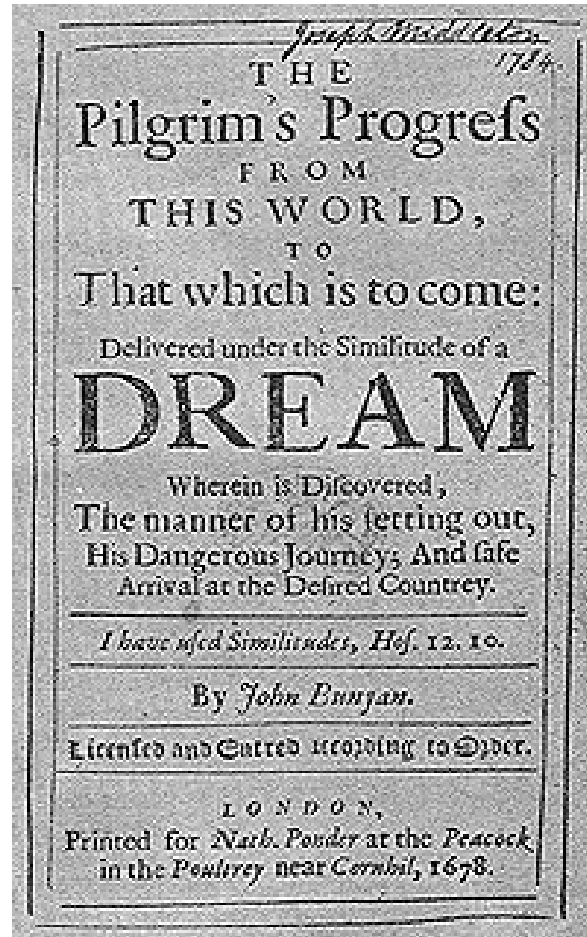


# Pictures from Pilgrim's Progress



An e-book from the  
Wicket Gate Magazine



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# Introduction To Pictures from Pilgrim's Progress

In the frontpiece of many of the editions of John Bunyan's great book, *The Pilgrim's Progress*, the words of Hosea 12: 10 are quoted: - "I have used similitudes". *The Pilgrim's Progress* is the story of a man's pilgrimage "from this world to that which is to come"; his journey from "the City of Destruction to the Celestial City". And in the course of this journey this man, this "Christian", as Bunyan calls him, meets with many situations which set - in similitude - the situations which every believing child of God meets as he follows in the footsteps of those who have gone before.

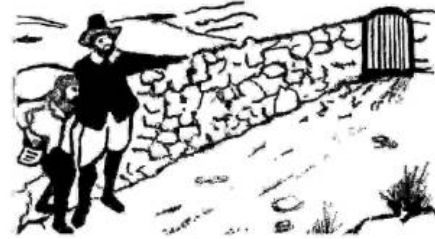
Over the coming pages we are going to look at some of these "Pictures from Pilgrim's Progress", and trust that they may help to show us that, indeed, not only is "there no temptation taken you but such as is common to all", but no joy, no perplexity, no situation either but that some of the Lord's people have met before you. The pictures may come at random, but in the first article of this e-book let us begin with the very first two characters that the book confronts us with, i.e. Pilgrim and Evangelist.

The pages set out in this e-book were taken from articles in the *Wicket Gate Magazine*. The magazine may be found at <http://www.wicketgate.co.uk/> and contains a wide range of practical and edifying articles, both to the Christian and the Non-Christian alike.

**W. J. Seaton**

# Chapter 1

## The Meeting of Pilgrim and Evangelist



"As I walked through the wilderness of this world, I lighted on a certain place where was a den, and laid me down in that place to sleep; and, as I slept, I dreamed a dream. I dreamed, and behold I saw a man clothed in rags standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. I looked, and saw him open the book, and read therein; and, as he read, he wept and trembled; and, not being able longer to contain, he brake out with a lamentable cry, saying 'What shall I do?'"

