

THE MARVELOUS CITY OF MANSOUL

or, Talks on John Bunyan's "Holy War"

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P R E F A C E

The contents of this volume appeared originally in a series of articles in "Words of Love," a Sunday School weekly. They are being sent forth in this complete form with the prayer that God may be pleased to use the Scriptural truths contained herein to the awakening, repentance and regeneration of the lost; and the encouragement, strengthening and growth in grace of those who are saved.

The writings of Bunyan are all too little read in these days, and if the perusal of these pages should lead the reader to a study of Bunyan's works for himself, the author will feel amply repaid for his labor.

CHICAGO, 1934

A. P. G.

P R E F A C E T O S E C O N D E D I T I O N

It is with deep gratitude to God that a second edition of this book has become necessary. It is issued, with slight revisions, with the same desire as the first edition: the glory of the Savior and the blessing of the reader.

CHICAGO, 1938

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P R E F A C E T O T H I R D E D I T I O N

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INTRODUCTION

Wherever the Bible has gone throughout the world these past two centuries, and has been translated into the language of the people; it has not been long before Bunyan's "Pilgrim's Progress" has followed in its train. This book has been greatly used of God to instruct, warn, comfort and inspire countless pilgrims on the heavenly highway.

It is not generally known, however, that John Bunyan wrote many other books, the greatest of which was "The Holy War." Lord Macauley, the great English essayist and historian declared that if the "Pilgrim's Progress" had not been written, "The Holy War" would be the greatest allegory in existence. An allegory is a description of one thing under the image of another. It is really a prolonged metaphor.

Though both books are allegories, yet "The Holy War" differs in many respects from "The Pilgrim's Progress." The latter likens the Christian life to a journey from the City of Destruction to the Celestial City, and vividly depicts the *outward* and

visible experiences of the soul, with its trials, temptations and the determined opposition of its enemies. These *outward* happenings affect, in turn the *inward* and *unseen* experiences of the soul, and produce either love or hate, joy or sorrow, hope or despair, etc.

"The Holy War" presents the Christian life under the likeness of a city, with the thoughts as its inhabitants. It portrays the *inward* and *invisible* conflicts of the soul, with its convictions, doubts, hopes, fears, likes, dislikes, reasonings, aspirations, decisions, etc. These *inward* experiences lead to the *outward* and *visible* results which are evidenced in the life of the believer, either in his development or retrogression in the grace of God. To sum up: "The Pilgrim's Progress" commences with the *outward* circumstances that lead to the *inward* experiences of the soul; while "The Holy War" begins with the *inward* causes which shape the *outward* evidences seen in the life.

"The Holy War" is looked upon by many as a more spiritual work than "The Pilgrim's Progress." This probably explains the reason for its being so little known or appreciated by the general public. It was written towards the close of Bunyan's life, and thus contains his more mature thoughts on the great truths of the Christian faith. It is a book better suited to the saved than the unsaved, though both may find great profit in its reading.

The reader will discover it is a keen and faithful portrayer of the human soul; first, in its condition by nature; second, in its awakening and conviction of sin by the Spirit through the word of God; third, in its redemption through the precious blood of Christ; fourth, in its salvation through faith in

the gospel and acceptance of Christ as Savior and Lord; fifth, in its sustenance and growth in grace and in the knowledge of the Savior; sixth, in its decline through lack of watchfulness, prayerlessness, and neglect of Bible study; and seventh, its restoration through confession of sin and self judgment and a return to that love for and fellowship with Christ.

It has been the privilege of the present writer to give addresses on this subject to young people, illustrated by lantern slides; and he has found that the story falls naturally into eight divisions, with the following titles:

1. The Ruin of Mansoul—Chapters 1-3.
2. The Rebellion of Mansoul—Chapters 4-6.
3. The Reduction of Mansoul—Chapters 7-9.
4. The Regeneration of Mansoul—Chapters 10-12.
5. The Rejoicing of Mansoul—Chapters 13-15.
6. The Relapse of Mansoul—Chapters 16-18.
7. The Repentance of Mansoul—Chapters 19-22.
8. The Restoration of Mansoul—Chapters 23-26.

May the reading of its pages bring the unsaved reader to a realization of his true state before God, that of a lost and guilty sinner, and lead him to place his confidence, for time and eternity, in the Person and upon the finished work of the Son of God, Who, because of His sacrificial work on Calvary and glorious resurrection, is now able and willing to save every sinner that will come to God by Him!

May the saved reader discover, in the teachings of this marvelous allegory, that which will build him up in his most holy faith, and better fit him to

fulfil God's purpose in his life; namely: "That the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ" (2 Thess. 1:12).



CHAPTER I.

Bunyan begins his story thus: "In my travels, as I walked through many regions and countries, it was my chance to come into that famous continent of Universe. A very large and spacious country it is. It lieth between the two poles, and just amid the four points of the heavens. It is a place well watered, and richly adorned with hills and valleys, bravely situated and, for the most part, at least where I was, very fruitful, also well peopled, with a very sweet air."

In these few, simple, but well chosen words, the author gives us a description of this world in which we live as it came forth originally from the Creator's hand. The story of the creation, as you probably know, is found in the first chapter of Genesis. There we read: "In the beginning, God created the heaven and the earth. And the earth was (or became) waste and void; and darkness was upon the face of the deep . . . And God said, 'Let there be light!' and there was light." From this point on, the successive stages of creation are described until on the sixth day, man, God's masterpiece, was created and placed in the beautiful world God had made, and which He described as being "very good."

Many fail to realize what a wonderful world this is, and how God has revealed, through it, His infinite power and marvelous wisdom. David exclaimed: "The heavens declare the glory of God and the firmament sheweth His handiwork." We read in Rom. 1:20 that "The invisible things of

Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Thus creation is God's open book to every person possessed of his right mind. No person has any excuse, either for Atheism, the denial of a Creator; or, idolatry, the worship of idols made by men's hands.

Within this continent of the Universe, Bunyan tells us, was "A fair and delicate town called Mansoul; a town for its building so curious, for its situation so commodious, for its privileges so advantageous, that there was not its equal under the whole heaven. As to the situation of this town, it lieth just between two worlds, and the first Founder and Builder of it, as far as the best and most authentic records show, was Shaddai, and He built it for His own delight."

The town of Mansoul, of course, is a picture of man as God first made him. The name "Shaddai," is a Hebrew word meaning "The Almighty One." It is one of the many titles of God used in the Old Testament. This title reveals God as the all-powerful, all-glorious Being Who created all things.

Bunyan here draws attention to five things about the city which we would do well to consider. First: The Founder of it. Man was the direct creative act of God, for we read: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Gen. 2:7). There are many wild and fanciful theories concerning the origin of man. Some claim that he is the product of Evolution, which is defined by Le Conté as: "Continuous progressive change, according to fixed laws, by means of *resident* forces." In other words, it is affirmed

that man has evolved from the lower forms of life into his present state, and will continue to develop into a yet higher type of being by purely natural processes. This theory, or guess, is not only unscriptural, but it has no scientific foundation to rest on. God's word, that cannot be broken, declares plainly: "God created man in His own image." This satisfies those who believe in the God of the Bible, and in the Bible as the inspired revelation from God.

Second: The marvel of it. Do we ever stop to think what an intricate, complex and mysterious being man is? He is composed of spirit, soul and body, and is thus what is termed "a tripartite being." Through his body, man becomes conscious of the world around him. By means of his senses he sees, hears, smells, tastes and feels. Through his soul he becomes conscious of himself. He realizes that he exists, and is able to analyze his experiences and come to certain conclusions. By his spirit, man becomes conscious of God. This is the highest part of man, and is the avenue by which God may communicate His mind and will. This is a very deep subject, for the more we consider what man-is, the more we shall realize that David was right when he said: "I will praise Thee, for I am fearfully and wonderfully made; marvelous are Thy works; and that my soul knoweth right well" (Psalm 139:14).

Third: The Capacity of it. Bunyan said it was "a commodious city." Think of the enormous capacity of man. Try to calculate his countless thought-producing possibilities! Tens of thousands of thoughts find accommodation within him. Think of his capacity for acquiring and retaining and reproducing the countless lessons learned either in

school or in the experiences of life! Consider the expression man can give of his inner feelings and possibilities in art, music, poetry, discovery and invention!

Fourth: The location of it. "Between two worlds." Man is a creature of Time and Eternity. He belongs both to this world and of the one to come. We read that God has put "eternity into the heart of man" (Eccl. 3:11, original). Consequently every man is conscious, within himself, that he has a future destiny after death. It is this fact that gives the City of Mansoul its importance and value. The Creator Himself asked: "What shall it profit a man if he shall gain the whole world and lose his *own* soul?" This question has never been answered.

Fifth: The purpose of it, "For His own delight." God made man for His own glory and delight, for it is said: "His delights were with the sons of men" (Proverbs 8:31). It has been well stated: "Man's chief end is to glorify God and enjoy Him forever." It is God's desire that man should be in fellowship and communion with Him. In the Garden of Eden, before sin entered, it was God's delight to walk in that garden and talk with the man whom He had made.

"Within this marvelous town," Bunyan proceeds to tell us, "was a most famous and stately palace: for strength, it might be called a fortress; for pleasantness, a paradise; for largeness, a place so copious as to contain the whole world. This place King Shaddai intended for Himself alone, and not another with Him; first, because of His own delight; and secondly, lest others should get possession of it and damage the town. This palace, or castle, Shaddai made a garrison or fort, but

committed the keeping of it to the inhabitants of the city."

This palace, as you have probably guessed, is the heart, which God's word describes as the centre of man's being, and which is the origin of his thoughts, desires, motives and actions. We think what we think, say what we say, and do what we do, because our hearts are what they are. Hear what God says of it: "As a man thinketh in his heart, so is he" (Prov. 23:7). "Out of the abundance of the heart, the mouth speaketh" (Matt. 12:34). And again: "Keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4:23).

God's desire is that He shall rule supreme and alone in the heart of man. "Thou shalt have no other gods before me," was His divine command. It is only when God is the Ruler within the heart that man can have the true peace, joy, hope and satisfaction that he so ardently desires. It is written: "In Thy presence is fulness of joy, and at Thy right hand are pleasures for evermore" (Psalm 16). Augustine well said: "Thou hast made our hearts for Thyself, and our hearts are restless until they find their rest in Thee."

We are next told: "The walls of this town were well built and compacted together and, except with the consent of the inhabitants, could never be shaken or broken into." This, of course, speaks of the body with its nerves, muscles, bones and skin, etc., all of which are in perfect coordination, and built to withstand great strain.

Bunyan then goes on to say: "This famous town of Mansoul had five gates, in at which to come, out at which to go; and these were like the walls, impregnable. Such could never be opened

nor forced, except with the will and permission of those within. The names of the gates were these: Ear-gate, Eye-gate, Mouth-gate, Nose-gate, and Feel-gate. Furthermore it had always a sufficiency of provision within its walls. It had the best, most wholesome and excellent law in the world. There was not a rascal, evil, or traitorous person within its walls. They were all true men and united to each other in happy bonds, but best of all, this city had always (as long as it had the goodness to keep true to Shaddai) His countenance, protection and delight."

Thus does Bunyan describe the state of man as he was in the beginning. The Bible tells us that God made man upright. When he left the hands of the Creator he was innocent, and God declared him to be "very good." The gates, as their names indicate, are the five senses through which we receive impressions from the world around. It is important to notice that none of these gates could be entered without the consent of the inhabitants. This serves to emphasize the fact that man is possessed of a free will that enables him to choose what he will and carry out his determination.

These gates need to be well guarded, for temptation enters by these channels. We need to guard Eye-gate, for it is through this avenue that the appeal is made to the lust of the eyes. Watch should be kept on Ear-gate, for that is the way wrong doctrines enter. "Take heed what ye hear," said our Savior, and we need ever to be on the alert lest that which dishonors God and brings disaster to the soul enters by this door. Mouth-gate alas needs to be vigilantly kept. How much mischief has been wrought through what has escaped the lips! How often have lies, deceit, bad

stories, and cruel words proceeded from this gate, and inflicted untold damage on others!

The inhabitants of the town represent the thoughts, motives and desires that fill the mind and heart. As the impressions are received through the gates, their effect is seen upon the thoughts, which shape the words and actions, and result is either good or bad, according to the kind of impression received.



CHAPTER II.

Bunyan now goes on to tell us that in this universe God had created, there was a great prince named Diabolus. He had been created by God and given one of the highest positions in heaven, that of an arch-angel. He was called Lucifer, which means "Son of the morning," and he was perhaps one of the most beautiful and intelligent of the angelic host. His description is found in Ezek. 28 where we read of him: "Thou sealest up the sum, full of wisdom and perfect in beauty . . . in the day thou wast created. Thou art the anointed cherub that covereth, and I have set thee so . . . Thou wast perfect in all thy ways from the day that thou wast created, till iniquity was found in thee."

We are not told how long Lucifer remained in this position of honor and trust; but there came a time when his heart was lifted up with pride. His fall is thus described in Isaiah 14:12-15: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground which didst weaken the nations! For thou hast said in thine heart: 'I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation in the sides of the north: I will ascend above the heights of the clouds, I will be like the most high God!' Yet thou shalt be brought down to hell, to the sides of the pit." Thus this beautiful and exalted creature, in the sinful pride of his heart, re-

belled against the supreme authority of God, and aspired to the position of God Himself.

Not only did Lucifer rebel himself, but he persuaded other angels to follow him in his fearful sin; and they, together with their leader, fell from their lofty position and were deposed by God. We read: "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Pet. 2:4). How sin could originate in heaven is one of the many mysteries that the Bible does not solve; but we may well heed the warning of the terrible effects of sin. If we want God's thoughts about sin we have only to see how He acts when sin comes before Him. God abominates, with a thrice holy hatred, any thought, word, deed or attitude that is contrary to His revealed will in the Scriptures. Because of His righteousness, holiness and justice He must condemn and punish sin.

Thus did sin transform the "Son of the Morning" into the prince of darkness. It caused the great archangel to become "Satan" the accuser; and the "anointed cherub" to become "Diabolus," which means slanderer and accuser. This, in brief, is the history of Satan or the Devil, as given to us in Scripture. Satan still possesses great power. He controls principalities and powers in the heavenly places and is called "the prince of the power of the air." He still has his wisdom, and, with it, he can deceive, blind and enslave souls. The reader would do well to be forewarned about him, so that he may be prepared to meet his temptations and withstand his onslaughts (Eph. 6:11-18).

When Diabolus saw the beautiful city of Mansoul, he realized immediately its great value. Call-

ing a number of evil spirits together, he told them of his discovery and confided to them his purpose to gain possession of it and reign over it as king. Needless to say, this news brought great glee to the powers of darkness. A council of war was then called to decide what was the best means of gaining access to, and possession of the famous city of Mansoul.

When they were all gathered together, Diabolus said: "Now that we have found the prize, we are met together to see how best we can be revenged on Shaddai for what He has done to us." They began to discuss ways and means, and four things were considered. First: Should they show themselves in their purpose to Mansoul? This was rejected: "for," said they, "if the townfolk see so many of us, it might alarm them and put them on their guard, for no one can enter the town without the permission of those within. It would be best for one, or perhaps two, to assault it."

The second proposal was: Should they go and sit before Mansoul in their present condition as fallen angels under Shaddai's condemnation? This again was negatived. Diabolus said: "Mansoul has never seen anyone in a fallen state, and the sight of such might warn the inhabitants and cause them to keep the gates tightly closed."

The third suggestion was: Should they tell Mansoul frankly who they were and why they came; or should they approach them with artful wiles and words of deceit?" Needless to say, it was decided that the latter proposal should be adopted, for Mansoul was peopled with honest men that were unaccustomed to the lies and treachery of the powers of darkness.

The last thing discussed was whether it would

be advisable for Diabolus to take a few of their number with him to hide in ambush and, as an opportunity afforded, shoot at some of the principal townsmen, and particularly at Captain Resistance, who was in charge of its defenses. This was heartily agreed to, so accordingly Diabolus and his wicked companions made their way towards Mansoul to carry out their dreadful purpose.

If the people of Mansoul had but known the intention of Diabolus, and what was to befall them as a result, how strenuously would they have resisted every effort on his part to get into their city! Shaddai had given them a distinct command when He had built the city and had declared: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die" (Gen. 2:16, 17). Thus Mansoul not only had a perfect law from the Creator, but its people had a free will which gave them the ability to choose whether they would obey or disobey God. This power of choice was now to be tested, and we shall see how shamefully Mansoul responded to the love and goodness of God which He had so bountifully bestowed upon them.

Diabolus now approached the city, but not in his own likeness. He entered into the form of a serpent, at that time one of the most beautiful of God's creatures, and one that Mansoul was accustomed to seeing. Accompanying Diabolus was a trumpeter named Hesitation, and also another demon who was an expert shot, and who hid himself in some bushes near Ear-gate and trained his bow and arrow upon the wall. Hesitation, of course, is a picture of that dangerous delay, vacil-

lation, or wavering of the soul that lingers to listen to the tempter's voice and plays with temptation. God would not have us parley with temptation, but reject it instantly and finally; for what are we against the mighty power, wisdom and subtlety of Satan?

When Diabolus reached Ear-gate, Hesitation sounded his trumpet for an audience. In response to the call the chief of the town came to the walls to see what was the matter. The names of these townsmen are very suggestive. The first was Lord Innocency, who speaks of that innocence which man possessed in the beginning. Next came Lord Will-be-Will, who illustrates the will, or the power of choice that God places in every person and which makes him a free moral agent. God did not make a machine, but a man possessed of a personality that could choose either to obey or disobey Him. God always appeals to the will, and the last invitation of God's word concludes: "And whosoever *will*, let him take of the water of life freely." Then came Mr. Conscience, the Town Clerk or Recorder. God places a conscience in every man. It is that inward monitor of the soul that warns of sin and testifies against it. It is that inborn sense of right and wrong which judges motives and actions, to approve or condemn. It is the knowledge of the Divine law that every man has in his heart. It has well been called: "The whisper of God down the aisle of the soul." The conscience, however, is no true guide in itself, for it can become dulled and seared as though with a hot iron. By reason of wilful continuance in sin it can almost cease to exercise its function. As the sun dial needs light in order to give the correct time, so the conscience needs the light of God's word to be a correct guide.

After Mr. Conscience came the Mayor, Lord Understanding, who, as his name indicates, represents that wisdom, knowledge and skill which God gave to man that enables him to obtain, retain and reproduce knowledge, and comprehend the word of God and the will of God. Last, but by no means least, appeared Captain Resistance who was in command of the gates of Mansoul, with orders to guard all the avenues into the city with the greatest of care.

When the chief of the city had thus gathered on the wall at Ear-gate, Diabolus began his address to them with a well feigned earnestness of purpose and innocency of approach, for he possessed the power to transform himself into an angel of light. Thus he spake: "Gentlemen of the famous town of Mansoul: I am, as you see, no far dweller from you, but near, and one that is bound by the King to do you homage and what service I can. Wherefore in order that I may be faithful to myself and you, I have somewhat of concern to tell you, for it is not my own interest, but yours that I seek. I am come to show you how you may obtain great and ample deliverance from a bondage, that, unawares to yourselves, you are held in captive." At this, the townsfolk pricked up their ears and wondered what he meant. They said to themselves: "What is it? What is it?"

Seeing he had their ear, Diabolus continued: "What I have to say concerns your King, His laws and you, His subjects. As to your King I know He is powerful and great, yet all He has said to you is not true, nor to your advantage. Truly hath God said: 'Ye shall not eat of every tree of the garden?' Nay, it is not true, for that which has awed you shall not come to pass! What slavery it

has been for you to live in fear of so great a punishment for merely taking a little fruit!"

"Furthermore," continued Diabolus, seeing he continued to hold their attention: "His laws are unreasonable, intricate and intolerable. Unreasonable, as before stated, for why should your life be lost for a little fruit from the tree of the knowledge of good and evil? Intricate, because He said: 'Of *all* the trees thou mayest freely eat;' and then after saying 'all,' prohibits one. If 'all' means 'all,' then none should be excluded. And lastly, His law is intolerable, for that tree is called 'The knowledge of Good and Evil.' Have you that knowledge as yet? No! Why not? Because you are kept in ignorance and blindness by the King you imagine cares for you! You have no idea how pleasant this knowledge is, and how desirable a thing it is to be free to know good and evil. Why should you be kept in ignorance and darkness? Why should you not be enlarged in understanding? Do you not know that as soon as you have eaten of that fruit ye shall be as gods, knowing good and evil? How much longer shall you be content to have denied you this great blessing? What bondage could be greater, or darkness more blinding than yours, and yet you live in fancied blessedness, imagining all is well!"

We need not pause to comment on this speech. The reader can discover for himself, from a perusal of Genesis 3, the threefold doubt that Satan sought to implant in the mind of Eve; the doubt of God's word, the doubt of God's punishment and the doubt of God's goodness. Christ's own description of Satan or the Devil was: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When

he speaketh a lie, he speaketh of his own, for he is a liar and the father of it" (John 8:44).

As Diabolus thus spoke, the ambushed demon drew his bow and shot at captain Resistance, who, to the surprise of the people of Mansoul and the encouragement of Diabolus, fell over the wall dead. Now when Resistance, the only man of war in the town thus died, poor Mansoul was left naked of courage, and showed no heart of opposition to Diabolus.

Then Hesitation stood up and said: "Gentlemen, it is my master's great desire that you should be happy and, in speaking to you as he has done, he has run great risk from Shaddai; yet his love for you is so great that he would do more than this, if needs be, to bring you this true liberty. My advice in brief is this: Consider the words of my noble master and look upon the fruit. Do you not see that it is good for food, that it is pleasant to the eyes, and that it is a tree to be desired to make one wise? Remember, you know so little. If you would be the wise men I take you to be, partake of the fruit and enter into this knowledge which shall open your eyes and cause you to become as gods, knowing good and evil."

Now when the town folk saw that the tree was good for food, and was indeed pleasant to the eyes, and was desirable to make them wise, they did as Hesitation advised. They saw, coveted and partook of the fruit. As they did so, the noblest man of their town, Lord Innocency, fell lifeless to the ground. He was either struck by the ambushed demon, or overcome by the foul breath of Hesitation and, in spite of all their efforts to aid him, he could not be revived again.

Thus did the great and noble town of Mansoul

capitulate to Diabolus' subtlety, lying, deceit, flattery and unbelief. No sooner did the people partake of the fruit than they became drunken by it, and lost all caution and self-respect. They threw off their allegiance to Shaddai and, opening the gates of Mansoul, welcomed Diabolus to their city together with all his hosts of demons. They forgot their good King Shaddai and His laws, and paid no heed to the judgments that He had said must come upon them through their sin.



CHAPTER III.

As Diabolus and his army marched into Mansoul they were welcomed as though they were their liberators and their best friends. Thus does sin blind the heart and warp the mind! As Diabolus entered, he thus addressed himself to the people: "Alas, my poor Mansoul! I have done thee this great service in promoting thee to honor and liberty: but alas! alas! You have no one to defend you against the great and mighty Shaddai, for He will hear what you have done, and will seek to visit His judgment upon you. What then will ye do? Will you, after being thus set free, suffer yourselves to again be put under bondage and your privileges taken away? What will ye do?"

To this artful speech Mansoul, with one consent replied: "Be thou our king and rule over us, and protect us from the vengeance of Shaddai!" This answer delighted Diabolus, who now took up his residence in the beautiful palace that Shaddai had reserved for Himself, and became the king and ruler of Mansoul. How are the mighty fallen! Mansoul was now in the grip of Satan and under the dominion of sin! How graphically, in this allegorical form, has Bunyan described the fall of man.

Let us remember that through the fall of the first man, Adam, we have *all* fallen, for Adam acted for the whole human race of which he was the head. As a result of his sin, we have all come into this world possessed of a sinful nature called by God "the flesh." This nature is "at enmity with

God; it is not obedient to the law of God, neither indeed can be. So then they that are in the flesh (i. e., in their natural condition) *cannot please God*" (Rom. 8:7-8). Thus all humanity alike are sinners by nature. Mark carefully what God's word says as to this: 'For as by one man sin entered into the world, and death by sin; so death is passed upon all men for that all have sinned' (Rom. 5:12). That beautiful palace, or castle, the heart, is now deceitful above all things and desperately wicked. The Lord Jesus describes it thus: "For from within, out of the heart of men, proceed evil thoughts; adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lust, an evil eye, blasphemy, pride and foolishness." (Mark 7:21).

Having thus established himself as ruler, Diabolus proceeded to fortify and strengthen the town against any assault that Shaddai might make upon it. This is always Satan's procedure. No sooner is he in possession of a soul than he does all in his power to keep his goods in peace, lest a stronger than he shall come upon him, overcome him, and take away his power and deliver his captives. By all his arts and wiles, he will seek to delude those he has in his power.

After he had strengthened the gates and the walls, Diabolus proceeded to put out of office those he did not desire. He took Lord Understanding and, because he saw he was a discerning man, well able to see, hear and reason, he shut him up in a great tower that had but few small windows. Being kept in this dark prison he became almost blind; and even if he had the heart to do anything for Mansoul he had not the ability, for the darkness so blinded his eyes and warped his intellect that

he could not reason properly. How true this is! The Bible reveals the fact that "The god of this world (Satan) has blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them" (2 Cor. 4:4). Again, God's word bears witness that all by nature have "the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:18). Sin affects every part of our being. If the mind is not in the right condition, then the reasoning faculties are not able to function properly. It is for this cause that we read: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: Neither can he know them, for they are spiritually discerned" (1 Cor. 2:14).

Diabolus then began to deal with Mr. Conscience, whom Bunyan describes as a man: "Well read in the laws of the king, and also a man of faithfulness to speak the truth on every occasion, with a tongue as bravely hung as his head was filled with judgment." Diabolus hated this man, for though he had given his consent for Diabolus to enter yet, in spite of all his devices, Diabolus could not make Conscience entirely his own. True, he was degenerated, yet he would often think of Shaddai and His laws, and the dread of the Lord would come upon him. During these periods he would roar against Diabolus with a voice that made all Mansoul quake. This caused Diabolus to fear him more than any other in the town. The great problem was, how should he deal with him and silence his opposition? He could not be killed, so therefore some other plan must be

adopted to silence him, and this Diabolus did in his own fiendish manner.

The device Diabolus adopted was as follows. Mr. Conscience would be invited to dine with him. During this feast Diabolus would get him to drink that which would intoxicate, stupify and harden him in the ways of sin. Little by little he drew him on, leading him further into sin and wickedness, until not only was he debauched, but he almost lost the consciousness of sin. Then Diabolus persuaded the townsfolk that Mr. Conscience was mad, and not responsible for his occasional ravings. He would make him drunk and, during this time, get him to unsay and deny all he had said against him while he had been sober. Often, while the whole city was rolling sin under its tongue like a sweet morsel, Conscience would be sleeping off the effects of his latest carousal, and uttering not one word of protest. When sobered, he would sometimes roar against sin and Satan and of coming judgment; but Diabolus would remind them of what he had said while drunk. Thus the people came to pay little attention to the preaching of Mr. Conscience.

In this way the voice of Conscience was hushed in Mansoul by the deceitfulness of sin and the trickery of Satan! Thus was God's viceregent of the soul debauched and seared as though with a hot iron! It is not for naught that the word enjoins us to exercise ourselves to keep a good conscience before God. The conscience, like a piece of elastic, may be stretched so often that it loses its elasticity, and thus ceases to exercise its proper function. We mentioned before that the conscience needs to be continually judged in the light of God's word, for Satan can deceive by his artful cunning, and

make us think we are all right when we are all wrong. It is good to note however, that Mr. Conscience could not be exterminated, and every now and then raised his voice against sin.

After Diabolus had dealt with Understanding and Conscience, he proceeded to appoint such men as he desired to positions of authority in Mansoul. The first man he chose was Lord Will-be-Will, whom Bunyan describes as: "A high born nobleman, with several privileges peculiar to himself, He was a man of great strength, courage and resolution from which none could turn him aside." He it was who first gave his consent to the opening of the gate to Diabolus. When the new king took up his abode in the palace, Will-be-Will determined that he would serve under him as governor in Mansoul. Diabolus therefore sent for him and, seeing his ability and willingness to serve under him, made him Captain of the Castle or Palace, Governor of the Wall, and Keeper of the Gates, so that nothing could be done without his consent in the whole town. When this had been done, Will-be-Will publicly denied that he owed any allegiance to Shaddai, and took a solemn oath of fidelity and service to Diabolus. Thus Will-be-Will, by turning traitor, was given a position second only to Diabolus in Mansoul.

The lesson of this is obvious. The will that was on God's side in the beginning, now becomes the servant of Satan. The will is that part of man's being which enables him to determine and act. God never coerces or forces this will. The Lord Jesus, when He came into this world had to complain: "*Ye will not come unto Me that ye might have life*" (John 5:40). He wept over Jerusalem and said: "*I would have gathered you . . . but ye*

would not" (Matt. 23:37). Notice the great powers given to the will. Captain of the Castle—the heart. Governor of the Walls—the flesh. Keeper of the Gates—the senses.

Next, a man named Mr. Mind was appointed to be Will-be-Will's secretary. This man thought just as his master did, and was only too glad to obey his every wish. This of course illustrates the fact that the mind is subservient to the will. God tells us that "The carnal, or natural mind, is enmity against God; for it is not subject to the law of God. neither indeed can be" (Rom. 8:7).

The first thing Lord Will-be-Will did after his appointment was to speak evil of Mr. Conscience. He would shut his eyes when he saw him, and stop his ears when he heard him. He could not for one moment endure a fragment of Shaddai's law to be seen or heard. He hated Lord Understanding, and would willingly have slain both him and Mr. Conscience. He spent most of his time boasting of his master. Moreover he had, as his aide-de-camp, a man named Mr. Affection, who was so wholly given over to fleshly appetites that he was called Vile-Affection. This Mr. Vile-Affection had married a daughter of Mr. Mind named Carnal-Lust, and they had six children, three boys and three girls. The boys were named Impudent, Evil-Mouth and Hate-Reproof; while their daughters were called Scorn-Truth, Slight-God and Revenge. These, in turn, also married, and the population of Mansoul grew with their unholy brood.

After Diabolus had thus engarrisoned himself in the town and put down those he hated and feared, and raised up those he desired, he set himself to deface the image of Shaddai that was erected in the market square, and engraved

on the gates of the castle. To accomplish this he secured the services of a demon named No-Truth. Under his hand the image of Shaddai was destroyed, and the engraving obliterated. In its place was erected an image of Diabolus, to the great insult of Shaddai and the debasing of the city of Mansoul.

The Bible tells us that when God created man, He created him in His own image and likeness. When he came forth from God's hands there was stamped upon him the image of his Creator. But what havoc sin and Satan has wrought! God's image is defaced, and man is like a ruined temple that reveals, even in its ruin, traces of its former greatness and glory. "Ichabod"—the glory is departed—might well be written over ruined humanity, as seen in the lust, pride, rebellion and iniquity of his heart. Man must have some one to worship. If he refuses to worship and serve his Creator, then he will worship and serve God's enemy, Satan.

The next move of Diabolus was to cause to be destroyed all the doctrines and laws of Shaddai that were still in existence in Mansoul. He knew well that "faith cometh by hearing, and hearing by the word of God"; and that God's word was "living and powerful, and sharper than any two edged sword, that pierced even to the dividing asunder of the soul and spirit, and of the joints and marrow, and was a discernor of the thoughts and intents of the heart" (Rom. 10:17; Heb. 4:12). He knew, furthermore, that the reading of it would produce, through the Holy Spirit's power, conviction of sin, and that this, in turn, would lead to repentance and faith in the Son of God. Therefore he decided to destroy, root and branch,

anything that would tend to open the eyes of Mansoul to its sin, guilt and need. Accordingly, all the books relating to Shaddai, His laws, holiness, justice, righteousness, truth, mercy, goodness, love and grace, as well as that which spoke of man's ruin, were brought to the market square and publicly burned. This gave great glee to the Diabolians and satisfaction to the populace.

What a fearful sin was this! Yet this same thing is being done in the hearts and lives of thousands of people today, and perhaps by the reader himself! There are many who, secretly in their hearts, reject God's message to them and despise the reproof and the warnings concerning their sin and danger. Carelessly and heedlessly, they go down the broad way which leads to eternal destruction! God's word to such is: "Turn ye, turn ye, for why will ye die?" We need to ponder carefully the words of the Lord Jesus: "If any man hear My words and believe not, I judge him not; . . . He that rejecteth Me, and receiveth not My words, hath one that judgeth him: *the word that I have spoken, the same shall judge him* in the last day" (John 12:47, 48). These words are intensely solemn. The despising and rejecting of the message of the Bible will not prevent that same Bible from judging the Christ rejector at the great white throne. How searching is the message: "See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spoke on earth, much more shall we not escape, if we turn away from Him that speaketh from heaven!" (Heb. 12:25 Rev. 20:10-15)

When the books had been destroyed, Diabolus encouraged the townsfolk to give full vent to their lusts and sinful appetites, and urged them

to gratify every whim and fancy. To this end, he appointed as Mayor, in the place of Lord Understanding, a man named Lustings whom he raised to the nobility for this purpose, and called him Lord Lustings. This man had neither eyes nor ears, but all he did, he did as a brute beast, naturally, without perception or reason. He simply followed his own blind passions wherever they led him.

How well has Bunyan described the lusts, or desires of the flesh. By this is meant those manifestations of the evil, sinful, corrupt nature we each received through our connection with Adam. The Bible reveals that man in his natural state is living: "according to the lusts of his flesh, fulfilling the desires of the flesh and the mind, and is by nature a child of wrath" (Eph. 2:2). In Galatians 5:19 we have the sordid list of these works of the flesh, which are: "Adultery, fornication, uncleanness, lusts, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like." Thus was Lustings elevated by Diabolus to the throne of license. The law of decency was under his feet and he was wholly given over to his own passions. Not only so, but he advised all the people of Mansoul to do as they pleased, and adopt as their motto: "Eat drink and be merry, for tomorrow we die."

Not content with this, Diabolus appointed a rogue named Forget-Good to be the Town Clerk, in the place of Mr. Conscience. This man could remember nothing but mischief and evil; and could do nothing except it was bad for Mansoul and for all its true inhabitants. He could not remember any of the mercies of God, nor could he endure

to think of the goodness and grace of God. All he could recall and relate was evil of every kind. This was the man who made known to the city the desires of Lustings and the commands of Diabolus. What an apt description this is of the spirit of base ingratitude towards God which is shown by the sinner! After all the many tokens of God's goodness, as seen in His providing, protecting and the preserving care towards man; what response does God receive from His creatures? Nothing but base ingratitude and gross unbelief! God asks the question: "Despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4).

The next act of Diabolus was to appoint aldermen, or councillors, so that they might serve as magistrates, judges and officers of the court. Their names were Mr. Unbelief, Mr. Pitiless, Mr. Fury, Mr. Love-Lie, Mr. False-Peace, Mr. Drunkenness, Mr. Swearing, Mr. Adultery, Mr. Hard-Heart, Mr. Cheating and Mr. Atheist. Of these men Unbelief was the eldest, and Atheist the youngest. These men were each chosen for a particular purpose, and they served their lord and master well.

Doubtless, as we have read these names, we can recognize some of them as being inhabitants of our own particular Mansoul. They are all spoken of in Scripture as being in man. It only requires the proper circumstances to cause them to manifest themselves in all the wickedness of their character. The word of God says not in vain: "There is none righteous, no not one." Paul's confession was: "I know that in me (that is in my flesh) dwelleth no good thing" (Rom. 7:18). The person

who denies the existence of these things neither knows himself nor the word of God.

