

**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.**

**THE AUTHOR OF ‘THE PILGRIM’S PROGRESS.’**

*‘I have used similitudes.’—Hosea 12:10.*

**London: Printed for Dorman Newman, at the King’s Arms in the Poultry; and Benjamin Alsop, at the Angel and Bible in the Poultry, 1682.**

**ADVERTISEMENT BY THE EDITOR.**

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

It was first published in 1682, in a small octavo volume, and, like the first edition of the Pilgrim, it was printed in a very superior manner to all the subsequent editions, to a recent period. The portrait of the author, by White, which faced the title-page, is without doubt the best likeness that has ever appeared of our great allegorist.[1] In addition to this is a whole length figure of the author, with a representation of Heart-castle on his left breast; the town of Mansoul, behind, being partly seen through him; Emmanuel and his army on the heart side, and Diabolus with his dragons on his right. From the publication of this popular book in 1682, it has been constantly kept in print, so that it is impossible to calculate the numbers that have been circulated. As time rolls on, the ‘Holy War,’ allegorized by John Bunyan, becomes more and more popular; nor can there be a doubt, but that so long as the internal conflict and spiritual warfare between the renewed soul and its deadly enemies are maintained, this book will become increasingly popular.

The ‘Holy War,’ although so very extraordinary an allegory, has not been translated into so many languages, nor has it been so much read in English, as the ‘Pilgrim’s Progress.’ This would naturally arise from the Pilgrimage being a more simple narrative. It is a journey full of the most striking scenery and incidents, which is read with the deepest interest by all classes, from the children in a 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; while the ‘Holy War’ is carried on under an allegorical representation by no means so transparent. Man’s soul is figured under the simile of a town, which having surrendered to an insidious and mortal enemy, is besieged by its lawful Sovereign with all the ‘pomp and circumstances’ of war; the arch-enemy is driven out, the town retaken, new-

modelled, and garrisoned by Emmanuel.

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

ardently wished to convey to Zion's warriors, by the study of this important subject.

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

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

'I have somewhat else to do,  
Than with vain stories thus to trouble you,  
For my part, *I (myself)* was in the town,  
Both when 'twas set up, and when pulling down;  
*I saw* Diabolus in his possession, —  
Yea, *I was there* when she 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.[2]

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

‘What is here in view,  
Of *mine own knowledge*, I dare say is true.  
*I saw* the Prince’s armed men come down,  
*I saw* the captains, *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 marvellous light, and from the wretched bondage of sin to the glorious liberty of the gospel. This address is closed with a very important notice, which all our readers should keep constantly in mind—it is to attend to the author’s key to the allegory, and that is his marginal notes—

‘Nor do thou go to work without my key,  
(In mysteries men soon do lose their way),  
And also turn it right, if thou would’st know  
My riddle, and would’st with my heifer plough,  
It lies there in the window, fare thee well,

My next may be to ring thy passing-bell.'

The last line strongly reminds us of the author's difficulty to quit the gin and beer-drinking practice of bell-ringing, to which in his youth he was so much addicted. It is recorded in his 'Grace Abounding,' Nos. 33 and 34.[3]

The form and order of the narrative is exceedingly beautiful, and deeply interesting to those who have been engaged in a similar warfare. Passing over the short and vivid narration of the fall of man, our personal feelings are excited by witnessing the methods of grace, adapted by a covenant-keeping God and Father, to rescue his people from their natural state of Diabolonian slavery. Many of the incidents will bring, to the enlightened reader's recollection, the solemn and powerful impressions under which he struggled, when opposing the invitations of Emmanuel. His holy joy, when a sense of pardoning love and mercy came over his soul; and his anxieties, when in conflict with doubts, and fears, and 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? is he 'formed in me the hope of glory?' do I live and believe in him who has immutably decreed that 'whosoever'—be he rich or poor, learned or unlearned—if he 'liveth and believeth in me, shall never die?' It matters not, as to my salvation, whether the siege was long or short. The vital question is, Has my heart been conquered; do I love Emmanuel? If I do, it is because he first loved me, and he changeth not. In proportion to the trouble that I gave to my Conqueror, so should be my zealous, holy, happy obedience to his commands. Much is expected from those to whom much as been forgiven. The Conqueror, by his victory, fits us for those peculiar duties to which he intends to devote us in extending his kingdom. In the history of this war, the reader's attention will be naturally arrested by the fact that Mansoul, having voluntarily surrendered to the dominion of Satan, made no effort to relieve herself. No spiritual feelings lurked in the walls to disturb the reign of Diabolus; not even a prayer or a sigh breaks forth from her heart for deliverance; she felt not her degradation nor her danger; she was dead while she yet lived—dead in sin; and from this state would have sunk, as thousands have, from spiritual and temporal death into eternal and irretrievable ruin. The first conception of a scheme for her deliverance from such awful danger, arises in the celestial court of her Creator; grace lays the foundation, and raises the top-stone. All the redeemed of God will unite in *one* song, 'Not unto us, O Lord; not unto us, but unto thy name give glory.' A covenant is made, ordered in all things and sure, to save Mansoul; and from this emanates the vast, the costly design of her deliverance. To effect this great object, the Mosaic dispensation—the Law, with all its terrors, is sent, in fearful array, to conquer or destroy. This is allegorically represented under the similitude of an army of forty thousand warriors, 'stout, rough-hewn men, fit to

break the ice, and make their way by dint of sword.’ They are under the command of four captains, each with his ensign—Boanerges and Thunder, Conviction and Sorrow, Judgment and Terror, Execution and Justice. To resist this force, Diabolus arms the town, hardens the conscience, and darkens the understanding. He places at Eargate a guard of DEAF MEN, under old Mr. Prejudice, and plants over that important gate two great guns, Highmind and Heady. He arms Mansoul with the whole armour of Satan, which is very graphically described. Summons after summons is unheeded. The death of friends, sickness, and troubles, pass by *apparently* without any good result. They ‘will not hearken to the voice of charmers, charming never so wisely.’ At length, the town is assaulted, conscience becomes alarmed, but the will remains stubborn. The beleaguering of the town—planting the ensigns—throwing up batteries—the slings casting, with irresistible force, portions of the Word into the mind—the battering-rams beating upon the gates, especially Eargate—exciting alarm under the fear of the just and awful punishment due to sin—all are described with an extraordinary knowledge of military terms and tactics. The episode of the three volunteers who enlisted under Shaddai, into Captain Boanerges’ company—Tradition, Human-wisdom, and Man’s-invention—are inimitably beautiful. When they were aught *in the rear*, and taken prisoners—’as they did not live so much by religion as by the fates of fortune’—they offer their services to Diabolus, and are joined to Captain Anything’s company. After a few sharp assaults, convictions of sin alarm the conscience, and six of Diabolus’ new Aldermen are slain with one shot. Their names are well worthy an attentive consideration, showing what open vices are abandoned upon the soul being first terrified with the fear of retribution—Swearing, Whoring, Fury, Stand-to-lies, Drunkenness, and Cheating.

Alarms are continued by day and night, until it is said 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—they are the peers of the heavenly realm—the news ‘flew like lightning round about the court’—and the greatest peers did covet to have commissions under Emmanuel. The captains that accompany him in this grand expedition are Faith, Hope, Charity, Innocence, and Patience. Mansoul is to be won by persuasion to receive her Saviour. The cost of the enterprise is vast indeed; the army is numerous as our thoughts, and who can number ‘the multitude of his thoughts?’ The battering rams and slings, we are told by the margin, mean the books of Sacred Scripture, sent to us by the influence of the Holy Ghost. Emmanuel is irresistible—Mansoul is taken—Diabolus is dragged out, stripped of his armour, and sent to the parched places in a salt land,

**‘seeking rest, but finding none.’**

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

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

**Alas! your enemies were not dead. They insidiously seized an unguarded moment. Remiss in watchfulness, and formal in prayer, Carnal-security invade the mind. Your ardent love is cooled—intercourse with heaven is slight—and by slow degrees, and almost unperceived, Emmanuel leaves Heart-castle; and the prince of the power of the air promotes the treason, and foment rebellion, by the introduction of loose thoughts, under the name of harmless mirth. The news soon reach Diabolus, and an infernal conference, or dialogue of devils, is revealed by our author; who had watched the course and causes of spiritual declension, and was not ‘ignorant of Satan’s devices.’**

**The malignant craft and 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 the prince of allegorists, John Bunyan. It reminds us of the dialogue between Lucifer and Beelzebub, in that rare work by Barnardine Ochine, a reformer, published in 1549, called, *A Tragedy or Dialogue of the unjust usurped Primacy of the Bishop of Rome*.<sup>[4]</sup> In this is represented, in very popular language, the designs of Lucifer to ruin Christianity by the establishment of Popery. Lucifer thus addresses his diabolical conclave—‘I have devised to make a certain new kingdom, replenished with idolatry, superstition, ignorance, error, falsehoods, deceit, compulsion, extortion, treason, contention, discord, tyranny, and cruelty; with spoiling, murder, ambition, filthiness, injuries, factions, sects, wickedness, and mischief; in 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 the [professed] Christian men think it to be a spiritual kingdom, most holy and most godly. The supreme head of this kingdom shall be a man which is not only sinful, and an abominable robber and thief, but he shall be sin and abomination itself; and yet, for all that, shall be thought of Christian men a God in earth, and his members, being most wicked, shall be called of men most holy. God sent his Son into the world, who, for the salvation of**

mankind, hath humbled himself even to the death of the cross. 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, that men shall be made so drunken and so amazed with this outward pomp and show, that they shall not be able to discern truth from falsehood, when they be drowned in the flood of idolatry and superstition.' 'I will cause them to be most cruel tyrants and butchers of Christ and his members, under a pretence of zeal to the house of God. They shall hide their uncleanness and filthy behaviour with an exceeding wide cloak of hypocrisy, and with glorious shining titles.' Thus this intrepid reformer opened up the origin, the development, the desolations, of Popery; and, with a similar knowledge of Satan's devices, the Nonconformist Bunyan shows the means by which Diabolus urges the young Christian into a backsliding state. 'Let our Diabolonian friends in Mansoul draw it into sin, for there is nothing like sin to devour Mansoul; while we will send against it an army of twenty or thirty thousand sturdy terrible doubters. Sin renders Mansoul sick and faint, while doubts are by it made 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, under Captain Rage—Vocation-doubters, commanded by Captain Fury—Grace-doubters, led by Captain Damnation—Faith-doubters, under Captain Insatiable—Perseverance-doubters, led by Captain Brimstone—Resurrection-doubters, by Captain Torment—Salvation-doubters, under Captain Noease—Glory-doubters, commanded by Captain Sepulchre—Felicity-doubters, led by Captain Pasthope. Incredulity was Lord-general, and Diabolus was King and Commander-in-chief. The roaring of the drum--their alarming outcries, Hell-fire! Hell-fire!—their furious assaults—the multitude of doubts—and the perplexity of poor distracted Mansoul, are admirably and truly narrated. The town makes a sortie in the night, but Diabolus and his legions, experienced in night work, drive them back, and severely wound Captains Faith, Hope, and Experience. Again the gates are assaulted, and Diabolus and his doubters gain an entrance, by the senses, into the town, but cannot force the heart; and Mansoul is reduced to the greatest straits and sadness. In this extremity, prayers are incessantly offered up to Emmanuel; but, for a long time, they can obtain no satisfactory answers. Both parties are on the alert; but Diabolus finds it impossible, either by treachery or by storming with his legion of doubts, to gain possession of Heart-castle. Being worsted in a general engagement, the doubters are slain, and are buried with their armour; yea, all that did but smell of a Diabolonian Doubter. The 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. 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 persecution, came to the relief of Mansoul. The Diabolonian army is routed—the Doubters are slain, excepting a few who escaped—the Bloodmen or persecutors were not to be slain, but to be taken alive. The prisoners are brought to trial, with all the forms and solemnities of law; and the narrative concludes with a most admirable charge from Emmanuel to keep Mansoul in a state of the most prayerful vigilance. Enemies still lurk within, to keep her humble; that she may feel her dependence upon God, and be found much in communion with him. 'Believe that my love,' says Emmanuel, 'is constant to thee. Watch, hold fast, till I come.'

