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AL TASCHITH—DESTROY NOT.

BY REV. DAVID THOMPSON.

THE foregoing title is prefixed to a few of the Psalms, and whatever circumstances in the life of David occasioned the use of those words, they may, by us, be applied to a variety of subjects, the consideration of which may be of practical benefit to the writer as well as to the reader. Whether this title is inspired or not, it contains a prohibition which is found in numberless places of Scripture; and therefore it has been selected as an appropriate *heading* for a few remarks. The objects to which we would apply it may be classified as follows:

Al Taschith—destroy not, the person, the property or the reputation, of yourself or another. This may be considered as a precept issuing from the throne of the great Lawgiver. A human person in this world consists of body and soul. The body is mortal, but the soul is immortal. Both these constituents of human nature display the wonderful wisdom, power and goodness of Him who is the Framers of our bodies and the Father of our spirits, who formed Adam's "body out of the dust of the earth, and breathed into his nostrils the breath of life, and he became a living soul." As the body is the residence of the soul in this world, and as the destruction of the former deprives the latter of all opportunity of developing its powers or faculties, and of obtaining a "meetness for the inheritance of the saints in the light," the importance of preserving the body as long as possible cannot be overestimated. It was, therefore, befitting the Author of our being, amidst the thunders and lightnings of Sinai, to speak with a voice which none but himself could employ, saying: "Thou shalt not KILL." To enforce this law, and thus to throw a proper safeguard around human life, he has annexed the highest sanction or penalty known to man in this world in the following terms, "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." Gen. ix. 6. A reason is here assigned for inflicting this extreme penalty of the law for its infraction. The reason is, that the murderer constructively strikes at his Maker by striking down to the earth one made in God's image. We are always bound to employ lawful means to preserve our own lives and the lives of others; and while the Author of life in certain cases delegates the right to take away

naturally rebels against our Saviour and our God, it brings deliverance from ruin supreme and endless—deliverance to those who are destitute and helpless, forsaken and friendless. It restores to the divine favor and fellowship those who hated God and their own souls, and loved death. It inspires with hope those who had no hope nor place of rest for their souls. It comes from God, their Saviour—from heaven, the place of hope and peace and joy. It promises renewed holiness to men given over to endless sin; peace and reconciliation and eternal life to men doomed to die forever. It proclaims the easiest terms and means by which life eternal can be obtained, and presents the most alluring motives to its attainment; it is sent to a world in ruins, and proclaims its restoration to hope and happiness; it conveys the richest blessings in the gift of God to a lost world, and the Saviour it offers is the Saviour of men, able and willing to save to the uttermost all who come unto God through him. Now, my dear friends, let us all come by faith and without delay to Jesus Christ, and we shall obtain salvation, the greatest blessing in the gift of God to fallen man; and now, even *now* let us prepare to sing with the choirs above, the ever-*new song of salvation* to our redeeming “God who sitteth upon the throne, and unto the Lamb.”

REV. JOHN MURRAY—A SUPPLEMENT.

BY REV. J. B. SCOULLER.

IN preparing the short biographical sketch of the Rev. John Murray, of Marsh Creek, published in the August number of the REPOSITORY, every effort was made to procure all attainable facts in reference to him, but the results were very unpromising. He had been dead ninety-five years, and his family had moved from the neighborhood soon afterwards, so that he had dropped out of the traditions of Marsh Creek so completely that even a clue to any of his descendants could not be found. The old graveyard, where he was certainly buried, was searched for the benefit of the inscription on his tombstone, but his grave could not be found. A few notices in the minutes of his Presbytery and Synod, and a general estimate of the man by Dr. McJimsey, who in his youth frequently heard him, were all that could be discovered.

The publication of this meager notice has brought out some interesting information from unexpected sources, showing that Mr. Murray has a numerous posterity in the United Presbyterian Church, and among these at least three great-grandsons in her ministry. To the Rev. W. P. McNary, of Bloomington, Ind., the writer is indebted for most of the following facts:

John Murray was the son of George Murray, who graduated from the Associate Theological Hall in 1740, was ordained and installed May 2, 1744, as pastor of the Associate congregation of Lockerbie, in the valley of the Annan, in Dumfriesshire, Scotland. Here he remained until his decease, which took place on the 1st of April, 1757, in the forty-second year of his age, and the

fourteenth of his ministry. When the Synod split in 1747, he and his congregation adhered to the Anti-Burgher party. He lies buried in the graveyard of the Thundergarth church, four miles east of Lockerbie, which was most likely the neighborhood of his birth.

The Rev. Dr. Mackelvey has written the Annals of the United Presbyterian Church of Scotland, in which he says that "John Murray, who went to America," belonged to the class of 1742. Here the writer is certainly mistaken, for this would make the son only two years the junior of a father who was graduated at twenty-six. He is either wrong in his date, or has mixed up two different Murrays; for we know that our John Murray was the only Associate minister of that name who came to America, and that he came about, if not in, the year 1773, that he was ordained in 1776, and that he died in 1784, aged about forty years. Dr. Mackelvey gives another John Murray, who was graduated at the Hall in 1766, but he credits him as coming from John's Haven, which is in Kincardine county. This was, doubtless, the Murray that came to this country, but why his home should be carried so far to the north and east, it is impossible now to explain. He may have gone there after his father's death, or he may have been located there while a licentiate, and thus got his name associated in the church records with that little seaport.

John Murray was married to a Miss Eliza Johnston, believed to be of the Johnston family which settled in Lancaster county, and subsequently moved to Mercersburg, Pa. The marriage most probably took place in Scotland, for there were a number of Johnstons in his father's congregation at Lockerbie, and he and his wife's kindred may have emigrated about the same time.

Mr. Murray died young, and left two children, a son and a daughter; the former moved to Washington county, Pa., and the daughter, Mrs. Clark, lived and died near Pequea, Pa. The son, George Murray, became a ruling elder in the Chartiers congregation during the early pastorate of Dr. Ramsay, and was long and well known in the Associate Church, being, at the time of his death, the treasurer of the Theological Seminary at Canonsburg. He married Mary Reed, and left four sons and four daughters, four of whom are still living; viz., Mrs. McNary of Canonsburg, the mother of the Rev. James W. McNary, pastor of the U. P. congregation in Sparta, Illinois, and of the Rev. William P. McNary, pastor of the U. P. church in Bloomington, Ind.; Mr. John Murray, of Leavenworth, Kansas; Mrs. Templeton, of Mercersburg, Pa., and Mrs. Henderson of Greenwood, Mo. James, George, Martha, and Johnston are dead, the last of whom was the father of the Rev. George R. Murray, pastor of the U. P. congregation of Centreville, Iowa. "The children of thy servants shall continue, and their seed shall be established before thee."