

PILGRIM'S PROGRESS

by John Bunyan



THE AUTHOR

John Bunyan (1628-1688) was born in Elstow, Bedfordshire, England, the son of a poor tinker and his wife. He received a minimal education, learning little more than the basics of reading and writing before pursuing his father's trade. The English Civil War broke out in 1642, and two years later Bunyan was drafted into the Parliamentary army, in which he served for three years, though he never saw combat. After leaving the army, he was married at age nineteen to a woman of whom next to nothing is known except for the fact that she introduced him to a local Particular Baptist congregation, where he was converted and baptized. He soon became a lay preacher while continuing his trade as a tinker. His sermons were so popular, full of vivid language, illustrations, and analogies, that he put some of them in writing.

When the era of Puritan rule under Oliver Cromwell came to an end with the restoration of the monarchy in 1660, Dissenters such as the Baptists began to face persecution. Bunyan, by then a popular preacher, was arrested for holding illegal religious services and imprisoned in the Bedford jail for twelve years. Here he took the opportunity to preach to the prisoners – ironically, what was forbidden in the outside world was permitted in the prison – but also began to put his writing talent to use. He produced many pamphlets along with *Grace Abounding to the Chief of Sinners* (1666), his spiritual autobiography. He also began work on the classic for which he is best known, *Pilgrim's Progress*, which was completed and published in 1678. After release from prison in 1672, he was called to pastor his old church in Bedford, at which ministry he continued for the rest of his life. He also continued to write, producing many other works, the best known of which are *The Holy War* (1682) and Book Two of *Pilgrim's Progress* (1684). He died in 1688 after contracting pneumonia while on a mission of mercy and was buried in Bunhill Fields, where the graves of many English Dissenters may be found.

Pilgrim's Progress is widely considered the greatest allegory in the English language, and has been more often translated and more widely read than any book other than the Bible. The characters and places clearly represent ideas, attitudes, and practices and are not intended to be realistic. Instead, the intent is to teach spiritual truth about Christian doctrine and the Christian life. The Calvinistic theology of the Particular Baptists is evident in the book, as is the Puritan environment in which Bunyan was converted. Book Two, published six years after the original, was

the result of the popularity of Book One. The public demanded a sequel, and Bunyan obliged, though the result, as is the case with most sequels, failed to match the height of achievement of the original, begin largely a repetition of Christiana's journey through the same locations traversed by her husband in the first volume.

MAJOR CHARACTERS

- Christian – The protagonist of the story, he takes a journey from the City of Destruction to the Celestial City, experiencing on the way the trials of the Christian life.
- Evangelist – He meets Christian in a field and points him to the wicket gate.
- Obstinate – A neighbor of Christian's, he tries and fails to convince Christian to return to the City of Destruction while stubbornly ignoring his arguments.
- Pliable – After initially trying to stop Christian from making his journey, he decides to go along with him, but turns back when they reach the Slough of Despond.
- Help – He pulls Christian out of the Slough of Despond and puts him back on the path to the wicket gate.
- Worldly Wiseman – A citizen of the town of Carnal Policy, he counsels Christian to avoid the path into which Evangelist directed him and go instead to the town of Morality, where a man named Legality can tell him how to put down his burden.
- Interpreter – Christian goes to his house after passing through the wicket gate and has the Gospel explained to him more fully.
- The Man in the Iron Cage – He was once “a fair and flourishing professor,” but had scorned grace and committed the unpardonable sin, thus had no remaining hope of repentance.
- Apollyon – A hideous fiend who attacks Christian in the Valley of Humiliation and demands his return to the City of Destruction, he is vanquished by the two-edged sword Christian was given at the palace Beautiful.
- Faithful – He accompanies Christian for much of the second half of his journey to the Celestial City, but is martyred in the town of Vanity.
- Talkative – He meets Christian and Faithful during their journey. He speaks very righteously, but neither believes in his heart nor incorporates into his life the things that he says.
- By-ends - A man who uses religion for his own social and monetary gain, he briefly accompanies Christian after the latter escapes from Vanity Fair.

- Hopeful – He is an inhabitant of Vanity Fair who accompanies Christian out of the city after witnessing the martyrdom of Faithful.
- Giant Despair – The owner of Doubting Castle, he imprisons Christian and Hopeful after they get lost in By-Path Meadow, but in Book Two is killed by Great-heart and the sons of Christian and Christiana.
- Demas - A friendly man who tries to entice Christian from the path with offers of wealth.
- Ignorance – A foolish young man who encounters Christian and Hopeful along the way, he is convinced that his own good works are accepted by the grace of God as the basis for his justification.
- Christiana – Christian’s wife who, with her four sons, journeys to the Celestial City following his death.
- Mercy – A neighbor of Christiana in the City of Destruction who decides to accompany her and the boys on their journey. She marries Matthew during the trip.
- Great-heart – A guide who safely conducts Christiana, Mercy, and the boys from the Interpreter’s house to the Celestial City.
- Maul and Good-slay - Two other giants killed by Mr. Great-heart.
- Matthew, Samuel, Joseph, and James – The children of Christian and Christiana, they accompany their mother on her pilgrimage to the Celestial City.
- Honest – An elderly pilgrim who accompanies Christiana, Mercy, and the boys for much of their journey.
- Fearing – A pilgrim who hesitated at every obstacle and feared every trial on the way to the Celestial City, but finally arrived safely in the end.
- Gaius - An innkeeper in whose inn the pilgrims enjoy rest. His daughter Phebe marries James.
- Standfast, Feeble-mind, and Ready-to-halt - Three pilgrims met by Christiana and her family during her journey who join their company.
- Madam Bubble – A seductive woman who tempts Standfast shortly before Christiana’s party arrives at the Celestial City.
- Mnason - He lives near Vanity, and the pilgrims stay in his home. His daughters Grace and Martha marry Samuel and Joseph.

- Valiant-for-truth – A great warrior pilgrim who joins Christiana and her companions near the end of their journey, then passes over into the Celestial City.

PLOT SUMMARY

THE FIRST PART

Bunyan begins the book with a poetic Apology, in which he speaks of the way in which the work came into existence. He did not initially intend to write anything so lengthy, but idea after idea came into his mind until he found it necessary to dedicate a separate book to expressing them. He initially wrote, not for public consumption, but for his own gratification and edification. When he showed his work to friends, some encouraged him to publish it while others said not to, but he finally decided to send the book to press, reasoning that those who choose to read it may thus benefit, while those who don't like it may simply avoid it. He admits that the book is an allegory, but defends this choice by noting the use of metaphors, symbols, and parables in the Scriptures.

The story is presented as a dream experienced by the author. In this dream he sees a man named Christian dressed in rags with a heavy burden on his back. The man is reading a Book that causes him great distress. After a futile attempt to hide his grief from his wife and family, he tells them that he has learned that their city is soon to be destroyed by fire from which there is no escape unless he can find how to remove the burden he carries. His family members refuse to believe him, and he continues in his condition, wondering what he must do to be saved.