This is the man that the book is all about. This is the Pilgrim. Let's just look at him for a moment, and see how Bunyan draws his picture for us. He was "clothed with rags", we are told; i.e. the rags of his own self-righteousness. He had come to that point in his life, no doubt, where he had done many things in an effort to make himself appear righteous before God and so *obligate* God to grant him heaven and rest for his soul at last. All those works and efforts had now appeared in their true light before him, and now he stands "clothed in rags".

He had "his face from his own house". What had our Lord said about loving loved ones more than Him and not being worthy to be called His disciple? Pilgrim was now ready to give up all for peace with God. He had "a book in his hand". No other book but the Word of God. And "a great burden upon his back". This burden he had through reading that book, for what he had read had told him

that he was under the Divine wrath of God. "Flee from the wrath to come" this book told him, and this only added to his burden - the burden of his own sinfulness before God and fear of hell that possessed him - and made him cry out all the more as he read and re-read this book's words. "Not being able to contain, he brake out with a lamentable cry, saying 'What shall I do?'" He knew that he must flee, and what he must flee from, but where to flee to he had not yet discovered from his book.

Enter Evangelist! "Wherefore dost thou cry?" These are Evangelist's first words to the burdened sinner, and these words speak volumes regarding the nature of this one who has been sent to direct the feet of the wandering Pilgrim. Later on in this book we are given a picture of the Evangelist. "The man whose picture this is, is one of a thousand ... And whereas thou seest him with his eyes lifted up to heaven, the best of books in his hand, and the law of truth writ on his lips, it is to show thee that his work is to know and unfold dark things to sinners; even as also thou seest him stand as if he pleaded with men". The Evangelist's eyes are "lifted up to heaven"; i.e. he is much in prayer for the souls of men: he too has "the best of books in his hand," - the Bible, and "the law of truth is writ on his lips". And because he knows the needs of sinners, so he "stands as if he pleaded with men".

And with our Pilgrim he pleads: "Wherefore dost thou cry?" And to this man Pilgrim unburdens his heart: "Whither must I fly?" he asks him, for that's the question uppermost in his mind, remember. Listen to Evangelist's answer: - "Do you see yonder Wicket Gate?" There is a place where poor, burdened Pilgrim can find relief from his burden of sin; it's through "yonder Wicket Gate", for that's where the Cross of Christ stands, where burdens are taken away. "Strive to enter in at the strait gate", said our Lord; "Knock and it shall be opened unto you".

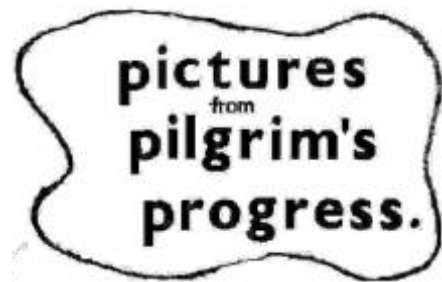
"Do you see yonder shining light?" Evangelist asks again. Not only is Christ "the door", through which we must enter to know the joys of sins forgiven, but He is also "the light" to guide us to himself. Good, faithful Evangelist who points the burdened sinner to Christ and Christ alone.

And so, Pilgrim runs to "yonder Wicket Gate". "Life! Life! Eternal life!" he cries. And Eternal life he finds through Christ our Lord.

## Chapter 2

### **CAUTION**

## Lurking Influences



We left the burdened Pilgrim heading straight for the Wicket Gate to which Evangelist had pointed him. Here in chapter two John Bunyan will teach us from his great book that many a one can be faithfully pointed in the way of salvation, and yet never enter into a conversion experience. This is on account of influence that can be brought to bear on the seeking soul and which can way-lay him in his quest for salvation. Bunyan sets out some of these influences which lurk, sometimes partly hidden, between the Evangelist's pointing finger and "Yonder Wicket Gate". Here are some of the names that Bunyan brings to our notice.

