

**THE ROAD OF LIFE. A  
STUDY OF  
PILGRIM`S JOURNEY  
AS FAR AS VANITY FAIT**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649005666

The road of life. A study of Pilgrim`s Journey as far as Vanity Fait by John Kelman

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**JOHN KELMAN**

**THE ROAD OF LIFE. A  
STUDY OF  
PILGRIM`S JOURNEY  
AS FAR AS VANITY FAIT**



The Road  
A Study of John Bunyan's  
Pilgrim's Progress

# THE ROAD OF LIFE

*A Study of Pilgrim's Journey  
as far as Vanity Fair*

BY

JOHN KELMAN, D.D.

AUTHOR OF "THE FAITH OF ROBERT  
LOUIS STEVENSON," ETC.



HODDER & STOUGHTON  
NEW YORK  
GEORGE H. DORAN COMPANY

UNION  
THEOLOGICAL COLLEGE  
TORONTO.

TO  
MY MOTHER  
WHO FIRST LED ME TO THE BOOK  
AND TO THE ROAD





## PREFACE

*THE Pilgrim's Progress is one of the everlasting books. Each new generation repeats the miracle of finding strength and consolation for its altered thoughts and needs, in the work of an author upon whom his times had branded a peculiar mark, both in respect of his theological convictions and his suffering of persecution. The reason for this is, of course, the essential humanness of the man and his allegory. It is this human quality, this unswerving truth to experience rather than to theory, which forms the link between him and such great humanists as Chaucer, Dante, Shakspeare, and Goethe. His claim to rank among them on the supremest heights of genius may be disputed, his claim to match them for humanity, pure and unerring in its delineations, is beyond dispute.*

*The present series of studies is built up from notes of addresses given to classes in Peterculter and in Edinburgh, and subsequently printed in shorter form in the pages of the Expository Times. The writer hopes to follow this first volume with two others, the second continuing the commentary through the remainder of the First Part and (more briefly) the whole of the Second Part of the Pilgrim's Progress, and the third consisting of essays on various biographical and literary subjects connected with John Bunyan and his work.*

*The first two volumes are intended as a commentary or text-book upon the Pilgrim's Progress, to be read point by point along with the original. In them are gathered notes from existing commentaries old and new, and references to cognate thoughts and passages in other literature. At the same time an endeavour has been made to construct a continuous exposition,*

## THE ROAD

which (again in virtue of the human interest of John Bunyan's mind) may have a certain independent value for the thought of the present day.

We are warned, in Bunyan's rhymed conclusion of Part I. :—

*“Take heed also, that thou be not extreme  
In playing with the outside of my Dream.”*

*It is a very necessary warning, when the outside is so full of charm and interest. Yet there is no reason why the most powerful preaching should be made less effective by the discovery that it is also very perfect art. Religion and Literature are both of them rare gifts of God to man, and we shall only wonder the more at the lavishness of His generosity as we see how variously gifted this tinker of Bedford was.*

*The story of Christian is on the one hand an allegory of the spiritual life, and on the other hand a romance in which the unity of the leading character is sustained throughout, as in an actual biography. Yet it is to be remembered that the Pilgrim is not presented as the only type of Christian life and character. Theologians generally, and especially those who wrote in an age which tended to define its faith with extreme precision of detail, have been apt to demand too much uniformity in religious experience. Bunyan was too close an observer of life to fall into that mistake. Christian, Hopeful, and Faithful arrive at the Celestial City each in his own way, though for a longer or shorter distance they may travel together. And this breadth and catholicity of portraiture is another reason for the perennial vitality of the Pilgrim's Progress.*

