed.

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 9:26-27). "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."[1]

Emmanuel again, knowing that the next battle would issue in His being made master of the place (1Jo 3:20), gave out 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 hottest front of the battle against Diabolus and his men."

The fight begins again

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 Ear-gate and Eye-gate. The word 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

[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 tare him" (Luk 9:42).—Burder

within, and his high lords and chief captains for a time fought very cruelly against the Prince's army.

But after three or four notable charges by the Prince and His noble captains, Ear-gate 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 thereby, upon a mount, that before by His men was cast up to place the mighty slings thereon.[1] The mount was called Mount Hear-well; there, therefore, the Prince abode, to wit, hard by the going in at the gate. He commanded also that the golden slings[2] should yet be played upon the town, especially against the castle, because for shelter thither was Diabolus retreated.

Now, from Ear-gate 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

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[1] Thus was the promise fulfilled, "In that day shall the deaf hear the words of the book" (Isa 29:18); and, "The ears of the deaf shall be unstopped" (35:5). What a blessing to be able to say, "Speak, Lord, for thy servant heareth" (1Sa 3:10). The way is strait from Eargate to Conscience (the house of the Recorder), and to the Heart, the castle. "He that hath ears to hear, let him hear" (Mat 11:15). May God bestow "the hearing ear" upon every reader (Pro 20:12).—Burder

[2] **slings** – the Word of God.

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 old gentleman's gate [i.e., Mr. Recorder; the conscience].

Then did the captains in the 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.

Conscience repents

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 shake; 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, 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.

[Mr. Recorder's house, i.e., conscience, is the seat of war]

It was also presently noised 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 noised 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 castle gates to beat them down, they were riveted in their fears, and it made them as in amaze (Luk 9:43).

[The office of conscience when awakened]

And, as I said, the man of the house would increase all this, for whoever came to him, or discoursed

with him, nothing would he talk of, tell them, or hear, but that death and destruction now attended Mansoul.[1]

"For," quoth the old gentleman, "you are all of you sensible that we all have been traitors to that once despised, but now famously victorious 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 at 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 silence when I should have spoken, and in perverting of justice when I should have executed the same (Psa 51). True, I have suffered something at the hand of Diabolus for taking part with[2] 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? Oh, I tremble to think what will be the end of this so dreadful and so ireful a beginning!"

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[1] When the soul listens to the threatenings of the holy law, conscience fears and quakes; and, till enlightened 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*, No. 84-88.—Ed.

[2] **taking part with** – parting from.

The rest of the battle

Now, while these brave captains were thus busy in the house of the old Recorder, Captain Execution was as 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 Ear-gate, 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 once were mounted on the top of Ear-gate. 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. 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.[1]

He also made a very great slaughter among my Lord Will-be-will's soldiers, killing many that were

[1] Bunyan's relief from a state of intense misery was by an assault on Ear-gate. It was under a sermon upon Christ's love, "Thou art fair, my love" (Song 1:15). Then was old Prejudice slain and his officers. Although other fears afterwards terrified him, yet Prejudice was slain. Read the narrative in *Grace Abounding*, No. 89-92.—Ed.

stout and sturdy, and wounding of many that for Diabolus were nimble and active. But all these were Diabolonians; there was not a man, a native of Mansoul, hurt.[1]

Other feats of war were also likewise performed by other of the captains—as at Eye-gate,[2] where Captain Good-hope and Captain Charity had a charge, was great execution done. For the Captain Good-hope, with his own hands, slew one Captain Blindfold, the keeper of that gate. This Blindfold was captain of a thousand men, and they were they that fought with mauls. He also pursued his men, slew many and wounded more, and made the rest hide their heads in corners.

There was also at that gate Mr. Ill-pause, of whom you have heard before. He was an old man and had a beard that reached down to his girdle.[3] 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 Good-hope. What shall I say: the Diabolonians in these days lay dead in every corner, though too many yet were alive in Mansoul.[4]

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[1] No faculty or power of the soul can be injured by a death to sin and a life unto holiness. Peace and happiness increase as we live near to God. My young friends, if Satan tells you that religion is a dull or melancholy thing, call to mind the happiness, nay, ecstasies of Paul and David when living under its holy influences.—Ed.

[2] See *Grace Abounding*, No. 113.—Ed.

[3] **girdle** – band or belt; something drawn round the waist.

[4] Conversion proceeds. The carnal Will has no rest; Prejudice is slain; Aversion-to-good, Treachery, Blindness, and that most dangerous foe to the soul, old Ill-pause (with his

Chapter 8
The Conquest of Mansoul

CONTENTS: The principal inhabitants hold a conference and 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.

Petition for mercy

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, [they] did jointly agree to draw up a petition, and 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.[1] Upon this petition, He

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traditions, antiquity, and longbeard) are slain. *All* these were Diabolonians, not one native power of the soul [i.e., a Mansoulian] was injured.—Burder

[1] "Behold he prayeth" (Act 9:11). Prayer is the first sign of spiritual life. Emmanuel was *in* Mansoul; the answer may

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 go up to the hold in which Diabolus had hid himself.[1] Then was tidings sent down to Ear-gate, for Emmanuel still abode there, to let Him know that a way was made in at the gates of the castle of Mansoul. But oh! 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.[2]

Emmanuel enters Mansoul

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

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be deferred, but praying breath was never spent in vain.—Ed.

[1] When the conscience is alarmed and sends its battering-rams against the heart or affections, the castle (the heart), and so the whole soul, will be quickly reduced and fall into the arms of divine mercy.—Ed.

[2] There is joy in heaven over the repenting sinner (Luk 15). The heart, which was deemed impregnable, is taken by invincible grace.—Burder

countenance much 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.

[How they misinterpret Emmanuel's carriages]

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 (Gen 42:7), 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 dunghill." They knew that they had transgressed His Father's law, and that against Him they 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 their Prince and Captain, and would become their protection. They would also one to another talk of the comeliness of His person, and how much for glory and valour He outstripped the great ones of the world (Song 6:4). But, poor hearts, as to themselves their thoughts would chance [1] 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 (Isa 17:13; 22:18).[2]

Diabolus made prisoner

Now, when He was come to the castle gates, He commanded Diabolus to appear and to surrender himself into His hands. But oh! how loath 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 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 (Rev 20:10), but suffer him to depart out of Mansoul in peace.

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[1] **chance** – happen randomly; arrive without design.

[2] 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.

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 amain; the captains also shouted and the soldiers did sing for joy.

[Mansoul must behold Emmanuel's triumph over Diabolus]]

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 that Diabolus should be bound with chains to his chariot wheels. Then—leaving 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 Diabolus should make an attempt to possess it—He did ride in triumph over him quite through the town of Mansoul, and so out at and before the gate called Eye-gate, to the plain where His camp did lie (Eph 4).

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 (Eph 4:8; Col 2:15). Diabolus is subjected to the power of His sword, and made the object of all derision!"[1]

Those also that rode Reformades and that came down to see the battle, they shouted 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 (Luk 15:7-10).[2]

The townsmen also, so many of them as saw this sight, were, as it were, betwixt the earth and the heavens while they looked. True, they could not tell what would be the issue of 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.[3]

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[1] At our Lord's ascension, He triumphed over all the force of death and hell, obtained eternal redemption for us, and received all power in heaven and earth for His elect, till their number is accomplished. Then will be the everlasting triumph.—Mason

[2] By the Reformades we are to understand the angel volunteers who desire to look into the wonders of salvation, and who rejoice over every sinner who finds salvation in Christ. It is here very strikingly and beautifully expressed.—Ed.

[3] Compare this and the two following paragraphs with the *Grace Abounding*, No. 189-192.—Ed.

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 (Mat 12:43).

Boanerges and Conviction crush the spirit of Mansoul

Now Captain Boanerges and Captain Conviction were both of them men of very great majesty, their faces were like the faces of lions (1Ch 12:8), and their words like the roaring of the sea (Isa 5:29-30). 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 townsmen 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 ease, or peace, or hope meant.[1]

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[1] Sin-sick soul, Christ is an all-sufficient physician; only follow His advice and the effective prescriptions of His Word (Hos 6:3).—Mason

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 townsmen, into the castle-yard. And then 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 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 (Rev 20:10); 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, too, troubled them sore. 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.[1]

Mansoul's first petition for mercy

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. Would-live. So he went and came to the Prince's quarters, and presented the petition; the sum of which was this:

"Great and wonderful Potentate (1Ti 6:15), victor over Diabolus, and conqueror of the town of Mansoul, We, the miserable inhabitants of that most woeful 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 (Mat 15:27).[2] 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.

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[1] It is common with convinced 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; all will issue in fervent prayer and happy peace.—Burder

[2] Neither the bearer of this petition, nor the prayer itself, can be acceptable. It is the language of those who have been conquered by terror and power, and not by love. Thus it ends with the words of Abonibezek, relative to the seventy kings that he had brought down to slavery (Jdg 1:7).—Ed.

Second petition for mercy

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 offense 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 be 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."[1]

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[2] cottage in Mansoul, and he

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[1] Heady and Highmind are long since slain—Mansoul feels her misery. As a condemned malefactor, expecting execution, what can she sue for but mercy? "God be merciful to me a sinner" (Luk 18:13). For the ropes about their heads, see 1 Kings 20:31.—Ed.

[2] **mean** – common; of poor quality.

came at his neighbour's 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 deserved 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, "Oh that Mansoul might live before Thee!" (Gen 17:18); and with that he presented the petition. The which, when the Prince had read, He turned away for a while and wept, but, refraining Himself, He turned again to the man (Gen 42:24), 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 oh! 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 clout,[1] 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, 'Oh 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 whoso 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.[2] At this answer they were all at a stand,

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[1] **clout** – piece of white cloth for archers to shoot at.

[2] It is a token of true conversion when the soul—as it were, with one eye—can behold its total defilement by sin, and abhor itself in dust and ashes (Job 42:6); and with the other eye be struck with the glory and excellency of Christ's

both they in prison, and they that followed the messenger thither to hear the news. Nor knew they what or what manner of interpretation to put upon what the Prince had said. Now, when the prison was cleared of the throng, the prisoners among themselves began to comment upon Emmanuel's words.

[Misguided thoughts breed confusion]

My Lord Mayor said that the answer did not look with a rugged face; but Will-be-will said that it betokened evil; and the Recorder that it was a messenger of death. Now, they that were left, and that stood behind and so could not so well hear what the prisoners said, some of them catched hold of one piece of a sentence, and some on a bit of another. Some took hold of what the messenger said, and some of the prisoners' judgment thereon, so none had the right understanding of things. But you cannot imagine what work these people made, and what a confusion there was in Mansoul now.[1]

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 the truth, 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

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person and work, and the all-sufficiency of His salvation.—Mason

[1] See *Grace Abounding*, No. 186.—Ed.

the prisoners must be suddenly put to death. And as I said, everyone stood to it that he told his tale the rightest and that all others but he were out.

Wherefore Mansoul had now molestation upon molestation, nor could any man know on what to rest the sole of his foot. For one would go by now, and as he went, if he heard his neighbour tell his tale, to be sure he would tell the quite contrary; and both would stand in it that he told the truth. Nay, some of them had got this story by the end, that the Prince did intend to put Mansoul to the sword. And now it began to be dark; wherefore poor Mansoul was in sad perplexity all that night until the morning.[1]

[What guilt will do]

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 the fright in Mansoul. For Mansoul, in former times, did use to count that Mr. Recorder was a seer,[2] and that his sentence was equal to the best of oracles. And thus was Mansoul a terror to itself.

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[1] No unconverted person can imagine with what rapidity these ideas pass through the mind of the convinced sinner, nor the distraction and misery of such a state of wretched uncertainty. The recollection of these feelings is the only key to Psalm 42: "Deep calleth unto deep; all thy waves and thy billows are gone over me."—Ed.

[2] **seer** – prophet.

Third petition for mercy

And now did they begin to feel what was the effects of stubborn rebellion and unlawful resistance 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 involved 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 recovered themselves, they take to themselves some heart, and think to petition the Prince 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, 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 (Luk 15:21). If Thou wilt slay us, we have deserved it. If Thou wilt condemn us to the deep, we cannot but say Thou art righteous. We cannot complain, whatever Thou dost, or however Thou carriest it towards us. But oh! let mercy reign; and let it be extended to us! Oh, let mercy take hold upon us, and free us from our transgressions, and we will sing of Thy mercy and of Thy judgment. Amen."

[1] "Fame," or rumour, or public report (Gen 45:16).—Ed.

[Prayer attended with difficulty]

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. Good-deed; 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 this name will seem to cross the petition itself. Should we make Mr. Good-deed our messenger when our petition cries for mercy?"[1]

"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 Good-deed,' what, think you, would Emmanuel say but this, 'Aye! is old Good-deed yet alive in Mansoul? then let old Good-deed save you from your distresses!' And if He says so, I am sure we are lost; nor can a thousand of old Good-deeds save Mansoul."[2]

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[1] If good deeds are done in hope of earning what is sought, there is no dependence upon mercy. These townspeople have realized that their salvation depends upon Emmauel's mercy, and nothing else.

[2] 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

After the Recorder had given in his reasons why old Good-deed should not go with this petition to Emmanuel, the rest of the prisoners and chief of Mansoul opposed it also. And so old Good-deed 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 anywise he would take heed that in no word or carriage he gave offense 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. Wet-eyes might go with him. Now this Mr. Wet-eyes 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 address themselves to their business. Mr. Desires put a rope upon his head, and Mr. Wet-eyes went with hands wringing together.[1] 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

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need of grace have you? If salvation be attainable by keeping the law, then the death of Christ was needless.—Ed.

[1] How humbling to human pride is this! But unless our desires for mercy are accompanied with a broken and a contrite spirit (Psa 51:17), they will be rejected; but the broken heart God will not despise (Psa 34:18; Isa 57:15). "He will regard the prayer of the destitute" (Psa 102:17).—Ed.

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 today 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 cause that he returned from so merciful a Prince empty and without countenance.

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, "Oh that Mansoul might live before Thee!" and so he delivered his petition. The Prince then, having read the petition, turned aside awhile, 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, "Oh let not my Lord be angry; and why inquirest 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

townsmen 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 townsmen 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 neighbour of his, and one of his most intimate associates. "And his name," said he, "may it please your most excellent Majesty, is Wet-eyes, of the town of Mansoul. I know that there are many of that name that are naught, but I hope it will be no offense to my Lord that I have brought my poor neighbour with me."

Then Mr. Wet-eyes 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 the cradle, but whether because of the moistness 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.[1] But I pray Thee"—and all this while the gentleman wept—"that Thou wouldest not remember against us our transgressions, nor take offense at the unqualifiedness of Thy servants, but mercifully pass by the sin of Mansoul, and refrain from the glorifying of Thy grace no longer."[2]

So at His bidding they arose, and both stood trembling before Him, and He spake to them to 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[3] slave.

[The origin of Diabolus]

"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

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[1] This language is peculiarly striking. There may be a mixture of pride in our deepest humility, and sin mingled with our holiest duties.—Ed.

[2] Will-be-will is brought low; Boastings, Bragman, and Ill-pause are dead. The soul is humbled and uses such striking but just terms, "I see dirt in mine own tears." Redemption draws nigh. Henry Beveridge (1799-1863) says, "Repentance needs to be repented, our tears need washing, and the very washing of these tears needs still to be washed over again in the blood of the Redeemer."—Ed.

[3] **runagate** – apostate; rebellious.

those who were his companions, he offered himself to you, and you have received him.

The Prince questions their sincerity

"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 counsels 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 fought 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 (Mat 10:24-25). 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?[1] But now [that] 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[2] you to it? Now I have conquered your Diabolus, you come to Me for favour, but why did you not help

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[1] 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 forever in their sins.—Mason

[2] **cite** – urge; motivate.

Me against the mighty? Yet, I will consider your petition, and will answer it so as will be for My glory.

"Go, bid Captain Boanerges and Captain Conviction bring the prisoners out to Me into the camp tomorrow, 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.[1]

The petitioners report

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

[1] How much must this have deepened their sense of sin. The law enters that sin may abound, that it may appear exceedingly sinful, and render the grace of God infinitely precious.—Burder. The recollection of such dreadful suspense is invaluable to prevent backsliding, by hatred to sin.—Ed.

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 [of inquisitive thoughts] at their heels.

Now, when they were come to the grates of the prison, they told the first part of Emmanuel's speech to the prisoners; to wit, how He reflected upon their disloyalty to His Father and Himself, and how they had chose and closed with Diabolus, had fought for him, hearkened to him, and been ruled by him, but had despised Emmanuel and His men. This made the prisoners look pale. But the messengers proceeded, and said, "He, 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. Wet-eyes 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 marvelous manner; and death seemed to sit upon some of their eyebrows.[1]

Now, there was in the company a notable sharp-witted fellow, a mean man of estate, 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,

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[1] See *Grace Abounding*, No. 210-212.—Ed.

"The Prince did bid us bid Captain Boanerges and Captain Conviction bring the prisoners down to Him tomorrow; 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.

The Prince responds to their petitions

But O how this return, and specially 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.[1] This done, each of the three prepared himself to die; and the Recorder [i.e., conscience] said unto them, "This was the thing that I feared"; for they concluded that tomorrow, by that the sun went down, they should be tumbled 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

[1] "O! 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. 149; see also No. 140.—Ed.

before the Prince, dressed themselves in mourning attire, with ropes upon their heads.[1]

The whole town of Mansoul also showed themselves upon the wall, all clad in mourning weeds, if, perhaps, the Prince, with the sight thereof, might be moved with compassion. But O how the busy-bodies [i.e., vain thoughts] that were in the town of Mansoul did now concern themselves! They did run here and there through the streets of the town by companies, crying out as they ran in tumultuous wise, one after one manner and another the quite contrary, to the almost utter distraction of Mansoul.

Well, the time is come that the prisoners must go down to the camp and appear before the Prince. And thus was the manner of their going down: Captain Boanerges went with a guard before them, and Captain Conviction came behind, and the prisoners went down bound in chains in the midst. So, I say, the prisoners went in the midst, and the guard went with flying colours behind and before, but the prisoners went with drooping spirits.

Or, more particularly, thus: The prisoners went down all in mourning; they put ropes upon themselves; they went on smiting themselves on the breasts, but durst not lift up their eyes to heaven. Thus they went out at the gate of Mansoul till they came into the midst of the Prince's army, the sight and glory of which did greatly heighten their

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[1] "I thought also of Benhadad's servants, who went with ropes upon their heads to their enemies for mercy (1Ki 20:31)"; *Grace Abounding*, No. 251.—Ed.

affliction. Nor could they now longer forbear, but cry out aloud, "O unhappy men! O wretched men of Mansoul!" (Rom 7:24). Their chains, still mixing their dolorous notes with the cries of the prisoners, made noise more lamentable.[1]

So, when they were come to the door of the Prince's pavilion, they cast themselves prostrate upon the place. Then one went in and told his Lord that the prisoners were come down. The Prince then ascended a throne of state, and sent for the prisoners in; who when they came, did tremble before Him, also they covered their faces with shame. Now, as they drew near to the place where He sat, they threw themselves down before Him.

Then said the Prince to the Captain Boanerges, "Bid the prisoners stand upon their feet." Then they stood trembling before Him, and He said, "Are you the men that heretofore were the servants of Shaddai?" And they said, "Yes, Lord, yes." Then said the Prince again, "Are you the men that did suffer yourselves to be corrupted and defiled by that abominable one Diabolus?" And they said, "We did more than suffer it, Lord; for we chose it of our own mind."[2] The Prince asked further, saying, "Could you have been content that your slavery should have continued under his tyranny as long

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[1] 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 (Psa 30:5). They went forth weeping, bearing precious seed, but were soon to return with joy, bringing their sheaves with them (Psa 126:6).—Burder

[2] Notice how the prisoners own their transgressions. They make no attempt to justify themselves, but throw themselves entirely on the mercy of the righteous Judge (Psa 51).

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 [of] your high and mighty sins?" And they said, "Both death and the deep,[1] Lord; for we have deserved no less."

[They condemn themselves]

He asked again if they had aught 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 [i.e., sins] on your heads?" The prisoners answered, "These ropes (Pro 5:22) 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, "All the natives [in their corruptions and lusts], Lord; but for the Diabolonians that came into our town when the tyrant got possession of us, we can say nothing for them."[2]

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[1] "Death and the deep"; or bottomless pit (Rev 20:3).—Ed.