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

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

At first sight, it may seem strange that the armies, both within and without the city, should be so numerous, as it is but one man who is the object of attack and defence—one human body, containing one immortal Mansoul; but if the reader reflects that every soldier represents a thought, who can number them? At one time, by the sin-sickness, eleven thousand—men, women, and children—died in Mansoul! this is interpreted by Bunyan to mean, that the men represented 'good thoughts'—the women, 'good 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 which lieth in the window [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 Feelgate, during a night of terror, and got possession, it is described as being accompanied by all the horrors of war—by atrocities probably even greater than those perpetrated by Rupert’s cavaliers at Leicester. ‘Young children were dashed in pieces, yea, those unborn were destroyed.’ ‘The women were beastlike abused.’ This is interpreted by two marginal notes—‘Good and tender thoughts,’ ‘Holy conceptions of good.’

The storming of Leicester took place in the night, and furnished Bunyan, who was an eyewitness, with a correct notion of raising the standard, 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.

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 of the mind in the renewed man; the introduction of evil thoughts and suggestions, their unnatural union with the affections, and the offspring of such union, under the name of Diabolonians, who, when Mansoul is watchful unto

prayer, *lurk in the walls*; but when in a backsliding state, are tolerated and encouraged openly to walk the streets. Some have supposed that there is a slight similarity between the description, given by John Chrysostom of the battle between the hosts of hell and mankind, and John Bunyan's 'Holy War.' It is not at all probable that Bunyan was acquainted with Chrysostom on the Priesthood, which was then locked up in the Greek language, but has been since translated into English. Nor can we find any similarity between the work of the pious apostolically descended tinker, and the learned Greek father. Chrysostom's picture of the battle is contained in a letter to Basil, urging him to become a minister of the gospel. It is in words to this effect:—'Pent up in this body, like a dungeon, we cannot discern the invisible powers. Could you behold the black army of the devil and his mad conflict, you would witness a great and arduous battle, in which there is no brass or steel,[5] no horses or wheeled chariots, no fire and arrows, but other instruments much more formidable. No breastplates, or shields, or swords, or darts. The very sight of this accursed host is alone sufficient to 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.

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, no resisting or treason—while the Holy Spirit strengthens and inclines the will, the understanding, the conscience, the affections, and all our powers are united to resist Satan, God fights for us, and the heart is safe under the gracious smiles of our Emmanuel. May we never forget that our spiritual life is totally dependent upon him, in whom, as to the body, we live, and move, and have our being. But when doubts 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.

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; Hebrews 12:29. Why were the troops numbered at forty thousand, that came up to alarm and convince Mansoul of sin, or righteousness, and of judgment, while Emmanuel's army is not numbered? See Joshua 4:13; 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; obsolete terms and customs are explain; references are given to about fifty passages in the 'Grace Abounding,' that the reader's attention may be constantly directed to the solemn truths which are displayed under this delightful allegory. The editor has the consolation of hoping that the result of great labour can do no injury. Those whose deep experience in the spiritual warfare enables them to understand and enjoy the allegory, can pass them by; while many of the poor but immortal souls engaged in this warfare, who are not deeply experienced, may receive aid and encouragement to persevere, until they shall exclaim, The battle is fought, the victory is won, eternal praises to the great and gracious Emmanuel.

Reader, I must not detain you much longer from the pleasure of entering upon a narrative so deeply interesting to all who possess the understanding heart—an allegory, believed by very many to be the most beautiful and extraordinary that mere human genius ever composed in any language. O consider the worth of an immortal soul! God sent his servants, Moses and the prophets, with their slings and battering-rams, their great and precious promises to the early *prophets*, who have faithfully handed them down to us; and then came Emmanuel and his heavenly army, and all this to conquer Mansoul! Without the shedding of blood, there is no remission of sin. The blood of bulls and of goats cannot wash out our stains. We must be found in Christ as part of his mystical body, and thus in perfection obey the Divine law, and then, through the sin-atoning offering of Emmanuel, God's equal, eternal Son, a fountain is opened for sin and uncleanness, in which our souls, being purified, shall be clothed with the garment of salvation. Who can calculate the

worth of his immortal soul, that God himself should pay so costly a price for its redemption! May the desire of every reader be, O that my soul may be engaged in this holy war, my ears be alarmed by the infernal drum of Diabolus, that my Heart-castle may receive the King of salvation, and Christ be found there the hope of glory. Then may we feel the stern necessity of incessant watchfulness and prayer against carnal security, or any other cause of backsliding, with its consequent miseries.

Well may the world wonder, how a poor 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. It was this that enabled him to take the wings of the morning, 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—that her Son should be the promised Saviour, who should bear the government of the universe upon his shoulders—whose name was Wonderful—Counsellor—the Mighty God—the everlasting Father—the Prince of Peace—Emmanuel, God with us.

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

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

**GEO. OFFOR.**

Hackney, April 1851

## 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[6]  
But, *readers*, I have somewhat else to do,  
Than with vain stories thus to trouble you;  
What here I say, some men do know so well,  
They can with tears and joy the story tell.  
The town of Mansoul is well known to many,  
Nor are her troubles doubted of by any  
That are acquainted with those histories  
That Mansoul, and her wars, anatomize.  
Then lend thine ear to what I do relate  
Touching the town of Mansoul and her state,  
How she was lost, took captive, made a slave;  
And how against him set, that should her save.  
Yea, how by hostile ways, she did oppose  
Her Lord, and with his enemy did close.  
For they are true; he that will them deny  
Must needs the best of records 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.[7]  
Let no men, then, count me a fable-maker,  
Nor make my name or credit a partaker  
Of their derision; what is here in view,  
Of mine own knowledge, I dare say is true.  
I saw the *prince's* armed men come down,  
By troops, by thousands, to besiege the town.  
I saw the captains, heard the trumpets sound,  
And how his forces cover'd all the ground.  
Yea, how they set themselves in battle-ray,  
I shall remember to my dying day.  
I saw the colours waving in the wind,  
And they within to mischief how combin'd,  
To ruin Mansoul, and to make away  
Her *primum mobile*[8] 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!  
I saw the battering rams, and how they play'd,[9]  
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.  
I was there when the gates were broken ope,  
And saw how Mansoul then was stript of hope.[10]  
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 possess  
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 Diablonians 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.  
I saw him put upon her chains of gold,  
And rings, and bracelets, goodly to behold.  
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 portend  
Her weal or woe, and that world without end;  
Wherefore she must be more concerned than they  
Whose fears begin and end the self-same day:  
Or where none other harm doth come to him  
That is engaged, but loss of life or limb,[11]  
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[12]  
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.[13]  
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,[14] fare thee well,  
My next may be to ring thy passing-bell.

JO. BUNYAN

A RELATION OF  
THE HOLY WAR

**[CHAPTER I.]**

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

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

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

**In this country, as I said, it was my lot to travel, and there travel I did; and that so long, even till I learned much of their mother-tongue, together with the customs and manners of them among whom I was. And to speak 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.[15]**

**Now there is in this gallant country of Universe a fair and delicate town, a corporation called Mansoul. A town for its building so curious, for its situation so commodious, for its privileges so advantageous—I mean with reference to its original—that I may say of it, as was said before of the continent in which it is placed, There is not its equal under the whole heaven.[16]**

**As to the situation of this town, it lieth just between the two worlds; and the first founder and builder of it, so far as by the best and most authentic records I can gather, was one Shaddai; and he built it for his own delight.[17] 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. 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 was enjoined to do homage to it. Aye, the town itself had positive commission and power from her King to demand service of all, and also to subdue any that anyways denied to do it.**

**There was reared up in the midst of this town a most famous and stately palace. For strength, it might be called a castle; for pleasantness, a paradise; for largeness, a place so copious as to contain all the world (Ecc 3:11). This place the King Shaddai intended but for himself alone, and not another with him;[18] partly because of his own delights, and partly because he would not that the terror of strangers should be upon the town. This place Shaddai made also a garrison of, but committed the keeping of it only to the men of the town.**

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

**For here lay the excellent wisdom of him that built Mansoul, that the walls could never be broken down, nor hurt, by the most mighty adverse potentate, unless the 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.[19]**

**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 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.**

**Well, upon a time, there was one Diabolus,[20] a mighty giant, made an assault upon this famous town of Mansoul, to take it, and make it his own habitation. This giant was king of the blacks or negroes,[21] and a most raving prince he was. We will, if you please, first discourse of the original of this Diabolus, and then of his taking of this famous town of Mansoul.**

**This Diabolus is indeed a great and mighty prince, and yet both poor and beggarly. As to his original, he was at first one of the servants of King Shaddai, made, and taken, and put by him into most high and mighty place; yea, was put into such principalities as belonged to the best of his territories and dominions. This Diabolus was made son of the morning, and a brave place he had of it (Isa 14:12). It brought him much glory, and gave him much brightness, an income that might have contented his Luciferian heart, had it not been insatiable, and enlarged as hell itself.**

Well, he seeing himself thus exalted to greatness and honour, and raging in his mind for higher state and degree, what doth he but begins to think with himself how he might be set up as Lord over all, and have the sole power under Shaddai! Now that did the King reserve for his Son, yea, and had already bestowed it upon him.

Wherefore he first consults with himself what had best to be done, and then breaks his mind to some other of his companions, to the which they also agreed. So, in fine, they came to this issue, that they should make an attempt upon the King's Son to destroy him, that the inheritance might be theirs. Well, to be short, the treason, as I said, was concluded, the time appointed, the word given, the rebels rendezvoused, and the

assault attempted.[22] 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 takes them in the very nick; and, first trip that they made towards their design, convicts them of the treason, horrid rebellion, and conspiracy that they had devised, and now attempted to put into practice; and casts them altogether out of all place of trust, benefit, honour, and preferment. This done, he banishes them the court; turns them down into the horrible pits, as fast bound in chains, never more to expect the least favour from his hands, but to abide the judgment that he had appointed, and that for ever (2 Peter 2:4; Jude 6).