One day while walking in a field and praying he meets a man named Evangelist, who tells him to flee from the wrath to come and points him toward a wicket gate in the distance. The man runs in the direction indicated; even when his wife and children try to stop him, he puts his fingers in his ears and cries, "Life! Life! Eternal life!" Two neighbors, Obstinate and Pliable, pursue him to bring him back. Obstinate argues that Christian should not leave his friends and comforts, but Christian speaks of the reward that awaits those who pursue righteousness. Obstinate then returns to the City of Destruction, but Pliable is convinced and decides to accompany Christian.

As they walk through the field, Pliable asks Christian about their destination. Christian reads descriptions of it from the Book he carries and tells Pliable that all who desire the blessings found in it will freely receive them from the Governor of the place. As they continue to talk, they fall into a miry pit called the Slough of Despond. Christian nearly sinks in the mire because of the burden on his back, but Pliable struggles out of the mud and returns home, unwilling to undertake a journey that includes such hardships. Christian continues to struggle, but is unable to escape because of the burden on his back until a man named Help arrives and pulls him out, setting him on his way again. The author in his dream then asks Help why the Slough of Despond has not been filled in, and Help tells him that the Slough represents the doubts and fears that come with conviction of sin; these can only be surmounted by steps placed in the swamp – the promises of forgiveness of sin and life in Christ.

Christian next encounters Mr. Worldly Wiseman, from the nearby town of Carnal Policy. Worldly Wiseman tells Christian that the way he is following is too hard, painful, and dangerous, and advises him to pursue a less painful path. He directs him to the town of Morality, where he may speak to a man named Legality and his son Civility, who can help him get rid of his burden painlessly. He may then send for his family and settle down to a comfortable life in the town. Christian decides to take Worldly Wiseman's advice, but when he approaches the city he finds that

it is located on a hill too high to climb, and that every time he attempts the ascent fire shoots from the hill and his burden gets heavier.

Soon Evangelist appears and confronts Christian, who is ashamed in his presence. Evangelist tells him to go back to the path of faith, where alone forgiveness of sin can be found, and warns him against Worldly Wiseman, who turns men from the path of faith, makes the cross odious, and sets people on the road to death. He encourages his listeners to pursue the broad way that leads to death rather than the narrow way through the wicket gate that leads to life. Instead, one who would save his life must lose it. Legality and Civility can never free him from his burden. Evangelist then directs him back to the right path.

Christian eventually arrives at the wicket gate, over which is a sign that says, "Knock, and it shall be opened unto you." When Christian knocks, that gate is answered by Good-Will, who pulls him through to avoid the arrows of Beelzebub, who attempts to kill any who seek to enter the gate. Christian asks Good-Will to help him remove his burden, but is told that, when he arrives at the proper place, it will fall off by itself. He then directs Christian to the nearby house of the Interpreter.

The Interpreter shows him a picture of the only Guide who can lead him on his journey, then takes him to a room full of dust. Sweeping only sends the dust flying, but when water is sprinkled around the room the dust is cleansed with ease. The Interpreter tells Christian that the dust is original sin, which cannot be cleansed with the broom of the Law, but only by the water of the Gospel. He is then led into another room where he sees two children, Passion and Patience. The former is restless, and when he is brought a bag of treasure, he squanders it and is left with nothing but rags. The Interpreter tells Christian that Passion represents those who value the things of this world, while Patience values the things of the world to come and is willing to wait for them. Christian is then led into another room where a fire is burning, with a man standing beside the fire throwing water on it, but to no avail. The Interpreter explains that the fire is the work of grace in the heart and the man is the Devil, who can by no means quench that fire. The fire cannot be quenched because another man, Christ Himself, constantly pours the oil of grace on the fire.

The Interpreter then leads Christian to a beautiful palace. Christian asks to go in, but the Interpreter shows him that those who enter must have their names recorded in a book and must fight their way through many dangers to enter and be clothed in golden vesture. The next room is dark and contains a man in an iron cage. When Christian questions him, he finds that he once professed faith, but that he had given free rein to his lusts and had passed beyond the pale of repentance. The last room the Interpreter shows Christian contains a man who is trembling while rising from bed. The man is trembling because he just had a dream of the Second Coming of Christ, where the dead were raised and some were taken up to glory, but he was left behind. The Interpreter tells Christian to take this dream as a warning.

After leaving the house of the Interpreter, Christian follows a narrow path between two high walls. This leads to a Cross on top of a hill with a Sepulcher below it. When he arrives at the Cross, the burden falls from his back, tumbles into the grave, and is gone forever. As Christian is rejoicing, three angels appear and give him assurance of the forgiveness of sins, provide him with clean clothing, and place a mark on his forehead and give him a sealed scroll that he is to present at the gate of the Celestial City.

As Christian continues on his journey, he encounters three men sleeping with their feet in chains beside the road whose names are Simple, Sloth, and Presumption. Christian tries to wake them up and help them remove their chains, warning them about a prowling lion in the vicinity, but they give him no heed and go back to their slumbers. Soon two men tumble over the wall along the narrow way whose names are Formalist and Hypocrisy. They introduce themselves to Christian and

tell him they are from the town of Vainglory and are bound for Mount Zion. He asks them why they didn't enter the narrow road by the gate, but they answered that their way was a shortcut that had been used for thousands of years. They see no difference in outward appearance between Christian and themselves, but he points out that he has a clean garment, a special mark, and a scroll that will gain him admittance to the celestial City, all of which they lack. After this, they proceed on their own and ignore the pilgrim who precedes them.

Next the travelers arrive at the Hill Difficulty. The road branches around both sides of the hill, but the narrow path goes straight up the embankment. Christian realizes that the proper route to follow is the one that takes him up the hill because difficulty is an essential part of the Christian life. Formalist and Hypocrisy take the alternate routes, called Danger and Destruction, because they seem easier, and are never seen again. Christian finds the ascent very hard and stops to rest in an arbor provided for that purpose. He reads his scroll and examines his new garment, finding both very encouraging. He then falls asleep and the scroll falls from his hand; near nightfall he is awakened by one who warns him against being a sluggard, and thus hurries to the top of the hill. There two men ran toward him, Timorous and Mistrust. He asks why they are running in the wrong direction and they respond that the way ahead is too hard for them, and is in fact guarded by ferocious lions.

The two continue their flight while Christian plunges ahead, but he soon has second thoughts. He reaches for his scroll to comfort him, but realizes that he has lost it. He realizes the consequences of his slumber and retraces his steps, returning to the arbor and regretting the loss of time and energy because of his sin. He finds the scroll where it fell and rejoices greatly. He then hurries on his journey. Night falls, but he is unwilling to make the same mistake twice, so perseveres without sleep in the dark despite his fear of the lions against which Timorous and Mistrust had warned him.