There were Obstinate and Pliable; two characters from the City of Destruction, Bunyan tells us, "who resolved to fetch Pilgrim back by

force". There was one Mr Worldly Wiseman and his friend, Legality, who lived in the Village of Morality. There was the Slough of Despond and Mount Sinai. All these things lay between Pilgrim and the Wicket Gate and would have kept him back from reaching the Cross of Christ, the place where his burden would be taken from his back.

Now, what does it all mean? Look at Obstinate, first of all, and listen to these words from Alexander Whyte writing in his Bunyan Characters. "Little Obstinate was born and brought up in the City of Destruction", he reminds us; "his father was old Mr Spare-the-Rod, and his mother's name was Spoil-the-Child. Obstinate was like a mule, and when Pilgrim tried to reason with him from the Word of God that he held so tightly on to, Obstinate had but one word for him. "Tush", he said, "away with your book; will you go back with us or no?"

Pliable is a different kettle of fish entirely. "Don't revile", he tells Obstinate, as he jumps to Pilgrim's defence; "if what good Christian says is true, the things that he looks after are better than ours; my heart inclines to go with my neighbour"; and off he sets at Pilgrim's side. Of course, he soon turns back! The Slough of Despond is in the way, and once he has struggled out of its mud and mire, as we'll see in a moment, he steals off home never to go on pilgrimage again.

But, here is the cardinal doctrine of this part of the Pilgrim's Progress. BEWARE of Obstinate and Pliable, it says. And Obstinate and Pliable, of course, have their abodes right within our own hearts, for they are part and parcel of our old nature and two of the most darling off-springs of the sons of Adam's race. Obstinate will always rebel against the Word of God - "Away with your book", he'll say; and Pliable is the weaker young brother who will always refuse "the cost of discipleship" and whine us homeward when the road is treacherous. It was at the Slough of Despond that Pilgrim and Pliable parted company. As long as there was plenty of talk

about "an endless kingdom ... and crowns of gold ... and everlasting life ... and garments that will shine like the sun", Pliable was quite happy, but the Slough of Despond was something that he had failed to reckon with.

Now, what is this Slough that seeking souls can fall into and which can make the Pliables turn back to the City of Destruction?

Let us go no further than Bunyan's own explanation. Pilgrim is soon assisted out of the Slough by a man called Help, and Pilgrim, a little upset about the whole business, wants to know why such a patch of ground should exist between the City of Destruction and the Wicket Gate. "This miry slough", Help tells our friend, "is such a place as cannot be mended; it is the descent whither the scum and filth that attend conviction for sin do continually run, and, therefore, it is called the Slough of despond; for still, as the sinner is awakened by his lost condition, there arise in his soul many fears and doubts, and discouraging apprehensions, which all of them set together, and settle in this place; and this is the reason of the badness of this ground". When a man, or woman, or a young person is being convicted of their sins, these very sins seem to form themselves into a great quagmire that bellows out to us that we can never be forgiven. Our sins appear "exceedingly sinful", and we can come to the point where forgiveness seems almost impossible. This is our Slough of Despond.

Oh, "it is not the pleasure of the King", Help informs Pilgrim, "that this place should remain so bad. His labours also have, by the direction of His Majesty's surveyors, been for above these sixteen hundred years (Bunyan's own time from the death of Christ), employed about this patch of ground, if perhaps it might have been mended; yea, and to my knowledge," he said, "here have been swallowed up at least twenty-thousand cartloads, yea, millions of wholesome promises ...". In spite of all God's promises of



forgiveness to the seeking souls, still withal, many fall into the Slough of Despond, like Pliable, and give up their quest.

Let me ask now, "Are there any Pliables reading these lines?" Listen to John Bunyan's vivid description of the end of this man, and this is the end of all Pliables in this life, they never are at rest in their souls. His friends have only scorn for him and what he has done in turning back and leaving Pilgrim to travel alone; "so Pliable, " Bunyan tells us, "sat sneaking among them". Up on your feet, Pliable! Play the man! Your peace of mind and your salvation lie before you. There are "steps" through the Slough of Despond; find them and you too, go to the Wicket Gate and to the Cross of Christ.

