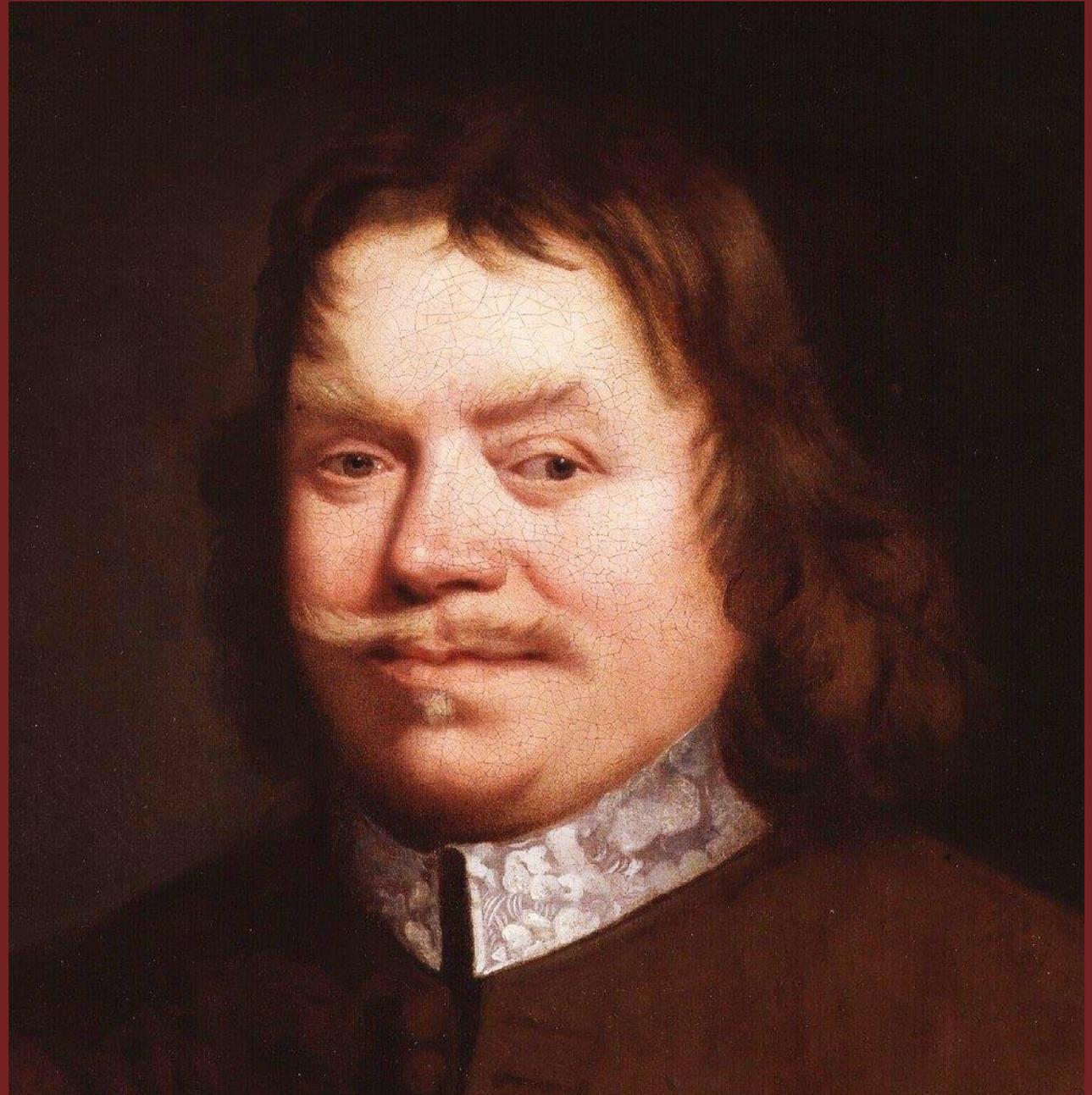


PILGRIM'S PROGRESS

John Bunyan

1628-1688

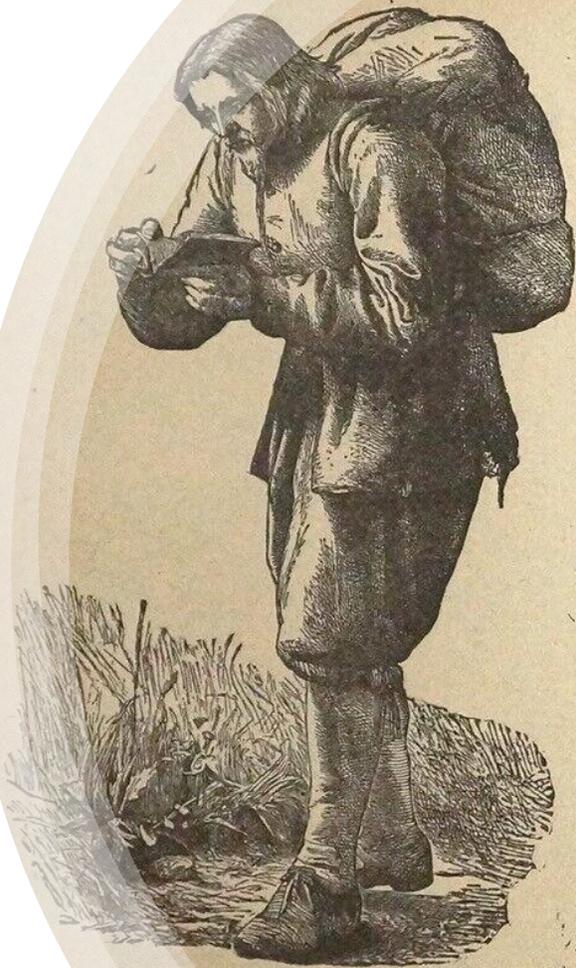






The Pilgrim's Progress

1678



CHRISTIAN READING HIS BOOK.

THE PILGRIM'S PROGRESS

THE FIRST STAGE.

As I walked through the wilderness of this world, I lighted on a certain place where was a den,* 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 book in his hand, and a great burden upon his back. (Isa. 64: 6; Luke 14: 33; Psalm 38: 4.) 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, saying, "What shall I do?" (Acts 2: 37; 16: 30; Habak. 1: 2, 3.)

In this plight, therefore, he went home, and restrained 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 tell to them: "O, my dear wife," said he, "and you my children of my bowels, I, your dear friend, am myself undone by reason of a burden that is laid upon me; moreover, I am certainly informed that our city will be burnt with fire from heaven, a fearful overthrow, both mys

