

# MONTHLY RECORD



OF THE

Church of Scotland in Nova Scotia and the adjoining Provinces.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—PSALM 137, v. 6.

Vol. IV.....No. 6.

HALIFAX, JUNE, 1858.

2s. 6d. per ann. in advance.

## POETRY.

### Albyn, my Country.

AIR: "Erin, my Country."

Oh, Albyn, my country! though others may roam  
The heathery hills I once called my home,  
Thy lochs and thy mountains no longer I see,  
Yet warmly as ever my heart beats for thee.  
Oh, Land of the Thistle! my heart beats for thee;  
Albyn! Albyn! loved Land of the Free.

Oh! years have passed o'er me since we last met;  
Yet, lived I a thousand, I could not forget  
The true hearts that loved me, the bright eyes  
that shone  
Like stars in the heaven of bright days that are  
gone.

Oh, Land of the Wallace! my heart beats for thee,  
Albyn! Albyn! my heart beats for thee.

Dear land of my youth! I may see thee no more,  
But memory treasures the bright days of yore,  
And my heart's warmest wish, my constant  
thought

Shall be given to thee, dearest Land of the North.  
Oh, Land of the Bruce! my heart beats for thee,  
Albyn! Albyn! loved Land of the Free.

[These lines are altered from the well-known  
verses, "Erin, my Country." Some readers  
may not be aware that Albyn is the Gaelic name  
of Scotland.]

T. STRATTON, R. N.

Prince Edward Island,  
March, 1858.

## RELIGIOUS INTELLIGENCE.

### Extracts

FROM A LECTURE DELIVERED BEFORE THE  
YOUNG MEN'S CHRISTIAN ASSOCIATIONS,  
AT BATHURST AND CHATHAM, N. B.

BY THE REV. JAMES MURRAY.

The subject which I have selected as the  
topic of address on this occasion is one  
calculated to convey important instruction  
to all, and particularly to those who are  
setting out alone in the journey of life, to  
engage in its labours, to battle with its  
trials, and mingle with its inhabitants.—

The history of Daniel is replete with salu-  
tary counsel to young men; exhibiting, as  
it does, the importance, value, and power  
of religious principle.

Not the least impressive and salutary  
part of Bible teaching is the faithful and  
accurate portrayal of individual character  
—not merely that part which is exhibited  
to the world, but his inner life—his ordi-  
nary and household doings as well as his  
seasons of exigency and trial. The whole  
man is there, and we see him as he is. His  
defects are there, like so many beacons,  
warning us; his excellencies are there, that  
we may be followers of his faith and pa-  
tience, and share his crown. And is not  
this candour rightly alleged as a proof of  
the Book's divinity? These worthies were  
men—true, they were world-renowned, God-  
fearing men,—but still they were men, sub-  
ject to like passions with ourselves, exposed  
to the same frailties, frequently overcome  
by the same temptations. The Bible, as-  
suming the similarity of man, tells of man,  
and the hearts of all re-echo its truth.

Allow me, then, to set before you the  
history of one who, amid temptation and  
trial, remained faithful to the religious  
principle which governed him; and let us  
endeavour from his history to learn lessons  
applicable to our own every-day life. The  
story of Daniel is one familiar from early  
life, but it is not on that account the less  
interesting or the less important. It shows  
us what religious principle can do; how it  
is sustained, to what honor it leads, and  
what safety it assures.

The first feature in his character is his  
determination to adhere to the law of God.

Daniel was one of the children of the cap-  
tivity, and was one of four selected to serve  
in the court of the king of Babylon. Their  
physical as well as intellectual culture is to  
be a matter of great care, that they may be  
fitted to stand in the presence of royalty.  
Daniel is a Jew by birth and early educa-  
tion. From his parents he has learnt  
certain notions about meats and drinks—

notions taught by the law of God—having  
therefore an important meaning, and serv-  
ing as a barrier to distinguish the people  
of God. Will Daniel prove himself a Jew  
in point of religious principle? Will he  
prove faithful to the teaching of his fathers  
and his fathers' God? There are meats  
and drinks provided for him and his com-  
panions which are pronounced unclean by  
the law of Moses. Will Daniel partake  
of them? This is the first recorded test of  
his religious principle.

He is not in his own country; he is  
probably separated from his parents—away  
from priest or Levite. He and the others  
are left to themselves—to the memory of  
their duties, or to the reading of them in  
the law; but will they seek it?—will they  
listen to it? This is a dangerous situation,  
considered morally, for there is great tempta-  
tion on the one side, and little visible  
help on the other. It is somewhat similar  
to the situation of some in our own day—  
away from the religious influence of early  
home—with strong inducements to depart  
from observances and habits inculcated by  
their parents, and with nothing to strength-  
en resistance but remembered truth or the  
Bible and prayer; but will they make use  
of them?—will they listen to them? They  
are tempted to do certain things which they  
have not been wont to do. Spending the  
Sabbath in pleasure or amusement instead  
of devoting it to its sacred purposes; fre-  
quenter the tavern and gambling den—  
those baits held out to lure them to destruc-  
tion—instead of reading and strengthening  
the mind and seeking purer recreation;  
rising in the morning and retiring at night  
without a word being said to the Creator  
and Preserver of their lives; transgressing  
the strict principles of integrity, and prac-  
tising deceit in little things; cavilling about  
the Bible, and giving way to a sceptical  
spirit;—these are the things which in our  
day tempt the young, as Daniel was tempt-  
ed, between two and three thousand years  
ago, to eat and drink what, according to