Just one word, then, to close, on Mr Worldly Wiseman. Our Obstainacy and Pliability will hinder us on our Christian search. But here is a very real enemy in every age; he is called Mr Worldly Wiseman. He "dwelt in the town of Carnal Policy" our author tells us, i.e. he was one of those citizens who could only look at things in so far as they affected his natural life. Spiritual things have no place in his philosophy, and when he meets the burdened Pilgrim he proceeds along entirely worldly lines of thought and advice. "Who bid thee go this way to be rid of thy burden?" he asks Pilgrim. "Evangelist", Pilgrim tells him. "I beshrew (condemn) him for his counsel", he tells our friend. "How camest thou by thy burden at first?" he asks again; "By reading this book in my hand," Pilgrim confesses, pointing to the precious Word of God. "I thought so", smirks Worldly Wise. And will you just notice how Bunyan will remind us again and again how so much revolves around that "Book" that Pilgrim has in his hands? After having demoralised the burdened Pilgrim, the Worldly Wiseman next brings forth his own brand of salvation.

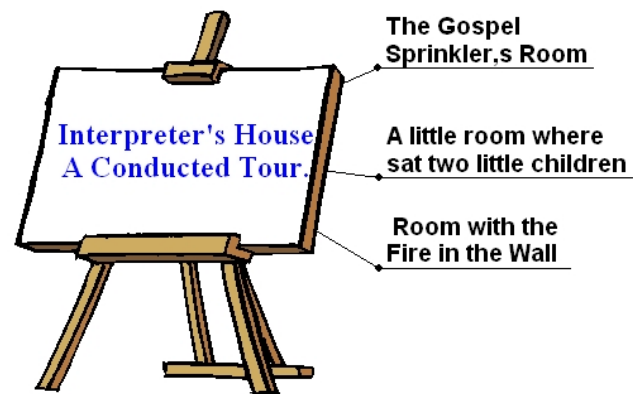
Worldly Wiseman points Pilgrim to a village called Morality, to "a gentleman whose name is Legality". In other words, away from the Wicket Gate, away from the narrow way that leadeth unto life, away

from the Cross of Christ. Look to your works, and to your own efforts to observe the legal things of religion, and act as moral as you can, and God will have to save you for your goodness. This is the redemption of the Worldly Wise, but it is not God's redemption, and soon poor, burdened Pilgrim was going to find that out.

### Chapter 3

## *Interpreter's House*

### *A Conducted Tour.*



In this chapter, we are going on a conducted tour through the rooms of John Bunyan's *Interpreter's House*. The *Interpreter* is the man who is going to teach the Pilgrim - Christian many things concerning his new found faith, and within the wall of his unique building there are seven illustrations placed before us as we move from room to room.

In the first instance, the Interpreter is a type of the Christian minister and the Interpreter's House a type of an Evangelical Church where the way of the Lord is expounded to those who are "Marching to Zion". But, in a broader sense, every believer, in some measure, should be an Interpreter of the way of salvation and the believer's heart and mind should be an Interpreter's House - well - stocked with "pictures" and "illustrations" which make the way of salvation plain to those who seek it.

We won't be able to visit all of Interpreter's rooms, or linger around all of his illustrations; however, our purpose will be served in spending a few moments with a few of Interpreter's lessons.

Let us look, first of all, at that room in the Interpreter's House where "The Gospel Sprinkler" does her work. In this room we are shown. (a) Man in his natural state; (b) the workings of the **Law** of God on man's heart; (c) the effects of the gospel of Christ. "Then he took him by the hand," Bunyan tells us, "and led him into a very large parlour, that was full of dust, because never swept; ... the Interpreter called for a man to sweep. Now, when he began to sweep, the dust began so abundantly to fly about that Christian had almost been choked. Then said Interpreter to a damsel that stood by, 'Bring hither water and sprinkle the room;' the which, when she had done, it was swept and cleansed with pleasure. Then said Christian 'What means this?' The Interpreter answered 'This parlour is the heart of a man that was never sanctified by the sweet grace of the gospel. The dust is his original sin and inward corruptions that have defiled the man. He that began to sweep at first is the **LAW**; but she that brought water and did sprinkle it, is the gospel.'"