Soon he sees before him a magnificent palace called Beautiful, where he seeks lodging for the night. He finds that the palace is guarded by the lions and he hesitates. The porter, whose name is Watchful, tells him not to fear because the lions are chained and are intended to try the faith of those who would enter. Christian asks for a bed for the night, and when the porter asks his name, he tells him that he is called Christian, but was once called Graceless, and explains the reason for his late arrival. Watchful then rings a bell, summoning a lovely girl named Discretion. She listens to his story, then summons her sisters, Prudence, Piety, and Charity. They gladly admit the pilgrim and entertain him with edifying conversation, questioning him further about his journey. Prudence asks him if he ever regrets his decision to leave the City of Destruction, but he says he fights off all such thoughts by meditating on the Cross, his new garment, his scroll, and the Celestial City toward which he travels. Charity asks him about his family, and he tells her of his wife and four small children, who sadly were unwilling to accompany him on his journey because his wife cared too much for the things of the world and his children loved the pleasures of youth. For the rest of the evening they talk about the glories of Christ and His salvation. That night he slept in a chamber called Peace.

The next morning, the inhabitants of the palace Beautiful show Christian around the building. In the study he finds a record of the Lord's genealogy and His works and those of His followers, in addition to prophecies of what is yet to come. He visits the armory on the following day and there sees the equipment with which the Lord outfits His warriors, along with special implements associated with great deeds recorded in Scripture. On his final day at the palace, Christian is taken up to the roof and shown a lovely mountainous region in the distance, Immanuel's Land, from which he is told that he can see the gate of the Celestial City. Before his departure, he is given armor to protect him on the rest of his journey. As he leaves, the porter tells him of another pilgrim who has

passed by the palace – Faithful, a neighbor of Christian’s from the City of Destruction. Discretion, Piety, Charity, and Prudence escort Christian down the hill from the palace, warning him about the dangers of the Valley of Humiliation that he is about to enter.

Shortly after descending into the Valley of Humiliation, Christian is confronted by a fiend named Apollyon. He wants to run away, but realizes he has no armor for his back, so resolves to stand his ground. The demon asks m where he came from, and then insists that he must be one of his subjects, since the City of Destruction is his domain. Apollyon tells Christian that many who leave his service eventually return because they find the service of the King of Kings too demanding, and then promises him all his kingdom has to offer. He also warns Christian that many who have deserted him have come to a bad end, but the pilgrim refuses to give in. Apollyon reminds him of all his sins and failures, but Christian insists that his new master will forgive all his sins. Finally, in a fit of anger, Apollyon seeks to block the road and destroy Christian on the spot. He begins to shower Christian with fiery darts, which the pilgrim wards off as best he can, though he is wounded repeatedly in the process. After combat that takes up half the day, the demon wrestles him to the ground and wrenches his sword from his grasp, but Christian recovers it and deals Apollyon a mortal blow, causing him to flee. A hand then gives Christian laves from the Tree of Life, which he applies to heal his wounds.

He then approaches the Valley of the Shadow of Death, where he is met by two men who have turned back because of the horrors of the place. They advise Christian to do the same, but he knows that the way to the Celestial City passes through the valley. That road is bounded on one side by a deep ditch into which the blind fall and on the other by a quagmire, making it extremely dangerous for traveling, especially at night. Near the center of the valley he encounters the mouth of Hell, against which his sword is useless. Instead, he avails himself of the weapon called All Prayer, which protects him from the flames issuing from the Pit. When the sun rises, he sees that the remainder of the valley is filled with traps and snares into which he surely would have fallen in the darkness. He soon passes mangled bodies and bones of earlier pilgrims and perceives that they have been devoured by two giants, Pagan and Pope, the first of which is now dead, while the second is old and toothless, so Christian passes the scene without harm.

Christian next approaches a small rise that enables him to look at the road ahead. There he sees Faithful, whom he quickly joins, both being glad of having a companion on the way. Faithful tells Christian that his departure from the City of Destruction generated much talk, but that he was the only one who decided to follow in his steps. Pliable had started, but then turned back at the Slough of Despond, which caused him to become an object of ridicule when he returned home. Faithful had managed to avoid the Slough, but had encountered a woman named Wanton who had almost tempted him to turn aside by offering him carnal pleasures. At the base of the Hill Difficulty he had met an old man named Adam the First from the town of Deceit who had offered to pay him good wages and make him his heir if he would only stay with him. He also offered his three daughters in marriage – the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life. Faithful realized that Adam the First was seeking to enslave him, so he turned away, but the old man sent a swift runner after him who knocked him down repeatedly and would have killed him had not a Man with nail holes in his hands and side delivered him. Christian tells Faithful that the man who had beaten him repeatedly was Moses, whose law spares none. Faithful then bypassed the palace Beautiful, but in the Valley of Humiliation met a man named Discontent, who warned him against going into a place that yielded no honor and would offend his friends, such as Pride and Worldly Glory. Faithful ignored him, but was then met by Shame, who tried to convince him that religion and morality were nothing more than an embarrassment to which no person of any account would

ever succumb. He, too, received no response from Faithful other than to point out that he concentrated attention on man rather than God. Faithful then continued into and through the Valley of the Shadow of Death without further incident.

After recounting their various adventures, Christian and Faithful encounter Talkative, who joins in their conversation. Faithful is fascinated and impressed with the things he says, but Christian warns him that he knows Talkative from the City of Destruction, and that he is a man who neither takes to heart nor lives the things he so glibly verbalizes. He has a terrible testimony at home and has turned many from the faith, including the members of his own family. Christian encourages Faithful to ask Talkative about the signs of grace in the heart and in one's behavior, and Talkative soon decides that he no longer desires their company.

Christian and Faithful then pass through a wilderness and soon see Evangelist coming up behind them. He asks them about their travels, and they tell him of all they have encountered. Evangelist encourages them to persevere, but warns them that they will soon arrive at a town where they will be subject to severe trials, to the extent that one of them will be martyred. He reminds them that the one who suffers martyrdom is the more fortunate because he will arrive first at the Celestial City, and exhorts the survivor to learn from his brother's example of steadfast perseverance.

