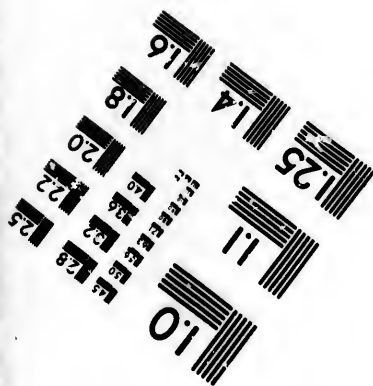
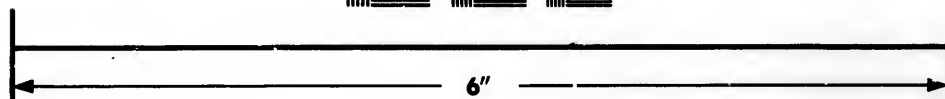
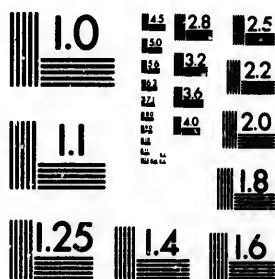


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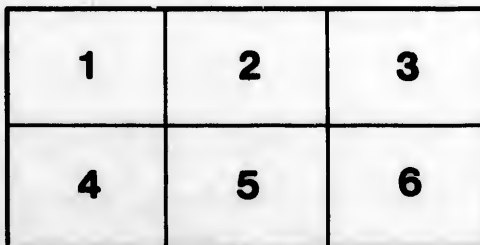
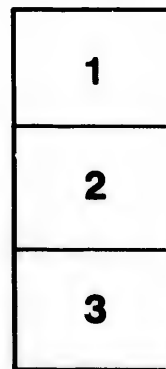
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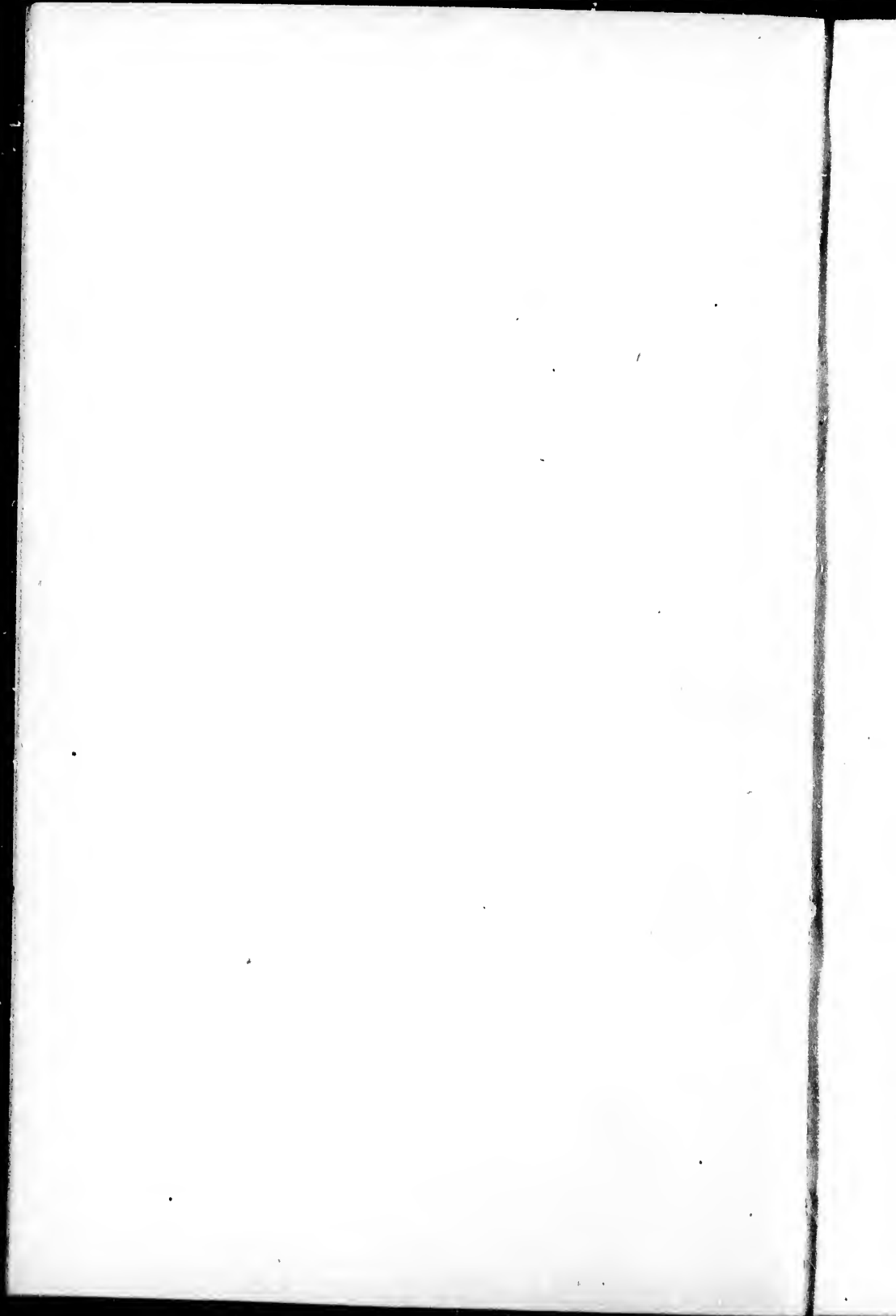
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A DISCOURSE

DELIVERED IN

THE FIRST PRESBYTERIAN CHURCH,
CARLETON,

CITY OF SAINT JOHN, N. B.

ON SABBATH, 31st MARCH, 1861,

IN MEMORY OF

THE LATE REV. NICHOLAS MURRAY, D. D.,

AUTHOR OF THE "KIRWAN LETTERS" &c.

WHO OPENED THE ABOVE CHURCH NEARLY FOUR YEARS AGO.

BY THE

REV. JAMES BAIRD, A. M.,

MINISTER OF THE CHURCH.

Published by request of the Congregation.

SAINT JOHN, N. B.
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DISCOURSE

IN MEMORY OF

THE REVEREND NICHOLAS MURRAY, D. D.

MATTHEW XXV., 21.

“ His Lord said unto him, well done thou good and faithful servant, *thou* hast been faithful over a few things, I will make thee ruler over many things enter thou into the joy of thy Lord.”

ACCORDING to previous announcement, we are assembled to improve that solemn event which has befallen the Church, and the friends that mourn the loss of Dr. MURRAY, who departed this life very suddenly.

It came indeed suddenly, with but a few minute's notice of its immediate approach, and coming thus suddenly it seemed to affect the minds of all who knew him with greater solemnity than if they had been prepared for the announcement by previous reports of the gradual inroads of disease.