The Law, when it sets to work on a heart, doesn't cleanse that heart from its sin, but only makes the sin "appear exceedingly sinful." Only the gospel brings "peace in believing".

**Passion** and **Patience**. This is really the story of the Prodigal son, and is an illustration of Christian contentment. "I saw moreover in my dream that the Interpreter took him by the hand and led him into a little room where sat two little children, each one on his own chair. The name of the eldest was **Passion** and the name of the other **Patience**. Passion seems to be much discontented, but patience was very quiet. Then Christian asked 'What is the reason of the discontent of **Passion**?' The Interpreter answered 'The governor of

them would have him stay for his best things until the beginning of next year, but he will have all now; *Patience* is willing to wait".

*The Fire in the Wall* is a lovely picture of comfort and encouragement for the heavy-laden believer, because it tells of the Lord's Persevering Grace that has been shed abroad in our hearts. On one side of this wall there is a man standing throwing buckets of water upon this fire in an effort to put it out; "Yet did the fire burn higher and hotter," we are told. "Why is this?" Pilgrim asks Interpreter. It's the devil who throws water upon the fire of grace which burns in the believer's heart, Pilgrim is told; but see, on the other side of the wall, there is another pouring oil upon that same fire, and that's why it burns and keeps on burning. "This is Christ," Interpreter explains, "who continually, with the oil of His grace, maintains the work already begun in the heart". He stands hidden, on the other side of the wall, the Interpreter goes on, but this is to show that sometimes it is hard for us to realise that Christ really is still maintaining His work in our souls.

How much Interpreter had to show the Pilgrim - Christian; and yet, before they were hardly half-way round the building the young Pilgrim wanted to be on his way. "Now," said Christian, "let us go hence". How typical of us all! How quick we are to leave the place of instruction, even though we are being taken by the hand by the Divine Interpreter Himself. Never let us be quick to say "Now, let us go hence;" for surely our Divine Interpreter will always say to us, as Bunyan's Interpreter said to his Pilgrim, "Nay, stay until I have showed thee a little more."



## Chapter 4 The Narrow Way and a Hill called Difficulty

John Bunyan informs us that the "narrow way" in which Christian was to go to reach the Celestial City was "fenced on either side by a wall that was called Salvation". In other words, there is only one way to reach heaven and rest for your soul at last, and that is by remaining within the confines of God's one and only way of Redemption.

As Christian walked that "narrow way", however, he was soon joined by two other travellers who confessed to him that they hadn't come on to the path via the way of the Wicket Gate and the Cross, but had climbed in over the wall. The names of these two travellers, according to Bunyan, were **Formalist and Hypocrisy**; and the lesson that Bunyan places before us is this, that along the road of our christian pilgrimage we will often meet with those who have "a form of godliness, but deny the power thereof". Two such were Formalist and Hypocrisy.

Formalist and Hypocrisy, we are told, "were born in the Land of Vain Glory"; i.e. they were religious because it placed them high in the esteem of others. The Formalist is the man who religiously goes to church, reads his Bible, gives thanks at meals, and does a dozen and one other things even though none of these things works any change in his life. The Hypocrite is a "journeyman" Formalist - one who has "served his time" at the trade. He is the "**Hypocrites**" - the "play-actor"; and even though he is a spiritual pauper, he can play the part of a spiritual king to the deceit of himself and others.

