

was that of Rev. Mr. Wilkins to St. Paul's, Truro, which now, for the first time, enjoys the services of a settled minister.

The present year will form an epoch in the history of our Church for all ages to come. During the year 1869, the first Missionary sailed to work in the foreign field. While we write, the Rev. John Goodwill, if spared by God, is sailing over the mighty deep on his voyage towards his destination in the South Sea Islands. The Church has great cause for self-congratulation in this fact. She no longer continues her appeal for a volunteer to this distant spot in vain. One has been found, and the Church has sent him. She has thus put her hand to the plough; let her not look back. Mr. Robertson is at present attending classes in the U. P. Divinity Hall, and studying medicine privately with Dr. Gordon, in Halifax, preparing to follow the Rev. Mr. Goodwill in the course of next summer. The plain and simple duty of the Church is now to go to work in real earnest, so that a respectable support can be guaranteed. Let it not be merely sufficient to procure the bare necessities of life. We cannot see any reason why our missionaries abroad should not be as comfortable as their companions at home. Let each congregation devise some means by which a certain sum shall be forthcoming each year, and not depend upon an annual Church-door collection. The departure of the Rev. Simon McGregor, M.A., has caused deep sorrow in the mind of every member of the Church here, but must be cause of equal joy to every Churchman in Victoria, V. I., whither he has gone. The Colonial Committee were wise in selecting one of the best men in the Church to labour in building up Presbyterianism in that new and distant Colony.

The Home Mission work of the Church has been as prosperous as ever. Cape Breton receives all the time and labour of the Rev. James W. Fraser, M.A., but, owing to the large extent of country under his charge, and the difficulty of locomotion, his labour is so divided that his success is very much impeded. An additional Gaelic Missionary is absolutely necessary.

In conclusion, we would say a word with reference to our *Monthly Record*. As to its worth in a literary point of view, our readers must be our judges. But we can assure any person who may be interested in Church matters, that we find wherever a congregation is in a flourishing condition, the *Record* is widely circulated. Therefore we hope the clergy of the Church will lend a helping hand by impressing upon their people their duty in doing what they can to increase its circulation. It is the desire of the Committee of Management to place it upon a paying basis. This they have already done, provided the arrears for the past shall have been paid up at the end of the year. Our only complaint is that so few of the clergy and laity of the Church have contributed articles. We purpose in the January number to make some alterations and improvements, so that we hope our subscribers will make a fresh start along with us at the New Year.

LETTER FROM REV. C. M. GRANT.

CALCUTTA, SEPTEMBER 9, 1869.

I OBSERVE by the *May Record*, which I received only a few weeks ago, that a mistake, for which I am not responsible, has been made in the spelling of the word "Brahmo," as used in connection with Somaj. It is spelt "Brahma." Though this appears a very slight error, yet it is a most important one to all who know the difference between Brahma and Brahmo. The former, though originally in the early Brahmanic age meaning the "Supreme Soul," has long been simply a god of the Hindoo Pantheon—the latter is the term used to express "the one God," and which might be expressed by our word "Deity," better than by any other word. A Brahma Somaj would mean a