[2] 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 (1Co 3:12-13). The natives or powers of the soul are pardoned, while the

[Victory proclaimed]

Then the Prince commanded that a herald should be called, and that he should, in the midst and throughout the camp of Emmanuel, proclaim, and that with sound of trumpet, that the Prince, the Son of Shaddai, had, in His Father's name and for His Father's glory, gotten a perfect conquest and victory over Mansoul, and that the prisoners should follow him and say, "Amen." So this was done as He had commanded. And presently the music [i.e., joy for the victory] that was in the upper region sounded melodiously. The captains that were in the camp shouted, and the soldiers did sing songs of triumph to the Prince, the colours waved in the wind, and great joy was everywhere—only it was wanting as yet in the hearts of the men of Mansoul.[1]

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*

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corruptions and lusts are to be crucified (Gal 5:24; 6:14). Reader, this is solemn, searching heart-work.—Ed.

[1] The work of conversion is accomplished. The heart is taken; the victory of Emmanuel over Mansoul is proclaimed; the heavenly host rejoices. 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 prepared for Him, after it has been occupied by infernals? "The preparation of the heart is with him," and then comes "the answer of the tongue" (Pro 16:1).—Ed.

and commandment from My Father to forgive to the town of Mansoul; and do forgive you accordingly" (Mat 9:6). 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 (Psa 32:5).

[Their rags are taken from them]

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" (Isa 61:3).

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 earrings in their ears (Luk 15:22). 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.[1] Yea, my Lord Will-be-will swooned outright; but the Prince stepped to him, put His everlasting arms under him (Deu 33:27), embraced him, kissed him (Luk 15:20), and bid him be

[1] "I had such strange apprehensions of the grace of God that I could hardly bear up under it. It was so out of measure amazing, when I thought it could reach me, that I do think, if that sense of it had abode long upon me, it would have made me incapable of business"; *Grace Abounding*, No 252.—Ed.

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 [i.e., their guilt] broken to pieces before their faces, and cast into the air, and their steps were enlarged[1] under them. Then they fell down at the feet of the Prince, and kissed His feet and wetted them with tears. Also, they cried out with a mighty strong voice, saying, "Blessed be the glory of the Lord from this place" (Eze 3:12). 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[2] 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.[3]

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[1] For the meaning of "their steps were enlarged," consult Psalm 18:36 and Proverbs 4:12. It is here most admirably introduced. After having been shut up and environed by the most distressing fears and awful alarms of conscience, the soul is now at liberty and walks in peace, with the Rock of Ages supporting their hopes, full of heavenly anticipations and holy enjoyments.—Ed.

[2] **tabor** – small drum used as an accompaniment to a pipe or fife.

[3] 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 hath done great things for them. Who is like unto thee, pardoning

[When Faith and Pardon meet together, Judgment and Execution depart from the heart]

The Prince also called for the noble Captain Credence, and commanded that he and some of his officers should march before the noble men 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 Eye-gate with his ten thousands at his feet. And, that he should so 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 stronghold to him, and to withdraw from Mansoul, and to return into the camp with speed unto the Prince.[1]

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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" (Psa 126:1-3; Mic 7:18; Psa 32:1-2; Rom 4:6).—Burder

[1] Judgment for sin and execution (spiritual death) were completed for God's children in Jesus' finished work at the cross (Joh 19:30). When men truly repent of their sins and believe on the Lord Jesus Christ (Mar 1:15; Act 16:31), this completed work is applied to their account (Rom 4:24). Now there is no more condemnation for their sin (Rom 8:1).

And now was the town of Mansoul also delivered from the terror of the first four captains and their men.[1]

Chapter 9
Mansoul Continues to Repent

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 new-modeled, and the image of Shaddai erected.

Prisoners returned to Mansoul

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

[1] "There is no condemnation to them that are in Christ Jesus" (Rom 8:1). The four captains no longer denounce the wrath of God; the end of their ministry is accomplished, and their awful speeches are no more heard. When faith and pardon meet together, judgment and execution depart from the heart.—Burder

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.[1]

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?

[Strange alterations]

They went down to the camp in black, but they came back to the town in white.

They went down 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 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 Eye-gate, the poor and tottering town of Mansoul adventured to give

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[1] **balance...hand** – A balance scale is set swaying when a weight is added unsteadily.

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 (Joh 11:25)? For it was to them as life from the dead, to see the ancients of the town of Mansoul 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" (Isa 33:24). 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?" said they.

[Conscience and the Understanding]

Then answered them the Recorder and my Lord Mayor, "Oh 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 (1Pe 1:8). 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 (Luk 2:40). Then they told them what they had received at His hands for the whole town of Mansoul; and the Recorder delivered it in these words: "PARDON, PARDON, PARDON for Mansoul; and

this shall Mansoul know tomorrow!" Then he commanded, and they went and summoned Mansoul to meet together in the market-place tomorrow, there to hear their general pardon read.

[Oh the joy of pardon of sin]

But who can think what a turn, what a change, what an alteration this hint of things did make in the countenance of the town of Mansoul! No man of Mansoul could sleep that night for joy.[1] 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 (1Sa 2:1; Psa 9:14; 20:5; Hab 3:18). And this was the burden of all their song: "Oh, more of this at the rising of the sun! more of this tomorrow!" "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 irons, 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?

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[1] Reader, have you experienced this holy joy, "unspeakable, and full of glory" (1Pe 1:8)? What can we render to God for such a blessing? Our light afflictions, which grind us to the earth, are but for a moment in comparison with "an eternal weight of glory" (2Co 4:17). "The inhabitants shall not say, I am sick"; there is no cause of sickness or pain, for they are "forgiven their iniquity" (Isa 33:24).—Ed.

No! This is only peculiar to Shaddai, and unto Emmanuel, His Son.[1]

Now morning drew on apace, 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 Mouth-gate, 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[2] 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" (Exo 34:6); and to these, "all manner of sin and blasphemy shall be forgiven" (Mar 3:28) &c.; they could not forbear but leap for joy. For this you

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[1] Man bestows favours on the most worthy, but God extends mercy to enemies, rebels, and beggars. He strips them of their filthy rags of pride and self-righteousness, blots out their sins by the blood of His cross, and arrays them with the best robe of salvation (Isa 64:6; 43:25; Luk 15:22).—Mason

[2] **tabret** –tabors; small drums used as accompaniment to pipes or fifes (1Sa 18:6).

must know, that there was conjoined herewith every man's name in Mansoul; also the seals of the pardon made a brave show.[1]

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 forever!" 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.[2]

[Now they tread upon the flesh]

When the Prince had sent home the three prisoners of Mansoul with joy, and pipe, and tabor; He commanded His captains—with all 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

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[1] "Sealed with the Holy Spirit" to the day of redemption, to show forth faith by works "with meekness of wisdom"—a brave show (Eph 1:13; 4:30; Jam 2:18; 3:13).—Ed.

[2] O pardoned sinner, how can you sufficiently magnify 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 surpasses knowledge (Eph 3:18-19).—Burder

be displayed, half of them upon Mount Gracious, and half of them upon Mount Justice.[1]

[Faith will not be silent when Mansoul is saved]

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, though in the castle, silent in such a day, but he, from the top of the hold, 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.

[The Prince displays His graces in Mansoul]

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 feats of war. So they presently addressed themselves to this work. But oh, with what agility, 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,

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[1] 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, righteousness and peace have kissed each other (Psa 85:10)!—Ed.

and twenty things more—with that aptness, and then were all as they were again, that

[Mansoul is ravished at the sight of them]

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]

Emmanuel invited to take residence in Mansoul

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 forever. 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 scepter, and they said, "Oh that the Prince Emmanuel, with His captains and men of war, would dwell in Mansoul forever; 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

[1] "And me" shows the personal interest of the author in this soul's conflict 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 rapture and ecstasy. And they, for a time, see nothing of the Diabolonians—who yet lurked in their walls.—Ed.

also room for Thy weapons of war, and a place to make a magazine[1] for Thy carriages. Do it, Emmanuel, and Thou shalt be King and Captain in Mansoul forever. 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 shouldest withdraw, Thou and Thy captains from us, the town of Mansoul will die.[2] Yea," said they, "our blessed Emmanuel, if Thou shouldest 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.

[Their fears]

"Besides, Lord, we do not know but that to this day many Diabolonians may be yet lurking in the town of Mansoul, and they will betray us into the

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[1] **magazine** – warehouse.

[2] This is the fear which is the beginning of wisdom (Pro 1:7), 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" (Psa 17:5).—Ed.

hand of Diabolus again when Thou shalt leave us. 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."[1]

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?"

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

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[1] "Furniture," as an old military term, means warlike equipment.

"To deeds of armes and proof of chivalrie,
They gan themselues addresse, full rich aguiz'd,
As each one had his *furniture* deviz'd" (Spenser, d. 1599).—Ed.

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 Thou wilt, so Thou keepest us from sinning, and makest us serviceable to Thy Majesty."[1]

Emmanuel comes into Mansoul

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 Eye-gate tomorrow, 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

[1] This is the language of first love. But let this caution be noticed, "Say, and hold to it, Mansoul." Happy, indeed, are those who continue in this good mind all their days. Alas! the sequel of the story shows how changeable a creature is man.—Burder. Without Christ we can do nothing (Joh 15:5).—Mason

Emmanuel had promised to Mansoul. "And tomorrow," said they, "He will march into our town and take up His dwelling, He and His men in Mansoul."

[Mansoul's preparations to receive their Prince]

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 (Mat 21:8-9). They also made garlands 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 Eye-gate 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 ancients 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 (2Sa 6:14).

And this was the manner of His going up thither. He was clad in His golden armour, He 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.[1] And now were the walls of the famous town of Mansoul filled with the tramplings 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.[2]

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 (Act 15:9).[3] 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 (Eph 3:17). This done, 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.

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[1] 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 fairest among ten thousand fair, and altogether lovely (Song 5:10, 16).—Mason

[2] Well may the soul rejoice when Jesus comes to dwell in it. "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" (Joh 14:23).—Burder

[3] Throughout this war, Credence or Faith is never lost sight of. Here we have exemplified the Scripture maxim: "That Christ may dwell in your hearts *by faith*" (Eph 3:17), purifying your hearts by faith (Act 15:9).—Ed.

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 lackeys.

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 Good-hope 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 Boanerges 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 now, as he had before under the tyrant Diabolus for the hurt and damage thereof (Rom 6:19; Eph 3:17).
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 forever, 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" (Col 3:4).[2]

Besides this, they craved that they might have, without difficulty or interruption, continual access unto Him. So for 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

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[1] Much judgment is displayed in this distribution of the soldiers, particularly in quartering Boanerges and Conviction in the house of Conscience.—Burder

[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.—Ed.

the Prince. When He spake they all stopped their mouths and gave audience; and when He walked, it was their delight to imitate Him in His goings.

Emmanuel's feast for Mansoul

Now, upon a time, Emmanuel made a feast for the town of Mansoul, and upon the feasting-day the townsfolk were come to the castle to partake of His banquet. And He feasted them with all manner of out-landish 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?" (Exo 16:15),[1] for they wist not what to call it. They drank also of the water that was made wine (Joh 2:7-10); 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 (Psa 78:25; Deu 32:13; Psa 81:16). So Mansoul did eat the food that was peculiar to the court; yea, they had now thereof to the full (Psa 78:24-25).[2]

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

[1] "What is it?"; the meaning of the word *manna*, put in the margin of the Bible.—Ed.

[2] 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 (Song 2:4).—Mason

were the masters of the songs that were sung at the court of Shaddai.[1]

[These riddles represent the Holy Scriptures]

Now after the feast was over, Emmanuel was for entertaining the town of Mansoul with some curious riddles[2] 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 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 oh, how they were lightened! 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 (Mat 13:35; Mar 4:24-25). 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

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[1] This is the gospel feast: a feast of fat things, meat 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 (Eph 5:19).—Burder

[2] **riddles** – These represent the various types and metaphors in both the Old and New Testaments, which are figures portraying spiritual truths that are not immediately obvious.

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 (Luk 10:22).[1]

And thus He dismissed the town of Mansoul. But can you imagine how the people of the corporation were taken with this entertainment? Oh, they were transported with joy, they were drowned with wonderment, while 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 (Col 3:16). Yea, so taken were the townsmen now with their Prince, that they would sing of Him in their sleep.

Mansoul must be new-modeled

Now, it was in the heart of the Prince Emmanuel to new-model[2] 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

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[1] 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 [in *The Pilgrim's Progress*] are entertained by Gaius, nuts and riddles are introduced.

> "Hard texts are nuts (I will not call them cheaters),
> Whose shells do keep their kernels from the eaters,
> Open then the shells, and you shall have the meat,
> They here are brought for you to crack and eat."

Care being taken not to spoil *tender teeth* in cracking them!—Ed.

[2] **new-model** – plan or form in a completely new and particular manner.

and security of the now flourishing town of Mansoul. He provided also against insurrections at home and invasions from abroad, such love had He for the famous town of Mansoul. Wherefore, He first of all commanded that the great slings[1] 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 Mouth-gate—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.[2]

This done, Emmanuel called the Lord Will-be-will to Him, and gave him in commandment 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

[1] The slings are books of Scripture, 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.—Ed.

[2] Does this nameless engine at Mouth-gate mean prayer? The unseen prayer of faith has performed wonderful exploits. They are the silent ejaculations of the heart, the "groanings which cannot be uttered" (Rom 8:26).—Ed.

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 Diabolonians 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 Eye-gate, and that he should build it in fashion like a tower for defense. He bid him also that he should read in The Revelation of Mysteries[1] 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. Conscience, who had been Recorder before; but for that it was in His princely mind to confer upon Mr. Conscience 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

[1] The Bible, the only guide to all, but especially to my Lord Mayor, who is the understanding.—Ed.

own upon the castle gates,[1] and that it should be more fairly drawn than ever—forasmuch as both His Father and Himself were come to Mansoul in more grace and mercy than heretofore (Rev 22:4). He would also that His name should be fairly 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.[2]

Chapter 10
Justice for Offenders

CONTENTS: The strongholds of Diabolus destroyed—Incredulity, Forget-good, Lustings, and other Diabolonians apprehended, tried, and executed, to the great joy of Mansoul.

Arrests of the great offenders

After this was done, Emmanuel gave out a commandment that those three great Diabolonians should be apprehended; namely, the two late Lord Mayors; to wit, Mr. Incredulity and Mr. Lustings,

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[1] The second commandment forbids graven images for worship (Exo 20:4-6), but in Bunyan's allegory, Mansoul is to become more and more transformed into the "image" (i.e., character) of God the Father and God the Son (2Co 3:18; 4:4).

[2] The Understanding is chief magistrate directed by the study of the Scriptures and knowledge of God in Christ. It is to bear away, another office being appointed for Conscience. The image of Satan is to be utterly destroyed, and that of God renewed in the soul.—Burder

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 Hard-heart, and Alderman False-peace. The burgesses were Mr. No-truth, Mr. Pitiless, Mr. Haughty, with the like. These were committed to close custody; and the jailer's name was Mr. True-man; this True-man 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 or Mansoul.

After this, the Prince gave a charge that the three strongholds—that at the command of Diabolus the Diabolonians built in Mansoul—should be demolished and utterly pulled down; of which holds and their names, with their captains and governors, you read 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.[1]

When this was done, the Prince gave order that the Lord Mayor and aldermen of Mansoul should

[1] What a work of labour and time is here set to Mansoul. The strongholds of Satan are to be pulled down, and all the materials of which they were constructed are to be clean removed out of the town. This can only be effected by the indwelling of Christ in the soul. He comes to destroy the works of the devil, to pull down his strong-holds, and to purify the soul.—Ed.

call a court of judicature[1] for the trial and execution of the Diabolonians in the corporation, now under the charge of Mr. True-man, the jailer.

Questioning of Atheism

Now, when the time was come and the court set, commandment was sent to Mr. True-man 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 empaneled and then the witnesses sworn. The names of the jury were these: Mr. Belief, Mr. True-heart, Mr. Upright, Mr. Hate-bad, Mr. Love-God, Mr. See-truth, Mr. Heavenly-mind, Mr. Moderate, Mr. Thankful, Mr. Good-work, Mr. Zeal-for-God, and Mr. Humble.[2] The names of the witnesses were Mr. Know-all, Mr. Tell-true, Mr. Hate-lies, with my Lord Will-be-will and his man, if need were.

So the prisoners were set to the bar. Then said Mr. Do-right, for he was the Town-Clerk, "Set Atheism to the bar, jailer." So he was set to the bar. Then said the Clerk, "Atheism, hold up thy hand. Thou art here indicted by the name of Atheism, an intruder upon the town of Mansoul, for that thou

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[1] **court of judicature** – court invested with powers to administer justice between man and man.

[2] A jury of good men and true. What a contrast between them and Judge Lord Hategood, with the jury who tried Faithful in *The Pilgrim's Progress*: Blindman, Nogood, Malice, Love-lust, Liveloose, Heady, Highmind, Enmity, Liar, Cruelty, Hatelight, and Implacable.—Ed.

hast perniciously and doltishly taught and maintained that there is no God; and so no heed to be taken to religion. This thou hast done against the being, honour, and glory of the King, and against the peace and safety of the town of Mansoul. What sayest thou, art thou guilty of this indictment, or not?"

ATHEISM. "Not guilty."

CRIER. "Call Mr. Know-all, Mr. Tell-true, and Mr. Hate-lies into the court." So they were called, and they appeared.

CLERK. 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. Know-all, "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 heretofore 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 so no heed 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 Villain's Lane together, and he at that time did briskly talk

of divers 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 be 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. Tell-true, 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 Blasphemer's 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. Hate-lies, 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?"

HATE. "In Drunkard's Row, just at Rascal-lane's End, at a house in which Mr. Impiety lived."[1]

Questioning of Mr. Lustings

CLERK. "Set him by, jailer, and set Mr. Lustings 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; [and] that not only I, but also all men do either secretly or openly countenance, love, and approve of [this]."

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[1] Christian, is it possible that thoughts so desperately wicked were ever injected by Satan into your heart? How thankful will you be to have them tried and destroyed; see *Grace Abounding*, No. 101.—Ed.

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. Know-all, 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 Beastly, and his mother bare him in Flesh Street. She was one Evil-concupiscence's[1] daughter. I knew 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 thousandfold."

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

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[1] **concupiscence** – unlawful or irregular desire of sexual pleasure. In a more general sense, the coveting of carnal things (Rom 7:8).

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. Tell-true, 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 these 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 churlish, having found such sweetness in them myself, as to keep the commendations of them from others.[1]

COURT. Then said the Court, “There hath proceeded enough from his own mouth to lay him

[1] The sinner is not satisfied with his own destruction, but is ever leading others into the same awful state. Sin is a spreading plague, the unconverted heart is a mystery of iniquity.—Ed.

open to condemnation, wherefore set him by, jailer, and set Mr. Incredulity to the bar."

Questioning of Mr. Incredulity

Incredulity [is] set to the bar.

CLERK. "Mr. Incredulity, thou art here indicted by the name of Incredulity, an intruder 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 [thou] 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 mine 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 villainies by stoutness of words, and his rebellion with impudent confidence. And, therefore, set him by, jailer, and set Mr. Forget-good to the bar."

Questioning of Mr. Forget-good

Forget-good [is] 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 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 of several crimes 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.[1] 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 All-base Lane, at a house next door to the Sign of the Conscience-seared-with-an-hot-iron."

CLERK. "Mr. Know-all, 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 Love-naught. And for him, I have often heard him say that he counted the very thoughts of goodness the most burthensome 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. Tell-true, 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. "My Lord, I have heard him often say he had rather think of the vilest thing than of what is contained in the Holy Scriptures."

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[1] **knavery** – Dishonesty; deception; petty villainy; fraud.

CLERK. "Where did you hear him say such grievous words?"

TELL. "Where? In a great many places, particularly in Nauseous 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. Hard-heart to the bar."

Questioning of Mr. Hard-heart

He is set to the bar.

CLERK. "Mr. Hard-heart, thou art here indicted by the name of Hard-heart, an intruder upon the town of Mansoul, for that thou didst most desperately and wickedly possess the town of Mansoul with impenitency and obdurateness, and didst keep them from remorse and sorrow for their evils, all the time of their apostacy 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 convicted himself. Set him by, jailer, and set Mr. False-peace to the bar."

Questioning of Mr. False-peace

False-peace [is] set to the bar.

"Mr. False-peace, Thou art here indicted by the name of False-peace, 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 apostacy and in her hellish rebellion, in a false, groundless, and dangerous peace and damnable security,[1] 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. False-peace, "Gentlemen, and you now appointed to be my judges, I acknowledge that my name is Mr. Peace, but that my name is False-peace 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,[2] they will—any or all of them—prove that my name is not False-peace, but Peace. 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,

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[1] See the woeful end of such in Romans 2:5 and Jeremiah 6:14.—Mason

[2] The gossips at a christening remind 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 to do with politics or religion, but are at a christening—so fill your glasses!"—Ed.