Upon leaving the wilderness they arrive at the town of Vanity, the location of Vanity Fair. Everything in the town and everything sold in the fair is useless, of no value whatsoever, though the wares include all that earthly men treasure. The fair had been founded five thousand years earlier [Bunyan's dating of the beginning of human history] by Beelzebub, Apollyon, and Legion in order to trap pilgrims on the way to the Celestial City. Since the path to the Celestial City passes right through the town, pilgrims cannot avoid it except by death. Even Christ had passed through, having been offered rule over the fair by Beelzebub, but He resisted. Christian and Faithful are mocked by the men of Vanity Fair, both because of their peculiar clothing and because of their language, which was certainly not the language of the town. Furthermore, they show absolutely no interest in the merchants' wares. Mockery soon leads to physical abuse, and the pilgrims are arrested and brought before the court of the place. The judges decide that they must be crazy and order them beaten and imprisoned in a cage. Despite the fact that some of the more cool-headed among them argue that the pilgrims are unworthy of such a fate, the majority cries out for them to be put in chains and paraded through the city. They are finally sentenced to death, but are first returned to the cage with their feet in the stocks. In all of this Christian and Faithful respond with a quiet and godly demeanor. When they are brought to trial before Judge Hate-good, they are accused of disturbing trade and winning others to their dangerous opinions. Faithful speaks out in their defense, noting that they had disturbed no one and that those who were convinced by them were convinced by good rather than evil. Three witnesses appear against the prisoners – Envy, Superstition, and Pick-thank. On the basis of their testimony Faithful is condemned to death by a jury consisting of men whose attitudes match their names. He is then taken from the court and executed cruelly; he is scourged, beaten, cut with knives and swords, stoned, and burned at the stake. In Bunyan's dream, he sees the martyr carried to heaven in a chariot accompanied by the sound of trumpets.

Christian, however, escapes to continue his journey. He is accompanied by Hopeful, and young man from Vanity Fair who had been impressed by the comportment of the pilgrims. Soon they meet a man named By-ends from the town of Fair-speech. Christian has heard of the town and knows that it is a wealthy one, and By-ends admits as much, noting that its inhabitants prefer religion that "goes in his silver slippers." By-ends asks to go with them, but Christian says he may only do so if he takes religion with its suffering as well as its prosperity – with rags as well as silver slippers. By-ends insists on his liberty to take religion according to his own desires and no longer travels with

Christian and Hopeful, but he soon finds more congenial companions, Mr. Hold-the-world, Mr. Money-love, and Mr. Save-all. Their conversation relates to justifying a pastor's search for a richer benefice and a tradesman's religious conversion motivated by the desire for material gain, both of which they see as completely acceptable. They decide to catch up to Christian and Hopeful and put the questions to them. Not surprisingly, Christian rejects their reasoning as devilish, citing many biblical examples.

Christian and Hopeful then pass quickly through the plain of Ease and climb the hill of Lucre. The hill contains a silver mine, which has a pit into which many have fallen to their own destruction. Demas stands near the mine and tries to entice Christian and Hopeful to draw near. They refuse, but soon By-ends and his companions approach; they respond to Demas' invitation and are never seen again.

Christian and Hopeful continue on their journey and soon encounter a pillar of salt above which is written the words, "Remember Lot's wife." This puts them in mind of the danger of covetousness. They remark with amazement that Demas, By-ends, and their companions should be drawn down into the hill Lucre while in sight of this very statue and give thanks to God for His grace that kept them from following the same deadly path.

They arrive next at the river of the water of life, the banks of which are lined with fruit trees of all kinds. Here they refresh themselves and spend a pleasant few days before continuing their journey. Soon the road becomes rough and their feet tire from their travels. To one side they see what appears to be a parallel path through a pleasant place called By-Path Meadow, and Christian, despite Hopeful's reservations, suggests that they go that way. At first the travel is easy. They meet a man named Vain-confidence who encourages them to follow him. Darkness falls and a storm arises. Vain-confidence, who has gone before them, falls into a pit and is killed; now Christian and Hopeful realize their folly. They determine to return to the path, but the floods rise rapidly, making such a journey in the dark impossible.

They take shelter for the night, and when they awake, they see in the distance a fortress called Doubting Castle, owned and inhabited by the Giant Despair. The Giant, rising early and surveying his domain, captures Christian and Hopeful and accuses them of trespassing. He then casts them into his dungeon, when they languish without food or water from Wednesday until Saturday. During this time, on the advice of his wife, whose name is Diffidence, Giant Despair beats his prisoners severely. Saturday morning he comes down to the dungeon again and advises his prisoners to do away with themselves, since they had no hope of ever leaving his castle. Christian considers doing so, but Hopeful reminds him that the Giant Despair is not the final authority in the land and counsels patience, anticipating that an opportunity for escape will eventually present itself. Giant Despair continues to threaten them, and his wife next suggests that he take his prisoners into the courtyard and show them the bones of those who have died before them. Christian and Hopeful continue to resist, and from Saturday night through Sunday morning they prayed. Before daybreak Christian realizes that he possesses a key called Promise that can open any door in Doubting Castle. The two then escape, and when Giant Despair tries to pursue them, he has a seizure and falls to the ground.

Christian and Hopeful then leave By-Path Meadow and return to the King's Highway, but before they continue on their journey they set up a pillar to warn future pilgrims about the dangers of Doubting Castle and Giant Despair. When they arrive at the Delectable Mountains, they refresh themselves and meet some kindly shepherds, Knowledge, Experience, Watchful, and Sincere, who are watching over the Lord's flock. The next morning the shepherds show them a hill called Error, where those who depart from the true faith fall to their deaths. They then take them to the top of a mountain called Caution, from which they see blind men wandering among the tombs. The

shepherds tell them that these men had been captured by Giant Despair and had their eyes put out, now being condemned to this fate forever. Christian and Hopeful, realizing the narrowness of their escape, begin to weep. The shepherds then take them to a door, which opens into a pit filled with fire and brimstone. This, they are told, is a byway to hell into which hypocrites and false professors fall. The shepherds then take them to the top of a hill called Clear, where they allow them to look through a telescope at the gates of the Celestial City before continuing on their journey. As they leave, the shepherds tell them to beware of the Flatterer and avoid falling asleep on the Enchanted Ground.

As the travelers continue, they approach the city of Conceit and meet a lad called Ignorance. He tells them that he is going to the Celestial City, but when they ask him how he hopes to gain admission, he tells them that he has lived a good life; sadly, he knows nothing of the Wicket Gate. They next pass through a dark lane and see an apostate bound with chains, being dragged toward the byway to hell by seven demons. As they journey fearfully onward, Christian tells Hopeful the story of Little-faith, who had barely escaped three robbers, who beat him and stole his purse but left him with his precious certificate to gain entrance to the Celestial City, having been put to flight by the Lord's champion, Great-grace.

As they continue, they arrive at a fork in the road. Both paths appear to be straight, so they are not sure which one to take. Soon a black man in a white robe appears and tells them to follow him. They do so, but find that he is leading them on a circuitous route away from the Celestial City; in fact, he leads them right into a net in which they are enmeshed. He turns out to be Flatterer, an evil soul who disguises himself as an angel of light - that very man against whom the shepherds had warned the travelers. Soon an angel arrives, frees them from the net, and leads them back to the right road. But because they had neglected the warning of the shepherds, he whips them with the scourge he carries in his hand.

Next they meet a man coming toward them from the opposite direction. He is Atheist, who roars with laughter when they tell him their destination. He tells them that the Celestial City does not exist, and that he has been searching for it for decades without success. They refuse to listen to his words, but determine to go on by faith. They soon reach the Enchanted Ground against which the shepherds had warned them. Hopeful begins to feel drowsy and wants to lie down, but Christian reminds him of the danger of the place and they press on, keeping one another awake by conversation. As they walk, Hopeful narrates his conversion experience.