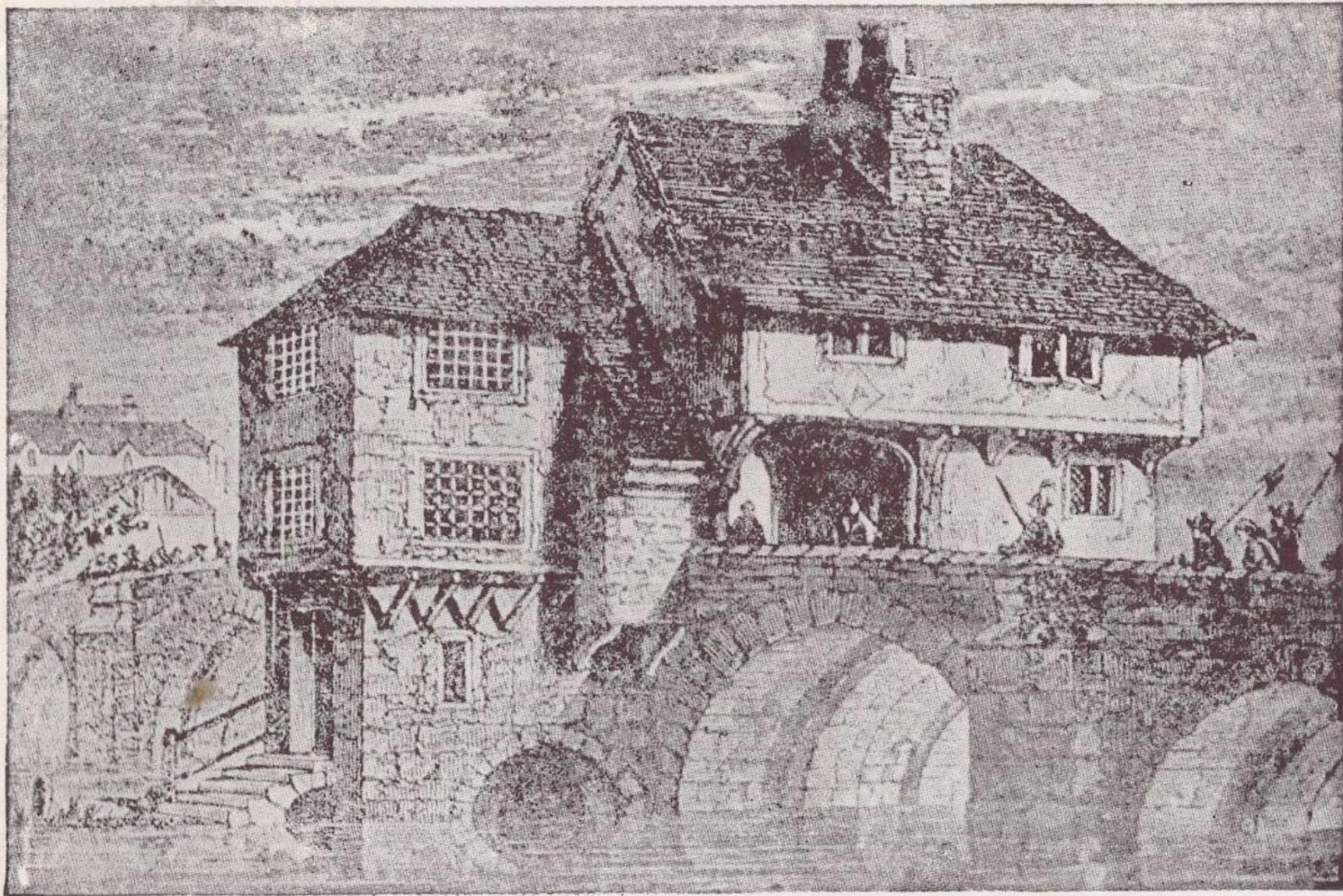
* Bedford Jail, in which the author



IN COMMEMORATION OF THE TERCENTENARY OF THE PUBLICATION
OF THE PILGRIMS PROGRESS ON THE 18TH FEBRUARY 1678.

AS I
WALKED
THROUGH
THE
WILDERNESS
OF
DIGNITY
AND
HAPPINESS

THE
DREAM
OF
SLEEP
AND
WAKE
UP
ON
THE
MOUNTAIN
OF
SILENCE



THE OLD GAOL, BEDFORD, WHERE JOHN BUNYAN WAS IMPRISONED.

Published by W. P. MAYO, 61 & 63, Midland Road, Bedford.

The parting with my Wife and poor Children hath oft been to me in this place as the pulling the flesh from my bones; and that not only because I am somewhat too fond of these great mercies, but also because I should have often brought to my mind the many hardships, miseries, and wants that my poor family was like to meet with, should I be taken from them, especially my poor blind Child, who lay nearer my heart than all I had besides.
(*Grace Abounding*, Section 327.)

**Leave thy fatherless children,
and I will preserve them alive,
and let thy widows trust in
me (Jer. 49:11)**



THE
Pilgrim's Progress
FROM
THIS WORLD,
TO
That which is to come
Delivered under the Similitude of a
DREAM

Wherein is Discovered,
The Manner of his setting out,
His Dangerous JOURNEY,
AND
Safe Arrival at the Desired Countrey.

By JOHN BUNYAN.

The Fourth Edition, with Additions.

I have used Similitudes. *Hosea, 12. 10.*

Licensed and Entred according to Order.

LONDON,

Printed for Nath. Ponder, at the Peacock
in the Poultry near the Church, 1680.

CHRISTIAN SETTING OUT FROM THE CITY OF DESTRUCTION





This book it chalketh out before thine eyes
The man that seeks the everlasting prize;
It shews you whence he comes, whither he goes,
What he leaves undone; also what he does;