After this, Diabolus built three fortresses to withstand the attack he knew Shaddai would make upon the city. The first of these fortresses was called Defiance. This was erected at Eye-gate, so as to command the whole town and give warning of the approach of anything that would disturb the city. This fort was kept darkened as much as possible, so that the city would be kept from the knowledge of Shaddai, and was in charge of a Diabolian named Spite-God. This speaks of the opposition of man's heart to God, and of that enmity against God which is part of his sinful nature. Thus the sinner does not want the knowledge of God, and defies those who would seek to bring it to him.

The next fort was called Midnight, and was built close to the Castle. In charge of this was a demon named Love-no-Light, and the purpose of this fort was to keep Mansoul from a knowledge of itself. No self examination was allowed, and light of any kind was hated. This illustrates what God's word so clearly and plainly indicates: "This is the condemnation, that light is come into the world, and men love darkness rather than light because their deeds are evil" (John 3:18). Satan's purpose is to keep man from the knowledge of himself. He has well been called one of the "rulers of the darkness of this world" (Eph. 6:12). Man, by nature, is quite content to live in ignorance of his true state before God.

The last fort was called Sweet-Sin. It was built in the Market Place and was placed in charge of a demon called Love-Flesh. The purpose of this fort was to guard Mansoul against any desire for

good. This Love-Flesh liked nothing better than to roll sin under his tongue as a sweet morsel, and recommend it to all the inhabitants of Mansoul. He knew full well that while the people were enjoying sinful pleasures and lusts, they would have no desire at all for good or God.

Thus did Diabolus engarrison himself in Mansoul. By these things he thought himself safe and secure from all interruption. As Bunyan puts it: "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 vain lies; he had made new magistrates and set up new aldermen; he had built new forts and had manned them for himself: and all this he did to make himself secure in case the good Shaddai, or His Son should come and make an attack upon him."

Alas for poor Mansoul! What a plight it is in! What fearful folly, sin, ruin and desolation had come upon it through listening to the lies of Satan! Let us not forget that this is an allegory or parable. Perhaps you, my reader, are in this same condition. God grant you may be led to see that this is a true and graphic picture of yourself, so that you may cry as one of old: "God be merciful to me a sinner!"

CHAPTER IV.

You may be quite certain that the news of the fall of Mansoul was not long hidden. Soon afterwards some of the angelic messengers, who are "ministering spirits sent to be ministers unto them that shall be heirs of salvation," saw the dreadful condition of Mansoul, and carried the tidings immediately to the court of heaven.

When these angels came to Shaddai's court, they recounted the story of the deceit and conquest of Mansoul by Diabolus, and of the deplorable condition of that town as a result of its sin and rebellion. They spoke of Will-be-Will's treachery, and of the treatment accorded to Understanding and Conscience. As this information was given in the open court of heaven, amidst the archangels, cherubim and seraphim and the myriads of angels created for God's pleasure, you may be sure that this sad news brought great grief to all who heard. Shaddai Himself was grieved at His heart and said: "It repenteth Me that I have made man, for the imagination of the thoughts of his heart are only evil continually" (Gen. 6:5-7).

But, let it be known, this did not take Shaddai by surprise. All this had been foreseen by the triune God; Father, Son and Holy Spirit. In the eternal counsels a definite course of action had been decided upon, by means of which Mansoul should be delivered and saved from the tyranny of sin and Satan, and in such a manner that should bring eternal praise and honor and glory to God Himself, for God loved Mansoul and valued it above

worlds, for He had declared, "The redemption of their soul is precious" (Psalm 49:8).

The way that Mansoul was to be delivered was as follows. The Son of Shaddai, Emmanuel by name, equal and eternal with the Father and the Spirit, should go down to the continent of Universe and take upon Himself the form of Man. There, apart from the power and dominion of sin and Satan, He should live a holy, spotless, sinless, harmless and undefiled life of perfect holiness, so fulfilling all God's righteous laws and accomplishing His perfect will, that the Father should be fully and completely glorified in Him on earth. Then Emmanuel was to offer Himself, through the Spirit, to the Father as a Sacrifice on behalf of the sin and iniquity of Mansoul. He was to bear all their sins in His own body on Calvary's cross, and endure all God's righteous wrath or judgment against sin in their stead. By His death for sinful Mansoul, He would thus satisfy all the claims of God against them by His own precious blood, or outpoured life.

Having accomplished, by His death, all the just and righteous claims of God against the sinner, He should rise again the third day and ascend to the right hand of the Majesty on high as the Savior, great high Priest, Advocate and Intercessor of each lost and guilty sinner who would receive Him by faith as his own personal Savior and confess Him as his Lord. Thus God, through the substitutionary death and the victorious resurrection of His beloved Son, could therefore be "just and the Justifier of every one that believeth in Jesus."

To the intent that all should know this gracious purpose of redemption, Shaddai caused a proc-

lamation to be made. This proclamation was drawn up by the Holy Spirit. He it was Who inspired holy men of old to record in the sacred Scriptures the good news of the gospel. The gist of this message was: "Let all men know who are concerned, that the Son of Shaddai the great Almighty King, is engaged by covenant to His Father to bring Mansoul to Himself again; yea, and to put Mansoul, through His matchless love, into a far better and more happy condition than it was in before it was taken by Diabolus!"

When this glorious proclamation of Shaddai was published in the courts of heaven, you may be sure it caused the heavens to ring with the joyous acclamation of those angelic beings, who continually, day and night, give praise and honor and glory to the Lord God of Hosts, Who liveth for ever and ever.

We have in this proclamation a beautiful picture of the Old Testament Scriptures which prophetically reveal the Person and work of the Lord Jesus Christ. The Holy Spirit, or as John Bunyan terms Him in this story, the Lord Chief Secretary, caused this revelation to be made known by inspiring men who spake or wrote as they were controlled by Him. Their writings are called "The Holy Scriptures." In them we see many prophecies and types of the Savior Who was to come. As far back as the garden of Eden, just after man had sinned, we find a promise of the coming Deliverer. God said to Satan: "I will put enmity between thy seed and her seed; It shall bruise thy head, and thou shalt bruise His heel." This was fulfilled at Calvary, where Christ defeated Satan and annulled his power; and, in so doing, died but rose again. In the Tabernacle that was erected in the wilder-

ness we have another wonderful picture of Christ. The brazen serpent lifted up to heal the serpent-bitten Israelites; the rock, smitten to give drink to the thirsty multitude in the wilderness; the manna that came down from heaven; the various sacrifices God commanded the children of Israel to offer, were all types, pictures or illustrations of the Lord Jesus Christ and the work He was to accomplish.

When the Savior came to earth we hear Him saying: "Ought not Christ to have suffered these things, and to enter into His glory? "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke 24). Again He declared: "Ye search the Scriptures, for in them ye think ye have eternal life, and they are they which *testify of Me*" (John 5:39).

This covenant between Shaddai, His Son and the Holy Spirit, concerning the redemption of Mansoul, was accomplished at Calvary. We must ever remember that before God could pardon, cleanse, save and justify a poor lost sinner, the great question of sin must be dealt with. God's righteous demands must be fully met; His justice must be completely satisfied; His holiness fully revealed, and His wrath against sin displayed. God cannot be merciful to the sinner at the expense of His righteousness, nor loving at the cost of His justice. God had said: "The soul that sinneth, it shall die," and "the wages of sin is death." Therefore God must punish sin, and death must be the penalty. How then can God be just and righteous and, at the same time, pardon the sinner? There is only one answer, and it is seen at Calvary.

There the eternal Son of God bare our sins, as-

sumed the liability of our guilt, and suffered in our stead at the hands of God. All the waves and billows of God's wrath came upon Him, so that He cried: "My God! My God! Why hast Thou forsaken Me?" Amidst the awful darkness that enshrouded that dread scene, the Lord Jesus received in Himself all the judgment due to sin. "He was wounded for our transgressions, bruised for our iniquities, the punishment of our peace was upon Him that by His stripes we might be healed" (Isaiah 53:5). Hear what God's word says He did on that cross. "Christ died for our sins according to the Scriptures." "Christ died for the ungodly." "Christ suffered for sins, the Just for the unjust, that He might bring us to God" (1 Cor. 15; Rom. 5; 1 Pet. 3). Now mark these words carefully—The Lord Jesus, by His sacrificial work on the cross, has accomplished, to God's complete satisfaction, *all the work necessary for the salvation of every guilty sinner!* He cried before He laid down His life: "It is finished!" Then He dismissed His spirit and died. On the third day God set His divine seal of approval upon Christ's finished work by raising Him from the dead and seating Him at His own right hand, thus "exalting Him to be a Prince and a Savior to give repentance and remission of sins" to all who receive Him as their personal Savior. Well might we sing:

"On Calvary, 'midst darkness dread,
Despised, forsaken, crucified;
God's Son, our Lord, the sinless One,
For guilty sinners bled and died;
God's claims He met, His wrath endured,
Salvation wrought, so full and free;
God, satisfied, has glorified
That matchless Man of Calvary!"

Is this Savior your Savior, dear reader? Face this question frankly. Have you ever seen your deep and dire need of His saving grace and power? Are you willing to own yourself to be what God declares you are, a guilty, lost, vile, helpless, ungodly and hell-deserving sinner? If you are thus prepared to take your place before God, there is good news for you. Christ died for you—it was for sinners He died; it was the lost He came to seek; it is the helpless He saves; it is the hell-deserving He delivers. Believe that on that cross it was for *you* He died; that it was *your* sins He bore; that it was *your* salvation He purchased by His precious blood. Thank Him from your heart for what He did for you, and receive Him now by simple faith to be your own personal Savior; and that very moment, God will pardon you for Christ's sake. He will save you from sin's dreadful penalty. He will deliver you also from its present power and dominion in your life, and keep you by His grace throughout your life on earth; and one day take you to Heaven for all eternity. Will you not, right now, as you read this, say from your heart:

“Just as I am, poor, guilty, lost;
I come to Thee, Lord Jesus Christ:
In simple faith, I trust in Thee,
Who bore my sins, and died for me.”

The news of this royal proclamation of the finished work of the Son of God was well known to Diabolus, for he had done his best to frustrate God's purpose, but had been ignominiously defeated. His aim and object now was to keep Mansoul in ignorance of this glorious gospel of the grace of God, and to lead it further, by His deceit and lying craftiness, into deeper ignorance, denser

darkness, and greater sinful rebellion against Shaddai.

To this end he renewed his flattery to Will-be-Will, and ordered him to keep a stricter watch upon the walls and gates. He said: "I have heard of a design to make us all traitors, and to reduce Mansoul to its first miserable bondage. It may be but a rumor, but such flying stories must be nipped in the bud lest they trouble our noble citizens. Be very careful therefore whom you allow to come in at Eye-gate and Ear-gate. Have a double watch placed at these gates and appoint several spies to discover if there are any in our midst who would favor a return to Shaddai." This was accordingly done, and extreme precautions were now taken to make sure that the good news of Shaddai's love and His great salvation should not be heard in Mansoul.

Furthermore Diabolus imposed a new oath upon the townsfolk that they should never desert him, nor seek to alter his laws, but to endeavor, by all the means in their power, to own, confess, stand by and serve him for ever and ever. To this they all agreed, and a Mr. Filth was appointed who granted them further license to do whatever their sinful and lustful appetites desired. Thus Mansoul grew weaker and consequently more securely in the power of Diabolus.

Not content with this, Diabolus, in order that he might further deceive them in regard to the coming assault of Shaddai and blind them to the true purpose of this attack, called the people together. He addressed them as follows: "Gentlemen and my good friends, you know how I have behaved myself since I came hither, and also what privileges and advantages you have enjoyed dur-

ing my government. I have just received intelligence that Shaddai is raising an army to come against you in order to destroy you root and branch! For my part, I care not, for I can quite easily shift for myself; but it is you I am thinking of, and my love and care for you is so great that I am willing to stand or fall with you. What say you, Mansoul? Will you desert your old friend or stay by him?" To this Mansoul replied as with one voice: "We will stand by you!"

"Then," continued Diabolus, "we can expect no mercy from Shaddai, for this King knows not how to show it. True, He will talk of mercy and pretend to desire only good to Mansoul, but He will do this in order that He may take the town more easily. Therefore whatever He, or His captains and ministers say to you, believe it not, but treat their words as lies, fables and idle tales."

Thus did Diabolus further deceive the people. He has well been called in the Bible: "The Deceiver." Satan can indeed "blind the minds of them that believe not" with misconception, pride, prejudice and unbelief. The false cults and doctrines that abound on every hand today bear eloquent witness to his deceptive ability. Satan slanders the very character of God, and makes Him out to be a "hard Master, reaping where He has not sown, and gathering where He had not strawed" (Matt. 25:24). The poor sinner is blinded to the fact of God's mercy, love and grace as seen in the gift of His dear Son, and imagines that God is against him and is planning to destroy him. He therefore resists the Spirit's conviction, little dreaming it is God's way of bringing him to see his need of the salvation that Christ has provided for him.

Not only did Diabolus deceive the people with his words, but to the intent that they might be better able to resist the assault, he advised them to arm themselves with what weapons they could. He also provided them with a suit of armor that would withstand the attack of Shaddai's army. This armor consisted of five pieces.

First was a helmet called *False-Peace*. Those who wore it held that if a man had hopes of doing better in the future, he could do as he wished in the present! This, of course, is what many sinners are trusting in today for their escape from God's wrath. They imagine that God will put to their credit the good things they *intend* to do, but in the meanwhile live in their sins. This is a false peace and a fool's paradise, for God declares that "He requireth that which is *past*," and again: "Be not deceived, God is not mocked, whatsoever a man soweth *that shall he also reap*." Good resolutions for the future can no more atone for the sins of the past and the present, than the turning over of a new leaf can pay the debts recorded on the old pages of the ledger.

The next piece of armor was a *breastplate* forged in the country of Diabolus. This rendered the heart as hard as iron. When a person placed this on, neither mercy would move him nor judgment frighten him. This breastplate illustrates the hardening effects of sin. The Bible warns the sinner to "beware, lest he be hardened by the deceitfulness of sin" (Heb. 3:13), God pleads: "To-day if ye will hear His voice, harden not your heart" (Heb. 3:15). Continuance in sin and rejection of God's mercy hardens the heart, until it becomes callous and indifferent, and willingly ignorant of God's claims. God's word speaks of

those who are "past feeling." What a dreadful condition to be in! To be so steeped in sin, to have resisted the Spirit of God so long, that the heart becomes case-hardened and apparently beyond the reach of mercy! Let the unsaved reader beware lest this fate be his!

The third piece of armor was a *sword* which Diabolus declared: "Is a tongue that is set on fire of hell which can be used to speak evil of Shaddai, His Son, His ways and His people." What a sword is this! The tongue is that which no man can tame; but how much worse when it is under the control of Satan! What evil words of scandal, cursing, lying, blasphemy, anger, hatred and villainess can issue from this unruly member! Let us never forget that it is: "out of the abundance of the *heart* that the mouth speaketh;" and that Christ has declared that: "Every idle word that men speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:34-37). How often have wicked words of rebellion against God, and oaths, in which God's name has been taken in vain, been heard, and perhaps used by the reader? We need ever to remember that God can hear all, even that which is spoken in secret.

The next piece of armor was the *shield* of unbelief which called into question the truth of God's word and would make God a liar if need be! (1 John 5:10). What a diabolical shield this is! With it the sinner can parry the thrusts of the sword of the Spirit which is the word of God. With it he can limit the power of God in his life; for we read of a certain city which Christ visited that "He could not do many mighty works therein be-

cause of their unbelief" (Matt. 13:58). Unbelief is the greatest sin, for it denies God's truth, refuses God's Son, and resists God's Spirit. One of the purposes for which the Holy Spirit was sent into the world was to convince it of sin, because of its unbelief (John 16:8-9). It is the sin that dooms and damns the soul of the one who rejects God's beloved Son as his Savior. It is Satan's most effective weapon for his dupes. Beware of unbelief, for it robs God of His rightful authority with man, and limits His saving grace and power on behalf of the poor sinner!

The last weapon was a *dumb and prayerless spirit* that scorned to cry for mercy. It was too proud to humble itself and own its sin and need; and would rather die than surrender to the claims of God. How often is this seen by those who seek to preach the gospel! Even after the sinner has seen his need, how unwilling he is to finally own that need and surrender unconditionally to God's terms and receive His salvation as a free gift!

With this dreadful armor the townsfolk gladly clothed themselves, and thus persisted in their mad rebellion against the God of heaven and earth. Diabolus then addressed himself to Mansoul: "One word more, and I have done. Can we but stand and overcome this one attack, I doubt not but in a 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 we shall have then!"

After this Diabolus redoubled the guards at the gates and walls, and held a review of all the armored men. He trained them to march in formation and act under orders, so that when the be-

sieging army came, they would unite in resisting the truth. The poor deluded townsfolk composed songs in his honor and went about bragging what they would do against Shaddai when the opportunity presented itself. How like the world's attitude today with its songs that glorify self, excuse the lusts of the flesh, defy God's claims, and refuse Christ the place of pre-eminence!



CHAPTER V.

While Diabolus had been busy forewarning and forearming Mansoul, Shaddai had been preparing His army to recover the city again. It was decided to send an army of 40,000 men, all of them brave and true, for they came from the King's own country and were those of His own choosing. Over these men were four valiant captains, each of whom had 10,000 men under his command. This army was to discover the attitude of Mansoul, and see whether it could be won for Shaddai. The names of these captains are very suggestive, for they reveal the way God deals with the souls of those He desires to save.

The first Captain was named Boanerges (or "Son of Thunder") and his lieutenant was Mr. Righteousness. His flag was black, with three burning thunder bolts painted on it. This, of course, illustrates the preaching of the law, by which the voice of God, like thunder, penetrates the soul, and God's righteous claims are revealed to the sinner causing him to be aroused to a sense of his sin and need. The 10,000 men under each captain represent the words of Scripture, all of which were inspired by the Holy Spirit of God, and are therefore living and powerful. By means of the preaching of the word of God and resultant faith in Christ, the soul is regenerated, or born again (1 Pet. 1:23). It is the revelation of God's holiness, righteousness, justice, and hatred of all sin that produces terror in the soul of

the sinner. As God's righteous and holy law is unfolded and His holiness is realized, the sinner is made to see how far short he has come of God's standard of righteousness, and how great is his need of deliverance; for "by the law is the knowledge of sin" (Rom. 3:20).

The next captain was Conviction, and his lieutenant was Mr. Sorrow. His flag was pale, and in it was a book of the law wide open, from which came a flame of fire. This illustrates the effect of the thunderings of God's righteous law upon the sinner. He becomes alarmed and convicted of his sinfulness by the Spirit of God, and this results in a measure of sorrow for sin. The dictionary defines conviction as: "To satisfy by evidence." The work of the Spirit is to satisfy the sinner by the evidence of God's word that he is the lost and guilty person God describes him as being.

The third captain was Judgment, and his lieutenant was Mr. Terror. His flag was red, and it was a burning fiery furnace. Thoughts of judgment follow conviction of sin. The sinner is brought to realize that "the soul that sinneth, it shall die;" that "the wages of sin is death;" and that "after death is the judgment." Terror then takes hold upon him as he perceives the dreadful consequences of his sins. Judgment and hell loom up before him and death opens its mouth as if to devour him; and thus the realities of eternity grip his soul.

The fourth captain was named Execution and his lieutenant was Mr. Justice. His flag was red, and in it was a fruitless tree with an axe lying at its roots. This forcibly portrays yet another means God uses to bring man to repentance. He

reveals, through His word, that His wrath is abiding on all who reject His Son. He unfolds the fact that His justice must be satisfied; and that His wrath, long delayed because of His mercy, must be executed upon the impenitent sinner. He declares that, at any moment this execution may take place and seal the eternal doom of the guilty Christ-rejecting soul.

God seeks, in many ways, to win man for Himself; by the thunderings of His righteous law; by the conviction of His Spirit; by the revelation of His judgments; and by the threatened execution of His just and holy wrath. Happy are those who heed God's workings; for these things "God oftentimes worketh with man" (Job 33:29). It is in love that God declares: "Because there is wrath, beware; lest He take thee away with His stroke; then a great ransom cannot deliver thee!" (Job 36:18).

To each of these captains Shaddai gave a commission containing directions for his dealing with Mansoul when he came against it. The substance of this commission was that Mansoul was first to be offered peace if it would throw off the yoke of Diabolus and return to the Lord. If they thus submitted, the captains were to take up their residence in Mansoul until He came. If, however, Mansoul refused the terms of surrender and continued to rebel, they were to do their best to take the city by force and subdue it for Shaddai.

Having received their commissions the captains prepared to march. Captains Boanerges took the lead with his 10,000 men. Captains Conviction and Judgment made up the main body, while Execution brought up the rear. They started on their

mission of salvation to Mansoul with colors flying, without a weak heart amongst them, and each one intent on the honor and glory of Shaddai and the ultimate blessing of Mansoul. Thus all heaven is concerned with the salvation of the sinner. Our Lord taught that: "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15).

Presently they came in sight of Mansoul. As they saw what dreadful ravages Diabolus had made in the city they lifted up their voices and wept. They realized how completely it had come under the sway of the Deceiver, and how difficult a task had been set them. When Mansoul looked over its walls and saw the great army, with its glittering armor and streaming banners, they flocked from their houses to gaze at the sight. When Diabolus saw this, he ordered them to gather at the market square where he addressed them.

"Gentlemen," said he: "Although you are my trusted and beloved friends, yet I must rebuke you for being so foolish as to gaze with wonder and admiration at the great and mighty force arrayed against you. This is the army of Shaddai against which I have already warned you. Instead of lighting the beacons, and warning all Mansoul of its approach, like children you have gazed curiously upon them, forgetting they are your deadly enemies! Shame on you, for you almost make me afraid of you! Why did I double the guards at the gates? Why did I provide you with armor? Was it that you should go out and gaze innocently at your foes? Come, now! Gather yourselves together! Quit you like men! Sound the

drum, that they may see we are a valiant band in this town of Mansoul!"

With such words, Diabolus rebuked them. This stirred them into such a condition of mind that they seemed like men demented. They ran to and fro through the streets crying: "Help! Help! The men that turn the world upside down are come hither also!" Others shouted: "The destroyers of our peace have come!" Needless to say, this pleased Diabolus well, for they were now thoroughly awakened to their danger, and better prepared to resist with their lives.

Well does Satan know that if the sinner will but contemplate the righteous claims of God's law; the conviction of the Spirit, the judgment of God upon sin and the execution of that holy wrath; he will be forced to see that he cannot prevail against God. Thus the Devil cunningly beguiles the issue, and seeks further to deceive the sinner by suggesting that all he can expect is merciless judgment if he submits to God. He knows full well that the less the sinner considers his own state and God's holiness, the longer he will be at peace, and free to do whatsoever he desires.

After the army had sat before the town three days, Boanerges commanded his trumpeter to go to Ear-gate and, in the name of the great Shaddai, demand an audience for the message He had sent. Accordingly the trumpeter, whose name was "Take-Heed-What-Ye-Hear," went up and sounded his trumpet; but no one appeared at the wall or regarded the call. This was Diabolus' order. The next day the trumpeter was sent and once more sounded the call to hear; but again no one paid

the slightest attention to the message. After a consultation amongst the Captains, it was decided to give one more call, and bid the trumpeter tell them that they would endeavor, by all the means in their power, to compel them to obey Shaddai. Once again, therefore, the trumpet rang out, and this time the trumpeter gave his message of warning.

At this, Lord Will-be-Will, the keeper of the gates, demanded of the trumpeter who he was and whence he came, and why he made so hideous a noise at the gate, speaking such threatening words against Mansoul. To this the trumpeter answered: "I am a servant of the most noble Captain Boanerges, captain of the forces of Shaddai, and am sent to tell thee that my master hath a message to this town, and to you as a member thereof; the which, if you shall hear, it shall be well; and if not, you must take what follows." When Will-be-Will heard this he replied: "I will take your message to my lord." The trumpeter exclaimed: "Our message is not to Diabolus, but to Mansoul. We shall not regard what he says, for we are here to deliver you from his cruel tyranny, and to persuade you to submit to Shaddai. We are resolved to gain your submission by peaceable means; but if you refuse, we shall endeavor to take you by force. The sign of the truth of these words is that on the morrow you shall see the black flag with the burning thunderbolts, which will fly in defiance of your king, and assure you of our resolution to reduce you to submission to King Shaddai."

Accordingly on the morrow, when the time drew near for the audience with Mansoul, the whole

army of Shaddai stood to arms while Boanerges with his trumpeter and the other captains drew near to Ear-gate. As the trumpet sounded, a number of the people came to the walls and Boanerges asked for the mayor. At this, up stood Unbelief who had been appointed in place of Lord Lustings. When the captain saw Unbelief he cried: "This is not the mayor. Where is Lord Understanding? It is to him I would deliver my message." Then Diabolus replied: "Mr. Captain, this is the fourth summons you have given Mansoul. What means this ado? What is your message, if you have any?" Boanerges now stood forth and, paying no attention to Diabolus, addressed himself to the town as follows: "Be it known unto you, O unhappy and rebellious town of Mansoul, that the most gracious King Shaddai, my Master, has sent me to reduce you to His obedience. He has instructed me, in case you yield to my summons, to treat you as my friends and brethren. If, however, after my summons, you still hold out and rebel, we shall endeavor to take you by force." With this, he showed them his commission.

Then captain Conviction, with his pale flag approached, and said: "Hear O Mansoul! Thou, O Mansoul, wast once famous for innocency, being made upright; but you are now degenerated to lies and deceit. You have heard what Boanerges has said, and it will be wisdom and happiness on your part to accept the conditions of peace and mercy when offered, especially seeing it is the One against Whom you have sinned and rebelled that offers you His mercy. You have indeed sinned grievously against Shaddai. You have listened to that tyrant and liar, Diabolus. You have made

him your king in the stead of Shaddai. You have even taken up arms to resist and fight against the captains of your rightful King who bring you the message of His mercy and His grace! Ah, Mansoul, suffer not yourselves to be any longer deceived, but agree with thine adversary quickly. Acquaint thyself with Shaddai and be at peace, and thereby peace shall come. Think of Shaddai's grace in giving you the opportunity of being reconciled to Him. This surely reveals how loving and merciful and gracious He is to all that call upon Him!"

Captain Judgment, with his red colors, now addressed the city as follows: "O Mansoul, that has lived so long in rebellion against Shaddai: know you that we have not come this day with our own message, or to revenge our own quarrel. We represent your King, Who, if you reject His proffered mercy, must visit His judgment upon you. Think not that you shall escape, for 'how shall ye escape if ye neglect so great salvation?' (Heb. 2:3). 'Because there is wrath, beware!' (Job 36:18). Remember that the Scripture says: 'the Lord Jesus shall be revealed from heaven, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power' (2 Thess. 1:7-9). Then again, Mansoul, consider that this storm of wrath shall overflow the hiding place, and 'your covenant with death and hell shall be annulled' (Isa. 28:18). Therefore take heed, Mansoul, lest these things shall come upon thee, and thou suffer eternally for it!" While captain Judgment spoke, it was observed by some that Diabolus

trembled. The captain continued: "O Mansoul, open to us the gates of your city and receive us, the deputies of your good and rightful Lord, lest perchance you may have to drink of the cup of His wrath!"

Following this, captain Execution now stepped forward and declared: "O Mansoul, once so famous, but now like a fruitless tree and a den for Diabolus, hearken unto me! Behold the axe is laid to the root of the trees. 'Every tree therefore that bringeth not forth good fruit, is hewn down and cast into the fire' (Matt. 3:10). Thou, Mansoul, art this fruitless tree! Shall the axe be laid *at* the root of thy tree, or merely to the root? What art thou fit for but to be cast into the fire? Think not that our words are mere threatenings; but our King shall certainly execute and perform all His judgments if you continue to rebel against Him. What will ye do then? Will ye repent and turn to the good Kind Shaddai and reject the dominion of sin and Satan; or wilt thou continue to go on in your sinful way and suffer the penalty of your transgression?"

To all these brave speeches, which need no explanation, Mansoul gave no reply, though the sound beat clearly against Ear-gate. Instead, they requested time to prepare an answer to these demands. The captains then asked them to throw out to them the Diabolian named Hesitation, for they rightly argued: "So long as he is in Mansoul, all good consideration will be confounded, and nothing but mischief will result."

At this, Diabolus, unwilling to lose his orator, commanded Unbelief to give answer to the Captains. Accordingly Unbelief began his speech. "Gentlemen," quoth he: "You have this day

caused great disturbance to our town, but from whence you come, we do not want to know; and what you say, we will not believe. You say you have been sent by Shaddai, but by what right He has sent you, we also do not want to know. You have called upon Mansoul to surrender, and desert her lord whose protection she has enjoyed for so long. You have furthermore threatened us with dire judgments if we still refuse to accede to your demands. Now, Captains; be it known unto you, that neither Diabolus; nor I, his servant; nor Mansoul, with all its inhabitants, will pay any attention to your person, your message, or your King! We fear not His power, His greatness, or His judgments, neither will we yield to His summons! As for the war you threaten, we are not unprepared for it, as you will speedily discover when you attempt to attack! To conclude, we fear you not, nor will we obey your commands; so begone with you, bag and baggage, for you disturb our quiet!"

This was seconded by Will-be-Will who shouted: "We have heard your demands, but we fear you not. You shall see what it means to disturb the lion, Diabolus!" The town clerk, Forget-Good, also added similar words of contempt and rejected the offer of the captains. Then Mansoul gave its hearty assent by shouting with glee as they danced on the walls. They thought that by these words of defiance they had obtained some great victory over the captains. Thus Mansoul, through its unbelief and self-will, spurned the overtures of God's mercy and forgiving love. What fearful folly was this to strive against the Creator! Yet there are thousands who are doing this very same thing today! Is it true of you, my reader? Is God,

through His word, showing you your desperate plight and need of His salvation? Do not resist His strivings, or disbelieve His warnings but

“Just now, your doubtings give o’er,
Just now, reject Him no more;
Just now, throw open the door,
And let Jesus come into your heart.”

How sad it will be if God has to say to you: “Because I have called and ye refused: I have stretched out My hand and no man regarded: but ye have set at nought all My counsel, and would none of My reproof: I also will laugh at your calamity; I will mock when your fear cometh... Then shall they call upon Me, but I will not answer; they shall seek Me early, but shall not find Me!” (Proverbs 1:24-28).

Diabolus now returned to the Castle and the mayor and town clerk to their places, while Will-be-Will redoubled his energy in fortifying the gates with double bars and locks. All that sinful ingenuity could devise was used to keep out the captains. In charge of Ear-gate Diabolus placed a demon named Mr. Prejudice, an angry and unreasonable man who thrived on ignorance and superstition. Under him he placed sixty deaf men. How graphically Bunyan has pictured the attempt of Satan to keep the sinner for himself, for there is not a more effective opponent to the hearing of the gospel than prejudice. It closes many an ear, blinds many a heart, checks many an inquiry, and slays many a soul. Prejudice is an opinion formed against a thing before proper investigation has taken place. It therefore rests upon ignorance, and not upon knowledge.

Added to this, Diabolus ordered two guns to be made by a man named Puff-Up. These guns were

called Heady and Highmind, and were placed in a good position over Ear-gate to resist the expected attack. These guns have been well named, and speak of human pride that opposes all God's designs in mercy. Pride refuses to own its dire need, rejects God's grace, scorns to humble itself before God, and knows not how to plead for forgiveness. These guns were well used by the Pharisees who lived in our Lord's time. Full of pride and self esteem, they refused to own their need as sinners, or accept the salvation God had provided for lost sinners. The Savior had to say to them: "How shall ye escape the damnation of hell?" His message to them was: "He that humbleth himself shall be exalted, but he that exalteth himself shall be abased!"

When the Captains saw they could not get a hearing from Mansoul, they determined to attack. Gathering their forces together, they arranged them in the best position against Ear-gate. Then they hurled themselves at the gate, and shouted their battle cry which was: "Ye must be born again!" The two guns blazed away, but did little damage, for the Captains kept their eyes open. With their battering rams, slings and shots, Shaddai's army did considerable damage to Mansoul; but due to the rage of Diabolus, the valor of Will-be-Will, the deceit of Unbelief and the sin of Forgot-Good, they were able to resist the attack. After several charges the captains, seeing they could make no headway, retired to their camp to recuperate and make plans for future attacks.

In this manner, Mansoul, blinded by Diabolus, fought against its own best interests and resisted the work God desired to produce in their souls.

They bit, as it were, the hand that would have fed them with the finest of the wheat. Like Saul of Tarsus, they "kicked against the pricks." Before we judge Mansoul, let us see to it that we are not doing the same thing ourselves.



CHAPTER VI

Amongst the losses sustained by the captains were three men who had volunteered for Shaddai's army while it had been on the march to Mansoul. Their names were Mr. Tradition, Mr. Human-Wisdom and Mr. Man's-Invention. During a skirmish at Ear-gate they had been captured by Will-be-Will and taken into Mansoul. Diabolus had them brought before him and asked them if they would be willing to serve him. To this they replied that they did not live so much by religion as by the fates of fortune. If Diabolus would promise to provide for them, they would just as gladly serve him. Diabolus gladly accepted their services, and placed them under the charge of Captain Anything who gave them each a position of trust.

This is indeed a master stroke of John Bunyan. These three men represent things that can be used in either good or bad causes. Mr. Tradition illustrates the method once used in handing down the truth of God, by word of mouth, from generation to generation, thus preserving the historical record before the written word came. When "holy men of old spoke as they were moved by the Holy Spirit," and their utterances were recorded in the Scriptures, such tradition ceased to be required, for there was now the authoritative voice of Scripture.

Tradition, however, is now being used by the enemy to supercede, and even make void, the authority of God's word. When Christ came to

earth, He found the Pharisees doing this and said to them: "Full well ye reject the commandment of God that ye may keep your own tradition; for laying aside the commandments of God, ye hold the tradition of men . . . making the word of God of none effect through your tradition" (Mark 7:7-13). However time-honored a custom may be, or however ancient an origin a tradition may have; if it has not the written word of God for its support it must be rejected, lest we fall into the Pharisee's and Ritualist's sin of "teaching for doctrines the commandments of men" (Mark 7:7).

Mr. Human-Wisdom was a good guide to man in his unfallen state; but since man has become a sinner, his mind has been affected and is now at enmity with God. Consequently his wisdom leads him away from God and thus becomes folly. The wisdom of this world is dealt with by God in 1 Corinthians chapter 1. Amongst other things God declares: "When, in the wisdom of God, the world by its wisdom knew not God; it pleased God by the foolishness of preaching to save them that believe." When man substitutes his wisdom for God's wisdom; then God makes foolish the wisdom of this world. True wisdom consists of knowing God and His Son; but the world counts this to be folly. God can use human wisdom when it is obedient to the word of God; but when wisdom allies itself with Satan, it becomes an enemy of the truth and a stumbling block to true knowledge.

Mr. Man's-Invention speaks of the ability in man which enables him to make use of that which God has created. When invention is on the side of God, it is very useful indeed. Think of the benefit the printing press has been as it publishes the word of God and carries the message of

the gospel, in hundreds of languages, to every land. Consider the usefulness of the automobile, which enables the preacher and foreign missionary to accomplish in a few hours what previously took many weary days of travel. Then again, think of the radio, which God has so greatly used to broadcast the gospel to multitudes who otherwise would never have listened to the old old story of Jesus and His love.

We need to remember, however, that these same inventions are being used by Satan to further his purposes. The printing press is used to spread his false doctrines and cater to the base desires of the heart with its filthy literature. Automobiles are used to take people to places of sinful pleasure and lustful passion. The radio has been the means of demoralizing thousands of souls with its questionable stories, music and advertising. Thus human inventions can serve two masters.