Let us look at these three as Bunyan pictures them coming to the bottom of **The Hill called Difficulty**. "There were also in the same place", we read, "two other ways besides that which came straight from the Wicket Gate: one turned to the left hand and the other to the right at the bottom of the hill; but the narrow way led right up the hill..." This is what distinguishes the true Christian way of salvation from all other ways. The Christian way - the "narrow way" - leads only up and over the Hill Difficulty. And here too is what distinguishes the true Christian Pilgrim from all other travellers - from the Formalist and the Hypocrite. Formalist and Hypocrisy, Bunyan tells us, set out on the two paths that led "round" the hill; the name of one was "danger" and the name of the other "destruction"; but the Christian Pilgrim surveyed the peak, and then resolutely set off to reach the summit and the other side.

"The hill, though high, I covet to ascend", he sang;  
"The difficulty will not me offend.  
For I perceive," he says, "the way of life lies here".

Let us look now at how the Christian Pilgrim approached, scaled, and overcame the Hill Difficulty. "At the bottom of the hill", we are told, "there was a spring". And before Christian even dares to set a foot towards the summit of Hill Difficulty, he must, first of all, refresh and fortify himself for the climb by drinking "at the springs of water" that the Lord has provided for the travelling pilgrim; Isaiah 49 verse 10. "About the midway to the top of the hill", we are next told, "was a pleasant arbour, made by the Lord of the hill for the refreshment of weary travellers". And in this "arbour of ease" Pilgrim sets himself down to rest.

Let us learn three main lessons from this climb of Christian's, for there are three words for us here. There is a word of Comfort, a word of Encouragement, and a word of Warning for those believers who now find themselves confronted with a Hill Difficulty.

A word of Comfort in the fact that we are told that the hill was the property of the Lord; even our difficulties are under the control of Him who worketh all things for the good of His people.

A word of Encouragement, too, for in the midst of that difficulty the Lord of the hill has provided an "arbour of ease" - a time of respite, surely, for those who are burdened.

A word of Warning, a real word of Warning in the fact that this "arbour" - this shelter - this time of relief is given so that we might strengthen ourselves in order to **complete** the climb, and it must not be used as a place where we lay off to "watch and be sober".

Those who are familiar with the Pilgrim's Progress will know that this is what happened to the Pilgrim Christian. He sat down and he began to examine the "Roll" that had been given him at the Cross, i.e. the assurance of salvation; and perhaps he became over-confident, for he fell into a deep sleep. And when he awoke and started on his journey again he soon discovered that he had, in fact, lost his "Roll" - he had lost his Assurance of Salvation and was unable to continue his journey until he had retraced his steps and searched for his "Roll" again. How many Pilgrims has this happened to? And where is that blessed assurance that they once enjoyed? So often, back in the arbour that was abused and where they slumbered in the things of their salvation. "But who can tell", asks Bunyan, "How joyful this man was when he had gotten his Roll again?"

## Chapter 5 Charity's Question To Christian

**“Then said Charity to Christian,  
‘Have you a family?’”**



John Bunyan's "Christian" has now arrived at the "House Beautiful" – the "house built by the Lord of the Hill;" and while he tarries in that place he is to be cared for by three godly women, "Prudence", "Piety", and "Charity". Each one in turn talks with the Pilgrim-Christian ensuring that he is Prudent, and Pious, and Charitable; but, it's the conversation between Christian and the last-mentioned – Charity, that I want us to consider together for a few moments this month, because it's this conversation that reminds us once again of the responsibilities of bringing up our children in the fear and nurture of the Lord. And don't let those who have no children of their own feel that they need not read any further, or that the obligation of teaching the young and caring for them is no concern of theirs. Charity was an "old maid"; she had never been married; but, my, what an insight she has into the question of instructing those of tender years, as her interrogation of Christian will show.

Charity: Then said Charity to Christian, "Have you a family? Are you a married man?"

Christian: "I have a wife and four small children".

Charity: "And why did you not bring them along with you?"



Christian: Then Christian wept and said: "Oh, how willingly would I have done it! But they were all of them utterly averse to my going on pilgrimage".

Charity: "But you should have talked to them and endeavoured to have shown them the danger of staying behind".