At one point they turn around and see Ignorance following them. They wait for him to catch up and ask him about the state of his soul. The young man insists that all is well with him, though the reasons he gives have nothing to do with faith and everything to do with works and the confidence of his own heart. Christian challenges him, arguing that the heart is only right when it passes the same judgment upon a person as that passed by the Scriptures. Ignorance, unwilling to hear their counsel, again drops behind and continues the journey by himself.

Christian and Hopeful then discuss the experience of one Temporary, from the town of Graceless. He had at one time been under conviction of sin, but had soon backslidden under the influence of a man named Self-save. Hopeful proposes four reasons for Temporary's backsliding: he had an awakened conscience without a changed mind (guilt without repentance), he suffered from the fear of man, he was unwilling to suffer for the sake of Christ, and he had no desire to contemplate his own sin. Hopeful then describes the steps by which such a person declines into the way of destruction.

By this time Christian and Hopeful have passed through the Enchanted Ground and enter Beulah, the beautiful land before the gates of the Celestial City. Here they meet angels and come

into view of the City itself, lovely beyond measure with its pearls, precious stones, and streets of gold. The beauty of the place is so great that Christian and Hopeful grow sick with longing. As they get closer, the gold of the city shines so brilliantly that they must shade their eyes. Soon they meet two angels, who tell them that each has a trial to face before obtaining his reward. When they get within sight of the gate, they find that a great and deep river runs before it. Christian asks the angels if the gate might be reached in any way other than going through the river, but they answer that only Enoch and Elijah have ever entered a different way. Christian and Hopeful then wade into the river, and Christian becomes fearful, while Hopeful tells him not to fear. Christian is almost overwhelmed by the memories of his sins, but Hopeful helps to hold his head above water. Finally Christian realizes that Christ is with him in the waters and they safely reach the other side. Their old garments had fallen off in the river, and the angels meet them on the far side, promising that they will receive new robes in the Celestial City. They are then met by the heavenly host, who escort them to the gate of the city. There they turn in their certificates and the gates are opened to them. After they enter, Ignorance crosses the river on a ferry provided by Vain-hope, but is refused entry into the gate because he lacks a certificate. He is then bound hand and foot and cast into the pit at the base of the hill.

THE SECOND PART

Bunyan again provides a poetic introduction to the Second Part of his story, which narrates the journey of Christian's wife Christiana and their four sons from the City of Destruction to the Celestial City. The First Part had been so well received that it had spawned many imitators, so Bunyan assures his readers, in the guise of words of comfort to the book itself, that this is the genuine article, and thus can be assured of a favorable reception by the public.

Like the First Part, the Second Part is presented in the form of a dream experienced by the author. In the dream the author meets a man named Sagacity, who tells him of the bliss experienced by Christian now that he has completed his journey. The author then asks him about Christian's wife and sons and is told that, despite their earlier refusal to accompany Christian on his pilgrimage, they have now set out for the Celestial City. He then proceeds to tell the author about their journey.

After the departure of her husband, Christiana begins to feel increasingly guilty about the way she had treated him. She tells her sons of her wickedness, and they too weep over the condition of their souls. That night she has a dream in which two demons stand by her bed and conspire to turn her thoughts away from eternal matters. She then sees her husband among the immortals, singing praise to God. The next morning she is visited by one named Secret, who tells her that God is ready to forgive her sins and welcome her into His presence. She asks him to carry her to her husband, but he tells her that she must travel the same path over which he had trod, beginning with the Wicket Gate.

Christiana gathers her four sons and prepares for their departure. Soon Mrs. Timorous, a neighbor, arrives and tries to talk her out of the journey because of its dangers. Christiana will hear none of it. Another neighbor, Mercy, decides to accompany Christiana and her children, while Mrs. Timorous returns home to gossip about her with other neighbors. Mercy is afraid that she will not be received at the end of the journey, but Christiana assures her that the King is one who loves mercy; she even offers to hire her as a servant during the trip. Mercy is still unsure, but Christiana urges her to accompany them at least as far as the Wicket Gate, which she agrees to do. Mercy then begins to weep because of all her friends who remain behind in the City of Destruction.

They soon arrive at the Slough of Despond, which they cautiously but successfully navigate. When they reach the Wicket Gate, Christiana knocks but receives no answer except for the barking of a fierce dog belonging to the Giant Despair. They lose courage, but realizing that they have no alternative other than to persevere, she knocks again, and this time the door is opened and she and her children are admitted. Mercy is left standing outside, but Christiana intercedes for her, and she finally gets up the courage to knock herself, after which she too is brought through the gate. Once inside, they are comforted by the Lord, who tells them that their sins are forgiven.

As the travel they pass by a garden wall bordering the land of the Giant Despair. Fruit trees from the garden hang over the walls, and the boys grab pieces of fruit and begin to eat, not knowing that the trees belong to an enemy. Soon the pilgrims are approached by two ruffians who try to lay hands on them, but the women struggle and cry out and are quickly delivered by a Reliever from the Wicket Gate. After he leaves, Mercy is confused, thinking that they would encounter no troubles after passing through the gate.

They next arrive at the house of the Interpreter, where they are greeted by a young woman named Innocent who welcomes them into the place. While waiting for dinner to be ready, the Interpreter shows them the same things he had shown Christian years earlier. They also see a man with a rake whose gaze is forever downward, meanwhile ignoring a crown held over his head; he is like those who care only for the chaff of this world and consider the glories of heaven nothing but a myth. They then are shown a large room described as the best in the house, but it contains nothing but a big, ugly spider. Christiana begins weeping, understanding the significance of the imagery – as spiders find their way into kings' houses, so ugly sinners, in faith, can gain admission to the palace of the King. Next they see a hen caring for her chicks, calling them in ways similar to those in which Christ cares for His people. They then saw a sheep being butchered, but suffering patiently the while, and were told that they too must suffer for righteousness' sake. Later they see diversity of flowers in a garden, each one different and each one beautiful, then are taken to a field where the heads of grain have been cut off, warning them against fruitlessness. A robin with a huge spider in its mouth serves as an example of a false professor who seems congenial in good company, but in private gobbles down sin as rapidly as may be. Before dinner, the Interpreter shares with them many wise proverbs. All enjoy a refreshing night's sleep, and in the morning all take baths, are given fresh garments, and the Interpreter places seals upon them to keep them safe and enhance their beauty. He then summons his servant Great-heart to don his armor and escort the pilgrims to the house Beautiful, which is to be their next stop.