I would remark to-day how forcibly the removal of such a man strikes home to the hearts of all, the impression of two solemn truths we are apt to forget, “ It is appointed unto all men,” the most distinguished, the most eminent, the most pious, “ once to die,” and we cannot tell, not the wisest, not the most shrewd, not the most highly gifted — “ we cannot tell what a day may bring forth.” “ As for man his days are as grass, as a flower of the field so he flourisheth. For the wind passeth over it and it is gone, and the place thereof shall know it no more.” “ In such an hour as ye think not,” says our Saviour, “ the Son of Man cometh.”

Sudden death may, indeed, seem startling to us, and casualties which we sometimes speak of, are casualties to us, but they are not casualties to God—all are known to

Him. They are necessary parts of the general system which his wisdom regulates and which his power controls. Not knowing the manner or time of our dissolution, we become conscious of possessing no anchor-hold by which we can be bound to this world, and hence we are taught the necessity of being always prepared.

The believer knowing that his times are in the hands of God—his all powerful Father—feels convinced that everything will be ordered for the best. This matter has not been left in uncertainty, and as if to quench the turbulence of the wicked and to quell the rising fears of the just, Heaven has uttered this sentiment, Neither does a sparrow fall, nor a hair loosen or descend without your Heavenly Father's knowledge. There is no confusion with God, and no event occurs which is unforeseen by Him. The instruments also by which life is brought to a termination, are of God determined and controlled. Here we see human instrumentality; there we see no visible agency. Here the burning fever with its hectic flush, and there no apparent indication of approaching death. A word—one utterance of His will—power without an agent seen. He does it with infinite ease, as we see by referring to the Book of Job, chap. xxxiv., v. 20. "In a moment shall they die, the people shall be troubled at midnight and pass away; and the mighty shall be taken away without hand."

In the recollection of departed worth, and Dr. Murray's having come so far from his varied and pressing duties to open this Church for the Worship of God, I considered it my duty to prepare and deliver the following Discourse commemorative of that distinguished man, with the hope and trust that you all may be led to serious reflections and devout meditations, and that it may, by the blessing of God, prove a spiritual benefit to your souls.

I may indeed say that I have lost a friend, an esteemed and valued friend.

This is a poor dying world. Truly we may all say—

"Friend after friend departs,
Who has not lost a friend."

Met together as we are to-day, to seek to improve by certain religious reflections the removal of such an eminent servant of God, who has gone to receive his reward, the text I have chosen for this occasion was suggested from the last words Dr. Murray is reported to have expressed, namely, "My work on earth is finished."

When his last breath was drawn and his spirit was borne to the mansions above, methinks I could hear in accents of love, the approval of his Lord in the delightful words of our text, "Well done thou good and faithful servant, *thou* hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

These words, brethren, describe the entrance into blessedness granted to every servant of Christ, who faithfully serves his master, and let me encourage you to reflect that there is not one here, however humble, who may not attain through Divine grace, to that state which is thus revealed to our admiring view. Oh that we may all be stirred up to long for it and to strive for it.

What a blessed termination of the conflict of life below, what a glorious commencement of the life above, to hear it announced,—“Well done good and faithful servant!”

These are delightful words when uttered only in our hearing by the lips of man, how much more when they shall be pronounced in the hearing of believers, by the voice of Jesus himself.

But let me now turn your thoughts upon the inquiries, 1st, What it is to be a good and faithful servant. A good steward of the gifts of God? And then,—2nd, What shall be the recompense of such servants of the Lord?

I. With regard to the character of a good and faithful servant, and good steward of the gifts of God, we may observe generally that a good and faithful servant is one who conscientiously studies the interests of his master.

In the relation of master and servant, each serves the other, although each in a different way; the master making it his care to provide for the wants of his servant, and the

servant making it his care to obey the wishes of his master. But we shall understand this better if we analyze the subject, and consider what are the faithful principles, what are the honorable occupations, and what are the generous affections of the true servant of God.

We shall enquire—

First,—What are his faithful principles?

The main principle of a servant of God is faith, without which he knows that it is impossible to please his God. He believes in the unseen God. He regards God as the constant witness of all that he thinks; he walks as in his presence, like Enoch of old, and therefore conducts himself not as an eye servant, that is, not as one who behaves well only when he sees his master looking over him, but as one who though he cannot himself see God, yet feels that God is continually seeing him. He walks, he speaks, meditates, enjoys, and also suffers, as seeing Him who is invisible.

But this principle of faith has a higher reference to God as his reconciled Father in Christ, not only does the servant view God as an ever present Master, but he acknowledges Him also as the giver of life and salvation to his perishing soul. Being redeemed from the bondage of sin and set at liberty from the galling yoke of Satan, he is bound by the strongest possible ties to the service of the Redeemer. The genuine servant of Christ feels the force of the Apostle's words, "Ye are not your own, ye are bought with a price," and therefore, he says, Christ is my Master, I am not my own. Once indeed I thought myself at liberty to be my own master, but I was then blinded by Satan, and by my passions and evil inclinations. Now I have found another and better master, even that Saviour to whom I desire to surrender myself, remembering that he loved me and gave himself for me. "O Lord our God, other Lords beside Thee have had dominion over us; but by Thee only we make mention of Thy name."

Faith then in the unseen God, and more especially faith

in the Redeemer, is a principle of a good servant of Jesus Christ.

We may enquire next, What are his honorable occupations? We answer, he considers himself to be entrusted with various gifts, not for his own pleasure but for God's glory, not for selfish ends, but for the highest good of his fellow creatures. All that he possesses he considers as being his lord's goods, and he does not dare to waste any part of them. He takes an inventory of what is committed to him and occupies or trades therewith—he squanders nothing. To this end he often reviews his own proceedings, and these self examinations are preparatory to that last solemn hour when it shall be said, "Give an account of thy stewardship." See how he dedicates his talents to the Most High, and employs his mind for God, assured that, money, time, talents, and means of grace, are all only so many mercies and privileges given to him in trust for a great object—the employing and improving of them for the glory and honor of the bounteous Giver. Every believer acknowledges that every talent he has, is bestowed by the God whom he serves, as a free, sovereign, and unmerited boon—a sovereign gift, a divine stewardship, and therefore an element of responsibility, all which then, whether time, knowledge, education, wealth, health, strength, must be devoted to God's holy service and for his glory. "Bless the Lord, O my soul, and all that is within me bless His holy name," that is, every faculty that he possesses let it be engaged for God and His glory.

Thus also he views his position in Society. "To whom," he asks, "have I opportunities of doing good? What ungodly, ignorant, guilty sinner can I bring to the knowledge of the truth as it is in Jesus? What afflicted, destitute ones can I relieve, what individual can I counsel and warn:" and thus he lays out his time—his years, his days, his very hours are engaged for God. Some portions of his time are spent in acts of devotion, some in meditating seriously on the Divine record, some in public, family and private worship, and some in religious and profitable conversation.

