

miles by 12. There are 7 Sabbath schools, 5 prayer meetings and 3 Bible classes in connection with the two congregations. Four of the Sabbath schools expended, during the past year, considerable sums in libraries.

(e.) This labour for the spiritual welfare of these congregations would seem to be in some measure blessed by the great Head of the Church, who hath enjoined on us to abound in the work of the Lord, inasmuch as we know that our labour shall not be in vain. During the past three years the Communion Roll of Wallace shows an increase of 65 new members,—as many as 33 of these joining at one Communion season. During the same period the Communion Roll of Pugwash has increased by 25—as many as 16 of them communing last July for the first time.

Such are some of the doings and facts connected with the united congregations of Wallace and Pugwash, which consist of about 120 families, who contribute to the support of ordinances. Victoria, with its thirty families, is so far from me that my visits to it, as I have stated, are very few, and my pastoral work is in it, I may say, *nil*. It is, however, a most interesting field, which, by the earnest and persevering efforts of a good man, would become flourishing, and soon be a great help to Pugwash.

For the results obtained in this part of the vineyard, which time and strength have permitted us to cultivate, people, elders and minister cannot but feel grateful to the Giver of all good, and take courage to continue with increasing interest and zeal and prayerfulness in the work of faith and labour of love entrusted unto them by the Lord of the Vineyard.

With these facts before them, I leave the readers of the *Record* to judge whether or not the case of Wallace and Pugwash is calculated to “dishearten the whole church.”

Before I append my name, allow me, Mr. Editor, to apologise for the length of this letter. There is nothing more distasteful to a generous mind than to be trumpeting personal work or success, from pulpit, platform, or the pages of the *Record*. This letter, which has so much of personal vindication, would never have been penned were it not for the

passage quoted at its beginning from the Report of the Home Mission Board.

I am, yours, &c.,

JAMES ANDERSON.

August, 1871.

[The quotation referred to will be found at page 17 of the supplement to the August *Record*. The words in question are not, as they are characterized by our correspondent, “the *ipse dixit*” of an “individual”—they are the expression of the Home Mission Board ratified by the Church. It seems to us a pity that our correspondent did not challenge the expression when the Report was being discussed before the Synod.—Ed. M. R.]

Presbytery Minutes.

Halifax Presbytery.

ST. ANDREW'S CHURCH.)
Halifax, Aug. 11th, 1871.)

At which place and time the Presbytery of Halifax met, *pro re nata*, and was constituted. Rev. Geo. M. Grant, Moderator.

The Moderator read a deliverance of Synod on the report of the Foreign Mission Board to the effect “that the Presbytery of Halifax be authorized, upon a representation of the Foreign Mission Board, to take Mr. Hugh A. Robertson on trials, to license and ordain him as an Evangelist to the Foreign Mission Field.” The Moderator then stated that having received from the Convener of the Foreign Board the necessary representation, he had consulted with members of Presbytery and appointed Mr. Robertson such trials as were deemed suitable in the circumstances; and that having heard from Mr. Robertson that he was prepared for examination, he had called the Presbytery together for this matter and for the transaction of other business.

The conduct of the Moderator was approved of.

The Presbytery then proceeded to take Mr. Robertson on trials for license, and, being present, he read his popular