Mansoul, however, did not emerge uninjured in the attack. Unbelief had his house almost ruined. Will-be-Will had a narrow escape of his life. Several of the aldermen were killed, including Mr. Swearing, A d u l t e r y, Fury, Stand-to-Lies, Drunkenness and Cheating. The two guns, Heady and Highmind, were laid flat in the dirt by the valiant attack of the captains, and Mansoul could not sleep as sound as it used to. The teaching of this is obvious. When God's revelation of His holiness, and His command for repentance thunders in the sinner's ear, the gross sins are often given up in the alarm of the moment. The sinner's pride receives a severe set-back, and he is never quite the same again.

From now on Mansoul had no peace. Stones and shots would be fired into her at the most un-

expected times, and often the bugles of the army would sound and terrify them. Sometimes, in the middle of the night, thousands of Shaddai's men would run around the walls shouting for battle. As the long winter set in, the voice of those who had been wounded rose lamentably from Mansoul. New thoughts began to possess the minds of the people. Some would say: "There is no living thus." Others would reply: "This will be over shortly." Still others would actually say: "Let us turn to Shaddai and end our troubles." Old Mr. Conscience, being sober, had more fits than usual, and he would roar out his accusations like claps of thunder. Added to this, things began to get scarce. Upon Mansoul's pleasures there came a famine and burning, and ashes took the place of beauty. The shadow of death seems to settle upon the inhabitants, and smiles were now seldom seen.

How well has Bunyan described what convictions of sin is! Once the word of God, in the power of the Spirit, has begun its work on the sinner, there is no peace for him. David said: "I thought upon God and was troubled" Isaiah states: "The wicked are like the troubled sea when it cannot rest." David, when under conviction of sin groaned: "Day and night thy hand was heavy upon me, my moisture is turned into the drought of summer." The conscience once again asserts itself and shouts its accusations. Thoughts of God begin to manifest themselves, and there is even a secret desire to end the strife by surrendering to God. The pleasures of the world lose their attraction, and the sentence of death is realized upon all things. Truly, there is no trouble like soul trouble! Well might the sinner be troubled as he

thinks of the God against Whom he has so grievously rebelled!

During that winter the captains sent further messages to Mansoul. The first was a message of peace and an offer of mercy, if they would yield. The next was a word of warning, telling them that if they continued in their rejection of Shaddai's offer, it would make the captains more determined to conquer them. The third call was more terrible, for the fearful consequences of their dreadful sin were pointed out. These calls, especially the last, so distressed the townsfolk that they determined to have a consultation amongst themselves. The result of this discussion was that Will-be-Will was deputed to go to Ear-gate and call for a parley or conference with the captains. Accordingly the captains were notified and came up to Ear-gate.

When the captains were come together, Will-be-Will, as spokesman, said: "We are prepared, on certain conditions, suggested by our king Diabolus, to come to terms with you. Our conditions are as follows:—

First: That Lord Unbelief, Mr. Forget-Good and Will-be-Will be permitted to retain their positions as mayor, town clerk and governor of the town, castle, and gates of Mansoul.

Second: That no one who now serves under Diabolus shall be cast out of office, or deprived of the freedom he now enjoys in Mansoul.

Third: That Mansoul shall continue to enjoy certain rights and privileges granted and enjoyed under the reign of Diabolus.

Fourth: That no new law, officer, or executor of law or office shall have any power over them without their choice and consent.

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

As the captains listened to these unreasonable terms and their bold demands, they replied through Boanerges: "O ye inhabitants of Mansoul: when I heard your call for a parley, I was glad, but now your conditions have been set forth, my joy has been turned to sorrow. I perceive that Hesitation, the ancient enemy of Mansoul, drew up those proposals which are a disgrace to any city. They certainly shall have no ear from anyone who loves and serves Shaddai. We therefore flatly refuse to consider, for one moment, such outrageous terms. If, however, you will give yourself unreservedly into the hands of our king, you will find He will give you the best terms that both suit Him, and will be to your own profit."

At this Unbelief stood up and addressed himself to the people: "Do not be so foolish as to place yourselves in the hands of One Whom you know not. I, for my part, will never yield to so unlimited a proposal. It is said by some that Shaddai knows not how to be merciful, and He requires far more than can be given. Who knows that He may kill us all if we fall into His hands, and put an entirely new people into this town!" These lying words of Unbelief undid all the good work which the Captains sought to accomplish, and all hopes of a speedy end to the siege were thus frustrated.

How well this depicts the vain attempt on the part of man to parley with God. The sinner will attempt the impossible task of serving two masters, and yielding partial obedience to both. He will try to hold to God and enjoy sin at the same

time; to seek partly to do God's will and partly his own; to attempt to live for God and self at the same time. To such a proposal God will not listen for one moment, for He has said: "No man can serve two masters: he will either love one and hate the other; or hold to one and despise the other; ye cannot serve God and mammon." God requires unconditional surrender, and these are His only terms. When the sinner submits to God's condition he will discover that He will do for him far more exceeding abundantly above all that he could ask or think; for God's salvation is an abundant one, based on abundant grace, and resulting in abundant pardon. No one loses by obeying God's call to repentance and faith in His Son. Do not, unsaved reader, let hesitation deter you, or unbelief scare you; but yield now to the God against Whom you have sinned, and you shall prove He is a "God ready to pardon" (Neh. 9:17).

Inasmuch as Diabolus eagerly awaited the result of this parley, Unbelief hurried to him with the news and told him all that had occurred. You can imagine the pleasure of Diabolus when he heard how Unbelief's counsel had upset all the captain's demands. He said to Unbelief: "Well done, my good servant, my faithful representative! I have proven you ten times over, and have never found you false! I promise you that if we are successful in this undertaking, I shall promote you to greater honor, even to be my universal deputy; so that next to me, you shall be over all the nations of the world." When Unbelief heard this he flushed with pleasure, as though some great honor had been conferred upon him.

Diabolus, however, was not to have everything his own way. While the results of this parley

suited him and his lieutenants, the treatment of the captain's terms had put some of Mansoul into a state of mutiny. Lord Understanding and Mr. Conscience, having got an inkling of what had happened, began to reason with the people and show them their utter folly in rejecting the terms of Shaddai. They soundly condemned Unbelief for the doubt he had expressed of the goodness of Shaddai, and showed them how sinful and treacherous it was to doubt the word of God, and thus make Him out to be untrue.

The multitude, now being convinced of their folly and sin, began to run up and down the streets crying bitterly: "O the brave captains of Shaddai! Would that we were under the government of good King Shaddai!" When Unbelief heard this uproar he came down to quiet the people. He thought that by his presence and great swelling words of vanity he would subdue them. He roared: "Gentlemen, what is the reason for this unseemly disturbance in our good town?" As he said these words the people rushed upon him, and would have done him violence had he not run quickly into his house. As it was, the people stormed the house but could not break it down. Then Lord Understanding shouted: "It is because of your evil and sinful behavior. First, because you would not allow Mr. Conscience and myself to be at the parley. Secondly, because you demanded conditions of peace that no one in his sound senses would accept. Thirdly, when the captains showed you Shaddai's conditions of peace, your ungodly, unseasonable and unsavory answer undid it all."

When Unbelief heard this he cried: "Treason! Treason! To your arms! To your arms, ye trusty

friends of Diabolus in Mansoul!" Mr. Conscience shouted: "Had we but accepted the conditions of peace, the sound of the trumpet and the shots of the captains would no more be heard, and peace and plenty would now be enjoyed in Mansoul, instead of trouble and sorrow. It is due to your impudence and want of wisdom that the siege still continues." Unbelief retorted: "I will report your words to my master, and you shall have your answer." But Conscience exclaimed: "Both you and your master are foreigners in this town, and who knows, when you have brought Mansoul to the direst straits, you will flee and leave us in ruins!"

The crowd began to swell, and from talk it came to blows, and soon a riot was in progress. Some of the Diabolians wanted to put Understanding and Conscience under guard, but other of the townsfolk would not allow this. In the fight that ensued Mr. Conscience was knocked down twice, while Lord Understanding had a narrow escape of death. A Mr. Rashhead was killed, while old Mr. Prejudice was tumbled about in the dirt. Mr. Anything also tried to do service, but as both sides distrusted him, all he got was a broken leg for his pains. Will-be-Will, strangely enough, seemed to be indifferent to the riot, and actually smiled when he saw Prejudice lying in the dirt, and he seemed not to care that Mr. Anything was hurt.

When Diabolus heard of the uproar he sent a strong force and arrested Understanding and Conscience, and placed them in prison as the ring-leaders of this rebellion. He treated them so badly that they almost died under his cruel tryanny; but, of course, he could not kill them, for Di-

abolus' power was limited. Then Mansoul began to be a little more quiet, but it was only the lull that comes before the storm.

Here is a splendid description of the inner workings of the soul and of the effects of God's call to repentance upon the understanding and conscience, both of which side with God when they are awakened by the Spirit of God through the Word. God appeals to the reason for He says: "Come now, let us *reason* together, said the Lord" (Isa. 1:18). We are also told that "The conscience also bears witness to the truth of God, and the thoughts are busy accusing, or else excusing one another" (Rom. 2:14, 15). Think of the condition of Mansoul! Conscience's voice, for the moment, is stilled by Satan's power! The understanding is denied its freedom by his artful treachery! How is poor Mansoul to fare now that her two best citizens are prevented from using their voices for God?

CHAPTER VII.

Let us now return to the Captains of Shaddai and see what they are doing. When they realized the futility of parleying with Mansoul, they called a council. Some thought it best to attack the city immediately, but the greater part decided to give them another summons to yield. They argued that Mansoul would be more inclined to surrender than before, because of the riot.

Accordingly the trumpeter was dispatched with a message. Sounding his trumpet at Ear-gate he cried: "O hard-hearted and sinful Mansoul! How long will you love sinful simplicity, and ye fools delight in your scorning? Turn you at my reproof and hearken to the voice of Shaddai! Why will ye continue to trust in the lies of Diabolus instead of the truth of God's word? Do you think you can escape the judgment of God? Look at the heavens, and consider how vast is His wisdom and power! All things are naked and open to the eyes of Him with Whom you have to do. Think not that He has said in vain; 'Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap!'"

To this, Mansoul knew not how to reply, so Diabolus addressed them thus: "My faithful subjects; if this Shaddai, of Whom the captains speak, is as great and wise and powerful as He is declared to be; how could you endure to be in His presence, for all who serve Him do so in fear and trembling and with slavish terror? Consider, Man-

soul, you know me and what I have done for you in allowing you to follow your own desires. Choose therefore whom ye will serve: I, whom ye know for your protector and friend; or Shaddai, the great One, Whom to know is to fear and dread and quake exceedingly?"

At this speech, Mansoul further hardened its heart. As they thought of the greatness and might of Shaddai, they were appalled. The thoughts of His holiness, righteousness and truth sank them into despair, so again the Captain's offer was refused. Other appeals were sent by the captains, but still they persisted in their evil course; and it seemed as though Mansoul would never yield, either to the voice of wisdom, mercy, love, grace or judgment.

Seeing this state of affairs, the captains called another council and decided on two things. First, they would keep up a continual bombardment of the town by day and night to check the growth of any rebellious spirit. Secondly, they would draw up a petition and send it to Shaddai describing the condition of Mansoul, and the results of their efforts against it. Thirdly, they would earnestly petition Him to send more forces, with some gallant commander to lead them, so that the conquest of the city might be speedily made complete. Accordingly, this petition was drawn up and signed by all the captains. The gist of the petition was as follows:

"Most gracious and glorious King, the Lord of the best world, and Builder of the town of Mansoul: We have, at Thy command, made war against Mansoul. According to Thy word we first offered conditions of peace, but these were refused. They shut their gates and mounted their guns

and did us what damage they could; but we also have inflicted damage upon them and given them much cause for alarm.

Diabolus, Unbelief and Will-be-Will are the greatest opponents. If we had but one good and powerful friend in the town, we believe they would have accepted the terms of peace; but alas, with no one to act in power and strength for Thee, Mansoul still remains in a state of rebellion.

Now, therefore pardon the unsuccessfulness of Thy servants and send, we pray Thee, more forces against Mansoul that it may be subdued and, with those forces, a Leader to guide them whom the town may both love and fear. This we pray that the town may be won for Thy glory and majesty. —Amen.”

This petition was carried to the presence of Shaddai by a messenger named “Love-to-Mansoul,” and the captains waited for the reply. This petition teaches us that the law, though it could produce thunder, conviction, judgment and execution, yet it is not able, of itself, to win the heart of man for God. The law only reveals God’s righteousness, justice, holiness and truth. It is the gospel of the grace of God, as revealed in the gift of His Son Who put away sin by the sacrifice of Himself, that unfolds to us His love, mercy and grace. The Scripture puts it thus: “For what the law could not do, in that it was weak through the flesh; God sending His own Son in the likeness of sinful flesh, and by a sacrifice for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” (Rom. 8:3-4). We further read that “The law came by Moses, but grace and truth came by Jesus Christ” (John 1:

17). The law is needed to show man his dreadful condition and to reveal the righteous requirements of God. When the sinner sees this, he will realize his need of the gospel of God's providing, which has been made possible through the death and resurrection of Christ. The law has been well likened to a looking glass which reflects the defilement of the one who looks therein, but does not take away the stain. It is the blood of Christ alone that can put away the stain of sin.

When the Captains' petition was read in the court of heaven, it rejoiced the heart of Shaddai to hear of their steadfast determination; but it grieved Him to hear of the continual rejection by Mansoul of the offers of His mercy. Then did the King and His Son and the Lord Chief Secretary take council together. At this council it was decided that Emmanuel, the King's Son, should lead a great force to bring Mansoul to Himself. Thus He should seek, save and occupy it for His Own praise, honor and glory.

When this good news, or gospel, of the intention of Emmanuel reached the camp of the captains, they rent the air again and again with their shouts of praise, so that the mountains shook, and Diabolus himself began to fear and tremble, for there was none he feared more than Emmanuel. He had already been made to feel His power. He had tried, when Christ was on earth, to get the Son of God to serve him, and had miserably failed. His temptations had all been in vain. He had been continually defeated by the Savior during His life on earth. Then, at the place called Calvary, the Lord Jesus Christ, through His death, had annulled his power finally. Not only had Christ defeated him, but He had made "a show of him

openly, triumphing in His victory." Thus Christ had proved Himself to be the Master of Diabolus, and of all the powers of darkness. Therefore did the tyrant tremble when he heard that Emmanuel was to come, for now he knew his time was short.

Soon the time came for the march on Mansoul to begin. Emmanuel gathered together His army with its captains and their men. You may be sure that all were well chosen for their respective duties as they followed the One Who is called in Scripture: "The Captain of our salvation; the Author and Finisher of faith, and the Beginning and End of all things."

What an imposing array this army made as it started off on its mission of salvation! Every man was in his place, each was eager for the fray and had the blessing of Mansoul and the glory of the Savior as his uppermost thought! What a glorious thing is the gospel of our salvation! Think of the infinite grace of the Son of God! He not only, in marvelous love, bore our sins in His own body on the tree, and accomplished all the work necessary for our salvation; but He now actually condescends to come to the sinner and beseech him to trust Him and be delivered from sin's penalty and power, and enjoy the riches of His grace, freely and fully and forever! Is it any wonder that we sing:

Glorious gospel! wonderful tidings!
Jesus died for sinful men!
Tell out the story! Sing it with gladness!!
Jesus the Lord is ris'n!

All who receive Him, all who confess Him
As their own Savior shall be saved!
All their sins forgiven, on the way to heaven,
Saved for all eternity!

Let us glance at the personnel of this wonderful army and learn its spiritual significance. There were five captains, and each had ten thousand men. You may be certain that each captain and man was chosen with great care for his particular duty and part in the reduction of Mansoul.

The first was Captain Faith. His flag was red, and in it was a lamb upon a golden shield. Mr. Promise was his standard bearer. Faith, of course, is a picture of simple reliance upon God; of confidence in His precious word, with its exceeding great and precious promises; of childlike trust which lays hold upon God's provision in Christ, the Lamb of God, and which honors the Person and work of His dear Son. God declares that "without faith it is impossible to please Him, for he that cometh to God must believe that He is and that He is a Rewarder of them that diligently seek Him" (Heb. 11:6). Faith looks at seeming impossibilities and cries: "It shall be done!" Faith has: "Subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness produced strength, waxed valiant in fight, turned to flight armies of the aliens" (Heb. 11:33-34). Faith is the hand that receives the gift which God bestows, and it is the only condition God places upon His salvation. "*Believe* (or have faith) on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). "For by grace are ye saved *through* faith" (Eph. 2:8). The ten thousand men under Faith, are, of course, the Divinely inspired words of the gospel, for "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17).

The second captain was named Good-Hope. His

flag was blue with three golden anchors in it. His standard bearer was Mr. Expectation. In the track of faith comes hope which springs up in the human breast. Where once all was dark, faith now causes the light of hope to shine in the gloom, and expectation looks forward to the enjoyment of all God has promised. God's word speaks of hope as follows: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the Forerunner is for us entered, even Jesus" (Heb. 6:19-20). Faith brings the soul to God, but hope anchors the soul in God.

"Hope" in Scripture does not suggest uncertainty. We often speak of something we are not certain about by saying: "I hope so." But when God's word speaks of hope, it means the expectation resulting from absolute assurance as to the truth of God's own word. Thus the sure and certain second coming of our Lord Jesus Christ is said to be the Christian's "hope."

Next came Captain Love. His flag was green, and in it three orphans were pictured. His standard bearer was Mr. Pitiful. Love speaks of that which God is, for "God is love" (1 John 4:8). When, in simple faith, the soul has rested on Christ and His finished work for salvation, and hope has filled the soul with joy and expectation; then follows the love of God which is "shed abroad in our hearts by the Holy Spirit" (Romans 5:5). When this love for God comes into the heart, it flows out to all who love the Lord Jesus, and thus reaches out to all the world for which Christ died. With the constraining love of Christ as his motive, the Christian seeks to serve the Savior

in all the ways he can. Well did Christopher Wordsworth sing:

“Faith and hope we love to see,
Joining hand in hand agree,
But the greatest of the three
And the best is love.
Faith will vanish into sight,
Hope be emptied in delight;
Love in Heaven will shine more bright,
Therefore give us love.”

The fourth captain was named Purity. His flag was white, and in it were three golden doves. His standard bearer was Mr. Harmless. Purity illustrates what the three graces of the gospel: faith, hope, and love, will produce in the life of the child of God. There will be a blameless life and a harmless walk that evidences itself in good thoughts, good words and good works. There will be a purity of life in which Christ shall be glorified before the world. The Lord Jesus enjoined His disciples to be: “As wise as serpents, and as harmless as doves” (Matt. 10:16). In order that purity of life might be realized in the believer he is thus admonished: “Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think on these things*” (Phil. 4:8). Pure thoughts will express themselves in pure words and deeds. Therefore the Christian needs to watch his thoughts and pray with David: “Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting” (Psalm 139:23, 24).

The last captain was named Patience. His flag was black, and in it was a golden heart pierced by three arrows. His standard bearer was named Mr. Suffer-Long. Patience, of course, illustrates that fruit of the Spirit of God which endures ill treatment, and suffers long the scorn and rejection of man. Patience waits God's time to bring about His purposes in the life. Though black may be the prospect and discouraging the way; yet patience goes steadily on, doing the will of God from the heart. It leaves all in the Father's hands, knowing that: "God worketh all things together for good to them that love Him" (Rom. 8:28). God's word enjoins us to be patient, for He says: "Ye have need of patience, that after ye have done the will of God, ye might receive the promise" (Heb. 10:36). In view of the second coming of Christ, God says to the believer: "Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh." Job is one of the great examples of patience. After he had lost his wealth, family and health, amidst the darkness and confusion that enshrouded him, he could say: "The Lord gave, the Lord hath taken away, blessed be the name of the Lord." Truly "tribulation worketh patience, and patience experience" (Rom. 5:3-4). Happy is the man that can wait God's time patiently, knowing that in the end patience shall "have its perfect work, and he shall be perfect and entire, wanting nothing" (James 1:4).

Thus was completed Emmanuel's host. How beautifully they represent those things that accompany salvation! Faith, hope, love, purity and patience—truly a goodly company! Right glorious did they look as they issued forth from Shaddai's domain, with flags flying and shouts of praise

to Emmanuel rending the air! They carried with them fifty-four battering rams for the gates, and twelve golden slings to hurl the gospel into Mansoul. These, combined with the fifty thousand men, all good and true and chosen expressly for the purpose, went forth on their mission of salvation to Mansoul led by Emmanuel Himself.



CHAPTER VIII.

Presently they came within sight of the lost and guilty city of Mansoul. The four captains came out to acquaint Emmanuel as to how things stood. When the soldiers of Shaddai saw the troops of Emmanuel they shouted again and again, and this caused Diabolus to become more afraid, and terror filled his soul. After Emmanuel had looked long upon Mansoul, and marked its pitiful state and subjection to Diabolus, He wept and cried: "O Mansoul! Mansoul! Thou that stonest the prophets and killest them that are sent unto thee, how often would I have gathered thee, even as a hen gathereth her brood under her wing, but ye would not! Behold, your house is left unto you desolate!"

He then gave orders for two mounts or forts to be erected, one on each side of Mansoul. The name of one was Fort Gracious and the other Fort Justice. On each of these forts four slings were erected. On another mount called Fort Hearken, which He built quite close to Ear-gate, the biggest battery of slings was placed. You can well imagine the thoughts of Mansoul as the townsfolk saw these warlike preparations being made, and perceived they were now to be attacked from every side.

Emmanuel then gave directions for the white flag to be flown on Fort Gracious. This He did for two reasons. First, to show Mansoul He would still be gracious to them, and second, that they

might have no excuse if they still continued in their mad rebellion. This flag was allowed to fly for two days so that Mansoul might have the opportunity to consider her ways and turn to Shaddai; but apparently no notice was taken of it. This white flag symbolizes the gracious and merciful dealings of God with us; for it is written: "The goodness of God leadeth thee to repentance" (Rom. 2:24). Think of the many tokens of God's care, provision and protection that every unsaved person enjoys daily! Every good and perfect gift comes from Him. The food he eats, the clothes he wears, the air he breathes, the talents he possesses and the health and strength he enjoys are all God's gifts to a lost and ruined humanity. Have you ever considered this, my unsaved friend? What is the effect of God's grace and goodness toward you? Is your attitude the same as was Mansoul's—indifference, thanklessness and rebellion?

After the white flag had been thus despised, Emmanuel commanded the red flag to be flown from Fort Justice. It was the red flag of captain Judgment that warned Mansoul of her danger; but again no heed was paid to it. Thus does God deal with men. If mercy will not stir the heart, if grace will not cause rebellion to cease; then judgment must arouse, and warnings must strike terror to the soul!

When this flag had been scorned, Emmanuel commanded the black flag of defiance to be flown against them. This was the flag with the three burning thunderbolts in it; but again Mansoul seemed to be indifferent. How hardened must that heart be that cares for neither mercy, grace, judgment, nor execution!

Emmanuel now sent a messenger to Mansoul

to tell them what these flags meant and to inquire what they would choose; either mercy and grace, or judgment and the execution of the penalty due to their sin. In reply to this, Mansoul, coached by Diabolus replied: "Regarding your proposal as to what terms we shall accept at your hands, we beg to state that we can give no positive answer; for it is against the law and government of our king to make either peace or war without him. But this we will do. We will petition Diabolus to come down to the gate and parley with Emmanuel." When Emmanuel heard this, and realized how fast Diabolus had bound Mansoul to himself with the cords of lust and deceit, it grieved Him at His heart. Nevertheless, He came down to Ear-gate, and there Diabolus met him.

When Diabolus saw Emmanuel, he cringed before Him and addressed himself in a language that Mansoul could not understand. He cried out: "O Thou great Emmanuel, Lord of all the world, I know Thee, Who Thou art, the Holy One of God! Why have you come to torment me before the time, and cast me out of my possession? Mansoul is mine by a two-fold right. First: I won it by right of conquest, and shall the prey be taken from the mighty and the lawful captive delivered? Secondly: This town is mine by choice. They have chosen me, sworn fidelity to me, given me their castle and placed themselves under my control. They have rejected Thee and taken down Thy image and set up mine. They love me and hate and despise You and Yours! Depart from us therefore, and leave me to my first inheritance!"

At this speech of Diabolus, Emmanuel thundered: "Thou deceiving one! Thou pretendest a

right to this town when it is apparent to all, that through your lies concerning My Father, and deceit towards poor Mansoul, you gained entrance! Now, if your lying, horrible hypocrisy and base treachery is right; then and only then is your conquest lawful! You have perverted the truth, made void God's law, instilled doubt into their hearts and thus beguiled them. You promised them happiness and liberty, and where is that which you promised? I am come to avenge this wrong, and to visit judgment upon thee, and to cast thee out of this place that you have gained by your perfidy and sin! Mansoul is Mine for several reasons which none can dispute:

"First: Because it was built by My Father for His delight and pleasure. Therefore it is His by right of creation.

"Second: This city is Mine because the Father has given it to Me. He has committed all into My hands and all souls are Mine; for what is His, is Mine; and what is Mine, is His; for I have always done those things that are pleasing in His sight.

"Third: Mansoul is Mine by right of purchase. I have bought it with My precious blood. For Mansoul was not redeemed with such corruptible things as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot. I saw its need; and going to Calvary bore the punishment due to its sins, and satisfied, by My death, all the just and righteous claims of My Father against it. I was wounded for the transgressions of Mansoul, bruised for its iniquities, the punishment of its peace was upon Me, that by My stripes Mansoul might be healed. Therefore, Mansoul is Mine by right of purchase. It

shall yet be mine by right of choice, when your lying and deceit are brought to an end!"

Then Emmanuel turned to Mansoul and cried: "I have a word for thee!" But immediately, by order of Diabolus, all the gates were closed, double barred and guarded, and orders issued to give no heed to the word. At this Emmanuel cried: "O, unhappy Mansoul! What shall I do unto thee? Thou hast destroyed thyself! Thou hast rebelled against Me and sworn allegiance to the enemy of all righteousness! I am come against him and not to harm thee. I am come to save you from your bondage and your sins, and to destroy the works of Diabolus. This I shall surely do, for when a strong man armed keepeth his palace, his goods are in place: but when a Stronger shall come upon him and overcome him, he taketh from him all his armour in which he trusted and divideth his spoils. This triumph, Mansoul, you shall see. What will ye do now, O Mansoul, Come unto Me all ye that labor and are heavy laden, and I will give you rest." To this kind and loving speech, Mansoul paid not the slightest attention, but continued at its task of preparing the city to resist the attack.

Emmanuel now gave order for the slings to be made ready and the troops to be prepared to storm the town. But before this order was executed He sent once more to know if they would yield, or whether He must be compelled to use the most severe methods to humble their pride and bring them to the obedience of the gospel.

When this last summons was given, Mansoul called a conference to decide what they should do. As a result of this meeting certain propositions were drawn up which should be placed before

Emmanuel. If He would accept, peace should be declared. These conditions were drawn up by Diabolus and signed by all the principal men of Mansoul. The next question to be decided was by whose hand the peace proposals should be sent. Now there lived in Mansoul a Diabolian, a very great friend of Diabolus, a stiffnecked, haughty and proud individual named Loath-to-Stoop, or Hate-Humility. He was chosen to conduct the negotiations. Accordingly, he left Mansoul for the camp of Emmanuel, carrying with him the conditions of peace.

Thus Diabolus begins a new series of tactics to retain Mansoul in his possession. Loath-to-Stoop is a picture of that proud and haughty spirit which refuses to bend the knee to God, or to humble itself under His mighty hand. A proud look is one of the things God hates. He has declared in His word that "he that exalteth himself shall be abased" (Luke 18:14). "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise" (Psalm 51:17). God reveals Himself as "the High and Holy One that inhabiteth eternity, and Who dwells with him that is of a contrite and humble spirit, and that trembles at His word" (Isa. 57:15). God knows the proud afar off, and refuses to hear their petitions.

When Loath-to-Stoop reached the camp, and was conducted into the presence of Emmanuel, he addressed himself as follows: "Great Sir, that it may be known to all how good natured my master is; I have been sent by him to say that, rather than go to war, he is willing to grant you the half of Mansoul. Will you accept this?" "No!" replied Emmanuel: "The whole is Mine by gift and purchase, and *all* I shall have."

At this, Loath-to-Stoop continued: "My master hath said he will be content if you are the Lord, if you will allow him just a *little* part in its rule." Again Emmanuel replied in the negative and said: "I will be Lord of all, or of none at all."

Again Loath-to-Stoop objected: "Behold how condescending is my master! He is willing to surrender Mansoul if you will allow him some place in the city in which to dwell, and you shall have all the rest." "Nay," replied Emmanuel: "All that the Father giveth shall be Mine, and of all He giveth Me I shall lose nothing. Nay, *all* I must have, with no place left for the Devil."

Loath-to-Stoop now hedged again and expostulated: "Supposing Diabolus should resign the whole town to you, could he not, when he comes into this country, be entertained as a wayfaring man for a day or so?" "No, indeed!" exclaimed Emmanuel: "He came as a way-faring man in the first place, and see what havoc he has wrought!"

"Sir," remonstrated the ambassador: "You seem very hard. Supposing my master grants you all you have said; may not his friends and kindred have liberty to trade and enjoy their present dwelling in Mansoul?" "Once again, no!" answered Emmanuel: "For all Diabolians that are now, or who shall at any future time be found within Mansoul, shall not only lose their lands and liberties, but their lives also."

Loath-to-Stoop further temporized: "Could not my lord Diabolus maintain some kind of old friendship with Mansoul and, before he leaves, give them some gift to remind them of his association with them?" "No!" emphatically declared Emmanuel: "There shall not be left any memorial

of Diabolus' evil reign, except the remorse that they ever listened to his lies and deceit!"

"One thing more and I am done," hissed Loath-to-Stoop: "Suppose there should arise in Mansoul an important matter that needs his advice, could he not be sent for, and, though not admitted into the town, could he not be communicated with in some nearby village?" To this last of Diabolus' ensnaring proposals there was only one reply: "No, I am not deceived by any such suggestions! Unconditional surrender is the only condition I will consider. I am not a man that I should lie, nor the son of man that I should repent. I have said and shall I not do it? I have spoken, and shall it not come to pass?"

With these words, Loath-to-Stoop was sent back to Mansoul to report to his master. You may be sure that Diabolus found no comfort in the uncompromising attitude of Emmanuel. These conditions proposed by Diabolus merit the earnest study and will yield many valuable lessons to the Christian, as well as serve for faithful warnings to the unsaved. We need to remember that Satan is subtle and wily, and unaided human wisdom is no match for him. Partial surrender, partial obedience, partial repentance, partial reception of Christ is what the enemy of our souls would lead us to make; but *wholehearted unconditional surrender* is the word of Christ to each lost and guilty sinner. Apart from this there can be no experience of God's saving grace.

Emmanuel now gave orders for the advance of His army, and disposed them as follows. Boanerges, Conviction, Judgment, Execution and Faith should march on Ear-gate; while Hope and Love

should attack at Eye-gate. The battle cry was to be: "Emmanuel! Emmanuel!"

At the word of command the army threw itself against the two gates while the battering rams were used to good effect. The golden slings hurled great stones into Mansoul and against its walls, and the air was filled with the clash of arms and the shout of battle. The hideous yelling and threatenings of Diabolus and his troops mingled with the battle-cry of Emmanuel's men. This attack lasted for several days. It seemed as if Diabolus was at all the gates at the same time. Due to his fiendish resistance the fall of Mansoul was delayed for some days, but considerable damage was inflicted upon the town. Ear-gate was considerably shaken, and seemed at the point of being broken in, when Captain Conviction received a wound in the mouth which caused the army to retire in order to recuperate for a fresh assault. Captains Good-Hope and Love had almost broken into Eye-gate, and Mansoul had received a good shaking up from which it could not recover.

In this engagement several Diabolians were slain. Captain Boasting was killed. He it was who had declared that no one could ever shake the posts of Ear-gate nor the heart of Diabolus. Captain Secure also was slain. He had declared that the blind and maimed of Mansoul could keep Emmanuel out. Captain Bragman also received a mortal wound at the hands of Good-Hope. Mr. Feeling was wounded in the eye and was glad to run for cover. Will-be-Will seemed to be daunted. He was not able to fight as he usually did; and some said he had received a wound that made him limp for some time. Love-no-Good was also slain; while Hesitation had his skull badly injured. Both

Mr. Prejudice and Anything fled when the battle was at its height. Thus Mansoul lost some of her notable citizens, and we may well add, it was very good riddance to very bad rubbish.

Emmanuel now gathered His captains together and commended them for their bravery. He rewarded them with a chain of gold, and encouraged them to continue in their work "For," said He: "My word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:11). For their further encouragement He exclaimed: "Heaven and earth shall pass away, but My word shall never pass away" (Matt. 24:35).



CHAPTER IX.

After this, Emmanuel again ordered the white flag to be flown on Fort Gracious. This He did in order to show that, in His forbearance, love and grace, He was still prepared to show mercy if Mansoul would only surrender. Diabolus, realizing that this flag was not for himself but only for Mansoul, attempted another parley with Emmanuel. He fondly imagined that he would succeed in deceiving Him, and thus thwart the Divine purposes for Mansoul.

Accordingly, Diabolus began his speech to Emmanuel thus: "Seeing by your white flag that you are desirous of peace and quiet, I thought it good to acquaint you on what terms we are ready to make peace. I know you are given to devotion and holiness, and that your great purpose is to make Mansoul a holy place; therefore I propose the following terms of peace:—

First: I am willing to lay down the arms of rebellion and will become Your servant and act as Your representative in Mansoul.

Second: I will persuade Mansoul to accept You, which they will more willingly do if I am Your representative.

Third: I will show them the error of their ways, and impress upon them the necessity of reformation, so that they shall mend their ways and become better men and women.

Fourth: I am prepared, at my own cost, to set up

and maintain ministers of religion who shall instruct them in right modes of living.

Lastly: You shall receive, as a token of our subjection, such tribute as You shall see fit to impose."

As Emmanuel heard these subtle proposals, He turned to Diabolus and rebuked him thus: "O full of deceit, how changeable are your ways! How often have you altered your tactics to keep Mansoul in your possession, and try to rob Me of My rightful property! Failing to deceive when you proposed sin and lust, you now seek to change yourself into an angel of light, and become a minister of righteousness! You propose *reformation*, but *regeneration* is My object, for except a man be born again he cannot see the kingdom of God. You have tried to substitute an outward profession for an inward possession; good works as a means to obtain salvation, instead of good works as a result of salvation. You have tried to create the impression that man may become his own Savior, and thus deny his utter helplessness and worthlessness! Nay, Diabolus, you fount of iniquity! Know you that it is not by works of righteousness which Mansoul has done, or ever will do; but according to My mercy and grace I will save her by Mine Own arm, and make her a fit place for Me to dwell in. Mansoul shall be born again, and thus become a new creation in Christ Jesus! I neither ask nor desire your aid, for I shall shortly humble you in the dust to the joy and satisfaction of the city you have so long kept in darkness, doubt and despair!"

When Diabolus perceived that his deceit was discovered, he was full of rage and returned to the city. He then called a meeting of the demons and

instructed every Diabolian to do all the harm to the city he possibly could; ere it fell into Emmanuel's hand. He argued: "Better leave it in a ruinous heap, than to become a habitation for Emmanuel!"