It also shews you how he runs, and runs
Till he unto the Gate of glory comes.



Christian and Hopeful looking at the City through the Shepherd's Glasp.

CELESTIAL

CITY

Delectable MOUNTAINS

Doubting Castle

VANITY FAIR

Palace of Beautiful

Christian fights Apollyon

The Valley of the Shadow of DEATH

The Hill DIFFICULTY

The Three Shining Ones

Salvation Wall

Salvation Wall

Knock and it shall be opened unto you

The Three Sleepers

Village Morality

M^r Legality's House

Beelzebub's Castle

Interpreter of Christian

The CITY OF DESTRUCTION

Five senses from the Mill

Evangelist invites Christian

Christian with the Rich Man

Manly heart Christian

M^r Money



This The Prophets used much by Metaphors
To set forth Truth; yea, whoso considers
Christ, his Apostles too, shall plainly see,
That Truths to this day in such Mantles be.

Wouldest thou see a Truth within a Fable?
Art thou forgetful? Wouldest thou remember
From New-year's day to the last of December?
Then read my fancies, they will stick like Burs,
And may be to the Helpless, Comforters.

Wouldest thou see a Truth within a Fable?
Art thou forgetful? Wouldest thou remember
From New-year's day to the last of December?
Then read my fancies, they will stick like Burs,
And may be to the Helpless, Comforters.

Lay my Book, thy Head, and Heart together.

Read anything of his, and you will see that it is almost like reading the Bible itself. He had read it till his whole being was saturated with Scripture; and, though his writings are charmingly full of poetry, yet he cannot give us his Pilgrim's Progress – without continually making us feel and say, “Why, this man is a living Bible!”’ — C. H. SPURGEON



THE "JOHN WILLIAMS."