I endeavoured to help them what I could. And instances of this good temper of mine, many I could give; as,

[False-peace pleads his goodness]

"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, device, invention, or other—to labour to bring them to peace again.[1]

"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 attest 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 deserveth not this inhuman way of treatment,

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[1] "There is no peace, saith my God, to the wicked" (Isa 57:21). Till convinced of sin and Christ becomes the sinner's friend, there is no peace, no mercy, no hope, no heaven.—Mason. Alas! how many slumber into hell, under the misguiding influence of false peace.—Ed.

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 innocency."

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 Search-truth and the name of the other Vouch-truth. 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. Search-truth, "My Lord, I..."

COURT. "Hold, give him his oath." Then they sware him; so he proceeded.[1]

SEARCH. "My Lord, I know, and have known this man from a child, and can attest that his name is False-peace. I know his father, his name was Mr. Flatter, and his mother, before she was married,

[1] A similar circumstance, in the trial of Faithful in *The Pilgrim's Progress*, took place in the examination of the witness Envy, who commenced his testimony without being sworn, probably arising from what Bunyan had seen at the courts.—Ed.

was called by the name of Mrs. Sooth-up. And these two, when they came together, lived not long without this son; and when he was born they called his name False-peace. I was his play-fellow, only I was somewhat older than he. And when his mother did use to call him home from his play, she used to say, 'False-peace, False-peace, 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 False-peace, my pretty False-peace, and Oh my sweet rogue, False-peace'; and again 'Oh my little bird, False-peace; and how do I love my child!' The gossips also know it is thus, though he has had the face to deny it in open court."

Then Mr. Vouch-truth was called upon to speak what he knew of him. So they sware him. Then said Mr. Vouch-truth, "My Lord, all that the former witness hath said is true. His name is False-peace, the son of Mr. Flatter and of Mrs. Sooth-up, his mother. And I have in former times seen him angry with those who have called him anything else but False-peace, for he would say that all such did mock and nickname him. But this was in the time when Mr. False-peace 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. False-peace, to you, you have denied your name to be False-peace, 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, [you] are charged for that you did wickedly and satanically bring, keep, and hold the town of Mansoul both under its apostacy from, and in its rebellion against, its King. [You did this] 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 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 that 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 thou 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. Know-all, 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 lewdness, filthiness and turmoils. And he

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 evidence is plain and full. Set him by, jailer, and set Mr. No-truth to the bar.

Questioning of Mr. No-truth

"Mr. No-truth, thou art here indicted by the name of No-truth, 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 remainders of the law and image of Shaddai that have been found in Mansoul, after her deep apostacy from her king to Diabolus, the envious tyrant. What sayest thou? Art thou guilty of this indictment, or not?"

NO-TRUTH. "Not guilty my Lord."

Then the witnesses were called, and Mr. Know-all 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. No-truth did more than this, he did also set up the horned image of the beast Diabolus in the same place. This also is he that, at the bidding of Diabolus, did rend and tear and cause to be consumed 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. No-truth, how could you have the face to plead not guilty, when you were so manifestly the doer of all this wickedness?"

NO-TRUTH. "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."

Questioning of Mr. Pitiless

CLERK. "Set him by, jailer, and set Mr. Pitiless to the bar. Mr. Pitiless, thou art here indicted by the name of Pitiless, an intruder upon the town of Mansoul, for that thou didst most traitorously and wickedly shut up all bowels of compassion, and

wouldest not suffer Mansoul to condole her own misery when she had apostatized from her rightful King. But [thou] didst evade, and at all times turn her mind awry from those thoughts that had in them a tendency to lead her to repentance. What sayest thou to this indictment? 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 inclined to melancholy.[1]"

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

KNOW. "My Lord, his name is Pitiless; so he hath written himself in all papers of concern wherein he has had to do. But these Diabolonians 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.[2]

CLERK. "Mr. Tell-true, 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 indictment. But there is a company of them that are

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[1] **melancholy** – gloomy state of mind, often continuing or habitual.

[2] "With names of virtue she deceives
The aged and the young;
And while the heedless wretch believes,
She makes his fetters strong."—Ed.

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."

Questioning of Mr. Haughty

CLERK. "Set Mr. Haughty to the bar, jailer. Mr. Haughty, Thou 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 loftily 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 [thou] 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?

HAUGHTY. "Gentlemen, I have always been a man of courage and valour, and have not used when under the greatest clouds, to sneak or hang down the head like a bulrush. Nor did it at all at any time please me to see men veil their bonnets[1] 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."

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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.—Ed.

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 valour 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.

The jury's deliberation and verdict

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. Hate-bad, Mr. Love-God, Mr. See-truth, Mr. Heavenly-mind, Mr. Moderate, Mr. Thankful, Mr. Humble, Mr. Good-work, 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." "Very right," said Mr. True-heart, "I am wholly of your opinion." "Oh what a mercy is it," said Mr. Hate-bad, "that such villains as these are apprehended!" "Ay, Ay," said Mr. Love-God, "this is one of the joyfullest days that ever I saw in my life." Then said Mr. See-truth, "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. Heavenly-mind. 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. Good-work. 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."[1]

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[1] There is in the renewed soul a sincere detestation of all sin. As the jury were unanimous in their verdict, so all read Christians will most cordially doom their lusts to death.

"Yes, my Redeemer, they shall die,
My heart hath so decreed;
Nor will I spare the guilty things

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. True-heart, two; Mr. Upright, three; Mr. Hate-bad, four; Mr. Love-God, five; Mr. See-truth, six; Mr. Heavenly-mind, seven; Mr. Moderate, eight; Mr. Thankful, nine; Mr. Humble, ten; Mr. Good-work, 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."

CLERK. "You the gentlemen of the jury, being empaneled 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?"

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.

That made my Saviour bleed" (Isaac Watts, 1674-1748).—Burder

Escape of Incredulity

But now to see how it happened, one of the prisoners, Incredulity by name, in the interim betwixt the sentence and the time of execution, brake prison and made his escape, and gets him away quite out of the town of Mansoul. He lay lurking in such places and holes 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. True-man 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 throughout 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]

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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 Jeffries this dignified, and constitutional as the present Judge Campbell. Thanks be unto God for so vast a reformation, clearly 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 (Song 2:4)—you could find no unbelief then. Alas! the troubler makes his appearance again quite soon enough.—Ed.

[No Unbelief found in Mansoul!]

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 a-pace quite over the plain.[1] Now, when he was quite gone, it was affirmed by one Mr. Did-see, that he ranged all over dry places, till he met with Diabolus his friend. And where should they meet one another but just upon Hell-gate hill.

But oh! what a lamentable story did the old gentleman tell to Diabolus concerning what sad alteration Emmanuel had made in Mansoul.[2] 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 (Psa 32:5). 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,"

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[1] Unbelief, that giant sin, was apprehended and condemned—but, alas, he escapes! This incident is introduced by the author with great skill. He eludes justice and flies to hell to meditate new mischief. Ah! where is the believer who is at all times wholly free from the assaults of this arch-rebel? Where is the Christian who has not occasion to say, and that with tears, "Lord, I believe, help thou mine unbelief" (Mar 9:24)?—Burder

[2] 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.

said Incredulity, "that is the sorest vexation to me is, 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 a dragon, and made the sky to look dark with his roaring. He also sware 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.

Judgment upon the offenders

Now before this time, the day was come in which the prisoners in Mansoul were to be executed (Rom 8:13). So they were brought to the

cross,[1] and that by Mansoul, in most solemn manner (Rom 6:12-14). 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[2] 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 (Jos 24:14; 2Co 8:8); let Mansoul, therefore, first lay their hands upon these Diabolonians to destroy them (Gal 5:24)."

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 Diabolonians to death. For the men, knowing that they must die, and every one of them having implacable [3] enmity in their heart to Mansoul, what did they but took courage at 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 captains and men of war. Now, the great Shaddai had a Secretary in the town, and He was a great lover of the men of

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[1] The cross, in the marketplace of most towns, was the place of public proclamations and executions. The slaying of our sins at the cross of Calvary denotes that they are to be *publicly* abandoned, so that the Christian becomes a living epistle, "known and read of all men" (2Co 3:2).—Ed.

[2] **forwardness** – cheerful readiness; eagerness, even more than willingness.

[3] **implacable** – not to be appeased or subdued.

Mansoul, and He was at the place of execution also. 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.[1] So they crucified the Diabolonians that had been a plague, a grief, and an offense to the town of Mansoul (Rom 8:13).[2]

Chapter 11
Emmanuel Blesses Mansoul

CONTENTS: Mr. Experience is made an officer—The charter of the town renewed and enlarged with special privileges—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

[1] This probably alludes to Elisha putting his hands upon the king's hands, when shooting the arrow of deliverance (2Ki 13:16). 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 sinful thoughts and propensities.—Ed.

[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 (Gal 5:24). But, indeed, our sins struggle much and die hard; and our own native strength is insufficient for their mortification. The Spirit, therefore, is introduced as helping in this work; for, "If ye, through the Spirit, do mortify the deeds of the body, ye shall live" (Rom 8:13).—Burder

behave to the ministers—The inhabitants clad in white, and receive many other distinguishing favours from the Prince—God's-peace is appointed to rule—The unexampled felicity of the town.

Mr. Experience must be the new captain

Now when this good work was done, the Prince came down to see, to visit, and to speak comfortably to the men of Mansoul, and to strengthen their hands in such work (Phi 4:13; 1Pe 5:10). And He said to them that by this act of theirs He had proved them (Psa 66:10), and found them to be lovers of His person, observers of His laws, and such as had also respect to His honour. He said, moreover—to show them that they by this should not be losers, nor their town weakened by the loss of them—that He would make them another captain, and that of one of themselves. And that this captain should be the ruler of a thousand, for the good and benefit of the now flourishing town of Mansoul.

So He called one to Him whose name was Waiting, and bid him, "Go quickly up to the castle-gate and inquire there for one Mr. Experience, that waiteth upon that noble captain, the Captain Credence, and bid him come hither to Me." So the messenger that waited upon the good Prince Emmanuel went and said as he was commanded.

Now, the young gentleman was waiting to see the captain train and muster his men in the castle-yard. Then said Mr. Waiting to him, "Sir, the Prince would that you should come down to His

Highness forthwith." So he brought him down to Emmanuel, and he came and made obeisance before Him. Now the men of the town knew Mr. Experience well, for he was born and bred in the town of Mansoul. They also knew him to be a man of conduct, of valour, and a person prudent in matters. He was also a comely person, well-spoken, and very successful in his undertakings. Wherefore the hearts of the townsmen were transported with joy, when they saw that the Prince Himself was so taken with Mr. Experience, that He would needs make him a captain over a band of men.

So with one consent they bowed the knee before Emmanuel, and with a shout said, "Let Emmanuel live forever!" Then said the Prince to the young gentleman whose name was Mr. Experience, "I have thought good to confer upon thee a place of trust and honour in this my town of Mansoul." Then the young man bowed his head and worshipped. "It is," said Emmanuel, "that thou shouldest be a captain, a captain over a thousand men in my beloved town of Mansoul" (Mat 25:21). Then said the captain, "Let the King live!" So the Prince gave out orders forthwith to the King's Secretary, that He should draw up for Mr. Experience a commission to make him a captain over a thousand men. "And let it be brought to Me," said He, "that I may set to My seal." So it was done as it was commanded. The commission was drawn up, brought to Emmanuel, and He set His seal thereto. Then,

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 a-pace. 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.

[The under-officers of Experience]

He had for his lieutenant one Mr. Skilful, and for his coronet 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 (1Sa 17:36-37).[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

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[1] The happy effects of a Christian's experience are: a conviction 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.—Mason. It should be noticed that, at this period of the Christian's life, experience is but a *young* gentleman.—Ed.

[2] David, having determined to encounter Goliath, comforted himself with his past experience. "Thy servant slew both the lion and the bear; he who delivered me from their paws, will deliver me out of the hand of this Philistine" (1Sa 17:37).—Ed.

between them, the townsmen, having solemnly ended their ceremony, returned to their place again.

The charter renewed [New Covenant in Christ for all believers]

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 (Mat 11:28-30). 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" (Heb 8:13).

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.

"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 offenses done by them against My Father, Me, their neighbour, or themselves (Heb 8:12).

Secondly, I do give them the holy law, and My testament, with all that therein is contained, for

their everlasting comfort and consolation (Joh 15:8-14).[1]

Thirdly, I do also give them a portion of the self-same grace and goodness that dwells in My Father's heart and Mine (2Pe 1:4; 2Co 7:1; 1Jo 4:16).

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 (1Co 3:21-22). 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 (Heb 10:19-20). And I give them, moreover, a promise that I will hear and redress all their grievances (Mat 7:7).

Sixthly, I do 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 (Rom 8:13; Col 3:5).

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[1] By "the holy law," we are not limited to the Ten Commandments, but to the law and testimony (Isa 8:20)—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.—Ed.

[No lusts have liberty to act in 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 (Eph 4:22); but that all the grants, privileges, and immunities that I bestow 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 (Col 3:5-9). 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 is set before you by this lean epitome[1], they carried it to audience, that is, to the market-place, and there Mr. Recorder read it in the presence of all the people (2Co 3:3; Jer 31:33). This being done, it was had back to the castle gates, and there fairly engraven upon the doors thereof and laid in letters of gold. [This was] 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 them, that their joy might be increased in themselves, and their love renewed to their great and good Emmanuel (Heb 8:10).

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[1] **epitome** – abridgment; shortened version.

But what joy, what comfort, what consolation, think you, did now possess the hearts of the men of Mansoul! The bells ringed, the minstrels played, the people danced, the captains shouted, the colours waved in the wind, and the silver trumpets sounded. And the Diabolonians now were glad to hide their heads, for they looked like them that had been long dead.[1]

The Secretary to minister the gospel

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 [i.e., unless] 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 (Jer 10:23; 1Co 2:14).

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[1] Well may the Christian exult in the blessings of this new and everlasting covenant, "ordered in all things and sure" (2Sa 23:5). The world, life, death, things present, and things to come, all is 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] This is the ministry of the Holy Ghost, who alone can open our understandings to behold the wondrous things of God's law and the Bible, who taketh of the things of Jesus and shows them to us. "He shall teach you all things" (Joh 14:26). Thanks be to God for an omnipresent, omniscient Comforter.—Ed.

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 forthwith establish such a ministry among them as might teach them both law and judgment, statute and commandment, that they might be documented[1] in all good 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 [i.e., the Holy Spirit]. 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 He only, that can teach you clearly in all high and supernatural things (1Th 1:5-6). He and He only it is that knows the ways and methods of My Father at court, nor

[1] 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 *documented* in all things, i.e., furnished with *written* evidence to establish every doctrine.—Ed.

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 (1Co 2:11). Nor can any, as He, tell Mansoul how and what they shall do to keep themselves in the love of My Father (Jude :21). 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 pre-eminence—both in your affections and judgment—before your other teacher (Rom 8:26). 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 (Rom 8:26; Jude :20; Eph 6:18), must lay obligations upon you to love Him, fear Him, and to take heed that you grieve Him not (Rev 2:7, 11, 17, 29; Eph 4:30).

"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 (Act 21:10-11). 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 (Isa 63:10).

"Take heed, I say, that you do not grieve this Minister (Eph 4:30); for if you do, He may fight against you. And should He once be moved by you to set Himself against you, against you in battle

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 (2Co 13:14); 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 (2Co 13:14; Rom 5:5)."[1]

Mr. Conscience ordained a preacher

Then did the Prince call unto Him the old gentleman who afore had been the Recorder of Mansoul, Mr. Conscience by name. And He told him that forasmuch as he was well skilled in the law and government of the town of Mansoul, and was also well-spoken, and could pertinently deliver to them his Master's will in all terrene[2] 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

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[1] 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 communion with this Friend that cleaves closer than a brother (Pro 18:24)!—who ever lives and never slumbers, always near even in our hearts, able and willing to help and save to the uttermost.—Ed.

[2] **terrene** – pertaining to the earth; worldly.

moral virtues, to civil and natural duties.[1] 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 knows 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 He 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[2] 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 (Job 32:8). Wherefore, O! thou Mr. Recorder, keep low and be humble, and remember

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[1] Having shown Mansoul that the secret of being the wisest and most blessed of all people is to seek the teaching and communion of the Holy Spirit in the heart, Bunyan comes to human ministry, and probably draws his portrait from his own pastor, Mr. Gilford, or from his own conduct. How much is contained in the words, "Moral virtues, and civil and natural duties!" Here is love to God "because he first loved us" (1Jo 4:19). He gives all heavenly blessednesses; the whole armour of God to fit us for the good fight (Eph 6; 1Ti 6:12); and the eternal reward of grace, and not of works (Eph 2:8-9): an inexhaustible fund for Christian training.—Ed.

[2] **be His scholar** – study Him in order to learn from Him.

that the Diabolonians 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[1] on earth in such things of which I have made mention before. And thou, take thou power to teach them to Mansoul (Rom 2:15; 9:1); yea, and to impose them with whips and chastisements[2] if they shall not willingly hearken to do thy commandments (Joh 8:9).

"And Mr. Recorder, because thou art old and through many abuses made feeble, therefore I give thee leave and license to go when thou wilt to My fountain, My conduit [i.e., body], and there to drink freely of the blood of My grape, for My conduit doth always run wine. Thus doing, thou shalt drive from thine heart and stomach all foul, gross, and hurtful humours.[3] It will also lighten thine eyes and will strengthen thy memory for the reception and keeping of all that the King's most noble Secretary teacheth (Heb 9:14)."

To the townsmen

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

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[1] **vicegerent** – officer who is deputed by a superior or by proper authority to exercise the powers of another. Kings are sometimes called God's vicegerents.

[2] "Whips and chastisements." "A wounded spirit who can bear?" (Pro 18:14). "Methought I saw as if the sun did grudge to give me light"; *Grace Abounding*, No. 187.—Ed.

[3] **humours** – dispositions. In the 1600s, the temper of mind was believed to depend on fluids in the body.

accepted thereof, then did Emmanuel address Himself in a particular speech to the townsmen themselves.[1]

"Behold," said the Prince to Mansoul, "My love and care towards you. I have added, to all that is past, this mercy: to appoint you preachers: 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 pretend 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 (Pro 27:17). These things, therefore,

[1] Reader, conscience is the teacher with authority as God's only vicegerent. Be guided by him in all things; swerve not one jot or tittle [i.e., in smallest things] from his dictates. Especially in your choice of a minister, examine him *for yourself* prayerfully and carefully by the Word (1Ti 3). There are thousands of Diabolonians in the world under the flimsy disguise of apostolic descent [i.e., false teachers claiming to be authentic]. When you have made your choice, "Esteem him very highly in love for his work's sake" (1Th 5:13); but do not puff him up with pride. One of Bunyan'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!"—Ed.

I would have you observe and do, for it is for your life and the lengthening of your days (Deu 25:15)."

"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 (Isa 65:17; 2Pe 3:13), when this 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."[1]

The captains

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

[1] Admirably judicious is this charge to conscience. Its office is to compare the heart and walk of the Christian with the Word of God, and so to judge whether they are good or bad. It has no new doctrines 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 defilement, and must be purified by the blood of Christ (Heb 9:14).—Burder

and noble captains that He had sent or brought with Him from His Father's court to the famous town of Mansoul.

[Graces picked from common truths]

"These captains,[1]" 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 discountenance 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[2] them, and lay them in your bosoms; and they will not only fight for you, but cause to fly from you all those the

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[1] These "captains" in the New Covenant are the graces of God bestowed upon believers.

[2] **succour** – help or relieve when in difficulty, need, or distress; to assist and deliver from suffering, as to succour a besieged city or prisoners.

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—slight them not nor despise them; but rather strengthen them and encourage them, though weak and ready to die (Heb 12:12); 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 (Isa 35:3). Remember also that if they be sick, they catch that disease of the town of Mansoul itself (Rev 3:2; 1Th 5:14).[1]

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[1] With very great respect for the opinions of Mason, Adams, and Burder in their notes upon *The Holy War*, I differ with them as to Bunyan's meaning with regard to these noble captains. All the commentators agree in interpreting the captains to mean gospel ministers, and so giving nine elders to every Christian. Their names are Boanerges, Conviction, Judgment, and Execution, and under Emmanuel's reinforcement, Faith, Hope, Charity, Innocence, and Patience, "sent or brought" by Emmanuel from His Father's court. They are "the fences, guards, walls, gates, locks, and bars to Mansoul." If any one of these fail in his duty, the enemy would enter. If they mean ministers of the gospel,

"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 a people whose well-being, as single persons, depends on the observation of the orders and commandments of their Lord.