Great-heart accompanies Christiana, her children, and Mercy as they continue on their journey. Soon they arrive at the place where Christian's burden had fallen from his back into the empty sepulcher, and Great-heart explains that the pardon they receive there is because of the work of another, not because of their own efforts, and discusses the imputation of Christ's righteousness to the believer. As they travel down the road, they see Simple, Sloth, and Presumption, who had tried to distract Christian from his pilgrimage, hanging by the side of the road with signs warning others against following their examples. At the hill Difficulty, Great-heart tells the pilgrims of Christian's experience and shows them the places where he had faced struggles. They climb the hill with great effort and arrive at the arbor prepared as a resting place, where they take refreshment before continuing along the path.

When they meet the lions, the children shrink back, especially when a giant named Grim Bloody-man, a slayer of pilgrims, appears behind the beasts. But Great-heart draws his sword and bravely confronts the enemy, killing him on the spot, and they walk past the lions safely, having discovered that they were chained to prevent them doing harm. When they arrive at the porter's

lodge, Great-heart leaves them to return to his own dwelling. The maidens of the house welcome the guests, feed them a good meal, then allow them to sleep in the same room in which Christian had stayed. After a good night's sleep, they are invited to remain a while, so they enjoy the company of the maidens for a month, during which time Prudence catechizes the boys. While they are there, a man named Mr. Brisk comes to court Mercy, but is quickly discouraged when he finds her always engaged in making clothing for the poor.

Soon Matthew, the oldest son of Christian and Christiana, falls desperately ill. Then Samuel, the second son, remembers that Matthew had plucked and eaten fruit from Beelzebub's garden near the beginning of their journey. The doctor makes him pills from the flesh and blood of Christ, to be taken with the tears of repentance, and the boy soon recovers. Christiana then asks the doctor for twelve boxes of the pills, which are universal remedies, to take with her on the trip. Before they leave, Christiana writes to the Interpreter asking that he send Great-heart back to accompany them on the rest of their journey, which he agrees to do. The maidens then show the pilgrims several wonders – the apple eaten by Adam and Eve, Jacob's ladder, and the altar on which Abraham had prepared to sacrifice Isaac. They also gave them a golden anchor to help them in any storms they might encounter.

With Great-heart accompanying them, they leave the gate by the porter's house and walk toward the Valley of Humiliation. Here Christian had fought with Apollyon, but Great-heart assured Christiana that they had nothing to fear, since Christian's battle had been brought on by his own laxity. In fact, a pillar beside the road bears witness and gives warning about Christian's encounter. The valley itself is lush and fertile, as humility bears good fruit. They soon encounter a poor shepherd boy who is nonetheless happy because he is content in his work. Mercy finds the placed delightful. As they continue through the valley, they hear horrible noises and James becomes sick from fear, but a pill administered by Christiana heals him. Suddenly a devil appears, but Great-heart stands firm and the devil vanishes; the same happens with a fearsome lion. He also shepherds them safely through the Valley of the Shadow of Death. Near the end of the valley, they are confronted by the giant Maul, who accuses Great-heart of kidnapping. After a long and strenuous battle, Great-heart decapitates the villain.

After a brief rest during which the boys ask Great-heart about his battle against the giant Maul, they continue on their journey and soon encounter an elderly pilgrim named Honest. When he hears who they are, he speaks of the fame of Christian and blesses the boys. As they walk on together, they discuss one Mr. Fearing, a most troublesome pilgrim. He hesitated at every obstacle, including wallowing for a month in the Slough of Despond, and was afraid of every difficulty. He felt at home in the Valley of Humiliation, but nearly died of terror in the Valley of the Shadow of Death, though no fiends even approached him. When faced with the river before the gates of the Celestial City, he was convinced that he could never cross, but found the water no more than ankle-deep. Thus he arrived at last safely at his destination. Both Christiana and Mercy identify in some ways with this good but timid man, and the boys also speak of the advantages of godly fear.

Honest then speaks of some fools he has met on pilgrimage, such as Self-will, who argued that he could live as he pleased, supporting his libertine ways by pointing to the sins of men like David and Solomon. Another argued that one should wait to repent until death approached. Honest goes on to list many false and deadly opinions and practices that he has observed among pilgrims on the road, noting that such serve to give pilgrims a bad name in the eyes of the world. Soon a man comes running toward them to warn them of robbers ahead, but with Great-heart to protect them, the pilgrims continue forward, encountering no robbers because of the renown of their protector.

By this time the women and children are tired, and Christiana asks if an inn might be found where they can rest. Honest tells them there is an inn nearby run by one Gaius, an honorable disciple. Gaius welcomes them and provides food for their refreshment. When he hears their story, he tells them that he has known of Christian's family for many generations. He advises Christiana to seek godly wives for her sons so that the line might be perpetuated, even suggesting that Mercy marry the oldest son, Matthew. They agree, and the marriage is contracted after they rest for a month at the inn.

Later Gaius told them about a giant named Say-good, the master of a band of thieves, who plagued pilgrims in the region, and suggested that Great-heart and the others venture forth to rid the land of him. When they enter the giant's cave, they find him about to eat one Feeble-mind. Great-heart invites him to do battle, and the two fight for more than an hour, at the end of which Great-heart is victorious, cutting off the giant's head and rescuing poor Feeble-mind. Feeble-mind is very weak, but has received much help from pilgrims and from the King's helpers along the way; he is determined to continue forward despite his weakness. Gaius encourages him, and before they leave and continue their journey, Gaius gives his daughter Phebe to James, the youngest son of Christian and Christiana, in marriage. Feeble-mind is reluctant to accompany them lest he should hold them back, but Great-heart insists that they will care for him in his weakness. When another pilgrim named Ready-to-halt comes along, Feeble-mind is convinced that he has found a kindred spirit and they all set off again.

As they travel, they recount the experiences of Christian and Faithful. Soon they reach the town of Vanity, where Vanity Fair is located and where Faithful met his death. They take up lodging outside the town at the home of a disciple named Mnason. Honest asks if any good men live in the town of Vanity, and Mnason sends his daughter Grace to invite a few of them to join them for dinner. The guests tell the pilgrims that the atmosphere in Vanity has moderated somewhat since the death of Faithful, so that pilgrims and other believers face less danger than previously. When the guests ask the pilgrims about their adventures, Great-heart tells them about his battles with the three giants, particularly that involving Slay-good. The pilgrims remain in the house of Mnason for many days, during which the last two sons of Christian and Christiana marry Mnason's daughters; Samuel marries Grace and Joseph marries another daughter named Martha. During their stay, all four wives actively serve and care for the poor and give promise of continuing the posterity of the noble Christian.

One day a terrible monster, like a dragon with seven heads and ten horns, begins terrorizing the inhabitants of the town. The dragon, controlled by a woman, demands submission of the people of Vanity, and many succumb. But Great-heart and the other good men go out to do battle with the dragon and drive him away, then maintain a watch should he ever return. Soon the pilgrims leave, stopping on the way out of town to give God thanks for the testimony of Faithful and recalling the place where Hopeful joined Christian on his pilgrimage.

