

**THE LATE DR. SMART OF STIRLING.**—The Rev. Dr. Smart, senior minister of the First United Secession Church, Stirling, in the fifty-seventh year of his ministry, and eighty-fourth year of his age, died on Tuesday last, in the house of his son, Campbell Smart, Esq. Elm Row, Edinburgh. He was only the fourth minister who has presided over this congregation since the famous disruption in 1732, when the Rev. Ebenezer Erskine left the Established Church with his congregation.

#### GERMAN CATHOLICISM.

It is remarked by a periodical writer, at a curious coincidence, which "may well be claimed as an omen of success," that "the new Catholic Church of Germany" has begun in the same circumstances as the old Reformation of the 16th century; nay, the very Pope that precipitated the reformation is indirectly the cause of the present movement, "inasmuch as the 'very Leo whose indulgences and bulls rent asunder the Christianity of the north and south of Europe, 300 years ago, is the Leo whose special indulgences of 1514 was published the autumn of last year at Treves, to guarantee the forgiveness of sins to the pilgrim-worshippers of the sacred coat, and the pilgrim-contributors to Treves Cathedral." He also shows that there exists, or have existed, twenty-four holy coats, all claiming to be the one coat which the Virgin Mary wore for our Lord, which miraculously grew with his growth, and which finally fell into the hands of the Roman soldiers on the day of his crucifixion. The writer anticipates that the world is on the eve of a mortal struggle of religions—a conflict "between the power that assumes to dictate Christianity to the world, and blundering on from age to age, still maintaining its haughty pretensions, and the inherent claims of religion itself in the simplicity of its primitive form. Would to God (he adds) that in such a struggle those who oppose that tremendous power had not blindly and wantonly deprived themselves of the strength of union; and in many lamentable instances so fallen away from the purity of the faith, as to make it too often doubtful whether even the error they oppose is not preferable to the error they retain."

In reference to the address which the Free Church has transmitted to Rome and his coadjutors, the *Berlin Gazette* makes the following observations:—

"The general Synod of the Free Scotch Church had addressed a letter to the German Catholics of Berlin, expressing its sympathy with them. While blaming their profession of faith as too vague, it offers them its aid and succor. It is not known whether the German Catholics will accept this offer of pecuniary assistance, as they did a similar proposal from the Anglican Church."

**DR. D'AUBIGNE AND THE LIVERPOOL CONFERENCE.**—We have seen an extract from a letter just received from Dr. Merle D'Aubigne by a friend in Edinburgh, requesting him to make Dr. Candlish acquainted with his adhesion to the resolutions adopted at the Liverpool Conference.—*Witness.*

#### THE WESLEYANS AND THE LIVERPOOL CONFERENCE.

We have received a letter from the Rev. Thos. Williams, Wesleyan Minister, Leith, in reference to our leading article of October 23. The following are the principal passages:—

"I am not aware that any of the ministers who attended the Liverpool Conference either entertained or sympathized with the peculiar views held by the Rev. Mr. Scott and the Rev. Mr. Morrison. I know that an opinion is prevalent throughout the country that the theological tenets adopted by these ministers are substantially the same as those held by the Wesleyan Methodists. I beg most distinctly to state, that the recognized standards, and the uniform teaching of the Wesleyans, are as decidedly opposed to the sentiments of these men as the 'Confession of Faith' can possibly be. Had they been ministers of the Wesleyan Church, they would have been dealt with just in the same way as they have been by the respective communities to which they belonged. Consequently there is a broad and marked distinction to be made between the views entertained by these parties and those held by the Wesleyans. To

Pelagianism in all its principles, aspects, and phases, Wesleyan Methodism is decidedly and uncompromisingly opposed. In proof of this position we need only refer to the writings of Mr. Wesley and the recognized doctrinal standards of the body. The doctrine of original sin may be considered as a decisive test upon this point. Upon this important article of the Christian faith, Mr. Wesley declares his sentiments in the following language:—'For I am firmly persuaded that every man of the offspring of Adam, is very far gone from original righteousness, and is of his own nature inclined to evil; that this corruption of our nature, in every person born into the world, deserves God's wrath and damnation; that, therefore, if ever we receive the remission of our sins, and are accounted righteous before God, it must only be for the merit of Christ, by faith, and not for our own works or desertings of any kind. Nay, I am persuaded, that all works done before justification, have in them the nature of sin; and that, consequently, till he is justified, a man has no power to do any work which is pleasing and acceptable to God.'

It is worthy of observation that, at the Liverpool Conference, the Rev. Dr. Alder, himself a Wesleyan minister, suggested that there should be connected with the statement of our hereditary depravity, a distinct recognition of our hereditary guilt. So strongly do the Wesleyans hold the doctrines of grace, that they firmly believe that all good in man is to be attributed to the grace of God, and that, without the special agency of the Holy Spirit, man can neither repent of his sins, nor exercise faith in the Lord Jesus Christ. The whole scheme of Wesleyan theology conserves, defends, and upholds the distinctive doctrines of grace. To the declaration of the Apostle Paul, contained in the Epistle to the Ephesians, second chapter, eighth and ninth verses,—'For by grace are ye saved through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast,' every Wesleyan can cordially and unreservedly subscribe, as the sum and substance of his creed, as the compendium of his theology."