And even those larger portions of his time which were necessarily consumed in worldly duties, are not given in a worldly selfish spirit, but his commonest actions, his daily transactions in commerce or any enterprise he is pursuing, become in a certain sense religious actions, being sanctified by the Word of God and prayer.

But let us look to the generous dispositions of a good and faithful servant. These might be summed up in one word, viz.: Love His favorite motto is, I love my master, and loving Him I shall love His service, I shall love everything and every person that belongs to Christ. This is the love of God that we keep his commandments, and his commandments are not grievous. Our Saviour emphatically said to his disciples, "A new commandment I give unto you, that ye love one another," and mark this—without this love all else is vain. A man may be very successful, very laborious and self-denying in his plans of benevolence, and yet if this be not the ruling disposition in his heart, he is not a good and faithful servant. He may even give his body to be burned, but it will profit him nothing if he has no love for Christ, for love is the source of all acceptable service.

Before we proceed further with the subject, let us pause a moment and enquire, each one for himself, whether or no these be the principles, and these the dispositions by which we are characterized. What avails it to meditate on that glorious entrance into heaven which will be ministered to the true disciples of Christ, if we do not ourselves possess the distinguishing marks of that true discipleship?

The question then is, are you new creatures in Christ Jesus? Are you living for the purpose and design for which you were sent by God into this world, namely, the glory of God and the welfare of your fellow men? Are old things passed away, have all things become new? Are your former vicious habits, evil and wicked feelings passed away, and have you now new views, new designs, new tendencies, new inclinations, so that the world may take knowledge of you "that you have been with Jesus?" Are

you were living with God in prayer, and do you believe that He is the rewarder of them that diligently seek Him? Are you of those whose life is your prayers in action, and whose prayers are your life in words—for remember true prayer is something more than words, it is the man embodying himself in supplications to God; for the life that cannot be prayed and the prayer that is not lived are each in their turn defective. The great question now is, whom are you now serving? Christ or Satan? Is the world your master, is self your idol, or are you in reality living to God?

Weigh and ponder these questions, for most assuredly the judge will not bestow his commendations and rewards at the last day upon those who are not his good and faithful stewards.

II. Let us consider in the next place what shall be the recompense of such servants of the Lord.

There are three things to be observed,—the good servant is commended, he is promoted, and he is admitted to joys unspeakable. He is commended, “well done,” or as it is more simply expressed in the original, “Well good and faithful servant, thou hast been faithful over a few things.” And by a single word the Lord declares he is satisfied and well pleased with his servant.

There are, you know, some masters on the earth who never appear to be satisfied with the attentions and exertions of those who are connected with them. There is a coldness, a repulsiveness and ungraciousness in their manner, exceedingly disheartening and discouraging to those who are around them. Such was the character of Laban, the uncle of Jacob, of whom we read in the book of Genesis; and such another was Nabal, the husband of Abigail, as we read in first Samuel xxv. These were men hard to please, churlish and disagreeable, could never give a good word—every one about them must have felt unhappy and uncomfortable. Probably they never once rewarded the thoughtfulness and assiduity of their domestics with a kind word or hearty well done.

But how different is that merciful and beneficent Being with whom we have to do. Does He see faithfulness in his servant? Straightway he commends his conduct. He sees every motive with which a man serves Him, and although this heart searching master must perceive many defects, many shortcomings in his stewards, yet so does he honor faithfulness that he accepts and commends it. Many may be the mistakes and declensions of a servant, many his indiscretions and defects, but if he be radically honest he is accepted. "Well done good and faithful servant." But then on the other hand the servant himself feels that there is no merit in his service, for what he is he was made by Divine Grace. By the grace of God he is what he is, as in 1 Cor. xv. 10; as also in Titus iii. 5, Not by works of righteousness which he has done, but according to his mercy he saved by the washing of regeneration and renewing of the Holy Ghost. Yes, brethren, he knows that if he has attained to the character, privilege, and happiness of being a Christian, a believer, by improving the means of grace, it is because God has taken away the enmity of his heart, subdued the perversity of his will and given him the wish and desire to be saved. It is because God hath wrought in him both to will and to do of his own good pleasure that he is "giving all diligence to make his calling and election sure." For by grace is he to be saved through faith and that not of himself, it is the gift of God. "Not of works lest any man should boast," &c.

Thus a habit of humility, deeply inwrought in him by the grace of God, leads him to form the lowest estimate of his performances; hence when his services are enumerated, he exclaims, as we read in the latter part of this chapter "Lord when saw we thee a stranger and took thee in? or naked and clothed thee, or when saw we thee sick or in prison and came unto thee." Still humble as they are, the commendation of the Lord goes on, "Then shall the King say unto them, inasmuch as ye have done it unto the least of my brethren, ye have done it unto me." Even a cup of cold water, given in the name of a disciple

shall not be without its "well done good and faithful servant." But not only commended shall the servant be, but also promoted. "I will make thee ruler over many things." How few, how simple, how inconsiderable are the highest talents possessed by man on earth. Look through the page of universal history, and single out some ten or twenty of the most celebrated of mankind, just as they are described in the Prophecy of Isaiah iii. "The mighty man, and the man of war, the judge and the prophet, and the prudent and the ancient, the captain of fifty, and the honorable man, and the counsellor, and the cunning artificer, and the eloquent orator." Why what is any one of these but a mere phantom, "a vapour that appears for a little while and then vanisheth away?" But on the other hand, the humble follower of Christ when he dies becomes "ruler over many things."

Mark the sublimity of his exaltation. His intellect is infinitely enlarged; his will is perfectly conformed to the will of God, his affections glow with an ardor and a purity which is now inconceivable to us; he soars on eagle's wings, his voice is one eternal hallelujah, and his soul is love. Many things are now confided to him, but what may these many things mean? Is it some grand empire like that of Britain, or vast as China, or expansive as America, or diversified as the world.

No, brethren, grander, nobler, and more magnificent by far than these will become the inheritance of those servants who have "been faithful over a few things."

To understand this more fully we must look at the declaration made by our Lord at his Supper. "Ye are they who have continued with me in my temptations," and then he adds, "I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, sitting on thrones and judging the twelve tribes of Israel." But the good and faithful steward is not only commended and promoted, he also is admitted to joys unspeakable. "Enter thou into the joy of thy Lord." "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

This joy will be so much the more delightful because it follows upon a life of many toils and afflictions, of many frettings and perplexities, and therefore our Lord says, "Verily, verily I say unto you that ye shall weep and lament, and your sorrow shall be turned into joy; ye now, therefore, have sorrow, but I will see you again and your hearts shall rejoice, and your joy no man shall take from you." This felicity is beautifully called in our text the "joy of the Lord," and wherefore, because it is that which Christ the Lord hath prepared for them that love him; it is the joy of heaven wherein he himself delighteth, wherein he dwells; it is the joy which principally consists in the presence of Christ. "In thy presence is fulness of joy, at thy right hand are pleasures for evermore."

