

THE
PILGRIM'S PROGRESS.

PART I.

CHAPTER I.



AS I walked through the wilderness of this world, I lighted on a certain place where was a den,¹ and laid me down in that place to sleep; and as I slept, I dreamed a dream. I dreamed and behold, I saw a man clothed with rags,* standing in a certain place, with his face from his own house, a

* Isa. lxiv. 6.

¹ The jail. Mr. BUNYAN wrote this precious book in Bedford jail, where he was confined on account of his religion. The following anecdote is related of him: a Quaker came to the jail, and thus addressed him: "Friend BUNYAN, the Lord sent me to seek for thee, and I have been through several counties in search of thee; and now I am glad I have found thee." To which Mr. BUNYAN replied: "Friend, thou dost not speak truth in saying, the Lord sent thee to seek me; for the Lord well knows that I have been in this jail for some years, and if he had sent thee, he would have sent thee here directly.

book in his hand, and a great burden upon his back. I looked, and saw him open the book, and read therein: and as he read he wept and trembled; and not being able longer to contain, he brake out with a lamentable cry,² saying—"What shall I do?"*

* Acts ii. 37; xvi. 30.

² The cry of an awakened sinner, who sees his own righteousness to be as filthy rags, his soul in a state of wrath and wretchedness, exposed to everlasting destruction, feeling the burden of his sins upon his back, he turns his face from his own house, from himself, from all his false hopes and vain confidence, for refuge; and takes his Bible in his hand to direct him where he shall flee for refuge and salvation. The more a sinner reads therein, the more he is convinced of the wretched state and ruined condition of his precious and immortal soul, and of his necessity of fleeing to Christ for eternal life and salvation. As he reads, he weeps and trembles to think what will become of him. Reader, was this ever your case? Did you ever see your sins, and feel the burden of them so as to cry out, in the anguish of your soul, What must I do to be saved? If not, you will look on this precious book as a romance or history which no way concerns

In this plight, therefore, he went home, and refrained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because that his trouble increased; wherefore, at length, he brake his mind to his wife and children, and thus he began to talk to them: "O my dear wife, said he, and you the children of my bowels, I, your dear friend, am in myself undone, by reason of a burden that lieth hard upon me: moreover, I am certainly informed that this our city* will be burned with fire from Heaven; in which fearful overthrow, both myself, with thee my wife, and you, my sweet babes shall miserably come

you: you can no more understand the meaning of it, than if it were written in an unknown tongue: for you are yet carnal, dead in your sins, lying in the arms of the wicked one in false security. But this book is spiritual; it can only be understood by spiritually-quickened souls, who have experienced that salvation in the heart which begins with a sight of sin, a sense of sin, a fear of destruction, and dread of damnation. Such, and only such, commence pilgrims from the city of destruction to the heavenly kingdom.

* This world.

to ruin, except (the which yet I see not) some way of escape may be found, whereby we may be delivered." At this, his relations were sore amazed;¹ not for that they believed what he had said to them was true, but because they thought some frenzy distemper had got into his head, therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed:² but the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So when the morning was come, they would know how he did: he told them worse and worse; he also set to talking to them again, but they began to be hardened. They also thought to drive away his distemper by harsh and

¹ Conviction of sin in the heart will discover itself to those about us, by the outward conduct and behaviour of the life.

² When we begin to be wise unto salvation, carnal friends pronounce us mad unto destruction; and administer carnal physic for our sin-sick souls.

surly carriage to him : sometimes they would deride ; sometimes they would chide ; and sometimes they would quite neglect him—Wherefore he began to retire himself to his chamber, to pray for and pity them, and also to condole his own misery. He would also walk solitary in the fields, sometimes reading, and sometimes praying ; and thus for some days he spent his time.

Now I saw, upon a time, when he was walking in the fields, that he was (as he was wont) reading in his book, and greatly distressed in his mind ; and as he read, he burst out, as he had done before, crying “* What shall I do to be saved ?”¹

I saw also that he looked this way and that way, as if he would run, yet he stood still, because, I perceived he could not tell which way to go. I looked then and saw

* Acts xvi. 30, 31. Heb. ix. 27. Job. xvi. 21, 22

¹ No soul was ever in earnest for salvation, till there was a cry in his heart to be saved from damnation.

a man, named Evangelist, coming to him, who asked, “Wherefore dost thou cry ?”²

He answered, Sir, I perceive by the book in my hand, that I am condemned to die, and after that to come to judgment ; and I find that I am not willing to do the first, nor able † to do the second.³

Then, said Evangelist, Why not willing to die, since this life is attended with so many evils ? The man answered, Because I fear that this burden that is upon my back⁴ will sink me lower than the grave, and I shall fall into Tophet. † And, Sir, if I be not fit to go to prison, I am not fit to go to judgment, and from thence to execution ; and the thoughts of these things make me cry.

† Ezek. xxii. 14.

‡ Isa. xxx. 33.

² Behold here the tender love and care of Jesus, the great Shepherd and Bishop of souls, to sin-distressed, heavy laden sinners, in sending Evangelist, that is, a preacher of the gospel grace, and glad tidings of salvation, to them.

³ A true confession of an enlightened sensible sinner.

⁴ The convictions of the Spirit of God in the heart make a man feel the insupportable burden of sin upon his back, and to dread the wrath of God revealed from heaven against sin.