How well has Bunyan pictured the changing tactics of Satan. It suits Satan's purposes far better for a man to be outwardly respectable and religious, providing that he is not born again by the Spirit of God. Satan is not responsible for all the sins men commit. These come from the deceitful and wicked heart man possesses by nature (James 1:14). The Devil is well pleased to see a person turn over a new leaf, try to live a reasonably decent life and become very religious; but, at the same time, refuse to own his lost and guilty condition and trust wholly and entirely in the work Christ accomplished through the shedding of His precious blood. Satan is a great imitator, or counterfeiter, and nothing pleases him more than to see an unregenerated person pose as a Christian. He will gladly encourage an unsaved person to be baptized, join the church, receive so called "communion," and even take part in religious activities. There are thousands today who are in this condition. They imagine they are Christians and ready for heaven, when all the while they are nothing but lost and guilty sinners; blindly, religiously, sincerely and respectably on their way to hell! Let nothing short of a personal knowledge of the Lord Jesus Christ as your own Savior satisfy you, dear reader, for anything less is fatal.

Emmanuel, knowing that the next attack would make Mansoul His, gave orders to the captains and men of war as follows: "Show the utmost severity to all the Diabolians of any kind; but be favorable,

merciful and meek, to all the original inhabitants of Mansoul. Direct the hottest part of the battle against Diabolus and his men, for this day shall witness a great victory against the forces of sin and darkness!" With these words Emmanuel encouraged His men. Every soldier's heart beat high with joy at the honor of serving such a glorious King in such a magnificent cause, and at the prospect of the certain victory that awaited them.

Soon the word was given to advance and the battle cry chosen was: "Mansoul is won!" At the command to storm the town, Emmanuel's men rushed forward, and the air was filled again with the noise of battle as the captains led the army against Ear-gate and Eye-gate. Diabolus and his men resisted with all the fury, rage and malice they possessed. They fought as they had never fought before! What a battle it was! The shrieks and yells of the Diabolians mingled with the heartening cry of the captains: "Mansoul is won!" The battle surged to and fro as the rams battered against Ear-gate, and the slings sent shot after shot into the city. After three or four notable charges by Emmanuel and His captains, Ear-gate began to bend and gradually yield. Fresh battering rams were brought up, other slings were trained upon it and, under this heavier bombardment, the gate began to totter.

Pressing their advantage with might and main, the captains hurled themselves upon Ear-Gate until at length it began to be broken up. In a short time the bolts and bars that had kept it shut were broken into a thousand pieces, and Emmanuel's men poured in like a flood. At this the captains shouted, the trumpets sounded, and the

town began to quake for fear. When Diabolus saw the gate was broken in, he realized his time was now short, and retreated into his stronghold, the Castle.

As Emmanuel's men entered the town, what a scene of desolation met their gaze! How low the mighty had fallen, and the once fair and beautiful city become the foul den of Diabolus! The true inhabitants of Mansoul, according to Emmanuel's instructions, were kindly dealt with and offered protection. The slings however, still continued to hurl stones at the Castle into which Diabolus had retired, but Emmanuel's standard was set up at Ear-gate.

The breaking in of Ear-Gate graphically illustrates that time in the sinner's experience when the Spirit of God, after much striving, finally secures the entrance of God's word which reveals the sinner's need and God's way of salvation. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). "He that hath ears to hear, let him hear" is Christ's injunction. Thus the ear of man is obtained for the gospel, but the heart, the Castle, is still in the possession of Diabolus. There can be no let up, no truce, and no peace while this is the case.

The road from Ear-gate to the Castle led straight through the house of Mr. Conscience. Accordingly the soldiers quickly cleared the road of obstacles by means of the slings, and soon reached the center of the town. Emmanuel then commanded Bonerges, Conviction and Judgment and their men to march up the road and take possession of Mr. Conscience's house. This building was almost as strong as the Castle itself.

Accordingly, they marched up to it with flying

colors and battering rams. When they came to the house they knocked and demanded admittance. Mr. Conscience, not fully knowing their design, refused to open to their summons. At this, Boanerges gave orders for the ram to be used. This caused the whole house to shake, so that the rags which had so long silenced the alarm bell fell off. Mr. Conscience, terrified at the noise, cried out in a trembling voice: "Who is there?" In words of thunder Boanerges roared: "We are the captains of Emmanuel, the Son of the great Shaddai, and we demand possession of your house for our noble Lord and King!" With this the battering ram was used again, and this caused Mr. Conscience to quickly open the door and the captains moved in.

The captains behaved in a very reserved manner toward Mr. Conscience, and gave him no inkling of what Emmanuel's purposes were. The old gentleman therefore got the impression that Mansoul could expect nothing but destruction. To all the townsfolk who came to him he repeated his doleful prophecy that they would probably all be cast into hell because of their rebellion. This news passed from one to the other and produced consternation and great fear. "Did you not see, how Diabolus fled before Emmanuel?" exclaimed Conscience. How much more should we? I have truly transgressed greatly in keeping silence when I should have spoken; I have perverted justice when I ought to have executed it. I must now bear the dread consequences of my rebellion, hardness of heart and treason. O, how I tremble as I contemplate my judgment and destruction!" With this the old man fell to shaking his head most dolefully.

When the sinner's ear is opened to the truth of God's word, and brought to realize, in some measure, the holiness and righteousness of God; then the conscience, long dulled through the deceitfulness of sin, is aroused by the thunders of God's wrath against sin. The sinner begins to appreciate the enormity of his rebellion against God. The conscience commences to accuse the soul and the convicted sinner becomes sore afraid, and doubts whether salvation can ever become his portion.

While Boanerges, Conviction and Judgment had been busy in Mr. Conscience's house; captain Execution had been active in other parts. He had chased Will-be-Will sorely, not suffering him to rest in any corner, but drove his men from him until he was glad to put his head in any hole. He further made an end of Mr. Prejudice, also a Mr. Backward and his companion, captain Treacherous.

Captains Good-Hope and Love also did valiantly. They slew with their own hands captain Blindfold and many of his men, and also the notorious Mr. Hesitation. Hundreds of Diabolians lay dead in the streets, but not a single true inhabitant of Mansoul was injured. Many of the Diabolians hid themselves in some holes and caves which they had dug in and around the walls, and thus escaped with their lives; but they had to remain in hiding. Once they showed themselves, they were mercilessly slaughtered. Conscience and Understanding, with certain other citizens who knew they must stand or fall with Mansoul, now got together and drew up a petition which they sent to Emmanuel as He sat in the gate. In this petition they confessed their sin, and prayed that He would

spare their lives; but to this petition Emmanuel gave no reply, and this troubled the people greatly.

From the house of Mr. Conscience, which was near the Castle, Emmanuel now concentrated His forces on the Castle where Diabolus had hidden himself. By means of the rams and slings its gate, called Impregnable, was broken into and the way into Diabolus' lair was made bare. Then Emmanuel, clad in His armor of gold, with His standard borne before Him, and followed by His mighty host, passed through the streets of Mansoul, with trumpets sounding and flags flying. You may well imagine how awe-struck the people were as this procession passed down their streets. They were all amazed at Emmanuel's beauty, and looked earnestly upon His face to see whether He had thoughts of love or judgment towards them; but He gave them no idea of His intentions, either by words or looks. This was interpreted by many, including Mr. Conscience, as a bad sign and which probably meant certain and fearful judgment for them. But, in spite of this, they longed to look upon Him, and were ready to lick the dust before Him. They wished a thousand times over that He would become their Lord and King. They would talk of His beauty, wisdom and power, and how far He outstripped all others. Then, with changing thoughts, they doubted if ever such a glorious Being would condescend to be their Savior and King. Thus Mansoul alternated between hope and despair.

Then Emmanuel drew near to the Castle. With a voice like thunder He said: "I command thee, Diabolus, to come out, thou unclean spirit!" How loath Diabolus was to come, but he had to obey. How he cringed and shrank from Emmanuel and

grovelled in the dust before Him! Then Emmanuel commanded the captains and they took him and bound him fast with chains, the better to reserve him for the judgment appointed. Neither would Emmanuel allow Diabolus to say one word for himself, for He knew that the wicked usurper wanted to depart in peace, and not to be cast into the deep.

Diabolus was then led to the market square and, in view of all the citizens of Mansoul, was stripped of all his armor in which he had trusted and boasted. While he was being stripped, the trumpets sounded again and again, and the captains and the soldiers sang for joy. Thus was Mansoul called to witness the beginning of the triumph of Emmanuel over the one who had enslaved them with his artful treachery, and blinded them by his blandishments and lying deceptions.

This well depicts that moment in the soul's history when the Devil, who has blinded the mind and seduced the conscience is, at the word of Christ and by the power of the gospel, dethroned from his dominion of the heart, and exposed in all his hideous nakedness and loathsomeness.

Having stripped Diabolus of all his insignia of rank and authority in Mansoul, Emmanuel next commanded him to be bound to His chariot wheels. Leaving Boanerges and Conviction with their men in charge of Mansoul lest any further rebellion be contemplated, Emmanuel rode through the town in triumph with His enemy dragging at the wheels. The people as they saw it exclaimed: "He hath led captivity captive! He hath spoiled principalities and powers, and made a show of them openly, triumphing over them in it!" Out from the town, through Eye-gate, the procession

made its way to Emmanuel's camp, while the people marvelled at the wondrous sight and talked of the glory, wisdom and beauty of Emmanuel, the only Son of the great Shaddai.

When Emmanuel arrived at the camp and had thus completed His triumph over Diabolus, He turned him loose, charging him that he no more rule over Mansoul. Then Diabolus went forth into the dry places of the earth seeking rest and finding none.

Thus does the Lord Jesus Christ triumph over Satan. None can stand before Him, for "At the name of Jesus every knee shall bow and every tongue shall confess that He is Lord to the glory of God the Father" (Phil. 2:20). Well might each reader, as did the people of Mansoul, gaze upon the Lord Jesus with wonder, awe and admiration at His wisdom, beauty and power! He doeth all things well! Happy are those who are under His gracious authority; for to know Him is to trust Him; to trust Him is to love Him; to love Him is to serve Him, and to serve Him is the greatest delight imaginable. Does the reader know Him as his own personal Savior? Why not ground the arms of your rebellion against Him, and receive Him by faith as your Savior, and confess Him as your Lord? You may do it as you read this. You will then prove, in your own experience, that He is the altogether lovely One and the Chiefest amongst ten thousand; that He is a mighty and everlasting Savior; that He is the omnipotent Keeper of all whom He saves by His matchless grace; and that He is indeed a Friend through life that sticketh closer than a brother!

“Jesus, Jesus, O what a precious Name!
Yesterday, today and forever the same!
On the cross, for sinners He bled and died—
Wonderful Savior and Keeper and Guide—
Praise His Name!”



CHAPTER X.

While Emmanuel dwelt at His camp outside Mansoul, Boanerges and Conviction, who were quartered in Mr. Conscience's house, became a source of great terror and dread to the townsfolk. They conducted themselves with great sternness, and their words were like the roaring of the sea. The people were kept in a state of continual apprehension and heart ache, for they knew not what was to become of them. Thus they were without rest, peace or hope. One day Emmanuel gave orders to Boanerges to summon all the people to the market square and, in sight of all the inhabitants, arrest Lord Understanding, Mr. Conscience and Lord Will-be-Will, and place them in prison under a very strong guard.

When these orders had been obeyed, you may well imagine the consternation that filled the hearts of the people! Their worst fears were now confirmed, and they anticipated that God's wrath, stern, swift and inexorable, must surely be their portion! Bitterly they bewailed their folly and sin which had brought them to such dire straits! The fact that the most prominent of their citizens had been placed in prison, led them to believe that all hope of mercy was now gone.

This is how the convicted soul argues as he is made to feel the heinousness of his sins and to realize, in some little measure, what his guilt demands at the hands of a holy and sin hating God. David experienced this and cried: "When I kept silence, my bones waxed old through my roaring

all the day long" (Psa. 32:4). Hopelessness, like a cloud, envelops the soul, and everything that is read or heard is construed to mean the worst possible thing.

As they began to realize the plight they were in, some of the notable citizens gathered together and, in consultation with the prisoners, drew up another petition which read as follows: "Great and wonderful Potentate, Victor over Diabolus and Conqueror of the town of Mansoul. We, the miserable inhabitants of that most woe-ful corporation, do humbly beg that we may find favor in Thy sight. Remember not against us our former transgressions, nor yet the sins of the chief of our town; but spare us according to the greatness of Thy mercy. Let us not die, but live in Thy sight, so shall we be willing to be Thy servants and, if Thou shalt think fit, to gather our meat under Thy table. Amen."

The next question was, who should take this petition? After more consultation, it was decided to ask a man named Mr. Would-Live to bear the message. Accordingly, he left for Emmanuel's camp and presented the appeal; but it was received in silence and no reply was given to it. This, needless to say, perturbed Mansoul sorely. This petition illustrates the effect upon the soul of the word of God. The fear of being eternally lost possesses the convicted sinner; and the uppermost thought in his mind is how this dreadful fate can be avoided. It is not so much the thought of the Being against Whom he has sinned, but the consequences of his sins that preys upon his mind, and causes him to pray for deliverance from the penalty of sin, which he now realizes is his just doom.

Having received no reply from their first petition, they consulted together again, and drew up another petition somewhat similar to the first. They did not want to send Mr. Would-Live again, for they feared his manner was not acceptable to the King. They asked captain Conviction to take it, but he said that he neither could nor would petition Emmanuel on behalf of traitors. "But," he added: "our Prince is good, and you may send another one of the town, providing he goes with a rope around his neck, and pleads for nothing but mercy."

At last they bethought themselves of a Mr. Desires-Awake who lived in a very humble cottage in Mansoul, so they called upon him and explained the purpose of their visit. When he heard their request he replied: "Why should I not do the best I can to save so famous a town as Mansoul from destruction?" They therefore gave him the petition and he took it into Emmanuel's presence. As he entered, he fell flat upon his face and cried: "O that Mansoul might live before Thee!" He then presented the letter which, when Emmanuel had read, He turned aside in private and wept. After a while He returned to His place and said to Desires-Awake: "Go thy way to thy place, and I will consider thy request."

In the meantime Mansoul was full of rumors. Some said the petition would be rejected, while others were more hopeful. At last they saw their messenger returning and crowded around him and asked how he had fared. He replied that he would not answer their questions until he came to the prison where the notable men of the town were kept. Followed by the crowds he came to the place and told the prisoners all that had occurred.

Then he added: "The Prince to Whom you sent me is so beautiful and glorious, that whoever sees Him must both love and fear Him. I, for my part, can do no less; but I know not what shall be the end of these things."

The effect of his words caused despondency and despair to settle upon the town. Lord Understanding seemed to gather a little ray of hope from Emmanuel's demeanor and reply; but Mr. Conscience frankly declared: "It is a message of death." Lord Will-be-Will also thought that it was a token of doom. Some of the people standing near the prison heard snatches of their conversation; but not hearing everything clearly got a wrong understanding of the matter, and immediately began to publish abroad what they had heard. The result was that Mansoul was filled with all sorts of stories. One tremblingly would sigh: "We must all be killed!" Another would hopefully exclaim: "We shall all be saved!" A third would groan: "Emmanuel is not concerned about us at all! Yet another would dolefully affirm that all the prisoners were to be killed immediately. With such conflicting rumors, poor Mansoul had no rest. Soon darkness came over the city, leaving them in perplexity and despair, with occasionally a little gleam of hope that was speedily dimmed by some other wild rumor. Thus with fears and forebodings of a just and righteous judgment upon them, the townsfolk passed an unquiet night.

We are now introduced to another phase of God's dealing with the soul. This is the beginning of repentance, or a change of mind on the part of man, inwrought by God upon the soul through His word. Christ declared that repentance was necessary to salvation for He said: "Except ye

repent, ye shall all likewise perish!" (Luke 13:3). We are further told that: "God commandeth all men everywhere to repent: because He hath appointed a day in which He will judge the world in righteousness by that Man (Christ) Whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts 17:31). Paul proclaimed: "Repentance towards God and faith towards our Lord Jesus Christ" (Acts 20:21). Repentance is a change of *mind* towards God, Christ, sin and self, that leads to a changed *attitude* on the part of the sinner towards spiritual realities, and results in a change of *action*.

Perhaps the reader has never before thought seriously of God, or of Christ, or of his sins, and the dire consequences of dying in them. You are now beginning to realize, in some little measure, the holiness of God, the wondrous work of Christ, the awfulness of sin and the sinfulness of yourself. This is repentance. May it lead you to faith in the Lord Jesus Christ! Repentance, of itself, cannot save. It is the Divine preparation of the soul for the reception of Christ. The alternating experiences of despair and hope, illustrate the inner workings of the soul. The understanding, conscience and will consult together and try to interpret the meaning of God's word, and each interprets it in its own way. Sometimes a little glimmer of truth shines in when understanding asserts itself; then the evil heart of unbelief manifests itself by doubts, and conscience sadly prophesies doom. There can be no settled peace until Emmanuel moves into Mansoul; or, in other words, until Christ is received by faith as one's own personal Savior.

The next morning, after things had got a little more settled, the prisoners drew up another petition to Emmanuel, the contents of which were as follows:

"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 hell. 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 behavest towards us. But oh! let mercy reign, and let it be extended to us, and free us from our transgressions, and we will sing of Thy mercy and judgment. Amen."

Again the problem of the messenger arose. Who should take it? Some suggested Mr. Would-Live, but this was negatived; "For," said Understanding, "he had no reply at all." Others were for sending a man named Mr. Good-Deed; who, though he had a good name, did not have the character to match it. Mr. Conscience killed this proposition by saying: "Is it not written, 'By grace are ye saved through faith . . . not of works lest any man should boast?' Moreover, is not this a petition for mercy? How then can human merit be considered? Supposing Emmanuel asked him his name, and he replied: "Good-Deed," would not Emmanuel say: "Well, let Mr. Good-Deed save you from your distresses!" Nay, a thousand good deeds can never save Mansoul!" At last it was decided that Mr. Desires-Awake should be requested to go again. On being asked whether he would go he replied

that he would be glad to be of any service to Mansoul, but he would like to take a companion with him named Mr. Contrite, a poor man of a humble, broken and contrite spirit. To this they consented. Accordingly, both Mr. Desires-Awake and his companion placed ropes around their necks, and made their way towards Emmanuel's camp. As they went, Mr. Contrite wrung his hands and wept, while Mansoul watched and wondered how this should end.

Again Bunyan has emphasized the Scriptural teaching that only the humble and contrite heart is acceptable with God. Nothing that advertises its own merits can possibly hope to find favor with God. It was the man who dared not so much as gaze towards heaven, but who beat upon his own breast and cried: "God be merciful to me a sinner," that was declared justified before God (Luke 18:13, 14). You have probably noticed, in this petition, the entire absence of any self excuse. Mansoul now takes the place of a guilty, lost, helpless and hell-deserving sinner. It freely acknowledges that hell is its just and righteous doom; but throws itself unreservedly on the mercy and grace of Emmanuel. This is what God wants each sinner to do; and you, my unsaved reader, can expect no relief from your distress of soul until you own your lost condition. As one has aptly expressed it:

"Your fair pretensions must wholly be waived,
Your best resolutions be crossed;
For you cannot expect to know yourself saved,
"Till you own yourself utterly lost."

Jesus said, "I am come to seek and to save that which is *lost*" (Luke 19:10). He also affirmed: "They that are whole need not a physician, but

they that are sick. I came not to call the righteous, but *sinner*s to repentance" (Matt. 9:12-13).

Presently Desires-Awake and Contrite came to the Camp. Entering the presence of Emmanuel, they prostrated themselves at His feet. After apologizing for their many petitions they said: "We have had no rest day and night because of our transgressions against Shaddai and Thee." With this they cried: "O that Mansoul might live before Thee!" Emmanuel, when He had read the petition, left their presence, as before, to weep. When He returned, He asked Desires-Awake who he was, and why he had been sent. He replied: "O let not the Lord be angry with such a dead dog as I am. Take no notice of me I pray, for I am not worthy of any consideration. I am come to plead for mercy on Mansoul's behalf. O, let Thy mercy come upon us!"

Then Emmanuel inquired who his companion was, so Desires-Awake told Him his name, of his poverty and humble and contrite spirit. Mr. Contrite, as he wept said: "O my Lord, I know not whether I have been truly named, but it was given me because Mr. Repentance was my father; but often good men have bad children, and sincere men beget hypocrites." Then continuing, he cried: "I see evil in my own prayers, and filth in my own tears; but O, remember not against us our transgressions, nor take offence at us, such unworthy messengers!"

Emmanuel replied: "Mansoul has grievously rebelled against My Father, and chosen for themselves a murderer and liar for their king. This Diabolus made rebellion against My Father, and was cast out from his position and authority; but Mansoul received him and enthroned him. Not

only so, but Mansoul has resisted all attempts of My Father to bring them to obedience and to a sense of their folly and sin. You know yourselves how they treated the captains with insolence, arrogance, pride and unbelief! Even when I came, they shut their doors against Me and would none of My counsel and despised My reproof! Now that I have conquered them, they cry for mercy! Why did they not humble themselves when the red flag of justice, and the black flag of execution flew before them? I will consider their petition and will answer it for My glory. Go and tell captains Boanerges and Conviction to bring the prisoners to Me tomorrow under a strong guard, and tell captains Judgment and Execution to remain in the Castle to keep order until they hear from Me." With these words, Emmanuel turned from them, and they were dismissed.

You may well imagine the eagerness with which Mansoul waited for the return of the petitioners. As the ambassadors returned from their interview with Emmanuel, they turned over in their minds all He had said to them. Their thoughts so affected them that when they arrived in Mansoul, they could scarcely deliver their message. When they reached the prison they rehearsed all that had occurred during their audience with Emmanuel. They told them what He had said regarding their fearful sin and rebellion; of Diabolus' history before his possession of Mansoul, and of their shameful resistance to the captains and the rejection of Emmanuel Himself. At this the prisoners turned pale. Then a prying fellow named Inquisitive asked: "Have you told all?" "No," replied Desires-Awake. At this he further told of Emmanuel's orders to have the prisoners marched out in chains

to the Camp under the guard of Boanerges and Conviction. When they heard this, a cry of deadly fear rang from them, a cry that reached to heaven; and each of the prisoners prepared to die.

"This is what I expected," sighed Mr. Conscience, and these words rang like a death knell throughout Mansoul. The whole town was put into mourning, and many and bitter were the lamentations that went up that night. All the true citizens of the town were upon their faces, garbed in sackcloth and ashes, and bemoaning their guilt, wretchedness and folly. How true this is in the experience of the soul! Under the deep sense of guilt and condemnation, no mercy is expected. Death and hell seem to open their mouth, as though eager to swallow up the sinner! All he sees is blackness, darkness and awful threatening; with swift, merciless justice to follow. But how different are God's ways from ours, and His thoughts from our thoughts! "As high as the heaven is above the earth, so high are His thoughts and ways above ours!" We shall see how this fact is clearly and beautifully brought out as we follow the story.

CHAPTER XI.

The next morning the prisoners prepared themselves to go out to Emmanuel's camp. They clothed themselves in sackcloth and placed ropes around their necks. Then came Boanerges and Conviction who placed them in chains, and surrounded them on each side by a heavy guard. In this manner they were marched out to the camp of Emmanuel. The prisoners, with despair filling their hearts, smote upon their breasts, and dared not so much as to look towards heaven. As they neared the camp they could no longer forbear, but cried: "O unhappy men! O wretched men of Mansoul that we are!" These cries, mingling with the clanking of their chains, made dismal music to the townfolk, and caused them to redouble their lamentations. When the prisoners arrived at the audience chamber, they cast themselves down on the ground and wept. After Emmanuel had been informed of their presence, He ascended a throne and had the prisoners brought before Him.

With fear and trembling they approached Him. Then, covering their faces with shame, they prostrated themselves at His feet. Emmanuel bade them stand. As they did so He asked: "Are you the men that once were the servants of Shaddai?" "Yes, Lord," they replied. "Are you the men that suffered yourselves to be corrupted and defiled by that abominable Diabolus?" They answered: "We did more than suffer it, O Lord; we chose it of our own mind." Then Emmanuel inquired: "Would you have been content to remain his slaves as long

as you lived?" The prisoners replied: "Yea, Lord, for his ways were well pleasing to the flesh, and we were aliens to holiness." Next came the question: "Did you desire Me to be defeated when I came against you?" They replied sadly: "Yes, Lord." Then Emmanuel inquired: "What punishment do you think you deserve for your rebellion and sin?" They answered: "Both death and hell, Lord, for we deserve no less." At this Emmanuel asked: "Can you give any reason why this sentence should not be immediately executed upon you?" They cried: "No, Lord, for Thou art holy and just and true, and we are guilty, lost sinners." "Why are those ropes around your necks?" inquired Emmanuel. "They are to bind us to the place of execution if mercy is not pleasing in Thy sight," they answered. Lastly Emmanuel inquired if all the men of Mansoul were convinced of their sinfulness and saw themselves deserving of judgment. To this they replied: "Yea, Lord, all of them; but we can say nothing for the Diabolians that came in when Diabolus entered and took possession of us."

Emmanuel now commanded a herald to proclaim in the midst of the camp that the Son of Shaddai had, in His Father's name, and for His Father's glory, obtained a perfect conquest and victory over Mansoul. The prisoners were bidden to say "Amen" to this if they believed it to be true. Needless to say they cried heartily, "Amen!" Then the bells of heaven rang, and the captains shouted with triumph, while their men sang: "The Lord hath triumphed gloriously!" The whole countryside rang with the shouts of victory; but in Mansoul there was the silence and sadness of expected doom.

The prisoners were then bidden to look upon Emmanuel. As they tremblingly did so, expecting to be executed, upon their astonished ears fell these words from the lips of Emmanuel: "The sins, trespasses and iniquities that you, with all the town of Mansoul have committed, I have power and commandment from My Father to forgive. I have been wounded for your transgressions, bruised for your iniquities, and have endured the just and righteous judgment due to your sin and guilt by dying in your room and stead on Calvary. By My death and resurrection I have accomplished all the work required for your forgiveness, salvation, eternal life, peace, and joy. I therefore forgive you, fully, freely, frankly and eternally, all your sins." Having said this, He presented them with a parchment containing this pardon, sealed with seven seals, with instructions for them to cause it to be proclaimed to Mansoul on the morrow.

Emmanuel then stripped the prisoners of their garments of mourning, and gave them "beauty for ashes and the oil of joy for mourning: the garment of praise for the spirit of heaviness, that they might be called trees of righteousness . . . that He might be glorified" (Isaiah 61:3). In the place of their shackles they were given golden ornaments and precious stones. Instead of the ropes, golden chains were placed upon their necks, and their fetters were broken into a thousand pieces.

When the prisoners heard the words of pardon and saw all that was done for them; they nearly fainted away. The grace, forgiveness and blessedness was so great, so full and so free that it staggered them with its immensity. Will-be-Will did swoon, but Emmanuel put His everlasting arms

underneath him, embraced him and bade him be of good cheer. Then He embraced Lord Understanding and old Mr. Conscience, and their hearts were filled with joy unspeakable and full of glory. With one consent they fell down at the feet of Emmanuel and praised Him from the bottom of their hearts for all His mercy, love and grace to them! They were then bidden to rise and prepare to return to Mansoul.

What a striking, stirring and lovely picture is this of the grace of God, as revealed by the blessed Lord Jesus Christ, to poor lost and guilty sinners! We, who deserve nothing at His hands but wrath and eternal doom, have offered to us, in the gospel, a full, free and eternal salvation through faith in Christ! The greatness of this salvation may well stagger the understanding, cause the will to swoon, and the conscience to shout for joy! God's grace is causeless and boundless, and superabounds to the deepest and direst need of the human soul. Truly, "Where sin abounded, grace did much more abound" (Rom. 5:20).

Let us never forget, however, that ere this salvation could become possible to us, God's beloved Son had to become incarnate. On Calvary's Cross He bare our sins in His own body on the tree, and met all the just and righteous claims of God against us by dying in our place. He arose the third day from amongst the dead because of our justification, and then ascended to heaven. He is now seated at the right hand of the majesty on high, able to save all who will come to God by Him. God now offers this marvelous pardon and wonderful salvation to every repentant sinner who will receive Him by faith as his own personal Savior. Is this salvation yours, dear

reader? Like those poor prisoners, own your sin and worthlessness. Admit your just and rightful sentence of death and condemnation. Then rest your all on Christ. Believe on Him and thou shalt be saved, for truly:

“God’s grace like an ocean, vast and shoreless,
Fathomless, sufficient, free;
Is revealed in all its glorious fulness
By the Man of Calvary!
For we know the grace of our Lord Jesus
Who, though rich, for us was poor;
Bore our sins, became a curse to save us—
O let us now His name adore!”

Hear the grand proclamation of God’s word: “Be it known unto you men and brethren, that through this Man is preached unto you the *forgiveness of sins*; and by Him, all that *believe are justified* from *all things*, from which you could not be justified by the law of Moses” (Acts 13:38).

Emmanuel now called for captain Faith and commanded that he, together with some of his officers, should march before Understanding, Conscience and Will-be-Will, and conduct them back to Mansoul. He further instructed Faith, that on the morrow, as Mr. Conscience read the proclamation of pardon to Mansoul, he should march at the head of his men into the city at Eye-gate, with colors flying, and take possession of the Castle in the name of Emmanuel, until He Himself should come into the city and make it His residence.

The march back to Mansoul now began. With bands playing, the three citizens singing psalms and hymns and spiritual songs and making melody in their heart unto the Lord, the cavalcade made its way to the city.

In the meanwhile, Mansoul knew not what to expect. Every moment they thought the dread news of their condemnation would come: but what was this they heard? Upon their ears fell the sound of music and songs of joy, which became louder as the escort drew closer! Presently they saw in the midst of the escort their three chief men. They had gone down in black; they were now dressed in white! They had gone down in chains; they were now decked with ornaments! They had gone down weeping and bewailing their folly and sin; they were now returning singing and praising for gladness of heart! They had left under the sentence of death; they were returning with life, and that more abundantly!

When they came to Eye-gate, poor trembling Mansoul gave a shout, and such a shout that made the captains' hearts leap for joy. Who could blame them? Their hearts were overwhelmed. Emmanuel had done for them far more exceeding abundantly above all that they could ask or think. "Welcome! Welcome!" they shouted; "Blessed is He that has spared you! Will it go well with the town of Mansoul?" Understanding replied: "Good tidings! Good tidings of great joy to Mansoul!" At this the earth was rent with another shout of joy. As they told the good news of Emmanuel's forgiving grace, the people were filled with wonder, praise and worship to the Lamb that was slain, and that liveth for ever and ever! "Pardon! Pardon for Mansoul!" shouted Conscience: "and it shall be read in your hearing tomorrow at the market square."

No man of Mansoul could sleep that night for joy. The bells of the city were rung, and in every

house there was adoration, singing and praise. The uppermost thought in their mind was: "We shall hear more about it tomorrow!" "Who would have imagined," said one, "that we should have ever seen such a day as this?" Praise and gratitude to Shaddai and His Son filled every heart, and they marvelled at such a display of grace to such undeserving rebels as they had been.

Well indeed might the sinner who, through faith in Christ, has been forgiven, praise and magnify the Savior and sing with all the blood bought throng:

"Praise the Savior, ye who know Him,
Who can tell how much we owe Him?
Gladly let us render to Him
All we have and are!"

Has this: "Happy day, when Jesus washed your sins away," been yours, yet? If not, just as you are, look to the One Who loved you and gave Himself for you and say from your heart:

"Lord Jesus Christ, Thou blessed Son of God,
Who bare my sins and bought me with Thy
blood;
In all my sins at Thy blest feet I bow,
And as my Savior, Lord, I take Thee now."

You, too, shall then be filled with joy and peace through believing, and give all the praise and glory to the blessed Lord Jesus Christ.

The next morning every true citizen of Mansoul was gathered at the market square. Then Lord Understanding, Mr. Conscience and Will-be-Will, clad in the garments of salvation given to them by Emmanuel, mounted a platform near Mouth-gate. Mr. Conscience, beckoning with his hand for silence, then produced the pardon. He

read it in a clear voice that carried to the utmost part of the square and the good news was thus distinctly heard by all. The pardon read somewhat as follows:—

“Be it known unto you, O Mansoul, that though thou hast grievously sinned and rebelled against the majesty of Shaddai and His Son in resisting the Holy Spirit through the word; and though thou hast wickedly stood out against the forces sent to bring thee to obedience;

“Yet be it further known unto you, that through the wonderful grace of Shaddai and the work accomplished by His Son on Calvary’s cross, a full and free salvation has been provided, at infinite cost, for whosoever will believe on the Lord Jesus Christ.

“Therefore be it known unto you, O Mansoul, that having owned and confessed thy need, and having trusted in the finished work of Christ, and believed that He bore thy sins and suffered in thy stead, and having received Him as thine own personal Savior and confessed Him as thy Lord;

“Therefore O Mansoul, thy sins and iniquities are all forgiven; eternal life is thy present portion; joy and peace are now thy birthright; and thou art redeemed with the precious blood of Christ, and sealed by the Holy Spirit to be Mine forever! Amen.”

At this proclamation of such full and free salvation, the townsfolk jumped on the walls and bowed themselves in the direction of Emmanuel’s camp. They shouted joyously: “The Lord hath done great things for us whereof we are glad! Let Emmanuel live for ever!” Again the bells were rung and the people shouted for joy. As they did

so, captain Faith, with ten thousand men behind him, marched into Mansoul and took up his residence in the Castle to prepare it for Emmanuel. On fort Gracious and fort Justice, flags were displayed in equal numbers to show that both justice and grace had been perfectly displayed in the redemption of Mansoul. The trumpeters of Emmanuel then played the most melodious music, while thousands of His men sang redemption's song.

Such a day was long to be remembered, and Mansoul celebrated this day for the remainder of its existence. Happy indeed was Mansoul! The proclamation of emancipation from Satan's tyranny and sin's power had been made known! Faith now occupied the heart, while songs of joy rose to heaven itself. It was the written word of pardon that gave Mansoul the sweet assurance that all was well, and this word of pardon was left in their possession. If anyone had enquired of any of the townsfolk; "How do you *know* you are pardoned?" each would have pointed to the written word and replied: "There it is, read it for yourself!"

Likewise, dear reader, if you have received Christ as your personal Saviour, and owned Him as the Lord of your life; you may be perfectly assured of your acceptance in the Beloved; of the forgiveness of your sins; of your possession of eternal life; of the indwelling of the Spirit of God, and of your eternal security in Christ. Read carefully, in God's word, the following scriptures: Eph. 1:3-7; 1 John 2:12; Col. 2:13; 1 John 5:13; Eph. 4:30; John 10:27-30. These are but a few of many scriptures which combine to assure the believer of his eternal blessedness in Christ.

CHAPTER XII.

When Emmanuel saw the effect of His pardon upon the people of Mansoul, and how great was their gratitude and praise, He commanded His army to perform some feats of war before Mansoul. As the people looked over the walls, they gazed with admiration at the wondrous skill and precision with which His men marched and counter-marched, divided and subdivided, opened and closed rank, wheeled and charged, first this way and then that way! Mansoul was thrilled and fascinated by the way they handled their arms, their unison in movement, and their perfect obedience to the orders of their Commander.

These soldiers, of course, represent the words of Scripture, all of which have been inspired by the Holy Spirit of God. These Scriptures reveal God's Person and purposes; man's sin and need; Christ's Person and work; God's way of salvation; the Person and work of the Holy Spirit; the blessedness of those who are in Christ Jesus; guidance for the child of God in his walk on earth, and the eternal blessedness of the redeemed. As the believer studies these inspired words of God, and sees the marvelous unfoldings of God's eternal purposes in Christ, his soul is enraptured. Like David he exclaims: "O how love I Thy law! It is my meditation all the day . . . How sweet are Thy words to my taste! Therefore I love Thy commandments above gold." (Psa. 119). You will perhaps recall that as Christ unfolded to two dis-

principles the things concerning Himself from the Holy Scriptures, they exclaimed afterwards: "Did not our hearts burn within us while He talked with us by the way, and while He opened unto us the Scriptures?" (Luke 24:18-32). The reading and study of the Bible fills the soul with Christ. Let us therefore study the word of God, and let its glorious truths dwell richly within our hearts and minds.

