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opening extract from

The Pilgrim's Progress

written by

John Bunyan

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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.

I have uſed Similitudes, Hoſ. 12. 10.

By *John Bunyan.*

Licenſed and Entred accoꝛding to Oꝛder.

LONDON,
Printed for *Nath. Ponder* at the *Peacock* in the *Poultrey* near *Cornhil*, 1678.

The Pilgrim's Progress: In the Similitude of a DREAM

As I walked through the wilderness of this world, I lighted on a certain place where was a Den: and I laid me down in that place to sleep:[1] 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.* 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?*[2]

The jail

Isa. 64.6. Luke 14.33. Ps. 38.4. Hab. 2.2. Acts 16.31

His outcry. Acts 2.27

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,*[3] *I your dear friend am in my self undone, by reason of a burden that lieth hard upon me: moreover I am for certain informed, that this our city will be burned with fire from heaven, in which fearful overthrow, both my self, with thee my wife, and you my sweet babes, shall miserably come to ruin; except (the which yet I see not) some way of escape can be found, whereby we may be delivered.* At this, his relations were sore amazed; not for that they believed that what he had said to them was true, but because they thought that some

This world

He knows no way of escape as yet

frenzy distemper[4] 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; 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 surly carriages 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 solitarily in the fields, sometimes reading, and sometimes praying; and thus for some days he spent his time.

Carnal physick for a sick soul

Now, I saw, upon a time, when he was walking in the fields, that he was (as he was wont) reading in this 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?*

Acts 16.30, 31

I saw also that he looked this way and that way, as if he would run; yet he stood still, because (as I perceived) he could not tell which way to go. I looked then, and saw a man named *Evangelist,*[5] coming to him, and asked, 'Wherefore dost thou cry?' He answered, 'Sir, I perceive by the book, in my hand, that I am condemned to die, and after that come to judgment, and I find that I am not willing to do the first, nor able to do the second.'

Heb. 9.27
Job 26.21, 22.
Exod. 22.14

Then said Evangelist, 'Why not willing to die; since this life is attended by so many evils?' The man answered, 'Because I fear that this burden that is upon my back, 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 judgement, and from thence to execution; and the thoughts of these things make me cry.'

Isa. 30.33

Then said Evangelist, 'If this be thy condition, why standest thou still?' He answered, 'Because I know not



Christian no sooner leaues this world but meets
Euangelist who louingly him greet
with tidings of another: and doth show
him how to mount to that from this below

Conviction of the necessity of flying Mat. 3.7

whither to go.' Then he gave him a *parchment roll,* and there was written within, *Fly from the wrath to come.*[6]

The man therefore read it, and looking upon *Evangelist* very carefully, said. 'Whither must I fly?' Then said Evangelist, pointing, with his finger over a very wide field, 'Do you see yonder *wicket-gate?*'[7] The Man said, 'No'; then said the other, 'Do you see yonder shining light?' 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 to do.'

Mat. 7. Psal. 119.105. 2 Pet. 2.29 Christ, and the way to him cannot be found without the word Luke 14.16

So I saw in my dream, that the man began to run; now he had not run far from his own door, but 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.

Gen. 19.17

They that fly from the wrath to come, are a gazing stock to the world Jer. 20.10

The neighbours also came out to see 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 of the other was *Pliable.* Now by this time the Man was gone 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 you 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 then the grave, into a place that burns with fire and brimstone; be content good neighbours, and go along with me.

Obstinate *and* Pliable *follow him*

Obstinate

What, said *Obstinate,* and leave our Friends and our Comforts behind us!

Christian 2 Cor. 4.18

Yes, said *Christian* (for that was his name)[8] because, that *all, which you shall forsake,* is not worthy to be compared with a *little* of that that I am seeking to enjoy; and if you go along with me, *and hold it,* you shall fare as I my

self; for there where I go is enough and to spare; Come away, and prove my Words. Luke 15.17

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. 1 Pet. 1.4 Heb. 11.16

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

Chr. No, not I, said the other; because I have laid my hand to the plough. Luke 9.62

Obst. *Come then, Neighbour* Pliable, *let us turn again, and go home without him; there is a company of these craz'd-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, go back; who knows whither such a brain-sick fellow will lead you? Go back, go back, and be wise.*

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 for the truth of what is expressed therein, behold all is confirmed by the blood of him that made it. Christian *and* Obstinate *pull for* Pliable's *soul* Heb. 9.17, 18, 19, 20, 21

Pli. *Well neighbour* Obstinate, (saith 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?* Pliable *contented to go with* Christian

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 both went together.

