

those who did, after some time withdrew for these reasons: First, "Because the assembly was prohibited by the royal proclamation." Second, "Because the members of the assembly were not chosen by the clergy, and therefore could not appear as their representatives." Third, "Because there was a mixture of laity with the clergy, because the divines assembled were for the most part of a puritanical stamp, and their business, as they apprehended, was to pull down that which they would uphold."

Very different characters are given to these divines by ecclesiastical writers. Perhaps they are all exaggerated. We shall, however, give the statement of one on each side. Lord Clarendon says "About twenty of them were reverend and worthy persons, and episcopal in their judgments; but as to the remainder, they were but pretenders to divinity. Some were infamous in their lives and conversations, and most of them of very mean parts and learning, not of scandalous ignorance, nor of no other reputation than of malice to the church of England." Mr. Baxter, on the other hand, affirms, "they were men of eminent learning, godliness, ministerial abilities and fidelity."—As politicians, we may say, from their works, that they did not understand the principles of civil liberty, for "they would allow no toleration to those whom they called sectaries;" and had they understood the Christian religion they would never have assembled in king Henry VII's chapel to help the parliament to make a creed that would be the means of attaching the Scotch parliament to the English in carrying on a war against their king; nor, indeed, would they ever have been induced to meet for the purpose of establishing any creed or form of discipline for any community holding the apostolic writings as of divine origin. We shall resume this narrative in our next.—Every thing we have stated or may state on this subject is derived from the most authentic source. We pledge ourselves for the accuracy of every fact stated on historical grounds, the vouchers being of the highest reputation as historians.

### TRUTH AND NEWS FOR ALL READERS.

*Milton, Queen's County, Nova Scotia,  
August 21st, 1852.*

DEAR BROTHER OLIPHANT:—I have often thought of contributing something for the pages of the *Christian Banner*, and from various considerations which it is not necessary to enumerate, have as often delayed it. Indeed I know not how much longer I might have continued to "resolve and re-resolve," had not your very acceptable letter reminded me of my intention.

You wish to know in Canada, something of the state of the cause of the Lord in Nova Scotia. I fear I shall not be able to meet your anticipations in this matter, my knowledge of it being quite limited in consequence of being obliged to confine my labors almost exclusively to Milton and vicinity. I visited Cornwallis and Falmouth last winter, however, and can say something in reference to the state of things in that region. In the former place the brethren are still holding fast, though there are but a few of them. Time was when the word of the