They pass over the hill Lucre and recall Christian's encounter with Demas, then move on toward the Delectable Mountains, where they will meet the Shepherds; Christiana encourages her daughters-in-law to commit their children to the care of these men, who never lose those who are placed into their care. As they approach By-path Meadow, where Christian and Hopeful were captured by the Giant Despair, they consult among themselves about what they should do. They decide to attack Doubting Castle, kill the giant, and liberate any imprisoned within, so Great-heart, Honest, and the four young men march off to meet the enemy. When the battle is joined, Honest kills Diffidence, the giant's wife, while Great-heart disposes of Despair and cuts off his head. The six warriors then set about the work of demolishing Doubting Castle. This takes them seven days,

during which they also liberate two prisoners confined in the dungeon, Despondency and his daughter Much-afraid.

The Shepherds at the foot of the Delectable Mountains receive the pilgrims gladly and show them many wonders. Mercy asks if she might see the cave that serves as the byway to hell, and the Shepherds oblige her, and she leaves with profound gratitude for having been spared such a place. She also sees an unusual mirror in the home of the Shepherds and longs to possess it, but is afraid to ask. She is by now pregnant, and fears she will miscarry if her request is refused. Christiana agrees to bring her request to the Shepherds, who readily give Mercy what he desires; the mirror has the special property of showing the viewer her own face when she looks at one side of it and showing her the face of Christ when she looks at the other. As the pilgrims prepare to leave the Shepherds, the faithful men give them warnings concerning what they will encounter on the road ahead.

After their departure, the pilgrims meet a man with a drawn sword and his face covered with blood whose name is Valiant-for-truth. He has just finished fighting off three thieves who sought to turn him from his journey to the Celestial City. They wash his wounds and invite him to join them. As they travel he tells them his story, and relates how he undertook pilgrimage upon hearing the tale of Christian and his adventures despite the fact that his parents did everything possible to discourage him, telling him of all the dangers and pitfalls along the way. They pass safely through the Enchanted Ground, meeting Stand-fast on the way. He is on his knees praying, having been enticed by Madam Bubble, a witch who offered him her body and her bed. His prayers drove her away, and he was just rising from his knees when the pilgrims encountered him.

The pilgrims then arrive at the Land of Beulah, where all is peace, beauty, joy, and refreshment. Only a river now separates them from the Celestial City. Soon a messenger comes to Christiana with the news that she is to pass over the river within ten days. She says farewell to her friends and her children, gives all she possesses to the poor, and prepares for the great day. She crosses the river and received with joy into the Celestial City. The next to receive a summons is Mr. Ready-to-halt, followed by Mr. Feeble-mind, Mr. Despondency and his daughter Much-afraid, Mr. Honest, Mr. Valiant-for-truth, and Mr. Stand-fast. Mr. Great-heart is left behind to guide other pilgrims, while Christian and Christiana's sons and their families remain in Beulah until the summons comes for them as well.

NOTABLE QUOTATIONS

“This book will make a traveller of thee,
If by its counsel thou wilt ruled be;
It will direct thee to the Holy Land,
If thou wilt its directions understand.” (Bunyan, Apology, p,7)

“Life! Life! Eternal life!” (Christian, First Part, p.11)

“So I saw in my dream that just as Christian came up with the Cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the Sepulchre, where it fell in, and I saw it no more.” (First Part, p.38-39)

“Better, though difficult, the right way to go,
Than wrong, though easy, where the end is woe.” (Christian, First Part, p.43)

“You are not yet out of the gun-shot of the devil; you have not resisted unto blood, striving against sin; let the kingdom be always before you, and believe steadfastly concerning things that are invisible.” (Evangelist, First Part, p.89)

“The worst that ever I did to give them an occasion to give me this name was that I had always the luck to jump in my judgment with the present way of the times, whatever it was, and my chance was to get thereby.” (By-ends, First Part, p.103)

“But for such footmen as thee and I are, let us never desire to meet with an enemy, nor vaunt as if we can do better, when we hear of others that they have been foiled, nor be tickled at the thoughts of our own manhood; for such commonly come by the worst when tried.” (Christian, First Part, p.135)

“Then said Christian, ‘Ah! my friend, the sorrows of death have compassed me about; I shall not see the land that flows with milk and honey’; and with that a great darkness and horror fell upon Christian, so that he could not see before him.” (First Part, p.161-162)

“Then I saw that there was a way to hell, even from the gates of heaven, as well as from the City of Destruction.” (First Part, p.168)

“The bitter is before the sweet.” (Secret, Second Part, p.187)

“The way to heaven is as up a ladder, and the way to hell is as down a hill.” (Christiana, Second Part, p.226)

“A Christian can never be overcome, unless he shall yield of himself.” (Honest, Second Part, p.259)

“There are two things that they have need to be possessed with, that go on pilgrimage: courage and an unspotted life. If they have not courage, they can never hold on their way; and if their lives be loose, they will make the very name of a pilgrim stink.” (Holy-man, Second Part, p.291)

ESSAY QUESTIONS

Discuss the following in a five-paragraph essay:

1. In John Bunyan’s *Pilgrim’s Progress*, Christian goes to the house of the Interpreter and meets a man in an iron cage. He finds that the man is imprisoned in utter despair because he has committed the unpardonable sin. Of what, according to Bunyan, does this sin consist? Does his view correspond with the teaching of Scripture on the subject (see Matthew 12:22-37)? Why or why not?

2. In John Bunyan's *Pilgrim's Progress*, Faithful is arrested and put on trial in Vanity Fair. As with all the characters in Bunyan's allegory, the participants in the trial have names denoting their personalities. Discuss the deliberations of the jury, matching their names to their words, and consider how these character qualities fit the earlier description of Vanity Fair.
3. Analyze Hopeful's description of his conversion experience near the end of the First Part of John Bunyan's *Pilgrim's Progress*. Is this intended to be normative, in that it is the common experience of all believers? Why or why not? Support your answer with specifics from Scripture.
4. Analyze and critique the soteriology presented by Ignorance near the end of the First Part of John Bunyan's *Pilgrim's Progress*. Is his approach to salvation best described as Pelagianism, Arminianism, or Antinomianism? Defend your conclusion with descriptions of the respective theologies, then critique Ignorance's position from Scripture.
5. Compare and contrast the visits to the house of the Interpreter by Christian and his wife in John Bunyan's *Pilgrim's Progress*. Consider both the images and what they stand for in each case. To what extent are the revelations specific to the needs of each character? To what extent are they gender-specific?
6. In the Second Part of John Bunyan's *Pilgrim's Progress*, Matthew becomes gravely ill. After he is cured, he asks Prudence a series of questions. Evaluate her answers. Are they biblical? Do they demonstrate a faithful hermeneutical approach to Scripture? Why or why not? Be sure to deal with the questions specifically rather than restricting yourself to general comments.
7. Some critics have suggested that John Bunyan's *Pilgrim's Progress* served as the foundation for Harriet Beecher Stowe's *Uncle Tom's Cabin*, with Tom traveling from home to heaven and facing trials along the way much as Christian did in Bunyan's allegory. Cite evidence from both books to support the assertion. Be sure to include details, not just vague generalities.
8. In the first part of John Bunyan's *Pilgrim's Progress*, the author emphasizes the individual nature of salvation as Christian must leave his family in order to journey to the Celestial City. In the second part, however, Christiana takes her children with her and picks up many companions along the way, thus emphasizing the importance of community in the Christian life. Do the two portrayals contradict one another, or are they complementary? Support your conclusion from the book and from Scripture.
9. In John Bunyan's *Pilgrim's Progress*, sleep is sometimes pictured as a blessing and sometimes as a source of danger. In what ways is sleep good and in what ways is it bad? Discuss the symbolism of sleep as it is used by the author and relate it to biblical uses of the same image.