When this display was concluded, the whole town came out as one man to thank Emmanuel for His abundant favor to them. They then begged Him to come into Mansoul with His men, so that He might remain there for ever to rule and reign over them, and be their Shepherd, Lord and Friend.

As they knelt before Him Emmanuel said: "Peace be unto thee." With this the townsfolk touched His sceptre and cried: "O that Emmanuel might come and live in Mansoul for ever, and that His battering rams, slings, captains and men of war might lodge therein to strengthen and help the city, for we have room for them all. Do it, O Emmanuel, and govern our will and all our ways, and we shall be Thy servants to do the desires of Thy heart. Not only so, but unless Thou comest to live in Mansoul, the town will assuredly die, for without Thee we cannot live. Thou art our life, our portion, our joy, our peace and our hope! Besides this, there are lurking Diabolians, who even now may be hatching plots and designs to thwart Thy divine purposes in Mansoul. Therefore come Thou and occupy our castle as Thy rightful abode, and board Thy captains and men with us as seems best with Thee."

To this Emmanuel replied: "If I come and live with you, will you allow Me to accomplish all My purposes against My enemies and yours; and will you aid Me in My undertaking?" At this Mansoul answered: "We dare not say, for we have been traitors once, and have no confidence in ourselves. Come in, O Emmanuel, and conquer us for Thyself by Thy love and grace, then we shall be able to do all things through Thee Who strengthenest us. Lord, take Thou our hand; lead us in Thy way; guide us by Thy counsel; abide with us; protect us from self, sin and Satan, and glorify Thyself in and through us!"

Emmanuel's response to this petition brought joy to each heart. He said: "Go, return to your homes in peace. I will gladly comply with your desire. I will remove My camp and draw up My forces to-morrow before Eye-gate, and will then march into the town of Mansoul. I will possess your Castle and will rule over you; yea, I will do such things for Mansoul that cannot be equalled in the whole universe!" At this, Mansoul gave a great shout of praise and returned to the city to prepare for His arrival.

Once more let us pause to meditate on the meaning of this incident. When the soul has tasted the joy of sins forgiven, and experienced peace with God through faith in Christ; then the Christian's great desire is that the Lord Jesus shall be enthroned as Lord, and reign supreme in his heart, ruling the life and controlling every avenue of his being. Christ not only wants to be Savior, but Lord. He wants to rule, without a rival, upon the throne of the heart, and satisfy each Christian wholly with Himself. We hear Him saying: "If a man love Me, he will keep My words; and

My Father will love him, and We will come unto him, and make our abode with him" (John 14:23). Again we read of Paul's desire for the Christians to whom he wrote: "That Christ may *dwell* in your hearts by faith" (Eph. 3:17). Paul's own testimony was: "Christ liveth in Me; and the life which I now live in the flesh, I live by the faith of the Son of God, Who loved me and gave Himself for me" (Gal. 2:20). It has been well said, "If Christ is not Lord of all, then He is not Lord at all." May it be ours, as did Mansoul, to give ourselves no rest until the One Who purchased us with His blood, has full possession of us to glorify Himself through us. Let us remember that

"Ye are not your own, purchased with a price
Precious blood of Christ,—Holy Sacrifice!
Spirit, body, soul; all are His alone,
His to glorify Himself and make His Royal
throne."

Surely the response of every Christian ought to be:

"Not my own, O Lord; Thine alone I'd be,
Take Thou full control as I yield to Thee;
By a righteous life, service, glad and free,
Glorify Thyself, O Lord, just as Thou wilt
through me!"

No sooner had the inhabitants returned to Mansoul than they began to make preparations to receive Emmanuel as their sovereign Lord. The streets were decorated with green leaves, while branches and garlands of flowers were made into triumphal arches all the way from Eye-gate to the Castle. All the musicians brought their musical instruments and gathered together that they might play before the Castle. How gay the town

looked as it was thus made ready to welcome Emmanuel! They had learned to love Him with all their hearts, not only for what He had done for them, but for what He was in Himself. Joyous expectation filled the whole city; for what had formerly been the den of Diabolus was now to become the city of the great King!

At the time appointed Emmanuel, with His troops in march formation, drew up before Eye-gate. Suddenly the captains of Emmanuel shouted: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in!" Those from within inquired: "Who is this King of Glory?" They were answered by the King's captains and men: "The Lord, strong and mighty, the Lord mighty in battle! Lift up your heads, O ye gates: even lift them up, ye everlasting doors, and the King of Glory shall come in!" Once more the people joyously responded and sang: "Who is this King of Glory?" At this there thundered out from the thousands upon thousands attending the King: "The Lord of Hosts, He is the King of Glory!" The gates now opened wide, and 'midst the joyous acclamations of all the people, Mansoul gave the Lord ten thousand welcomes! As the glorious procession moved in, the banners waved, the trumpets sounded, and the people sang most melodiously. Emmanuel, in His chariot of gold, thus passed through the streets in triumph and entered the Castle, escorted by captain Faith who had prepared it for His residence.

The next thing Emmanuel did was to lodge the captains amongst the people. Captain Purity was placed at Mr. Reason's. Captain Patience was put up at Mr. Mind's. Captain Love stayed at Mr.

Affection's. Captain Hope was comfortably boarded with Lord Understanding. Captains Boanerges and Conviction were the guests of Mr. Conscience; and captains Judgment and Execution were quartered with Lord Will-be-Will. Captain Faith remained in the Castle with Emmanuel. The soldiers were all accommodated by the various citizens and given a most hearty welcome to their homes.

How well has Bunyan depicted the garrisoning of the soul! Purity was placed in the reasoning part, for purity of life springs from purity of thought. Patience occupied the mental part, the intelligence; for only as we have the mind of Christ shall we manifest true patience. Love was placed in the affectionate part, for it is love that constrains the believer to true-hearted, loyal, and diligent service. Good-Hope resided in the understanding to enlighten and encourage. The law, with its thunders, together with conviction, are required to keep the conscience keen and alert in case of danger from a deceitful enemy. Judgment and execution are needed to keep the will on the side of truth, and to discipline it to the obedience of Emmanuel. Faith, who stayed in the heart with Emmanuel, beautifully illustrates the truth of "Christ dwelling in the heart by faith."

Mansoul was now captivated with Emmanuel. His Person, actions, words and behavior were so pleasing and desirable to them that they prayed He would often walk in their streets and visit their houses. They exclaimed: "Thy presence, Thy looks, Thy smiles, Thy words, are our life and strength." They prayed Him also that they might always have access into His presence. To this He gave glad assent, and commanded that the doors

of the Castle should be kept open night and day to admit any who desired to commune with Him.

Emmanuel next prepared a banquet for them, and what a feast it was! He fed them with the finest of the wheat, and with honey out of the rock. Food, specially imported from His Father's country, was there in superabundance and Emmanuel encouraged them: "Eat My beloved friends, yea drink abundantly, My beloved." As they ate the delicious food, and dish after dish of rare delicacy was set before them, expert musicians from Shaddai's court discoursed sweet music. A special choir sang with glorious cadence, and the theme of their song was the Lamb that had been slain and now lived again.

At this feast Emmanuel opened unto them the Scriptures and revealed to them the spiritual meaning of the Old Testament types and incidents. He showed them that the Tabernacle and all that pertained to it was given to illustrate His Person and work. He revealed the significance of the offerings described in Leviticus, and pointed out how He had fulfilled them all in Himself. He went on to show that the passover lamb (Exo. 12); the manna from heaven (Exo. 16); the water from the rock (Exo. 17); the serpent lifted up (Num. 21); and the Levitical priesthood were all pictures or types of Himself, and the work He had accomplished. As He thus spoke to them, their hearts burned within them, and the eyes of their spiritual understanding were enlightened as they saw Christ in all the Scriptures.

This beautifully illustrates the blessed communion and fellowship which the Christian enjoys as the Lord Jesus is ministered to his heart by the Spirit of God through the holy Scriptures.

It is the delight of the Holy Spirit to thus make spiritual things real to the soul. Sometimes this unfolding of Christ comes by the ministry of some teacher whom Christ has gifted. Often it is when, with other believers, he is gathered around the Lord's table on the Lord's day to remember the Lord Jesus and show forth His death. It is then that the Savior graciously deigns to commune with him and makes him to feast upon the manna of His Person and the royal wine of heaven. How blessed is this experience—a heart occupied with the glories and perfections of the Son of God—this is true communion!

Instructions were now given by Emmanuel to bring the great slings and mount them on some of the battlements of the town. There was also an instrument invented by Emmanuel to throw stones out of Mouth-gate. It was able to do great execution and could scarcely be resisted. This instrument was in charge of captain Faith.

As you have probably guessed, this represents confession of Christ and the proclamation of the gospel. What a powerful weapon this is! The value of a personal testimony to the saving and keeping power of the Lord Jesus Christ cannot be over-estimated. Many a person has been awakened from the sleep of indifference to a realization of eternal realities by hearing the testimony of a friend who boldly obeys the Savior and confesses Him before men. The Lord Jesus thus commissioned one whom He had saved: "Go home to thy friends, and tell what great things the Lord hath done for thee" (Mark 5:19). To all His own He says: "Ye shall be My witnesses" (Acts 1:8). The Scriptures bear record that: "With the heart man believeth unto righteousness, and with

the mouth confession is made unto salvation" (Rom. 10:10). May it be ours, with Paul, to boldly announce to the world; "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth!" There is nothing like a bold confession, backed by a consistent and godly life, for winning souls for Christ, and defeating the Devil.

Emmanuel now gave authority to Will-be-Will to take care of the gates, towers and walls of the city, and also to command the town guard, so that any insurrection against the peace of the city might be immediately suppressed. He was also urged to arrest any lurking Diabolians and commit them to prison so that they might be tried and executed. Lord Understanding was reinstated as mayor, with instructions to build a palace near Eye-gate, and make a close study of the word of God so that he might be a man of wise counsels. A man named Mr. Knowledge was made town clerk, not out of contempt for Mr. Conscience, but because the latter was to have another position of which we shall hear later.

The image of Diabolus was next destroyed. In the sight of all the people it was dragged down from its pedestal, ground to powder and then cast to the four winds of heaven outside the city wall. In its place there was reared up the image of Shaddai, but more gloriously conceived than ever before. Emmanuel's name was then engraven in gold on the gates of the city to signify His ownership of the town, together with all that pertained to it.

After this, the strongholds erected by Diabolus, named Defiance, Midnight and Sweet Sin were ordered to be destroyed, root and branch, and not

one stone left upon another. After much labor this was accomplished, and the rubbish placed well outside the city wall. Then those Diabolians, who had been captured and kept in confinement, were now ordered to be placed in the main prison under the charge of Mr. True-man. Accordingly, Unbelief, Lustings, Forget-Good, and many others of the vile crew who had so grievously deceived and debased the city, were placed under strong guard until they should be brought to trial and judged by Mansoul. When all this was done, the city enjoyed the quiet and peace that comes from obedience to, and fellowship and communion with Emmanuel.



CHAPTER XIII.

The day now came for the trial of the Diabolian prisoners. Emmanuel gave orders that the mayor and aldermen of Mansoul should call a court of justice and have these men judged. The court was therefore appointed, with Lord Understanding as judge. The jury was composed of the following citizens of Mansoul: Belief, True-Heart, Upright, Hate-Bad, Love-God, See-Truth, Heavenly-Mind, Moderate, Thankful, Good-Work, Zeal-for-God and Humble. The names of the principal witnesses were Knowledge, Tell-Truth, Hate-Lies and Lord Will-be-Will with his men. The prisoners, loaded with chains, were then brought from the prison to the Courthouse.

The first to be tried was Mr. Atheist and the charge was read: "You are indicted by the name of Atheist, an intruder in the town of Mansoul. You are charged with having wickedly and foolishly taught that there is no God, to the confusion of many and the insulting of Shaddai and His Son. Are you guilty or not guilty?" To this Atheist answered: "Not guilty." "Call the witnesses," the judge ordered. Know-all, the first witness, hold how he had heard Atheist make blasphemous statements denying God, Christ, heaven and hell. Mr. Tell-Truth also deposed he had heard him say, in Black-Mouth Lane, that there was neither God, angel nor spirit. Lastly, Mr. Hate-Lies witnessed that he had heard him praise sin and deny God at Drunkard's Row, near

Rascal's Lane, where Mr. Impiety used to live.

The next accused was Lord Lustings. With much effort he was dragged before the bar. He was charged with being a Diabolian, and having taught Mansoul, both by practice and filthy words, that it was lawful and right to give way to all the impulses of the heart, and obey all the sinful and lustful desires of the flesh. He pleaded not guilty, and said in his defense: "My Lord, I would have you know that I am a man of high birth. I have only been used to pleasures and pastimes of greatness. I have not been accustomed to being rebuked for following my own desires, and it seems strange to me that I should be called into question for this." The witnesses then were called. Know-All testified that Lustings was the son of a Mr. Beastly, and that he was born on Flesh Street, and that his mother was named Evil-mind. He further testified that he was a swearer, a liar and unclean person who had committed unmentionable sin in the sight of all. Mr. Tell-True bore witness to the fact that Lustings had said to him that "the happiest life a man could live was when he was fulfilling every lust of the flesh."

Next came Unbelief and the charge was read that he was a Diabolian, and that he had done wickedly in defying the captains of Shaddai by advising Mansoul to treat God's messengers as deceivers, and their messages as lies. When asked whether he was guilty or not guilty he replied: "I know not Shaddai! I love my old master Diabolus. I thought it my duty to be true to his trust in me; nor have I, nor shall I ever change my opinion, though all should be against me!" Then said the judge: "He has condemned himself. Call the next prisoner!"

Forget-Good now stood forth. The charge was read that he had sought, by all the means in his power, to make Mansoul forget good and remember evil. Furthermore, he had tried to obliterate from their minds all thought of God's holiness, law, justice, goodness, mercy and truth. When asked: "Are you guilty or not guilty?" he replied: "Gentlemen, you must attribute all these things you have brought against me to my age and the forgetfulness of my memory, and not to my wilfulness. I hope I may be excused from punishment though I be guilty." Then said Understanding: "Call the witnesses!" Mr. Hate-Lies then testified that Forget-Good had advised many to forget good, and declared he could not abide to entertain good thoughts. He had heard him say this at Low-down lane, near the saloon called: "The-Conscience-seared-with-a-hot-iron." Know-All also testified that his father was called Love-Naught, and that he had heard him say he counted the very thought of goodness to be a burdensome thing. Tell-True then took the stand and told of hearing similar statements from him in Nauseous Street in the house of Shameless. Thus it was witnessed that his forgetfulness was not due to frailty, but of deliberate purpose.

The next one to be brought up was Hard-Heart. The charge was read that he had desperately and wickedly filled and controlled the town with impenitence and rejection. That he had kept Mansoul, as far as possible, from repentance, remorse and sorrow while they were in rebellion against Shaddai. To the question: "Guilty or not guilty?" he replied: "I never knew what remorse or sorrow was in all my life. I care for no man, nor can I be pierced with men's griefs. Their groans do

not enter into my heart; it is music for me to wrong others, and to joy when others mourn."

Mr. False-Peace was next arraigned. His charge read that, as an alien in the town of Mansoul, he had wickedly kept the town, while in rebellion and sin against Shaddai, in a state of false, groundless and deceitful peace to the dishonor of Shaddai, the transgression of His law, and damage to Mansoul. He pleaded "Not guilty" and complained that the judge had misnamed him. He objected: "My name is Peace, not False-Peace. If I saw a man disquieted, I tried to help him to a tranquil mind. When Mansoul rebelled and the people were disturbed, I tried to keep peace. When they went after vanities and others rebuked them, I tried to promote peace on both sides. During the siege, when some were fearful of the consequences, I did my best to assure them that everything would come out all right. Thus you can see I am a man for peace." Witnesses were then called. A man named Search-Truth testified that the accused was named False-Peace from his birth. His father was a Mr. Flatter, and his mother was named Sooth-Up. The next witness was Mr. Vouch-Truth. He told how False-Peace tried to keep Mansoul in contentment while she lay in the arms of Diabolus, and wallowed in her sins. He related how he had cried: "Peace; peace," when there was no peace; and that his favorite motto was: "Peace at any price."

Mr. Haughty was next called and charged with having acted proudly and contemptuously towards the captains of Shaddai; and that he had advised Mansoul on no account to humble itself under Shaddai, or accept His terms of surrender. When asked: "Guilty or not guilty?" he replied;

"Gentlemen, I have always been a man of courage and valor, and have never, even when faced by the direst circumstances, ever humbled myself or acknowledged any fault. I fight like a man, and behave like a victor. I care not for the consequences!" Thus Haughty condemned himself.

Understanding then delivered his charge to the jury. He said: "Gentlemen: you have seen these men, heard the charges, their pleas and what the witnesses have testified. What is left for you to do is to consider your verdict in the way of truth and right, and bring it accordingly." The jury then retired and returned in a few minutes with the verdict of guilty. The judge then sentenced the prisoners to death, and ordered them to be kept under strict guard until the execution.

Thus did Mansoul deal most courageously with the enemies within her gates. How good it would be if all those who are Christ's would as unflinchingly and thoroughly separate themselves from, and judge all the known evil in their lives! Remember, Mansoul had to do this for itself. Believers are thus enjoined by God: "Having, therefore, these promises, dearly beloved, let us *cleanse ourselves* from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord" (2 Cor. 7:1-2). We are commanded to "judge ourselves and we shall not be judged." It is the responsibility of every child of God to examine himself in the light of God's word, and bring every thought into captivity to Christ. He must mercilessly search out, judge, confess and separate from all known sin; and allow nothing to remain that would hinder fellowship with God and usefulness in the service of his Lord. This is anything but an easy task, but the price of peace is

eternal vigilance. Self judgment is anything but pleasant to the flesh; but it yields the peaceable fruits of righteousness to those who exercise this function. By this trial and conviction of the Diabolians, Mansoul thus took sides with God against itself in the matter of sin.

Mr. True-Man, having been charged with the care of the prisoners, placed them in their death cells, ready for the execution on the morrow. Unfortunately, Unbelief, the most infamous of all the prisoners, managed to smuggle a file and a rope into his cell. During the night he let himself down from his prison, and hid in some of the caves and dens with other lurking Diabolians. He slipped out of the gate in the early morning and made good his escape. When the jailer discovered the loss, he reported it immediately to the Mayor, Mr. Conscience and Will-be-Will. A strict search was made, but all in vain; Unbelief could not be apprehended.

Here is another of Bunyan's master strokes. Unbelief, alas! is not dead—would that it were! Unbelief is still very much alive to the Christian, and appears in all sorts of guises, forms and fashions; but always for the same purpose, namely: to instil doubt of God's word, God's love, God's provision and God's way. We would do well to mark the words of warning in Hebrews 3:12: "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God."

In the meantime, Unbelief, breathing out threatenings and slaughters against Mansoul, ranged around until at length he met Diabolus. What a story he had to tell his master! He described what Emmanuel had done since He had gained control

of Mansoul. He told of the appointment of the new officers; of His residence in the Castle; of the destruction of Diabolus' image; of the erection of Shaddai's likeness; of the love and devotion of Mansoul to Emmanuel; of the new instruments of defense, and of the garrisoning of the captains with their men in the city. He raved against Will-be-Will, who had changed masters again, and described his keen search for all Diabolians. He recounted the details of the famous trial, of the sentence passed, and the execution that was to take place. When Diabolus heard this he yelled with malice, hatred and cruelty, and vowed by all the means in his power to be revenged on Mansoul for all this. They both entered into a covenant to give themselves no rest until Mansoul was under their sway again.

When the day of execution dawned, all Mansoul assembled at the Market Square where crosses had been erected, and Emmanuel Himself was present. When the prisoners were brought out, He gave orders for them to be crucified. Accordingly, Mansoul laid hold upon the prisoners to put them to death, but what a work it was! The prisoners fought fiendishly for their lives. Having undying hatred for all the true men of Mansoul, they fought with such demoniacal fury that Mansoul was forced to cry to the captains for help. Now there had come in with Emmanuel, the Lord Chief Secretary, and He also was at the place of execution. When He heard their cry, He arose and placed His hands on the men of Mansoul. As He did so, they were strengthened with might by His power in the inner man, and were now enabled to crucify the Diabolians who had been such a plague, grief and offense to the city.

This is the first mention Bunyan makes of the presence of the Lord Chief Secretary in Mansoul. He is a picture of the Holy Spirit of God, Who, the moment the sinner believes the gospel and receives by faith the Lord Jesus as his personal Savior, indwells the believer and seals him unto the day of redemption; that is, the day of the coming of the Lord Jesus in glory. Only through the power of the indwelling Holy Spirit can the believer keep the works of the flesh in the place of death, and be delivered from the power of sin in his daily life. God does not remove from the Christian his sinful nature, called "the flesh"; but He places within him another nature, a Divine nature, to combat the flesh. We read: "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other" (Gal. 5:17). In the measure in which the believer yields to God, obeys His word, and grieves not the Holy Spirit; he will be enabled "through the Spirit to mortify the deeds of the body" (Rom. 8:13). Thus he may experience the truth of God's promise: "Sin shall not have dominion over you" (Rom. 6:14). God's promise to His people is: "Walk in the Spirit and ye shall not fulfil the lusts of the flesh" (Gal. 5:16).

CHAPTER XIV

Emmanuel's next act was to appoint one of Mansoul's own citizens, born and bred therein, to be a captain over a thousand for the defense of the city. His name was Mr. Experience, and he was well known for his conduct and the valor, prudence and success of all his undertakings. A commission was given him by the Lord Chief Secretary and sealed by Emmanuel. Thus another means of defense was added to the town. He was given a trumpeter whose name was Mr. Skilful, and a lieutenant called Mr. Memory.

This is a striking illustration of a principle that God indicates everywhere in His word: "Tribulation worketh patience, and patience *experience*" (Rom. 5:3-4). Experience is a good teacher. His fees are very high, but what we learn under his tuition makes an indelible impression that time cannot erase. It is the believer's knowledge of himself, and of God's ways of dealing with him. Experience teaches the child of God to have no confidence in himself, but to rely wholly and entirely upon God and His word, even though oftentimes it seems contrary to his own reasoning.

Experience enlarges the vision, increases knowledge, matures the soul and steadies the life. It fits the Christian to withstand the temptations of Satan; to recognize evil; to distinguish between good and bad; to flee from lusts, and to beware of the world. God's word, however, speaks thus of some who failed to develop this most necessary

possession by their carelessness and slothfulness: "When, for the time, ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat . . . But strong meat belongeth unto them that are of full age, even those who by *reason of use have their senses exercised* to discern both good and evil" (Heb. 5:12-14). Bunyan has wisely pointed out that Experience was a native son of Mansoul. God expects us to use the senses and abilities He has given us; for: "He hath not given us the spirit of fear; but of love, and of a sound mind." (2 Tim. 1:7).

After captain Experience had been congratulated by the townsfolk and had chosen and gathered his men unto himself, Emmanuel appointed a day in which He would renew and enlarge their Charter, so that Mansoul's yoke might be lighter still. This He did without any petition from them, but fully and freely of His Own gracious will. Emmanuel explained His purpose thus: "That which decayeth and waxeth old is ready to vanish away." The Charter was accordingly drawn up by the hand of Emmanuel and the Lord Chief Secretary, and the gist of it was as follows:

I Emmanuel, the Redeemer of Mansoul, in the name of My Father and of the Holy Spirit, do give, grant and bequeath to My beloved Mansoul;

First. Free, full and everlasting forgiveness of all wrongs, injuries and offenses done by them against My Father, Myself, their neighbors, or themselves.

Second. I do give them My word and My testament, with all that is contained therein, for their everlasting comfort and consolation.

Third. I do also give them My all sufficient grace for every need that may arise, so that My Father, through them, shall be glorified.

Fourth. I do give, grant and bestow upon them all things for their good: the world, life and death, things present and things to come. All are theirs, and they are Mine, and I am My Father's.

Fifth. I do give and grant them free access to Me in My palace at all times; to My palace above and below, there to make known their wants to Me; and I promise to hear and redress all their grievances.

Sixth. I do give, grant to, and empower the town of Mansoul to seek out, take, enslave and destroy all Diabolians found within its borders.

Seventh. I do further grant to Mansoul authority to deny any foreigner, stranger or their descendants any liberty or share in the blessings I have bestowed upon them, or the privileges they enjoy. All these grants and favors are for the true citizens of Mansoul only, and no Diabolians shall have any share therein.

This charter was then carried to the market square. Amidst the hush of the assembled thousands it was read by Mr. Conscience. It was then taken to the Castle and engraven in letters of gold upon the doors thereof, so that Mansoul might always have it before them and be reminded continually of their great freedom and of Emmanuel's love. Thus were the people of Mansoul taught their liberty in Christ, so that they might not again be entangled in the yoke of bondage of legalism or ceremonialism. When this had been done, the bells were again rung; the minstrels played and sang; the captains of Shaddai

leaped for joy; and the lurking Diabolians were glad to hide their heads deeper in their holes.

This charter, of course, speaks of the New Testament, or Covenant, secured through the precious blood of Christ. This is the believer's charter for his liberty, fellowship, worship, service and his joy. This covenant God would engrave deeply upon the hearts of all who are His, so that they might ever enjoy, to the full, the rich and rare provision of His grace. The old covenant, or charter, speaks of the Old Testament which reveals the righteous requirements of the law, and depicts God as prohibiting and requiring.

The Savior came to become the Mediator of a new covenant that brought in *grace* as the basis of God's dealings with man. "The law came by Moses, but grace and truth came by Jesus Christ." Thus the believer is no longer under the law as the principle, or motive of his life, but under grace. (Rom. 6:14). He no longer serves with the slavish fear of a servant, but with the glad goodwill of a child of God. This *liberty*, to which the Christian has been called, must not be confounded with *license* to do what he pleases. The very grace that makes him free also teaches him to "deny ungodliness and worldly lusts," and to "live soberly, righteously and godly in this present world" (Titus 2:12). Thus liberty is most emphatically not license. Beware lest any man, by his legalistic teaching, should bring you under law, with its bondage and fear, as the principle of life. Instead: "Stand fast in the *liberty* wherewith Christ hath made you free" (Gal. 5:1). The epistle to the Galatians has well been called, "The proclamation of the emancipation of the soul." Read it and mark it well.

Having granted Mansoul the new charter, Emmanuel sent again for the elders of Mansoul. He spoke to them about a new ministry He intended to establish amongst them, which would instruct them in things concerning their present and future life. Mansoul was delighted to hear this, and begged Him thus to do, so that they might grow in grace and in His knowledge. Then said Emmanuel: "There will be two Lecturers. One is from the Court of My Father, of equal dignity with Shaddai and Myself. He it is Who has been the chief Dictator of My Father's laws. He is as skilled in all the mysteries and knowledge as is My Father and Myself. He is One with Us in nature and essence, and He loves equally, with Us, the town of Mansoul. He is to be your chief Teacher, for He knows the ways of Shaddai and Myself. For as no man knows the things of a man, save the spirit of man that is in him; so no man knoweth the things of God, but the Spirit of God. He will guide you into all truth, for He shall not speak from Himself, but whatsoever He shall hear, that shall He speak. He will show you things to come. He shall glorify Me, for He shall receive of Mine and show it unto you. He shall also teach you all things, and bring to your remembrance all things I have spoken unto you. He must frame all your petitions if they would reach the court of Shaddai. Be careful lest you grieve Him by wrong conduct, or quench Him by not obeying His voice, or limit Him by unbelief; lest He fight against you and distress you. If you obey Him, love Him and listen to His teaching, you shall be the wisest, best and happiest of all people."

Thus did Emmanuel introduce them to the Lord Chief Secretary, the Holy Spirit of God. We

would do well to weigh each word carefully, for we cannot overestimate the importance of the Person and work of the Holy Spirit. He is co-equal and co-eternal with the Father and the Son. He it is Who convicts the sinner of his need of a Savior; Who leads him to put his trust in Christ's finished work, and receive Christ as his personal Savior; Who indwells the believer the moment he believes on Christ; Who leads him along the heavenly highway; Who opens to him the Scriptures and directs him in prayer; Who comforts him in sorrow, guides him in perplexity, strives against the flesh in the believer, and keeps the Christian going on for God. Let us ever keep in mind that He can be grieved by our sins and quenched by our disobedience to His leading, and that only confession of sin can restore the communion which is lost as a result. Let each child of God take heed how he behaves toward this holy heavenly Guest.

Emmanuel then called Mr. Conscience and gave him the position of subordinate lecturer under the Lord Chief Secretary. He gave him authority to minister to Mansoul in moral things and *natural* duties; but was enjoined to be obedient in all things to the word of God, and to seek continually the advice of the Lord Chief Secretary. Emmanuel said: "The Spirit will teach you in all holy, high and sublime mysteries; but Mr. Conscience, in dependence upon Him and His word, shall teach Mansoul in all things human and domestic. Then addressing Himself to Mr. Conscience, Emmanuel said: "Beware lest you teach anything that does not find its foundation in the Divinely inspired and unalterable word of God!"

Thus the duties of Mr. Conscience were stated, and we can perceive how well Bunyan knew his Bible! The conscience, of itself, is not a true guide; for it can, as we have seen, be debauched and seared. When led, guided and controlled by the word of God, it becomes the minister of God in the soul. Paul said that he "exercised himself to have a conscience void of offense before God and man." Happy is that Christian who keeps a tender conscience, and an ungrieved Holy Spirit within him; for this, and this alone, is the secret of true soul prosperity, of fellowship with God and His Son, and a life of honorable and useful service.



CHAPTER XV

The next act of Emmanuel was to open up in Mansoul a fountain of pure water, at which all who were thirsty might drink. It was a perennial fount, supplying all the needs of the city. This fountain had its source in the court of heaven itself, and its waters were greatly valued. David, who drank deep at this fountain, sang: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea than much fine gold: sweeter also than honey and the honeycomb!" (Psa. 19:7-10).

This fountain is the word of God, that living stream of holy truth which has come from the presence of God Himself, and is His inspired word to us. How blessed are its exceeding great and precious promises! How comforting its sweet assurances! How necessary its faithful warnings! How life-giving its quickening precepts! We are told to read it, study it, divide it rightly, obey it implicitly, and so let its precepts dwell deep in our souls, that it may be translated into the life. It has been well said: "Apply thyself wholly to the Scriptures, and the Scriptures wholly to thyself." May it be ours to drink deep of this wonderful fountain, life giving and life sustaining.

Emmanuel now advised the people how they should behave themselves towards the brave captains and their men. He said: "They have hearts like lions in a fight; but if you despise and neglect them, they will become dejected and weakened and not able to perform their duties as they ought. When they are weak, Mansoul is weak. Your safety therefore depends upon their health and strength. Love them, nourish them, encourage and obey them, and you shall never fall."

This serves to impress upon us that most necessary lesson of preserving, at all times and at all costs, that faith, hope, love, patience and purity which bless, keep and defend the soul. These virtues have to be encouraged, fed, nurtured, thought upon, and valued highly. If, through our neglect of them, they become weakened, we shall lose our spiritual health. We are enjoined in God's word to: "Give all diligence, and add to our faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Peter 1:5-8).

Emmanuel next warned the people to give no mercy to any lurking Diabolians, but urged them to search them out, and destroy as many as they could apprehend. He told them they would not be able to rid themselves entirely of all the Diabolians, unless they destroyed the walls of the city; and this could not be done by them; He gave explicit instructions to show these Diabolians no latitude or mercy, and to make no peace with

them. Furthermore, He gave them a list of the names of these lurking enemies, and mentioned among others: Adultery, Murder, Anger, Lust, Deceit, Evil-Eye, Drunkenness, Revelling, Idolatry, Witchcraft, Variance, Emulation, Wrath, Strife, Sedition, and Heresy.

He also solemnly cautioned them against false teachers who would seek to creep in unawares. "Beware," said He: "of false prophets, which come to you in sheep's clothing, but inwardly are destroying wolves. Therefore watch and be sober, and suffer not yourselves to be betrayed" (Matt. 7:15). He informed them that these false teachers would seem to be very good men; but, if heeded, would gradually turn away their hearts from Him and His word, and bring upon them confusion and shame.

Next Emmanuel commanded white and glistening robes to be brought from His treasury. As He distributed these garments to them He said: "These robes are to distinguish you from the world that you are Mine." The people of Mansoul then clothed themselves with these garments of fine linen, pure and white. How beautiful they looked that day! "Fair as the sun, clear as the moon, and terrible as an army with banners." Then said Emmanuel: "I have given you My uniform, which will distinguish you as belonging to Me. Take heed to My words:

"First: Wear them daily and constantly, lest you should sometimes appear not to be Mine.

"Second: Keep them always white, for if they are soiled, it is a dishonor unto Me.

"Third: Gird them up, lest they drag in the dust and dirt.

"Fourth: Take heed that you do not lose them, lest you become naked and the world shall see your shame.

"Fifth: If you soil them, confess it and judge the sin that defiled, and wash your garment at the fountain."

These white robes represent the righteous acts, or the good works, honest, upright and good life that the Christian should live before the world, so that it might see it and glorify God. The Christian life is a very practical thing. It enters into the everyday affairs of life, and is not merely a Sunday affair. It should distinguish the believer in his home, office, workshop, school and play. How often the bad lives of Christians have caused God's name to be blasphemed and Christianity dishonored! It has been truly stated that though the world will not read the Bible, it does read the Christian's life. It forms its conclusions as to the reality of Christianity by its exhibition in the life of the one who professes to be a child of God. Believers are thus either Bibles or libels.

Emmanuel often spread for them a glorious feast to which all were invited, and from which none came away empty. To each one He gave some token of His love such as a ring, or a gold chain, or a white stone, or something else dear to their hearts. The food was brought from Shaddai's court, and was both delicious and nutritious. The Castle, with Emmanuel's own standard flying above it, was often visited by the people, and precious indeed was the fellowship and communion they enjoyed with Him. If they did not come to see Him as often as He desired, He would walk out in the streets to their houses, knock at their

doors and desire to come into their homes. Such visits always brought the joy of communion.

Here Bunyan pictures the soul enjoying that holy intimacy with the Lord Jesus that comes from feeding on His word, and meditating on the glories and perfections of His Person. The soul is enraptured with his love, His beauty, His all sufficiency, until it cries out in ecstasy: "He is the altogether lovely One, the chiefest amongst ten thousands, the Rose of Sharon, and the Lily of the valley. My Beloved is mine, and I am His!"

A new officer was then appointed whose name was God's Peace. He was not a native of Mansoul, but one from Shaddai's court. He was placed over the mayor, the town clerk, Will-be-Will and Mr. Conscience. As long as things in Mansoul went as this sweet-natured man desired, then all was well; and peace, perfect peace, reigned in the city.

Mr. God's Peace, of course, speaks of the peace of God that passeth all understanding, which fills the mind and heart of the one who is "Anxious for nothing; but in everything, by prayer and supplication with thanksgiving, makes his requests known unto God" (Phil. 4:7). We must not confuse "peace *with* God," with the "peace of God." The former is the possession of every believer the moment he is justified by faith in Christ. This peace with God can never be disturbed, because it rests on a work that can never lose its value, and on a Person that can never change. The peace of God, however, is conditional upon the Christian's attitude towards his heavenly Father, and his behavior on earth. Only as he is obedient to God's word and walks in God's path for him, will the peace of God rule. If sin is allowed to remain unjudged, or is harbored in the soul, then the

peace of God can no longer function. Therefore the Bible advises us to: "Let the peace of God rule in your hearts." Col. 3:15.

