

of Mr. Trotter's theory, it may be readily admitted that his assertions concerning the Westminster Assembly are not quite so much to be depended upon as the evidence of Principal Baillie. The worthy Principal had no theory to support, he writes from personal observation, and he makes it very clear that in the Confession of Faith the Assembly expressed their own independent judgment, and that in that judgment the Commissioners from Scotland fully concurred. Writing to Mr. Dickson, 22nd September, 1646, he says, "We have ended the Confession of Faith for the matter, and have perfected the most half of it, nineteen chapters; the other seventeen, I hope, in ten or twelve days will be perfected, and so all be sent up to the Houses. It will be, I hope, a *very sweet and orthodox piece*, much better than any Confession yet extant, if the House of Commons mangle it not to us. Writing to Mr. George Young, December 1st, 1646, he says, "With much ado we have gone through. at last, the rest of our Confession: the first part I sent, to you three only, in Mr. David's letter long ago; the whole will go up to the House one of these days. and so to the press. *It is generally taken here for a gracious and brave piece of work.*" On the 26th January, 1647, he writes to William Spang, "The third point [of Uniformity], the Confession of Faith, I brought it with me, now in print, as it was offered to the Houses by the Assembly, *without considerable dissent of any.*—It is much cried up by all, even many of our greatest opposites, as the best Confession yet extant; it is expected the Houses shall pass it, as they did the Directory, without much debate." Finally, in his speech before the General Assembly of the Church of Scotland, giving an account of the labours of the Commissioners at London, he says, "In your 1st desire, the Lord made our success no less prosperous; a large Confession of Faith is perfected with far greater unanimity than any living could have hoped for, among so many learned divines, in so distempered a place and so distracted a season. I am confident, if the judgment of many my wiser do not deceive, this piece of work is *so fine and excellent, that whenever you shall be pleased to look upon it, the sight of it shall draw from the most censorious eye, a good acceptance.*"

In a Letter which appeared in the Presbyterian Witness of November 1st, Mr. Trotter repeats his assertion that the Scottish Commissioners, nobly contending for the exclusion of all Erastian tenets from the Confession, were "overruled by the influence of the Long Parliament, which controlled the Assembly on all points which affected the power of the magistrate." Not satisfied with this, he pretends to speak of the views entertained by Alexander Henderson, as the master spirit that ruled in the Assembly 1647, as he had influenced the Assembly 1638, and dares to ascribe to that straightforward, bold, and holy man the base trick by which, according

to his theory, the Erastian element which he most erroneously supposes to be embodied in the twenty-third chapter of the Confession, was to be prevented from operating.—Alexander Henderson died on the 19th of August, 1646.

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LETTER FROM CAPE BRETON.

To the Editor of the *Missionary Record of the Free Church of Nova Scotia.*

CAPE BRETON, NOV. 17, 1851.

REV. AND DEAR SIR.—

The people in the South Western parts of this Island, have been not a little gratified and encouraged by seeing the *first fruits* of the Free Church College. The Rev. Mr. Forbes, the first licentiate from that Institution, having arrived at the Strait of Canso some weeks ago, and still continuing to labour there assiduously and with much acceptance. It would be very desirable if Mr. Forbes could occasionally visit some of the other settlements that are still vacant throughout the Island. Some of these never enjoyed the privilege of having a minister stationed among them, and others, tho' they once had ministers, have now, for several years, been without them. An occasional visit, especially from a *new comer*, would greatly encourage the congregations in those settlements. Circumstances, however, at present, render it very difficult for Mr. Forbes to do much in the way of itinerating. And perhaps it may, after all, be better to cultivate well, a limited field, than to attempt doing a little here and there over too extensive a surface. Let us pray and trust that Mr. Forbes's labours in this quarter, or wherever he may be settled as Pastor, may prove, not only acceptable to the people, but also, by the blessing of the Head of the Church, instrumental in promoting His cause, and the spiritual welfare of many.

We were greatly in need of an additional labourer in this quarter, and even still more labourers would be required to supply the great spiritual destitution existing through the island. Not to speak of various Presbyterian settlements, of greater or less extent, in the Northern and Eastern parts, without a clergyman of their own denomination within many miles of them, look at the large tract of country in the south and South West corner of the island, and there you find several settlements, some of them very extensive and populous, with only one solitary labourer—Mr. Stewart, St. George's Channel—and he has no connection, as minister, with any settlement, except that in which he is stationed—a field sufficiently extensive certainly for one man. Supposing that Mr. Forbes were to continue at the Strait of Canso, and to supply the congregation there, and also the one at River Inhabitants,—there would still be abundant room for other three ministers.