Adam & Co., Limited

Newcastle on Tyne.

CHRISTIAN LEAVES THE CITY OF DESTRUCTION

Then, said Evangelist, If this be thy condition, why standest thou still? He answered, Because I know not whither to go. Then he gave him a parchment roll, and there was written within, "Fly* from the wrath to come."¹ The man therefore read it, and looking upon Evangelist very carefully, said, Whither must I fly? Then, said Evangelist, pointing his finger over a very wide field, Do you see yonder Wicket-gate, ?† The man said, No. Then said the other, Do you see yonder † shining light ?² He said— I think I do. Then, said Evangelist, Keep that light in your eye, and go up directly thereto, so shalt thou see the gate: at which when

thou knockest, it shall be told thee what thou shalt do. So I saw in my dream, that the man began to run. Now he had not far run from his own door, before his wife and children, perceiving it, began to cry after him to return ;* but the man put his fingers in his ears, and ran on, crying "Life! life! eternal life!" So he looked not behind him, † but fled towards the middle of the plain.³

The neighbours also came out to see⁴ him run; and as he ran some mocked, others threatened, and some cried after him to return; and among those that did so, there were two that were resolved to fetch him back by force. The name of the one was Obstinate, and the name

* Matt. iii. 7. † Matt. vii. 14. ‡ 2 Pet. i. 19.

¹ The gospel never leaves a convinced sinner in the miserable situation in which it finds him, without hope and relief: but points him to Jesus for safety and salvation, that he may flee from himself and the wrath he feels in himself to the fulness of the grace of Christ, signified by the WICKET-GATE.

² Christ, and the way to him, cannot be found without the word. The word directs to Christ, and the Spirit shines into the heart, whereby the sinner sees Christ in the word. This makes God's word precious.

* Luke xiv. 26.

† Gen. xix. 17.

³ When a sinner begins to flee from destruction, carnal relations will strive to prevent him; but it is wiser to stop our ears against the reasonings of flesh and blood, than to parley with them. Carnal affections cannot prevail over spiritual convictions. The sinner, who is in earnest for salvation, will be deaf to invitations to go back. The more he is solicited by them, the faster he will flee from them.

⁴ They who flee from the wrath to come, are a gazing-stock to the world.

of the other Pliable. Now by this time the man was got a good distance from them; but, however, they were resolved to pursue him: which they did, and in a little time they overtook him. Then, said the man, "Neighbours, wherefore are ye come?" They said—To persuade you to go back with us; but he said—That can by no means be: you dwell, said he, in the City of Destruction (the place also where I was born), I see it to be so: and, dying there, sooner or later you will sink lower than the grave, into a place that burns with fire and brimstone. Be content, good neighbours, and go along with me.¹

What, said Obstinate, and leave our friends and our comforts behind us?

Yes, said Christian (for that was his name), because

¹ The genuine spirit of a sinner, convinced of sin, and fleeing from destruction. He would gladly persuade other poor sinners to go with him. The least spark of grace from God in the heart discovers itself in good-will to men.

that "all which you shall forsake" * is not worthy to be compared with a little of that which I am seeking to enjoy: and, if you will go along with me and behold it, you shall fare as I myself; for there, where I go, is enough and to spare: † come and prove my words.

OBST. What are the things you seek, since you leave all the world to find them?

CHR. I seek an "Inheritance incorruptible, undefiled, and that fadeth not away;" ‡ and it is laid up in Heaven, § and safe there, to be bestowed at the time appointed, on them that diligently seek it. Read it so, if you will in my book.

OBST. Tush, said Obstinate; away with your book; will you go back with us or no?

CHR. No, not I, said Christian; because I have laid my hand to the plough. ||

OBST. Come then, neigh-

* 2 Cor. iv. 18. † Luke xv. 17. ‡ 1 Pet. i. 4
§ Heb. xi. 16. || Luke ix. 62.

bour Pliable, let us turn again and go home without him; there is a company of these crazy-headed coxcombs, that when they take a fancy by the end, are wiser in their own eyes than seven men that can render a reason.

PLI. Then said Pliable, Don't revile: if what the good Christian says is true, the things he looks after are better than ours; my heart inclines to go with my neighbour.

OBST. What! more fools still? Be ruled by me, and go back; who knows whither such a brain-sick fellow will lead you? Go back, go back, and be wise.¹

CHR. Nay, but do thou come with thy neighbour Pliable; there are such things to be had which I spoke of, and many more glories besides. If you believe not me, read here in this book: and

¹ He who never became a fool in the eyes of the world for Christ, is not yet made wise unto salvation through the faith of Christ.

for the truth of what is expressed therein, behold all is confirmed by the blood of him that made it.*

PLI. Well, neighbour Ob-
stinate, said Pliable, I begin to come to a point. I intend to go along with this good man, and to cast in my lot with him; but, my good companion, do you know the way to this desired place?

CHR. I am directed by a man whose name is Evangelist, to speed me to a little gate that is before us, where we shall receive instructions about the way.

PLI. Come then, good neighbour, let us be going. (Then they went both together.)

OBST. And I will go back to my place, said Ob-
stinate. I will be no companion of such misled fantastical fellows.²

* Heb. ix. 17, 21.

² Here see the different effects which gospel truths have upon natural men. Ob-
stinate totally rejects them. Pliable hears of them with joy, believes somewhat of them for a season, and accompanies Christian a little way.