Thus Mansoul enjoyed true rest and peace. There were no jars, no quarrelings, no interferences. All the people observed their proper duties, and sang at their work, and harmony, joy and health prevailed. This lasted all summer and was indeed a delightful sight to behold. It was a glorious witness to the triumph of Emmanuel and to the blessedness of the Christian.

This hallowed experience of communion and fellowship with Christ has been beautifully expressed by the poet:

"Heaven above is softer blue,
Earth around is fairer green;
Something lives in every hue,
Christless eyes have never seen.
Birds with gladder songs o'erflow,
Flowers with deeper beauties shine;
Since I know, as now I know,
I am His and He is mine!"

CHAPTER XVI.

Now there lived in Mansoul a man named Carnal Security or Self-Confidence. His history was as follows. When Diabolus took possession of Mansoul, he brought with him a great number of Diabolians who, like himself, could not abide in the truth. Among them was one named Self-Conceit. Because he pleased Diabolus so much on account of his ceaseless activity on his behalf, he was placed next to Will-be-Will. This Diabolian so suited Will-be-Will that he gave him his daughter to wife, whose name was Fear-Nothing. The child that was born to this union was called Carnal-Security. Thus he had a Diabolian for his father, and a Mansoulman for his mother. He took after them both, being self-conceited as well as fearless, and he spent most of his time talking, arguing and quarreling.

When Emmanuel besieged the town, Self-Confidence encouraged Mansoul in its rebellion; but when the town was taken, he pretended allegiance to Emmanuel. Having got some smattering of Emmanuel's teaching, and perceiving how mighty and powerful He was, he began to praise up Mansoul and congratulate it upon its might and glory. He described its forts as being impregnable. He magnified the captains and their men, and assured the townsfolk that nothing could now harm them, and that they would be happy forever. He pointed to the gates and to the well guarded walls with pride. He drew attention to the courage and

ability of the men in charge of the defences of the town and sought, by all the means in his power, to assure Mansoul that with these things in it, there was no possibility of them ever losing their peace, joy, blessedness and prosperity.

When he saw that the people gave heed to him, and were well pleased with his talk, he made it his business to go from house to house instilling this doctrine of spiritual complacency, until he had all Mansoul dancing to his tune. Even the nobility of the town were taken up with him. The mayor, Will-be-Will and Mr. Conscience were often in his company. Forgetting the injunction of Emmanuel to beware of the cunning craftiness of Diabolians, they allowed themselves to be carried away with the idea that they were now secure against any loss of their happiness. Thus they neglected their Lord's warning to "watch and pray, lest they should enter into temptation."

The effect of Self-Confidence's teaching upon the people was soon evidenced in the following ways. First, they left off visiting Emmanuel daily in His castle as they used to. Sometimes they allowed days to pass without an audience with Him. Second, they failed to notice that He did not visit them in their homes as He had done before. Third, though Emmanuel still prepared love feasts and invited them, yet they often declined or neglected to go; and, if they did go, they no longer delighted in them. Lastly, they no longer waited for or sought His counsel but, becoming self confident in the belief they were now invincible, they acted on their own impulses.

Emmanuel sought to warn them of their danger. He sent the Lord Chief Secretary to forbid them to keep company with Self-Confidence; but

each time He called, He found them at dinner in the home of Mr. Self-Confidence. Perceiving they were not willing to hear, or to reason about matters concerning their good He was grieved, and returned to the castle and told Emmanuel all He had seen and heard.

Emmanuel now began to prepare to withdraw from Mansoul; but in such a manner as to best arouse the people from their spiritual apathy. This is how He did it. First, even while He was in Mansoul, He did not show Himself so often. Second, His speech towards them and talks with them were not so pleasant and familiar as before. Third, He no longer sent to them those dainty portions of food from His own table. Lastly, when they did come to visit Him they could not get an audience so quickly. Sometimes they had to knock twice, whereas previously He used to run and lovingly welcome them.

In spite of all these attempts to awaken them to a realization of their coldness of heart and lack of spirituality, Mansoul did not repent. Accordingly, Emmanuel first withdrew from the palace to the gate. Then, because they paid no heed to Him at the gate, He returned to His Father's court until they should acknowledge their offense, and more earnestly seek His face. Mr. God's Peace also laid down his commission, and would no longer act in Mansoul. By this time, Mansoul had drunk so deep of the doctrine of Self-Confidence that they did not even notice the absence of their Lord and King!

Bunyan, with his spiritual insight, has graphically illustrated an experience which, alas, is all too common in the lives of Christians. When the believer has been saved by the grace of God, in-

dwelt by the Holy Spirit of God, and blessed with all spiritual blessings; there is the subtle danger of that believer becoming so engrossed in his *blessings* that He neglects the *Blesser*. It is dreadfully possible for a Christian to become so occupied with his perfect *standing* in Christ, that he forgets his *state*; so satisfied with his *position* before God as seen in the word, that he becomes careless about his spiritual *condition*; so taken up with his *beliefs*, which are perfectly orthodox, that he becomes indifferent to his *behavior*; so sure of his *security*, that he neglects the necessity of *safeguarding* his spirituality by unceasing watchfulness and prayer. Simple dependence on the word of God gives way to a pride in the knowledge of the Scriptures. Spirituality gives way to mere empty formalism. The constant need of dependence and prayer is superceded by a sense of self-sufficiency. Gradually, almost imperceptibly, the conscious sense of the indwelling presence of Christ is lost. The keen edge of spiritual sensibility is dulled but, wrapped up in a sense of self-confidence and carnal sufficiency, the soul sleeps on in fancied blessedness! "Let him that standeth take heed lest he fall!" is God's warning to such.

Thus Mansoul, through lack of watchfulness and prayer, lost that conscious sense of the presence of Christ. The first love to Christ was allowed to wane. A form was substituted for reality. Prayer became a mere matter of words. The word of God was unread, or lightly skimmed. Service became a task, instead of a privilege and pleasure. The assembling together with the Lord's people was neglected. The Holy Spirit was grieved, and Emmanuel had to complain: "My people have

committed two evils; they have forsaken Me, the fountain of living waters, and hewed them cisterns, broken cisterns, that can hold no water" (Jer. 2:13).

Thus Mansoul, by its self-confidence and neglect, left its first love and lost the sweet sense of fellowship with Emmanuel. It is important to notice, however, that Mansoul *did not lose* its salvation, justification, peace, life sanctification and security. It simply lost the *enjoyment* of these things. We need ever to distinguish between the believer's standing and his state. By "standing," we mean what the Christian is in Christ, and this can never be altered. By "state," we mean the condition of soul that the child of God is in. This depends upon the measure in which he appreciates, lives up to, and enjoys this standing. Let not the Christian reader imagine that if he is now in the low spiritual condition of Mansoul, he must get saved all over again. Let him confess his folly, neglect and sin, and judge it in God's presence and turn resolutely from it. Let him return to that prayer life, Bible study and child-like dependence upon God. He will find that the joy of salvation will be restored to him, and once more he shall enjoy fellowship and communion with the Son of God.

But to return to our story. There came a day when Self-Confidence made another banquet for Mansoul, and to this feast he invited a man named Mr. Godly-Fear. This man had once been well known and highly respected in Mansoul; but at this time he was very much neglected. Self-Confidence stood in mortal dread of Godly-Fear, and he had only invited him in order that he might be intoxicated and deceived with fair words.

At this banquet, while all the other guests were eating, drinking and making merry, Mr. Godly-Fear sat amongst them touching neither food nor drink. Self-Confidence then addressed him: "Mr. Godly-Fear, are you not well? You seem to be ill of body, or mind, or both." He then offered him some wine of Mr. Forget-Good's making, but again Godly-Fear refused. At last he said to the guests: "It is strange for me to see you, the elders and chief of Mansoul, so merry when the city is in such a woeful state!" At this, Self-Confidence suggested that Godly-Fear should take a nap to sleep off his ill humor, while they made merry; but again he refused to be put off. Self-Confidence, fearful lest his plot should be exposed, tried to keep him quiet, but Godly Fear turned again to the guests and charged the host with having stripped Mansoul of its defense by his flatteries, and that Emmanuel had arisen and gone from them.

Lifting up his voice he cried: "Where is Emmanuel? When did a man or woman in Mansoul last see Him? When did you last hear from Him, or taste any of the dainties from His table? You are now feasting with this Diabolian monster, but he is not your Lord! Your enemies from within have been too strong for you!" At this, Self-Confidence exclaimed: "Fie! Fie! Will you *never* shake off your timorousness and dismal forebodings? This is no time to be sad! This is a feast—come, let us be merry!" But again Godly-Fear brushed the host aside and faithfully reminded the guests of what had happened. He pointed out that their gradual coldness towards Emmanuel had caused Him to withdraw for them. Consequently, like Samson, their strength was de-

parted, but they knew it not. He concluded by saying: "Since without Him you can do nothing, and He is departed from you; turn your feasting into sighing, and your mirth into mourning."

At this, Mr. Conscience, being startled, exclaimed: "I am afraid that Mr. Godly-Fear has told us the truth! I, for my part have not seen Emmanuel for a long time. I fear that we are undone!" To this Godly-Fear replied: "I know you shall not find Him in Mansoul. He is gone, and it is all the fault of you elders, who thus rewarded His grace with unkindness." When Mr. Conscience heard this he looked as though he would have died, and all the guests became pale. After a while they recovered sufficiently to investigate the truth of Godly-Fear's statement. They also recalled to mind Emmanuel's warning about false prophets who come in sheep's clothing. When they discovered that Emmanuel was no longer in the Castle, they returned to Self-Confidence, set his house on fire, and then threw him into the flames.

After further consultation, they decided to go to the Castle and ask the Lord Chief Secretary where Emmanuel had gone, and how they could get Him back again. When they arrived at His apartments, He would neither admit them, nor grant them an audience, nor even let them see His face. Then the day began to grow gloomy and dark, and thick clouds obscured the sun. As they realized their folly and sinful neglect and perceived what Self-Confidence had done for them, they wondered how the matter would end. As a result of his faithful exposure of the perfidy of Self-Confidence, Mr. Godly-Fear was now greatly looked up to and honored as a true servant of Emmanuel.

When Sunday came they all went to hear the

subordinate preacher, Mr. Conscience; and what a sermon he preached! He took for his text Jonah 2:8: "They that observe lying vanities forsake their own mercy." There was a power and authority about his sermon that day that had been seldom heard before. How he thundered forth! What an impression it produced! There was such confusion of face, shame, bitter weeping and wailing that the people could scarcely get home! Conscience did not spare himself. "O unhappy man that I am!" he cried; "I, the preacher, whom Emmanuel appointed, thus to be first in the transgression! I should have cried out against Self-Confidence, but I let Mansoul wallow in its sin, so that our noble King left the city! Oh wretched man that I am!" With such language he also charged Lord Understanding, Will-be-Will, the Town Clerk and the Elders, so that the people cried: "Alas! What shall we do? What shall we do?" They looked at their garments and perceived they were soiled and rent. There were pale faces, weak hands and feeble knees that day in Mansoul.

Conscience then called for a day of humiliation and prayer and asked Boanerges to preach, which he did, taking for his subject the barren fig tree. His text was: "Cut it down! Why cumbereth it the ground?" As he likened Mansoul to this fruitless tree, and thundered his denunciations of their heartless neglect of Emmanuel, he caused all Mansoul to fear and tremble exceedingly.

How vivid is Bunyan's description of the soul's awakening to a sense of its backslidden state, and its lack of spirituality and fellowship with the Lord Jesus! Sometimes it is through the searching ministry of a spiritual teacher that the soul is thus aroused. Often it is the voice of the Lord

Himself, through His word, saying as He did to some long ago: "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly and remove thy candlestick (or testimony) out of his place" (Rev. 2:4, 5). The voice of conscience begins to assert itself and, guided by the word of God faithfully points out the true condition of the soul. Complacency gives place to concern as the soul realizes the wretchedness, poverty, blindness and misery that self confidence has wrought within. This is followed by self-examination, self-judgment and an earnest seeking for restoration.

After the sermon they came together for another consultation. Mr. Conscience said: "I will do nothing without Godly-Fear's counsel, for he seems to understand more of Emmanuel's mind than any other man in the city." Accordingly, Godly-Fear was sent for, and he advised them to frame a petition to Emmanuel in which they should own their sin and folly, and pray Him to return to them. When this was done, Lord Understanding was deputed to present it at the Court of Shaddai.

When Understanding arrived at the Court, he found the gates were shut and under a strong guard, and he was forced to remain standing there for a long while. Presently one went and told Shaddai and His Son of the messenger, but Emmanuel would not allow him to enter. Instead, He sent a message to this effect: "Mansoul has turned its back upon Me, and now in their time of trouble they cry, 'Arise and save us!' Let them now go to

Self-Confidence to whom they turned when they went from Me, and let them make him their leader and Lord."

This answer staggered Understanding and perplexed him greatly. It began to dawn upon him what a great price must be paid for keeping company with Diabolians. Accordingly he smote upon his breast and returned, weeping and lamenting the state of Mansoul. When the townsfolk heard of the result of his visit, they were indeed troubled. Placing sackcloth and ashes upon them, they wept bitterly and bewailed their dilatoriness, hardness of heart, indifference and backsliding.

Thus the soul is made to realize that departure from Christ is one thing; and restoration another. It was easy for them to let things go and cease to watch and pray; it was another matter to get back again to that happy condition they once enjoyed. Prayer appears to be unanswered and heaven seems to be like brass above them. Yes, it is indeed "a hard and bitter thing to depart from the living God" (Jer. 2:19).

After some time they consulted together again as to what more they should do to get Emmanuel to return again. Godly-Fear advised them to continue to send petitions to Emmanuel, and not to be discouraged at His apparent lack of interest; "For," said he: "It is the way of the wise Shaddai to make men wait and thus exercise patience. Our sin has been grievous, and we must now be made to feel the loss of Emmanuel's presence. Shaddai Himself has said: 'Ye shall seek Me and ye shall find Me, if ye seek for Me with all your hearts'" (Jer. 29:13).

Mansoul took courage at this and sent petition after petition, again and again. There was scarcely

a day or hour but what some messenger was seen on the road to Shaddai's court. This was the whole occupation of Mansoul during the long hard winter that followed their spiritual decline.

What a change it was from the summer of first-found love and blessedness! How cold and dreary is the winter of backsliding, with its desolate season of spiritual decline. All joy seems to be gone, and the memory of what might have been pierces the soul like a cold blast! The icy breath of formalism, and the chilling wind of blighted love sweeps through the soul, leaving it groaning and mourning the loss of the joy of salvation. Truly the road back to restoration is not an easy one.

Well did Newton sing:

"How tedious and tasteless the hours,
When Jesus no longer I see!
Sweet prospects, sweet birds and sweet flowers
Have all lost their sweetness to me.
The midsummer's sun shines but dim;
The flowers strive in vain to look gay;
But when I am happy in Him,
December's as pleasant as May."

CHAPTER XVII.

It has already been stated, that many Diabolians were lurking in Mansoul, hidden in all sorts of dens, holes and caves that had been made during the reign of Diabolus. Besides the Diabolians, there were quite a number of the off-springs of marriages between them and the people of Mansoul. It was the custom of these lurking Diabolians to gather together and mourn their loss of prestige, and hope for the day when they might revenge themselves upon Mansoul and Emmanuel for the treatment accorded them. They had been hunted, arrested and judged mercilessly by the townfolk until the voice of Self-Confidence had led Mansoul into spiritual insensibility. They now took heart at the bad state of Mansoul, and began to show their faces again, until Mansoul became so used to seeing them that they became altogether too familiar with the sight, and paid a heavy price for their neglect, as we shall see.

One night, in the cave of a Diabolian named Mr. Mischief, a large company of Diabolians came together to consult how best to ruin Mansoul and regain it for their master. One advised that some of their number should offer themselves as servants to the chief inhabitants of Mansoul and, while in their homes, spy out their inner secrets and plans of defence, and thus make Diabolus' work easier. A Diabolian named Murder turned down this proposition as being too dangerous for them at this time. He proposed, however, that

they should write a letter to their lord and acquaint him with how matters stood in Mansoul; and ask his advice in the matter. At the same time, they should offer themselves to him in any capacity he pleased. This was agreed upon, and a letter was written, the gist of which was as follows:—

From the Diabolians
Cave of Mischief
Mansoul

To our great Lord and Master, Diabolus:

O great father, we, the true Diabolians still remaining in Mansoul, salute you.

Seeing that we are thy children, we cannot endure that you are so disgraced and reproached by the rebellious town of Mansoul, and we long to see you once more ruling this city.

The reason for our writing is to inform you that Mansoul has departed in heart from Emmanuel, and that He has withdrawn Himself from them. Though they send many messengers after Him with requests to return, He pays no heed to them.

The effect of Emmanuel's absence is a great spiritual dearth and much soul-sickness, both amongst the captains and the people, while we thy offspring, are well and strong.

We judge that the time is now ripe for an assault to be made upon the city, and we believe that you will be able to recapture the town, and once more become its king.

Whatever advice you think best to give us

in this matter will have our earnest attention and absolute obedience, even though it cost us our lives.

We beg to remain, O father,
Your obedient children,
The Diabolians.

This letter was delivered to a Mr. Profane, or Blasphemy. Under cover of darkness he slipped out of Mansoul and made his way towards the place where Diabolus' headquarters were.

Alas for poor Mansoul! As it had slept upon the knees of carelessness and listened to the flatteries of Self-Confidence, Satan and his hosts had not been sleeping! Satan is quick from outside, as also is that corrupt nature called "the flesh" from within, to take advantage of every opportunity to rob the soul of spiritual health, peace, joy and usefulness in the service of the Savior. The Christian who is becoming indifferent to spiritual realities is in deadly danger of exposing himself to an attack, from both inside and outside. The price of peace is eternal vigilance. The backslidden believer is an encouragement to Satan and a discouragement to his fellow believers.

You may well imagine how glad the servants of Diabolus were to see Profane, and he was conducted immediately into the presence of their master. When Diabolus heard of Profane's arrival with the letter, he gathered together all the wicked spirits under him. In their presence the letter was read. As they heard the news of Mansoul's sad plight, they yelled with unholy glee, and gloated over the prospect of once again becoming masters of Mansoul. After some considerable conference together, the evil spirits decided

they would leave the whole arrangement of the answering of the letter to Diabolus, for he had more wisdom than them all. After careful thought and preparation the letter was written, and given to Mr. Profane to take back to the city. The contents of this letter were as follows:—

From Diabolus

To our obedient children the Diabolians:

We have received your letter and rejoice with you in the good news of the sin and spiritual sickness of Mansoul, of the departure of Emmanuel, and of His indifference to their pleas for His return. We, too, long with great desire for the time when once more we shall reign over Mansoul. Rest assured, when that time comes, you shall all be promoted to great honor for your faithfulness to me.

After much consultation with the spiritual wickedness in high places, we have come to the conclusion that the best way to recapture Mansoul is to spy out its weaknesses. When you have done so, seek by all your power and cunning to weaken the city still more, so that it will become an easy prey for us.

We place three suggestions before you to best accomplish this end. First: Seek to persuade them to lead a vain and careless life by neglecting prayer, the study of the Bible and gathering together for worship. Second: Try to lead them into doubt and despair. Third: Attempt to blow them up with the gunpowder of pride and self conceit.

Whichever of these plans best commends itself to you, that adopt and carry out to the best of your ability.

Keep yourselves in readiness to make an assault from within the city at the moment when we shall make our attack from outside.

Wishing you all success,
Your father and lord,
Diabolus.

When Profane, under cover of darkness, returned with the answer to the Diabolians, it was an expectant company that awaited him in Mischief's cave. After they had read the letter and gloated over the prospect of recapturing Mansoul, they plied the messenger with questions as to how Diabolus and his lords were. On being told of his pleasure at their loyalty to him, they were greatly elated.

They next discussed how best to drag down Mansoul to ruin. After each had taken a solemn oath of secrecy, and sworn solemnly never to divulge the dreadful plot, one of them said: "If once Mansoul gets to hear of our plans, we are lost!" Mr. Deceit then stood up and said: "Our lord has proposed three ways of bringing Mansoul back to himself. I suggest that the second plan will best suit our purposes; that is, to drive them to doubt and despair. I propose this, because once they leave off petitioning Emmanuel, the end is in sight."

The next question discussed was how this plan could best be carried out. After much consultation it was decided that some of their number should disguise themselves, and offer their services as servants to the chief of Mansoul. While they were thus engaged in the homes, they should seek to corrupt the minds of their masters, and defile them as much as possible. As a result of this,

Emmanuel would refuse to have anything more to do with them.

Having thus decided, three of their number, whose names were Covetousness, Vile and Anger volunteered for this service, and disguised themselves and assumed other names. Covetousness called himself Mr. Prudent-Thrifty; Vile became Mr. Harmless-Mirth, while Anger was known as Mr. Good-Zeal. On a market day these three Diabolians went to the market square. There they offered themselves for employment for very little wages, and promised great service in return. They were soon engaged, for Mr. Mind hired Mr. Prudent-Thrifty; Godly-Fear took Mr. Good-Zeal; and Lord Will-be-Will engaged Mr. Harmless-Mirth.

It was not long before their influence in these homes began to be felt. They did their best to corrupt their masters, particularly Prudent-Thrifty and Harmless-Mirth. Mr. Good-Zeal, however, was quickly discovered to be a humbug and a cheat. He would have been hanged by Godly-Fear, had he not run for his life. Thus these villains, by their subtlety, corrupted the town as best they could.

How well has Bunyan emphasized the truth of the soul's danger, not only from outside forces, but from within. These Diabolians illustrate three things that cause many a Christian to get far away in heart from God. Prudent-Thrifty speaks of that spirit of covetousness which God warns the believer against. How many lives have been wrecked by setting the heart and mind on earthly prosperity to the exclusion of spiritual things. It is not in vain that God's word says: "The love of money is the root of all evil." This desire for

wealth, or covetousness, has often masqueraded as wise thrift to the impoverishment of the soul! Truly: "There is that scattereth, and yet increaseth; and there is that which withholdeth more than is proper, but it tendeth to poverty" (Proverbs 11:24). Covetousness is idolatry, for whatever is allowed to come between the soul and God is idolatry. It is only honest self-examination that can uncover these disguised enemies of the soul.

Anger often disguises itself under the fine sounding title of "righteous indignation," or "good-zeal." How often a Christian loses his temper and then excuses it by calling his anger and wrath by fancy names! God warns His children against anger. In the heat of a fit of temper many a child of God has ruined a testimony that has taken years to build up. "Be ye angry and sin not. Let not the sun go down upon your wrath!" is the Divine injunction. It has been well said that "if we would be angry and sin not, then we must be angry at nothing but sin." Self-control is the last fruit of the Spirit (Gal. 5:23). Happy indeed is that person who can rule his own spirit and recognize the evil possibilities of allowing anger, in whatsoever guise, to be harbored in his breast.

What shall we say about Harmless-Mirth, whose favorite expression was: "I see no harm in it;" and who excused sin by calling it "harmless amusement?" How many Christians' lives have been wrecked through allowing worldly policies, sinful pleasures, questionable habits and harmful amusements to remain unjudged and unconfessed in their lives! This introduces the question of the Christian's recreation; his reading, playing

and vacation time. God's word recognizes our need of these things, but often the subtle danger presents itself of "letting go" when on vacation and thus separated from our usual Christian duties and companionships. How shall the child of God be able to know what is pleasing to the Lord or not? It is always a safe rule, when contemplating anything of a questionable nature, to ask four questions of oneself. First: Is this thing to the glory of God? Second: Is there any good in it? Third: Can I ask God's blessing upon it? Fourth: Does it violate any principle of the word of God?

The aim of the child of God should not be to see how *near* he can get to the world and not be like it; but to see how, in this world, he can so let his light shine, that men will see his good works and glorify his Father which is in heaven. Sometimes it becomes necessary for the believer to even deny himself legitimate things because it gives offence to some. He must avoid the "very appearance of evil." Paul could say: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21). We have been saved, not to "please ourselves" (Rom. 15:1); but to please the Lord Jesus Christ, "Whose we are, and Whom we serve!" (Acts 27:23).

CHAPTER XVIII.

Some time after this, the Diabolians came together to discuss further means of bringing about the ruin of Mansoul. At this conference it was proposed and unanimously agreed that a sudden surprise attack was the best method of reducing the town to submission. They also decided that a market day would be the best time for this assault, for on such an occasion the people's minds would not be occupied with spiritual things. Accordingly, another letter was dispatched to Diabolus which was practically as follows:—

From the Diabolians,
Cave of Mischief,
Mansoul.

To Diabolus, our great father and lord:

We were indeed glad to hear from you, and to receive your encouragement and advice in regard to bringing about the recapture of Mansoul.

We decided, after much consultation, that the best plan was that of leading them to doubt and despair.

We have already sent three of our trusty friends in disguise amongst them. Covetousness, calling himself Mr. Prudent-Thrifty, is at the home of Mr. Mind; Vile, calling himself Mr. Harmless-Mirth, is at Lord Will-be-Will's; but Anger, renamed Mr. Good-Zeal, living at Mr. Godly-Fear's home, was discovered and had to run for his life.

We humbly suggest that a large army of Doubters would be the best for the attack. We also think that a market day would be the best time to come upon them, for they will likely have their minds occupied with the business, cares and pleasures of this life on such an occasion, and will be thus taken unawares.

Be assured that we, thy humble servants, shall attack from within, as soon as you shall give the signal from outside.

We beg to remain,
Your obedient servants and children,
The Diabolians.

This petition was again carried by Profane. Choosing a dark night, he sneaked out through one of the gates, and after some time arrived at the headquarters of Diabolus. After he had been admitted and his letter read, Diabolus said to Profane: "Welcome, my trusty friend! I have been made glad by your letter!" and the other Diabolians echoed the welcome. Then Profane replied: "Let Mansoul be given to my Lord Diabolus, and let him be king forever!" At this there went up a howl of expectant glee. Little did poor Mansoul dream of the plotting and planning going on against it! Had the people only known, it would have saved much sorrow.

Diabolus and his companions now began to consult what best to do. One of them remarked: "Diabolus' first plan to make Mansoul more vile was good. There is no better way to destroy a soul than this. Our old friend, Balaam, went this way, and we had him in a short time. Let them go on in this course for a while, and the town will

soon be ours. As to whether we should fall on them on a market day is another matter. We must plan our attack at the right time, or it will fail." Then another of the evil ones inquired: "Does Mansoul know of its depraved state? If the people are unaware of their condition, it will be an easy matter for us to surprise them." Profane was then called upon to outline the situation in Mansoul, which he did in these words: "Mansoul is at present decayed in faith and love. Emmanuel seems to take no more interest in them, even though they send petition after petition for Him to return. There is very little real self-judgment amongst them as a whole, so altogether they are in a bad spiritual condition, which suits us well."

This statement seemed to please Diabolus greatly, and he remarked: "I am glad there is not much self-judgment; but I am afraid of their petitioning; yet their badness of life shows there is not much heart in what they do." Another of the evil spirits then counselled that Covetousness and Vile should be asked to remain where they were in the houses of Mr. Mind and Lord Will-be-Will, and continue to corrupt them, and thus weaken Mansoul and her captains still more.

Diabolus now arose and, blowing out his malice, anger, hatred and cruelty against Mansoul he shrieked: "Give ear to me! I have long wanted to be revenged against Mansoul and possess it once more for my habitation! I must, without further delay, seek by all the means in my power to satisfy my insatiable appetite for the body and soul of that town! Give me your heads, your hearts and your help; for I am going to have that city as mine!" When the others saw the flaming desire

of their chief, they promised all that they possessed to aid him in his fell purpose. After further debate, it was agreed that an army of between twenty and thirty thousand Doubters should be summoned from the country of Doubting, and these Doubters should be drilled and equipped by Diabolus for the attack on Mansoul. This, they fondly hoped, would restore the city into their hands.

They therefore wrote a letter to the Diabolians in Mansoul advising them of their plan. The gist of the letter was as follows:—

From Diabolus.

To our faithful children, the Diabolians:

We have received your letter and rejoice in the good news it contained of the deplorable condition of Mansoul, and also of the work of our disguised friends therein. We advise you to continue thus to plan and spy, by all the means of sin and wickedness in your power, so that Mansoul may soon be brought to desolation.

Be it further known to you that an army of more than twenty thousand Doubters is being raised, which shall soon march victoriously on Mansoul. With your able cooperation from within, Mansoul shall soon be restored to me, its rightful lord.

We think, with you, that a market day will be best for the attack, and preferably at night, for we love darkness rather than light.

Be ready as soon as you hear the sound of

our drum, and then cause all the disturbance, confusion and harm you can from within.

We wish for you all success. Rest assured, you shall all be liberally rewarded

By your father and master,

Diabolus.

Once more Profane set forth bearing the message of Diabolus to his allies in Mansoul. Taking great care not to be seen by any of Mansoul, he slipped into the city and made his way to one of the caves where quite a number eagerly awaited his return.

As they read the letter from their master, and perceived its cunning craftiness and diabolical ingenuity, they shrieked for joy at the prospect of once more occupying positions of honor in the town, and planned to revenge themselves upon those who had sought to arrest and execute them!

While all this was going on darkly and in secret, what was happening in Mansoul. Alas, the city was in a bad way. Sickness was rife on every hand. The captains had lost their strength as a result of Mansoul's sin, for their health depended on the spiritual condition of the city. The decline of faith brought on an epidemic of fainting spells on the part of many of the people. Joy had turned to sorrow, and their songs exchanged for sighing. There was no reply from Emmanuel; and the Diabolians gained in numbers and strength in proportion as the people weakened and died. A gloom seemed to descend upon the town, Being to some extent conscious of their increasing coldness and sin, they became more hopeless of the return of Emmanuel. Through trifling with sin and regarding iniquity in their hearts, the Lord

would not hear them. The Diabolians began to show their faces more boldly, and the townsfolk, being afraid to war against them, actually began to try and make peace with them!

During this period of sickness over eleven thousand men and women died in Mansoul. There was a listlessness, hopelessness, heavy heartedness, and a consequent carelessness of life that rejoiced the Diabolians, who now exhibited great vigor and activity.

What a graphic picture this is of the condition of the one who has lost the joy of salvation, the consciousness of the presence of Christ, and the fellowship and communion of the Holy Spirit.

Backsliding brings with it its own punishment. God declares: "Thine own wickedness shall correct thee, and thy backslidings reprove thee" (Jer. 2:19). The benefit and blessing of spiritual health is often not realized until, through carelessness of life, it is lost. There is not a more unhappy man on the face of the earth than the Christian who once was filled with the joy of salvation; but who now is living out of fellowship with his heavenly Father. There are many who call themselves backsliders but who have never been really born again, and they naturally gravitate back to the world where they have always belonged; but the real child of God can never be happy or restful unless he is in a good state of soul.

CHAPTER XIX

Fortunately however, in the good will and pleasure of God, there lived a man in Mansoul named Mr. Prywell. He was a great lover of Mansoul, and he made it his business to go up and down the streets, keeping both his eyes and ears open. He feared that, with the increasing number of Diabolians amongst them, there might be some design on their part to recapture Mansoul. It happened one night, as Mr. Prywell went here and there, that he came to a place called Vile Hill where Diabolians used to meet. Hearing a muttering of voices, he silently drew near to listen. As he did so, he heard one saying that it would not be long now before their good king Diabolus would be back again in Mansoul and that, when he did, he would put Mansoul to the sword and also kill the captains of Emmanuel. Then he heard another describe the contents of the latest letter from Diabolus, and remark with pleasure that over twenty thousand Doubters would soon be at the gates, and the city would once more be in the possession of Diabolus.

When Prywell heard this news, he was thunder-struck. Keeping his head, he quietly withdrew and informed Lord Will-be-Will and Lord Understanding, and they in turn told Mr. Conscience. The following morning he caused the lecture bell to be rung and all the people came trooping into the market square to hear the reason for this call.

Prywell, of course, illustrates that principle of

self distrust and self examination that is so necessary for the child of God if he is to be warned of his condition and danger. This investigating spirit tests and seeks to prove all things. It reports its findings to the understanding, conscience and will; so that steps can be taken to deal with the situation and thwart the purposes of Satan. The Christian is urged to "Prove all things and hold fast that which is good" (1 Thess. 5:21). The Savior said: "Take heed what ye hear" (Mark 4:24). The more the soul dwells in darkness and ignorance, the greater will be the possibility of revolution from within. David could say: "My spirit made diligent search" (Psa. 77:6). In Lam. 3:40 we are thus encouraged: "Let us search and try our ways and turn again unto the Lord." It is good for the believer to know the worst, for to be forewarned is to be forearmed. Nothing is worse than being self satisfied and self complacent, for "where ignorance is bliss, 'tis folly to be wise." How caustic is that statement from Scripture: "But if any man *will* be ignorant, let him be ignorant!" (1 Cor. 14:38). The penalty of ignorance is deeper, grosser, darker and more abysmal ignorance!

When the people were gathered together, Mr. Conscience rehearsed all that Mr. Prywell had told him and exhorted them to watchfulness and prayer. Said he: "A horrible plot is afoot, even to massacre all the inhabitants of Mansoul! Listen while Mr. Prywell himself tells you what he heard!" Prywell then stood up and told simply and directly what he had overheard. He reminded them of their sickness and weakness, and of the growing strength of the Diabolians. When the people heard this and realized how true it was,

they lifted up their voices and wept, and redoubled their petitions to Emmanuel.

They also broke the news to the captains and entreated them to find means to protect the city from the coming onslaught; but alas, the captains themselves were weak from their sickness. However, they aroused themselves as best they could, sounded the alarm, and called all the men of war together. It is hardly necessary to point out that the soul that is out of fellowship with God has its faith weakened; hope's eye becomes dimmed; love loses its fervency; patience becomes weary, and purity is defiled. Thus the forces that God has placed within the soul to resist sin and Satan are in poor condition; and in no shape to withstand the sudden flood of temptation, doubt and despair which the enemy plans to bring against the soul.

The captains now called a conference. You may be certain they were greatly in earnest, for they realized the great issues that depended on their right judgment. After much discussion they came to the following conclusions which they thought would outwit the fiendish plot of Diabolus.

First: The gates of the city should be kept shut, and made fast with bolts and bars. All persons going out or coming in should be closely examined, and any Diabolians thus caught should be put to death. This speaks of the need of watchfulness over the senses; for what enters the soul by means of these gates will all have an effect, either for good or bad, upon it. The Christian needs to be careful what he sees, watch his thoughts, examine his ways and guard his words, lest harm should come.

Second: A strict search should be made for all Diabolians, and every person's house should be ransacked from cellar to roof, so that all should be revealed. No one's house was to be exempted from this search. This surely illustrates that real heart searching and self examination which brings every thought into captivity to Christ. The Bible declares: "As a man thinketh in his heart, so is he." It has been well stated: "We are not what we *think* we are, but what we *think*, we are." This self examination is by no means a pleasant process, but it yields good results. There is, of course, the danger of ultra-introspection. It is possible for the believer to become so over-occupied with himself and his failures that he becomes morbid and melancholy, and soon is shrouded in spiritual darkness. When self-examination has taken place and all known sin discovered, confessed and judged; then the Christian is told to look off unto Jesus. He gives us His promise that: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Third: A day of public fasting and humiliation should be observed to justify Emmanuel for what He had done, and to remind them of their shameful conduct towards Shaddai, His Son and the Lord Chief Secretary. All persons who refused to humble themselves on that day should be looked upon as Diabolians and suffer for it. Here Bunyan teaches the Scriptural truth that self judgment and humiliation are absolutely necessary for restoration. Self judgment must precede forgiveness, and humility always goes before exaltation. God wants us to call sin by its right name and put it away.

