

A detailed illustration of a pilgrim walking on a path through rolling hills towards a distant city under a rainbow. The pilgrim, seen from behind, wears a brown robe, a wide-brimmed hat, and carries a large wooden backpack and a walking stick. The path is made of stone and leads through golden-brown hills. In the distance, a city with a tall spire is visible under a large, multi-colored rainbow. The sky is filled with soft, white clouds and a few stars. A large, leafy tree stands on the right side of the path. The overall scene is peaceful and hopeful.

DAVID HARRISON

JOHN BUNYAN'S
THE PILGRIM'S PROGRESS
~ IN EVERYDAY ENGLISH ~

A 17TH CENTURY CLASSIC
IN 21ST CENTURY LANGUAGE



David Harrison emigrated to Canada in 1973 at the age of 21. For 23-years David ran a successful audiovisual company in Toronto. In 2006 David founded Bus Stop Bible Studies, a ministry which used public transit advertising panels to display messages of encouragement to many millions of people in Canada.

"When I read C.S. Lewis's *MERE CHRISTIANITY* for the first time, I was left wondering if the average North American reader would be able to follow along without having an English-to-'English' dictionary at their side. Even I had to Google the meaning of some of Lewis' 1940's colloquialisms. Lewis himself makes reference to the changes in language and word usage over time. This led me to reworking the book into *MERE CHRISTIANITY IN EVERYDAY ENGLISH*. Never did I expect such a positive response to my efforts, with a seventy-seven percent five-star rating on Amazon. This success has led me to tackle other classics including Lewis's *The SCREWTAPE LETTERS*, and now the third book in the series *CHRISTIAN CLASSICS IN EVERYDAY ENGLISH* being Bunyan's *THE PILGRIM'S PROGRESS*. It is hoped that *THE PILGRIM'S PROGRESS IN EVERYDAY ENGLISH* will likewise enable it to be enjoyed by a larger audience.

Bunyan wrote *THE PILGRIM'S PROGRESS* while imprisoned. Quiet and solitude can be paradise for a writer."

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DAVID O. HARRISON

JOHN BUNYAN'S
A PILGRIM'S PROGRESS
IN EVERYDAY ENGLISH

A 16TH CENTURY CLASSIC
IN 21ST CENTURY LANGUAGE

ISBN: 979-8873999002

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DAVID HARRISON was born and raised in England and emigrated to Canada in 1973 at the age of 21.

When he was 35, David became a Christ-follower. He is married and the father of two adult children. He attended a Brethren Bible Chapel in Scarborough for 25-years, ten of those years as an elder.

For 23-years David ran an audiovisual integration company in Toronto, Canada, catering primarily to universities, banks, and law firms.

In 2006 David founded [Bus Stop Bible Studies](#), a ministry which used public transit advertising panels to display messages of encouragement from the Word of God to many millions of people in Canada.

For 10-years David served as Board Chair of [Daystar Native Christian Outreach](#), based on Manitoulin Island.

Now 'retired', David and his wife, Wendy, run a [Bed & Breakfast in Muskoka](#), and David (who failed miserably in English at school) has taken to writing as a hobby.

Contact: dohauthor@gmail.com

Joseph Middleton
1784.
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, Hof. 12. 10.

By *John Bunyan.*

Licensed and Entred according to Order.

L O N D O N,
Printed for *Nath. Ponder* at the *Peacock*
in the *Poultry* near *Cornhil*, 1678.

INTRODUCTION AND THE LIFE OF JOHN BUNYAN

When I read *MERE CHRISTIANITY* for the first time, I was left wondering if the average North American reader would be able to follow along without having an English-to-'English' dictionary at their side. Even I had to Google the meaning of some of Lewis' 1940's colloquialisms. Lewis himself makes reference to the changes in language and word usage over time.

This led me to rework the book into *MERE CHRISTIANITY IN EVERYDAY ENGLISH*. Never did I expect such a positive response to my efforts, with a seventy-nine percent five-star rating on Amazon.

Now, if the English language can change so significantly in the seventy-plus years since Lewis wrote many of his books, imagine how much the language has changed in the 360 years, or so, since Bunyan wrote *THE PILGRIM'S PROGRESS*. Does anyone know what a 'slough', 'tinker' or 'similitude' is?

If you have previously read the original *THE PILGRIM'S PROGRESS*, you will notice that some of the characters' names have been changed. This has been done so that Bunyan's original intent, each character's name having significance, has been honoured. For instance, Mr. By-ends has been changed to Mr. Easylife, Timorous to Fearful, and so on.