A caution about Diabolonians still in the town of Mansoul

"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, hearken 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 desolation, and so to a state far worse than that of the Egyptian bondage. They are the avowed friends of Diabolus; therefore, look

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this would be trusting indeed to an arm of flesh. Neither would any Christian trust them if they were all popes, cardinals, archbishops, or bishops. It surely must mean, therefore, the graces of the Holy Spirit, which being cherished and kept in lively exercise, are the Christian's safe-guard and defense from Diabolus and all the Diabolonians in hell or on earth. "Except the Lord build the house, they labour in vain that are builders in it: except the Lord keep the city, the watchmen waketh in vain" (Psa 127:1).—Ed.

about you. They used heretofore to lodge with their Prince in the Castle, when Incredulity was the Lord Mayor of this town (Mar 7:21-22). But since My coming hither, they lie more in the outsides and walls, and have made themselves dens and caves, and holes and strongholds therein (Eph 4:27; 2Co 10:4).

[Christ would not have us destroy ourselves thereby to destroy our sins]

Wherefore, O Mansoul, thy work, as to this, will be so much the more difficult and hard (Rom 7:18). 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,[1] 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[2] like men (1Co 16:13), observe their holes, 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 Lord Fornication, the Lord Adultery, the Lord Murder, the Lord Anger, the Lord Lasciviousness, the Lord Deceit, the Lord Evil-eye, Mr. Drunkenness, Mr.

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[1] **pull down**...**town** – destroy the physical body.

[2] **quit you like men** – show oneself to be manly, bold, and brave; not to be a coward.

Revelling, Mr. Idolatry, Mr. Witch-craft, Mr. Variance, Mr. Emulation, Mr. Wrath, Mr. Strife, Mr. Sedition, and Mr. Heresy (1Pe 4:3). These are some of the chief, O Mansoul, of those that will seek to overthrow thee forever. 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,[1] and such other characteristic notes of them by which they certainly may be known.[2]

"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, that you may take courage to yourselves to apprehend these villains wherever you find them, I give to you My Lord Mayor [i.e., the understanding], My Lord Will-be-will [i.e., the will], and Mr. Recorder [i.e., the conscience], with all the inhabitants [i.e., the thoughts] of the town of Mansoul, full power and commission to seek out, to take, and to cause

[1] **physiognomy** – predominant characteristic qualities of the mind.

[2] The meaning is that these Diabolonian 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" (Psa 139:23), and crucify any of these Diabolonians who, lurking in my soul, are enemies to its peace and happiness.—Ed.

to be put to death by the cross,[1] all, and all manner of Diabolonians, when and wherever you shall find them to lurk within, or to range without the walls of the town of Mansoul.

[More preachers for Mansoul if need be]

"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 Diabolonians 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 heeded, 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.

[A caution]

"Now, as I have set before your eyes the vagrants and runagates by name, so I will 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.

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[1] Christian, mark well your duty not only publicly to put on Christ (Rom 13:14), but at the market-cross to deny and crucify sin (Gal 6:14). The drunkard, in the presence of his companions, is to deny himself and to denounce the misery of his former indulgences, and so of every class or grade of sinners: "I'm not ashamed to own my Lord."—Ed.

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."[1]

A badge of honour: clad in white

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 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 I," said He, "have provided and laid up in store for My Mansoul." So, the white garments were fetched out

[1] How needful a caution is this, lest we should be deceived by spiritual pride, self-righteousness, self-seeking, and superstition!—Burder

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 (Rev 19:8).

Then said the Prince unto them, "This, O Mansoul, is my livery,[1] 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 (Song 6:4-10).

[That which distinguishes Mansoul from other people]

The Prince added further, and said, "No prince, 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 sometimes appear to others as if you were none of Mine.

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[1] **livery –** form of dress by which noblemen distinguish their servants from others.

"*Secondly*, Keep them always white, for, if they be soiled, it is dishonour to Me (Ecc 9:8).

"*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 (Rev 3:2).[1]

"*Fifthly*, But if you should sully 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 (Luk 21:36). 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 forever (Psa 27:9; Rev 7:15-17)."

[The glorious state of Mansoul]

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 redeemed from the hand and from the power of Diabolus—a town that the King Shaddai loved, and that He sent Emmanuel 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

[1] If by sin we lose the sense of being clothed with the garments of salvation, how does the soul feel its nakedness and vileness! "O wretched man!" is the cry (Rom 7:24); the conscience is wounded, God dishonoured, and the Holy Spirit grieved (Eph 4:30).—Ed.

habitation—a town that He fortified for Himself, and made strong by the force of His army?

Blessings of fellowship

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 end and purpose for which they are bestowed upon them?

When the Prince had thus completed the modelling 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 into His palace, or He to them. 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 (2Co 6:16).

[Understanding the will]

Thus would He often do with the Lord Mayor, my Lord Will-be-will, and the honest subordinate Preacher, Mr. Conscience, and Mr. Recorder. But oh! how graciously, 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 should have His blessing

and benediction, yea, He would kiss them. And if they were ill, He would lay hands on them and make them well.[1] The captains also He would daily, yea, sometimes 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 else under heaven.

The Prince would now also feast them, and with them continually. Hardly a week would pass but a banquet must be had betwixt Him and them (1Co 5:8). You may remember that some pages before we make 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 places, send them empty away. Either they must have a ring [a token of marriage], a gold chain [a token of honour], a bracelet [a token of beauty], a white stone [a token of pardon], or something—so dear was Mansoul to Him now; so lovely was Mansoul in His eyes.[2]

Secondly, When the elders and townsmen did not come to Him, He would send in much plenty of provision unto them, meat that came from court, wine and bread that were prepared for His

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[1] "Blessed are they which do hunger and thirst after righteousness, for they shall be filled" (Mat 5:6). A smile from Jesus puts vigour and life into the soul.—Ed.

[2] How blessed is the Christian who lives in the holy enjoyment of his high and heavenly privileges! Every day is a feast-day, bringing fresh discoveries of grace and foretastes of glory.—Ed.

Father's table. Yea, such delicacies would He send unto them, and therewith would so cover their table, that whoever saw it confessed that the like could not be seen in any kingdom.

[The dangers of wandering thoughts]

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 amity[1] 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 (Rev 3:20; Song 5:2).

And was it not now amazing to behold that—in that very place where sometimes Diabolus had his abode, and entertained his Diabolonians to the almost utter destruction of Mansoul—the Prince of princes should sit eating and drinking with them, while all His mighty captains, men of war, trumpeters, with the singing-men and singing-women of His Father, stood round about to wait upon them! Now did Mansoul's cup run over, now did her conduits run sweet wine, now did she eat the finest of the wheat, and drink milk and honey out of the rock (Psa 81:16)! Now she said, "How great is His goodness! for since I found favour in His eyes, how honourable have I been!"

[1] **amity** – friendly relations.

Mr. God's-peace

The blessed Prince did also order a new officer in the town, and a goodly person he was. His name was Mr. God's-peace (Col 3:15). This man was set over my Lord Will-be-will, my Lord Mayor, Mr. Recorder, the subordinate Preacher Mr. Mind, and over all the natives of the town of Mansoul. Himself was not a native of it, but came with the Prince Emmanuel from the court. He was a great acquaintance of Captain Credence and Captain Goodhope; some say they were kin, and I am of that opinion too (Rom 15:13). This man, as I said, was made governor of the town in general, especially over the castle, and Captain Credence was to help him there. And I made great observation of it, that so long as all things went in Mansoul as this sweet-natured gentleman would, the town was in most happy condition.

Now there were no jars,[1] no chiding, no interferings, no unfaithful 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 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 Mansoul now, nothing was to be found but harmony, quietness, joy, and health. And this lasted all that summer.[2]

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[1] **jars** – jolts; unexpected difficulties.

[2] This is a beautiful representation of the holy enjoyment of divine things, when the soul is emancipated from sin and

Chapter 12
Mansoul Backslides!

CONTENTS: Carnal-security prevails in the town—A coolness takes place between the inhabitants and Emmanuel—He is greatly offended, privately withdraws—Godly-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.

Mr. Carnal-security infects Mansoul

But there was a man in the town of Mansoul, and his name was Mr. Carnal-security.[1] This man did, after all this mercy bestowed on this corporation, bring the town of Mansoul into great and grievous slavery and bondage. 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 conditions. Now among these there was one whose

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enjoys a little heaven on earth. It is in Bunyan's *Grace Abounding*, No. 252: "I had strange apprehensions of the grace of God, so that I could hardly bear up under it. It was so out of measure amazing, that I think if it had abode long upon me, it would have made me incapable of business."—Ed.

[1] Carnal security, or comfort and security in the flesh, is based on human strength and human wisdom, instead of living on Christ by faith.—Ed.

name was Mr. Self-conceit, and a notable brisk man he was, as any that in those days did possess the town of Mansoul. Diabolus then, perceiving this man to be active and bold, sent him upon many desperate designs—the which he managed better and more to the pleasing 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.

[The origin of Carnal-security]

Now the Lord Will-be-will being in those 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. Self-conceit beget this gentleman, Mr. Carnal-security. Wherefore, there being then in Mansoul those strange kinds of mixtures, it was hard for them in some cases to find out who were natives, and who not, for Mr. Carnal-security sprang from my Lord Will-be-will by his mother's side, though he had for his father a Diabolonian by nature.[1]

Well, this Carnal-security took much after his father and mother; he was self-conceited, 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

[1] Vices are so disguised that no merely human vigilance or discernment can detect them lurking in the walls of Mansoul; hence the necessity of the cry, "Search me, and try me, O God" (Psa 139:23).—Ed.

Mansoul, but be 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 [under]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 slyly wheel about also; and as he had served Diabolus against the good Prince, so he feigned that he would serve the Prince against His foes.

And having got some little smattering of Emmanuel's things by the end,[1] being bold, he ventures himself into the company of the townsmen,

[1] 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 cry, "Lord, save, I perish!" (Mat 8:25)—Carnal-security, proud of the elevation of Mansoul, considered 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.

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 strongholds; and lastly, the assurances that they had from their Prince that Mansoul should be happy forever.

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.

['Tis not grace received, but grace improved that preserves the soul from temporal dangers]

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 Diabolonian gentleman, forgetting that their Prince had given them warning before to take heed that they were not beguiled with any Diabolonian sleight. He had further told them that the security of the now 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 castle.[1] 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 Diabolonians, and with such an one too as Mr. Carnal-security was, and to be led up and down by the nose by him.[2] 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 (Isa 48:18).

Emmanuel's response

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;[3] first, He bemoans them,

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[1] Carnal-security, the offspring of Self-conceit and Fear-nothing, is one of our most subtle enemies, and needs our utmost vigilance. To rejoice in our fortifications, or the doctrines of grace, is our duty and privilege; but all our trust must be in our living union to our ever-living Head.—Ed.

[2] "Led by the nose," to discover by any strong smell; to be led without resistance or inquiring the reason.—Ed.

[3] A child in religion would naturally inquire why Carnal-security was not forthwith seized, tried, and executed. But by the time that he had rendered himself liable to punishment, no jury could have been found in Mansoul to convict

and condoles[1] their state with the Secretary, saying, "Oh that My people had hearkened unto Me, and that Mansoul had walked in My ways! I would have fed them with the finest of the wheat, and with honey out of the rock would I have sustained them (Psa 81:16)." This done, He said in His heart, "I will return to the court and go to My place till Mansoul shall consider and acknowledge their offense."

[The way of Mansoul's backslidings]

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 (Mat 22:2-10).

4. They waited not for His counsels, but began to be headstrong and confident in themselves, concluding that now they were strong and invincible,

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him. God's ways are not as our ways; he is permitted to carry on his treason so that the solid peace of Mansoul might be promoted. Thus "the bitter comes before the sweet, to make the sweet the sweeter" (*The Pilgrim's Progress*).—Ed.

[1] **condoles** – grieves with another on account of their misfortune.

and that Mansoul was secure and beyond all reach of the foe, and that her state must needs be unalterable forever.[1]

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 (Eph 4:30). The which when He had told to the Prince Emmanuel, He took offense and was grieved also, and so made provision to return to His Father's court.

[Christ withdraws not all at once]

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.

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[1] O Christian, beware of the first step in backsliding! While you seek the Saviour's face and walk humbly with God (2Ch 7:14), you are safe.—Ed.

3. Nor did He, as in times past, send to Mansoul from His table those dainty bits which He was wont to do.

[The workings of their affections]

4. Nor when they came to visit Him, as now and then they 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 halfway, and take them too, and lay them in His bosom. But thus Emmanuel carried it now, and by this His carriage[1] 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 offense and more earnestly seek His face (Hos 5:15). Mr. God's-peace also laid down His commission and would for the present act no longer in the town of Mansoul (Eze 11:21).[2]

Mansoul's condition

Thus they walked contrary to Him, and He again by way of retaliation, walked contrary to

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[1] **carry**, **carriage** – conduct; manner of carrying ones self; behavior.

[2] Christ and the Spirit, and consequently peace also, withdraw from the carnally secure.—Mason

them (Lev 26:21-24). 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 condoled by them (Jer 2:32).

[A trick upon Mr. Godly-fear; he goes to the feast and sits there like a stranger]

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[1] 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. I have a cordial of Mr. Forget-good's making, the which, Sir, if you will take a dram of, I hope it may make

[1] **gull** – deceive; cheat; trick.

you bonny and blithe,[1] and so make you more fit for we 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 [2] 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[3] and merry, when the town of Mansoul is in such woeful 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."

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,[4] impregnable. But you, the townsmen, 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 wilily 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

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[1] **bonny and blithe** –frolicsome; cheerful; merry. Joyous; sprightly; mirthful.
[2] **list** – desire; inclination.
[3] **jocund** – lively; sportive.
[4] **proviso** – conditional stipulation that clarifies a statement.

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 suchlike 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 Diabolonian 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,[2] fie; Mr. Godly-fear, fie; will you never shake off your timorousness?[3] Are you afraid of being sparrow-blasted?[4] Who hath hurt you? Behold, I am on your side, only you are for doubting and I am for being confident.[5] Besides, is this a time to be sad in? A

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[1] "Pride goeth before destruction, and a haughty spirit before a fall" (Pro 16:18).—Ed.

[2] **fie** – exclamation denoting contempt or dislike.

[3] timorousness – fearfulness; timidity; lack of courage.

[4] 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.

[5] Carnal-security has got into the scorner's seat—a fearful state. Lord Erskine (1750-1823) said, "I respect Lawyer Dalton's doubts more than some men's certainties." The late venerable Rowland Hill (1744-1833), when appealed to by one of those carnally-secure professors [i.e., one with outward belief without inward transformation], 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 seasons when the Christian rises above all doubts. But while we have a sinful

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.[1]

"And now, my lords and gentlemen—for my speech is still to you—your gradual declining from Him did provoke 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.[2] 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

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heart of unbelief, doubts, like clouds, will arise to obscure the Sun of righteousness (Mal 4:2).—Ed.

[1] Sin grieves the Holy Spirit and causes the Lord to hide His face. In humble, close walking with God is our safety, comfort, and peace. But departing from the Lord's ways brings darkness and distress to the soul.—Mason

[2] Samson; see Judges 16.—Ed.

(Joh 15:5), and He is departed from you, turn your feast into a sigh, and your mirth into lamentation."[1]

[Conscience startled]

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.

CON. "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 time. 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 all there present, except the man of the 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

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[1] Godly-fear cannot be stupefied with Forget-good's cordial [i.e., strong social drink]. He is not like the man who "lost his locks."—Ed.
"So Samson, when his hair was lost,
Met the Philistines to his cost;
Shook his vain limbs with sad surprise,
Made feeble fight, and lost his eyes."—Isaac Watts (1674-1748)

was best to be done (now Mr. Carnal-security was gone into his withdrawing-room, for he liked not such dumpish doings), both to the man of the house for drawing them into evil, and also to recover Emmanuel's love.

And with that, that saying of their Prince came very hot into their minds, which He had bidden them do to such as were false prophets that should arise to delude the town of Mansoul. So, they took Mr. Carnal-security, concluding that he must be he, and burned his house upon him with fire, for he also was a Diabolonian by nature.

Mansoul's repentance

So when this was passed and over, they bespeed themselves to look for Emmanuel their Prince, and they sought Him but they found Him not (Song 5:6). Then were they more confirmed in the truth of Mr. Godly-fear's sayings, and began also severely to reflect upon themselves for their so vile and ungodly doings; for they concluded now that it was through them that their Prince had left them.

[They apply to the Holy Ghost, but He is grieved]

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[1] (Isa 63:10; Eph 4:30; 1Th 5:19).

And now was it a day, gloomy and dark, a day of clouds and of thick darkness with Mansoul (Joel 2:2). 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, they were ignorant of. Now Mr. Godly-fear began again to be in repute 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 oh 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" (2:8). But there was then such power and authority in that sermon, and such a dejection 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 employs the week after. They were so sermon-smitten, and also so sermon-sick by being smitten, that they knew not what to do (Hos 5:15).

[1] **intelligence** – insight.

[The subordinate Preacher acknowledges his fault and bewails his compliance with Carnal-security]

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 (Psa 88).

Mansoul's desire to be reconciled

About this time also, there was a great sickness in the town of Mansoul, and most of the inhabitants were greatly afflicted (1Co 11:30). 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. Oh, how many pale faces, weak hands, feeble knees, and staggering men were now seen to walk the streets of Mansoul.[1]

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[1] The sermon and its effects remind us strongly of Bunyan's *Barren Fig-tree*. "Cut it down! Fetch out the axe! The Lord shakes the sinner, and whirls him upon *a sick-bed*. Death, fetch him away to the fire—fetch this barren professor to

Here were groans, there pants, and yonder lay those that were ready to faint (Heb 12:12-13; Rev 3:2).[1]

[Sin causes to be weak, both body, and soul, and graces]

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 (Isa 3:24).

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.[2]

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hell! Death and hell are at his bed-side, with grim looks staring him in the face." This passage in the *The Holy War* probably led the author, two years after, to preach and publish that smart sermon, so full of thunder and lightning, from the text put into the mouth of Boanerges.—Ed.

[1] How does a carnal, careless walk obscure the eye of faith, whose evidences become weaker, until revived by the Word and Spirit of God!—Mason. "I could, for whole days together, feel my very body, as well as my mind, to shake and totter under a sense of the dreadful judgment of God"; *Grace Abounding*, No 164. A miserable state for a warrior surrounded by active enemies.—Ed.

[2] Preaching captains were not uncommon in Bunyan's time; even Queen Elizabeth permitted lay preachers. Sir J. Checke, the High Sheriff of Oxford, preached in his sheriff's gown and gold chain in St. Mary's pulpit at Oxford University. If men of similar piety and talent would volunteer, it would not be a bad example for our gracious Victoria to follow [Queen of Great Britain, 1819-1901].—Ed.

So he consented to do it, and the day being come, and his text was this, "Cut it down, why cumbereth it the ground?" (Luk 13:7), 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 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.[1]

Now, after the 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."

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[1] Mansoul had withdrawn from a faithful ministry, and sat under the preaching of milder and unfaithful men. But Godly-fear having roused them to burn Carnal-security's house, they flock to the awakening alarms of a faithful Boanerges.—Ed.

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 said the old gentleman as followeth, "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 forever" (Jer 3:12).

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 (Lam 3:8). Then he desired that some would go into 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 their back unto Me and not their face, but now in the time of their trouble they say to Me, 'Arise and save us' (Lam 3:44). 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 (Jer 2:27-28)?"

This answer made my Lord Mayor look black in the face; it troubled, it perplexed, it rent him sore (Lam 4:7-8). 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 weeping, and all the way bewailing the 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 out 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, they all mourned and wept. This, therefore, was a day of rebuke and trouble, and of anguish to the town of Mansoul, and also of great distress.

[They consult again Mr. Godly-fear's advice]

After some time, when they had somewhat refrained 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 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 (Exo 20:20), and it should be the way of them in want to be willing to stay[1] His leisure.[2]

[See now what's the work of a backslidden saint awakened]

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—all with letters petitionary in behalf of and for the Prince's return to Mansoul (Isa 62:7). 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

[1] **want…stay** – need to be willing to wait.

[2] See Psalm 25:3; 27:14, 37:7, 62:5; Lamentations 3:26; Hosea 12:6.—Ed.

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 Diabolonians 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,

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[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, cold, and 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 bone would have split asunder"; 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" (Eph 5:5; Col 3:5). 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 vigour increases with his age, contrary to other vices.—Ed.

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.[1]

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 Diabolonians by nature, enemies to the Prince, and those that sought to ruin the blessed town of Mansoul.

