

much as possible; but not entirely. In 1685, being afraid of a return of persecution, he made over, as a precaution, his whole estate to his wife: "All and singular his goods, chattels, debts, ready money, plate, rings, household stuff, apparel, utensils, brass, pewter, bedding, and all his other substance." In this deed he still describes himself as a brazier. The language is that of a man in easy, if not ample, circumstances. "Though, by reason of losses which he sustained by imprisonment," says another biographer, "his treasures swelled not to excess, he always had sufficient to live decently and creditably." His writings and his sufferings had made him famous throughout England. He became the actual head of the Baptist community. Men called him, half in irony, half in seriousness, Bishop Bunyan, and he passed the rest of his life honourably and innocently, occupied in writing, preaching, district visiting, and opening daughter churches. Happy in his work, happy in the sense that his influence was daily extending—spreading over his own country, and to the far-off settlements in America, he spent his last years in his own Land of Beulah, Doubting Castle out of sight, and the towers and minarets of Emmanuel Land growing nearer and clearer as the days went on.

He had not detected, or at least, at first, he did not detect, the sinister purpose which lay behind the Indulgence. The exception of the Roman Catholics gave him perfect confidence in the Government, and after his release he published a *Discourse upon Antichrist*, with a preface, in which he credited Charles with the most righteous intentions, and urged his countrymen to be loyal and faithful to him. His object in writing it, he said, "was to testify his loyalty to the King, his love to the brethren, and his service to his country." Antichrist was, of course, the