Fourth: They should send another petition to Shaddai in which they should afresh confess their sin and inform Him of all that Mr. Prywell had discovered. This is prayer. God knows all things, but He delights to hear His people describe, in their own language, their needs, sins and danger.

Fifth: They should thank Prywell for his good work and make him chief investigator in Mansoul, with a commission to search and examine whomsoever, wheresoever and whensoever he would. Thus Mansoul is at last really awakened to its dire need and danger; and wise is that believer who follows the example of Mansoul!

Not many days after this, Prywell took his journey into the country where the Doubters lived. Presently he came to a place called Hell-Gate-Hill. Here he perceived that all the talk was about the coming onslaught on Mansoul, and that Diabolus was now almost ready for his march upon the city. As quickly as possible Prywell withdrew and returned to the city. Calling the elders and captains together, he told them what he had seen and heard. Particularly did he emphasize the fact that Diabolus was almost ready, and that he had appointed Unbelief to be the general in command of the army of Doubters, with some of the princes of darkness in control of other divisions. He described how Unbelief, with intense hatred, was breathing out threatenings and slaughters, and longing with great desire to repossess Mansoul.

The effect of this news was to stir up the captains and men to greater efforts to put the town in a condition of defence. All the citizens of Mansoul, that were recovered enough from their sickness, were put to work strengthening the gates

and walls. Huge slings were erected in various parts of the town. Those slings which, through disuse, were out of commission, were put into shape again. The weak places in the walls were repaired and fortified, and a strict watch was enforced day and night at the various gates. Ammunition of all kinds was prepared and stored in readiness for the siege.

The stones and slings represent the promises of God which faith hurls at the enemy as he seeks to instill doubt of God's word, power, goodness, love and truth. "This is the victory that overcometh the world, even our faith" (1 John 5:4). The believer needs to know his Bible, and to store its truths in his memory so that when "The enemy comes in like a flood, the Spirit of God shall lift up a standard against him" (Isa. 59:19). It is true even now, what shall yet be true in a final sense of Satan; "They overcame him by the blood of the Lamb, and by the word of their testimony" (Rev. 12:11).

The gates received the most attention in the way of defence, and Ear-gate particularly was very strongly barricaded, for they realized that this would be the chief point of attack. The sound of hammering was heard night and day, mingled with the cries, prayers and tears of the townsfolk. They were now really in earnest, and all were determined in their hearts to quit them like men and be strong to resist the wiles of the wicked one. They knew full well what the result would be if Diabolus succeeded in forcing his way in. They had tasted of the bitterness of his service, and the hard bondage of his reign; and were determined to resist with their lives against any repetition of this.

Mansoul is a different city from that which Diabolus first came against. It is a regenerated Mansoul, although in a backslidden state. There was now an earnestness of purpose, a deep solemn determination to resist sin unto death; an undying hatred for Diabolus and all Diabolians. Yet, at the same time, there was the knowledge that apart from Emmanuel they could not prevail; hence their redoubled petitions to Him. Truly

“The joys of earth can never fill
The heart that’s tasted of His love.”

Under Mr. Prywell’s leadership, a diligent and impartial search was made for all Diabolians. Mark the words, “diligent and impartial.” A search may show partiality to certain lusts of the soul; but this search was merciless in its impartiality. In the house of Mr. Mind, Covetousness, masquerading as Prudent-Thrifty was discovered, and loaded with chains and placed in prison. Thus was covetousness apprehended, which speaks of that niggardly, money loving spirit that blinds the mind, eats into the heart and destroys love for Christ, His word, His service and His people. Then Vile, calling himself Harmless-Mirth, was discovered, and taken from Will-be-Will’s home. He was placed in chains and taken to prison, where both he and Covetousness fell into a consumption and died. Their masters confessed their sin before the people in thus allowing these disguised Diabolians to have a place in their homes. It was now the custom for the people to confess their faults one to another, and no grudges against another were allowed to remain. The

Diabolians were now glad to shrink into any corner, for Mansoul ruled herself with an iron hand.

Self examination, when rightly performed, causes the lusts, appetites and tempers to shrink from judgment and hide in the recesses of the soul, there to bide their time; but they must be given no rest and no mercy. They must be continually searched out, apprehended and put to death if the soul is to be strong in the Lord and in the power of His might.



CHAPTER XX.

By this time Diabolus had prepared his army and was now all ready to begin his march on Mansoul. In order that we might appreciate the fearful odds Mansoul was against, Bunyan has given us the list of the personnel of this horde of Doubters, with Unbelief at the head. They represent, of course, the many doubts that Satan uses to becloud the mind of the child of God, and rob him of his peace of mind and assurance of salvation.

First: Captain Rage, of the Election Doubters. His flag was red, with a dragon in it. His standard bearer was Mr. Destructive.

Second: Captain Fury, of the Vocation Doubters. His flag was pale, and in it a fiery flying serpent. His standard bearer was Mr. Darkness.

Third: Captain Damnation, of the Grace Doubters. His flag was red, with the black den in it. His standard bearer was Mr. No-Life.

Fourth: Captain Insatiable, of the Faith Doubters. His flag was red, and in it the yawning jaws. His standard bearer was Mr. Devourer.

Fifth: Captain Brimstone, of the Eternal Security Doubters. His flag was red, with a flame in it. His standard bearer was Mr. Burning.

Sixth: Captain Torment, of the Resurrection Doubters. His flag was pale, with a black worm in it. His standard bearer was Mr. Gnaw.

Seventh: Captain No-Ease, of the Salvation Doubters. His flag was red, and in it a ghastly picture of death. His standard bearer was Mr. Restless.

Eighth: Captain Sepulchre, of the Glory Doubters. His flag was pale, with a skull and bones in it. His standard bearer was Mr. Corruption.

Ninth: Captain Past-Hope, of the Felicity Doubters. His flag was red, and in it a hot iron and a hard heart. His standard bearer was Mr. Despair.

Officer Commanding:—General Unbelief.

Let us now go over them and learn the spiritual meaning of their names. The first captain was named Rage. He was over the Election Doubters. His flag was red, with a great dragon in it, and his standard bearer was Mr. Destructive. If Satan can get the child of God to doubt his election, what havoc he can cause! The Scriptures teach clearly that each Christian was "chosen in Christ before the foundation of the world"; (Eph. 1:4) and that he is "Elect, according to the foreknowledge of God, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Peter 1:2). It is the privilege of every believer to *know* and rejoice in the truth of his election. (1 Thess. 1:4). This truth of election is much neglected by many, and Satan uses this doubt to cause much distress of soul to the ignorant Christian.

The second captain was named Fury. He was over the Vocation Doubters. His flag was pale, and in it a fiery flying serpent. His standard bearer was Mr. Darkness. This doubt is that God has ever *called* the believer. The Bible assures

each Christian that God has. There is a wonderful chain of five links in Romans 8:29-31: "Whom He did *foreknow*, He also did *predestinate* to be conformed to the image of His Son . . . Moreover whom He did predestinate, them He also *called*, and whom He called, them He also *justified*; and whom He justified, them He also *glorified*." Christians are also designated: "the *called* of Jesus Christ" (Rom. 1:6). If this effectual calling of God be doubted, how great shall be the darkness of the soul!

The third captain was Damnation. He was over the Grace Doubters. His flag was red, and in it the black den. His standard bearer was Mr. No-Life. If God's grace be doubted, which is the source and origin of salvation; then truly there can be no hope of life. If salvation is through character, and based on human merit; then no man shall ever be *saved*; for "there is none righteous; no, not one." God's own definition of grace should be memorized by every believer. "If (salvation is) by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work" (Rom. 11:6). Thus grace and human merit are mutually exclusive terms. Grace is causeless; that is, there is nothing of good in us to call forth God's favor towards us. God knew all about each Christian, and what he would turn out to be long before He saved him. It was grace—unmerited favor and undeserved love—that caused Him to send forth His Son. It was grace that brought Christ to Calvary (2 Cor. 8:9). It is grace that reaches and saves the sinner, for it is written: "By grace are ye saved through faith" (Eph. 2:8). Let not Satan turn your thoughts in upon

yourself in a vain effort to find some cause for God's favor, because there is none. It was grace, and grace alone, that was the source.

The fourth leader was captain Insatiable. He was over the Faith Doubters. His flag was red, and in it were the yawning jaws. His standard bearer was Mr. Devourer. When the reality of faith is doubted, what is left for the poor Christian but to be devoured! How Satan uses this doubt! He gets the child of God to doubt that he has ever "believed in the right way." He tries to occupy the Christian with his *believing*, instead of Christ on Whom he has believed. Faith should not be occupied with itself, but with its Object. It is not the *amount* of our believing that saves, but the *Savior* on Whom we believed. Thus faith does not save—Christ, and Christ alone does this. Faith simply believes God's word, receives Christ as Savior, and rests on the bare word of God for the assurance of salvation. Beware of this subtle temptation to look at our believing, and not at the Lord Jesus Christ.

The next one was captain Brimstone. He was over the Eternal-Security Doubters. His flag was red, and in it the blue and horrid flame. Mr. Burning was his standard bearer. When eternal security is doubted, and salvation is thus made to be dependent upon ourselves; then there can only be utter hopelessness and the dread of burning judgment. The Scripture clearly teaches the eternal security of every regenerated person. The Lord Jesus Himself said: "I give unto My sheep *eternal* life and they shall *never perish*, neither shall any man pluck them out of My hand" (John 10:27-30). God's word bears record that every believer first, is in possession of *eternal* life (John 5:24). Sec-

ond, that he is a son of God and therefore cannot be unsonned (Gal. 4:6, 7). Third, that he is in the body of Christ, the church, as an integral part of it (1 Cor 12:27). Fourth, that his life is hid with Christ in God (Col. 3:3). Fifth, that he is saved unto the uttermost (or the very end) by the ceaseless intercession of Christ (Heb. 7:25). Sixth, that he is guaranteed glory forever (Rom. 8:30). Thus the believer's eternal security rests, not on himself, but on the threefold foundation of the Savior's Person, work and word. There is a great difference between the believer's *joy*, which depends on his obedience, and the believer's *security*, which rests on Christ Himself.

The sixth captain was named Torment. He was over the Resurrection Doubters. His flag was pale, with a black worm in it. Mr. Gnaw was his standard bearer. If the resurrection of the body be doubted, then Christ's resurrection must also be doubted. "If Christ be not raised, then our faith is vain, We are still dead in our sins and are, of all men, most miserable" (1 Cor. 15:17-19)! No wonder tormenting doubts gnaw at the soul when this glorious fact is questioned. The Savior's resurrection is the *guarantee* of every believer's resurrection, for He is both the *pledge* and the *pattern* of it. Read 1 Cor. 15:22; John 11:25; 14:1-3, 19; 1 Thess. 4:13-18.

The seventh leader was captain No-Ease. He was over the Salvation Doubters. His flag was red, and in it a ghastly picture of death. His standard bearer was Mr. Restless. This is a most common doubt that Satan uses. When a Christian doubts his own salvation, there is no ease for him; but a wretched restlessness and fear of death. The mistake often made by the child of

God is to look within for evidences of God's salvation. Thus being occupied with self, and not with Christ, doubts of salvation appear. The believer must learn to look, not at his own feelings or failings; but at God's sure word of promise for the assurance of salvation. Thus saith God to every believer: "These things have I written unto you that believe on the name of the Son of God, that ye may *know* (not feel or realize) that ye have eternal life" (1 John 5:13). Two things must be thoroughly laid to heart by each believer: Christ's *death* on the cross is the foundation for the Christian's *safety*; God's *word* is the basis of the Christian's *certainly* of this salvation.

The next of this fearful band was captain Sepulchre. He was over the Glory Doubters. His flag was pale, with a skull and bones in it. His standard bearer was Mr. Corruption. When the believer doubts his eternal glory with the redeemed in heaven, and thinks of the grave as the end; corruption lays hold upon his soul, and he is indeed in a bad way. Thank God, however, that this doubt, together with all the other doubts, can be killed by God's word. The Bible assures the Christian that heaven is to be his eternal home, and that when earth's race is run, he will be with Christ "which is very far better" (Phil. 2:23). See also John 14:1-3; 1 Thess. 4:13-18.

The last captain was Past-Hope. He was over the Felicity Doubters. His flag was red, and in it a hot iron and a hard heart. His standard bearer was Mr. Despair. There are some believers who doubt the reality of the blessedness of the Christian life because of their own experience. Through neglect of the word of God and private prayer, together with a failure to discharge their respons-

ibilities towards the unsaved in giving them the gospel; many a Christian is tortured with doubts. He is almost driven to despair as he believes himself to be past hope of ever being restored to the Lord. There is only one remedy for such a doubt. This is a genuine confession of the sin, or sins which have hindered communion, plus simple reliance upon the promises of God's word. Satan still finds plenty of work for idle hands to do. The believer that is not occupied with some service for Christ, will soon be occupied with something else that will mar his life and make room for this flood of soul distressing doubts.

Thus from the land of Doubting, a place of darkness and confusion, with Unbelief at the head, came the formidable army of Doubters, each one determined to do his part to destroy Mansoul. As they marched, they shouted with unholy glee at the prospect that awaited them. Little did Diabolus and his men dream that their project had been discovered, and that Mansoul had done its best to defend itself against them. When the people saw this terrible horde approaching, their faces blanched, fear clutched their hearts; but plucking up courage, they prepared to resist with all their might and main.

CHAPTER XXI.

Suddenly Diabolus ordered the attack to be made. He supposed, of course, that the Diabolians inside the city would do their part to cause confusion and add to the success of his enterprise. To his surprise and dismay, he was met with a terrific bombardment of stones that confused his men, and made them glad to retreat beyond the reach of the slings. Many of his men had been killed in this attack, which reflects great credit on the part of the captains' skill in managing the slings.

In spite of their weakness they did remarkably well. They handled their men with great skill and fired with deadly accuracy. Whenever a Doubter's head appeared, a stone was ready, and down went the enemy. In this way, Bunyan points out the fact that for every doubt there is a Scripture to meet it. "All things are possible to him that believeth," is the cheering message of the Son of God.

Diabolus now erected several forts around Mansoul and on the largest he placed his flag. In it was a picture of Mansoul burning in a flame. When night fell, Diabolus caused his drummer to approach the walls and sound his drum for a parley. When Mansoul heard this drum it caused great consternation, for it made a dismal sound in the dead of night. However, they gave no outward heed to the call to parley, neither did they give any indication to Diabolus that they heard the

drum. After a while the drum sounded again. Inasmuch as no attention was paid to it, the drummer cried: "Listen, O Mansoul, to my master! He bids me tell you that if you submit to him, you shall have the best of the earth; but if you are stubborn and rebel, you shall be taken by force!" To this Mansoul gave no reply. Accordingly, again and again, night after night, the weird sound of the drum would startle Mansoul, and little rest was experienced during these troublous times.

When Diabolus saw they paid no heed to his drummer, he sent the terrible captain Sepulchre one night. When he came to Ear-gate he made the following speech: "O ye inhabitants of the rebellious town of Mansoul! I summon you, in the name of Diabolus, to open your gates and admit our great lord. If ye refuse and rebel, we will take you by force and swallow you up as the grave! The reason I call upon you to surrender is that Diabolus is your rightful lord and prince, as ye yourselves once owned. Come then, and without any further delay open the doors and the old friendship shall be renewed. What sayest thou? Will you yield and be made happy, or rebel and be put to the fire and sword?"

To this speech Mansoul replied not a word; but you may be sure the speech struck terror to their hearts, as also did the appearance of the speaker! Truly, there is no fear greater than death and the grave. The "King of terrors," as death has been called, may well shake the heart of one who is weak in the faith. Death is described as "the last enemy;" but, thanks be to God, the Lord Jesus has passed through death, and now, in the power of an endless life, He makes death the means of bringing the believer into His pres-

ence! The Scripture assures each believer that "to be absent from the body is to be present with the Lord" (2 Cor. 5).

The people next approached the Lord Chief Secretary and begged for a hearing so that they might make known their miserable state; but this He declined to give them as He was grieved. They next asked Him if He would be pleased to give them His advice, but He referred them to the law of Emmanuel for this. Then they desired Him to help them frame a petition to Shaddai, but He replied: "You have offended Emmanuel and grieved Me. You must therefore continue to partake of your own devices." This answer served to crush them still more, but Lord Understanding picked a little comfort out of these words and said: "We shall yet be saved from our enemies after we have learned our lesson properly."

Shortly after this Diabolus made another attack upon them, but again the captains used their slings so effectively that Diabolus was glad to retreat and entrench himself further off. He hated and feared the slings and stones as much as Mansoul hated his drum. When this second attack had been repulsed, the mayor ordered the bells to be rung, and thanks given the Lord Chief Secretary for His words which had strengthened them.

When Diabolus saw how his captains and men were frightened by the golden slings and stones, he began to plan another method of attack. He said to himself: "I will catch them by flattery and beguile them thus into my net." He then clothed himself in his most respectable dress, and leaving Sepulchre and his drummer behind, he approached the city, looking as meek as a lamb. When he was

within hearing of Ear-gate, he assured Mansoul that all he desired was its welfare and addressed himself to them in these words:

"O the desire of my heart, the famous town of Mansoul! How many times have I thought of you to do you good! I do not want to make war upon you. If you will quietly submit yourselves to me, it will be well with you. You doubtless remember when you were mine at first, how well I ruled you. You had all the delights of the world, and I kept nothing back from you that you desired. You never had so many hard, dark and troublesome hours that you have had since you revolted from me; nor shall you ever have peace until once more I become your rightful lord. Open your gates to me and I will enlarge your charter and give you license to have all you wish and do all that you desire. I will not remember your rebellion, nor shall any of my friends now in Mansoul be hurtful to you; yea, they shall be your servants. It is my love for you that prompts me to speak thus! Your Emmanuel does not love you any more, nor will He trouble Himself about you any further. Think not you can resist the force I have at my disposal! Submit to me, and all shall be well."

To this lying speech Understanding replied: "O Diabolus, prince of darkness and master of deceit! We have tasted of your lying flatteries before, and drunk altogether too deeply of your lusts. If we hearken unto you and so break the commands of Shaddai, shall not Emmanuel reject us forever? If He casts us off, do you think our town can be your home? Never! Besides all this, you are empty of truth! We are more ready to die than to comply with your flattering and lying deceits!"

This, you may be sure, put Diabolus into a great rage. In his mad anger he resolved to throw all his forces against Mansoul and attempt to overpower it. Calling the drummer he ordered him to sound the call to arms, and this put Mansoul into a state of great apprehension. Two of his favorite captains named Cruel and Torment were placed against Feel-gate, with Captain No-Ease to help them in case they needed him. Accordingly these captains, who specialized in cruelty and took fiendish pleasure in tormenting the soul, took up their positions. At Eye-gate he stationed No-Hope with his terrible standard. At Nose-gate, the terrible captains Brimstone and Sepulchre took their stand. At Mouth-gate, due to the fact that it was through this avenue that messengers were sent to Emmanuel and Shaddai, Diabolus did his utmost to block it up with rubbish, and in this way prevent the petitions from being sent.

Mansoul also was busy manufacturing and mounting fresh slings, gathering fresh ammunition and strengthening the forts, walls and gates. They hunted the Diabolians within their gates, and stifled many of them in their holes. Will-be-Will was untiring in his endeavor to put down all opposition from within. Whenever he caught a Diabolian, he crucified him in full view of captain Past-Hope. This served to greatly discourage his men and made them gnash their teeth with rage and vow fearful vengeance.

Mr. Conscience preached well these days and encouraged Mansoul, taking as his text: "If God be for us, who can be against us?" He showed from this verse that though Mansoul was in a bad way now, and might be even worse off in

the future; yet, in the end, God would see to it that Diabolus would be defeated. He assured them that Emmanuel would not allow the Mansoul He had redeemed and saved and indwelt by the Holy Spirit, to become the possession of Diabolus.

Diabolus, seeing his men were all in their places, gave the signal to charge, and the captains of Emmanuel sounded their trumpets in reply. Then, like a flood, the Doubters hurled themselves against the gates uttering horrible threats, blasphemies and oaths. Those within prayed, sang and encouraged the men of war. The slings were kept busy firing volley after volley into the ranks of the Doubters, who replied with flaming darts of doubt and objections to all God's promises. Thus the battle raged for several days, with a short intermission in which Diabolus replaced fresh men, and the townsfolk repaired any damage that was done. In spite of all his efforts, however, Diabolus could not break in. There were losses on both sides as a result of this battle.

Amongst the wounded of Mansoul was Lord Reason who was struck in the head; Understanding was wounded in the eye, Mr. Mind was injured in the stomach, while Mr. Conscience was shot near the heart. Fortunately none of these wounds were fatal. The lack of a physician was sorely felt and the cry arose: "Is there no balm in Gilead? Is there no physician there?" However, a tree was discovered, whose leaves, when placed on the wounds, kept the injured from dying. This tree had been planted by Emmanuel for that very purpose; and, of course, illustrates the comfort and consolation that is found by applying the word of God to our condition. When we use its search-

ing truths and comforting assurances, it gives the soul renewed vigor.

Among the Doubters there were many casualties. Captain Rage and Cruel were wounded; the standard of Diabolus was beaten down, and Much-Hurt, the standard bearer, was killed. Several hundred Doubters were killed, but the battle was far from ended. The bells of Mansoul were again rung in thanksgiving for strength given and for the defense they had been enabled to make.



CHAPTER XXII.

At this time the captains decided to call another council and discuss fresh plans for the resisting of the siege. After a great amount of discussion and many suggestions, it was decided that a sortie should be made at night against the besiegers, and thus they would carry the war into the enemy's camp. Here is where they made a mistake, for the night always suits Diabolus best, for he "loves darkness rather than light, because his deeds are evil." The captains then drew lots as to who should lead the attack; and it fell to captains Faith, Experience and Good-Hope to command this forlorn hope.

Their successes in defence now tempted them into presumption. In this instance they confided too much in their own strength and wisdom, and under-estimated the forces arrayed against them. It is possible for the soul to rush into spiritual conflict ahead of the Lord. It is not wisdom's part to tackle doubts until those doubts tackle the Christian. To go to hear a man who lectures against God and the Bible is a foolish business, for it simply opens the soul for a fresh supply of doubts. God's command to the Christian who faces Satan's force arrayed against him is: "Having done all to *stand*, *stand* therefore!" (Eph. 6:13, 14). Satan is not an enemy to be trifled with. He has great subtlety, power and wisdom. He can very easily out-wit the believer who goes against him in his own strength and out of the Lord's will.

At the time appointed they sallied forth upon

the Doubters. It so happened that the night was very dark, and they fell in with the main body of the army of Diabolus. The Doubters, being accustomed to night fighting, were ready and willing for battle. They thus fell upon each other with might and main. For a time the victory went with the Captains who actually drove back the Doubters, laying many of them low.

While following hard after the enemy, captain Faith stumbled and hurt himself so severely in his fall, that he could not rise till captain Experience helped him. This put their men of war into disorder. As captain Faith rose to his feet, he cried out with pain. This caused both Experience and Good-Hope to faint, for they thought Faith was mortally wounded. When the men of war saw this, they had no more heart for fight so, carrying the captains with them, they began to retreat to the gate.

Diabolus, perceiving his advantage, savagely attacked and wounded many of them so severely that they were hardly able to get back into the city with their lives. Thus the midnight sortie had proved a very expensive and disastrous affair. The three Captains, so necessary to the defence of the city, had been wounded, and a great number of their men had been killed.

The lesson is obvious. Faith's province is to defend, not to pursue; and it was this mistake that brought about his undoing. When faith is wounded, it cannot stand, and this leads to further losses; for when faith is weak, hope becomes panic-stricken, experience swoons, and all is disorder and confusion. Thus captain Faith was temporarily laid aside. However, care was taken to nurse him back to health and strength. In the

meanwhile, the city was left without his leadership and personal inspiration when it was most sorely needed.

This success of Diabolus emboldened him, for he came up to the gate the following day and demanded the immediate surrender of the town. At this demand Lord Understanding, in spite of his wound, declared that so long as Emmanuel lived they would never surrender to another. Will-be-Will added: "We are too well acquainted with you, Diabolus. We have had a taste of your government and want it no more. Moreover, we are a people who have been translated from darkness to light; and from the power of Satan unto God. True, we have sustained losses, but we shall never yield to such a tyrant as you. We would rather die than serve you again!" These brave words heartened Mansoul and made Diabolus mad with fury. While the sortie had been going on, some of the Diabolians within made an attempt to raise an insurrection, but Will-be-Will nipped it in the bud and caught several of them, including Murmur and Grumble, and drove the rest back to their hiding places.

Diabolus now ordered another attack and argued: "If I have beaten them once, I can beat them again." Every available man was pressed into service and ordered to concentrate on Feel-gate. The battle cry they chose for this attack was: "Doom." When night had fallen, the standards of Diabolus were unfurled, and suddenly the drum sounded. At this signal all Diabolus' army fell upon Feel-gate shouting: "Doom! Doom! Doom!" Feel-gate, being the weakest in the city, began to tremble and, in spite of the heroic defense, gradually grew weaker.

When the Doubters saw this, they followed up the advantage with might and main. As the drum continued to sound and the fearful cry of "Doom!" rang dismally through the night, the gate at last gave way, and Diabolus and his men poured in like a flood! The captains resisted with all their power, but the enemy was too great for them. Accordingly they fought a rear guard action and slowly retreated, until at length they entered the Castle with their slings and men. This they did for three reasons: for their own security; for the security of the town; but chiefly to preserve the residence of Emmanuel and the Lord Chief Secretary. After the captains had entered the Castle with their men, there was little resistance left in the city, and the Doubters flocked through the streets shrieking fiendishly: "D o o m! D o o m! Doom!"

Poor Mansoul was indeed in a dreadful plight, for Diabolus boarded his Doubters all over the city. Some lived with Mr. Conscience, others with Lord Understanding, and some boarded at Will-be-Will's. Frightful scenes were witnessed as the Doubters ravished the town. They wounded the people and dashed the children to pieces. Clouds of confusion and darkness filled the place. They turned many of the people out of their homes and made them lie in the streets, and robbed the houses of all they desired.

What a desolate scene Mansoul now presented! Many of the people were homeless and left to die in the darkness. Briars, thorns and weeds began to appear on every hand. Poor Mr. Conscience! They abused and wounded him, and his wounds became so festered that he had no ease night or day. They almost blinded Lord Understanding

and made his life miserable until, after a while, both he and Conscience managed to slip into the Castle. As for Will-be-Will, they would gladly have hacked him to pieces; but he also managed to get into the Castle with the captains, so they could no longer harm him.

Scarcely could a good man be seen in the streets. Doubters were everywhere filling the air with their blasphemies and evil tales to the horror of the inhabitants, who hated them. How different from the first entrance of Diabolus, when his men were welcomed and hospitably entertained. The people now tried to hide their valuables and begrudged giving the Doubters a thing. The Diabolians from within now showed themselves boldly and were as insolent as possible. A blight came over the whole city; desolation, darkness, confusion and death was on every hand. From the citizens came groans, cries and prayers as they wailed: "Alas, Mansoul! Alas, Mansoul! How are the mighty fallen, and the pleasant places become a waste and howling wilderness and a den of Doubters! O wretched people that we are!"

From the top of the Castle, however, the Captains kept the Doubters fretting and chafing by the continual volleys of stones from the slings mounted on the battlements. Diabolus tried in vain to break it open, but Mr. Godly-Fear was the keeper of it. He was a mighty man of courage, and each time the attack was repulsed. He was determined, while he had anything to do with it, that Diabolus should never gain a foothold in the Castle purchased by the blood of Emmanuel.

This was the condition of Mansoul for quite a time. What a fearful state for any Christian to be in! Doubts filling the mind, the conscience

sorely wounded, and the understanding almost blinded to the real condition of affairs. It may be that the reader is passing through this experience, and is being made to prove, in the hard school of experience, that it is indeed a hard and bitter thing to depart from the living God. Notice, however, that the Castle; which speaks of the heart, was not taken by the enemy, but was engarrisoned by the captains with their men, and the slings and stones. Let this encourage all who are in this condition. It is not now as once it was. Before regeneration, sin ruled and was enjoyed; but now it is hateful. Once Satan reigned with the consent of the will, but he is no longer welcome. The heart is still Emmanuel's, for the Lord Chief Secretary, though grieved, will never leave the one whom He indwells. As Lord Understanding so well observed: "We shall be saved from our enemies when we have learned our lesson properly."



CHAPTER XXIII.

After Mansoul had been in this condition for some time, and as none of the petitions to Emmanuel seemed to prevail, another council was called to decide what was the best thing to do. Some were for sending another petition, but Mr. Godly-Fear stood up and said: "Neither Emmanuel nor Shaddai will ever receive a petition unless it comes through and by the hand of the Lord Chief Secretary. This explains the reason for our past failures. The last time you consulted Him you asked Him to 'help' you, as though all you needed was some slight assistance on His part to be added to your own wisdom. Rest assured, the Lord Chief Secretary will not set His hand to any petition He had not had a hand in composing, for Emmanuel knows His writing well, and none can write like Him."

The council thanked Godly-Fear very much for his excellent advice. They went immediately to the special compartment reserved for the Lord Chief Secretary in the Castle. After they had made known their reason for coming to Him, they confessed frankly and fully to Him that the deplorable condition of Mansoul was due entirely to their sins and failure to watch and pray. They owned that they had greatly grieved Him by acting in independence of Him; but pleaded with Him to draw up a petition for them to Emmanuel so that it might be presented, through Him, to Shaddai.

The Lord Chief Secretary then asked them

what kind of petition it was they would have Him draw up. They replied: "Thou knowest best our woeful state and great need because of our sin. Thou knowest that the Doubters throng the streets and disturb the townsfolk, and that the Diabolians show themselves with boldness. Do Thou, in Thy wisdom, compose this petition."

To this the Lord Chief Secretary replied: "I will draw up the petition for you and will also set my hand thereto, but you yourselves must be present at the doing of it; yea, you must put *your* desires into it. True, the hand and pen shall be mine, but the ink and paper must be yours, else how can you say it is *your* petition? You must also be of one heart and mind in the matter, or else it will fail."

Bunyan has given us, in this incident, a beautiful illustration of "prayer in the Spirit." The mere formal petitions coming from and composed by ourselves without the leading and guiding of the Holy Spirit are useless and die in their birth. The Bible informs us that "the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Himself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). True prayer is that which is guided by the Holy Spirit, and ascends to the Father through the Lord Jesus Christ. "For through Him (Christ) we both have access by one Spirit (the Holy Spirit) to the Father" (Eph. 2:18). It is good to note that the Holy Spirit never left Mansoul. Though He was grieved by their sins, limited by their unbelief and quenched through their neglect of His leading; yet He never left them. The Christian is "sealed by the Holy Spirit unto the

day of redemption;" (Eph. 4:30), that is, the time of the second coming of Christ when the believer shall be clothed in his glorified body (Rom. 8:23). Though Mansoul seems to be desolate, yet the city is not deserted. The Holy Spirit is there, and the fact of His presence guarantees the final blessedness of the town. The Christian is the temple of the Holy Spirit. (1 Cor. 6:19). He must be depended upon in both the study of the word, prayer, worship and service. We need to be reminded that

"Every virtue we possess,
And every conquest won,
And every thought of holiness
Are His, alone."

The true prayer of faith is both human and Divine. It must not only express our need, but it must reveal the guidance of the Holy Spirit. Such prayer will be according to the will of God. We read: "This is the confidence that we have in Him, if we ask anything according to His will He heareth us: and if we know that He hear us whatsoever we ask, we know that we have the petitions that we desired of Him (1 John 5:14, 15).

Accordingly, the petition was drawn up with the unanimous consent of the captains. It was written in the Lord Chief Secretary's hand, sealed with His own sign, and read as follows:

"Our Lord and Sovereign Prince Emmanuel, the powerful and long-suffering Prince! Grace is poured into Thy lips. To Thee belong mercy and forgiveness, though we have rebelled against Thee. We, who are no more worthy to be called Thy Mansoul, not yet fit to par-

take of common benefits, do beseech Thee, and Thy Father by Thee, to put away our transgressions. We confess that Thou mightest cast us away from Thee; but do it not for Thy name's sake. Let the Lord rather take an opportunity, at our miserable condition, to let out His compassions to us. We are compassed on every side; our own backslidings reprove us; the Diabolians within our town affright us; and the army of Diabolus distresses us. Thy grace can be our salvation, and whither to go but to Thee we know not.

"Furthermore, O gracious Prince, we have weakened our captains, and they are discouraged and sick. Of late, some of them have been grievously worsted and beaten in battle by the power and force of the tyrant. Yea, even those of our captains in whose valor we formerly used to put most of our confidence, have been wounded. Besides this, our enemies are lively and strong. They vaunt and boast themselves and threaten to part us among themselves for a prize. They have fallen upon us, Lord, with many thousands of doubters, such as with whom we cannot tell what to do! They are all grim-looking and unmerciful ones, and they bid defiance to us and Thee.

"Our wisdom is gone, our power is gone, because Thou art departed from us; We have not anything we may call ours but our sins, shame, and confusion of face. Take pity upon us, O Lord; take pity upon us, Thy miserable town of Mansoul, and save us out of the hands of our enemies! Amen."

Thus did the people of Mansoul confess their sin and need. They did not spare themselves in

the slightest degree, or attempt to excuse themselves for what they had done; but cast themselves wholly on His grace. This is what God wants from His children. When such a confession, guided by the Holy Spirit is made; it reaches His ears and brings the response. God urges His backslidden people thus: "Take with you words and turn to the Lord. Say unto Him; 'Take away all iniquity and receive us graciously.'"

The next question to be decided was who should be the messenger to take it. The Lord Chief Secretary advised them to send it with captain Faith, for he was well pleasing to Emmanuel. Though Faith was still lame from his fall, he consented to go. Departing through Mouth-gate, he made his way to Shaddai's Court and presented the petition to Emmanuel.

God wants faith, or childlike trust, to accompany the presentation of any petition. Faith delights the Father, for it honors His word and reposes complete confidence in His beloved Son. We read in the Scriptures that God insists upon faith on the part of the petitioner, for He declares: "Without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him" (Heb. 11:6). Furthermore, God's condition to the petitioner is: "Let him ask in *faith*, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed," (James 1:6).

In the meantime, while captain Faith was on his mission, Diabolus, who had heard of the petition, commanded the Doubters to further vex and annoy the inhabitants and ruin as much of the town as they could. Furthermore, he went up to

the Castle and demanded entrance, but Godly-Fear replied: "Nay, thou shalt never come in here! We shall soon be rid of you; for Mansoul, after she has suffered a while, shall be made perfect, strengthened and stablished." At this Diabolus cried: "Deliver me captain Faith and I will leave the town." Another Diabolian named Fooling added: "See, that is fair. It is surely better for one man to die than the whole city perish!" Godly-Fear replied: "We may as well lose the town as give up captain Faith." Lord Understanding shouted: "Be it known unto you that we shall never yield to you while a captain or a sling and stone remains!" This answer caused Diabolus to gnash his teeth with fury.

Shortly after this, captain Faith returned with a packet of letters, so Understanding left Diabolus raging at the gate to welcome the messenger. With tears in his eyes he inquired: "What is the news from the court of Shaddai?" Captain Faith replied: "Cheer up, for all will be well in due time." The captains were then called together and Faith took out his letters.

The first one was for Lord Understanding. In it Emmanuel said He was pleased to see he had been so true and trusty in his office, and had noted with great pleasure his stand against Diabolus, and promised that he would be rewarded later.

The second one was for Will-be-Will. He was commended for his zeal and courage in the matter of hunting and executing all the Diabolians he found, to the good example of Mansoul and the confusion of Diabolus. He also was promised a reward later.