[Mansoul heeded not her Prince's caution, nor put His commission into execution]

But the town of Mansoul did not pursue this warrant, but neglected to look after, to apprehend, to secure, and to destroy these Diabolonians. 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.[2]

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[1] 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 (Psa 74:11).—Mason

[2] Emmanuel gave a strict charge to destroy all Diabolonians, 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" (Num 33:55).—Burder

Chapter 13
Diabolus' Deceitful Strategy

CONTENTS: The Diabolonians take courage from the departure of Emmanuel, and plots are formed in hell for a counter-revolution in Mansoul—Covetousness, Lasciviousness, and Anger, by changing their names, are introduced into respectable families, where they corrupt their masters, and do incredible mischief—An army of twenty thousand Doubters raised to surprise the town.

The Diabolonian plot

Well, when the Diabolonian lords that were left perceived that Mansoul had, through sinning, offended Emmanuel their Prince, and that He had withdrawn Himself and was gone, what do they but plot the ruin of the town of Mansoul. So, upon a time they met together at the hold of one Mr. Mischief, who also was a Diabolonian, and there consulted how they might deliver up Mansoul into the hand of Diabolus again. Now some advised one way, and some another, every man according to his own liking.

At last, my Lord Lasciviousness propounded whether it might not be best in the first place, for some of those that were Diabolonians in Mansoul to adventure to offer themselves for servants to some of the natives of the town. "For," said he, "if they so do and Mansoul shall accept of them, they

may for us, and for Diabolus our Lord, make the taking of the town of Mansoul more easy than otherwise it will be."

But then stood up the Lord Murder and said, "This may not be done at this time, for Mansoul is now in a kind of a rage; because by our friend Mr. Carnal-security, she hath been once ensnared already and made to offend against her Prince. And how shall she reconcile herself unto her Lord again, but by the heads of these men? Besides, we know that they have in commission to take and slay us wherever they shall find us. Let us therefore be wise as foxes; when we are dead we can do them no hurt, but while we live we may."

Thus when they had tossed the matter to and fro, they jointly agreed that a letter should forthwith be sent away to Diabolus in their name; by which the state of the town of Mansoul should be showed him, and how much it is under the frowns of their Prince. "We may also," said some, "let him know our intentions and ask of him his advice in the case."[1]

[They send to hell for advice]

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,

[1] Thus poor sinners are in league with hell against their own souls. May the Lord, by His Word and Spirit, break the horrid confederacy!—Mason

having received our beings from thee and our nourishment at thy hands, cannot with content and quiet endure to behold, as we do this day, how thou art dispraised, 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 up-risen 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, a 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 on 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[1] to be done, send

[1] **meet** – fitting; appropriate.

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."

The response from Hell-gate-hill

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,[1] 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 Beelzebub, 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, Deadman's bell should be rung for joy. So the bell was rung, and the princes rejoiced that Mansoul was likely to come to ruin. Now the

[1] "Cerberus," the gate-keeper of Pluto's palace in hell, with three heads, every hair being a snake; supposed by some to represent the world, flesh, and devil; or the consumer of mankind.—Ed.

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.[1]

Now, when they had performed this their horrible 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, wisheth a prosperous issue and conclusion of those 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

[1] 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

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 rejoiced to hear that they are in a degenerated condition, and that they have offended their Prince, and that He 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 (Mat 12:45). Besides, it is the law of that Prince that now they own, that if we get them a second time they shall be ours forever (Mat 12:43-45; Heb 6:4-6).

"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.[1] 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, [with] 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![2] 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 [i.e., in the flesh] 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.

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[1] Note this. Satan's attacks on believers are through worldliness, unbelief, and pride.

[2] Satan renews 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 [i.e., lack] of watchfulness produce the bitter fruits of repentance!—Ed.

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 gladed 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 well, 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."

Plots against Mansoul

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.[1] "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

[1] 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.

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 them up by the gunpowder of self-conceit? *[Take heed, Mansoul.]*

"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.'"[1] So to Mr. Deceit they unanimously did consent.

Deceitful servants [Take heed, Mansoul!]

Then the next question was, "But how shall we 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

[1] I.e., if you try something and it doesn't work, then give up.

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 spue them out of His mouth (Jos 9:3-27; Rev 3:15-16). And when this is done, our prince Diabolus shall prey upon them with ease; yea, of themselves they shall fall into the mouth of the eater (Nah 3:12).

[Take heed, Mansoul!]

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.

[Take heed, Mansoul!]

The Lord Covetousness called himself by the name of Prudent-thrifty, the Lord Lasciviousness called himself by the name of Harmless-mirth, and the Lord Anger called himself by the name of Good-zeal.[1]

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[1] Well may our pious author reiterate the caution, "Take heed, Mansoul!" Vices in the disguise of virtues are especially dangerous. So when the pilgrims were led astray and entangled in a net by a black man in white raiment, they

So, upon a market-day they came into the market-place; three lusty fellows they were to look on, and they were clothed in sheep's-russet,[1] 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.

[Take heed, Mansoul!]

So, when they were come into the market-place and had offered to let themselves to the townsmen, they were presently taken up, for they asked but little wages and promised to do their masters great service.

Mr. Mind hired Prudent-thrifty, and Mr. Godly-fear hired Good-zeal. 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.[2]

[Take heed, Mansoul!]

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 lackey, and thus they got them masters.

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said, "We did not imagine that this fine-spoken man had been the flatterer" [from *The Pilgrim's Progress*].—Ed.

[1] "Sheep's-russet," coarse, home-spun, brown woolen cloth.—Ed.

[2] Bunyan does not pretend to fast forty days; and he shows the evils of Lent, because after so long a fast, there was a need of mirth. And thus Lord Lasciviousness, alias Harmless-mirth, is hired and soon produces great mischief. Who can tell the miseries that have followed Easter festivities after Lenten hypocrisies?—Ed.

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-thrifty, and him they call Harmless-mirth. True, he that went under the visor of Good-zeal [i.e., Lord Anger] was not so well liked of his master, for he quickly found that he was but a counterfeit rascal.[1] 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? "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.'[2] We also then," said they, "shall be able with less suspicion

[1] A reckless, profligate fellow under the disguise of "good zeal."—Ed.

[2] By a market-day is meant any time when the affairs of this world most occupy the mind: a honeymoon, birthdays, or other periods of rejoicing, as Christmas, 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 (1Pe 4:7).—Ed.

to gather ourselves together for the work of our friends and lords.

[Take heed, Mansoul!]

"Yea, and in such a day, if we shall attempt our work and miss it, we may, when they shall give us the rout, the better hide ourselves in the crowd and escape.

Another letter to Diabolus

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 dens, caves, holes, 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 (Rom 7:21; Gal 5:17).

"Touching 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-cunning, 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.

[Take heed, Mansoul!]

"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.[1]

"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

[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.

them; to wit, Covetousness, Lasciviousness, and Anger. The name of Covetousness is changed to Prudent-thrifty; 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 got to be the Lord Will-be-will's lackey, but he has made his master very wanton. Anger changed his name into Good-zeal, 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.[1] 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.

[Take heed, Mansoul!]

"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 their business. For then, to be sure, they 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

[1] "Took pepper in the nose." Godly-fear was easily excited, and quickly saw the disguise which Anger had put on, and turned him out neck and crop. This proverb was often used in Bunyan's time; thus—
'Forevery man takes pepper i' the nose
For the waggynge of a strawe, God knowse,
With every waveryinge wynd that blowese.'—Elderten's *Lenten Stuffe* (1570).—Ed.

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."

Mansoul's backslidden state

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 case. [This was] partly because they had so grievously offended Shaddai and His Son, and partly because that the enemies thereby got strength within them afresh, 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, hitherto, obtained they not one smile.

[The sad state of Mansoul]

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.[1]

Plotting strategy against Mansoul

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 den by the hand of Mr. Profane. He carried the letter by Hell-gate-hill, as before, and conveyed it by Cerberus to his Lord.

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.

CERB. "Ah! old friend," quoth Cerberus, "art thou come to Hell-gate-hill again! By St. Mary,[2] I am glad to see thee."

PROF. "Yes, my Lord, I am come again about the concerns of the town of Mansoul."

CERB. "Prithee, tell me 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,[3]

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[1] 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

[2] This is one of those shrewd hits which abound in Bunyan's works. The devil swears by the mother of God, "Saint Mary"—a singular mode of connecting his Satanic majesty and Popery by his using a common popish oath.—Ed.

[3] **trow** – believe; trust; think; suppose.

for they are greatly decayed as to godliness, and that is as well as our heart can wish.[1] Their Lord is greatly out with them, and that doth also please us well. We have already also a foot in their dish,[2] 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,[3] and that which makes up all, we hope at last to prevail."

CERB. Then said the Dog of Hell-gate, "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 Diabolonians' 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[4] 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."

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[1] In the same proportion as sin is encouraged, the ordinances, ways, and will of God will be neglected.—Mason

[2] To get a foot in, or footing, is to gain admittance. "A foot in their dish" is the further familiarity of eating and drinking together.—Ed.

[3] The immoral contagion had spread; evil thoughts abounded. "For this cause many are sickly among you" (1Co 11:30).—Ed.

[4] **want** – lack.

CERB. "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[1] 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 obeisance made to them all, said, "Let Mansoul be given to my Lord Diabolus, and let him be her king forever." 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 wit, that 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

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[1] "Coranto," a swift and lively, but disorderly dance. The prospect of the misery and destruction of Mansoul set all the devils a-dancing.

"Wherein that dancer greatest praise hath won
Which with best order can all order shun."—Sir John Davies (1569-1626)

Where could Bunyan have picked up this very expressive but rare word?—Ed.

probatum est.[1] 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 (Num 31:16; Rev 2:14).

"But whether to fall upon them on a market-day, because of their cumber in business, that I would should 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.

[Cumberments are dangerous]

"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 methinks nature and reason should teach them to do it. And what if 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."

BEEL. 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

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[1] ***probatim est*** – *Latin*, "It is tried, tested, proved."

laid it down as that which must not be receded from, for I know that he said it only to provoke a warm debate thereabout.

[A lesson for Christians]

"Therefore we must understand, if we can, whether the town of Mansoul has 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."

DIAB. 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.[1] 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."

DIAB. "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

[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.

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."

APOL. 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.[1] 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 in 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

[1] 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.—Burder

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, be driven from them forever, 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]

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[1] Here again we have Satan telling truth.—Ed.
Apostacy is generally a gradual affair; a sure poison, but slow.—Burder

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 repossession 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.[1] Therefore, lend me your heads, your hearts, and your help; now I am going to recover my town of 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 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

[1] Satan's malice is like a throat and stomach: "insatiable." He seeks to fill hell with the souls and bodies of men, but his torment is that it is a gulf bottomless and forever insatiable.—Ed.

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.

Diabolus' letter to the Diabolonians

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 follow—

"From the dark and horrible Dungeon of hell, 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

[1] Doubts are dangerous and potent, as well as numberless enemies. They are dishonourable to God's free, sovereign, unasked, unmerited, and everlasting love and mercy in Christ Jesus.—Mason

waiting for our most devilish answer to their venomous and most poisonous design against the town of Mansoul.

"Our native ones, in whom from day to day we boast, 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 [we] 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 subtilty 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 profundity of your craft, let you know that, at a full assembly and conclave of our princes and principalities of this place, your project was discoursed and tossed from one side of our cave to the other by their mightinesses. But a better, and as was by themselves judged, a more fit and proper

way by all their wits could not be invented to surprise, take, and make our own, the rebellious town of Mansoul.

"Wherefore, in fine, all that was said that varied from what you had in your letter propounded, fell of itself to the ground, and yours only was stuck to by Diabolus the prince. Yea, his gaping gorge and vaunting paunch was on fire to put your invention into execution.

"We, therefore, give you to understand that our stout, furious, and unmerciful Diabolus, is raising for your relief and the ruin of the rebellious town of Mansoul, more than twenty thousand Doubters to come against that people. They are all stout and sturdy men, and men that of old have been accustomed to war, and that can therefore well endure the drum. I say, he is doing of this work of his with all the possible speed he can; for his heart and spirit is engaged in it. We desire, therefore, that as you have hitherto stuck to us, and given us both advice and encouragement thus far, that you still will prosecute our design. Nor shall you lose, but be gainers thereby; yea, we intend to make you the lords of Mansoul.

"One thing may not by any means be omitted, that is, those with us do desire that every one of you that are in Mansoul would still use all your power, cunning, and skill, with delusive persuasions, yet to draw the town of Mansoul into more sin and wickedness, even that sin may be finished and bring forth death.

"For thus it is concluded with us, that the more vile, sinful, and debauched the town of Mansoul is,

the more backward will be their Emmanuel to come to their help, either by presence or other relief. Yea, the more sinful, the more weak, and so the more unable will they be to make resistance when we shall make our assault upon them to swallow them up.

[Take heed, Mansoul!]

"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 (Nah 3:12); 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 (1Pe 5:8). So shall Mansoul certainly be distressed before and behind, and shall not know which way to betake herself for help.

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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" (Luk 21:34). Be sober, be vigilant, O my soul (1Pe 5:8); attend to the author's repeated warning, "Take heed, Mansoul!"—Ed.

"My Lord Lucifer, my Lord Beelzebub, my Lord Apollyon, my Lord Legion, 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 self-same 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 hellishly 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 beleaguering of the town of Mansoul."

CERB. "But does he intend to go against them himself?"

PROF. "Does he! Ay, and he will take along with him more than twenty thousand, all sturdy

Doubters[1] and men of war, picked men from the land of Doubting to serve him in the expedition."

CERB. 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."[2]

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."

CERB. "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."

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[1] 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 acknowledge that our doubts are innumerable.—Ed.

[2] According to Milton, Cerberus was the parent of Melancholy, a fit leader of Doubters.

"Hence, loathed Melancholy,
Of Cerberus and blackest Midnight born,
In Stygian caves forlorn,
'Mongst horrid shapes, and shrieks, and sights unholy!"—
John Milton (1608-1674), *L'Allegro*.—Ed.

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.[1]

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 adjoined 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 benedictions 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."

Mansoul's condition

This was therefore the present state of the miserable town of Mansoul: she had offended her Prince and He was gone. [And] 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

[1] To "gather up the heels," or "take to the heels," implies great haste.—Ed.

gotten into her bowels. She cried, but Emmanuel was gone, and her cries did not fetch Him as yet again. Besides, she knew not now 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 (Psa 66:18). They therefore did still grow weaker and weaker, and were as a rolling thing before the whirlwind (Isa 17:13). They cried to their King for help, and laid Diabolonians in their bosoms;[1] what therefore should a King do to them? Yea, there seemed now to be a mixture in Mansoul, the Diabolonians and the Mansoulians 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-gripes[2] 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

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[1] This is an awful state, when we *encourage* evil thoughts and propensities in the heart, and still pray to God against them. "If I regard iniquity in my heart, the Lord will not hear me" (Psa 66:18).—Ed.

[2] "Handy-gripes," hand-to-hand combat; wrestling.—Ed.

the town for a possession. There was no great difference now betwixt Mansoulians 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 men, women, and children[1] that died by the sickness in Mansoul.[2]

Chapter 14
Diabolus Assaults Mansoul

CONTENTS: The plot discovered by Mr. Prywell—Preparations made for defense—More Diabolonians executed—The army of Doubters approach the town—An assault made upon Ear-gate, 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 Rakeall hanged—Anything and Loose-foot imprisoned.

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[1] "men, women, and children," good thoughts, good conceptions, good desires.—Ed.

[2] Awful is the state of that soul, when it is difficult, by the conduct, to know whether it is a professor [i.e., one who believes] or one of the profane. Alas, how common a case! Eleven thousand acts of piety, holy thoughts, and aspirations after God were lost by the wretched backslider.—Ed.

Mr. Prywell discovers the plot

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. For he was always a jealous man, and feared some mischief sometime would befall [the town], 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, that 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 Diabolus should possess himself again of Mansoul. And that then the Diabolonians did intend to put all Mansoulians to the sword, and would kill and destroy the King's captains, and drive all His soldiers out of the town.[1] 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.

[1] Mr. Prywell represents holy jealousy and careful self-examination; which, when prayerfully used, is sure to detect the plots of Satan.—Ed.

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, [and] because as yet my Lord Secretary was ill at ease.

And this was the way that the subordinate Preacher [i.e., the mind] 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 tattler, 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 own selves."

So he called him, and he came and told his tale so punctually and affirmed its truth with such ample grounds, that Mansoul fell presently under a conviction of the truth of what he said. The Preacher [i.e., the conscience] 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 design and 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.e., the mind], "I have received from this good truth-teller this one inkling[1] 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."

Mansoul's response

When Mansoul heard all this, and not being able to gainsay it, they lift 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 afresh 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, entreating of them to use the means to be strong, and to take good courage, and that they would look after their harness[2] and make themselves ready to give Diabolus battle, by night and by day, shall he come—as they are informed he will—to beleaguer[3] the town of Mansoul.

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[1] "inkling," a hint or intimation.—Ed.

[2] "harness," military dress and equipment.—Ed.

[3] "beleaguer," to besiege or surround with troops.—Ed.

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 (1Co 16:13), 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 3:40).

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 (Heb 12:15-16).

3. It was further concluded upon that whereso-ever 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 (Jer 2:34; 5:26; Eze 16:52).

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, [and] the abasing of themselves before Him for their transgressions against Him and against Shaddai His Father (Joel 1:14; 2:15-16). 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 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 (Jer 37:4-5).

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 Scoutmaster-general for the good of the town of Mansoul.[1]

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[1] Reader, how wise are these regulations! Seek earnestly to 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.

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 up to his employ. And that not only within the town, but he went out to pry, to see, and to hear.

Mansoul's actions on the Diabolonians in their midst

And not many days after, he provided for his 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; and that his army consisted all of Doubters, and that their number was above twenty thousand. He told, moreover, that Diabolus did intend to bring

[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.

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 [as] reformades[1] 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 [was] 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 (Heb 12:1).

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 Diabolonians, 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 all manner of Diabolonians.

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[1] "reformades," volunteers.—Ed.

Now, in the house of Mr. Mind, and in the house of the great Lord Will-be-will, were two Diabolonians found. In Mr. Mind's house was one Lord Covetousness found, but he had changed his name to Prudent-thrifty. In my Lord Will-be-will's house, one Lasciviousness was found; but he had changed his name to Harmless-mirth. 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[1] and died in the prison-house.[2]

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.[3]

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[1] **consumption** – wasting of the flesh; gradual decay of the body

[2] If evil thoughts are subdued and kept in irons (i.e., checked instantly when they appear), they will die in such a prison (2Co 10:5). The idea was naturally suggested to the author by the number of pious persons who perished in prison in Bunyan's time for conscience's sake. The Quakers alone have a list of about four hundred of their Society who thus perished.—Ed.

[3] 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

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 track 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 an 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.[1]

Diabolus' captains

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

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godly sorrow, watchfulness, and prayer, with fruits meet for repentance (Act 26:20).—Ed.

[1] How subtle and insidious is sin! 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?" (Rom 7:24).—Ed.

was general of his army. Their highest captains shall be named afterwards, but now for their officers, colours, and escutcheons—

1. Their first captain was Captain Rage; he was captain over the Election-doubters. His were the red colours, his standard-bearer was Mr. Destructive, and the great red dragon he had for his escutcheon (Rev 12:3-4, 13-17).

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 (Num 21).

3. The third captain was Captain Damnation; he was captain over the Grace-doubters. His were the red colours, Mr. No-life bare them, and he had for his escutcheon the black den (Mat 22:13; Rev 9:1).

4. The fourth captain was 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 (Pro 27:20; Psa 11:6).

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 (Psa 11:6; Rev 14:11).

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 (Mar 9:44-48).

7. The seventh captain was Captain No-ease; 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 6:8; 14:11).

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 (Jer 5:16; 2:25).

9. The ninth captain was Captain Past-hope; he was captain of those that are called the Felicity-doubters. His ancient-bearer was Mr. Despair, his also were the red colours, and his escutcheon was the hot iron and the hard heart (1Ti 4:2; Rom 2:5).[1]

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 Beelzebub, 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

[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 [i.e., the Word of God], and find that key which opens *all* the gates in Doubting Castle [the abode of Giant Despair in *The Pilgrim's Progress*].—Ed.

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.

Diabolus' army attacks

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 their furious enemy.