**VAN DIEMAN'S LAND UNION MEETING.**—The last monthly meeting was held in Tamar Street chapel. The Rev. C. Price conducted the service, in which the Revs. H. Dowling, Baptist, and John Eggleston, Wesleyan, took part. The Rev. Thomas Hastie, Presbyterian, delivered a short address on union, founding his remarks on the words, "For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles,—whether we be bond or free; and have been all made to drink into one spirit." He remarked, that in a circle, the closer two objects approached the centre, the nearer they approximated to each other; so in exact proportion, as Christians approached their Divine Master in spirit, character, and conduct, the nearer they drew to one another. The link of union which bound the believer to Christ was the Spirit, and the fruit of that oneness was charity. He rejoiced in the evidences afforded in this and other countries, that Christians had discovered that uniformity was not necessary to union. Philosophers anciently classified plants according to their external appearance, but this had been superseded by a more natural plan, and they were now arranged with exclusive reference to their internal structure. So it was with Christians. Mere profession and visible connection might exist among the members of a denomination without similarity of thought, desire, or feeling; and true Christians might differ in sentiment, forms, and order, and yet be one in spirit. He invited his hearers to seek, in the use of the usual means, an increase of knowledge and personal piety, and impressed upon them the duty of activity and zeal in the cause of religion, and cordial co-operation with all of every name who "loved the Saviour in sincerity."—*Lancet* (*Van Dieman's Land Examiner*, 11th June.

**ABOLITIONISM.**—The New-school Synods of Ohio, Cincinnati, and Indiana, have each petitioned their Assembly to make slaveholding a violation of the 8th commandment, by express constitutional rule. The vote in the two first of these Synods was by large majorities, and in the Synod of Indiana it was unanimous. The effect of this action, if concurred in, will be to exclude all slave-holders from that communion.—*Presbyterian Advocate.*

**THE PUSEYISTS.**—The Rev. R. A. Coffin, vicar of St. Mary Magdalen, and student of Christ Church, Oxford, has joined the Roman sect; also Rev. Mr. Brown, curate of Hawdsey, Suffolk; several university men at Stonyhurst are secretly apostates from the Church of England; and, at a church consecration in Leeds, Dr. Pusey and his friends refused to sign a declaration of loyalty to the Church of England and aversion to popery. We understand Dr. Pusey has a thousand golden reasons for remaining at Christ Church, rather than going to Rome. Dr. Pusey will probably preach in the University pulpit, in a fortnight, if means are not taken to prevent him. At Trinity, Exeter, Lincoln, Magdalen, Oriel, Christ Church, Queens, Balliol, and several other colleges, there are strong partizan tutors, who will remain, unless steps are adopted to compel them to go. Mr. Crawley has contradicted the reported secession of himself and family to the Roman communion—a report "for which there is not the slightest foundation." We have to announce the following additional names to those already published:—The Rev. J. Reeves, Aston Keynes, Cirencester; Mr. Woodmason and family, Littlemore. The Rev. Frederick Robert Neave, M. A., of Oriel College, is said to have resigned his living, preparatory to his joining the Roman Catholic Church. Although the *Morning Post* discredits Mr. F. Roger's secession, on ecclesiastical considerations, he was at the Roman Catholic chapel on Sunday last. Mr. and Mrs. Ward are reading at Isley, between Oxford and Littlemore; and, it is said, are organizing schools, and a visiting system for the poor of the neighbourhood. Mr. Ward's visit to members of the University, some in high official positions, are incessant.

**ENGLISH CHURCH.**—Matters are going ill with the Church of England. Better, it may be said, that men such as Messrs. Newman and Ward should hold Roman Catholic doctrines outside its pale than within it; and so perhaps it is. Better it is that a bad wound should suppurate and throw out the poison, than that the poison should be diffused throughout the body, and infect the whole frame. But the suppuration in this case will not clear the body ecclesiastical of the poison. Comparatively small portions of it will be thrown out, but by much the greater part will remain and circulate throughout the system. The matter ejected serves but to show how very great the amount of the contaminating mass within. It is not a termination of the malady which we witness,—it is merely one of the symptoms on which a diagnosis regarding it may be formed. When we take into account the sacrifice involved in an open profession of Roman Catholicism to an English clergyman; his ineffectuality, if he be a married man, of pursuing his vocation in the new communion; above all, the insidious system of ethics, framed to reconcile him at once to hold office in a Protestant Church, and to make it the proper business of his life to unprotestantize her,—we may safely conclude that, for every open conversion to Popery we see taking place, we may reckon on at least fifth concealed ones. And let us not forget that we have all a stake, as Protestants, in whatever weakens Protestantism in the Church of England. There are many important points in which we cannot agree with her: we have serious objections to her Liturgy,—to her deplorable lack of discipline,—to her Erastian recognition of the Queen's authority in matters ecclesiastical; but having read the history of our country, we cannot forget that there have been occasions on which she has formed the grand bulwark of Protestantism, not in Britain only, but in Europe and the world. During the reign of James VI. Presbyterians, prostrated in Scotland by the persecutions of Charles, could make no head against Rome; the Nonconformists of England were in a condition equally defenceless and depressed; and, save for the Protestantism of the English Church alone, a Popish monarch would have reigned undisturbed in Britain, and there would have been no revolution of 1688.—*Witness.*