PURCHASED AND EQUIPPED BY THE JUVENILE FRIENDS OF THE LONDON MISSIONARY SOCIETY.

London, John Snow, Printers, 1840.

Bandab Kiprutoiyot

ne kisirei

John Bunyan





THE
PILGRIM'S
PROGRESS

THE
PILGRIM'S
PROGRESS
—
BUNYAN.

THE
PILGRIM'S
PROGRESS

BY JOHN BUNYAN

PILGRIM'S
PROGRESS

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PROGRESS

ILLUSTRATIONS
BY
STOTHARD

Why are we going to read this book?

Hebrews 11:9, 13-14

Why are we going to read this book?

Hebrews 11:9, 13-14

I Peter 2:11

***I am a stranger and a
sojourner among you. . . .
(Genesis 23:4).***

Why are we going to read this book?

**--Because, like our spiritual fathers,
we are pilgrims down here.**

Why are we going to read this book?

**--Because, like our spiritual fathers,
we are pilgrims down here.**

--And. . .

This book it chalketh out before thine eyes
The man that seeks the everlasting prize;
It shews you whence he comes, whither he goes,
What he leaves undone; also what he does;
It also shews you how he runs, and runs
Till he unto the Gate of glory comes.

This book it chalketh out before thine eyes
The man that seeks the everlasting prize;
It shews you whence he comes, whither he goes,
What he leaves undone; also what he does;
It also shews you how he runs, and runs
Till he unto the Gate of glory comes.

This book will make a Traveler of thee,

This book it chalketh out before thine eyes
The man that seeks the everlasting prize;
It shews you whence he comes, whither he goes,
What he leaves undone; also what he does;
It also shews you how he runs, and runs
Till he unto the Gate of glory comes.

**This book will make a Traveler of thee,
If by its Counsel thou wilt ruled be. . .**

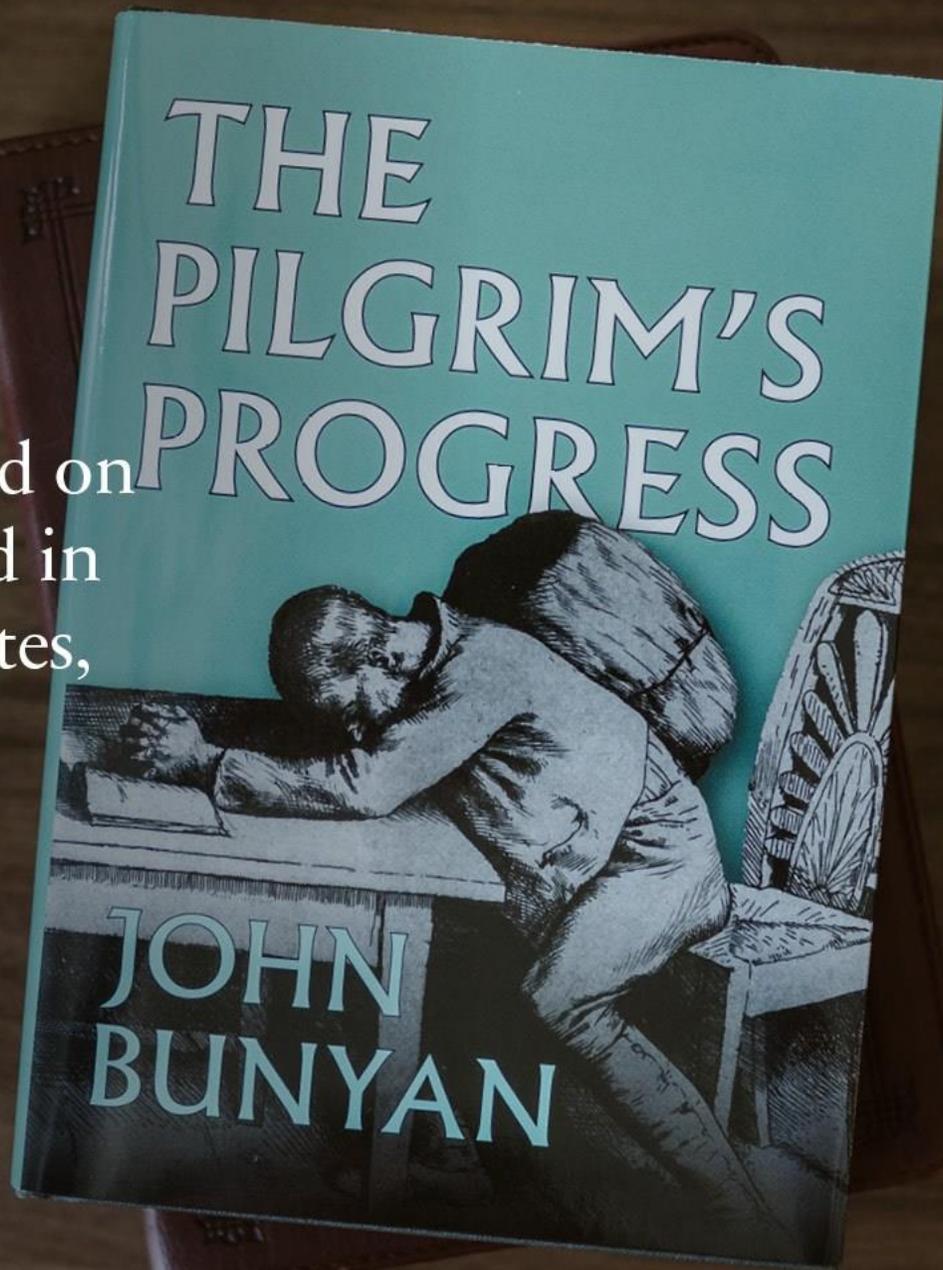
This re-typeset edition is based on the Nimmo edition published in 1895. It includes marginal notes, Scripture references, and fine etchings by William Strang.