And yet, now, they being thus cast out of all place of trust, profit, and honour, and also knowing that they had lost their prince's favour for ever, being banished his courts, and cast down to the horrible pits, you may be sure they would now add to their former pride what malice and rage against Shaddai, and against his Son, they could. Wherefore, roving and ranging in much fury from place to place, if perhaps they might find something that was the King's, to revenge (by spoiling of that themselves) on him (1 Peter 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.[23] So when they had found the place, they shouted horribly for joy, and roared on it as a lion upon the prey, saying, Now we have found the prize, and how to be revenged on King Shaddai for what he hath done to us. So they sat down, and called a council of war, and considered with themselves what ways and methods they had best to engage in, for the winning to themselves this famous town of Mansoul; and these four things were then propounded to be considered of. *First.* Whether they had best all of them, to show themselves in this design to the town of Mansoul. *Second.* Whether they had best to go and sit down against Mansoul, in their now ragged and beggarly guise. *Third.* Whether they had best to show to Mansoul their intentions, and what design they came about, or whether to assault it with words and ways of deceit. *Fourth.* Whether they had not best, to some of their companions, to give out private orders to take the advantage, if they see one or more of the principal 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 best that all should show themselves before the town, because the appearance of many of them might alarm and fright the town; whereas a few, or but one of them, was not so likely to do it. And to enforce this advice to take place, it was added further, that if Mansoul was frightened, or did take the alarm, it is impossible, said Diabolus—for he spake now—that we should take the town; for that none can enter into it without its own consent.[24] 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.[25] Then said Apollyon, the advice is pertinent, for even one of us appearing to them as we are now, must needs 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.[26] To this, when they had consented, the next thing to be considered was, in what shape, hue, or guise, Diabolus had best to show himself, when he went about to make Mansoul his own. Then one said one thing, and another the contrary; at last Lucifer answered, that in his opinion it was best that his lordship should assume the body of some of those creatures that they of the town had dominion over. For, quoth he, these are not only familiar to them, but being under them, they will never imagine that an attempt should by them be made upon the town; and, to blind all, let him assume the body of one of these beasts that Mansoul deems to be wiser than any of the rest (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 that he was in those days as familiar with the town of Mansoul as now is the bird with the boy. For nothing that was in its primitive state was at all amazing to them.[27] 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,[28] (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 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 lips; wherefore we cannot, if thus we be disguised, by them at all be discerned; our lies shall go for true sayings, and our dissimulations for upright dealings. What we promise them, they will in that believe us, especially if in all our lies and feigned words we pretend great love to them, and that our design is only their advantage and honour. Now there was not one bit of a reply against this; this went as current down as doth the water down a steep descent; wherefore 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.

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.[29] Now who should be the actor to do the murder, that was the next, and they appointed one Tisiphone, a fury of the lake, to do it.

They thus having ended their council of war, rose up, and essayed to do as they 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.[30]

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. So, as I said, he came up with his train to the gate, and laid his ambuscado 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,[31] 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,[32] my Lord Mayor, Mr. Recorder,[33] 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.

**Diab. Diabolus then, as if he had been a lamb, began his oration, and said; 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, and what service I can; wherefore, that I may be faithful to myself, and to you, I have somewhat of concern to impart unto you. Wherefore grant me your audience, and hear me patiently. And, first, I will assure you, 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. 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. 1. It is not true, for that wherewith he hath hitherto awed you shall not come to pass, nor be fulfilled, though you do the thing that he hath forbidden. But if there was danger, what a slavery is it to live always in fear of the greatest of punishments, for doing so small and trivial a thing as eating of a little fruit is? 2. Touching his laws, this I say further, they are both unreasonable, intricate, and intolerable. Unreasonable, as was hinted before, for that the punishment is not proportioned to the offence. There is great difference and disproportion betwixt the life and an apple; yet the one must go for the other, by the law of your Shaddai. But it is also intricate, in that he saith, first, you may eat of all; and yet after, forbids the eating of one. And then, in the last place, it must needs be intolerable, forasmuch as that fruit which you are forbidden to eat of, if you are forbidden any, is that, and that alone, which is able, by your eating, to minister to you a good as yet unknown by you. This is manifest by the very name of the tree; it is called *the tree of knowledge of good and evil*; and have you that knowledge as yet? No, no, nor can you conceive how good, how pleasant, and how much to be desired to make one wise it is, so long as you stand by your King's commandment. Why should you be holden in ignorance and blindness? Why should you not be enlarged in knowledge and understanding? And now, ah! ye inhabitants of the famous town of Mansoul, to speak more particularly to yourselves, you are not a free people! You are kept both in bondage and slavery, and that by a grievous threat; no reason being annexed but, so I will have it, so it shall be. And is it not grievous to think on, that that very thing that you are forbidden to do, might you but do it, would yield you both wisdom and honour; for then your eyes will be opened, and you shall be as gods. Now, since this is thus, quoth he, can you be kept by any prince in more slavery, and in greater bondage, than you are under this day? You are made underlings, and are wrapped up in inconveniences, as I have well made appear. For what bondage greater than to be kept in blindness? Will not reason tell you that it is better to have eyes than to be without them; and so to be at liberty, to be better than to be shut up in a dark and stinking cave.**

And just now, while Diabolus was speaking these words to Mansoul, Tisiphone 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.[34] Now, when Captain Resistance was dead, and he was the only man of war in the town, poor Mansoul was wholly left naked of courage, nor had she now any heart to resist. But this was as the devil would have it.[35] Then stood forth that He,[36] Mr. Ill-pause, that Diabolus brought with him, who was his orator,[37] and he addressed himself to speak to the town of Mansoul: the tenour of whose speech here follows.

**ILL-PAUSE.** Gentlemen, quoth he, it is my master's happiness that he has this day a quiet and teachable auditory,[38] 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.[39] Nor doth there need that a word more should be spoken to confirm for truth what he hath said; there is not a word but carries with it self-evidence in its bowels; the very name of the tree may put an end to all controversy in this matter. I therefore 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]. Consider his words, look on the tree, and the promising fruit thereof; remember also that yet you know but little, and that this is the way to know more; and if your reasons be not conquered to accept of such good counsel, you are not the men that I took you to be. But when the towns-folk saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise, they did as old Ill-pause advised, they took and did eat thereof. 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, 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.[40] 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.[41]

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 the judgment that he had annexed with solemn threatening to the breach thereof.[42]

[CHAPTER II.]

**[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.]**

**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, and finding by this time the affections of the people warmly inclining to him, he, as thinking it was best striking while the iron is hot, made this further deceivable speech unto them, saying, Alas, my poor Mansoul! I have done thee indeed this service, as to promote thee to honour, and to greaten thy liberty, but alas! alas! poor Mansoul, thou wantest 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 resolve with thyself? Then they all with one consent said to this bramble, Do thou reign over us. So he accepted the motion, and became the king of the town of Mansoul. This being done, the next thing was to give him possession of the castle, and so of the whole strength of the town. Wherefore into the castle he goes—it was that which Shaddai built in Mansoul for his own delight and pleasure—this now was become a den and hold for the giant Diabolus.[43]**

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

**This done, but not thinking himself yet secure enough, in the next place, he bethinks himself of new-modelling the town; and so he does, setting up one, and putting down another at pleasure.[44] Wherefore my Lord Mayor, whose name was my Lord Understanding, and Mr. Recorder, whose name was Mr. Conscience, those he puts out of place and power.**

**As for my Lord Mayor, though he was an understanding man, and one too that had complied with the rest of the town of Mansoul in admitting of the giant into the town, yet Diabolus thought not fit to let him abide in his former lustre and glory, because he was a seeing man. Wherefore he darkened it not only by taking from him his office and power, but by building of a high and strong tower, just between the sun's reflections, and the windows of my Lord's palace (2 Cor 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 be upon his parole go farther than within his own bounds. And now had he had a heart to do for Mansoul, what could he do for it or wherein could he be profitable to her? So then, so long as Mansoul was under the power and government of Diabolus—and so long it was under him as it was obedient to him; which was even until by a war it was rescued out of his hands—so long my Lord Mayor was rather an impediment in, than advantage to, the famous town of Mansoul.**

**As for Mr. Recorder, before the town was taken he was a man well read in the laws of his King, and also a man of courage and faithfulness, to speak truth at every occasion; and he had a tongue as bravely hung as he had an head filled with judgment. Now this man, Diabolus 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. 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;[45] yea, and would also at certain times when his fits were upon him—for you must know that sometimes he had terrible fits – [he would] make the whole town of Mansoul shake with his voice: and, therefore, the now king of Mansoul could not abide him.[46]**

**Diabolus therefore feared the Recorder more than any that was left alive in the town of Mansoul, because, as I said, his words did shake the whole town; they were like the rattling thunder, and also like thunder-claps. Since therefore the giant could not make him wholly his own, what doth he do but studies all that he could to debauch the old gentleman; and by debauchery to stupefy his mind, and more harden his heart in ways of vanity. And as he attempted, so he accomplished his design; he debauched the man, and by little and little so drew him into sin and wickedness, that at last he was not only debauched as at first, 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.**

**Thus, by one means or another, he quickly got Mansoul to slight, neglect, and despise whatever Mr. Recorder could say.[47] For besides what already you have heard, Diabolus had a way to make the old gentleman, when he was merry, unsay and deny what he in his fits had affirmed; and, indeed, this was the next way to make himself ridiculous, and to cause that no man should regard him. Also, now he never spake freely for King Shaddai, but always by force and constraint; besides, he would at one time be hot against that at which at another he would hold his peace, so uneven was he now in his doings. Sometimes he would be as if fast asleep, and**

again sometimes as dead, even then when the whole town of Mansoul was in her career after vanity, and in her dance after the giant's pipe.

Wherefore, sometimes, when Mansoul did use to be frightened with the thundering voice of the Recorder that was, and when they did tell Diabolus of it, he would answer that what the old gentleman said was neither of love to him nor pity to them, but of a foolish fondness that he had to be prating; and so would hush, still, and put all to quiet again. And that he might leave no argument 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. But he goes on and says, You see that he values not the loss, nor rebellion of the town of Mansoul, nor will he trouble himself with calling of his town to a reckoning for their giving of themselves to me. He knows that though ye were his, now you are lawfully mine; so, leaving us one to another, he now hath shaken his hands of us.[48]

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 and content than did the paradise that at first you possessed. Your liberty also, as yourselves do very well know, has been greatly widened and enlarged by me; whereas I found you a pent-up people. I have not laid any restraint upon you; you have no law, statute, or judgment of mine to frighten you; I call none of you to account for your doings, except the madman (you know who I mean). I have granted you to live, each man, like a prince, in his own, even with as little control from me as I myself have from you.

And thus would Diabolus hush up, and quiet the town of Mansoul, when the Recorder, that was, did at times molest them; yea, and with such cursed orations as these would set the whole town in a rage and fury against the old gentleman; yea, the rascal crew at some times would be for destroying of him. They have often wished, in my hearing, that he had lived a thousand miles off from them: his company, his words, yea, the sight of him, and especially when they remembered how in old times he did use to threaten and condemn them,—for all he was now so debauched—did terrify and afflict them sore.[49]

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, he could pull up the sluices, and let in such floods, as would drown all round about him.