There is one peculiar element in this felicity which must be noticed, and that is the joy emphatically of our Lord Jesus Christ. The joy which was set before Him, and for the sake of which he endured the Cross, was the delight of saving lost souls. "He shall see of the travail of his soul and shall be satisfied." If after the salvation of your own soul there is one source of joy more exquisitely delightful to the heart of the believer than another, it is that of being made instrumental to the salvation of others. No happiness can be considered comparable to this. Think what it must be to have an entrance ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. And then as you enter that kingdom to be told by the Lord himself here are already some present in heaven, and others are following, who will eternally ascribe their conversion, under God, to your instrumentality; here is an ignorant one whom you have instructed, an abandoned wicked sinner whom you have reclaimed, one who was bowed down with afflictions and temptations, but your counsels have upheld and comforted them.

Yes, brethren, and the very objects of your bounty, the poor whom you have aided, the sick whom you have visited, the multitudes of reclaimed and converted sinners to whom

you sent the Church and the Bible—these will be lining, as it were, the pearly gates of heaven, gathered around the everlasting doors waiting your arrival, and ready to welcome you to glory.

Not of course that you shall owe your salvation to them or to ought you have done for them, but to God's free grace alone in Christ. They will be there to enhance the glory and the blessedness of the scene, they will be there to hail and to welcome their former benefactor, when he shall be carried by angels to the inheritance of the saints in light. In heaven, brethren, you will see answers to prayers exceeding all that you anticipated, and labors crowned with a reward which you could not comprehend. Think of the Pastor of a flock and the weary Missionary, who will then be refreshed with the sight of thousands who have been brought, through their means, to Christ, when they lived upon earth, and deemed themselves as almost laboring in vain and to no purpose.

How will they then stand satisfied and delighted in the presence of the Redeemer, how will they wonder at the glory of Heaven when they behold them that are saved walking in the light of it. This is your glorious future if you only follow in the footsteps of the great Apostle Paul, who at the end of his life could say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them also who love his appearing."

Then, brethren, we would urge you all to press on. Be diligent and constant in your attendance on the means of grace, fulfilling every duty to which you are respectively called; for soon, if God's people and the true disciples of Christ, you shall behold the glorious scenes of that better country where the weary are at rest.

What will the believer then feel, even the very humblest, when the voice of the Saviour proclaims—"Well done good and faithful servant."

And now, men and brethren, we have the utmost confidence that such blessed commendation has been pronounced upon him whose sudden death has not only made the Church of his charge a mourning Church, and the community where he was known a mourning community, but has pervaded with unaccustomed sadness the universal Church both at home and abroad. His useful and self-denying labors were not only devoted to the Church of his adoption, but to the more general interests of the cause of Christ and of humanity; and therefore such an eminent and distinguished man deserves more than a mere passing notice.

In the mysterious Providence of God this eminent man who never spared himself in the service of the best of masters, has fallen in the midst of the battle, and well might it be said by the Presbytery with which he was connected, and which assembled immediately after his decease, to deliberate and draw up a memorial of him, that they indeed had lost a father. In his 58th year, just in the ripeness of his mental and spiritual activities, he has been taken away.

Dr. Murray was an Irishman by birth, of the Milesian or Celtic race, was educated in the Romish faith, his parentage being Roman Catholic. He originally intended to devote himself to business, but sometime after his arrival in America was induced to devote himself to the Church, not the Church of Rome whose errors he discovered at a very early period, but to the Protestant Church in the Presbyterian form.

The facts of his early history with which I have been furnished from the most reliable source, are as follow—

NICHOLAS MURRAY was born on Christmas day, 1802, in the County of Westmeath, Ireland. His father occupied a respectable position and had considerable influence in the civil affairs of his neighborhood. His parentage and all his ancestry, as far back as he could trace them, were Roman Catholic. His father died when he was only three years of age, and having remained at home till he was nine years old, he went to live with an aunt, his mother's sis-

ter, some ten or twelve miles distant, and there continued going to school till he was twelve. He was then apprenticed as a merchant's clerk, to a house in Granard near Edgeworth's town; but the place proved unsatisfactory, and at the end of three years he left and went home. His mother remonstrated with him and urged him to return, but his answer was that he preferred to go to another country and seek his fortune.

When he was between fifteen and sixteen years of age he proceeded to Dublin, engaged his passage in a vessel that was about to sail for New York, and landed in that city in July 1818. Shortly after he obtained employment as clerk in that large and respectable printing and book-selling house, the Harpers', who now feel the honor of printing his works. Up to this time, however, his Romish views, in which he was indoctrinated, were not yet removed, and notwithstanding his entire ignorance of the Scriptures, he was at all times ready to stand forth as a warm and earnest defender of that system. He often discussed the subject with a young man, who afterwards entered the ministry in connexion with the Episcopal Methodist Church, and as he often found himself hard pressed by arguments which his young friend had learned from the Bible, he resolved that he would peruse the New Testament for himself. So having read it carefully, to his surprise he found no trace of either Purgatory, Sacrifice of the Mass, Extreme Unction, or any of the other mummeries of Rome; and the result was that intellectually he renounced the whole system. But he went further, for he cast aside Christianity with it too, and for some time gloried in being an Infidel.

Where he boarded he had frequent intercourse with some Theological students who resided at the same place, and who attended Dr. Mason's lectures; and in conversing with them he openly avowed and defended his sceptical views as well as he could.

Through the influence of one of his fellow boarders he was induced to go to hear Dr. Mason preach a sermon,

which was one of a celebrated series, on the first epistle of Peter. Consequent on that able and talented man's discourse, his scepticism was shaken, and he became convinced that religion was not only a great truth but a deeply appalling verity, and he began to read the Bible anew with a docile spirit. He then became convinced that he needed the aid of some well informed counsellor and instructor; and as was natural, it is stated on good authority, that he went first to the great man whose powerful eloquence had given the new direction to his thoughts. Owing to certain circumstances the interview was not as satisfactory as he had expected, and he did not seek to renew his visit. Through the advice of some young men with whom he afterwards became acquainted, he was led to attend the ministry of Dr. Spring, and he had not done so more than a year and a half until he was so far settled in his views and feelings as to become a member of that Church.

Mr. Murray's gifts and character began to attract attention, and many advised that he should turn his attention to the ministry. He continued sometime in his clerkship, giving all the spare time he could afford to the study of his books, and in the fall of 1821 he gave up his situation with a view to devote himself entirely to study.

After nine months spent at Amherst Academy in the States, he entered William's College, Massachusetts, Dr. Griffin being then President, who to the close of his life remained his fast friend. Having passed through his regular course he graduated with honor in 1826. His Theological course was at the far famed College of Princeton, New Jersey.