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THE PILGRIMS PROGRESS.

parted, at which they were not a little sorry, yet they durst not go out of the Way. Now the way from the River was rough, and their feet tender by reason of their travels. *So the Soul of the Pilgrims were much discouraged, because of the way.* Wherefore still as they went on, they wished for better Way. Now a little before them, there was on the Left Hand of the road a Meadow, and a Stile to go over into it, and that meadow is called *By-Path-Meadow*. Then said *Christian* to his fellow, If this meadow lieth along by our Wayside, let us go over into it. Then he went to the Stile to see, and behold a Path lay along by the Way on the other side of the fence. 'Tis according to my wish, said *Christian*, here is the easiest going; come, good *Hopeful*, and let us go over.

By-Path-Meadow. One Temptation makes way for another.

Strong Christians may lead weak ones out the way.

Hope. But how if this Path should lead us out of the Way?

Chr. That's not likely, said the other; look, doth it not go along by the Wayside? So *Hopeful*, being persuaded by his fellow, went after him over the Stile. When they were gone over, and were got into the Path, they found it very easy for their feet; and withal, they looking before them, espied a man walking as they did, (and his name was *Vain Confidence*), so they called after him, and asked him, whither that Way led? He said, to the Coelestial Gate: Look, said *Christian*, did not I tell you so? By this you may see we are right; so they followed, and he went before them. But behold, the Night came on, and it grew very dark; so that they that were behind lost the sight of him that went before.

See what it is too suddenly to fall in with Strangers.

PART THE FIRST.

He therefore that went before (*Vain-Confidence* by name), not seeing the way before him, fell into a deep Pit, which was on purpose there made by the Prince of those grounds, to catch *vain-glorious* fools withal, and was dashed in pieces with his fall.

Isa. 9. 16. A Pit to catch the Vain-glorious in.

Now *Christian* and his fellow heard him fall. So they called to know the matter, but there was none to answer, only they heard a groaning. Then said *Hopeful*, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the Way; and now it began to rain, and thunder and lighten in a very dreadful manner; and the water rose amain.

Reasoning between Christian and Hopeful.

Then *Hopeful* groaned in himself, saying, *Oh that I had kept on my Way!*

Chr. Who could have thought that this Path should have led us out of the Way?

Hope. I was afraid on't at the very first, and therefore gave you that gentle caution. I would have spoke plainer, but that you are older than I.

Chr. Good brother, be not offended, I am sorry I have brought thee out of the way, and that I have put thee into such imminent Danger; pray, my brother, forgive me; I did not do it of an Evil Intent.

Christian's Repentance for leading his brother out of the Way.

Hope. Be comforted, my brother, for I forgive thee; and believe too, that this shall be for our good.

Chr. I am glad I have with me a merciful brother: But we must not stand thus; let's try to go back again.