But to leave Mr. Recorder, and to come to my Lord Will-be-will, another of the

gentry of the famous town of Mansoul. This Will-be-will was as high-born as any man in Mansoul, and was as much, if not more, a freeholder than many of them were: besides, if I remember my tale aright, he had some 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; and therefore resolves to bear office under Diabolus, that he might, such an one as he was, be a petty ruler and governor in Mansoul.[50] And, headstrong man that he was, thus he began betimes; 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, 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.[51]

So he 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; yea, there was a clause in his commission that nothing without him should be done in all the town of Mansoul. So that now, next to Diabolus himself, who but my Lord Will-be-will in all the town of Mansoul; nor could anything now be done, but at his will and pleasure, throughout the town of Mansoul. He had also one Mr. Mind[52] 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.

But it will not out of my thoughts, what a desperate one this Will-be-will was, when power was put into his hand. First, he flatly denied that he owed any suit or service to his former prince and liege Lord. This done, in the next place he took an oath, and swore fidelity to his great master Diabolus, and then, being stated and settled in his places, offices, advancements, and preferments, 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; 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,[53] but when Will-be-will saw them, he cast them behind his back (Neh 9:26). True, Mr. Recorder had some of the laws in his study, but my Lord could by no means come at them: he also thought, and said, that the windows of my

old Lord Mayor's house were always too light for the profit of the town of Mansoul. The light of a candle he could not endure. Now, nothing at all pleased Will-be-will but what pleased Diabolus his Lord.

There was none like him to trumpet about the streets the brave nature, the wise conduct, and great glory of the King Diabolus. He would range and rove throughout all the streets of Mansoul to cry up his illustrious Lord, and would make himself even as an abject, among the base and rascal crew, 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.

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) that fell in love, and made a match, and were married; and, as I take it, they had several children, as Impudent, Blackmouth, and Hate-reproof; these three were black boys. And besides these they had three daughters, as 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.[54] But to pass by this.

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.

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.[55] 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.[56]

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 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 Shaddai, but of the world (1 John 2:16). He encouraged, countenanced, and promoted lasciviousness, and all ungodliness there. Yea, much more did Diabolus to encourage wickedness in the town of Mansoul; he promised them peace, content, joy, and bliss in doing his commands, and that they should never be called to an account for their not doing the contrary. And let this serve to give a taste to them that love to hear tell of what is done beyond their knowledge, afar off in other countries.[57]

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

But now, he having disabled the Lord Mayor and Mr. Recorder from bearing of office in Mansoul, and seeing that the town, before he came to it, was the most ancient of corporations in the world; and fearing, if he did not maintain greatness, 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 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.[58] And that which made him yet the more ignoble, though not to Mansoul, yet to them that beheld and were grieved for its ruins, was, that he never could savour good, but evil.

The Recorder was one whose name was Forget-good; and a very sorry fellow he was. He could remember nothing but mischief, and to do it with delight. He was naturally prone to do things that were hurtful; even hurtful to the town of Mansoul, and to all the dwellers there. These two, therefore, by their power and practice, example and smiles upon evil, did much more grammar,[59] and settle the common people in hurtful ways. For who doth not perceive, but when those that sit aloft are vile, and corrupt themselves, they corrupt the whole region and country where they are?[60]

Besides these, Diabolus made several burgesses and aldermen in Mansoul; such as 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, 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.[61]

There was also an election of common councilmen, and others; as bailiffs, sergeants, constables, and others; but all of them like to those afore-named, being either

fathers, brothers, cousins, or nephews to them; whose names, for brevity's sake, I omit to mention.

When the giant had thus far proceeded in his work, in the next place he betook him to build some strongholds in the town. And he built three that seemed to be impregnable. The first he called the Hold of Defiance, because it was made to command the whole town, and to keep it from the knowledge of its ancient King. The second he called Midnight-hold, because it was built on purpose to keep Mansoul from the true knowledge of itself. The third was called Sweet-sin-hold, because by that he fortified Mansoul against all desires of good. The first of these holds stood close by Eye-gate, that as much might be light might be darkened there. The second was built hard by the old castle, to the end that that might be made more blind, if possible. And the third stood in the market-place.[62]

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 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 other are bound.[63] This fellow could find more sweetness when he stood sucking of a lust, than he did in all the paradise of God.

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 aldermen; he had built him new holds, and had manned them for himself.[64] And all this he did to make himself secure, in case the good Shaddai, or his Son, should come to make an incursion upon him.

### [CHAPTER III.]

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

Now you may well think, that long before this time word, by some or other, could not but be carried to the good King Shaddai, how his Mansoul in the continent of Universe was lost; and that the runagate 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.[65]

At 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 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; and that Mr. Affection was made my Lord Will-be-will's deputy in his most rebellious affairs. Yea, said the messenger, this monster, Lord Will-be-will, has openly disavowed his King Shaddai, and hath horribly given his faith and plighted his troth to Diabolus.[66]

‘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 a sort of new burgesses Diabolus had made, also that he had builed 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.

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 have amazed one to have seen, had he been there to behold it, what sorrow and grief, and compunction of spirit, there was among all sorts, to think that famous Mansoul was now taken; only the King, and his Son foresaw all this long before, yea, and sufficiently provided for the relief of Mansoul, though they told not everybody thereof. Yet, because they also would have a share in condoling of the misery of Mansoul, therefore they also did, and that at 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. Well, when the King and his Son were retired into the privy-chamber, there they again consulted about what they had designed before, to wit, that as

**Mansoul should in time be suffered to be lost, so as certainly it should be recovered again; recovered I say, in such a way as that both the King and his Son would get themselves eternal fame and glory thereby. Wherefore after this consult, the Son of Shaddai, a sweet and comely person, and one that had always great affection for those that were in affliction, but one that had mortal enmity in his heart against Diabolus, because he was designed for it, and because he sought his crown and dignity. This Son of Shaddai, I say, having stricken hands[67] 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; 1 Tim 1:15; Heb 13:14). The purport of which agreement was this: to wit, That at a certain time prefixed by both, the King's Son should take a journey into the country of Universe; and there, in a way of justice and equity, by making of amends for the follies of Mansoul, he should lay a foundation of her perfect deliverance from Diabolus, and from his tyranny.[68]**

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

**This now being resolved upon, order was given to the Lord Chief Secretary, to draw up a fair record of what was determined, and to cause that it should be published in all the corners of the kingdom of Universe. A short breviat[69] 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.'**[70]

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

**Nor could these lords, high captains, and princes be content to keep this news at court, yea, before the records thereof were perfected, themselves came down and told it in Universe. At last it came to the ears, as I said, of Diabolus, to his no little**

discontent. For you must think it would perplex him to hear of such a design against him; well, but after a few 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.[71] For, said he, if they shall once come to the knowledge that Shaddai, their former King, and Emmanuel, his Son, are contriving of good for the town of Mansoul; what can be expected by me, but that Mansoul will make a revolt from under my hand and government, and return again to him.

Now, to accomplish this his design, he renews his flattery with my Lord Will-be-will, and also gives him strict charge and command, that he should keep watch by day and by night at all the gates of the town, especially 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. 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, that you perceive do from far come hither to trade; nor let them by any means be admitted into Mansoul, unless you shall plainly perceive that they are favourers of our excellent government. I 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 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.

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 townfolk: 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 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 had been a sprat in the mouth of a whale, they swallowed it without any chewing. Were they troubled at it? Nay, they rather bragged and boasted of their so brave fidelity to the tyrant, their pretended King, swearing that they would never be changelings, nor forsake their old Lord for a new.[72]

Thus did Diabolus tie poor Mansoul fast; but jealousy, that never thinks itself strong enough, put him, in the next place, upon another exploit, which was yet more, if possible, to debauch this town of Mansoul. Wherefore he caused, by the hand of one Mr. Filth, an odious, nasty, lascivious piece of beastliness to be drawn up in writing,[73] and to be set upon the castle gates; whereby he granted and gave license to all his true and trusty sons in Mansoul, to do whatsoever their lustful appetites prompted them to do, and that no man was to let, hinder, or control them, upon pain of incurring the displeasure of their prince.

Now this he did for these reasons:

1. That the town of Mansoul might be yet made weaker and weaker, and so more unable, should tidings come that their redemption was designed, to believe, hope, or consent to the truth thereof. For reason says, the bigger the sinner, the less grounds of hopes of mercy.[74]

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. Wherefore what more rational than for him to conclude, that thus for sin it might fare with Mansoul. But fearing also lest this knot should break, he bethinks himself of another, to wit:

3. To endeavour to possess all hearts in the town of Mansoul that Shaddai was raising of an army, to come to overthrow and utterly to destroy this town of Mansoul, and this he did to forestal any tidings that might come to their ears of their deliverance; for, thought he, if I first bruit[75] 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; 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 an army to come against you, to destroy you root and branch:[76] and this, O Mansoul, is now the cause that at this time I have called you together; namely, to advise what in this juncture is best to be done; for my part, I am but one, and can with ease shift for myself, did I list to seek my own 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.[77] What say you, O my Mansoul? Will you now desert your old friend, or do you think of standing by me?’ Then as one man, with one mouth, they cried out together, ‘Let him die the death that will not.’**

**Then said Diabolus again, ‘It is in vain for us to hope for quarter, for this King knows not how to show it: true, perhaps, he at his first sitting down before us will talk of, and pretend to, mercy, that thereby, with the more ease, and less trouble, he may again make himself the master of Mansoul. Whatever therefore he shall say, believe not one syllable or tittle of it, for all such language is but to overcome us, and to make us, while we wallow in our blood, the trophies of his merciless victory. My mind is, therefore, that we resolve, to the last man, to resist him, and not to believe him upon any terms; for in at that door will come our danger.[78] 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? And suppose again, that he should give quarter to every one of you, be sure he will bring you into that bondage under which you were captivated before, or a worse; and then what good will your lives do you? Shall you with him live in pleasure as you do now? No, no, you must be bound by laws that will pinch you, and be made to do that which at present is hateful to you; I am for you, if you are for me, and it is better to die valiantly, than to live like pitiful slaves.[79] 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.[80] Pray, be concerned, I hear he is coming up; and stand to your arms, that now while you have any leisure, I may learn you some feats of war. Armour for you I have, and by me it is; yea, and it is sufficient for Mansoul from top to toe; nor can you be hurt by what his force can do, if you shall keep it well girt and fastened about you. Come therefore to my castle, and welcome, 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” (Deut 29:19). A piece of approved armour this is, and 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.[81]**

**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, keeps it, and makes that use of it as I would have him, can never be conquered by mine enemy (James 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 servants, have testified that he could do no mighty work there because of their unbelief (Mark 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 speak of judgment, care not for it; if he speak of mercy, care not for it; if he promise, if he swear that he would do to Mansoul, if it turn, no hurt but good, regard not what is said; question the truth of all; for this is to wield the shield of unbelief aright, and as my servants ought and do; and he that doth otherwise loves me not, nor do I count him but an enemy to me.[82]

5. ‘Another part or piece,’ said Diabolus, ‘of mine excellent armour is a dumb and prayerless spirit—a spirit that scorns to cry for mercy; wherefore be you, my Mansoul, sure that you make use of this.[83] 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 good hand-weapons, and such as will do execution.’[84]

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: I have granted to you external things, wherefore the privileges, grants, immunities, profits and honours wherewith I endowed you, do call for at your hands returns of loyalty, my lion-like men of Mansoul; and when so fit a time to show it as when another shall seek to take my dominion over you, into their own hands? One word more, and I have done, Can we but stand, and overcome this one shock or brunt, I doubt not but in little time all the world will be ours; and when that day comes, my true hearts, I will make you kings, princes, and captains, and what brave days shall we have then?’[85]

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.[86]

#### [CHAPTER IV.]

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

Now all this time, the good King, the King Shaddai was preparing to send an army to recover the town of Mansoul again, from under the tyranny of their pretended king 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. The army consisted of above forty thousand, all true men; for they came from the King's own court, and were those of his own choosing.