He was licensed to preach by the Presbytery of Philadelphia, in April 1829. After his licensure he spent some time in the service of the American Tract Society, in connexion with which, as Secretary, he labored with great success. He was afterwards engaged as a Domestic Missionary, and was invited to preach at Wilkesbarre, Pennsylvania, where he received and accepted a call and was

installed and ordained to the pastoral charge of that Church in November 1829.

There he labored with great success, and after the absence of many years he held a sacred place in the memory of the aged. Having preached for the first time in 1832 in Elizabethtown, Dr. McDowel being the pastor then, kindly permitted him to solicit contributions towards the erection of a Church at Wilkesbarre, and so favorable was the impression produced by his preaching, that when the Church at Elizabeth became a vacancy the year after, the minds of the people were directed towards Dr. Murray as a suitable person to succeed Dr. McDowell. After preaching two Sabbaths he received a unanimous call there, which he accepted, and was installed Pastor of the First Presbyterian Church in Elizabethtown, on 23d of July, 1833, a relation which only terminated with his death. There he labored with exemplary diligence and great success, having one of the largest Churches and congregations in the whole country, which prospered in all their relations under his able and faithful ministry.

Dr. Murray's ministry has been marked with great favor both at home and abroad. He was invited to the pastorate of several of the most prominent Churches in various parts of the country, particularly in Boston, Brooklyn, Charleston, S. C., Natchez, St. Louis, and Cincinnati. He was appointed Professor to two Theological Seminaries, which appointments to so many important places in the Church show the truly high estimate that has been placed upon his character and services; and the fact of his having declined them all, shewed the strength of attachment he had to the people among whom Providence had cast his lot. In 1842 he received the degree of D. D. from William's College, and in 1849 the General Assembly of the Presbyterian Church (O. S.) in America, conferred upon him one of the highest honors within their gift, in electing him their Moderator.

Abundant in labors with his pen and voice in the service of the Church at large, and in the advancement of every

noble work in the community, a philanthropist, patriot, and friend, obedient to every call, he nevertheless was first and before all other things a Preacher and Pastor. In everything pertaining to the office of either Pastor or Ruler, he showed himself at once careful, energetic, competent, and as might be expected, in a high degree successful.

His name, his character, and works are already on record, wide as the limits of the Church at home and abroad. As a writer, Dr. Murray's name will probably be most deeply and enduringly embalmed in the memory of the Church. Not a small part of his printed works are directed against the religious system in which he was educated; and it is well known that the English language or any language cannot furnish a more vigorous, luminous and perfectly impregnable defence of Protestantism than these works.

Many years ago he is said to have confided his purpose to some friends to prepare a series of papers, presenting his own personal experience in the Roman Catholic Church and faith, the steps by which he was led in early life to forsake it, and reasons to induce others to abandon that communion. The work was encouraged, and the result was the production of the first series of letters signed *Kirwan*, addressed to Bishop Hughes of New York, and published in the New York Observer.

I may observe that *Kirwan* was a Dean in connexion with the Established Church of England, a man of great talent and a very popular preacher in his day. He was formerly an Irish Roman Catholic who, like Dr. Murray, in the early part of his life discovered the errors of Romanism and became Protestant, and was induced to enter the ministry of the Episcopal Church in Ireland. Probably Dr. Murray adopted the name *Kirwan*, as his signature, in token of the high esteem he had for that eminent and popular preacher.

These Kirwan letters arrested public attention. They were republished in scores of other papers, then gathered into book form—the sale reached 100,000 copies, reprinted

in other lands and in other languages, they had a yet wider circulation, and more important still, they were followed by great results. Circles of Roman Catholics were formed to hear them read, and many were led by them to renounce their Church and become Protestants.

Bishop Hughes, a very able man, attempted to reply, being greatly annoyed with the Kirwan letters, but was suddenly called away to Cuba, and never since found the time to reply; and as Dr. Murray told me when here "the Bishop broke down, and gave it up."

These Kirwan letters gave Dr. M. a sudden and immense popularity as a writer, and he became conspicuous as one of the champions of Protestantism in this country. He was called to preach and speak on the subject to overflowing audiences in New York and other parts, and perhaps no man in his Church was more frequently called upon to preach on special occasions of interest than he. Twice within the last few years, Dr. Murray crossed the ocean, and visited not only his native land, but England and Scotland, and several of the countries of Continental Europe. On these tours he made the acquaintance of many distinguished men, and attracted great attention by his vigorous and stirring efforts on many public occasions. He made preaching tours through Ireland, addressing crowds who flocked to hear him, and it is asserted that few American clergymen have attained to so wide a European celebrity as Dr. Murray. His last visit was one of unexampled interest, the varied and sundry incidents of which he has recorded in the *New York Observer*. His visit to Europe resulted in the publication of various other works, such as "Men and things as I saw them in Europe." Romanism at home, addressed to Chief Justice Taney. He also wrote *Parish Pencillings*. The *Happy Home*, dedicated to Dr. Sprague, is another of his smaller works. Shortly after the publication of this little work, a gloom was cast over his own happy home, consequent on the death of a beloved daughter—his eldest—which saddened and crushed his spirits, and some time elapsed ere he

recovered from the effects of his sad bereavement. And to give you an idea of his pious resignation, I shall quote the following memorial by Dr. Sprague—"Here he stood by his daughter in her last moments, in the exercise of faith and prayer, until the signal was given for the opening of the celestial gates; and then, after he knew that she was dressed for the grave, he went with his wife and children and knelt beside the coffin, and gave up the precious remains into the keeping of the Resurrection and the Life; and he came away from her grave with his heart full of gratitude, that he had made a deposit there which the Redeemer will acknowledge as his own in the day of final redemption. And thus," said he, (Dr. Sprague), "it was with him in every domestic affliction—however deeply he might be stricken, he remembered that the design of God in afflicting him was, not that he should resign himself to unavailing grief, or relax even temporarily his diligence in his Master's work, but rather that he should find fresh cause for gratitude, and new motives for activity, and larger desires for usefulness even in the furnace."

The last volume written by Dr. Murray, is entitled "Preachers and Preaching"—and said to be one of the richest gifts that any man could make to the Church, and that it will live through many coming generations as one of the channels through which his influence will be perpetuated and his name honored. But his greatness was not in one grace and one idea, but in the breadth of his heart and in the scope of his powers.

The memorial of the Presbytery and other testimonials, may be summed up in the following statement:—

He was a Preacher and a Pastor, a Presbyter and a Citizen, the Patron of Education—being 24 years a Director of Princeton Seminary—the ready advocate of benevolence, the dreaded antagonist of Popery, a writer for the weekly press; all of these, with an untold correspondence, literary, fraternal, and advisory; devising liberal things, fraternally genial, the kind friend and adviser of candidates and those young in the ministry. Decided in the faith and order of

the Church, but no bigot or sympathiser with the exclusive. He was strong in his attachment, deep in his sympathies, far reaching in his benevolence—a Catholic Christian; staunch as was his orthodoxy, loyal his love for the Church of his adoption, he longed rather to promote evangelical reunion, and lived at large in the history of the Church, a far sighted watchman on the ramparts of truth; with a massive brow, bending over the pages of God's word; a nature magnificent in its simplicity and lofty in its loveliness. Such is the remembrance of him who is gone.

