

shain, near Niesky, in Prussia, giving an account of the abjuration from the errors of Rome of John Evangelist Borzinsky, who had come for that purpose from Bohemia, and of his seizure, contrary to the existing laws, on his return there, and incarceration in the convent of his order in Prague, where he is at present confined under the pretence of being "mad."

It would take up too much space in your valuable paper to give you the history of the conversion of this prisoner for Christ's sake, and I will therefore only remark that it affords a new proof of the power of the Word of God, as the foundation of the same was laid in the Psalms and in detached passages of Scripture in his breviary.

I must remark that the case of John Evangelist Borzinsky is, in my opinion, worse than that of the Maddai, as this sufferer for Christ's sake has been seized and incarcerated in direct contradiction to the existing laws in Austria, as shown in the two articles that have already appeared in your paper. His position calls for immediate help, and this the more as a Protestant minister in Prague, as well as Protestants residing there (it would take up too much space to give the particulars, and might not be well at this moment) have acted in this matter, to quote the words of his brother Ubaldu, now also a prisoner, "as if they were under the influence of the superiors of our convent," and which, I doubt not, is quite correct, from my knowledge of what Protestantism is in that city.

Within the last few years, at least the Bohemian priests, with several of whom I am personally acquainted have fled to Prussia, and renounced the errors of Rome. Many others would follow their example if they could find means to escape. Three weeks ago one found means to get to Switzerland, having been two years ago seized as he was near the frontiers of Prussia. He has just sailed from Havre to America. Such a state of things calls for earnest prayer and active assistance, as Rome will do all it can to stop this movement, which is especially increasing among its Bohemian clergy.

I am, &c.,

DR. MARRIOTT.

#### CASE OF JOACHIM ZEZULE.

BASLE, June 26, 1855.

SIR,—In my letter of the 18th instant I gave you some particulars of John Borzinsky, and of his brother Ubaldu, confined in convents in Austria on account of their Protestant faith, and of Joachim Zezule, priest of the order of St. Augustine, for twenty years confined and treated as a madman, but nevertheless in his proper senses, and in the profession of the light of the gospel. In the short account I gave of the latter, from communications made to me by Dr. Nowotny, it will have been seen that he professes himself to be a Protestant, and has, many years ago, declared himself to be such. I have just received from Dr. Nowotny a copy of a letter of this "madman," dated so lately as June 4, and consider it my duty to transmit you a translation of the principal passages, which will give further insight into his religious opinions. In judging of the same we must recollect his position during the last twenty years,—shut out from the world, incarcerated among real madmen, and debarred from all communication with Protestant Christians. This Augustine Monk writes:

"It is undeniably true that we can, through reading the Holy Scriptures, arrive at a knowledge of those truths which are essential to our salvation, and in this way can learn which is the true saving church, who are her members, and who can be called a true Christian. Through reading the Holy Scriptures,

one comes to the conviction that there is only one true church, and that this is not the Roman, but the universal Christian community, scattered over the whole earth, which acknowledges Christ alone for the only true head, and places herself under his Word. The members of this church are all those who agree in the essential doctrines of Christianity, showing in this agreement the spirit of love and of the followers of Christ. He is a true Christian whose confession is conformable to the Holy Scriptures, and whoever takes not them as his rule of faith turns away from the true church. Therefore every Roman Catholic becomes a true Christian, who, rejecting the traditions of Rome that are contrary to Scripture, acknowledges as true the Protestant confessions of faith. For the Holy Scriptures are the rule through which divine things must be learned, errors judged, measured and weighed. The Bible is the best and infallible testimony for him who will find the true church, for this must be sought in the Holy Scriptures, and not in human fabrications. I read the Holy Scriptures, and endeavour at the same time to comprehend and understand them; for God will not that we should be satisfied with mere words, but he requires that we use our understanding, and, as far as it is possible, dive into the secret things of the Bible. To be able to do this help is necessary, and this help will not be refused in answer to prayer. The best student of the Holy Scriptures is he who reads them without any preconceived opinions, and draws from them his instruction, and not he who puts his own meaning upon them. What the reader after, thorough investigation, does not understand and cannot comprehend must not be considered as absolutely necessary to salvation. To speak otherwise than the Holy Scriptures, to think and to act otherwise, is to follow false and erroneous doctrines.

"Where the most outward pomp is to be found, there is the less inward, true Christianity, and there we shall find, least of all, the true church. This is seen in the way those are treated who profess themselves Protestants. They—the Romish hierarchy—call such heretics, and pronounce a curse on them. The judge, with his laws, who declares a man renouncing Romanism deprived of his civil rights,—which is warranted to every one, independent of his creed—who takes away from such a one every means of obtaining a livelihood, or confines such a one in a den of murderers, and declares him mad or deprived of reason, does he act with justice?—From the foregoing it is clear what are the motives of my wish to become a member of the Protestant church; and what is my offence? I appeal to Protestant Christendom against these unfeeling men, who have not God before their eyes, and recommend myself to their protection against my inhuman persecutors. I have laboured with honesty and morality in the vineyard of the Lord. I hope my appeal to Protestant Christendom will not be in vain. I speak also in the name of Ubaldu Borzinsky, as his exile will scarcely permit him to beseech on his own behalf the assistance of his sympathising fellow-Christians.

(Signed)

"Pater JOACHIM ZEZULE,  
Augustine Monk."

I trust that this appeal, in connection with the accounts of this Augustine monk sent you in my last, as well as what has appeared in your paper from other quarters, will not merely interest your readers but lead the Protestant Alliance and other Protestant bodies not to lose any time in seeking his liberation, as well as that of John E. Borzinsky, already received