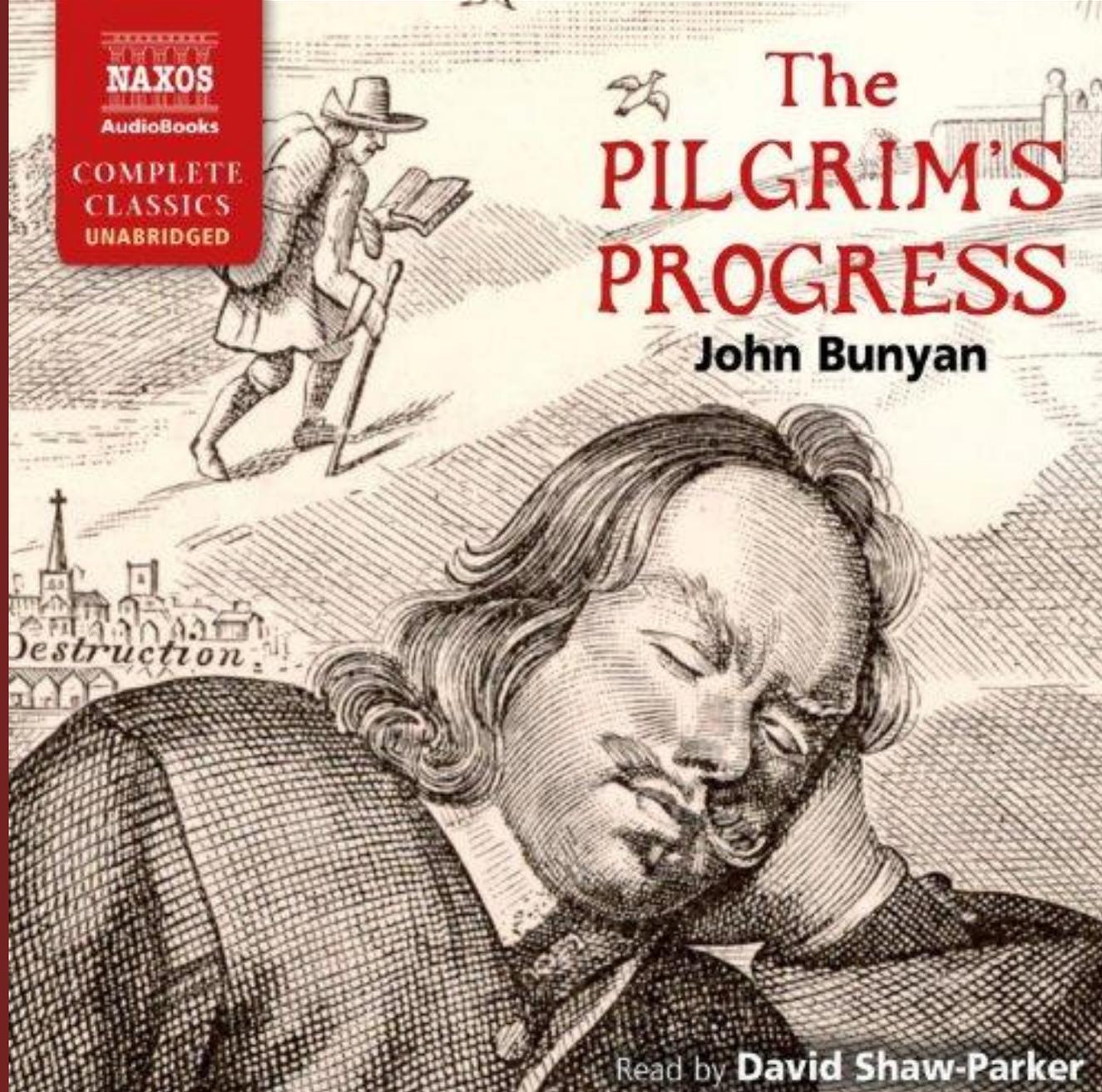
Hope. But, good brother, let me go before.

Chr. No, if you please, let me go first; that if

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The
**PILGRIM'S
PROGRESS**

John Bunyan

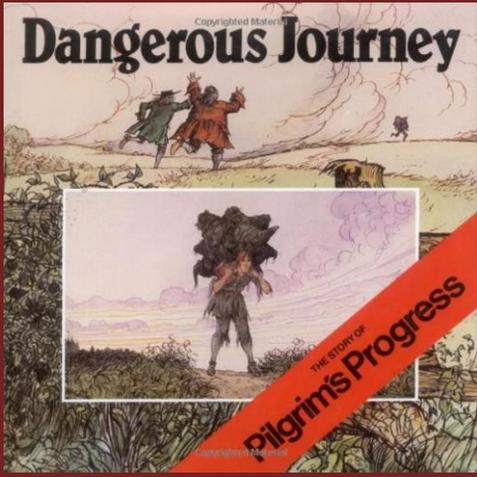
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Dangerous Journey



THE STORY OF
Pilgrim's Progress



*From beginning to end, what little is left of Bunyan's doctrinal content is emptied of its specific quality . . . Contrary to the original text, Pope is dead while Pagan is still alive. . . Ignorance's false gospel and Temporary's apostasy have been completely eliminated. Virtually all the substantial discourse sections have been eliminated (Barry Horner, *Pilgrim's Progress Themes and Issues*).*