Obst. And I will go back to my place, said *Obstinate:*

Obstinate *goes railing back*

I will be no companion of such mis-led fantastical[9] fellows.

Now I saw in my Dream, that when Obstinate was gone back, *Christian* and *Pliable* went talking over the plain, and thus they began their discourse.

Talk between Christian *and Pliable*

Chr. Come neighbour *Pliable,* how do you do? I am glad you are persuaded to go along with me; had even *Obstinate* himself but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.

Pli. *Come neighbour* Christian; *since there is none but us two here, tell me now further, what the things are: and how to be enjoyed, whither we are going.*

God's things unspeakable

Chr. I can better conceive of them with my mind, than speak of them with my tongue: but yet since you are desirous to know, I will read of them in my book.

Pli. *And do you think that the words of your book are certainly true?*

Tit. 1.2

Chr. Yes verily, for it was made by him that cannot lie.

Pli. *Well said, what things are they?*

Isa. 4.5, 17. John 10.27, 28, 29

Chr. There is an endless kingdom to be inhabited, and everlasting life to be given us; that we may inhabit that kingdom for ever.

Pli. *Well said, and what else?*

2 Tim. 4.8, Rev. 23.4, Matt. 13

Chr. There are crowns of glory to be given us; and garments that will make us shine like the sun in the firmament of heaven.

Pli. *This is very pleasant; and what else?*

Isa. 15.8, Rev. 7. 16, 17. ch. 21.4

Chr. There shall be no more crying, nor sorrow, for he that is owner of the place will wipe all tears from our eyes.

Pli. *And what company shall we have there?*

Isa. 6.2, 1 Thess. 4.16, 17. Rev. 5.11

Chr. There we shall be with *Seraphims,* and *Cherubims,* creatures that will dazzle your eyes to look on them: there also you shall meet with thousands, and ten thousands that have gone before us to that place; none of them are hurtful, but loving and holy, every one walking in the sight of God, and standing in his presence with acceptance for ever: in a

word, there we shall see the elders with their golden crowns: Rev. 4.5
there we shall see the Holy virgins with their golden harps. Rev. 14.1, 2, 3, 4, 5
There we shall see men that, by the world, were cut in John 12.25
pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love that they bare to the Lord of the place; all, well, and clothed with immortality, as with a garment. 2 Cor. 5.2, 3, 5

Pli. *The hearing of this is enough to ravish one's heart; but are these things to be enjoyed? How shall we get to be sharers thereof?*

Chr. The Lord, the Governor of the country, recorded *that* in this book the substance of which is, if we be truly willing to have it, he will bestow it upon us freely. Isa. 55.12, John 7.37, 6.37, Rev. 21.6, 22.17

Pli. *Well, my good companion, glad am I to hear of these things, come on, let us mend our pace.*

Chr. I cannot go as fast as I would by reason of this burden that is on my back.

Now I saw in my dream, that just as they had ended this talk, they drew near to a very *miry slough* that was in the midst of the plain, and they being heedless, did both fall suddenly into the bog. The name of the slough was *Despond.*[10] Here therefore they wallowed for a time, being grievously bedaubed with dirt; and *Christian,* because of the burden that was on his back, began to sink in the mire. *The Slough of Despond*

Pli. *Then said* Pliable, *Ah, neighbour* Christian, *where are you now?*

Chr. Truly, *said Christian,* I do not know.

Pli. At that *Pliable* began to be offended; and angerly said to his fellow, *Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect 'twixt this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me.* And with that he gave a desperate struggle or two, and got out of the mire, on that side of the slough which was next to his own house; so away he went, and *Christian* saw him no more. *It is not enough to be pliable*

Wherefore *Christian* was left to tumble in the slough of *Despond* alone; but still he endeavoured to struggle to that

Christian *in trouble, seeks still to get farther from his own house*

side of the slough, that was from his own house, and next to the wicket gate; the which he did, but could not get out because of the burden that was upon his back: but I beheld in my dream, that a man came to him whose name was *Help,* and asked him, *what did he there?*

Chr. Sir, said *Christian,* I was bid go this way, by a man called *Evangelist,* who directed me also to yonder gate, that I might escape the wrath to come. And as I was going thither, I fell in here.