The visit of Dr. Murray to this City, in connexion with the opening of this Church for the worship of Almighty God, will be long remembered by all who had the privilege of hearing him on that interesting occasion. When the edifice was finished, it became a question of interest as to whom we should invite to open and dedicate it to the worship of God. Having known something of Dr. Murray by his writings, and having also heard him address the Irish General Assembly, on a topic of great interest at the time, and heard him preach besides when on his visit in Belfast, in the summer of 1851, nearly two years before I left Ireland, I was particularly struck with his capabilities and power as a preacher. It therefore occurred to me that could we secure his services for the occasion of the opening of this Church, he would confer a high favor on us and a benefit on our cause. Having proposed to those who were interested in the welfare of the Church both here and on the other side of the City, that we should request Dr. Murray to come and perform the service, they at once complied. I therefore, on their and our own behalf, wrote requesting him to come, recounting all the circumstances connected with the erection of the edifice, &c.; to which he replied in a very delicate way that "it seemed strange we should ask him so many hundred miles away to open our Church; and on the first blush, he said, he resolved to decline our kind invitation, but that he reconsidered the matter and asked the advice of his Elders, who inclined to his coming, and so consented to

undertake the journey and perform the service, though at considerable inconvenience to himself resulting from his numerous engagements."

Those of you, brethren, who were present will long remember those three admirable and powerful Discourses, having preached three times, at eleven, three and six o'clock, Revs. Messrs. Bennet, Ferrie, Alves and myself, assisting in the other services. The first discourse was on the Dedication of Churches—subject from 1 Kings viii. last clause of 63d verse, "So the King and all the children of Israel dedicated the House of the Lord." The second was on the Power of Faith—text Romans iv. "Abraham believed God." The third discourse was on the Church the pillar and ground of the Truth. Text from 1 Ep. Tim. iii. 15, last clause, "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

And now, brethren, to give you some idea of the able manner in which he treated his discourse, and also the liberal sentiments he entertained towards all the churches of the Reformation, I shall quote the following passages from his first sermon :—

To erect a monument to the name of God, to maintain the worship of God, to maintain public morals, to attain the salvation of men, and to diffuse the true spirit of the gospel, were topics under the first head.

Regarding the diffusion of the true spirit of the gospel, not as the most powerful or most beautiful part of the discourse, but as containing the sentiments which as Christians we ought to entertain towards our own and other sects, he said—

"If the professed disciple, without the true spirit of Christ is none of his, the same principle holds true as to any particular Church. And the spirit of Christ is one of love, the most quenchless compassion, the most sincere self sacrifice, the most disinterested benevolence, and of philanthropy the most untiring and extended. It is to be confessed," he said, "and bewailed that

Churches bearing His name have not always possessed and diffused his Spirit. The gospel which is a perfect law of liberty has too often been made a yoke of bondage. The Church designed to be the joyous residence of all those made free by Christ, has too often been converted into a fortress of priestly intolerance. Judaizing views of the gospel which confine its blessings to certain cliques—and which give efficiency to ordinances only when administered by certain hands—low and fanatical views of the Church, which confine its existence and privileges within certain sectarian lines, and which shut up all doors of access to it, save those opened by certain keys and porters—have not unfrequently dashed the cup of life with a strong infusion of wormwood. Indeed," he continued, "they have often imparted to those claiming to be chief shepherds of the flock, the ferocity of the lion coming up from the swellings of Jordan. But this is all owing to the frailty of man, and is utterly contrary to the spirit of the gospel.

"There never has been, nor will there ever be, but one church, and that in its visible form consists of all who believe the true religion; and in its invisible of all those who have been or shall be gathered into one under Christ. Because worshipping in separate places and not agreeing as to certain tenets and usages, the union may not be apparent to the superficial, but it is real. The tree is one whose branches unite in the same root: it is not union among the branches, but the union of the branches in the root that makes it one. The branches may differ in size and in fruitfulness, but uniting in the root they belong to the same tree. And so when united to Christ by faith we belong to and form a part of the Church. The children of faith are one because united to Christ; they are not two or more because of the minor points in which they differ. Here is the ground on which we stand when we assert the essential unity of the Church; and standing on it, and whilst defending our own peculiarities, we can extend the right hand of fellowship to all who live in repentance towards God and faith in our Lord Jesus Christ.

“Christ has other sheep that are not of our fold. Hence we maintain that the different evangelical bodies form component parts of the church—that none have a right to assert or to assume that they form the whole Church—that all such are self excommunicated from the body of the faithful, and that all who agree in loving Christ should not permit differences on smaller matters, to prevent them loving one another. Christian love is a love for Christ’s sake. This is the bond of perfectness. Like the band round the sheaf, it keeps all the separate ears together. It is not difference of opinion on minor subjects for which there is a foundation in our nature, which interferes with the true unity of the Church, but the lack of the true spirit of Christ.

“Every true believer—every evangelical branch of the Church is necessary to the perfection of the whole Church, as are the various joints and members of the body to the perfection of the human form. And as the eye cannot say to the ear, nor the hand to the foot, nor the head to the heart, I have no need of thee; so neither can the Presbyterian say to the Methodist—nor the Baptist to the Episcopalian—nor the Episcopalian to any of the others, I have no need of thee. Nor can the most gifted say this to the most feeble. God has ‘so set the members, every one of them in the body; he has so tempered the body together, that those members which seem to be most feeble are necessary.’

“And so ‘by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit.’ And the mission of the ministry of the entire church and of all its members is so to leaven the entire body with the spirit of Christ, that when one member suffer all the members suffer with it, or that when one member be honored all the members rejoice with it. Then the Church would appear to be what she really is, ‘an Angel of light, lifting her cherubic form and smiling countenance among the children of men, shedding a healing influence on the wounds of society—hushing the notes of discord—driving before her

the spirit of mischief—bringing the graces in her train, and converting earth into a resemblance of heaven.’

“And if there is any opinion or sentiment of modern days against which the whole body of believers should turn the whole tide of their withering scorn, it is the teaching of those schismatics who would cut off those not of their church from the Church of God. It stands out in defiant contrast to the fundamental doctrine of our common Christianity, that he that believeth in the Lord Jesus Christ shall be saved; and is designed to change the yoke of Christ which is easy, into a yoke of bondage to the priest! As it is the image of the Sovereign upon the coin which gives it currency and a legal value, from the guinea to the penny, so it is the image of Christ upon the heart that marks us as of his family, and that gives minister and people a title to Heaven. To refuse our love to any bearing that image, or to cut them off from the church, because they see not all things with our eyes, is to take our seat in the temple of God by the side of that “son of perdition” who exalteth himself above all that is called God, and whom the Lord will consume with the breath of his mouth, and will destroy with the brightness of his rising. With a whip of scorpions, the sentiment in all its forms and guises, should be scourged out of all the churches of the Reformation.