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**Fearless
Pilgrim**

The life and times of

**John
Bunyan**

FAITH COOK



Fearless Pilgrim

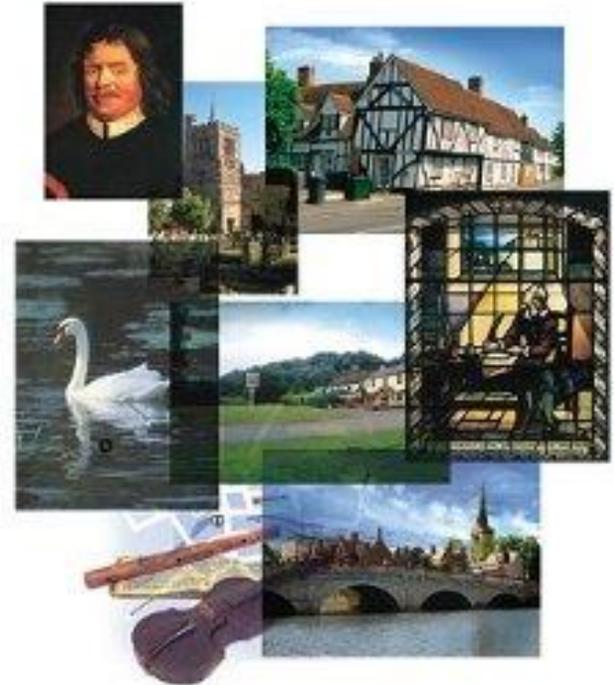
The life and times of

John Bunyan



John Bunyan

Exploring the world of John Bunyan,
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John Pestell

Day One



THE LIFE, BOOKS & INFLUENCE OF
— JOHN BUNYAN —

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DAVID CALHOUN

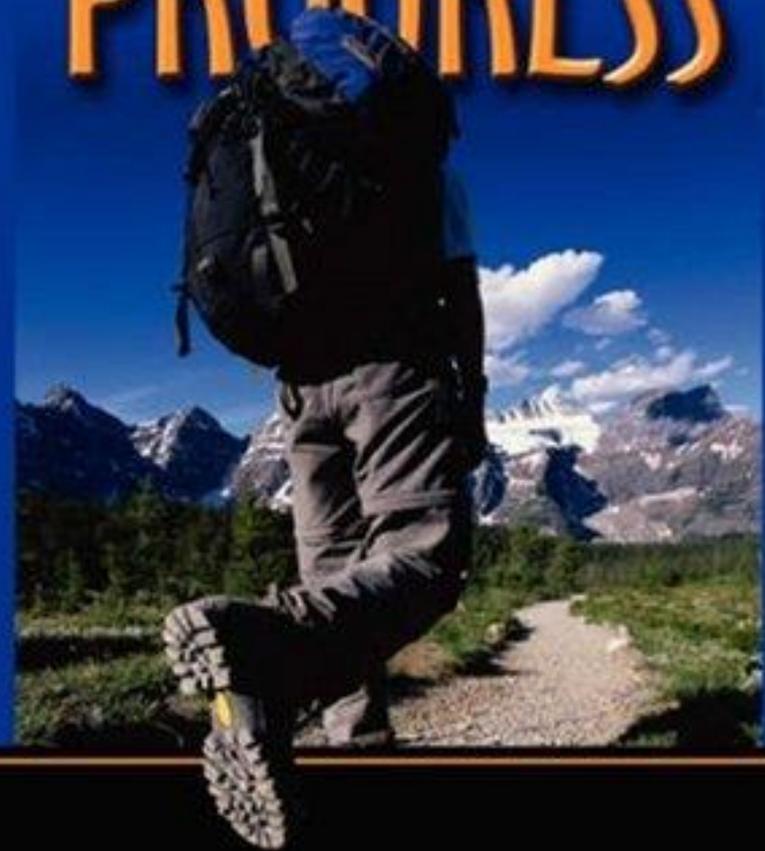


THE LIFE, BOOKS & INFLUENCE OF
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DAVID CALHOUN

PILGRIM'S THEMES AND ISSUES PROGRESS



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--Christian History Institute site
(Issue 11 of the magazine)

John Bunyan and the Pilgrim's Progress: From the Publisher

Introduction to this John Bunyan issue.

the Editor

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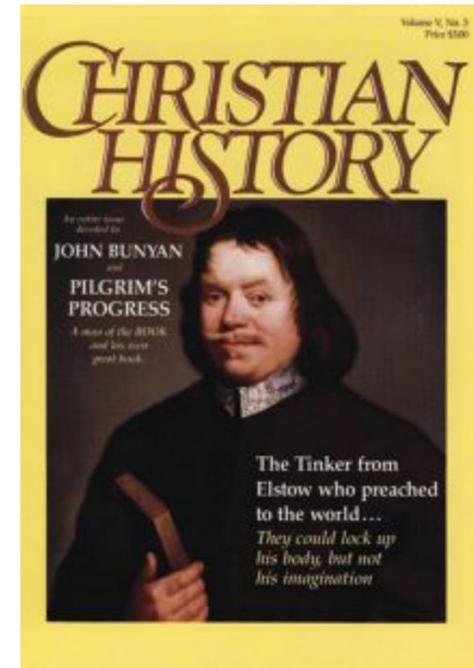
the Editors

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A summary of Bunyan's own pilgrimage through life. He was a village tinker who became a captivating preacher and writer.

