

which the magistrates would be bound to notice. In this way he might continue his usefulness, and would not be interfered with.

Bunyan knew his own freedom from seditious intentions. He would not see that the magistrates could not suspend the law and make an exception in his favour. They were going already to the utmost limit of indulgence. But the more he disapproved of rebellion, the more punctilious he was in carrying out resistance of another kind which he held to be legitimate. He was a representative person, and he thought that in yielding he would hurt the cause of religious liberty. "The law," he said, "had provided two ways of obeying—one to obey actively, and if he could not in conscience obey actively, then to suffer whatever penalty was inflicted on him."

The clerk of the peace could produce no effect. Bunyan rather looked on him as a false friend trying to entangle him. The three months elapsed, and the magistrates had to determine what was to be done. If Bunyan was brought before them, they must exile him. His case was passed over and he was left in prison, where his wife and children were allowed to visit him daily. He did not understand the law or appreciate their forbearance. He exaggerated his danger. At the worst he could only have been sent to America, where he might have remained as long as he pleased. He feared that he might perhaps be hanged.

"I saw what was coming," he said, "and had two considerations especially on my heart—how to be able to endure, should my imprisonment be long and tedious, and how to be able to encounter death should that be my portion. I was made to see that if I would suffer rightly, I must pass sentence of death upon everything that can properly be

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