John Bunyan's life is a fascinating story of transformation and dedication. Born in 1628 in Elstow, near Bedford, England, he initially had only a basic education before joining the Parliamentary Army at sixteen during the English Civil War.

His early experiences in the army were formative, but it was his return to civilian life that set the stage for his most significant contributions.

After the army, Bunyan became a tinker¹, a trade he learned from his father. His life took a spiritual turn following his marriage. He became deeply involved in religion, first attending the parish church and then joining a nonconformist² group in Bedford. His commitment to his beliefs was profound, and he soon became a preacher, a role that would define much of his life.

The restoration of the monarchy in England brought challenges for nonconformists like Bunyan. His refusal to stop preaching led to his arrest and a twelve-year imprisonment. Remarkably, it was during this difficult period that Bunyan's literary talents flourished. He wrote *GRACE ABOUNDING TO THE CHIEF OF SINNERS*, a spiritual autobiography, and began work on



¹ Tinker—a person who travels from place-to-place mending metal utensils as a way of making a living.

² Interestingly, my first cousin twelve times removed, Nicholas Ridley, Bishop of London, in 1548, helped Cranmer compile the first Book of Common Prayer. Nicholas Ridley was one of the first nonconformists, individuals who were Protestant Christians but did not ‘conform’ to the governance and usages of the state church. Ridley and Cranmer were burned at the stake, hand-in-hand, May 27, 1596, on the orders of Queen Mary, for being heretics. DH

THE PILGRIM'S PROGRESS, which would become Bunyan's most famous work and a significant literary and religious text.

Bunyan faced imprisonment again in 1676 when Charles II withdrew his Act of Indulgence. However, this second imprisonment lasted only six months, during which he completed *THE PILGRIM'S PROGRESS*.

Some have expressed concern over Bunyan's references to the character, Pope, in this story. It should be noted that Bunyan wrote the *Pilgrim's Progress* in the years following the *Roman Inquisition*, the *selling of indulgences*, and the *Protestant Reformation*. It is important to understand context in this regard.

The later years of Bunyan's life were more comfortable. He continued to be a popular author and preacher and served as the pastor of the Bedford Meeting. His death at the age of 59 came after falling ill on a journey to London. He was buried in Bunhill Fields, leaving behind a legacy as a prominent figure in Christian literature.

THE PILGRIM'S PROGRESS became one of the most published books in the English language, a testament to Bunyan's enduring influence as a writer and preacher. His life story, marked by adversity, faith, and creativity, remains a source of inspiration and a testament to the power of conviction and perseverance.

Enjoy!

A handwritten signature in black ink that reads "David Harris". The signature is written in a cursive, flowing style with a long, sweeping underline.



CHAPTER 1 – THE CITY OF DESTRUCTION

While wandering in a wilderness of this world, I found a sheltered place to sleep. That night, I had a vivid dream. In it, I saw a man in ragged clothes, standing a short distance from his house, holding a *Book* and a heavy weight bearing down on him. The man opened the Book, and as he read, he started crying and shaking. Overwhelmed, he cried out, “What shall I do?”

The ragged man went back home, trying his best to hide his distress and anxiety from his family. But he couldn't keep his troubles to himself any longer. Finally, he confessed to his wife and children,



“My dear family, I am in deep distress because of this heavy burden I carry. I'm sure that our city will be destroyed by fire from Heaven, and we'll all be ruined unless we find a way to escape.”

His family was stunned. They didn't really believe his fears, thinking that he was having a mental breakdown. Evening approached and they hoped sleep would calm him, so they hurriedly put him to bed. But he had a restless night, filled with sighs and tears. In the morning, he said he felt even worse and tried to talk to them again, but they became cold and harsh with him, thinking he was going insane.

Feeling isolated, he spent his time alone, praying for his family and seeking comfort for himself. He walked the streets near his house, sometimes reading, sometimes praying. He continued like this for several days.

In my dream, I saw the man walking in the fields, reading his Book. Still deeply distressed, he cried out again, “How can I be saved?” He looked around, confused and unsure where to go. Then a man named Evangelist approached him and asked, “Why are you crying out?” The troubled man replied, “Sir, this Book tells me I’m condemned to die and face judgment. I don’t want that to be my end.”