Nor could those Diabolonians 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 (1Pe 5:8).[1] This, to speak truth, was

[1] "The roaring of the drum" alludes to that roaring lion seeking whom he may devour (1Pe 5:8). The roaring of a lion is a terrific noise in the night. But Satan has no more power to hurt the saints 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.
"It is for want of hope [a sound scriptural hope, arising from faith, and its purifying effects upon the soul], that so many brisk professors, that have so boasted and made brags of their faith, have not been able to endure the *drum* in the

amazingly hideous to hear; it frighted all men seven miles round if they were but awake and heard it.[1] 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 Ear-gate 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 his army warmly attended with the stones that the slingers did sling—for 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 entrench himself and his men in the field, without the reach of the slings of the town (Jam 4:7).

Now, having entrenched 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 Alecto, Mount Megæra, and Mount Tisiphone; for these are the

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day of alarm and affliction."—Bunyan's *Israel's Hope Encouraged*.

[1] "Those tumultuous thoughts that, like masterless hell-hounds, roar and bellow and make a hideous noise within me" (*Grace Abounding*, No. 174).—Ed.

names of the dreadful furies of hell.[1] 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 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 drums should beat every night, that through weariness they might at last—if

[1] **Furies –** The Erinyes, also known as the Eumenides, and commonly known in English as the Furies, are chthonic goddesses of vengeance in ancient Greek religion and mythology.
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.

possibly at the first they were unwilling, yet—be forced to do it.

[Mansoul trembles at the noise of the drum]

So, this 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 (Isa 5:30).[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 will 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,

[1] "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 draw me away with them; of which I could never be rid." (*Grace Abounding*, No. 5). Here we see the drum of Diabolus.—Ed.

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.[1]

Captain Sepulchre's oration

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

[1] The Christian's motto should be, "No parley with the tempter; not for a moment." Never forget the fatal parley he had with Eve.—Ed.

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.[1]

Appeal to the Lord Secretary

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, 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

[1] 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.

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."

[The cause of Emmanuel's grief]

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[2] that the town of Mansoul was betwixt when the enemy came upon her: her foes were ready to

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[1] Rely not upon frames, feelings, or experience, but go prayerfully to the law and to the testimony (Isa 8:20); that alone should be "a lamp to our feet, and a light to our path" (Psa 119:105).—Ed.

[2] **straits** – narrow places of difficulty.

swallow her up, and her friends did forbear to help her (Lam 1:3).[1]

Mansoul's defense

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 descanted[2] upon it: "First," said he, "this unavoidably follows upon the saying of my Lord that we must yet suffer for our sins. But second," quoth he, "the words yet sound as if at last we should be saved from our enemies; and that after a few more sorrows, Emmanuel will 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

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[1] "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.

[2] **descanted** – discoursed; commented.

[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.

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 Diabolonians, with the roving Doubters that the tyrant had brought with him to destroy the poor town of Mansoul.

[The town of Mansoul in order]

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 adventured to come nearer again, but the sling-stones were to him and his like hornets (Zec 9:15).

[Scripture words applied against Diabolus by faith]

For as there is nothing to the town of Mansoul so terrible as the roaring of Diabolus' 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.[1]

Diabolus attempts flattery

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 [i.e., the words of God] of the Prince of the town of Mansoul, he bethought himself and said, "I will try to catch them by fawning. I will try to flatter them into my net (Rev 12:10).[2]

Wherefore after a while, he came down again to the wall, not now with his drum, nor with Captain Sepulchre, but having all besugared his lips, he seemed to be a very sweet-mouthed, peaceable prince, designing nothing for humour's sake,[3] 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,

"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

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[1] "Words," the texts of Holy Writ.—Ed.

[2] 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.—Burder

[3] "For humour's sake," for whim, caprice, petulance, or peevishness.—Ed.

might do thee good (1Pe 5:8). 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 4:8-9; Luk 4:6-7). Remember also that, so long as you enjoyed me for your Lord, and I enjoyed you for my subjects, you wanted for nothing of all the delights of the earth that I, your Lord and prince, could get for you; or that I could invent to make you bonny and blithe withal.

[Satan reads all backwards; take heed, Mansoul!]

Consider, you never had so many hard, dark, troublesome, and heart afflicting hours while you were mine, as you have had since you revolted from me. Nor shall you ever have peace again until you and I become one as before.[1]

"Be but prevailed with to embrace me again, and I will grant, yea, enlarge your old charter with abundance of privileges; so that your license and liberty shall be to take, hold, enjoy, and make your own all that is pleasant from the east to the west.[2] Nor shall any of those incivilities wherewith you have offended me, be ever charged upon you by me, so long as the sun and moon endureth.

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[1] "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.

[2] "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 4:8-9).—Ed.

[The pleasures of sin]

"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 anymore. 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 sometime since been much delighted in their company; why then should we abide at such odds?

[No, no, no; not upon eternal damnation]

"Let us renew our old acquaintance and friendship again.[1]

"Bear with your friend; I take the liberty at this time to speak thus freely unto you. The love that I have to you presses me to do it, as also does the zeal of my heart for my friends with you. Put me not therefore to further trouble, nor yourselves to further fears and frights. Have you I will, in a way of peace or war. Nor do you flatter yourselves with the power and force of your captains, or that your Emmanuel will shortly come in to your help, for such strength will do you no pleasure.

"I am come against you with a stout and valiant army, and all the chief princes of the den are even at the head of it. Besides, my captains are swifter than eagles, stronger than lions, and more greedy

[1] The infernal liar promises great things that he is neither able nor willing to perform: Wonderful liberty, meaning frightful slavery; all sensual gratifications, but does not hint that they are destructive to body and soul; perfect freedom from religious fears and straits, but does not add that after all this comes a portion in the burning lake!—Ed.

of prey than are the evening-wolves. What is Og of Bashan! what is Goliath of Gath! and what is a hundred more of them to one of the least of my captains! How then shall Mansoul think to escape my hand and force?"[1]

Diabolus having thus ended his flattering, fawning, deceitful, and lying speech to the famous town of Mansoul, the Lord Mayor replied to him as follows—

"O Diabolus, prince of darkness, and master of all deceit; thy lying flatteries we have had and made sufficient probation of, and have tasted too deeply of that destructive cup already. Should we therefore again hearken unto thee—and so break the commandments of our great Shaddai—to join in affinity with thee, would not our Prince reject us and cast us off forever? And being cast off by Him, can the place that He has prepared for thee be a place of rest for us? Besides, O thou that art empty and void of all truth, we are rather ready to die by thy hand, than to fall in with thy flattering and lying deceits."

Both sides prepare for battle

When the tyrant saw that there was little to be got by parleying with my Lord Mayor, he fell into

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[1] I much doubt whether human ingenuity ever invented a speech so worthy of the terms "flattering, fawning, deceitful, and lying." It is worthy the mouth of the god of this world, the prince of the power of the air (2Co 4:4; Eph 2:2). It is a marvelous invention of an unlettered mechanic [i.e., Bunyan was a tinker, working with his hands], presenting itself to the imagination with all the force and power of reality.—Ed.

an hellish rage, and resolved that again, with his army of Doubters, he would another time assault the town of Mansoul.

So he called for his drummer, who beat up for his men (and while he did beat, Mansoul did shake) to be in a readiness to give battle to the corporation. Then Diabolus drew near with his army, and thus disposed of his men: Captain Cruel and Captain Torment, these he drew up and placed against Feel-gate, and commanded them to sit down there for the war.[1] And he also appointed that, if need were, Captain No-ease should come in to their relief.

At Nose-gate he placed the Captain Brimstone and Captain Sepulchre, and bid them look well to their ward on that side of the town of Mansoul. But at Eye-gate he placed that grim-faced one, the Captain Past-hope, 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.

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[1] The intention of Diabolus is to fill the soul with doubts and, if possible, with despair. He places his forces at Feel-gate; that is, he would lead the soul to doubt by trusting to his religious frames and feelings, instead of looking only to Jesus.—Burder

[The use of Mouth-gate]

Now, Mouth-gate the inhabitants of Mansoul kept for a sally-port.[1] Wherefore that they kept strong, for that it 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. Wherefore, for these causes with others, Diabolus sought, if possible, to land up Mouth-gate 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 acts

The Lord Will-be-will also, he took the charge of watching against the rebels within, and to do

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[1] **sally-port** – passage by which defenders within walls could exit and re-enter during a siege.

[2] So valuable to the soul is prayer that Diabolus attempts to prevent it by rendering Mouth-gate impassible. Nothing can be more expressive than the terms to "land up" or to "block up the way with dirt," so as to prevent the soul's approach to a pure and holy God.—Ed.

what he could to take them while without, or to stifle them within their caves, dens, and holes in the town-wall of Mansoul. And to speak the truth of him, ever since he took penance for his fault, he has showed as much honesty and bravery of spirit as any he in Mansoul. For he took one Jolly and his brother Griggish, the two sons of his servant Harmless-mirth[1]—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. True-man, 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 jealoused that they were too familiar with them, the 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 Find-out and Tell-all, catched them together in uncivil 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

[1] To really *harmless* mirth, to be merry and wise, there can be no objection. "Religion never was designed to make our pleasures less." But beware of Jolley and Grigish. If mirth produces them, be sure that it is not harmless, and at once put them to the cross.—Ed.

their father was a Diabolonian born, and has them to Eye-gate, 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 to Captain Past-hope, and of the horrible standard of the tyrant.

[Mortification of sin is a sign of hope of life]

Now this Christian act of the brave Lord Will-be-will did greatly abash Captain Past-hope, discouraged 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, by this very act of my Lord, Mansoul was resolved to fight, and 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-thrifty, who dwelt with Mr. Mind—for Thrift left children with Mr. Mind when he was also committed to prison, and their names were Gripe and Rakeall; these he begat of Mr. Mind's bastard-daughter, whose name was Mrs. Hold-fast-bad—I say, when his children perceived how the Lord Will-be-will had served them that dwelt with him, what do they, lest they should drink of the same cup, but endeavour to make their escape? But Mr. Mind being wary of it, took them and put them in hold in his house till morning, for this was done overnight. 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 troublers of Mansoul; but at that time the rest lay so quat[1] 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-be-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 [i.e., the understanding], 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" (Gen 49:19). Whence he showed that though Mansoul should be sorely

[1] "Quat"(now spelled "squat"), to lie or sit close, still, or lurking. "Squat like a toad" (Milton, 1608-1674). In a 1720 Glasgow edition, it is altered to "quiet." In a 1752 edition, it is "lay so close."—Ed.

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 against them.

[With heart and mouth]

Then they which were of the camp of Diabolus came down to the town to take it, and the captains in the castle, with the slingers at Mouth-gate, played upon them amain.[1] 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 (Col 3:16). 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 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.[2] The soldiers of Diabolus were clad in iron, which was made to give place to Emmanuel's

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[1] **amain** – with force, strength, or violence; violently; furiously; suddenly; at once.

[2] **proof** – hardness that resists impression, or yields not to force; impenetrability.

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 putrefy, and some did grievously stink (Rev 22:2; Psa 38:5).[1]

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.[2] 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 Rage, he was wounded, and so was Captain Cruel. Captain Damnation was made to retreat, and to intrench himself further off of Mansoul. The standard also of Diabolus was beaten down, and his standard-bearer, Captain Much-hurt, 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

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[1] Stinking and loathsome is sin in the sight of God. May we be sensible of the filthiness of sin, as David was: "Mine iniquities are gone over my head; my wounds stink and are corrupt because of my foolishness" (Psa 38:4-5).—Ed.

[2] A curious idea, but fully borne out both by reason and Scripture. Gluttony or drunkenness injures the mind. Peter says, "Add to knowledge temperance" (2Pe 1:6).—Ed.

enough of them are left alive to make Mansoul shake and totter.

Now, the victory that day being turned to Mansoul, did put great valour into the townsmen and captains, and did cover Diabolus' 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-be-will also was not idle, but did notable service within against the domestics, 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,[1] a fellow of whom mention was made before. For it was he, if you remember, that brought the three fellows to Diabolus whom the Diabolonians took out of Captain Boanerges' companies; 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 Loose-foot.[2] This Loose-foot 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. True-man, the jailer, with a commandment to keep them in irons. For he intended then to have them out to be

[1] Anything means indifference about religion, a conformity or opposition to it, as convenience requires.—Burder

[2] Loose-foot may signify a careless walk and conduct in life.—Burder

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 had 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 (1Co 16:13).

Mr. Conscience, the Preacher, he also did his utmost to keep all his good documents[1] alive upon the hearts of the people of Mansoul.

Chapter 15
The Battle and Its Aftermath

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 Feel-gate, 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

[1] "Good documents," the books, chapters, or verses of holy Writ.—Ed.

favourably received, and appointed Lord Lieutenant over all the forces.

Mansoul's sally at night

Well, awhile 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,[1] 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 Good-hope 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 hap 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

[1] Night, or a time of desertion, was the "best for the enemy"; for then Mansoul's self-confidence prevailed and 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

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,[1] and waited when he should receive some prey.

The Prince's captains fought it stoutly, 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 Good-hope, and Captain Experience, as they were upon the pursuit, cutting down and following hard after the enemy in the rear, Captain Credence stumbled and fell, 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 it for granted that the captains were either wounded or dead—he therefore makes at first a stand, then faces about,

[1] "Carriages," behaviour, deportment.—Ed.

and so comes up upon the Prince's army with as much of his fury as hell could help him to. And his hap was to fall in just among the three captains, Captain Credence, Captain Good-hope, and Captain Experience. He 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 hands in Mansoul, to get safe into the hold again.

[Satan sometimes makes saints eat their words]

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.[1]

Diabolus' demands; Mansoul's responses

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

[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-confident spirit, which cannot issue well, for faith, hope, and experience were wounded.—Burder

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 should 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.[1] 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 (Act 26:18). And though, through thy subtilty, and also the subtilty of the Diabolonians within, 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."

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[1] This would be misery without remedy and without end; eternal death; the being cut off from God, the root and fountain of happiness.—Mason

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 succoured the townsmen and captains; yea, it was as a plaster to the brave Captain Credence's wound. For you must know that a brave speech 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. 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 Murmur. 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, thought 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

hurricaning[1] in Mansoul, as if now nothing but whirlwind and tempest should be there. Wherefore, as I said, Will-be-will takes this opportunity to fall in among them with his men, cutting and slashing with courage that was undaunted, at which the Diabolonians with all haste dispersed themselves to their holds, and my Lord to his place as before.

[Nothing like faith to crush Diabolus]

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 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.

Diabolus attacks at Feel-gate [upon the sense and feeling of the Christian]

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

[1] If this word was coined by Bunyan, he could not have introduced anything more appropriate. No word in common use could convey an idea of the wretchedly uneasy state of the soul in such a siege. Evil thoughts and imaginations are "hurricaning" within him. It is a tempest rushing upon him at once from all quarters; like Bunyan's feelings, as described in *Grace Abounding*, No. 187.—Ed.

all their force against Feel-gate[1] and attempt 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, when night was come and all things by the tyrant made ready for the work, he suddenly makes his assault upon Feel-gate. And, after he had awhile struggled there, he throws the gate 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-ease—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.

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[1] Again Diabolus determines to attack Mansoul by Feel-gate. The cry was incessantly to be *Hell-fire! Hell-fire!* Christian, depend not upon your frames or feelings, but upon 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.

[When these Captains Credence, Good-hope, and Experience are wounded, what can the rest do?]

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.[1]

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, they 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.[2]

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[1] The castle is the heart. It is a blessed presage when that is right with God. Then may the soul, in the strength of the Lord, exult and say, "Rejoice not against me, O mine enemy; for when I fall, I shall rise again" (Mic 7:8).—Mason

[2] "I could neither eat my food, stoop for a pin, chop a stick, or cast mine eye to look on this or that, but still the

Mansoul's condition: the sad fruits of apostacy

And now did the clouds hang black over Mansoul, nor to reason did anything but ruin seem to attend it. Diabolus also quartered his soldiers in the houses of the inhabitants of the town of Mansoul. Yea, the subordinate Preacher's house was as full of these out-landish 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 [i.e., good and tender thoughts] also were by them dashed in pieces; yea, those that were yet unborn they destroyed in their mothers' wombs. For you must needs think that it could not now be otherwise; for what conscience, what pity, what bowels of compassion can any expect at the hands of outlandish Doubters. Many in Mansoul that were women [i.e., holy conceptions of good], both young and old, they forced, ravished, and beastlike abused; so that they swooned, miscarried, and

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temptation would come, "Sell Christ for this, or sell Christ for that; sell Him, sell Him!" (*Grace Abounding*, No. 135). None but the experienced Christian knows the terror of Diabolus' drum.—Ed.

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 mauled 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 have no ease day nor night, but lay as if continually upon a rack—but that Shaddai rules all, certainly they had slain him outright.

[Satan has a particular spite against a sanctified intellect]

Mr. 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 shown 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 scarcely have seen one in the town that looked like a religious man [i.e., thought]. Oh, the fearful state of Mansoul now!

[The soul full of idle thoughts and blasphemies]

Now every corner swarmed with out-landish Doubters; red-coats and black-coats[1] 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.[2] Now, also, those 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 woeful town of Mansoul.[3]

But Diabolus and his out-landish 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

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[1] How hard but justified a blow is this to the pompous pride both of the military (red coats) and clerical (black coats) 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.—Ed.

[2] Such is the dreadful nature of unbelief! It is in the minister of confusion, lying, vanity, and blaspheming against the faithfulness of a covenant God.—Mason

[3] Imagine a poor harassed 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!" Alas! poor soul, he would get rid of the Doubters if he could. While the fear of God is in his heart, pray for him and cherish him, but cast him not out.—Ed.

could. Nor did they partake or make stroy[1] 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 (Rom 7). But, I say, they discountenanced them as much as they were able, and showed them all the dislike that they could.[2]

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, 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 in 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

[1] "Stroy" (obsolete), means destroy. "Some they stroye and some they brenne." It was altered in 1707 to "make destruction."—Ed.

[2] 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 "No-ease" take possession of the feelings, the understanding is darkened, and the conscience wounded; while a crowd of idle thoughts, vanities, and blasphemies increase the confusion and dismay.—Ed.

fruitless. I have wished sometimes that that man had had the whole rule of the town of Mansoul.[1]

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;[2] 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 famished 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 defense 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 [i.e., the heart]—this was terrible. And yet this was now the state of the town of Mansoul.[3]

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[1] For a most solemn, encouraging, and admirable treatise on the "Fear of God," see that title in Bunyan's *Works*.—Ed.

[2] "Nothing now, for two years together, would abide with me, but damnation and an expectation of damnation" (*Grace Abounding*, No. 142).—Ed.

[3] 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.—Burder

Mansoul's new petition with the Lord Secretary

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. Then the inhabitants of the town, to wit, the elders and chief of Mansoul, gathered together, and after some time spent in condoling 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," quoth 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.[1]

But Mr. Godly-fear answered again, that he knew also that the Lord Secretary [i.e., the Holy Spirit] would not set His hand to any petition that Himself had not an 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 pretense whatever. Wherefore my advice is that you go to my Lord and implore Him to lend you

[1] Prayer must be by the aid of the Holy Spirit, and the understanding also. Faith makes it availing in the name of Christ. See Bunyan's admirable treatise on "Praying in the Spirit."—Ed.

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. Thou 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 Diabolonians do walk now with more boldness than dare the townsmen 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" (Rom 8:26).

"Well," said the Lord Secretary, "I will draw up a petition for you, and will also set My hand

[1] The Christian's life is a warfare against the world, the flesh, and the devil; but an evil heart of unbelief is that spiritual Goliath which we should constantly intreat the Captain of our salvation to subdue.—Mason

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."[1]

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 of 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—

"O our Lord and Sovereign Prince Emmanuel, the potent, the long-suffering Prince: grace is poured into Thy lips, and to Thee belongs mercy

[1] This is an illustration of that text, "The Spirit helpeth our infirmities, for we know not what we should pray for as we ought" (Rom 8:26). And blessed be God, "He will give the Holy Spirit to them that ask him" (Luk 11:13).—Burder

and forgiveness, though we have rebelled against Thee. We who are no more worthy to be called Thy Mansoul (Luk 15:19), 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 (Psa 25:11). Let the Lord rather take an opportunity at our miserable condition, to let out His bowels and compassions to us. We are compassed on every side, Lord, our own backslidings reprove us. Our Diabolonians 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 discouraged, 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 valour 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-looked and unmerciful ones, and they bid defiance to us and Thee.[1]

[1] "Now hell rageth, the devil warreth, and all the world resolveth to do the best they can to bring the soul into bondage and ruin. Also, the soul shall not want enemies in its own heart's lust—as covetousness, adultery, blasphemy,

"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.[1] Take pity upon us (Luk 18:13), O Lord, take pity upon us, Thy miserable town of Mansoul, and save us out of the hands of our enemies (Mat 6:13). 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 Mouth-gate, for that, as I said, was the sally-port of the town; and he went and came to Emmanuel with it.