The promises

Help. *But why did you not look for the steps?*

Chr. Fear followed me so hard, that I fled the next way, and fell in.

Help *lifts him out* Psal. 40.2

Help. *Then,* said he, *Give me thy hand; so he gave him his hand,* and he drew him out, and set him upon sound ground, and bid him go on his way.

Then I stepped to him that plucked him out, and said, Sir, wherefore, since over this place is the way from the city of *Destruction,* to yonder *gate,* is it that *this* plat[11] is not mended, that poor travellers might go thither with more security? And he said unto me, this *miry slough,* is such a place as cannot be mended: it is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it was called the *Slough* of *Despond* for still as the sinner is awakened about his lost condition, there ariseth in his soul many fears and doubts, and discouraging apprehensions, which all of them get together, and set in this place: and this is the reason of the badness of this ground.

What makes the slough of Despond

Isa. 35.3, 4

It is not the Pleasure of the King that this place should remain so bad; his labourers also, have by the direction of His Majesty's Surveyors, been for above this sixteen hundred years imployed about *this patch* of ground, if perhaps it might have been mended: yea, and to my knowledge, said he, *here* hath been swallowed up at least twenty thousand cart-loads; yea millions of wholesome instructions, that have at all seasons been brought from all place of the King's dominions (and they that can tell, say, they

are the best materials to make good ground of the place,) if so be it might have been mended, but it is the *slough of Despond still;* and so will be, when they have done what they can.

The Promises of Forgiveness and Acceptance to life by Faith in Christ

True, there are, by the direction of the Law-giver,[12] certain good and substantial steps, placed even through the very midst of this *slough;* but at such time as this place doth much spue out its filth, as it doth against change of weather, these steps are hardly seen, or if they be, men, through the dizziness of their heads, step besides; and then they are bemired to purpose, notwithstanding the steps be there, but the ground is good when they are once got in at the gate.

1 Sam. 12.23

Pliable *is gone home, and is visited by his neighbours His entertainment by them at his return*

Now I saw in my dream, that by this time *Pliable* was got home to his house. So his Neighbours came to visit him: and some of them called him *wise man* for coming back; and some called him *Fool* for hazarding himself with *Christian;* others again did mock at his *cowardliness;* saying, *Surely since you began to venture, I would not have been so base to have given out for a few difficulties:* so *Pliable* sat sneaking among them. But at last he got more confidence, and then they all turned their tales, and began to deride poor *Christian* behind his back. And thus much concerning *Pliable.*

Worldly Wiseman *meets with* Christian

Now as *Christian* was walking solitarily by himself, he espied one afar off come crossing over the field to meet him, and their hap was to meet *just as they were crossing the way of each other.* The gentleman's name that met him was Mr. *Worldly Wiseman,*[13] he dwelt in the town of *Carnal Policy,* a very great town, and also hard by from whence *Christian* came. This man then meeting with *Christian,* and having some inkling of him, (for *Christian's* setting forth from the City of *Destruction* was much noised abroad, not only in the town where he dwelt but also it began to be the *town talk* in some other places.) Master *Worldly Wiseman* therefore, having some guess of him, by beholding his laborious going, by observing his sighs and

groans, and the like; began thus to enter into some talk with *Christian.*

Talk between Mr. Worldly Wiseman and Christian

Worl. *How now, good fellow, whither away after this burdened manner?*

Chr. A burdened manner indeed, as ever, I think, poor creature had. And whereas you ask me, *Whither away,* I tell you, sir, I am going to yonder wicket-gate before me; for there, as I am informed, I shall be put in a way to be rid of my heavy burden.

Worl. *Hast thou a wife and children?*

Chr. Yes; but I am so laden with this burden, that I cannot take that pleasure in them as formerly; methinks, I am *as if I had none.*

Worl. *Wilt thou hearken to me if I give thee counsel?*

Chr. If it be good I will, for I stand in need of good counsel.

Worldly Wiseman's *counsel to* Christian

Worl. *I would advise thee then that thou with all speed get thy self rid of thy burden; for thou wilt never be settled in thy mind till then: nor canst thou enjoy the benefits of the blessing which God hath bestowed upon thee, till then.*

Chr. That is that which I seek for, even to be rid of this heavy burden; but get it off my self I cannot: nor is there any man in our country that can take it off my shoulders; therefore am I going this way, as I told you, that I may be rid of my burden.

