

# Pilgrim's Progress: Vanity Fair (pp. 102-116)

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## I. Evangelist again “It is my good friend Evangelist”

“You are not yet out of the **gun-shot of the devil** \_\_\_\_\_.”

“You will soon come **into a town** \_\_\_\_\_.”

“Be you sure that one or both of you must **seal the testimony which you hold, with blood** \_\_\_\_\_.”

He that shall die there will have it better, because he will:

1. **He will arrive at the Celestial City soonest** \_\_\_\_\_

2. **He will escape many miseries that the other will meet** \_\_\_\_\_

## II. Vanity Fair “at the town there is a fair kept”

A. Who is it that set up this Fair? **Apollyon, Beelzebub, and Legion** \_\_\_\_\_

B. What is the nature of the wares of this fair? **the things of this life, respectable and profane** \_\_\_\_\_

C. Why *must* Pilgrims progress through this fair? **because it lies in the midst of the way to the Celestial City** \_\_\_\_\_

To miss this town, one must needs go **out of this world** \_\_\_\_\_.

The town was moved “in a hubbub” about them, because of:

1. **The pilgrim’s clothing differed from the raiment of any that traded at the fair** \_\_\_\_\_

2. **The pilgrim’s speech differed from the speech of the men of this world** \_\_\_\_\_

3. **The pilgrim’s cared not for the merchandise of the fair** \_\_\_\_\_

“What will ye buy?” “We buy **the truth** \_\_\_\_\_.”

Why do you think Vanity Fair is given such a name? **it represents the empty (Vain) things of this life that men set store on and offer to one another** \_\_\_\_\_

What is the difference between the pilgrim’s earlier trials (with Apollyon, or the Valley of the Shadow, for example) and the trials they experienced in Vanity Fair?

**the earlier trials were internal, struggles with sin and self, these trials were external, struggles with the world** \_\_\_\_\_

“Those who have nothing in their lives to distinguish them from the rest of the world have no reason to conclude that they are new creatures in Christ.”<sup>1</sup>

## III. In the cage “put them into the cage”

In the cage, a complicated sequence of events unfolds:

A. Christian and Faithful give **blessing** \_\_\_\_\_ for injuries done.

B. Some kind observers, “more observing and less prejudiced,” rebuked the crowd. The angry crowd counted these kind men as **confederates who should be made partakers of their misfortunes** \_\_\_\_\_

<sup>1</sup> Maureen L. Bradley, *The Pilgrim’s Progress Study Guide*, p. 60.

C. The kind men replied, “there are many that trade in the fair that are **more worthy to be put in the cage** \_\_\_\_\_.”

D. After divers (various) words, the two groups of observers did **fall to some blows among themselves** \_\_\_\_\_

E. Christian and Faithful were taken to the examiners, and charged as **being guilty of the hubbub [the fight just mentioned]** \_\_\_\_\_

F. Christian and Faithful behaved themselves **yet the more wisely** \_\_\_\_\_

G. The pilgrims won to their side **several of the men of the fair** \_\_\_\_\_

H. The “other party” (the angry crowd) concluded **the death of these two men** \_\_\_\_\_

I. The pilgrim’s were comforted by calling again to mind **what they had heard from their friend Evangelist** \_\_\_\_\_

#### IV. Trial “they brought them forth to their trial”

The judge’s name was **Lord Hate-good** \_\_\_\_\_

##### Three witnesses:

**Envy:** “I heard him [Faithful] once affirm, that Christianity and the customs of our town of Vanity were

**That Christianity and the customs of our town of Vanity were diametrically opposite** \_\_\_\_\_

**Superstition:** “I heard him say, That our religion was **naught** \_\_\_\_\_”

**Pickthank:** “He hath railed on **our noble prince Beelzebub** \_\_\_\_\_”

“Pick-thank: A flatterer, a person who is studious to gain favor or to pick occasions for obtaining thanks. A word so common once that it may be said to have been a favorite...”<sup>2</sup> “A pickthank is a man who has no religious principles but will assume the garb of whatever party best suits his interests and advances him in the world.”<sup>3</sup>

**Judge:** “Sirrah, sirrah, thou deservest to **live no longer** \_\_\_\_\_”

Sirrah- rude form of “sir” used as an insult, often in anger.

**Judge:** Let us hear what thou, vile runagate, hast to say.

Runagate- deserter, from “ran agate” to run away, perhaps influenced by the similar renegade (traitor, deserter, outlaw, from Latin “one who denies”)

**Faithful:** “The prince of this town [is] more fit for **being in hell than in this town and country** \_\_\_\_\_”

#### V. Charge to the jury and verdict “then the judge called to the jury”

The judge cites three ancient pagan kings:

1. **Pharoah the Great** \_\_\_\_\_

2. **Nebuchadnezzar the Great** \_\_\_\_\_

3. **Darius** \_\_\_\_\_

Mr. Blindman, the foreman said, “I see clearly that **this man is a heretic** \_\_\_\_\_”

Last of all, they **burned him to ashes at the stake** \_\_\_\_\_

<sup>2</sup> A Glossary by Nares and Wright, 1867.

<sup>3</sup> Maureen L. Bradley, *The Pilgrim’s Progress Study Guide*, p. 62.