E. Beatrice Batson, Ph.D.

A Tinker's Dissent, A Pilgrim's



Christian History Magazine #11 - John Bunyan

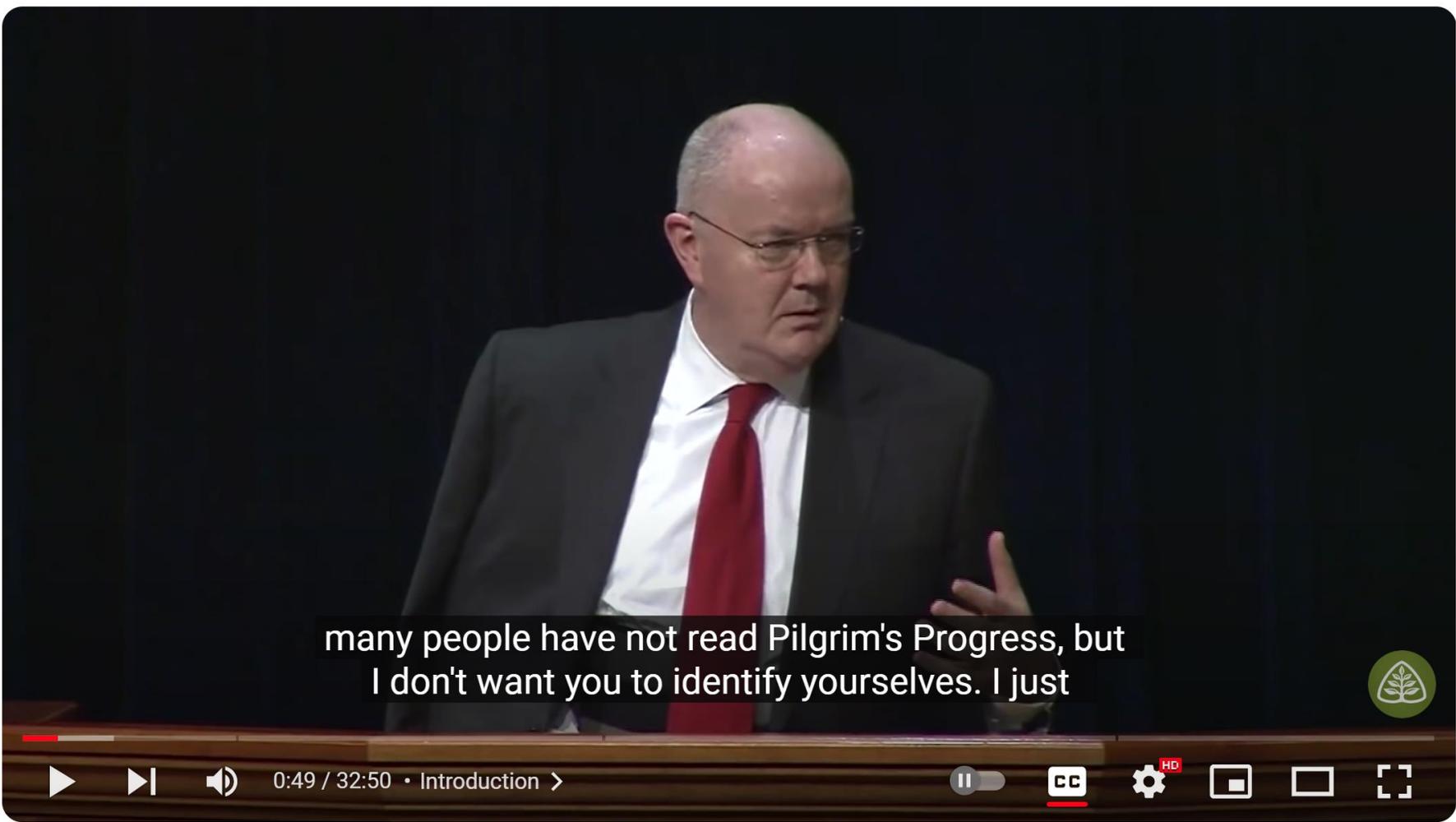
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JOHN BUNYAN

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