The third letter was addressed to Conscience. He was commended for his honesty and faithful-

ness in discharging his duties as a preacher, and for proclaiming the day of fasting and humiliation in Mansoul.

The fourth note was for Godly-Fear. In it Emmanuel took notice that he was the first to discover the duplicity of Self-Confidence, and that his influence for good in Mansoul had caused Him great joy. Furthermore, his strong and able defence of the Castle was well known and appreciated in His Father's court.

The last message was for Mansoul. It was to the effect that Emmanuel had taken notice of their frequent petitions, and was pleased to see that they had humbled themselves and repented with a godly sorrow for their sin. He commended them for resisting the army of Diabolus, and then stated that he had left the Lord Chief Secretary in charge of Mansoul, with captain Faith as His aide-de-camp. Then followed an exhortation to obedience and a promise of reward.

Thus did Emmanuel encourage Mansoul. How their hearts were cheered by the knowledge that "behind a frowning providence, He had hidden a smiling face!" After a consultation with the Lord Chief Secretary, captain Faith retired to enjoy a well-earned rest, and many were the dainty morsels sent him from the Lord Chief Secretary's table; for they had often much sweet fellowship together.

Shortly after this, captain Faith was sent for by the Lord Chief Secretary Who said to him: "I want to tell you that I have made you head of all the forces of Mansoul. From this day all the men in Mansoul shall be at thy command. Thou shalt manage the war for Emmanuel and the attack against Diabolus. All the captains shall

be under thy command." Thus Faith was promoted to be the general in command of the forces in Mansoul under Shaddai, Emmanuel and the Lord Chief Secretary. All the people then gave thanks for this recognition of Faith's services.

Faith now becomes the ruling force in Mansoul, and the government of the city is to be under its direction through the Holy Spirit. It is faith that empowers all the other gifts. Faith nerves the soul, brightens the hope, deepens the love, gives vitality to experience, encourages patience, promotes purity, and enables the believer to be more than conqueror through Him Who loved and gave Himself for him.



CHAPTER XXIV.

When Diabolus saw that he was boldly opposed by the mayor, Godly-Fear, and the inmates of the castle, he called a fresh council to decide what should be done. Many plans were suggested at this meeting. One advised that the best thing to do would be to withdraw their forces from the city and tempt Mansoul to follow them into the open. They had overcome them this way once, and perhaps this time would finally defeat them. Another said: "As long as the captains continue to occupy the castle with Faith and Godly-Fear in control, we shall never possess the city; for Mansoul can never be ours until we own the castle."

Another of the council agreed to this proposition and further added: "The best thing would be to persuade Mansoul to go in for sin, for there is nothing like sin for weakening the defence. To this end I suggest that when we withdraw, we leave some of our friends in hiding, so that they may betray the city to us when Mansoul thinks all is well again."

Still another advised: "I am in favor of the previous suggestions and will add another. Mansoul, as you know, is a market town and delights in merchandise. Let some of our number disguise themselves and sell, at less than cost, those things that will appeal to the lust of their eyes, the lust of their flesh and the pride of life. The people will be sure to buy them and so stock the castle with these vanities that there will be no room

for the captains therein. Then once more we can attack and easily gain the castle, and the town will be ours. I suggest that Mr. Sweet-World, Mr. Riches and Mr. Present-Good be appointed to do this: for once Mansoul is full and increased with goods and has need of nothing, it will soon forget Emmanuel again. Their present misery only helps to keep them awake and keen to detect sin. It is not in vain that the Scripture saith that 'the cares and riches and pleasures of this life choke the word and it becomes unfruitful.' Let us therefore withdraw from the city, leaving in it our friends in disguise, and allow Mansoul to have all the vanities, pomp, fashion and pleasure possible. They will gradually become slothful and neglectful of spiritual things, and thus be entirely unprepared for the sudden assault we shall then make on them."

This subtle suggestion was adopted unanimously, amid shrieks of fiendish glee. Truly the enemy of our soul is great in wisdom, subtlety and deceit! How much the child of God needs to heed the Divine injunction: "Be sober, be vigilant, for your adversary, the Devil, as a roaring lion goeth about seeking whom he may devour: whom resist steadfast in the faith!" (1 Peter 5:8, 9). Satan has often adopted these same tactics with Christians and with the deadly effect of their shipwreck of faith! We need to beware of that which centers the thoughts and affections upon the things of this life. These things will so fill the heart that there will be no room for the love of Christ, the love of His word, the love of His service and the love of His people. Riches, cares and pleasures represent a trio of evil, capa-

ble of incalculable damage to the believer if they are allowed to dominate the heart.

Just as the Diabolians' council concluded, a message arrived from Emmanuel to general Faith. The contents were as follows: "Upon the third day I shall meet thee in the field, in the plains around Mansoul." This letter puzzled Faith, so he took it to the Lord Chief Secretary that He might interpret its true meaning, for He knew all things, and could show Mansoul things to come. The Lord Chief Secretary then told Faith of the council of the evil ones, and how they were preparing to withdraw from Mansoul in order that the town might fall through its own self-indulgence with the worldly pleasures, cares and riches of this life. "Then," said He: "be ready; for in three days they will be encamped in the plain around Mansoul. On that day, go against them, for Emmanuel will come to your aid with a mighty host and turn the Doubters to flight. They will thus be caught between your army and His, and utterly destroyed."

When Faith heard this he thanked God, and then informed the captains and chief men of the good news. When they heard it they leaped for joy and ordered the trumpets to be sounded from the battlements of the Castle. This startled Diabolus and he inquired: "What meaneth this? Why should they be merry and glad?" Then one said: "It is because they have heard from Emmanuel, Who is coming to relieve the city." When the townsfolk heard it they said one to another: "Surely this must mean good news for us!"

Diabolus quickly called another council to consider what should be done in view of this news. At this meeting it was decided to adhere to their

original plan and leave the city; then, if necessary, do battle to the relieving army. Accordingly, on the second day, Diabolus removed the terrible army of Doubters to the plain outside Mansoul. He did this by way of Eye-gate so as to present as terrifying a spectacle as possible.

When the captains saw this exodus of the Doubters, and realized that the time of their deliverance was at hand, they rejoiced and prepared themselves for the battle. Their uppermost thought was: "We shall see Emmanuel on the morrow!" Early on the morning of the third day general Faith withdrew his forces from the Castle to Mouth-gate. He then gave orders that the battle cry should be: "The sword of the Lord, and the shield of Faith!" After commending themselves to God for wisdom, courage and grace, the order for advance was given. They then began to move to their various positions in the rear of the two flanks of Diabolus' army. When captain Experience saw this good sight, but not yet being recovered from his wounds, he grasped his crutches and hobbled along as best he could, to the dismay of the army of the Doubters!

The battle soon joined and the fight began. The battle cry echoed and reechoed across the plain and rose above the clash of steel on steel, and the cursing of the Doubters! Will-be-Will fought like ten men, and no quarter was given on any side. General Faith led his army with his two-edged sword and did great execution, and even captain Experience laid many a Doubter low with his crutches!

The Lord Chief Secretary now ordered the slings on the Castle to be directed against the enemy and many a Doubter fell to rise no more

as a stone struck him. The Doubters fought ferociously. In spite of their losses they returned to the attack again and again, until it looked as though they would yet win the day, for the army of Mansoul began to weaken. When general Faith perceived this, he called his men around him and said: "Gentlemen, soldiers and my brethren: It rejoices my heart to see such valiant soldiers in the field this day. You have shown yourselves men of courage and steadfastness! Take courage again and quit you like men and be strong, for you shall this day be revenged on your enemies and see the face of your Lord. Charge! For the battle is ours!"

With renewed courage the captains and men hurled themselves upon their foes. At this moment a Mr. Speedy arrived with the news that Emmanuel was near, and this acted like a tonic on the soldiers. With new life they attacked, cut, slashed and parried with might and main, shouting their battle cry, while the Doubters replied with fiendish yells and curses.

Gradually the Doubters began to give back, for in this last attack hundreds of them had been slain. As the battle thus raged Faith scanned the horizon and perceived the banners of Emmanuel's army. The relieving force swept down upon the enemy so fast that their feet seemed scarcely to touch the ground. With the power of a mighty flood, the relieving army descended upon the Doubters and scattered them like straws before the wind. Hundreds and thousands of them were slain.

When Diabolus saw that the end was near, he gathered general Unbelief and his leaders around

him and escaped from the field, leaving his army to its fate. Such good work did Emmanuel and Faith make of it, that there was scarcely one Doubter left alive. They lay upon the ground and covered it like a carpet. What a scene the battle field now presented, with its thousands of dead and dying! How Mansoul rejoiced to see these Diabolian enemies, who had ravaged and marred their beautiful city, thus destroyed by the mighty power of Emmanuel, their Lord and King!

After the battle was over, the elders and captains came together to salute Emmanuel. They gave Him ten thousand welcomes for having given them the victory, and for returning to Mansoul. Emmanuel smiled upon them and said: "Peace be unto you." How greatly the people of Mansoul exulted when they saw the Lord! All the gates of the city were flung wide open to welcome Him back to the town which had so grievously illtreated Him in the past. All the bells were rung and joy was upon all faces. They had learned by experience that all their strength was in Him, and that without Him, they were nothing and could do nothing.

Emmanuel now prepared to reenter the town, and received a rapturous welcome from the joyous populace! They greeted Him with music and songs of praise, which extolled the virtues and glories of their blessed Redeemer! General Faith and captain Good-Hope led the procession, while captains Love and Patience brought up the rear. The rest of the captains accompanied Emmanuel Who was dressed in golden armor and rode in His golden chariot. The streets were decorated with garlands, strewn with flowers and filled with

cheering people who shouted: "Blessed is He that cometh in the name of the Father!"

At the entrance of the gate Lord Understanding, Lord Will-be-Will, Mr. Godly Fear, Mr. Mind, and Mr. Conscience met Him and bowed before Him and kissed the dust at His feet. They extolled Him for His loving kindnesses and tender mercies towards them in thus honoring them again with His presence. With the praises of His people ringing in His ears, Emmanuel entered the castle which had been previously prepared for Him by the Lord Chief Secretary and general Faith.

The people now came trooping to the castle and again confessed their wickedness and prayed that He would, as of old, confirm His love to them. Emmanuel replied; "Weep not, but go your way. Eat the fat and drink the sweet and send portions to those for whom nothing is prepared." He then gave to each elder and officer a gold chain and a signet, and enjoined them to wash their garments and come to Him in the castle. When they had done this they were filled with joy and peace through believing, and once more experienced the blessing and privilege of fellowship with Him.

Bunyan has vividly shown what true restoration of soul is, and how the joy of salvation can once more fill the breast of the repentant believer. There is no short cut to it. There must be a genuine turning away from all that which caused the loss of fellowship; and this godly repentance must be followed by a holy determination to put away all that hinders the restoration. This produces deep humiliation of soul, stern self-judgment, and a return to the first works: that is, that work of faith, that labor of love and that patience

of hope that characterized the believer when first he was brought to know the Lord Jesus as his own personal Savior.

We must again draw attention to the fact that this is not necessarily the experience of every believer. It is not God's desire that any of His children should get away in heart from the Lord. It is His will that each believer should remain in uninterrupted fellowship with Himself and with His Son. This can be enjoyed and maintained if the word of God is studied daily, reverently and obediently; if the soul keeps in touch with Him through believing prayer; and if all sin is confessed and put away the moment it is realized. God's great desire for His children is that there might be in them a constant growth in grace and in the knowledge of the Lord Jesus Christ. If this is so, then no such dreadful experience can come upon the soul. But alas, how often self confidence, is allowed to do its work, and this is invariably followed by coldness of heart. Let the Christian reader be warned by these things, and become quick to detect anything that would bring about such a condition in his life!

Orders were now given to bury the Doubters, lest the fumes arising from their decomposing bodies might infect the air and annoy the town.

The task was superintended by Mr. Godly-Fear and Mr. Upright. It took considerable time before every sign of a Doubter was buried deep below the surface of the earth. Thus the very remembrance of the appearance of a Doubter was blotted out, so that the children yet to be born in Mansoul might not even know what a Doubter looked like. Mr. God's Peace then took up his

commission again and acted as in former days, and sweet and blessed peace became the possession of the once doubt-beclouded Mansoul.



CHAPTER XXV.

You will recall that Diabolus, Unbelief and his captains and lords escaped during the battle. Their rage, at having been robbed of what they thought was their lawful prey may be better imagined than described. Once more they gathered together to consult what best could be done to regain the city of Mansoul. After much deliberation they resolved to make another attempt with an army composed partly of Doubters, but principally of Blood-men. The Doubters, as we have already been told, came from the land of Doubting that lies between the valley of the shadow of death and the land of Darkness. The Blood-men were from the land of Loath-Good that joined the land of Doubting at Hell-gate Hill.

These Blood-men illustrate the systematic persecution that God's people have been often called upon to endure for the gospel's sake. Bunyan himself experienced this, for he spent twelve long years in prison because of his fearless stand for Christ and the word of God. All through the ages Satan has attempted, through persecution, to cause the children of God to deny the faith. Millions have had to lay down their lives in order to maintain their Christian integrity. The fire, the sword and all manner of fiendish tortures have been invented and used to accomplish this fearful design. It would be an excellent thing if every born-again person would read a good Church History. He would then be able to better

appreciate the liberties he now enjoys, and realize, in some measure, the awful cost, in blood and tears, of his present privilege of being able to read and preach the word of God without fear. Fox's "Book of Martyrs" should be a well-read book in every Christian's home in these days of weak-kneed Christianity!

Persecution is the last resort of a bad cause. After men have resisted wrong doctrine with their understanding, conscience and will; then the enemy seeks to apply this method to gain control. By means of horrible and unspeakable tortures of the body, he seeks to get it to deny what the understanding, conscience and will have affirmed. Hence the noble army of martyrs. Well would it be for us, their children, to sing with sincerity and truth:—

"Faith of our fathers! Living still
In spite of dungeon, fire and sword:
Oh how our hearts beat high with joy
Whene'er we hear that glorious word!

"Our fathers, chained in prisons dark,
Were still in heart and conscience free:
How sweet would be their children's fate,
If they, like them, could die for Thee!

"Faith of our fathers! Holy faith!
We will be true to thee till death!"

Here is the list Bunyan gives us of these Blood-men, together with their captains and standards. The names of the various regiments explain themselves, describing as they do, the motivating cause for their persecution of the people of God.

1. Captain Cain was over two bands, namely, the zealous and the angry blood-men. His stand-

ard-bearer bare the red colors, and his scutcheon, or coat of arms, was the murdering club.

2. Captain Nimrod was captain over two bands; namely, the tyrannical and encroaching blood-men. His standard-bearer bare the red colors, and his scutcheon was the great blood-hound.

3. Captain Ishmael was captain over two bands; namely, the mocking and scorning blood-men. His standard-bearer bare the red colors, and his scutcheon was one mocking at Abraham's Isaac.

4. Captain Esau was captain over two bands; namely, the blood-men that grudged that another should have the blessing; also over the blood-men that are desirous of executing their private revenge upon others. His standard-bearer bare the red colors, and his scutcheon was one privately lurking to murder Jacob.

5. Captain Saul was captain over two bands; namely, the groundlessly jealous and the devilishly furious blood-men. His standard-bearer bare the red colors, and his scutcheon was three blood-stained darts cast at harmless David.

6. Captain Absalom was captain over two bands; namely, over the blood-men that will kill a father or a friend for the glory of this world; also over those blood-men that will hold one fair in hand with words, till they shall have pierced him with their swords. His standard-bearer bare the red colors, and his scutcheon was the son pursuing his father's blood.

7. Captain Judas was over two bands; namely, the blood-men that will sell a man's life for money; and those also that will betray their friend with a kiss. His standard-bearer bare the

red colors, and his scutcheon was thirty pieces of silver and a hangman's noose.

8. Captain Pope was captain over one band; for all these spirits were joined in one under him. His standard-bearer bare the red colors, and his scutcheon was a stake, a fire, and a good man in it.

Each of these captains with his men is worthy of close study. We are perhaps best acquainted with Captain Pope, who has been responsible for the slaughter of thousands who have dared to defy the dictates of the Roman Catholic system; with its mixture of Christianity, error, superstition, paganism and idolatry. Time and space forbid us to enlarge on this, but let the reader get a copy of a good "Church History," (Miller's, for instance) and study the rise to power and of the dreadful persecution this system of religion has inflicted upon those who opposed its heresies. His liberties will be better appreciated and he will more carefully maintain the integrity of the Holy Scriptures; for to be forewarned is to be forearmed.

Under the leadership of Diabolus and Unbelief, the army of Blood-men and Doubters marched through the night until they reached Mansoul. The Doubters were then placed at Feel-gate, and the Blood-men at Eye-gate and Ear-gate. You may well imagine what the sight of this fearful army had upon Mansoul!

Unbelief, in the name of Diabolus and himself, demanded the immediate surrender of Mansoul. He threatened that if they refused, his army would put them to the fire and the sword. At this, Mansoul petitioned Emmanuel to save them from

these blood-thirsty men. Accordingly Emmanuel gave orders for general Faith and captain Patience to defend that part of the town where the Blood-men were stationed. Captains Good-Hope, Love and Will-be-Will were commanded to face the Doubters. Emmanuel then set up His own standard on the Castle and commanded captain Experience to drill his men in the market square, in view of all the people of Mansoul.

The Blood-men then attacked with all their fury, and many a hard battle took place during this long siege. Captain Self-Denial, a newly-appointed leader and a citizen of Mansoul, did great work. In his oft encounters with the enemy he received many marks of the conflict in wounds and scars.

After their faith, hope, love and patience had been tried for some time, Emmanuel called the captains together and divided His army into two divisions. One half of the army was ordered to attack the Doubters; and the other to go against the Blood-men. Thus He instructed them: "Those of you who go against the Doubters, kill and slay, and show no mercy; but those who go against the Blood-men, take them alive."

The next morning, captains Good-Hope, Love, Purity, and Experience led the attack against the Doubters. General Faith, and captains Patience and Self-Denial fell upon the Blood-men. When the battle was joined, the Doubters were put to flight and many slain. Those that escaped wandered around the country and made many of the heathen their slaves. Sometimes they came before Mansoul; but once they got a glimpse of Faith, Hope or Experience they fled. Those who went against the Blood-men met fierce opposition. At

first the enemy seemed to hold them in contempt; but once they discovered they were faced by a superior force, they lost their courage, wavered and fled, and many of these Blood-men were captured.

But again Diabolus and his lords escaped. Filled with rage and fury, they vowed to use all their wisdom and power to bring about the ruin of Mansoul. Thus Diabolus is still at large, and the sworn adversary of the believer. We can well thank God for the armor that has been provided for the Christian, and which is described in Ephesians 6:13-18. After the battle, Mansoul gave thanks to God for the victory He had given them through the Lord Jesus Christ.

The Blood-men, who had been taken prisoners, were now brought before Emmanuel and examined. It was discovered that they came from three districts in the country of Loath-Good. There were those from Blind-man country, and these did what they did ignorantly. Others came from Blind-Zeal country, and these acted as they were led by superstition. The rest came from Envy country, from the town of Malice, and these were motivated by spite, malice, envy and revenge.

When those who came from Blind-man country were brought before Emmanuel, and perceived Who they had fought against, they trembled and cried. As many as asked for mercy, Emmanuel touched their lips with His sceptre and forgave them. Those from Blind-Zeal country pleaded that they had a right to do what they did because their customs were different from Mansoul's. Few of them could be shown their evil, but those who did see it, and asked for mercy, were given it. Those who came from Envy county neither wept,

argued nor repented; but stood biting their lips for spite, anguish and madness of heart.

All who refused to see their sin and ask for mercy were charged with being enemies of righteousness, and bound over to appear at the great Judgment Throne at the time Emmanuel, the Judge of all the earth, should appoint. Thus ended the second attempt of Diabolus to make Mansoul his own.

Bunyan thus indicates that all persecution does not arise from hatred of the truth; but often comes through ignorance, prejudice and superstition. We must learn to distinguish between an evil system of religion, and those who are in it. We must seek in a kind, yet faithful way, to deliver those who, through ignorance, have been led astray by a false system of belief. In other words, we must differentiate between *principles* and *personalities*. While we may rightly hate an evil system of error, yet we must love those who have been misled by it, and seek to win them to the truth. Or, as Scripture puts it: "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledgement of the truth" (2 Tim. 2:25).

CHAPTER XXVI.

Bunyan goes on to tell us of four men of the army of Doubters who, having escaped in the flight and wandered some time in the country, were impudent enough to enter the city of Mansoul in the hope that they would find some lurking Diabolian who would entertain them. After a while they discovered one named Mr. Evil-Questioning and, entering into his hiding place, they were made welcome. One of these men was an Election Doubter; another a Vocation Doubter; the third was a Salvation Doubter, and the last, a Grace Doubter.

Evil-Questioning, after warning them to talk softly, exclaimed: "Would that I were at the head of ten thousand Doubters! You would see what I would do!" "Ah," replied one of the Doubters: "wishes are good, but what can they accomplish?" These words were spoken so loudly that Evil-Questioning exclaimed: "Hush! Do not talk so loud! There may be listeners! Don't you know that both Emmanuel and the Lord Chief Secretary are in town, and that they have given orders to search for and execute any Diabolian or Doubter they find?"

While this conversation had been going on, unknown to them, there had been a listener at the door. His name was Mr. Diligence, and he had heard every word. Quietly withdrawing himself, he sped to Will-be-Will and told him all he had heard. Will-be-Will gathered his men together

and, led by Diligence, came to the house. Sure enough, the Doubters could still be heard muttering within.

The order was then given for the house to be surrounded and, at a signal from Will-be-Will, the door was broken in and the conspirators arrested before they had a chance to defend themselves. They were placed in irons and removed to the prison and left in charge of Mr. True-Man. Will-be-Will then informed Lord Understanding what had been done and this brought great joy to him, for Evil-Questioning had been a sore problem to Mansoul for many a day.

Evil-Questioning, of course, illustrates that principle of our fallen nature which seeks to inject an evil suggestion into all things. It questions the truth of the word of God and seeks to impute or suggest evil motives in one's fellow Christians. It does its best to encourage and harbor doubts under the plea of honest inquiry, and thus brings much trouble and sorrow.

The following day the prisoners were brought to trial before Lord Understanding. This was done in order that Mansoul might see for itself the danger and menace these men were to the city. The first to be tried was Evil-Questioning. He was charged with having questioned the truth of the word of God; that he had wished for ten thousand Doubters in Mansoul; and that furthermore he had entertained four of these Doubters in his own home. When asked; "Guilty or not guilty?" he replied: "My name is not Evil-Questioning, but Mr. Honest-Inquiry. Though one sounds like the other, yet there is a great difference. I hope a man may make an honest inquiry without running the danger of death!" To this

Lord Will-be-Will replied, "I have known this man for many years, and his proper name is Evil-Questioning. He was a great friend and companion of Diabolus and is a Diabolian by nature. Many a time he visited in my house, and all his talk was against the word of God." Then Diligence stood forth and told all he had heard.

The prisoner was now given the opportunity to speak for himself and excused himself as follows: "The men that came to me were strangers; and should I not entertain them? Is it a crime to entertain in Mansoul?" Then Understanding asked: "Why then did you wish for ten thousand Doubters?" The accused replied: "Might it not have been that I wished that they might be killed? As for warning them of the captains; was it not a good thought that these strangers should not be put to death?" Understanding then addressed Evil-Questioning: "You know it is not wrong to entertain strangers; but you entertained the enemies of Emmanuel and Mansoul. Inasmuch as you have been proved to be a Diabolian, your wish for the Doubters to come to Mansoul was that they might prevail. You must therefore die the death!" Accordingly, this sentence was passed upon him.

The Doubters were then brought forward. First came the Election Doubter who pleaded guilty to the charge. Lord Understanding said: "To question the election of God is to overthrow a great doctrine of the gospel; namely, the all-knowledge, the all-power and the will of God. It thus robs Him of His sovereignty and makes salvation to depend entirely upon human merit, and not grace. You must die the death."

To the Vocation Doubter, who also pleaded guilty, Understanding said: "You have denied the

distinct and powerful call of God to the soul through the gospel, by which it is quickened, awakened, and possessed with heavenly grace that it might live unto holiness. You must also die the death."

Then the Grace Doubter, whose father was a Pharisee who did not believe in salvation by grace, was called, charged and pleaded guilty. To him the judge said: "The word of God is plain as to salvation by grace, for it states: 'By grace are ye saved through faith . . . not of works, lest any man should boast' (Eph. 2:8). Your religion rests in the good works of man, and is thus based on human merit which gives glory to sinful humanity, and robs Christ of the necessity for His substitutionary death. You too, shall die the death."

Lastly the Salvation Doubter was brought forward. When charged, he confessed that he denied that any man could *know* he was saved. To him Understanding said: You have, by your doctrine, made God a liar, for it is written: 'He that believeth not God hath made Him a liar.' God's word bears testimony to the fact that all who own their need and receive Christ as their Savior are, that moment, in possession of salvation. In evidence of which, hear these words: 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but *have* everlasting life' (John 3:16); and again; 'He that heareth My word, and believeth on Him that sent Me, *hath* everlasting life' (John 5:24); and once more; "These things write I unto you that believe on the name of the Son of God, that ye may *know* that ye *have* eternal life' (1 John 5:13). Therefore you must die the death for

doubting the word of God." The prisoners were then led out to the crosses and executed.

Under Will-be-Will, another very thorough search was instituted for any Diabolians. Both Mr. Prywell and Mr. Diligence were kept busy, and many more Diabolians were apprehended. Amongst them were many we shall recognize. There was Mr. Fooling, Mr. Slavish-Fear, Mr. Let-good-slip, Mr. No-Love, Mr. Mistrust, Mr. Sloth, and all Evil-Questioning's children, whose names are very suggestive: Legal-Life, Doubt, Break-Promise, Live-by-Feeling, Self-Love and Carnal-Sense. Lord Will-be-Will took Mr. Fooling and hung him in Want-Wit alley, right opposite his own house. What a struggle he put up before he was finally subdued, and how the people rejoiced when he was executed! When Mr. Let-good-slip, who was quite a rich man, was hung, his riches were given to a Mr. Meditation, who had married a Miss Piety, and whose child was called Think-Well. Thus were the Diabolians hunted out and put in the place of death.

Carnal-Sense, however, managed to make his escape. In spite of the most careful search, he could never be arrested again, though he still remained in Mansoul. Sometimes he was seen flitting like a shadow in and out of people's houses. Although a great reward was offered for his apprehension, yet he was never captured again, though many would have gladly given their lives in the attempt.

This is another of those master touches of the "Immortal Dreamer," as Bunyan has well been called. Carnal-Sense is that principle of evil that each Christian has by nature, or as a result of his first birth. It is indwelling sin, called also "the

flesh." This is never eradicated in the child of God, and ceaseless vigilance is required to keep it under control. Some Christians claim to have arrested and eradicated Carnal-Sense, but this is false. God says: "If we say we have no sin, we deceive ourselves and the truth is not in us." We are enjoined to "make no provision for the flesh to fulfil the lusts thereof." Believers are urged to "mortify the deeds of the body" and thus keep this carnal sense in the place of subjection. There is always the possibility that he will gain the ascendancy, and this will bring about much trouble, with its consequent loss of peace to mind and heart.

Self-Love was brought forth to be executed, but as there were some related to him in Mansoul, his execution was deferred. At last Self-Denial stood up and said: "If such villains as this are to be passed over in Mansoul, then I will lay down my commission." Then, taking Self-Love from the crowd, he took him amongst his own soldiers and slew him without mercy, for he had been a desperate character and responsible for a good deal of the declension, sickness and sadness of Mansoul. Thus was Self-Love slain, and would that each child of God would follow the example of Mansoul! Our Lord declared: "If any man will come after Me, let him deny himself and take up his cross daily and follow Me: for he that loveth his life shall lose it, and whosoever shall lose his life for My sake shall find it" (Matt. 10:37-39). A life devoted to self is a useless life, but a life lived for Christ is of great worth. Well has it been said:

"Live for self, you live in vain;
Live for Christ, you live again."

Paul's great motto was: "For to me to live is Christ" (Phil. 1:21); and no other man has ever risen to such great heights of spiritual power as he.

Mr. Live-by-Feeling and Mr. Legal-Life died in prison by reason of the treatment accorded them, which was a case of good riddance to very bad rubbish. The man who seeks to live by his feelings and regulate his life in a legal spirit is not going to get far in the things of God. Mr. Doubt escaped, and could not be laid hold of. He, together with other lurking Diabolians, continued to hide in the caves and holes. Whenever they ventured forth, the people would chase them, and even the boys and girls would cry out against them. Thus Mansoul arrived at a good degree of peace and quietness. Emmanuel and the Lord Chief Secretary, together with the captains and their men, garrisoned the city. The merchants plied their trade with a far-off country, and the people were busy with their manufacturing.

When the townsfolk had rid themselves of as many Diabolians as they could, Emmanuel sent for them and appointed a day in which He should address them concerning matters for their peace and comfort, and the destruction of their enemies. Accordingly, on the day appointed, Emmanuel came down to the market square, accompanied by the captains and their men and addressed them thus:

"O My Mansoul, beloved of My heart! Many and great are the privileges I have bestowed upon you. You have been chosen, not because of any good in you. You have been redeemed by My precious blood from the curse of the law and the hand of Diabolus. You have been brought nigh to

God and blessed with all spiritual blessings. You have been restored from your deplorable condition of backsliding, and garrisoned with an army of captains and men, the like of which can nowhere else be found! You have the presence of the Lord Chief Secretary, Who will lead you into all truth. One day I will remove Mansoul, stick and stone, and take it to that place I have prepared for you, where you shall be everlastingly happy and be satisfied for ever; for in My Father's presence is fulness of joy, and at His right hand there are pleasures for evermore.

"And now, Mansoul, I will tell you what must be your duty and practice:—

"First: Keep your garments clean and white; for when they are white I am delighted with you, and the world will also recognize you as belonging to Me. Use the fountain to keep them clean, and thus your garments shall be kept cleansed and sanctified by the washing of the water of the word of God.

"Second: Beware continually of Diabolus and the Diabolians. He will seek to do you harm, so watch and pray, and resist the Devil and he will flee from you. As you have been reconciled to Shaddai through Me, you must live by Me also.

"Third: Remember nothing can hurt you but sin, and nothing can grieve Me but sin. Take heed therefore and beware of sin, and put down any thought that seeks to encourage it in any shape or form.

"Lastly: Remember the captains within. Nourish them by feeding on My word, and by keeping in constant fellowship with Me. O Mansoul, I ask you for your constant love; the yielding of

all you have to Me; your continual fellowship with me; your loyal service, and your praise and worship!

"Then shall you be filled with joy and peace, and My Father shall be glorified. At My second coming you shall be translated and clothed like Myself. Therefore watch! Fight the good fight of faith! Keep much in prayer! Remember My love is ever true and constant to you. I will lay no other burden upon you, Hold fast that thou hast till I come! Amen."

What a beautiful speech is this! Surely every Christian should learn, mark and inwardly digest it; for in obedience to Emmanuel's instructions lies the secret of a happy, useful, God-glorifying, Christ-honoring and Spirit-led life!

Mansoul now enjoyed peace and prosperity. It was able to rest in the perfect confidence of Emmanuel's presence, and the all sufficiency of His grace for every contingency of life. The people rejoiced in the fact of the indwelling presence and power of the Holy Spirit, and of the guidance of God's precious word. Happy indeed art thou, O Mansoul, with such a Savior, such a Comforter, such a guide, and such a prospect!

Before we conclude this wonderful story that John Bunyan has given us, let us address a word to every unsaved person. How is it with you, my friend? Has the Spirit of God through His word, been convicting you of your lost, guilty and sinful condition? Have your eyes been mercifully opened to realize your utter helplessness to deliver yourself from this wretched and miserable state? Have you been brought to see that your just and righteous due is eternal banishment from the God against Whom you have sinned, from the Christ

you have rejected, and from the Holy Spirit you have resisted? If so, there is good news for you!

The good news is that God loves you in spite of all you have done against Him. His love for you is proven by the fact that He sent His only begotten Son into the world in order that He might put away sin by the sacrifice of Himself. The Lord Jesus Christ, the eternal Son of God, on Calvary's cross died under the judgment of God for our sins according to the Scriptures. He has accomplished, to God's entire satisfaction, *all the work necessary for the salvation of every lost and guilty sinner* that will accept Him as His own personal Savior.

God has signified His entire satisfaction with the work Christ did on the cross; for on the third day He raised Him from the dead, seated Him at His own right hand, and gave Him a name above every name. Thus Christ is now exalted and able to save to the uttermost all who come unto God by Him.

What then is left for you, my unsaved friend, to do in order to be saved? First: Own your true condition before God; that of a lost, guilty, helpless and hell-deserving sinner. Then believe the good news of the gospel that Christ bare *your* sins, endured the judgment of God against *your* guilt, and died in *your* stead. By a definite act of faith, now receive the Lord Jesus Christ to be *your own personal* Savior. When you have thus trusted Him, confess Christ as your Lord, by word of mouth, to others.

The word of God bears testimony to the fact that you will then be saved, for we read in Romans 10:9, 10: "If thou shalt confess with thy

mouth Jesus as Lord, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

Open now the door of your heart and receive, in childlike simplicity, the Savior Who loved you and gave Himself for you. The Holy Spirit will that moment indwell you; God will become your loving heavenly Father; the word of God will be your true guide throughout life; the children of God will be your happy companions; the Lord's work will be your delightful occupation; good works will characterize your life; and throughout eternity you will praise the Lord Jesus Christ for His saving grace and keeping power!

Beware of neglecting this most important matter, for "How shall we escape if we neglect so great salvation?" (Hebrews 2:3). In the last book of the Bible the Savior is depicted as standing at the heart's door and saying: "Behold, I stand at the door and knock; If any man hear My voice and open the door, I will come into him and sup with him and he with Me" (Rev. 3:20). In view of this, let each one carefully read the following lines:

"The Savior knocks at thy closed heart of sin,
Graciously waits for you to let Him in;
Trust now in Him, Who died on Calvary,
And all thy sins shall be forgiven thee.

Time passes on. Eternity draws nigh,
Still Jesus pleads: "Why, sinner; will ye die?"
Do not delay, lest sin thy heart deceive,
But, as a sinner, now on Christ believe.

What keeps the Savior thus barred from thy heart?

Are you from sinful pleasures loathe to part?
Or is it business, fashion, fame or pride
You thus prefer to Christ, the crucified?

Death comes at last, with judgment in its train,
Burst ope the door; thy pleas shall then be vain!
He, Who as Savior, bade thee give Him room,
Then, as thy Judge, must seal thy fearful doom!

Let Him come in, this Lover of thy soul;
Trust now in Him, and thou shalt be made whole.
He'll purge thy sin, thy darkness turn to day,
And give thee peace and pow'r along life's way."

Will you not, right where you are and as you are, say to the Lord Jesus Christ: "Blessed Savior, I thank Thee for loving a sinner like me. I believe Thou didst bear all my sins in Thine own body on Calvary's cross, and thus accomplished all the work needed for my salvation. As a guilty, lost sinner I now definitely receive Thee as my own personal Savior; henceforth to own Thee as the Lord of my life and live for Thee."

God grant that this may be your heart's sincere decision, and may it be yours, from now on, through earnest prayer, the diligent study of the Bible and faithful witnessing for Christ, to "grow in grace and in the knowledge of your Lord and Savior Jesus Christ." (2 Pet. 3:18). This was John Bunyan's purpose in writing "The Holy War;" and this is also the sincere desire of the writer of these pages.

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