Evangelist asked, “Why don’t you want to die, considering all of life’s troubles?” The man answered, “I’m scared that the burden I carry will drag me into Hell. I’m not ready for death or judgment. That’s why I’m crying out.” Evangelist then asked, “If that’s how you feel, why don’t you move on?” The man said, “I don’t know where to go.”

Evangelist gave him a scroll that read, “*Flee from the wrath to come!*” Reading it, the man looked earnestly at Evangelist and asked, “Where should I flee?” Evangelist pointed across a wide plain and asked if the man saw a Narrow Gate or a shining light. The man saw the light. Evangelist advised him to keep the light in sight and head towards it, where he would find the gate and learn what to do next.

In my dream, the ragged man started running towards the light. As he left, his family called for him, pleading for him to return, but he ignored them, focusing only on finding Eternal Life. He ran on, not looking back, heading towards the middle of the plain.

CHAPTER 2 — OBSTINATE AND PLIABLE

As Christian continued his journey (Christian was the ragged man's name), the neighbors came out to see him run. Some mocked him, "Run, Christian, run!" others threatened him, and a few shouted for him to come back. Among them were two men, Obstinate and Pliable, determined to bring him back by force if necessary. They quickly caught up to him.

"What do you want?" Christian asked them. They wanted to persuade him to return. But he couldn't. "You live in the City of Destruction, where I was born too, but if we stay, we'll end up worse than dead in a place of eternal fire! Come with me!" he urged them.

Obstinate was incredulous, "You want us to leave all our friends and creature comforts?" "Yes," replied Christian, "because what we leave behind in this life doesn't begin to compare with what I seek. If you come with me, you'll see it's true." Obstinate kept



questioning what he was after, that could cause him to leave everything behind. Christian explained that he sought an unperishable inheritance in Heaven, as described in his Book.

Obstinate dismissed his Book and implored him to return with them. He refused. He was committed to his journey. Obstinate then urged Pliable to leave with him, calling Christian a sucker. Pliable, however, was intrigued by his words and chose to join Christian. Obstinate, frustrated, decided to return home alone, calling them misled fools.

Pliable asked Christian if he knew the way to this wonderful place. He explained that a man named Evangelist had directed him to a Narrow Gate and seek further instructions.

They set off together.

As they traveled, he expressed his happiness that Pliable had joined him. If Obstinate had understood the powers and terrors of unseen realities, he might not have turned back so quickly. Pliable was curious about the wonders he described to him. He explained they were better comprehended in thought than described in words but offered to tell him more from his Book.

Pliable questioned the truth of his Book. Christian assured him it was written by One who cannot lie. He asked about the glorious things Christian mentioned. He described an eternal kingdom, everlasting life, crowns of glory, shining garments, a place with no sorrow or tears, and the company of angels and redeemed souls, all perfect and immortal.

Pliable was captivated, eager to know how to enjoy these things. He told him they were freely given to those who truly desire them, as recorded in the book. Excited, Pliable suggested we quicken our pace, but Christian was slowed by the burden on his back.

