

flections: "I have no connection with the Munsterites, nor with any other seditious sect, as has been slanderously reported; but, though unworthy, was called to this office by a people who confessed Christ and his word, and who passed their lives in penitence and the fear of God, serving their neighbours in love; a people who bore their cross, and sought the salvation and good of all men; who loved righteousness and truth, and detested injustice and wickedness."

His ministry was attended with great success. "God rendered," says he, "the form of his church so beautiful, and invested its members with such invincible fortitude, that not only many stubborn and haughty sinners were brought to supplicate for mercy, the incontinent became chaste, the drunken sober, the churl bountiful, the cruel benign, and the impious devout; but they likewise bore a glorious testimony to the truth which they professed, manifesting the greatest constancy in surrendering their fortunes, their liberties, and their lives." "To promote this great object," he adds, "it has been necessary for me to endure, with my poor and feeble wife and my infants, during a period of eighteen years, numerous and various anxieties, burdens, griefs, afflictions, miseries, and persecutions, living in every place in poverty, in fear, and perpetual hazard of a cruel death." After detailing various hardships and trials, he concludes—"In this anxiety, poverty, wretchedness, and hazard of life, I, an unworthy man, have to this day faithfully discharged the ministry of the Lord. I hope also that, by his grace, I shall continue to discharge it to his praise to the day of my death. This statement has been extorted from me, since preachers on every hand calumniate me, and I am accused, without any shadow of truth, of having been called to this

ministry by a seditious and nefarious sect. Let him who fears God read and judge."

About six years after he left the Romish Church, viz. in 1543, a placard was circulated throughout West Friesland, promising not only pardon, but the favour of the Emperor, the freedom of the country, and a reward of a hundred Caroli-guilders, to any one who should deliver up Menno Simon, to be tortured and executed. Being thus in daily expectation of arrest and death, he obeyed the injunction of his Lord, and, tearing himself from his flock, left his country. His first flight was to the city of Wismar, in the duchy of Mecklenburg; but he was soon known there, and compelled to seek another refuge. There were many remarkable interferences of Providence in his favour, of which the following was one: an informer stipulated with the magistrates of Wismar, that if a certain sum of money were advanced to him, he would either deliver Menno into their custody, or forfeit his own life. The money was accordingly paid. In the first attempt he failed; the second time, as the informer was going to apprehend him, Menno unexpectedly sailed by them in a boat. The informer saw him, but had not power to point him out to the officer; upon which Menno seeing his danger, rapidly advanced, leaped on shore, and escaped from their hands. The informer involuntary exclaiming, "See, the bird is escaped," the officer was in a rage because he had not pointed him out sooner. His reply was, "My tongue was held, so that I could not speak." The magistrates, not being satisfied with this apology, executed the condition of the engagement, and the poor wretch forfeited his life. Whilst Menno was deliberating to what place he should next direct his course, his uncertainty was terminated by the following cir-