Diabolus' demands

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,

[Satan cannot abide prayer]

"Thou rebellious and stubborn-hearted Mansoul, I will make thee to leave off petitioning. Art thou yet for petitioning? I will make thee to leave." Yea, he also knew who the messenger was that carried the

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unbelief, hardness of heart, coldness, ignorance; with an innumerable company of attendants hanging at its heels, ready to sink it into the fire of hell every moment."—Bunyan's *Law and Grace* [available from CHAPEL LIBRARY]. Who can number his thoughts, even his evil thoughts, that, like legions, war against the soul's peace?—Ed.

[1] "Which burden also did so oppress me, that I could neither stand, nor go, nor lie, either at rest or quiet" (*Grace Abounding*, No. 165).—Ed.

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 Mansoulians have attempted to dare, and have been so hardy 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 Mansoulians from me, for their desperate rebellions against me.[1]

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[1] When temptations beset, sin invades, lusts rage, evil tempers arise, and we are in danger of falling, then is the time to look up and cry, "Lord save, or I perish" (Mat 8:25).—Mason These vexations are the holy thoughts and feelings that Diabolus and his crew prevent or suppress.—Ed.

This you see was the charge, but something stepped in betwixt that and execution (Job 38:11), 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 (1Pe 5:10).

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" (Joh 11:50).

But Mr. Godly-fear made him this replication, "How long will Mansoul be kept out of the dungeon,[1] when she hath given up her faith to Diabolus? As good lose the town as lose Captain

[1] Alluding to the sufferings of Christian and Hopeful in the dungeon of Giant Despair, in Doubting Castle of *The Pilgrim's Progress*.—Ed.

Credence; for if one be gone, the other must follow."[1] 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.[2] Think you that you shall be prevailers 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 (Psa 42:10). 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?"

[The Lord's Mayor's speech just at the time of the return of Captain Credence]

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' (Joh 6:37). He hath also told us, O our enemy, that all manner of sin and blasphemy shall be

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[1] When the shield of faith is wanting, the soul is exposed to all the fiery darts of the wicked one (Eph 6:16). "This is the victory, even our faith" (1Jo 5:4).—Mason

[2] How true is this remark of the enemy of souls! Our holiest services must be sanctified in the name of the Redeemer. Diabolus can tell truth when it is to his purpose in distressing a saint or destroying a sinner.—Ed.

forgiven to the sons of men (Mat 12:31). Therefore we dare not despair, but will look for, wait for, and hope for deliverance still."[1]

Now by this time Captain Credence was returned and come from the court from Emmanuel to the castle of Mansoul, and he returned to them with a packet. So, my Lord Mayor hearing that Captain Credence was come, withdrew himself from the noise of the roaring of the tyrant, and left him to yell at the wall of the town or against the gates of the castle. So, he came up to the captain's lodgings and, saluting him, he asked him of his welfare, and what was the best news at court? But when he asked Captain Credence that, the water stood in his eyes.

Emmanuel's letters

Then said the captain, "Cheer up, my Lord, for all will be well in time." And with that he first produced his packet, and laid it by; but that the Lord Mayor and the rest of the captains took for sign of good tidings. Now a season of grace being come, he sent for all the captains

[A sign of goodness]

and elders of the town that were here and there in their lodgings in the castle, and upon their guard,

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[1] Portions of Scripture were the weapons with which our Lord conquered Satan when tempted in the wilderness (Mat 4). Poor tried soul, you may rely with the most perfect confidence on the Scriptures for support in the most trying hour. "Though it tarry, wait for it; because it will surely come" (Hab 2:3). Any other support is but like a broken reed.—Ed.

to let them know that Captain Credence was returned from the court, and that he had something in general and something in special to communicate to them.

So they all came up to him and saluted him, and asked him concerning his journey and what was the best news at the court? And he answered them as he had done the Lord Mayor before, that all would be well at last. Now, when the captain had thus saluted them, he opened his packet, and thence did draw out his several notes for those that he had sent for.

And the first note was for my Lord Mayor, wherein was signified, that the Prince Emmanuel had taken it well that my Lord Mayor had been so true and trusty in his office, and the great concerns that lay upon him for the town and people of Mansoul. Also He bid him to know that He took it well that he had been so bold for his Prince Emmanuel, and had engaged so faithfully in His cause against Diabolus. He also signified at the close of His letter, that he should shortly receive his reward.

The second note that came out was for the noble Lord Will-be-will, wherein there was signified that his Prince Emmanuel did well understand how valiant and courageous he had been for the honour of his Lord, now in His absence and when His name was under contempt by Diabolus. There was signified also that his Prince had taken it well that he had been so faithful to the town of Mansoul in his keeping of so strict a hand and eye over, and so strict a rein upon, the neck of the Diabolonians

that did still lie lurking in their several holes in the famous town of Mansoul.

He signified, moreover, how that He understood that my Lord had with his own hand done great execution upon some of the chief of the rebels there, to the great discouragement of the adverse party and to the good example of the whole town of Mansoul, and that shortly his Lordship should have his reward (Mat 25:21).

The third note came out for the subordinate Preacher [i.e., the mind], 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 forewarned Mansoul according to the laws of the town. He signified, moreover, that He took it 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 subtilty 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 villanies 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 townsmen in a way to make their petition to their Prince, so as that He might accept thereof, and as 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 more 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."

Captain Credence and the Lord Secretary

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, too, were very great one with another, and did indeed know more how things would go with Mansoul than did all the townsmen 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 when 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,[1] 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."

[1] "A-to-side" (obsolete), aside, in private, or out of hearing.—Ed.

Now the townsmen 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 ever they were and had, might be put under the government, care, custody, and conduct of Captain Credence.[1]

[The town of Mansoul craves that she may be under the 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 imaginable secrecy, because the foes had yet great strength in the town. But, to return to our story again.

[1] The design of this is to show that the soul is to live by faith and not by sense (2Co 5:7). 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

Chapter 16
Emmanuel Returns

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 acclamations of the inhabitants.

Diabolus' new plot against the castle

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 propound 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.[1] And even their so being will give them a bigger blow than we can possibly give them ourselves.

[Look to it, Mansoul!]

"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 Beelzebub 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 likely means that the greatest of their heads could invent, was that which Apollyon

[1] 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

had advised to before, to wit, to get the townsmen again to sin.

[Look to it, Mansoul!]

"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, Emmanuel will take their parts. And if He shall take their parts, we know what time a-day it will be with us.[1]

"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 (2Pe 2:18-21). 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 at a distance are but like objections repelled with arguments.

[Look to it, Mansoul!]

"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 forever." By

[1] "Satan trembles when he sees The meanest saint upon his knees" (William Cowper, 1731-1800).—Ed.

these sayings of Beelzebub—for I think it was he that gave this counsel—the whole conclave was forced to be of his opinion, to wit,

[Look to it, Mansoul!]

that the way to get the castle was to get the town to sin. Then they fell to inventing by what means they might do this thing.[1]

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 summons or threats, or with the noise of our drum, or any other awakening 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 more stand 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-country men, and shall go out and bring to the market of Mansoul some of our wares to sell (Jos 9:3-6). 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[2] it will do.

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[1] 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.

[2] **pawn** – pledge for the fulfillment of a promise.

"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'the-hundred-and-lose-i'the-shire; [1] 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 (Luk 12:16-21), 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 (Rev 3:17)? Now, when they begin to grow full, they will forget their misery. And if we shall not affright 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 cumber 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

[1] "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' shire" is an obsolete proverb, meaning that as a shire or county contains many divisions called hundreds, it would be foolish to lose a whole county for the sake of gaining a small part of a county called a hundred.—Ed.

men of war.[1] 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 shall 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 not know that of the parable, "The deceitfulness of riches choke the word?" (Luk 8:14). And again, "When the heart is overcharged with surfeiting and drunkenness, and the cares of this life," all mischief comes upon them at unawares (Luk 21:34-36).

"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 Emmanuel; and any of these will do.

[Look to it, Mansoul!]

"Yea, these, for aught I know, may do it for us sooner than an army of twenty thousand men. 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

[1] Great is the danger when the heart—here called the castle, which should be the temple of the Lord—is turned into a warehouse [of desires for material things].—Burder

least at this time. And let us set on foot our new project, and let us see if that will not make them destroy themselves."[1]

This advice was highly applauded by them all, and was accounted the very master-piece of hell; to wit, to choke Mansoul with a fulness of this world and to surfeit[2] her heart with the good things thereof.

Emmanuel's plan

But see how things meet together (Rom 8:28). 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 about Mansoul. "Meet me in the field!" quoth the captain, "what meaneth my Lord by this? I know not what He meaneth by meeting 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."

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[1] Well may Bunyan say, "Look to it, Mansoul!" How rarely do men grow rich and prosperous without entertaining these Diabolonians—profusion [i.e., lavishness], prodigality, pride, &c.! These are more destructive to the soul than an army of external foes.—Burder

[2] **surfeit** – overfeed to produce sickness or uneasiness.

[The riddle expounded to Captain Credence]

So my Lord did take and read it, and after a little pause He said, "The Diabolonians have had against Mansoul a great consultation today. They have, I say, this day been contriving the utter ruin of the town. And the result of their council 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; 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, hath 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 (Eph 5:19). 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 madmen mean that yet they should be so merry and glad?" Then answered one of themselves and said, "This is for joy that their Prince Emmanuel is coming to relieve the town of Mansoul; and 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 council, 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 Eye-gate in what terrene and terrible[1] 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,

[1] "Terrene and terrible," earthy and dreadful to mortals.—Ed.

"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 defense, 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,[1] by which they were much annoyed all the while that they were in the town.

The battle begins

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 overnight that they should meet their Prince in the field tomorrow. This therefore made them yet far more desirous to be engaging the enemy, for, "You shall see the Prince in the field tomorrow" 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 desirous 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 was 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 Mansoulian tongue "The Word of God and

[1] "Slings," portions from the Bible, probably meaning the epistles of the New Testament.—Ed.

faith." Then the captains fell on, and began roundly to front and flank and rear Diabolus' camp.[1]

Now they left Captain Experience in the town, because he was yet ill of his wounds which the Diabolonians 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 daunted yet the more; for, thought they, what spirit has possessed these Mansoulians 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."[2]

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[3] of their two-edged sword. Wherefore he

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[1] How heartily—or as Bunyan says, "roundly"—can we fight our implacable 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" (1Pe 1:5).—Ed.

[3] "Dints," blows or strokes.—Ed.

also falls on upon the Prince's army with all his deadly force. So the battle was joined.

[Creedance and Will engaged]

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. 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.[1]

[Hope engaged]

Now, Captain Good-hope 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 Diabolonians did fight stoutly.

[The Lord Secretary engaged]

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

[1] Election-doubters [i.e., doubting one's salvation; lacking assurance] 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 attacked first, for until they are routed the soul has no peace.—Ed.

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 follows.

"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 (1Co 16:13); 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 men of war. Wherefore, like men raised from the dead, so the captains and their men arose, made up to the enemy, and cried 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, behold, Emmanuel came, and He came with colours flying, trumpets sounding. And the feet of His men scarce touched the ground, they hasted with that celerity[1] towards the captains that were engaged.

[When the enemy is between Christ and faith, then down they go to be sure]

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.

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[1] **celerity –** rapidity in motion; swiftness; speed.

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 army, 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 army. 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.[1]

Emmanuel enters Mansoul

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 (Song 8:1), for that He was come to the

[1] The presence of the Lord decides the contest. Doubts and fears cannot stand before the gracious manifestation of Himself to the soul.
"But if Emmanuel's face appear,
My hope, my joy begins.
His name forbids my slavish fear,
His grace removes my sins."—Burder

borders of Mansoul again. So He smiled upon them and said, "Peace be to you" (Joh 20:19).

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 thither. And so they did, for 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" (Psa 24:7-9).

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 the 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 on timbrels" (Psa 68:24-25).

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—some on the right hand and 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 strewed with lilies and flowers, curiously decked with boughs and branches from the green trees that stood round about the town (Mat 21:8-9). Every door also was filled with persons who had adorned every one their forepart against their house with something of variety and singular excellency [i.e., good and joyful thoughts] to entertain Him withal 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 gentry 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 forever. 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

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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 army of doubts. O let us beware of sin and unbelief, which caused Him to withdraw and the doubts to enter. Well may the soul be humbled in the dust in the recollection of its backsliding.—Burder

Strewing the streets with flowers and decorating the fronts of the houses was customary in all royal processions in Bunyan's time.—Ed.

[2] "Giving them the Holy Ghost…purifying their hearts by faith" (Act 15:8-9).—Ed.

town. So they, when they were come, bowed themselves to the ground seven times (Gen 33:3). 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 to them for whom nought is prepared…for the joy of your Lord is your strength' (Neh 8:10). I am returned to Mansoul with mercies, and My name shall be set up, exalted, and magnified by it" (Psa 34:3). 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-officer, a chain of gold and a signet. He also sent to their wives earrings, and jewels, and bracelets, and other things. He also bestowed upon the true-born children of Mansoul many precious things [i.e., young and tender holy thoughts].[1]

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" (Exo 19:10-11). So they went to the fountain that was set open for Judah and Jerusalem to wash in (Zec 13:1). And there they washed, and there they made their garments white,

[1] The side notes are Bunyan's key to this text. He says they "Lieth there in the window." See last lines of his address "To the Reader."—Ed.

and came again to the Prince into the castle, and thus they stood before Him (Rev 7:14-15).

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.[1]

Purifying Mansoul

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.[2]

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 townsmen should, without further delay, appoint

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[1] 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

[2] "The joy of the Lord is our strength" (Neh 8:10). When this is possessed, there will be a double diligence in searching out and destroying our sins.—Burder

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 necessary 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 a skull, or a bone, or a piece of a bone of a Doubter was yet to be found 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 (Deu 25:19). 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 No-ease, Captain Sepulchre, and Captain Past-hope.

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 [only] 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, firebrands, and the like. They buried also their armour, their colours, banners, with the standard of

Diabolus, and what else soever they could find that did but smell of a Diabolonian Doubter.[1]

Chapter 17
Deceit of the Bloodmen and Doubters

CONTENTS: A new army of Bloodmen, or persecutors, attack the town, but are surrounded by the Mansoulians, headed by Faith and Patience—The examination of some of the leaders—Evil-questioning entertains some of the Doubters, but is discovered by Diligence—The principal Doubters tried, convicted, and executed.

Now, when the tyrant had arrived at Hell-gate-hill, with his old friend Incredulity, they immediately descended the den. And having there, with their fellows, for a while condoled their misfortune

[1] Thus was the victory completed. By this we are taught that doubts of the love of Christ which are contrary to the declarations of His Word, should be utterly suppressed as being infinitely dishonourable to our faithful covenant God, and unspeakably 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. In *Pilgrim's Progress Part 2*, 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,
Sin can rebuild the castle, make it remain,
And make Despair, the giant, live again."—Ed.

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 to contrive yet further what was to be done against the famous town of Mansoul. For their yawning paunches 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 gorge 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 delicates 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.[1] 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. Their nature is to put a question upon every one of the truths of Emmanuel,

[1] 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. In *Pilgrim's Progress Part 1*, as the Pilgrim was frighted by the lions before the house Beautiful to prevent his entering into communion with a church, so here they suffer persecution from those lions. Here they are 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 of the same spirit that now scratches, they would devour the saints of God.—Ed.

and their country is called The Land of Doubting, and that land lieth off and farthest remote to the north, between the Land of Darkness and that called the Valley of the Shadow of Death. For though the Land of Darkness and that called the Land of the Valley of the Shadow of Death, be sometimes called as if they were one and the self-same place, yet indeed they are two, lying but a little way asunder, and the Land of Doubting points in and lieth between them. This is the Land of Doubting, and these that came with Diabolus to ruin the town of Mansoul are the natives of that country.

The Bloodmen are a people that have their name derived from the malignity of their nature, and from the fury that is in them to execute it upon the town of Mansoul. Their land lieth under the Dog-star, and by that they are governed as to their intellectuals.[1] The name of their country is the Province of Loath-good, the remote parts of it are far distant from the Land of Doubting, yet they do both but and bound upon the hill called Hell-gate-hill. These people are always in league with the Doubters, for they jointly do make question of the faith and fidelity of the men of the town of Mansoul, and so are both alike qualified for the service of their prince.

Now of these two countries did Diabolus, by the beating of his drum, raise another army against the town of Mansoul, of five and twenty thousand strong. There were ten thousand Doubters and

[1] **intellectuals** – our intellects; minds; thinking processes.

fifteen thousand Bloodmen, and they were put under several captains for the war, and old Incredulity was again made general of the army.

As for the Doubters, their captains were five of the seven that were heads of the last Diabolonian army, and these are their names, Captain Beelzebub, Captain Lucifer, Captain Apollyon, Captain Legion, and Captain Cerberus, and the captains that they had before were some of them made lieutenants and some ensigns in the army.

But Diabolus did not count that, in this expedition of his, these Doubters would prove his principal men, for their manhood had been tried before, also the Mansoulians had put them to the worst. Only he did bring them to multiply a number and to help, if need was, at a pinch. But his trust he put in his Bloodmen, for that they were all rugged villains, and he knew that they had done feats heretofore.[1]

The Bloodmen

As for the Bloodmen, they also were under command, and the names of their captains were Captain Cain, Captain Nimrod, Captain Ishmael, Captain Esau, Captain Saul, Captain Absalom, Captain Judas, and Captain Pope.

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[1] The Blood men, or persecutors, are all rugged villains. They are strengthened by new doubts arising from persecution for Christ's sake. From *Foxe's Martyrs*, Bunyan had obtained a good estimate of their character. Persecutor, read your character: a rugged villain, a mastiff who would fasten upon relative, prince, and even the Prince of princes.—Ed.

1. Captain Cain was over two bands, to wit, the zealous and the angry Bloodmen. His standard-bearer bare the red colours, and his escutcheon was the murdering club (Gen 4:8).

2. Captain Nimrod was captain over two bands, to wit, the tyrannical and encroaching Bloodmen. His standard-bearer bare the red colours, and his escutcheon was the great bloodhound (Gen 10:8).

3. Captain Ishmael was captain over two bands, to wit, the mocking and scorning Bloodmen. His standard-bearer bare the red colours, and his escutcheon was one mocking at Abraham's Isaac (Gen 21:9-10).

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 escutcheon was one privately lurking to murder Jacob (Gen 27:41-45).

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 escutcheon was three bloody darts cast at harmless David (1Sa 18:10-11; 19:10; 20:33).

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 him with their swords. His standard-bearer did bear the red

colours, and his escutcheon was the son a-pursuing the father's blood (2Sa 15, 16, 17).

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 escutcheon was thirty pieces of silver and the halter (Mat 26:14-16).

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 escutcheon was the stake, the flame, and the good man in it (Rev 13:7-8; Dan 11:33).

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 this 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,[1] 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,

[1] **mastiffs** – very large dogs; a species that is remarkable for strength and courage, used in battle in earlier times.

thought he, may they not also drive Him from the town of Mansoul?[1]

So, this army of five and twenty thousand strong was, by their general the great Lord Incredulity, led up against the town of Mansoul. Now Mr. Prywell, the scoutmaster-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 defense against these new Diabolonians that came up against the town.

So Diabolus brought up his army and beleaguered the town of Mansoul. The Doubters were placed about Feel-gate, and the Bloodmen set down before Eye-gate and Ear-gate.

[They summon the town with treatenings]

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

[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 will fill hell with fresh torments. 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.

should be destroyed and cut off out of the land of the living.[1] True, they send to Mansoul to surrender, but should they so do, that would not stench or quench the thirsts of these Bloodmen (Isa 59:7). They must have blood, the blood of Mansoul, else they die; and it is from hence that they have their name (Psa 26:9-10; Isa 59:7; Jer 22:17). Wherefore, these Bloodmen he reserved, while now [so] that they might, when all his engines proved ineffectual, be played against the town of Mansoul as his last and sure card.

Emmanuel prepares for the attack

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" (Psa 59:2).

So He took it, and looked upon it, and considered it, and took notice also of that short petition that the men of Mansoul had written at the bottom of it. [He] called to Him the noble Captain Credence and bid him go, and take Captain Patience with him, and go and take care of that side of Mansoul that was beleaguered by the Bloodmen (Heb 6:12, 15). So they went and did as they were commanded. The Captain Credence went and took

[1] Satan's uniform aim is to destroy body and soul in hell forever (Joh 10:10a). But blessed be God: Satan shall not be able to take the feeblest lamb out of the embraces of God's covenant love.—Mason

Captain Patience, and they both secured that side of Mansoul that was besieged by the Bloodmen.