Worl. *Who bid you go this way to be rid of your burden?*

Chr. A man that appeared to me to be a very great and honourable person; his name, as I remember, is Evangelist.

Mr. Worldly Wiseman *condemned* Evangelist's *counsel*

Worl. *I beshrew him for his counsel, there is not a more dangerous and troublesome way in the world, than is that unto which he hath directed thee, and that thou shalt find, if thou wilt be ruled by his counsel; thou hast met with something (as I perceive) already; for I see the dirt of the* slough of Despond *is upon thee, but that* slough *is but the beginning of the sorrows that do attend those that go on in that way: hear me, I am older than thou, thou art like to meet with in the way which thou goest, wearisomeness, painfulness, hunger, perils, nakedness,*



When Chriſtians unto carnal men give ear
out of their way they goe. and pay for't dear
for maſter worldly wiſeman, can but ſhew
a ſaint the way to bondage and to woe.

sword, lions, dragons, darkness, and in a word death, and what not? These things are certainly true, having been confirmed by many testimonies. And should a man so carelessly cast away himself, by giving heed to a stranger!

Chr. Why, sir, this burden upon my back is more terrible to me than are all these things which you have mentioned: nay, methinks I care not what I meet with in the way, if so be I can also meet with deliverance from my burden.

The frame of the heart of a young *Christian*

Worl. *How camest thou by the burden at first?*

Chr. By reading this book in my hand.

Worldly Wiseman *does not like that man should be serious in reading the Bible*

Worl. *I thought so; and it is happened unto thee as to other weak men, who meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men, (as thine I perceive has done thee) but they run them upon desperate ventures, to obtain they know not what.*

Chr. I know what I would obtain: it is ease for my heavy burden

Worl. *But why wilt thou seek for ease this way, seeing so many dangers attend it, especially, since (hadst thou but patience to hear me) I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thy self into: yea, and the remedy is at hand. Besides, I will add that instead of those dangers, thou shalt meet with much safety, friendship, and content.*

Chr. Sir, I pray open this secret to me.

Whether Mr. Worldly *prefers morality before the straight gate*

Worl. *Why in yonder village (the village is named* Morality) *there dwells a gentleman, whose name is* Legality, *a very judicious man, (and a man of a very good name) that has skill to help men off with such burdens as thine are, from their shoulders, yea, to my knowledge, he hath done a great deal of good this way: Ay, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a*

pretty young man to his son, whose name is Civility *that can do it (to speak on) as well as the old gentleman himself: there, I say thou mayest be eased of thy burden, and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou mayest send for thy wife and children to thee to this village, where there are houses now stand empty, one of which thou mayest have at reasonable rates: provision there is also cheap and good, and that which will make thy life the more happy, is, to be sure there thou shalt live by honest neighbours, in credit and good fashion.*

Christian *snared by Mr.* Worldly Wiseman's *word*

Now was *Christian somewhat at a stand; but presently he concluded, if this be true which this gentleman hath said, my wisest course is to take his advice; and with that he thus farther spoke.*

Chr. Sir, which is my way to this honest Man's house?

Mount Sinai

Worl. *Do you see yonder high hill?*

Chr. Yes, very well.

Worl. By that hill you must go, and the first house you come at is his.

So Christian turned out of his way to go to Mr. *Legality's* house for help: but behold, when he was got now hard by the hill, it seemed so high, and also that side of it that was the next way side, did hang so much over, that *Christian* was afraid to venture further, lest the hill should fall on his head;[14] wherefore there he stood still; and wotted not what to do. Also his burden *now* seemed heavier to him than when he was in his way. There came also flashes of fire out of the hill that made *Christian* afraid that he should be burned: here therefore he sweat, and did quake for fear. And now he began to be sorry that he had taken Mr. *Worldly Wiseman's* counsel; and with that he saw *Evangelist* coming to meet him; at the sight also of whom he began to blush for shame. So *Evangelist* drew nearer and nearer, and coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with *Christian.*

Christian *afraid that Mount* Sinai *would fall on his head*

Exod. 19.18

Ver. 16

Heb. 12.11

Evangelist *findeth* Christian *under Mount* Sinai, *and looketh severely upon him*