“In this house which we, to-day, set apart to the worship of God, may the Gospel, in its true spirit, be ever preached—and from this house, in all its comprehensiveness and catholicity, may it go forth, not only through this Province, or these Provinces, but to the uttermost ends of the earth. And if, hereafter, any dogma shall be uttered from this pulpit giving over to uncovenanted mercies any who believe from the heart in the Lord Jesus Christ, let the stones cry out of the wall, and let the beam out of the timber answer it.

“We desire here not to be mistaken, as we wish not for a moment to seek a place among those who, by an unprincipled liberality, would resolve all attachments to modes of faith into bigotry. Men who regard all principles alike,

are men of no principles, and are unworthy of reliance. We are Presbyterians. As such we hold our peculiar principles and doctrines strongly. Our fathers suffered the loss of all things for their maintenance, and freely shed their blood in their defence. When hunted by bloody troopers, set on by those who worshipped in Cathedrals, rather than yield their faith they wandered in deserts and mountains, in dens and caves of the earth. We regard our principles as fundamental in maintaining purity of doctrine and of discipline, and the inner life of the church. But we hold them in love to those who differ from us. Our peculiar mission as a church is to maintain the authority of God's Word, the purity of its doctrines, and the simplicity and integrity of its institutions. And when we see our fellow men, amid many errors that we strongly reject, receive enough of truth to place them on the foundation which God has laid in Zion, we hail them as members of the church of Christ, and as partakers of the common salvation. The church has many members, and but *one* body; and that body is fitly joined together, and is compacted by that which every joint supplieth, according to the effectual working of the measure of every part. Could we compare the different branches of the Church of Christ to a company of beautiful virgins dressed in the purest white, then we would address her of sober mien, of simple attire, of lustrous eye, of thoughtful and serious aspect, of free and vigorous step, representing the Presbyterian, 'Many daughters have done virtuously, but thou excellest them all.'

On the second topic of discourse, Dr. Murray dwelt on the attainment of the "Power from on High" "promised (Luke xxiv. 49,) to the disciples, as the great means of rendering churches subservient and effectual to the ends for which they were elected, that, without the 'Baptism of the Spirit' numbers, wealth, orders, orthodoxy, were nothing, and the church with only these was powerless, as to the great ends for which it was instituted; that this power was not to be attained as in Rome by erecting gaudy

churches, crowded with painting, and statuary and artistic music, nor by dumb pantomimes, nor matins, nor vespers, nor gaudy ceremonials; but to be attained just as the disciples received it by continuing 'in one accord with prayer.' The same means which secured this power in Jerusalem might attain it here—'Let the minister, office-bearers, and people, that shall worship here and hereafter, be clothed with this power from on high, and then this church standing at the central point of your noble bay will be one of the lights of the world. Like the Pharos of the Egyptians standing at the mouth of the Nile, whose towering form by day, and whose bright and far shining light by night, was the guide of the weary and tempest-tossed mariner, it will be the guide of many a weary pilgrim, and of many a wandering prodigal from his father's house to the shade and shelter of the Rock of Ages.'"

After the delivery of this excellent sermon, which was on that occasion listened to with the deepest interest and most profound and reverent attention, the Congregation then stood up, a feeling of deep solemnity pervading the whole assembly, while he (Dr. Murray) pronounced the following

DEDICATION.

We are here assembled to dedicate this house to the worship of Jehovah, Father, Son, and Holy Ghost. And agreeably to the object of our assemblage, and in accordance with the example of Solomon and the thousands of Israel, we now dedicate and consecrate it to the service of God. This *pulpit* we dedicate to the proclamation and defence of the glorious Gospel. May it never be occupied save by true and faithful men, and who will preach the truth with power. May these *pews*, as long as this ample roof shall cover them, on each returning Sabbath, be crowded by devout worshippers, who will hear, receive, and inwardly digest the truth that may be spoken, and who will shew their profiting by a holy life. To every prayer that here may be offered in all coming years, may God

give a listening ear, and for his own name's sake grant a gracious answer. May all who at this altar shall consecrate themselves or their children, be sanctified by the Holy Ghost, and be living members of Christ's living body. May all who shall here receive the Sacrament of the body and blood of our Lord Jesus Christ, receive it with true faith, and repentance and love, and manifest by their lives of godliness and charity that they are worthy receivers. And on each returning Sacramental Sabbath, may the fruitfulness of God's Word and ordinances, as here administered, be manifested by numerous additions to the church, and of those who shall be finally saved. May 'holiness to the Lord' be written on this pulpit, and these pews, upon these pillars, and doors. May this be to *the present* and to *un-born generations*, the house of God, and the gate of heaven. On all future occasions, when believers shall here assemble for true worship, we invoke the presence of Him who dwelt between the Cherubim.

"Then King of glory come
 And with thy favor crown,
 This temple as thy dome,
 This people as thy own.
 Beneath this roof, O deign to shew
 How God can dwell with men below."

Such was the Dedication Prayer.

The visit of Dr. Murray to St. John on the occasion of the Dedication of this Church, made him cherish the most friendly and pleasing recollection of all he saw, and he entertained the fond hope of paying a special visit to us soon again, had he survived, for his own words by letter to me were, that he was charmed with his visit to St. John, and would be glad at a fit opportunity to renew it.

Since he was here he corresponded frequently by letter, tendering me his excellent counsel as to the course I should pursue in the cause and work in which I was engaged. Shortly after his return home, when he served us, he wrote stating that "on the whole he was glad he went to St. John,

although he did so at much loss of time and fatigue of body, that he had seen the country, had made some delightful acquaintances, and had striven to do us all the good he could." And at the close of the same letter, advised me to do several things: "1. Devote your mornings to study. 2. Be a very zealous man to win souls to Christ. 3. Be kind and courteous to all who love Christ," &c. Then his kind regard to you all and those who felt any interest in him, and especially to all the dear brethren of the ministry whom he met with here.

I wrote him in reply, and again he answered in the following encouraging words—"That he rejoiced to hear of the success of our new Church, beautiful for situation, whose light cannot be hid, and prayed that I might be long spared to witness its prosperity, and to see it grow up into a large and flourishing congregation, a centre of light and influence and usefulness to the whole Province," adding, "it was accomplishing a great work, to be the means of collecting a new congregation and erecting for them a place of worship. It is," he said, "like digging a new well by the way side in a dry and thirsty land, by the side of which many a weary traveller will take his rest, and many a thirsty one take the invigorating draught, ages after the digger has returned to the dust, and long after his name has faded from the memory of the world. You are doing a great work—do it well, and you will have your reward."