They came up to Mansoul under the conduct of four stout generals, each man being a captain of ten thousand men, and these are their names, and their signs. The name of the first was Boanerges; the name of the second was Captain Conviction; the name of the third was Captain Judgment; and the name of the fourth was Captain Execution. These were the captains that Shaddai sent to regain Mansoul.[87]

These four captains, as was said, the King thought fit, in the first place, to send to Mansoul, to make an attempt upon it; for indeed, generally in all his wars he did use to send these four captains in the van, for they were very stout and rough-hewn men, men that were fit to break the ice, and to make their way by dint of sword, and their men were like themselves (Psa 60:4).[88]

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 was three burning thunderbolts (Mark 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 (Deut 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 (Matt 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 (Matt 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.[89]

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[90] as became their degree, and that service that now they were going about for their King.[91]

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 commission.

*A commission from the great Shaddai, King of Mansoul, to his trusty and noble Captain Boanerges,[92] 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 (Matt 10:11; Luke 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 (1 Thess 2:7-10).

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

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

Wherefore they having received each commander his authority, at the hand of their King, the day being appointed, and the place of their rendezvous prefixed, each commander appeared in such gallantry as became his cause and calling. So, after a new entertainment from Shaddai, with flying colours, they set forward to march towards the famous town of Mansoul. Captain 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.[93]

Having travelled thus for many days,[94] 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.

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

‘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, and against whom I have been at the cost to arm you with *cap-a-pie*[95] for your body, besides great fortifications for your mind. Wherefore, then, did you not rather, even at the first appearance of them, cry out, fire the beacons, and give the whole town an alarm concerning them, that we might all have been in a posture of defence, and been ready to have received them with the highest acts of defiance, then had you showed yourselves men to my liking; whereas, by what you have done, you have made me half-afraid; I say half-afraid, that when they and we shall come to push a pike, I shall find you want courage to stand it out any longer. Wherefore have I commanded a watch, and that you should double your guards at the gates?’

Wherefore have I endeavoured to make you as hard as iron, and your hearts as a piece of the nether millstone? Was it, think you, that you might show yourselves women, and that you might go out like a company of innocents to gaze on your mortal foes? Fie, fie, put yourselves into a posture of defence, beat up the drum, gather together in warlike manner, that our foes may know that, before they shall conquer this corporation there are valiant men in the town of Mansoul.

‘I will leave off now to chide,[96] and will not further rebuke you; but I charge you that henceforwards you let me see no more such actions. Let not henceforward a man of you, without order first obtained from me, so much as show his head over the wall of the town of Mansoul. You have now heard me, do as I have commanded, and you shall cause me that I dwell securely with you, and that I take care as for myself, so for your safety and honour also. Farewell.’

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

Well, before the King’s forces had sat before Mansoul three days, Captain Boanerges commanded his trumpeter to go down to Ear-gate, and there, in the name of the great Shaddai, to summon Mansoul to give audience to the message that he, in his Master’s name, was to them commanded to deliver. So the trumpeter, whose name was Take-heed-what-you-hear, went up, as he was commanded, to 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.

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.[97]

Then the captains, and other field-officers, called a council of war,[98] to consider what further was to be done for the gaining of the town of Mansoul, and, after some close and thorough debate upon the contents of their commissions, they concluded yet to give to the town, by the hand of the fore-named trumpeter, another summons to hear; but if that shall be refused, said they, and that the town shall stand it out still, then they determined, and bid the trumpeter tell them so, that they would endeavour, by what means they could, to compel them by force to the obedience of their King (Luke 14:23).

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).

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

The trumpeter answered, 'I am servant to the most noble captain, Captain Boanerges, 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; and 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;[99] 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.'[100] But the trumpeter soon replied, saying, 'Our message is not to the giant Diabolus, but to the miserable town of Mansoul. Nor shall we at all regard what answer by him is made, nor yet by any for him. We are sent to this town to recover it from under his cruel tyranny, and to persuade it to submit, as in former times it did, to the most excellent King Shaddai.'

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

So the said Lord Will-be-will returned from off the wall, and the trumpeter came into the camp. When the trumpeter was come into the camp, the captains and officers of the mighty King Shaddai came together to know if he had obtained a hearing, and what was the effect of his errand. So the trumpeter told, saying, 'When I had sounded my trumpet,[101] 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.'

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.

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 (Zech 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?'

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

Then stood forth Captain Conviction and said—his was the pale colours, and for an

escutcheon, he had the book of the law wide open [from whence issued a flame of fire]—’Hear, O Mansoul! Thou, O Mansoul, wast once famous for innocency, but now thou art degenerated into lies and deceit (Rom 3:3,10-23, 16:17,18). Thou hast heard what my brother the Captain Boanerges hath said; and it is your wisdom, and will be your happiness, to stoop to, and accept of, conditions of peace and mercy when offered; especially when offered by one against whom thou hast rebelled, and one who is of power to tear thee in pieces, for so is Shaddai our King; nor, when he is angry, can anything stand before him (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 Luke 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;[102] but know, it is obedience to our King, and love to your happiness, that is the cause of this undertaking of ours.

‘Again, I say to thee, O Mansoul, consider if it be not amazing grace that Shaddai should so humble himself as he doth. Now he, by us reasons with you, in a way of entreaty and sweet persuasions, that you would subject yourselves to him. Has he that need of you, that we are sure you have of him? No, no; but he is merciful, and will not that Mansoul should die, but turn to him and live’ (2 Cor 5:18-21).

Then stood forth Captain Judgment, whose was the red colours, and for an escutcheon he had the burning fiery furnace, and he said, ‘O 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 to-day to this place, in this manner, with our message of our own minds, or to revenge our own quarrel; it is the King, my Master, that hath sent us to reduce you to your obedience to him, the which if you refuse in a peaceable way to yield, we have commission to compel you thereto. And never think of yourselves, nor yet suffer the tyrant Diabolus to persuade you to think, that our King, by his power, is not able to bring you down, and to lay you under his feet; for he is the former of all things, and if he touches the mountains, they smoke. Nor will the gate of the King’s clemency stand always open; for the day that shall burn like an oven is before him, yea, it hasteth greatly, it slumbereth not (Mal 4:1; 2 Peter 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, and will not yet suffer his gate to be shut against thee. Wilt thou provoke him to do it? If so, consider of what I say:—To thee it is opened no more for ever (Job 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” (v 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.[103] But he proceeded in his parable, and said, ‘O thou woful town of Mansoul! wilt thou not yet set open thy gate to receive us, the deputies of thy King, and those that would rejoice to see thee live? “Can thine heart endure, or can thine hands be strong, in the days that he shall deal” in judgment “with thee?” (Eze 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.’

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” (Matt 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 thee not to be a good tree. Thy “grapes *are* grapes of gall, thy clusters *are* bitter” (Deut 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?

‘O Mansoul! patience and forbearance do not act for ever; a year or two, or three, they may; but if thou provoke by a three years’ rebellion—and thou hast already done more than this—then what follows but, cut it down? Nay, “After that thou shalt cut it down” (Luke 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[104] long already, and wilt thou continue so still? Thy sin has brought this army to thy walls, and shall it bring it in judgment to 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?'[105]

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, 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.'

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

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

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

'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 (Luke 11:21); wherefore arise with bag and baggage, and begone, or we will let fly from the walls against you.’[106]**

**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 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.’[107]**

**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 gate in at which the King’s forces sought most to enter—the Lord Will-be-will made one old Mr. Prejudice, an angry and ill-conditioned fellow, captain of the ward at that gate, and put under his power sixty men, called Deafmen;[108] men advantageous for that service, forasmuch as they mattered no words of the captains, nor of their soldiers.[109]**

## **[CHAPTER V.]**

**[CONTENTS:—The captains resolve to give them battle—The town resolutely resists, and the captains retire to winter quarters—Tradition, Human-wisdom, and Man’s invention enlist under 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 mutiny in Mansoul—The**

**town sounds a parley—Propositions made and rejected—Understanding and Conscience quarrel with Incredulity—A skirmish ensues, and mischief is done on both sides.]**

**Now, when the captains saw the answer of the great ones, and that they could not get a hearing from the old natives of the town, and that Mansoul was resolved to give the King's army battle, they prepared themselves to receive them, and to try it out by the power of the arm. And first, they made their force more formidable against 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.'**[110] **Then they sounded the trumpet; then they in the town made them answer, with shout against shout, charge against charge, and so the battle began. Now they in the town had planted upon the tower over 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, whose name was Mr. Puff-up; and mischievous pieces they were.**[111] **But so vigilant and watchful, when the captains saw them, were they, that though sometimes their shot would go by their ears with a whiz, yet they did them no harm. By these two guns the towns-folk made no question but greatly to annoy the camp of Shaddai, and well enough to secure the gate, but they had not much cause to boast of what execution they did, as by what follows will be gathered.**

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

**They from the camp also did as stoutly, and with as much of that as may in truth be called valour, let fly as fast at the town and at 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 slings, 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:—**[112]

**The King's captains, when they marched from the court to come up against**

Mansoul to war, as they came crossing over the country, they happened to light upon three young fellows that had a mind to go for soldiers; proper men they were, and men of courage and skill, to appearance. Their names were Mr. Tradition, Mr. Human-wisdom, and Mr. Man's-invention. So they came up to the captains, and proffered their services to Shaddai. The captains then told them of their design, and bid them not to be rash in their offers; but the young men told them they had considered the thing before, and that hearing they were upon their march for such a design, came hither on purpose to meet them, that they might be listed under their excellencies. Then Captain 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 out at the sally-port, or postern of the town, 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; where they had not lain long in durance, but it began to be noised about the streets of the town what three notable prisoners the Lord Will-be-will's men had taken, and brought in prisoners out of the camp of Shaddai. At length tidings thereof were carried to Diabolus to the castle, to wit, what my Lord Will-be-will's men had done, and whom they had taken prisoners.

