

of tyranny in the Church of Scotland, or subjection to the civil law, since 1843.

(To be Continued.)

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## Sketches of Nova Scotia.

SUCH is the title of an unpretending little volume just published, which is not without merit, though it continually betrays itself as the work of a young hand in the literary guild. The brief preface concludes thus modestly:—"Not unconscious of many defects in her work, a daughter of Acadia offers it to the public as an effort, on her part, to direct the attention of our youths to the value of home." This almost disarms criticism—both the fact that the author is an authoress, and because the professed aim of the work is so slight and unpretending.

The first thing of interest that attracts our attention, is a number of extracts from a recently-found Diary or journal of the Rev. Mr. Murdoch, the first Presbyterian minister who came to Nova Scotia, and whose memory has most shamefully been forgotten in our midst. He landed in Halifax about a hundred years ago, and preached for a time in old St. Matthew's Church. It was then called Mather Church, after the celebrated New England divine, Cotton Mather, for a great many of the original congregation came from New England, and, as was to be expected in such a case, were Independents in Church Government. Mather Church was then known, too, as "the Protestant Dissenting Meeting-house," as the Church of England was established in the Province, and called itself "the Church." Mr. Murdoch did not remain long in Halifax. He was settled successively at Horton, Windsor, and Meagher's Grant,—at the last named of which places he spent the concluding ten or twelve years of his life, preaching up and down the Musquodoboit, the Shubenacadie, and the Stewiacke rivers. He was drowned in the Musquodoboit, in the fall of 1799. We are grateful to the writer of "Sketches of Nova Scotia" for having called our attention to the labors of this worthy old missionary.

Next we have an account of the Prince of Wales' reception in Halifax: glimpses of Truro, Maitland, and on to Pictou, where the travellers arrive when the old Presbyterian Church of Nova Scotia and the Free Church are formally consummating "the Union" of their Synods. From the gusto with which all the particulars are given, it is easy to infer the "denomination" of the writer, and we are glad that she has chronicled so interesting an event. Soon she is off again eastward to Antigonish and Louisburg; and the chapter concludes with two poems of unequal merit.

The next is the last and longest chapter. In it the story of the exiled Acadians is told,

which brings us back again to the west of the Province, and then the volume abruptly closes.

We have thus sketched the contents of this book, and what shall we say of it? We fear that the labor that has undoubtedly been bestowed upon it will not be appreciated by many, and yet we trust that the authoress will not be disappointed. At times the style of the narrative is excellent, and though it is easy to carp at mistakes that occur here and there, yet to do so is ungenerous and unfair, for there are few real blunders. The poetry of the book is better than what we usually get in such travellers' volumes, and, with a little pruning, might be made a great deal better, for very often a rough line or prosaic phrase mars the versification sadly. However, we can truly say that we have read the work through, and that is more than we did with the Governor of New Brunswick's. Try again, daughter of Acadia.

## CHURCH AT HOME.

### WHAT THE CHURCH IS DOING.

(Concluded.)

I come now to a few individual cases. A mission Church in a large city is set down in the *Record* for this year as contributing the sum of £5, 15s, for the Schemes of the Church. During the two years 1862 and 1863, there was raised in connection with that Church the sum of £787, 6s. 5½d.

A parish in the Highlands, with a population of not more than 600, is set down in the *Record* this year, as giving something less than £8 for the Schemes. For education the collection amounted to about 30s. While the annual sum raised by voluntary contributions towards the salaries of teachers in it is £62; and not long ago one parishioner made a present of a school to the parish at a cost of £500.

A parish in a small provincial town contributes to the Schemes, this year, under £45. What stranger would dream that, after building, a few years ago, a handsome chapel, and supporting it year by year, that parish raised last year the sum of £917, 19s. for charitable purposes?

A parish in a crowded town raised for the Schemes of the Church, for the year 1863, the sum of £77. In the *Record* for July 1 we see that the sum is slightly increased. Its entire revenue for that year was £833, 9s. 9d. In that parish there are Sabbath schools, with 400 children; a day-school with 350; two mission stations, with two missionaries; a visiting association with nine visitors; a clothing society; a congregational library, and a parochial association. Besides all the ordinary work of the parish, the church, school, and mission stations have been extensively repaired, and the church windows filled with stained glass.