Christian: "So I did, and told them also what God had shown to me of the destruction of our city; but I seemed to them as one that mocked, and they believed me not. (Genesis 19 verse 14).

Charity: "And did you pray to God that He would bless your counsel to them?"

Christian: "Yes, and with much affection ... .."

Charity: "But what could they say for themselves why they came not?"

Christian: "Why, my wife was afraid of losing this world, and my children were given to foolish delights of youth; so, what by one thing, and what by another, they left me to wander in this manner alone."

Surely in this short passage we see Bunyan as great as he has ever been. How replete with lessons this solemn interview between the immortal tinker's two great characters is.

Look at the word to fathers. "Why did you not bring them along with you?" Asks Charity. Charity begins at home, and never mind how many you have pointed Christ, she is saying here, why have you not brought your own flesh and blood into the way everlasting? "You should have talked to them," she tells him again. Don't give up at the first refusal – keep at them. "You should have ... shown

them the danger of staying behind." In the words of Bishop Ryle, "Preach sin and its consequences to your children". And did you pray to God that He would bless your counsel to them?" Charity asks. What a word for every father among us. How easy it is to talk sometimes – even about hell, but what of the prayer to make that counsel effective? A prayer before we speak; a prayer after we have spoken. "Did you pray to God that He would bless your counsel to them"? May our conscience be as clear as the Pilgrim's as we answer all those searching questions in the affirmative.

But, there is a word to young people. "But what could they say for themselves...?" "... My children were given to the foolish delights of youth, " says Christian. How many young people of good Christian homes are there and this is a picture of them? In spite of endeavours and warnings and words of loving rebuke and prayers, they are still only concerned for this world and have no time for the things of Christ.

But, what a terrible world regarding the "heart of the home," – the mother! "What could they say for themselves?" "Why", says Christian – and can't you see the poor man's head bowed low as he answers Charity's question? "Why," he says, "my wife was afraid of losing this world". Mother! Where is your mother-heart? Don't you see, the mother wouldn't leave the world, and so the children were tied to the world as well, by the cords of her apron strings that their young hands clung to.

Oh Charity, speak to all our hearts.



## Chapter 6 "Vanity Fair"

**A place where all  
Things may be  
Bought.**

We come now to our last few Pictures from Pilgrim's Progress. As we said in the first few illustrations that we drew from John Bunyan's great classic, we would only be able to pinpoint a very few of the many hundreds of spiritual truths that the book sets before us, and we have endeavoured to do this, simply as a guideline to interpreting the "similitudes" that Bunyan uses to speak of our own "pilgrim's progress". We take one more illustration in particular in this chapter – and a few, in general, as we finish off our series.

Bunyan informs us that the way to the Celestial City lay through a town in which a great fair was kept. Every Pilgrim, he tells us, must pass through this place, or else "must needs go out of the world". If you happen to spend a Saturday afternoon in the city centre of Inverness, or any other sizable city, you should have a reasonable illustration of just what this place was like. It was called "Vanity Fair"; and in the side shows of Vanity Fair Bunyan opens our gaze. In the Pilgrim's Progress, we have a vivid picture of this world and the believer's place in this world. If you have an illustrated edition of the Pilgrim's Progress you will see how vividly some of the artists have committed Bunyan's words to pictures.

Vanity Fair is a place where sin reigns supreme, and nothing is hidden away that will find a ready market in the promotion of that sin. "At this fair," we are told, "there are all such merchandise sold as houses, lands, trades, places, honours, preferments, titles, countries, kingdoms, lusts, pleasures; and delights of all sorts, as whores, bawds, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not. And moreover, at this fair, there are at all times to be seen jugglings, cheats, games, plays, fools, apes, knaves and rogues, and that of every kind. Here are to be seen too, and that for nothing, thefts, murders, adulteries, false swearers, and that of a blood-red colour".