Then Diabolus called for Will-be-will, to know the certainty of this matter. So he asked him, and he told him; then did the giant send for the prisoners, who, when they were come, demanded of them 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; and he made of two of them serjeants, but he made Mr. Man's-invention his armour-bearer. But thus much for this, and now to return to the camp.[113]

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.[114]**

**They also dismounted the two guns that stood upon the tower over Ear-gate, and laid them flat in the dirt.[115] 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, so as with the best advantage to their King, and the greatest annoyance to the enemy, they might give seasonable and warm alarms to the town of Mansoul. And this design of them did so hit, that, I may say, they did almost what they would to the molestation of the corporation.**

**For now could not Mansoul sleep securely as 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[116] were at longest, the weather coldest, and so consequently the season most unseasonable; that that winter was to the town of Mansoul a winter by itself. Sometimes the trumpets would sound, and sometimes the slings would whirl the stones into the town. Sometimes ten thousand of the King's soldiers would be running round the walls of Mansoul at midnight, shouting, and lifting up the voice for the battle. Sometimes, again, some of them in the town would be wounded, and their cry and lamentable voice would be heard, to the great molestation of the now languishing town of Mansoul. Yea, so distressed with those that laid siege against them were they, that, I dare say, Diabolus their king had, in these days, his rest much broken.**

**In these days, as I was informed, new thoughts, and thoughts that began to run counter one to another, began to possess the minds of the men of the town of Mansoul. Some would say, 'There is no living thus'; others would then reply, 'This will be over shortly.' Then would a third stand up and answer, 'Let us turn to the King Shaddai, and so put an end to these troubles.' And a fourth would come in with a fear, saying, 'I doubt he will not receive us.'[117] The old gentleman too, the Recorder, that was so before Diabolus took Mansoul, he also began to talk aloud; and his words were now to the town of Mansoul as if they were great claps of thunder. No noise now so terrible to Mansoul as was his, with the noise of the soldiers, and shoutings of the captains.**

**Also, things began to grow scarce in Mansoul; now the things that her soul lusted after were departing from her. Upon all her pleasant things there was a blast, and burning instead of beauty. Wrinkles now, and some shows of the shadow of death, were upon the inhabitants of Mansoul.[118] And now, O how glad would Mansoul have been to have enjoyed quietness and satisfaction of mind, though joined with the meanest condition in the world![119]**

**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 of an invitation to do it under. Yea, so far as I could gather, the town had been surrendered up to them before now, had it not been for the opposition of old Incredulity, and the fickleness of the thoughts of my Lord Will-be-will. Diabolus also began to rave, wherefore Mansoul, as to yielding, was not yet all of one mind, therefore, they still lay distressed under these perplexing fears.[120]

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

*First.* The first time the trumpeter went, he went with words of peace, telling of them, 'That the captains, the noble captains of Shaddai, did pity and bewail the misery of the now perishing town of Mansoul; and 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, her former rebellions and most notorious treasons should, by their merciful King, be forgiven them, yea, and forgotten too.' And having bid them 'beware that they stood not in their own way, that they opposed not themselves, nor made themselves their own losers,' he returned again into the camp.

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

*Third.* He went again the third time, and dealt with them yet more roughly; telling of them, 'That now, since they had been so horribly profane, he did not know—not certainly know—whether the captains were 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.

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. Well, the Lord Will-be-will sounded upon the wall, so the captains came up in their harness,[121] 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 to them were appointed to propound—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 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.’[122]

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

‘O ye inhabitants of the town of Mansoul, when I heard your trumpet sound for a parley with us, I can truly say I was glad; but when you said you were willing to submit yourselves to our King and Lord, then I was yet more glad. But when, by your silly provisoes and foolish cavils, 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 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 (2 Tim 2:19).[123]

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

Then cried out old Incredulity, the Lord Mayor, and said, ‘And who, being out of the hands of their enemies, as 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. 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?'[124]

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

Now Diabolus had waited for his return, for he had heard that they had been at their points. So when he was come into the chamber of state, Diabolus saluted him with 'Welcome, my Lord, how went matters betwixt you to-day?' So the Lord Incredulity, with a low *conge*,[125] told him the whole of the matter, saying, Thus and thus said the captains of Shaddai, and thus and thus said I. The which when it was told to Diabolus, he was very glad to hear it, and said, 'My Lord Mayor, my faithful Incredulity, I have proved thy fidelity above ten times already, but never yet found thee false. I do promise thee, if we rub over this brunt, to prefer thee to a place of honour, a place far better than to be Lord Mayor of Mansoul. I will make thee my Universal

Deputy, and thou shalt, next to me, have all nations under thy hand; yea, and thou shalt lay bands upon them that they may not resist thee, nor shall any of our vassals walk more at liberty, but those that shall be content to walk in thy fetters.'

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

But now, though the Lord Mayor and Diabolus did thus well agree, yet this repulse to the brave captains put Mansoul into a mutiny. For while old Incredulity went into the castle to congratulate his Lord with what had passed, the old Lord Mayor that was so before Diabolus came to the town, to wit, my Lord Understanding, and the old Recorder, Mr. Conscience, getting intelligence of what had passed at 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 would destroy us when before he had sent us word that he would show us mercy.[126] 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; and first they began to mutter, then to talk openly, and after that they run to and fro, and cried as they run, ‘O the brave captains of Shaddai! Would we were under the government of the captains, and of Shaddai their King.’[127] 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 betaken himself to house. However, they strongly assaulted the house where he was, to have pulled it down about his ears; but the place was too strong, so they failed of that. So he taking some courage addressed himself, out at a window, to the people in this manner:—

‘Gentlemen, what is the reason that there is here such an uproar to-day?’

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

INCRED. When old Incredulity had heard this speech, he cried out, ‘Treason, treason: To your arms, to your arms, O ye, the trusty friends of Diabolus in Mansoul.’[128]

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 language, and of the grief that you have put the captains to; yea, and of the damages that you have done to Mansoul thereby. Had you accepted of the conditions, the sound of the trumpet and the alarm of war had now ceased about the town of Mansoul; but that dreadful sound abides, and your want of wisdom in your speech has been the cause

of it.'

**INCRED.** Then said old Incredulity: 'Sir, If I live I will do your errand to Diabolus, and there you shall have an answer to your words. Meanwhile we will seek the good of the town, and not ask 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,[129] 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 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.

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.[130] 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. Thus the bickerment 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, but that he that shot wanted to 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 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 one of his legs broken, and he that did it wished it had been his neck. Much harm more was done on both sides, but this must not be forgotten, it was now a wonder to see my Lord Will-be-will so indifferent as he was; he did not seem to take one side more than another, only it was perceived that he smiled to see how old Prejudice was tumbled up and down in the dirt. Also when Captain Anything came halting up before him, he seemed to take but little notice of him.[131]

#### [CHAPTER VI.]

[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.]

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 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.[132] 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.[133]

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 Ear-gate, and there sounded, as he was commanded. 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? 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? Can you call for the waters of the sea, and cause them to cover the face of the ground? Can you behold every one that he is proud, and abase him, and bind their faces in secret?[134] 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.'

At this summons the Mansouliaus 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:—

'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.[135] 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 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.[136] Wherefore, after a short consultation, they, of the Diabolonian party they were, sent back this word by the trumpeter, 'That, for their parts, they were resolved to stick to their king; but never to yield to Shaddai.' So it was but in vain to give them any further summons, for they had rather die upon the place than yield. And now things seemed to be gone quite back, and Mansoul to be out of reach or call; yet the captains, who knew what their Lord could do, would not yet be beat out of heart. They therefore 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' (Hosea 11:2,7).

So they ceased that way to deal with them any more, and inclined to think of another way. The 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.[137]

*‘Second.* This done, I advise that, in the next place, we, with one consent, draw up a petition to our Lord Shaddai; by which, after we have showed our King the condition of Mansoul, and of affairs here, and have begged his pardon for our no better success, we will earnestly implore his Majesty’s help, and that he will please to send us more force and power; and some gallant and well-spoken commander to head them; that so his Majesty may not lose the benefit of these his good beginnings, but may complete his conquest upon the town of Mansoul.’[138]

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 (Matt 22:5; Prov 1:25-30; Zech 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 of them with such retribution as was meet, and have done some execution upon the town. Diabolus, Incredulity, and Will-be-will are the great doers against us; now we are in our winter quarters, but so as that we do yet with 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, 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.[139] Now, King of kings, let it please thee to pardon the unsuccessfulness of thy servants, who have been no more advantageous in so desirable a work as the conquering of Mansoul is; and send, Lord, as we now desire, more forces to Mansoul, that it may be subdued; and a man to head them, that the town may both love and fear. We do not thus speak because we are willing to relinquish the wars—for we are for laying of our bones against the place—but that

**the town of Mansoul may be won for thy Majesty. We also pray thy Majesty for expedition in this matter, that after their conquest, we may be at liberty to be sent about other thy gracious designs. Amen.'**

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

**When this petition was come to the palace of the King, who should it be delivered to but to the King's Son. So he took it and read it, and because the contents of it pleased him well, he mended, and also in some things, added to the petition himself. So after he had made such amendments and additions as he thought convenient, with his own hand, he carried it in to the King; to whom when he had with obeisance delivered it, he put on authority, and spake to it himself.[140]**

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

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

**Then said the King's Son, Thy law is within my heart. I delight to do thy will (Heb 10). This is the 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, 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.**

**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 recover again to Shaddai the miserable town of Mansoul.[141]**

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.

For you must know, that though the town of Mansoul itself was not much, if at all, concerned with the project—for, alas for them, they were wofully besotted, for they chiefly regarded their pleasure and their lusts—yet Diabolus their governor was; 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. 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.[142]

The first was that famous captain, the noble Captain Credence. His were the red colours, and Mr. Promise bore them, and for a scutcheon he had the holy lamb and golden shield. And he had ten thousand men at his feet (John 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.[143] And he had ten thousand men at his feet (Heb 6:19).

The third captain was that valiant captain, the Captain Charity. 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).

These were Emmanuel's captains, these their standard-bearers, their colours, and their scutcheons,[144] and these the men under their command. So, as was said, the brave Prince took his march to go to the town of Mansoul. Captain Credence led the van, 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.[145]

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. The captains' armour was of proof, and was in appearance like the glittering stars. There were also some from the court that rode reformades,[146] for the love that they had to the King Shaddai, and for the happy deliverance of the town of Mansoul.[147]

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,[148] to whirl stones withal. Every one of these was made of pure gold; and these they carried with them in the heart and body of their army, all along as they went to Mansoul.

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

The Mount Gracious was on the one side, and Mount Justice was on the other; 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 Mount Hearken; a mount cast up hard by Ear-gate, with intent to break that open.[149]

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.

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

So the white flag, with the three golden doves on it, was hanged out for two days together, to give them time and space to consider. But they, as was hinted before, as if they were unconcerned, made no reply to the favourable signal of the Prince. Then he commanded, and 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 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 thunder-bolts. But as unconcerned was Mansoul at this as at those that went before. But when the Prince saw that neither mercy, nor judgment, nor execution of judgment, would or could come near the heart of Mansoul, he was touched with much compunction, and said, 'Surely this strange carriage 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.'

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. And, indeed, when at any time he perceived that any were contented under the slavery of the giant, he would be affected with it.

But to return again to our purpose. After the town had carried this news to Diabolus, and had told him, moreover, that the Prince that lay in the leaguer[150] 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! Wherefore art thou come to torment me, and to cast me out of my possession? This town of Mansoul, as thou very well knowest, is mine, and that by twofold right. 1. It is mine by right of conquest, I won it in the open field. And shall the prey be taken from the mighty, or the lawful captive be delivered? 2. This town of Mansoul is mine also by their subjection. They have opened the gates of their town unto me, they have sworn fidelity to me, and have openly chosen me to be their king. They have also given their castle into my hands; yea, they have put the whole strength of Mansoul under me.

