

tributed their due proportion to the support of the minister. These are simple facts. I offer no comments upon them further than saying that in these three stations the minister is barely enough supported by the united efforts of all parties. At Whycocomah the Church was refused. When I arrived, Mr. Ross, the minister of the place, was from home, and his elders would not, of course, take the liberty of opening it in his absence; but personally they had no objection—indeed they would rejoice to see such a friendly spirit as that which such an act would indicate, predominate! The minister, after his return, on being asked, would not take the liberty without consulting his session, but, personally, he also had no objections. One would have supposed that when the session met, the response would certainly be in the affirmative. But no. The walls must not be polluted. The pulpit must not be degraded. I remember being puzzled, when a boy, at the rule in grammar that two negatives make an affirmative, but I am no less puzzled now to ascertain or understand the logical process by which Mr. Ross and his session arrived at the conclusion that two affirmatives make a negative. It is certainly worthy of such wise heads.

In this district our adherents are few—about a dozen families, as nearly as I could make out; and about half that number at the Little Narrows. In Lake Ainslie, at that time, the Rev. John Gunn of Broad Cove preached every fourth Sabbath. There are 20 families here in connection with our Church, but as in the former places during the late Mr. Farquharson's time, they contributed their due proportion towards the maintenance of the gospel. In Middle River, at least a moiety of the population profess to adhere to our Church, but until Mr. Farquharson's death they were a united congregation—partly from such reasons as induced those in other places to unite their efforts, but chiefly from the great respect they bore towards him as their minister. At Baddeck, where I expected the largest congregation, I met the smallest I preached to in the island. The day was very unfavourable. At Malagawatch they never had a settled minister; they are only few in number altogether, and these few are divided. It is a most painful sight to any one who has the interest of his fellow-men at heart, to see men, by their folly and ignorance, giving the glory and the cause of rejoicing to Satan and not to God. If the people of Malagawatch were of one mind, they, along with River Dennis congregation, might be able to support a minister; but so long as they lead "the dog and cat" life in matters ecclesiastical, I see no prospect that this will take place: and the same remark might apply to many other places. At Grand River and Lochmound we have a large number of adherents who are now ministered unto by Mr. Ross. The reception Mr. Sinclair

and myself received here was very gratifying. And I am sure I can never forget their last farewells, accompanied by the sincere prayer, "May God bless you."

I have thus endeavored to give you a few facts and comparing notes with my excellent colleague, I found his substantially the same, and these I allow to speak for themselves. During the whole time I was in the field, I interfered with nothing extraneous to the object of the mission which was simply to preach Jesus Christ and him crucified. I did not return railing for railing, but strove as God gave me wisdom and strength to become all things unto all men. And now after so long a period has elapsed I can only say that I am more fully convinced of that which struck me so forcibly while there, that *disunion* is an evil—an *instrument of Satan*, and that schism is a crime and if any one has doubts on the subject let him, as an honest man, and in the light of an awful eternity, regard men—their sayings and doings; let him strive to realize within him that spirit that would exalt the Cross on the ruins of sect and party—that would abnegate self and selfish interests for the promotion of God's glory;—and I hesitate not to aver that he will, with fervency and ardour, give utterance to the prayer: "May they all become one!"

To the many kind friends who showed me such great kindness and attention during my sojourn amongst them, I beg to return my warmest and best thanks; and hoping and praying that it may be seen in that great day when all secrets shall be revealed, that my labour was not in vain,

I am, &c.,

JOHN CAMERON.

Dundee, Canada East.

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## CORRESPONDENCE.

To the Editor of the Record.

MY DEAR SIR,—

I am sure it must be unpleasant to you as well as to others, to admit personal remarks or alterations of any kind into the *Record*. I am equally sure that were the *Record* left to your discretion, nothing of the kind would appear offensive to any one. I am therefore very sorry that I should be again compelled to come forward; but I am acting in self-defence. I never troubled you or the *Record* with any remarks in any way, until repeated imputations were made against me. There is a limit beyond which forbearance is not a grace.—I must there claim the right of being heard in self-defence, in the *Record* while I take any interest in it, and as often as personal insinuations or imputations are brought against me, or against any one whom I feel bound to vindicate.

I observe in January's *Record*, that the P.