As you can see, John Bunyan, in keeping with his other Puritan brethren, had a very low estimate of this world and this world's goods. "Rome and her merchandise are greatly promoted in this Fair," he tells us; and the "chief lord of the Fair", one "Beelzebub", even endeavoured to get the Prince of Princes to buy some of this Fair's goods as He passed through this Fair on the way to His Cross. But, that we might have "an example" he refused to buy of the "kingdoms of this world" when presented to Him.

When Pilgrim and Faithful arrived in Vanity Fair they caused quite a stir, Bunyan informs us; this was on account of three things.

- I. Their "strange dress". Their mode of dress was not that which was "fashionable" but that which was decent. Surely Bunyan could speak loudly in Christian circles today!
- II. Their "speech", too, was strange to the "men who kept the "Fair", for it was the "language of Caanan".
- III. But the greatest wonderment of all was caused by the way "these pilgrims set VERY LIGHT by all the wares". "What will you buy?" they were asked. "We buy the truth and sell it not", they replied". (Proverbs 23 v 23).

Needless to say, Vanity Fair had no time for such men – as the world has no time for such believers today! They were placed in an iron cage to the gaze of all the inhabitants of that place, and then Faithful was sentenced for trial before Judge Hategood. He is condemned for his faithfulness; and no wonder; listen to some of the names of the jury that condemned him; Mr. No-good; Mr. Malice; Mr. Love-Lust; Mr. Live-Loose; Mr. Enmity; Mr. Liar; Mr. Hate-light. Faithful is burnt at the stake in Vanity Fair, but Pilgrim himself, through the power of "He who over-rules all things", is enabled to continue his travels.

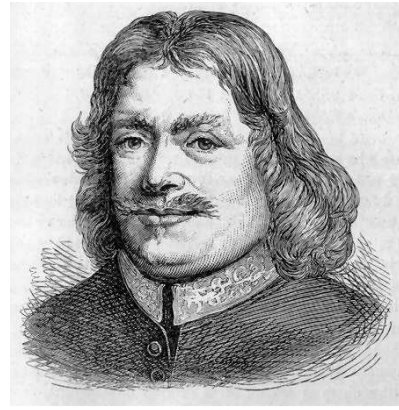
What does it all mean? It means that the world hates Christ and the faith that is by Him. God will have His Church in this world and not even the world will destroy that Church of which He is builder and maker. But, where it can, the world will attack true faith and stifle its voice.

How much there is between Vanity Fair and the Celestial City. Bunyan's Pilgrim has many more people to meet and many more situations to face. We commend a study of his pilgrimage to you.

What lessons "The Immortal Tinker" has left for us even just outside the gate of Vanity Fair. There our Pilgrim meets Mr. and Mrs. By-ends. What a couple for our own day. They were always happy to "walk with religion" we are told, "when the sun shone, and it went in silver slippers", but not when it was "in rags" or "bound in irons". What a wealth of spiritual truth in the encounter with "Demas" or "The Monument to Lot's Wife". Read of Little Faith being robbed and Hopeful "swaggering".

Read on until he "treads the verge of Jordan" and ascends the steps of the New Jerusalem – his Celestial City.

**Chapter 7**  
**A Hymn**  
**By**  
**John Bunyan**



*John Bunyan*

Who would true valour see,  
Let him come hither;  
One here will constant be,  
Come wind, come weather;  
There's no discouragement  
Shall make him once relent  
To be a pilgrim.

Who so beset him round  
With dismal stories,  
Do but themselves confound;  
His strength the more is.  
No foes shall stay his might,  
Though he with giants fight;  
He will make good his right  
To be a pilgrim.

Since, Lord, Thou dost defend  
Us with Thy Spirit.  
We know we at the end  
Shall life inherit.  
Then fancies flee away!  
I'll fear not what men say,  
I'll labour night and day  
To be a pilgrim.

*“Pictures from Pilgrim’s Progress” is an e-book provided free by the Wicket Gate Magazine and with permission of the Reformed Baptist Church, Inverness, Scotland.*

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