

Zion give his promised presence and blessing there; and may many there, through hearing the good word of life, obtain faith in Jesus, and so become righteous, and have hope in their death. MeK.

BALTIMORE, C. W., Dec., 1855.

## POPERY AND PROTESTANTISM.

REVIEW OF LAST SESSION OF PARLIAMENT—FOREIGN PERSECUTION.

The Secretary of the Protestant Alliance, in his monthly letter, thus reviews the proceedings of the last Parliamentary session, and refers to the efforts made by the Alliance to obtain redress in the numerous and discreditable cases of foreign persecution.

"The session of Parliament just closed, has, on the whole, been one of gain to Protestant cause. The Maynooth Endowment still remains, but Mr. Spooner's exposure of the Maynooth report is clearly felt to be a heavy and damaging blow. A few more such blows, and success, with God's help, will be ours. Lord Shaftesbury's Religious Worship Bill is now the law of the land. Thus, not only is religious liberty gained at home, but a hindrance to our procuring it abroad removed. It can be no longer a taunt against England, as it has been, that her own statute-book contains a law as bad as those in other countries against which she protests. Sir George Grey's proceeding in reference to Prison Chaplains is matter of deep regret. We are still, however, receiving petitions on the subject, and shall continue our efforts to prevent any further concessions. Lord Clarendon's straight-forward and manly dealing with the cases of foreign persecution, which the Alliance brought to his notice, calls for thankfulness. His reply to the memorial of the Turkish Mission's Aid Society, on the subject of religious toleration in Turkey, manifest the same readiness to listen to representations made to him, and the same determination to act vigorously, whenever persecution is proved to exist.

"We regret that the liberation of Cecchetti is not to be followed by that of the other victims for whom intercession has been made. The Austrian government has refused to enter any appeal in regard to Borzinski and his fellow-sufferers, assigning the publication, in the English press, of Lord Clarendon's reply to our memorial, as the reason of its refusal. For the present, therefore, we can only commend the poor prisoners to the prayerful sympathy of God's people.

"The attention of the committee has been drawn to the following case. M. Chottin, formerly a Romish priest, but lately minister of the Reformed Congregation at Elbowf, has, together with his printer, M. Briere, been convicted before the Correction Tribunal of the Seine, of publishing a work, 'Manuel des Aspirants à la Réforme,' in which he has 'outraged the Roman Catholic religion, and held up its priests to the contempt of their fellow-citizens.' The punishment inflicted is six months' imprisonment, with a fine of 2000 francs, on M. Chottin, and three months' imprisonment, with the same amount of fine, on M. Briere. On this case the *Tablet*, professing to regard it parallel with those of the Madiai and Cecchetti, remarks, 'If there be any sincerity extant in Exeter Hall, Lords Cowley and Clarendon will have no rest till they procure the freedom of M. Chottin, and the remission of his fine. Protestant England, to say nothing of our own Orangemen, will surely prefer liberty of conscience to the French Alliance; or will they suffer M. Chottin to lie in prison for six months merely for labelling the Christian religion? We have our doubts. It is quite conceivable that it is felt to be unsafe to meddle with the administration of justice in France, and that M. Chottin will be left to his own reflections over his empty purse. The Grand Duke of Tuscany

does not keep an army of half-a-million of soldiers, and we can afford to irritate and annoy him; but the state of France is different; the Emperor knows his strength, and is not likely to be troubled for matters of this kind, if twenty Chottins were rotting in each of his gaols.'

"The case has been fully investigated. It appears that M. Chottin exercised his ministry at Elbowf without the least hindrance, but, being provoked by attacks made upon the religion he had embraced, wrote a pamphlet, in which he assailed the Papacy in a tone and spirit not to be justified. By the law of the press, which applies equally to Protestants and Roman Catholics, and which allows no liberty of writing except under the control of the censorship, M. Chottin's work was condemned. The penalty inflicted is severe, and the state of the French law is no regretted; but the case is one which our brethren in Paris, who are most interested, do not feel they can carry to the Emperor.

We have satisfaction in adding, that the Emperor has been memorialised on several cases of flagrant persecution, and has declared that every act of persecution is contrary to his will and the principles of his government. He has stated this, through his minister, to persons in the highest authority, upon their informing him of these cases. He has, moreover, ordered the liberation of four persons imprisoned for the gospel's sake, and has caused five chapels to be re-opened which had been closed for nine months."—*News of the Churches*.