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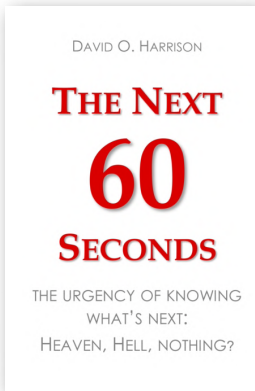
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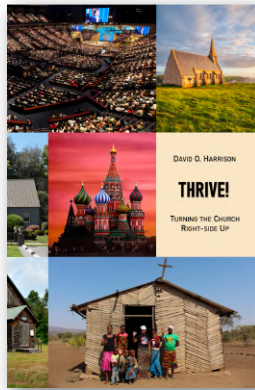
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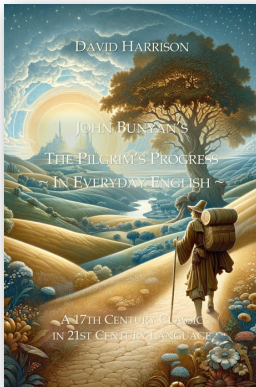
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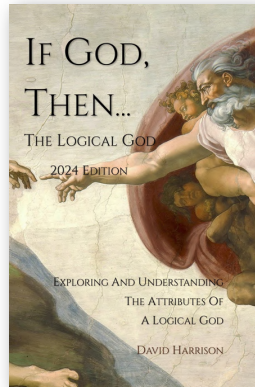
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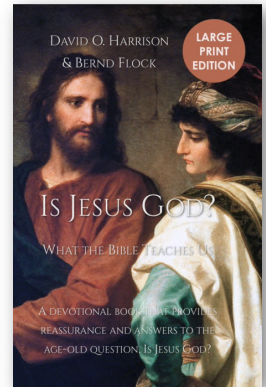
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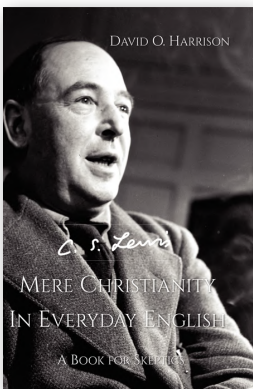
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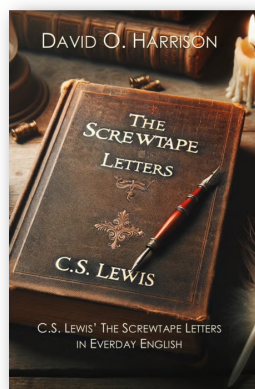
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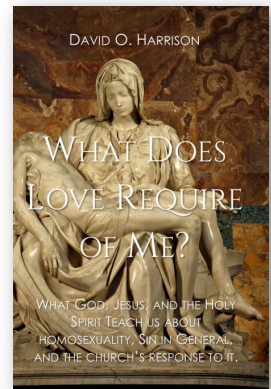
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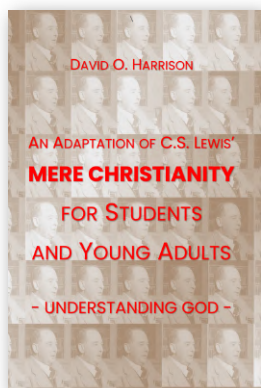


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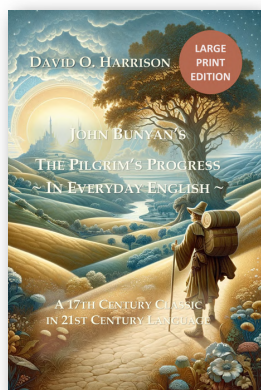
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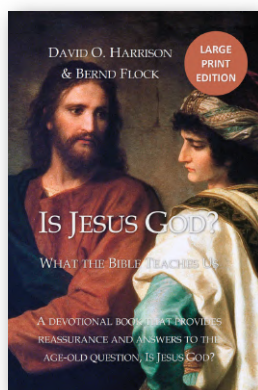


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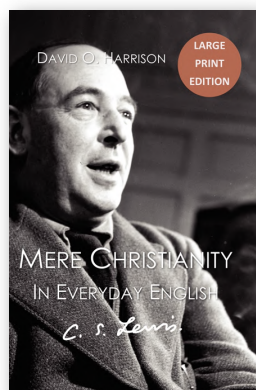
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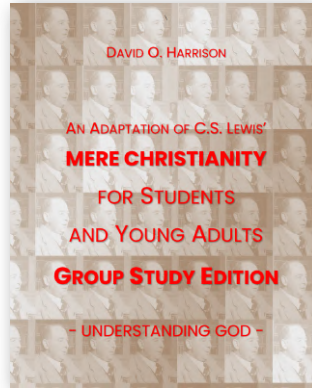


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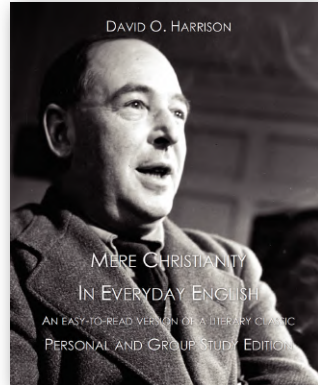
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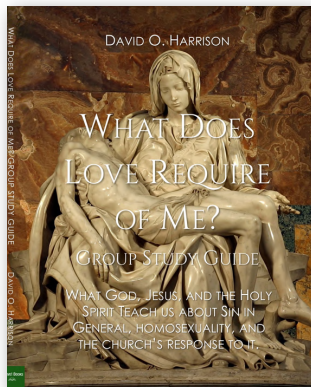
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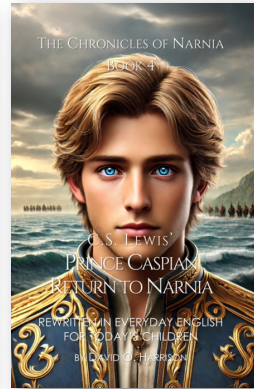
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