

ondence with unfaithful Churches; but the new one left these three points unsettled; and the question is, has the Church any testimony on these matters to lift up to the world. He had intended to publish a short tract on the defects of the new basis on the rising of last Assembly, to show that although the act of expulsion were rescinded they could not unite on that basis; but he had been advised to leave the Synod in Victoria to arrange the terms of reconciliation. He was glad to find that his brethren, acting on their own responsibility, had been true to themselves and the great interests committed to them. The Lord would reward their faithfulness. He expressed the hope that the next Assembly would consider this basis, and approve of their conduct in refusing union upon such terms. He went on to show that in Australia they might have a Cardross case, and if the Church was composed of men holding views of ecclesiastical polity wide as the poles asunder, how were they to carry out the discipline of the Church. He said he had no faith in such coalitions. He had asked members of the Synod of Victoria if they approved of the present position of the Establishment, and found that they did; and they say that Lord Aberdeen's Bill is constitutional measure, and that the Church must exist under it till it be repealed, supposing it to be a bad bill. He had asked also if they disapproved of the position and testimony of the Free Church, and the unequivocal answer was that they did, and he could not believe that the Free Church at home would continue to refuse him and his brethren as the Free Presbyterian Church of Victoria. He knew that many at home would think that they should unite since the expulsion was rescinded, but he hoped they would consider the new basis, and also the terms of the rescission. It was not rescinded because it was wrong, and the same thing could therefore be done again.— However, that was not likely to happen, and he did not complain of the way it was done, for it was difficult for men to own a blunder after defending it for years; but he and his brethren had been no parties to the new basis, and could not approve of it. Whole clauses had been taken out of the first to please the Erastians, and a clause put in, which the first had not, to suit the Voluntaries. But they would neither take out nor put in to please them, consistent Free Churchmen. If this basis was approved at home, he could not see why the three great Presbyterian bodies in Scotland should be separate for an hour.— Indeed, he would be disposed to charge them with the sin of schism if they did not unite. But he did not believe that the Free Church of Scotland was yet prepared to abandon her distinctive principles, or to give them a secondary place. If so, he would tremble for her in view of such a passage as—“Because they regarded not words of the Lord nor the operations of his hand, he will destroy

them and not build them up.” Mr. Miller then said, with deep regret he had to speak if the unfairness of the *Free Church Missionary Record*. Many of the articles were fitted of not intended, to damage him and his brethren. The Unionists were always frank and generous, and they factious. The last number was as bad as any, and yet, from the document published, their only fault was attachment to Free Church principles. They had many congregations waiting anxiously for ministers, but nothing of that appeared. Many very silly things were printed, which were not worth reading, such as a house being needed for a colonial minister, and about a minister opening a church, and seeing a number of fine ladies with handsome riding habits. But there was something worse than such gossip. A young man, for instance, who had not been two weeks out, gets a place in the *Record* to give his experience in the colony, and concludes his letter with a wish that Mr. Miller will not succeed in his mission in getting ministers to come out. Mr. Miller indignantly asked if this was missionary intelligence, and said he was not surprised that such men should write such things, but he was surprised that an editor of a *Missionary Record* should publish them. This was the very spirit that was so severely rebuked by Christ when the disciples wanted to prevent the man casting out devils because he followed not with them. In that great country there was room for all their energies. Mr. Miller now stated a number of facts to show that the Free Church, although small and sneered at by some at home, was still respected in the colony, as a body consistently holding its principles; and that when the majority had tried to deprive them of their property, both the Government and the Parliament had received their statements and protected their interests. He concluded a long speech by showing that he was far from, but it must be true.

The Rev. W. Frazer expressed the obligation of the meeting to Mr. Miller for his clear and satisfactory statement, and complimented him on the high respect gained for him in the Church generally by his remarkable prudence and ability in advocating his views.

The Rev. Gilbert Stewart, Barrhead, proposed the following resolution:—That this meeting, sympathising with Mr. Miller and his brethren in their maintenance of Free Church principles in the colonies, express the hope that the next General Assembly, in the event of a union between the parties being found impracticable at present, will recognise Mr. Miller and his brethren as the Free Presbyterian Church of Victoria.

M. Muir, Esq., seconded the resolution, which was carried with applause.

A. R. Pollock, Esq., moved a cordial vote of thanks to Mr. Miller for his clear statement of the case.

Mr. J. M. Dixon pronounced the blessing