## POPISH PERSECUTIONS IN BOHEMIA.

A correspondent of the London *Times*, who gives an account of the recent escape of John Borzinski, the Bohemian ex-monk, says—"John Evangelist Borzinski once more breathes freely among Protestant friends, but we regret to add that his brother Ubaldu, for singular offences, is still condemned to a miserable existence within the walls of the very monastery from which he has so happily escaped. Nor is Ubaldu the only victim of priestly tyranny suffering there. Three others are mentioned by name:—The Augustin monk, Priest Joachim Zezule, confined for the last twenty-two years as a madman, although in the full possession of his understanding, and without having ever committed the least crime. Czerwenka, priest of the Order of the Plarists, who has lost his reason from the beatings he has endured. He has received as many strokes as three men could have borne, and has had much to suffer from hunger. Spiegel, a secular priest, who was chaplain in the diocese of Prague, and who is said not to have lived on good terms with the cook (mistress) of his parish priest. He was sent to St. George, in Prague (the House of Correction for priests), and there threw away his breviary. He was, therefore, imprisoned as a madman in the Monastery of the Brothers of the Merry. He is now completely deranged."

We are not out of the way of divine visits, when we are sensibly employed in an honest calling and abide with God in it.

Being conscious of so much guilt, we have reason to fear, lest every express from heaven be a message of wrath.

When Christ dwelt upon the earth, he distinguished himself by nothing so much as by instances of *humiliation*.

Other works of God are for his glory, but the work of redemption is for His glory in the highest.

When extraordinary messages from heaven are no more to be expected, we must set ourselves to improve what we have.

The truths of Christ are worth keeping, and the way to keep them safe, is to ponder them.—Meditation is the best help to memory.

Christians, by mutually communicating each others' experiences, greatly strengthen each other's faith.

## THE LATE MRS. SMART.

The friends of the late Mrs. Smart having suggested the propriety of something more than a mere notice of her death in your columns, in accordance with this the following is submitted for insertion. It is not designed to pass any eulogium on her character. Her Christian life and principles developed the power of the religion of Christ far above all eulogium. For more than fifty years she was as an epistle of Christ, known and read of all.

Her maiden name was Foote, a family originally from England. She was born in 1779 or 1781, in Connecticut, was a person of considerable powers of mind, and had the benefit of as good an education as the country at the time of her youth could afford. She was carefully instructed in the truths of divine revelation. The Bible and the Shunter Catechism being remarkably familiar to her. The whole of the latter she could repeat, and whole chapters of the former. These instructions were accompanied with the consistent example and fervent prayers of her parents, who appear to have been intelligent and lively Christians, taking unwearied pains to rear their large family in the service of God. In this they were peculiarly blessed, as all of them, eleven in number, made an early and public profession of religion, and many of them occupy important and useful positions in the church and community. Mrs. Smart, then Philena Foote, first united with the church in Williamston, Massachusetts, when very young. She was naturally of a mild and affectionate disposition. This with a well balanced and cultivated mind enabled her to sustain her part in any of the circles of society, in the general subjects of conversation, but above all her intellectual profession of piety was deep and richly imbued with the personal experience and love of God her Saviour. And no matter in what company or circle of society she might mingle, she avowed her attachment to the interest of her Redeemer, always having a strong sense of her responsibility to God.

When married to the Rev. William Smart in 1817, she was the widow of Israel Jones, Esq., by whom she had three children,—Alathra, now Mrs. A. Morris; Israel, deceased; and Charles, now a minister in Cambridge Port, Massachusetts. By her surviving husband she had one son, William Smart, Esq., Judge of the County of Hastings, at whose residence at Belleville she died on the morning of Tuesday, the 30th October, 1855, regretted by all who knew her, and most by those who knew her best. She has left one sister, the widow of the late Hon. Job Goodall, Judge of Franklin County, Barnardston, Massachusetts and one brother, the Hon. Erasmus Foote, late Attorney General of the State of Maine.

Mrs. Smart on her arrival suffered greatly from the fever common in the early settlement of the country, but of late years was much afflicted by nervous headache. She died, however, of paralysis. She was a woman of great energy of character, in every department of life in which she was called to act. She was the president of the first Bible Society in Canada, the Brockville Female Bible Society; for many years an active Female Superintendent also of the first Sunday School in the Province, organised the first Female Prayer Meeting; was secretary to the Female Missionary Society for the Ceylon Mission of the A. B. C. F. M., was largely engaged until lately, when age and infirmity compelled her to retire, in tract distribution.—To the poor she was a friend and often extended assistance beyond her means. While it is believed she was highly respected by the opulent classes of the community, there was none more beloved by the poor and afflicted. Her family and temporal affairs she also managed with great judgment, economy, and propriety, and contrived on the very slender income of her husband to maintain the appearance, and respectability ne-