Moreover, this town of Mansoul hath disavowed thee; yea, they have cast thy law, thy name, thy image, and all that is thine, behind their back, and have accepted, and set up in their room, my law, my name, mine image, and all that ever is mine. Ask else thy captains, and they will tell thee that Mansoul hath, in answer to all their summons, shown love and loyalty to me; but always disdain, despite, contempt, and scorn to thee and thine. Now thou art the Just One and the Holy, and 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?'

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 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-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 the lie upon my Father, and madest him, to Mansoul, the greatest deluder in the world? And what sayest thou to thy perverting, knowingly, the right purport and intent of the law? Was it good also that thou madest a prey of the innocency and simplicity of the now miserable town of Mansoul? Yea, thou didst overcome Mansoul by promising to them happiness in their transgressions against my Father's law, when thou knewest, and 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 for ever the miserable town of Mansoul. I am therefore come to avenge the wrong that thou hast done to my Father, and to deal with thee for the blasphemies wherewith thou hast made poor Mansoul blaspheme his name. Yea, upon thy head, thou prince of the infernal cave, will I require it.

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

title to it, to the confusion of thy face.

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

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

**‘1.** For that I am my Father’s heir, his 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; John 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 (John 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 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. Now, since it was my Father’s and mine, as I was his heir; and since also I have made it mine by virtue of a great purchase, it followeth that, by all lawful right the town of Mansoul is mine, and that thou art an usurper, a tyrant, and traitor, in thy holding possession thereof. Now, the cause of my purchasing of it was this: Mansoul had trespassed against my Father; now my Father had said, that in the day that they broke his law they should die. Now it is more possible for heaven and earth to pass away, than for my Father to break his word (Matt 5:18). Wherefore, when Mansoul had sinned indeed by hearkening to thy lie, I put in and became a surety to my Father, body for body, and soul for soul, that I would make amends for Mansoul’s transgressions; and my Father did accept thereof. So when the time appointed was come, I gave body for body, soul for soul, life for life, blood for blood, and so redeemed my beloved Mansoul.

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

**‘5.** Nor am I come out this day against thee but by commandment of my Father; it was he that said unto me, Go down and deliver Mansoul.

**‘Wherefore,** be it known unto thee, O thou fountain of deceit, and be it also known to the foolish town of Mansoul, that I am not come against thee this day without my Father.

**‘And now,’ said the golden-headed Prince, ‘I have a word to the town of Mansoul’; 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 (Cant 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 (Luke 9:56; John 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; his spoils I must divide,[151] his armour I must take from him, his hold I must cast him out of, and must make it an habitation for myself. And this, O Mansoul, shall Diabolus know, when he shall be made to follow me in chains, and when Mansoul shall rejoice to see it so.**

**‘I could, would I now put forth my might, cause that forthwith he should leave you and depart; but I have it in my heart so to deal with him, as that the justice of the war that I shall make upon him may be seen and acknowledged by all. He hath taken Mansoul by fraud, and keeps it by violence and deceit; and I will make him bare and naked in the eyes of all observers. All my words are true, I am mighty to save, and will deliver my Mansoul out of his hand.’[152]**

**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.[153]**

**[CHAPTER VII.]**

**[CONTENTS:—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.]**

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. Now there was in the town of Mansoul an old man, a Diabolonian, 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.[154] So he went, and came to the camp to Emmanuel; and when he was come, a time was appointed to give him audience. So at the time he came, and after a Diabolonian ceremony or two, he thus began, and said, ‘Great Sir, that it may be known unto all men how good-natured a prince my master is, he hath sent me to tell your Lordship that he is very willing, rather than to go to war, to deliver up into your hands one-half of the town of Mansoul (Titus 1:16). I am therefore to know if your Mightiness will accept of this proposition.’[155]

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’ (Luke 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.’

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 privately in, and you shall be Lord of all the rest’ (Acts 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. I will not therefore, grant him, 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 (2 Sam 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?’

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’ (John 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, 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?' [156] (2 Kings 1:3,6,7).

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 [157] 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 (1 Sam 28:15; 2 Kings 1:2-3). 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.' [158]

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 for ever 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, 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. 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.

And first for Captain Boanerges, not to under-value 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. 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, 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. 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.[159] These also had a reward from their Prince, as also had the rest of the captains, because they did valiantly round about the town.[160]

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 (2 Sam 5:6). This Captain Secure did Captain Conviction cleave down the head with a two-handed sword, when he received himself three wounds in his mouth. Besides these, there was one Captain Bragman,

a very 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 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.[161]

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 the golden slings into the midst of the town of Mansoul.[162]

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.[163]

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 and begone, upon promise of a reformation.[164] 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.**

**‘[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 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.[165] 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.’[166]**

**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 (2 Cor 11:14).**

**‘But know thou, O Diabolus, that nothing must be regarded that thou canst propound, for nothing is done by thee but to deceive; thou 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 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; for a law being broken by Mansoul, that had before, upon a supposition of the breach thereof, a curse pronounced against him for it of God, can never, by his obeying of the law, deliver himself therefrom. To say nothing of what a reformation is like to be set up in Mansoul, when the devil is become corrector of vice. Thou knowest that all that thou hast now said in this matter is nothing but guile and deceit; and is, as it was the first, so is it the last card that thou hast to play. Many there be that do soon discern thee when thou showest them thy cloven foot; but in thy white, thy light, and in thy transformation thou art seen but of a few. But thou shalt not do thus with my Mansoul, O Diabolus, for I do still love my Mansoul.**

**‘Besides, I am not come to put Mansoul upon works to live thereby—should I do so, I should be like unto thee—but I am come that by me, and by what I have and shall**

do for Mansoul, they may to my Father be reconciled, though by their sin they have provoked him to anger, and though by the law they cannot obtain mercy.

**‘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. 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. Yea, I will pull down this town, and build it again, and it shall be as though it had not been, and it shall then be the glory of the whole universe.’[167]**

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 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 (Mark 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.[168]

Emmanuel again, knowing that the next battle would issue in his being made master of the place, 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.

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 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.[169] 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 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 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. 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. 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. 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. 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.[170]

‘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. True, I have suffered something at the hand of Diabolus, for taking part with the laws of King Shaddai; but that, alas! what will that do? Will that make compensation for the rebellions and treasons that I have done, and have suffered without gainsaying, to be committed in the town of Mansoul? Oh, I tremble to think what will be the end of this so dreadful and so ireful a beginning!’

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.[171]

He also made a very great slaughter among my Lord Will-be-will’s soldiers, killing many that were stout and sturdy, and wounding of many that for Diabolus were nimble and active. But all these were Diabolonians; there was not a man, a native of Mansoul, hurt.[172]

Other feats of war were also likewise performed by other of the captains, as at Eye-

gate,[173] 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: 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.[174]

#### [CHAPTER VIII.]

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

Now the old Recorder, and my Lord Understanding, with some others of the chief of the town, to wit, such as knew they must stand and fall with the famous town of Mansoul, came together upon a day, and after consultation had, did jointly agree to draw up a petition, and 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.[175]

Upon this petition he gave no answer at all, and that did trouble them yet so much the more. Now all this while the captains that were in the Recorder's house were playing with the battering-rams at the gates of the castle, to beat them down. So after some time, labour, and travail, the gate of the castle that was called Impregnable was beaten open, and broken into several splinters; and so a way made to go up to the hold in which Diabolus had hid himself.[176] 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.[177]

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

Now the Prince himself was clad all in armour of gold, and so he marched up the town with his standard borne before him; but he kept his countenance 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. But also poor Mansoul, as in such cases all are apt to do, they interpreted the carriages of Emmanuel to them, as did Joseph's brethren his to them, even all the quite contrary way. For, thought they, if Emmanuel loved us, he would show it to us by word or carriage;

but none of these he doth, therefore Emmanuel hates us. Now if Emmanuel hates us, then Mansoul shall be slain, then Mansoul shall become a 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. But, poor hearts, as to themselves their thoughts would chance, 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[178] (Isa 18:13, 23:18).

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, but suffer him to depart out of Mansoul in peace.

When Emmanuel had taken him and bound him in chains, he led him into the marketplace, 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. 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; Diabolus is subjected to the power of his sword, and made the object of all derision![179]

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 (Luke 15:7-10).[180]

The townsmen also, so many of them as saw this sight, were as it were, while they looked, betwixt the earth and the heavens. True, they could not tell what would be the issue of 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.[181]

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 (Matt 12:43).

Now Captain Boanerges and Captain Conviction were both of them men of very great majesty, their faces were like the faces of lions (1 Chron 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.[182]

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 summons 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; 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.[183]

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, victor over Diabolus, and conqueror of the town of Mansoul, We, the miserable inhabitants of that most woful corporation, do humbly beg that we may find favour in thy sight, and remember not against us former transgressions, nor yet the sins of the chief of our town, but spare us according to the greatness of thy mercy, and let us not die, but live in thy sight; so shall we be willing to be thy servants, and if thou shalt think fit, to gather our meat under thy table.[184] Amen.'

So the petitioner went as was said with his petition to the Prince, and the Prince took it at his hand, but sent him away with silence. This still afflicted the town of Mansoul, but yet considering that now they must either petition, or die—for now they could not do anything else—therefore they consulted again, and sent another petition, and this petition was much after the form and method of the former.

But when the petition was drawn up, by whom should they send it was the next question; for they would not send this by him by whom they sent the first, for they thought that the Prince had taken some offence at the manner of his deparment 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.[185]

Well, they made, through fear, their delays as long as they could, and longer than delays were good; but fearing at last the dangerousness of them, they thought, but with many a fainting in their minds, to send their petition by Mr. Desires-awake; so they sent for Mr. Desires-awake. Now he dwelt in a very mean cottage in Mansoul, and he came at his 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! 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, 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, 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.[186] At this answer they were all at a stand; 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. 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 caught 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.[187]

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 the prisoners must be suddenly put to death. And as I said, every one stood to it that he told his tale the rightest, and that all others but he were out. Wherefore Mansoul had now 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.[188]

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, and that his sentence was equal to the best of oracles, and thus was Mansoul a terror to itself.

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[189] 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. 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.'

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?

'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.'[190]

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 offence to the Prince, for by doing so, for ought we can tell, you may bring Mansoul into utter destruction, said they.

Now Mr. Desires-awake, when he saw that he must go of this errand, besought that they would grant that Mr. 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.[191] Thus they went to the Prince's pavilion.