Then He commanded that Captain Good-hope and Captain Charity, and my Lord Will-be-will, should take charge of the other side of the town. "And I," said the Prince, "will set My standard upon the battlements of your castle, and do you three watch against the Doubters." This done, He again commanded that the brave captain, the Captain Experience, should draw up his men in the market-place, and that there he should exercise them day by day before the people of the town of Mansoul.

Now this siege was long, and many a fierce attempt did the enemy, especially those called the Bloodmen, make upon the town of Mansoul. And many a shrewd brush did some of the townsmen meet with from them, especially Captain Self-denial, who, I should have told you before, was commanded to take the care of Ear-gate and Eye-gate now against the Bloodmen.

[Self-denial: the last of those that were put in office in Mansoul]

This Captain Self-denial was a young man, but stout, and a townsman in Mansoul, as Captain Experience also was. And Emmanuel, at His second return to Mansoul, made him a captain over a thousand of the Mansoulians for the good of the corporation.

This captain, therefore—being a hardy man, and a man of great courage, and willing to venture himself for the good of the town of Mansoul—would now and then sally out upon the Bloodmen,

and give them many notable alarms. [He] entered several brisk skirmishes with them and also did some execution upon them. But you must think that this could not easily be done, but he must meet with brushes himself, for he carried several of their marks in his face; yea, and some in some other parts of his body.[1]

So, after some time spent for the trial of the faith, and hope, and love of the town of Mansoul, the Prince Emmanuel upon a day calls His captains and men of war together, and divides them into two companies. This done, He commands 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."[2]

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[1] 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 in our happier times they are invaluable guards to support us in the loss of friends or property.—Ed.

[2] "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Mat 5:44). This is the imperative command of Emmanuel to His followers, set forth in His Sermon on the Mount. Your lusts must be crucified, your doubts destroyed, your persecutors pitied and prayed for.—Ed.

Emmanuel's men attack

So, at the time appointed, betimes in the morning, the captains went out, as they were commanded, against the enemies. Captain Good-hope, 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,[1] like wanderers, went straggling up and

[Unbelievers never fight the Doubters]

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

[1] "Fives, nines, and seventeens." Why these odd numbers are given would not be a bad riddle to give our young friends. Five infernal spirits were the leaders of the Satanic army. 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 enslave the soul, they were to be aided by eight classes of persecutors. This may account for the grouping of these dangerous enemies in fives, nines, and seventeens.—Ed.

against them, but suffered themselves to be enslaved by them.[1] They would also after this show themselves in companies before the town of Mansoul, but never to abide in it; for if Captain Credence, Captain Good-hope, 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 captains, 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.

[1] Many are led captive by Satan at his will, blinded to their misery and fate by the god of this world (2Co 4:4), in whose delusive arms many of them sleep—till death and judgment awake them to behold their awful and remediless state. Lord, pity them!—Mason

Judgment upon the Bloodmen

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 (1Ti 1:13-15; Mat 5:44).

2. Another sort of them came out of Blindzealshire, and they did superstitiously what they did (Luk 6:22).

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 implacableness (Joh 16:2).[1]

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 scepter (Act 9:5-6).

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

[1] These are the three grades of Bloodmen, but all are influenced by hatred to Christianity and a love of plunder. God hates 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 (Act 9:3-7).—Ed.

did, and asked mercy, they also obtained favour (Joh 8:40).

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 gnawing their tongues before Him for anguish and madness, because they could not have their will upon Mansoul (Rev 9:20-21). Now these last, with all those of the other two sorts that did not unfeignedly ask pardon 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[1] to be holden for our Lord the King, where He Himself should appoint for the country and kingdom of Universe.

[The Day of Judgment]

So they became bound, each man for himself, to come in when called upon, to answer before our Lord the King for what they had done as before.[2]

And thus much concerning this second army that were sent by Diabolus to overthrow Mansoul.

Three Doubters infiltrate Mansoul

But there were three of those that came from the Land of Doubting who—after they had wandered and ranged the country a while, and perceived that they had escaped—were so hardy as to thrust themselves, knowing that yet there were in

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[1] **assizes** – courts of law where judgment is handed down.

[2] 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).—Ed.

the town Diabolonians—I say, they were so hardy as to thrust themselves into Mansoul among them. Three, did I say?—I think there were four. Now, to whose house should these Diabolonian Doubters go, but to the house of an old Diabolonian in Mansoul, whose name was Evil-questioning. A very great enemy he was to Mansoul, and a great doer among the Diabolonians there.

Well, to this Evil-questioning's house, as was said, did these Diabolonians come—you may be sure that they had directions how to find the way thither. So he made them welcome, pitied their misfortune, and succoured them with the best that he had in his house.

Now, after a little acquaintance, and it was not long before they had that, this old Evil-questioning asked the Doubters if they were all of a town; he knew that they were all of one kingdom.

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.[1] You have the very length of my foot,[2] are one with my heart, and shall be welcome to me." So they thanked him, and were glad that they had found themselves an harbour in Mansoul.[3] 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 mighty 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;

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[1] "Down boys," deep, knowing, determined fellows; as "down bout" is a tough battle or a set-to at hard drinking. In a 1696 edition, it was altered to "town boys"; an unmeaning name. This was continued in 1707, but was restored to "down boys" in 1720.—Ed.

[2] "Length of my foot," a proverb meaning similarity of disposition.—Ed.

[3] In our best estate, we are too prone to question the truth of God's Word and His faithfulness. We believe Him able, but harbour doubts as to His willingness to save us. Lord, increase our faith!—Mason

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 catched him, they would for certain have hanged him; and we promise you hanging is but a bad business."[1]

"Then," said the old gentleman, "I would that all the ten thousand Doubters were now well armed in Mansoul, and myself at 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 quat[2] and close, and must take care of yourselves while you are here, or, I will 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

[1] Hanging is a bad business; it does not deter men from crime, but the sight of it may harden them in iniquity.—Ed.

[2] "Quat," cowering, stooping, squatting.—Ed.

Diabolonians. And if he lighteth upon you, down you go, though your heads were made of gold."[1]

The end of these Doubters

And now, to see how it happened. One of the Lord Will-be-will's faithful soldiers, whose name was Mr. Diligence, stood all this while listening under old Evil-questioning's eaves, and heard all the talk that had been betwixt 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 unwearied in seeking after Diabolonians to apprehend them.

Now this man, as I told you, heard all the talk that was between old Evil-questioning and these Diabolonians. Wherefore, what does he but goes 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 apostasy. 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."

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[1] "Heads made of gold," i.e., no bribe can save them.—Ed.

"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, his man, had told him.

So my Lord apprehended them, and led them away, and committed them to the hand of Mr. Trueman, the jailer; and commanded, and he did put them in ward.[1] This done, my Lord Mayor was acquainted in the morning with what my Lord Will-be-will had done over-night, and his Lordship rejoiced much at the news, not only because there were Doubters apprehended, but because that old

[1] Thus believers, by the almighty power of grace, are enabled to take those captives whose captives they were (Isa 14:2-3).—Mason

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. Trueman, the jailer. So the day was set, and the court called and come together, and the prisoners 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 paneled, the witnesses sworn, and the prisoners tried for their lives. The jury was the same that tried Mr. No-truth, Pitiless, Haughty, and the rest of their companions.

[Questioning is tried]

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 out-landish men.[1] Then he was bid to hearken to his charge, and was told that he had liberty to

[1] 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

object if he had ought to say for himself. So his indictment was read; the manner and form here follows—

"Mr. Questioning, Thou art here indicted by the name of Evil-questioning, an intruder upon the town of Mansoul, for that thou art a Diabolonian by nature, and also a hater of the Prince Emmanuel, 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 standeth 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. [1] The one

[1] How common it is for vice to disguise itself under the name of virtue! 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 aids, our hopes of salvation depend upon our seeking the influence of the Holy Spirit to guide us so that we may understand the sacred Scriptures. And by a diligent prayerful study of the Bible *alone*, we may be led into spiritual truth, to the knowledge and obedience of Him who is the Way, the Truth, and the Life (Joh 14:6). Evil questioning is a trusting in our own perverted reason, in which we bring to the proud bar [i.e., an

indeed sounds like the other, but I trow 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."

Will. Then spake my Lord Will-be-will, for he was one of the witnesses: "My Lord, and you the honourable bench and magistrates of the town of Mansoul, 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 these 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, an 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

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internal trial] of our depraved judgment the truths of revelation, wresting and condemning them to our own destruction. Christian inquirer, your duty is perfectly clear—you must make *honest inquiry*, without *evil questioning*.—Ed.

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?"

Evil. "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" (Deu 17:6).

Dilig. Then stood forth Mr. Diligence and said, "My Lord, as I was upon my watch 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 conventicle.[1]

"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 outlandish men in the house. But I did well understand their speech, for I have been a traveler 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.

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[1] "Conventicle," from "convene," to meet together. A term of reproach given to meetings of Christians who, refusing to unite with the churches of Antichrist, met in a more private manner, as our Lord and His apostles did (Luk 22:12; Act 1:13-14).—Ed.

"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,[1] yet he did entertain 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 coward 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 lie quat, 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, 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 Diabolonians and the King's enemies. 2. He swears that you did wish ten thousand of them in Mansoul. 3. He swears that you did give them advice to be quat and close lest they were taken by the King's servants. All which manifesteth that thou art a Diabolonian—[for] hadst thou been a friend to the King, thou wouldst have apprehended them."

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[1] That is, he narrated; he made known their treasonable designs.—Ed.

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 aught 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 (Heb 13:2), yet it was treason 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 Diabolonian, thou must for that die the death by the law. But to be a receiver, a nourisher, a countenancer, and a harbourer of others of them, yea, of out-landish Diabolonians—yea, of them that came from far on purpose to cut off and destroy our Mansoul—this must not be borne!"

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.

[Election-doubter is tried]

Then they called the out-landish 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 out-landish 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."[1]

Then the judge asked him if he would plead? But 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,[2] 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

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[1] Though ignorant persons cavil [i.e., cleverly argue] and object, we are bold to affirm that election by free grace is consonant to the whole tenor of Scripture—a comfortable doctrine that excites believers to obedience. "We love him, because he first loved us" (1Jo 4:19).—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 Jesuits under Queen Elizabeth who 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 entitled to the crown of martyrdom.—Ed.

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."[1]

[Vocation-doubter is tried]

Then was the Vocation-doubter called and set to the bar. And his indictment for substance was the same with the other, only he was particularly charged with denying the calling of Mansoul.

The 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 exhorted 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[2] 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 to do His will, and to look for her happiness merely

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[1] 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 (the free gift of God) but of works (to earn it).—Burder

[2] **experimental** – experiential; applied in one's personal experience.

of His good pleasure.[1] And for thine abhorrence of this good doctrine, thou must die the death."

[Grace-doubter is tried]

Then the Grace-doubter was called and his indictment was read. And he replied thereto, 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 (Rom 3; Eph 2:8-9). And thy religion settleth 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 despised 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

[1] The great mass of mankind in Christendom call themselves Christians because they were baptized in infancy [and falsely told that it gave them "regeneration" that satisfies the Bible's statement, "Ye must be born again" (Joh 3:7)]. They find shelter under these pleas 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?" (Act 16:30) or, "Lord, save, [or] I perish!" (Mat 8:25). It is a most extensive and most fatal error, in which myriads of souls have met their doom.—Ed.

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 have been here indicted 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]

So they were sentenced to the death of the cross. The place assigned them for execution was that where Diabolus drew up his last army against Mansoul; save only that old Evil-questioning was hanged at the top of Bad-street, just over against his own door.[2]

Chapter 18
Emmanuel Instructs Mansoul in Living for Him

CONTENTS: More Diabolonians tried and condemned—The Work concludes with an admirable speech of Emmanuel,

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[1] Thus we are to lay aside every weight and every besetting sin (Heb 12:1)—whatsoever does not tend to promote the glory of God and our progress in the divine life of faith.—Mason

[2] 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.

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.

Dealing with the town-Diabolonians

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-Diabolonians were yet left alive in Mansoul. The names of several of them were Mr. Fooling, Mr. Let-good-slip, Mr. Slavish-fear, Mr. No-love, 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 him were these: Mr. Doubt, and he was his eldest son; the next to him was Legal-life, Unbelief, Wrong-thoughts-of-Christ, Clip-promise, Carnal-sense, Live-by-feeling, Self-love. All these he had by one wife, and her name was No-hope. She was the kinswoman of old Incredulity, for he was her uncle. And when her father, old Dark, was dead, Incredulity 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 Credence 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 according 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 apostasy, 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. Think-well. This Think-well he had by Mrs. Piety, his wife, and she was the daughter of Mr. Recorder.[1]

After this my Lord apprehended *Clip-promise*. Now—because he was a notorious villain, for by his doings much of the King's coin was abused—therefore, he was made a public example. He was arraigned and judged to be first set in the pillory, then to be whipt by all the children and servants in Mansoul, and then to be hanged till he was dead. Some may wonder at the severity of this man's punishment, but those that are honest traders in

[1] 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 pondered in the heart. This is the way to become spiritually rich.—Burder

Mansoul are sensible of the great abuse that one clipper of promises in little time may do to the town of Mansoul. And truly my judgment is that all those of his name and life should be served even as he.[1]

He 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 Diabolonian 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 could 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.[2]

But my Lord took Mr. *Wrong-thoughts-of-Christ* and put him in prison, and he died there,

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[1] The cruelty of these punishments breathes the spirit of the times in which our author lived. Every painful feeling, however, is dissipated by the reflection that it is an allegory, representing how these Diabolonian sinful thoughts ought to be exterminated. To clip the promises is certainly as high a crime as clipping the current coin [i.e., to steal by paring the edge of coins].—Ed.

[2] How closely does carnality cleave to us throughout our pilgrimage! Even the apostle complained of this foe, "I am carnal"(Rom 7:14). The grave is the only secure prison in which carnal-security can be forever shut up; he will never break prison from thence.—Ed.

though it was long 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 winked at in Mansoul, I will lay down my commission." He also took him from the crowd, and had him among his soldiers, and there he was brained. But some in Mansoul muttered at it, though none durst speak plainly because Emmanuel was in town. But this brave act of Captain Self-denial came to the Prince's ears, so He sent for him and made him a Lord in Mansoul.[1] My Lord Will-be-will also obtained great commendations of Emmanuel for what he had done for the town of Mansoul.

Then my Lord Self-denial took courage and set to the 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. Unbelief [i.e., Incredulity] 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 subtilest of the Diabolonian tribe, did yet remain in Mansoul to the time that Mansoul left off to dwell any longer in the kingdom

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[1] Self-love and Self-denial can no more live together in the soul, than can the service of God and mammon (Mat 6:24). Reader, if a thought of self-love interferes with love to Christ, drag it to Self-denial, and it will be brained without the formality of a trial—and God will approve the execution.—Ed.

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 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 manufacture (Isa 33:17; Phi 3:20; Pro 31).[1]

Emmanuel addresses Mansoul – their privileges

When the town of Mansoul had thus far rid themselves 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 [He would] 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.

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[1] Self-denial must be opposed to self-love. "If, through the Spirit, we mortify the deeds of the body, we shall live" (Rom 8:13); and shall also happily experience that "to be spiritually-minded is life and peace" (Rom 8:6). But, after all, that villain Unbelief, the worst of all the gang, still lurks secretly in the soul, yet is uniformly opposed whenever he dares to appear.—Burder

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 attending Him on the right hand and on the left (2Co 6:7). 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 I have bestowed upon you. I have singled 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 (Gal 3:13).

"This I have done because I loved you, and because I have set My heart upon you to do you good. I have also—[so] 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[1] 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 (2Co 5:19), and entrusted thee in the mansion-houses that are with My Father in the royal city where things are, O My Mansoul, that eye

[1] **plenary** – full; entire; complete.

hath not seen, nor hath entered into the heart of man to conceive (1Co 2:9).[1]

"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 revolted 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 rebelledst 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 thou most willingly wouldst have been.

"I also compassed thee about (Heb 12:1) and afflicted thee on every side, that I might make thee weary of thy ways, and bring down thy heart with molestation to a willingness to close with thy good and happiness. And when I had gotten a complete conquest over thee, I turned it to thy advantage.[2]

"Thou seest also what a company of My Father's host I have lodged within thy borders: captains and

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[1] "There I shall bathe my weary soul In seas of heavenly rest,

And not a wave of trouble roll Across my peaceful breast."

—Isaac Watts (1674-1748)

"Come, Lord Jesus, come quickly!"—Ed.

[2] Thus completely is boasting excluded. "By grace are ye saved, through faith: and that not of yourselves, it is the gift of God" (Eph 2:8).—Ed.

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 woeful decay. It was I that put life into thee, O Mansoul, to seek Me, that thou mightest find Me (Jer 29:13); 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.

Mansoul's future

"And now, My Mansoul, I am returned to thee in peace, and thy transgressions against Me are as if they had not been (Isa 38:17). Nor shall it be with thee as in former days, but I will do better for thee than at thy beginning (Eze 36:11). For yet a little while, O My Mansoul, even after a few more times are gone over thy head, I will—but be not thou troubled at what I say—I will take down this famous town of Mansoul, stick and stone to the ground (1Ch 29:30). 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 a kingdom of My Father.

"And I will there set it up in such strength and glory as it never did see in the kingdom where now it is placed.[1] I will even there set it up for my Father's habitation; 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

[1] For a most admirable treatise on the resurrection of the body and its reunion with the soul in bliss unspeakable and eternal, see *The Resurrection of the Dead* (Bunyan's *Works*, 1665).—Ed.

equal to those unto whom they have been inferior here. And there shalt thou, O My Mansoul, have such communion with Me, with My Father, and with your Lord Secretary (1Jo 1:3), as is not possible here to be enjoyed, nor ever could be shouldest thou live in Universe the space of a thousand years.[1]

"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, forever, 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 forever.

"There, O Mansoul, thou shalt meet with many of those that have been like thee and that have

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[1] "Blessings abound where'er he reigns,
The prisoner leaps to lose his chains,
The weary find eternal rest,
And all the sons of want are blest."—Isaac Watts (1674-1748)

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, shalt 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 of the wind (Psa 104:3). They will come to convey, conduct, and bring you to that [which], when your eyes see more, will be your desired haven (Psa 68:17).

"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" (Mar 4:22-24).

Mansoul's present duties

"And now I will tell thee what at present must be thy duty and practice until I 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 liveries which I gave thee before My last withdrawing from thee (1Pe

1:15). Do it, I say, for this will be thy wisdom. They are in themselves fine linen, but thou must keep them white and clean.[1] 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 goings 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 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' (Psa 45:11).[2]

"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 (Zec 3:3-4). Let not therefore My garments, your

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[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" (1Pe 1:15). A holy walk preserves communion with our Lord, who is our righteousness and strength (1Co 1:31).—Mason

[2] How blessed are those who are kept unspotted from the world! who live in the Land of Beulah, waiting to be translated to the Celestial City; and who, if defiled, are enabled to apply to the fountain opened and wash away their stains (Zec 13:1). Blessed are the people that are in such a case" (Psa 144:15).—Ed.

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 (Psa 133).

"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 (Psa 38:20), 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 (Psa 118:27). 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 (Joh 14:19). I reconciled thee to My Father by the blood of My cross, and being reconciled thou shalt live through Me (Col 1:20). 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.[1]

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[1] 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 forever. May we hate it with a perfect hatred. And may the grace of Jesus eradicate the love of it, and destroy the dominion of it, in our hearts.—Mason

Why Diabolonians allowed to stay

"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 (2Co 4:17). 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 these within cut off, those without would find thee sleeping; and then as in a moment, they would swallow up My Mansoul. I therefore left 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 (Jam 1:2-9). Hearken diligently to this, My Mansoul.

"Show Me thy love, then, 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[1] 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.

Remember Emmanuel's love

"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 borne much at thy hands to do thee good, O Mansoul. Hadst thou not had them to help thee, Diabolus had certainly made a hand of thee.[2] 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, O My Mansoul, when I am [away] from thee, that yet I love thee and bear thee upon Mine heart forever.

"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

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[1] **once**...**thrice** – first for salvation from sin; second for recovery from backsliding; third for victory in on-going spiritual warfare.

[2] "To make a hand on," to waste, spoil, or destroy (Halliwell).—Ed.

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 (Luk 21:36). Behold, I lay none other burden upon thee, than what thou hast already; hold fast till I come" (Rev 2:25).[1]

JohnBunyan.org

[1] In this truly evangelical speech, the Lord Jesus is represented as recapitulating [i.e., reviewing] 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" (*see* Psa 115:1). 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 (1Pe 1:15; 2Pe 3:11); 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