10. In John Bunyan's *Pilgrim's Progress*, food and drink are sometimes pictured as a blessing and sometimes as a source of temptation. In what ways does the author portray these earthly pleasures as good and in what ways are they distractions from the journey? Discuss this imagery and relate it to biblical uses of the same metaphors.
11. In the first part of John Bunyan's *Pilgrim's Progress*, Christian meets a number of pilgrims who fail, for a variety of reasons, to reach the Celestial City. Choose three such characters and analyze why they do not achieve salvation. Are the reasons given by Bunyan biblical? Do these characters undermine the doctrine of Eternal Security? Why or why not? Note that Faithful should not be included in your essay because he reaches the Celestial City by means of martyrdom.
12. In the second part of John Bunyan's *Pilgrim's Progress*, Christiana's party includes a number of pilgrims with serious weaknesses. Why do these succeed in reaching the Celestial City while so many others encountered along the path by both Christian and Christiana fail to do so? What sets characters like Feeble-mind and Ready-to-halt apart from others like Ignorance and Talkative who are unable to complete their pilgrimage?
13. One of the most famous accounts in the first part of John Bunyan's *Pilgrim's Progress* is Christian and Faithful's visit to the town of Vanity and its central attraction, Vanity Fair. This incident provided the title for a novel by William Makepeace Thackeray. Use the account in Bunyan's allegory to analyze the suitability of the title of Thackeray's novel. How does the narrative of the adventures of Becky Sharpe portray the essence of the fair in which Christian and Faithful were entrapped?
14. In the second part of John Bunyan's *Pilgrim's Progress*, Great-heart kills three giants: Maul, Despair, and Slay-good. What does each giant represent in the allegory and why must each be destroyed? Use Scripture to support your analysis.
15. In the second part of John Bunyan's *Pilgrim's Progress*, Christiana travels the same path and visits many of the same places as her husband had before her. Many consider the second part weaker because of this repetition. Do you agree? Why or why not? What aspects of the second part of the book make Christiana's journey different from that of her husband? How are these differences instructive?
16. Discuss the view of the church found in John Bunyan's *Pilgrim's Progress*. Cite three incidents in the book that show the importance of the church in the life of the Christian and support the author's teachings with appropriate references from Scripture.
17. Compare and contrast the views of Satan found in John Bunyan's *Pilgrim's Progress* and John Milton's *Paradise Lost*. Which do you consider more biblical, and why? Use details from both works and specific references from Scripture in answering the question.
18. John Bunyan's *Pilgrim's Progress* and Dante Alighieri's *Divine Comedy* are both pictures of a journey from the place of destruction to the place of paradise. Compare and contrast the views of the journey and what makes success possible as expressed by the two authors.

19. In the Apology that introduces the first part of John Bunyan's *Pilgrim's Progress*, Bunyan writes:
- “This book will make a traveller of thee,
If by its counsel thou wilt ruled be;
It will direct thee to the Holy Land,
If thou wilt its directions understand.”
- The author clearly intends his work to carry out an evangelistic mission. How effective is Bunyan's great allegory in fulfilling the task he intended for it? Has that potential impact on the reader decreased in the years since the book was written? Why or why not?
20. In the second part of John Bunyan's *Pilgrim's Progress*, Christiana says, “The way to heaven is as up a ladder, and the way to hell is as down a hill.” What does she mean by this, and how does Bunyan's classic illustrate this truth? Support your argument both from the book and from Scripture.
21. Near the end of the second part of John Bunyan's *Pilgrim's Progress*, Holy-man says, “There are two things that they have need to be possessed with, that go on pilgrimage: courage and an unspotted life. If they have not courage, they can never hold on their way; and if their lives be loose, they will make the very name of a pilgrim stink.” Why are these qualities essential to the successful Christian life? Give examples from the book that support Holy-man's statement and demonstrate how the principles expressed in it are biblical.
22. John Bunyan's *Pilgrim's Progress* may be viewed as the spiritual autobiography of a Christian Everyman that, in a sense, pictures the journey of all who come to Christ. Compare Bunyan's description with Augustine's *Confessions*. To what extent did the path to salvation followed by the great theologian of the Ancient Church follow the pattern set forth by Bunyan in his great allegory? Do you see any significant differences between the two?
23. Some critics have suggested that C.S. Lewis' *The Voyage of the Dawn Treader* from the Narnia tales is a sort of *Pilgrim's Progress* for children. To what extent is this true? Do the various adventures of the passengers on the ship parallel the adventures of Christian as he journeys to the Celestial City? Why or why not? Be sure to cite specific examples from both books in your analysis.
24. John Bunyan's *Pilgrim's Progress* may be viewed as the spiritual autobiography of a Christian Everyman. Compare and contrast Bunyan's great work with the medieval morality play *Everyman*. Give special attention to the theology of the two works. To what extent are the differences due to the fact that one work is Protestant while the other is Catholic?
25. Both J.R.R. Tolkien's *The Lord of the Rings* and John Bunyan's *Pilgrim's Progress* are in a sense quest narratives. Compare and contrast the two in terms of the protagonists and the nature of the quests they undertake. While Bunyan's Christian is clearly intended to represent the course of the Christian life with its trials and triumphs, to what extent may the same be said of Frodo?

26. John Bunyan's *Pilgrim's Progress* clearly is an allegory of the Christian life, while C.S. Lewis argued that *The Lion, the Witch, and the Wardrobe* was not an allegory at all. Explain the differences between the two works that support Lewis' contention. What would be a better way of describing his famous children's story?
27. In chapter twenty-eight of Nathaniel Hawthorne's *The Blithedale Romance*, Miles Coverdale assesses the downfall of Hollingsworth in these words: "I see in Hollingsworth an exemplification of the most awful truth in Bunyan's book of such; - from the very gate of Heaven, there is a by-way to the pit!" He is referring to *Pilgrim's Progress* and the experience of Ignorance, who at the very end of Book One seeks to enter the Celestial City without trusting the saving work of Christ and is refused, then cast bound hand and foot into the pit. How valid is Hawthorne's comparison between Hollingsworth and Ignorance? Do the two fail for the same reasons? Is the nature of their respective quests even comparable?