Now when they went to petition this third time, they were not without thoughts that by often coming they might be a burden to the Prince. Wherefore, when they were come to the door of his pavilion, they first made their apology for themselves, and for their coming to trouble Emmanuel so often; and they said that they came not

hither to-day for that they delighted in being troublesome, or for that they delighted to hear themselves talk, but for that necessity caused them to come to his Majesty: they could, they said, have no rest day nor night, because of their transgressions against Shaddai, and against Emmanuel, his Son. They also thought that some misbehaviour of Mr. Desires-awake the last time, might give distaste to his Highness, and so 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 offence 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.[192] But I pray thee’—and all this while the gentleman wept—‘that thou wouldest not remember against us our transgressions, nor take offence at the unqualifiedness of thy servants, but mercifully pass by the sin of Mansoul, and refrain from the glorifying of thy grace no longer.’[193]

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 slave. For this Diabolus, and your pretended prince, though once so highly accounted of by you, made rebellion against my Father and me, even in our palace and highest court there, thinking to become a prince and king. But being there timely discovered and apprehended, and for his wickedness bound in chains, and separated to the pit with those who were his companions, he offered himself to you, and you have received him.

‘Now this is, and for a long time hath been an high affront to my Father, wherefore my Father sent to you a powerful army to reduce you to your obedience. But you know how those men, their captains, and their 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. 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?[194] But now I have taken the town, you cry. But why did you not cry before, when the white flag of my mercy, the red flag of justice, and the black flag that threatened execution, were set up to cite you to it? Now I have conquered your Diabolus, you come to me for favour, but why did you not help me against the mighty? Yet I will consider your petition, and will answer it so as will be for my glory.

‘Go, bid Captain Boanerges and Captain Conviction bring the prisoners out to me into the camp to-morrow, and say you to Captain Judgment and Captain Execution, Stay you in the castle, and take good heed to yourselves that you keep all quiet in Mansoul until you hear further from me.’ And with that he turned himself from them, and went into his royal pavilion again.[195]

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

But they came at length to the gates of the town—now the townsmen with earnestness were waiting for their return—where many met them, to know what answer was made to the petition. Then they cried out to those that were sent, What

news from the Prince? and what hath Emmanuel said? But they said that they must, as before, go up to the prison, and there deliver their message. So away they went to the prison, with a multitude at their heels. Now, 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 him 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.[196] 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, The Prince did bid us bid Captain Boanerges and Captain Conviction bring the prisoners down to him to-morrow; and that Captain Judgment and Captain Execution should take charge of the castle and town till they should hear further from him. They said also that when the Prince had commanded them thus to do, he immediately turned his back upon them, and went into his royal pavilion.

But O how this return, and 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.[197] This done, each of the three prepared himself to die; and the Recorder [conscience] said unto them, This was the thing that I feared; for they concluded that to-morrow, by that the sun went down, they should be 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 before the Prince, dressed themselves in mourning attire, with ropes upon their heads.[198] 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 [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 affliction. Nor could they now longer forbear, but cry out aloud, O unhappy men! O wretched men of Mansoul! Their chains still mixing their dolorous notes with the cries of the prisoners, made noise more lamentable.[199]

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. The Prince asked further, saying, Could you have been content that your slavery should have continued under his tyranny as long as you had lived? Then said the prisoners, Yes, Lord, yes; for his ways were pleasing to our flesh, and we were grown aliens to a better state. And did you, said he, when I came up against this town of Mansoul, heartily wish that I might not have the victory over you? Yes, Lord, yes, said they. Then said the Prince, And what punishment is it, think you, that you deserve at my hand for these and other your high and mighty sins? And they said, Both death and the deep,[200] Lord; for we have deserved no less. 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 on your heads? The prisoners answered, These ropes [sins] 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 [powers of the soul], Lord; but for the Diabolonians [corruptions and lusts] that came into our town when the tyrant got possession of us, we can say nothing for them.[201]

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 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.[202]

Then the Prince called for the prisoners to come and to stand again before him, and they came and stood trembling. And he said unto them, The sins, trespasses, iniquities, that you, with the whole town of Mansoul, have from time to time committed against my Father and me, I have power and commandment from my Father to forgive to the town of Mansoul; and do forgive you accordingly. And having so said, he gave them written in parchment, and sealed with seven seals, a large and general pardon, commanding both my Lord Mayor, my Lord Will-be-will, and Mr. Recorder, to proclaim, and cause it to be proclaimed to-morrow by that the sun is up, throughout the whole town of Mansoul.

Moreover, the Prince stripped the prisoners of their mourning weeds, and gave them 'beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness' (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 ear-rings in their ears. Now the prisoners, when they did hear the gracious words of Prince Emmanuel, and had beheld all that was done unto them, fainted almost quite away; for the grace, the benefit, the pardon, was sudden, glorious, and so big, that they were not able, without staggering, to stand up under it.[203] Yea, my Lord Will-be-will swooned outright; but the Prince stepped to him, put his everlasting arms under him, embraced him, kissed him, and bid him be of good cheer, for all should be performed according to his word. He also did kiss, and embrace, and smile upon the other two that were Will-be-will's companions, saying, Take these as further tokens of my love, favour, and compassion to you; and I charge you, that you, Mr. Recorder, tell in the town of Mansoul what you have heard and seen.

Then were their fetters broken to pieces before their faces, and cast into the air, and their *steps*[204] were enlarged 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 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.[205] 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.

And now was the town of Mansoul also delivered from the terror of the first four captains and their men.[206]

## [CHAPTER IX]

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

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

Alas for them, poor hearts! who could blame them, since their dead friends were come to life again? for it was to them as life from the dead, to see the ancients of the town of Mansoul 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. 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. After this they inquired yet more particularly how things went in the camp, and what message they had from Emmanuel to the town, So they told them all passages that had happened to them at the camp, and everything that the Prince did to them. This made Mansoul wonder at the wisdom and grace of the Prince Emmanuel. Then they told them what they had received at his hands for the whole town of Mansoul; and the Recorder delivered it in these words—PARDON, PARDON, PARDON for Mansoul; and this shall Mansoul know to-morrow. Then he commanded, and they went and summoned Mansoul to meet together in the market-place to-morrow, there to hear their general pardon read.

But who can think what a turn, what a change, what an alteration this hint of things did make in the countenance of the town of Mansoul! No man of Mansoul could sleep that night for joy;[207] in every house there was joy and music, singing and making merry, telling and hearing of Mansoul's happiness, was then all that Mansoul had to do; and this was the burden of all their song—Oh, more of this at the rising of the sun! more of this to-morrow! Who thought yesterday, would one say, that this day would have been such a day to us? And who thought, that saw our prisoners go down in 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? No! this is only peculiar to Shaddai, and unto Emmanuel. his Son.[208]

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 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,' &c. (Mark 3:28); they could not forbear but leap for joy. For this you must know, that there was conjoined herewith every man's name in Mansoul; also the seals of the pardon made a brave show.[209]

When the Recorder had made an end of reading the pardon, the townsmen ran up upon the walls of the town, and leaped and skipped thereon for joy; and bowed

themselves seven times with their faces towards Emmanuel's pavilion, and shouted out aloud for joy, and said, Let Emmanuel live for ever! Then order was given to the young men in Mansoul, that they should ring the bells for joy. So the bells did ring, and the people sing, and the music go in every house in Mansoul.[210]

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 be displayed, half of them upon Mount Gracious, and half of them upon Mount Justice.[211] 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.

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, and twenty things more, with that aptness, and then were all as they were again, that they took, yea, ravished the hearts that were in Mansoul to behold it. But add to this, the handling of their arms, the managing of their weapons of war, were marvellous taking to Mansoul and me.[212]

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

thou also according to all the desire of thy soul, and make thou governors and princes under thee of thy captains and men of war, and we will become thy servants, and thy laws shall be our direction.'

They added, moreover, and prayed his Majesty to consider thereof; 'for,' said they, 'if now, after all this grace bestowed upon us thy miserable town of Mansoul, thou shouldest withdraw, thou and thy captains from us, the town of Mansoul will die.[213] 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. 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 when thou shalt leave us, into the hand of Diabolus again; and who knows what designs, plots, or contrivances have passed betwixt them about these things already; loth we are to fall again into his horrible hands. Wherefore, let it please thee to accept of our palace for thy place of residence, and of the houses of the best men in our town for the reception of thy soldiers, and their furniture.' [214]

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 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.' [215]

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 to-morrow, and so will march forwards into the town of Mansoul. I will possess myself of your castle of Mansoul, and will set my soldiers over you; yea, I will yet do things in Mansoul that cannot be paralleled in any nation, country or kingdom under heaven.'**

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

**Then went out the inhabitants of the town of Mansoul with haste to the green trees, and to the meadows, to gather boughs and flowers, therewith to strew the streets against their Prince, the Son of Shaddai, should come; they also made 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. 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.[216] 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.[217]**

**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 (Acts 15:9).[218] 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.**

**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.[219]

Now the ancients and elders of the town of Mansoul thought that they never should have enough of the Prince Emmanuel; his person, his actions, his words, and behaviour, were so pleasing, so taking, so desirable to them. Wherefore, they prayed him, that though the castle of Mansoul was his place of residence, and they desired that he might dwell there for ever, yet that he would often visit the streets, houses, and people of Mansoul. For, said they, Dread Sovereign, thy presence, thy looks, thy smiles, thy words, are the life, and strength, and sinews of the town of Mansoul.[220]

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 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.

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 outlandish food, food that grew not in the fields of Mansoul, nor in all the whole Kingdom of Universe. It was food that came from his Father's court, and so there was dish after dish set before them, and they were commanded freely to eat. But still when a fresh dish was set before them, they would whisperingly say to each other, What is it? (Exo 16:15) [221] For they wist not what to call it. They drank also of the water that was made wine; and were very merry with him. There was music also all the while at the table, and man did eat angels'

food, and had honey given him out of the rock. So Mansoul did eat the food that was peculiar to the court, yea, they had now thereof to the full (Psa 78:24,25). [222]

I must not forget to tell you that as at this table there were musicians, so they were not those of the country, nor yet of the town of Mansoul; but they were the masters of the songs that were sung at the court of Shaddai.[223]

Now after the feast was over, Emmanuel was for entertaining the town of Mansoul with some curious riddles of secrets drawn up by his Father's secretary, by the skill and wisdom of Shaddai; the like to these there is not in any kingdom. These riddles 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. I told you before whom these riddles did concern; and as they were opened, the people did evidently see it was so. Yea, they did gather that the things themselves were a kind of portraiture, and that of Emmanuel himself; for when they read in the scheme where the riddles were writ, and looked in the face of the Prince, things looked so like the one to the other that Mansoul could not forbear but say, This is the Lamb, this is the Sacrifice, this is the Rock, this is the Red Cow, this is the Door, and this is the way; with a great many other things more.[224]

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. Yea, so taken were the townsmen now with their Prince, that they would sing of him in their sleep.

Now it was in the heart of the Prince Emmanuel to new model the town of Mansoul, and to put it into such a condition as might be more pleasing to him, and that might best stand with the profit and security of the now flourishing town of Mansoul. He provided also against insurrections at home, and invasions from abroad; such love had he for the famous town of Mansoul. Wherefore he first of all commanded that the great slings that were brought from his Father's court, when he came to the war of Mansoul, should be mounted, some upon the battlements of the castle, some upon the towers, for there were towers in the town of Mansoul, towers new built by Emmanuel since he came thither.[225] 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.[226]

**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 Mansoul, against the peace of our Lord the King, and the peace and tranquillity 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 defence. He bid him also that he should read in the Revelation of Mysteries[227] 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 own, upon the castle gates, 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.[228]**