About the time the revivals in the old country, were occupying their greatest interest, I was again favored with his idea of Revivals. He said one of his daughters was in Belfast, and was amidst the wonders of God there. Surely, he said, God is there! Oh that he might be so all over Christendom; and alluding to the Revivals in the States and in Ireland, he affirmed that they were as surely the work of God as was the season of Pentecost; that there are various operations, but it is the same spirit. May that work pervade all Ireland. How much it needs it. How I would love to be there. And so in the good Providence of God

he was spared to have his hopes realized, and was privileged to visit the old country once more, and that for the last time.

After his return to his home in the States, I purposed writing, so as to be informed as to what were his impressions of the Revival movement when there, but regret deeply that I postponed doing so, and was just about writing him, when alas! tidings of his sudden death reached this, and then it was too late. I have, however, to my no small gratification, a copy of an address delivered at the Third Anniversary of the Fulton Street Daily Prayer Meeting, which was held in one of the large churches in New York, shortly after his return from Europe. After the large assembly was addressed by several distinguished ministers, Dr. Murray was called on, and he addressed the meeting as follows :—

“It was,” he said, “his privilege to visit the scenes of the Revivals at home, and this made an impression on his mind which he trusted would abide for ever. He wished that every minister and every one who loved the Lord Jesus Christ, and that prayed for the spread of the kingdom of the blessed Saviour, might have been permitted to gaze on the scene he had witnessed; that he attended a prayer meeting where nearly forty thousand persons were present uniting in one supplication to heaven, for the blessing of Almighty God to rest upon the Church, not merely in Britain, but the most fervent supplications were there uttered for the Churches of Jesus Christ in America. And the prayers seemed to be instinct with the spirit; with one heart they went to the throne of grace, and it seemed to him as if the windows of heaven were opened, and blessings were poured out in answer to their supplications. As that vast assembly left the place they could be seen going in little groups talking to one another of the kingdom of Jesus Christ, and about faith in God, and laying out plans of future usefulness, for the purpose of inducing their acquaintances to go to the Lamb of God that taketh away the sin of the world. The prayers that were uttered at

that meeting were answered, for they were not formal supplications, they came directly from the heart filled with love to God, and went up to the throne of Him who has promised to answer prayer. In that part of Ireland the Church was doubled within the last two years. In one congregation there were seventy prayer meetings held in a week, and in one district of country there was not a single family that did not offer up morning and evening prayer. He added that there was one district in Wales, near Bangor, where 1250 men, who were employed in quarrying slate from a mountain, met an hour each day to hold a prayer meeting. The exercises were commenced after dinner, and held in low huts, of which there were eighty. Two years ago those men were great sinners, so wicked that pious men could scarcely live in the midst of them. Now they were converted and brought to the knowledge of the truth. This simple fact illustrated the power of prayer. We had not asked God for anything in comparison with what he was willing to give. There were prophecies in reference to the outpouring of the spirit of God that had not yet been fulfilled, and the church of God should lay hold of them as well as of the exhortations of the blessed Saviour, who had said, 'Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you.' Then lest that exhortation should not make a sufficiently deep impression, it was reiterated in *other* words, 'For he that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.'

"What christians needed was the spirit of prayer which would enable them to go to the throne of the heavenly grace, as the individual in that upper room went at the feast of Pentecost, and pray and wait and wait and pray, saying—'We will not let thee go until thou dost grant us our request.'

"There was preaching enough," he added, "the Bible was circulated to a wonderful extent, religious tracts were freely circulated, and moral influences were felt every where, but the grand need of the church was the spirit,"

and by a singular illustration, he said, "they might put the powder and ball into the canuon, and take a proper aim, but nothing was effected until the spark of fire lit upon the powder, then there was one explosion which carried everything before it. When all the influences under the command were made instinet with the spirit, then the christian world might lift up their eyes to behold the millennial sun rising in the skies."

Such were his impressions of what he witnessed when visiting that country. He went there, to use his own words, not to travel in the ordinary sense of the word, but it was to have his own soul refreshed and blessed amid those revival scenes in his beloved fatherland, and that he might report to others what the Lord was doing there. The letters he wrote after his return went the rounds of the the papers, and were every where read with the deepest interest.

The last sermon he preached was in the church of his charge, on the last Sabbath in January. His text was from the words of Moses to Jethro, "Come with us and we will do thee good." It was remarked that he was unusually solemn and tender. The closing appeal will long be remembered by those who heard it. With great energy and with eyes full of tears, with his hand extended towards his people, he repeated the invitation to the impenitent to join the people of God. Let the aged come, he entreated, let the youth come, let friend call to friend, and companion to companion—"Come thou with us," and with an earnest statement of the guilt and ruin of neglect, he closed his sermon and the public labors of his life.

It is reported that a young man from Massachusetts was on a visit a few miles from Dr. Murray; he had heard much of KIRWAN, and he walked out to hear him. He was so impressed with the fervour, the tears, the impassioned entreaty of the Preacher, that he remarked to a friend on leaving the house—"he preached as if that was his last sermon." Too true. It was prophetic. A good and great man has fallen—suddenly fallen. Almost with-

out warning the summons came on the evening of February 5th. The circumstances of his death are as follow :—

The Friday after he had preached he attended the funeral of a friend. On his return he was attacked with the disorder that closed his life—Neuralgia of the heart. He had appointed an exchange with his intimate friend Dr. Sprague of Albany. Though far from well he with his accustomed energy, packed his carpet bag to visit Albany. It was with much reluctance he yielded to the judgment of others, and gave up the exchange. He did not go out on Sunday. The Doctor, regarding his complaint with alarm, sent to Newark for consultation. In the meantime Dr. Murray had a renewal of his agonizing spasms. He was walking across the room, when the final attack came on him. He said, “human nature cannot endure this long ;” and was now convinced that his end was near. He called for his family and they came around him. He then engaged in prayer, and with death upon all but the heart and the voice, the messenger waited while he touchingly prayed for himself, for each member of his family, calling them by name, for each of the officers of his church, naming them, for his own people, specifying the aged, the young, the infirm, merchants and mechanics, his brethren in the ministry, the church at large, and then for his country. This done he stretched forth his hand over the kneeling and sorrowful group, and pronounced the Benediction on them all. He was then borne to his bed, and having said, “My work is done” (which were the last words he spoke), was cold in death before the messenger came back from Newark.

The funeral is said to be one of the largest ever seen in that part of the country. The clergy of Elizabeth and the surrounding country, from Princeton, Newark, New Jersey, New York, and many other places, some from a great distance, assembled in great numbers, deeply impressed by the suddenness of his death. Several clergymen and friends assembled in the house where the corpse lay, and after prayer being offered up by Dr. Janeway, a long and sad procession formed and followed the bier to the Church,

around which was a vast crowd unable to find admittance, and when the friends entered with the remains, every part of the large edifice was crowded to its utmost capacity. The church was deeply draped in mourning; his pulpit, the columns, the galleries, and the lamps being covered with sable hangings, and a smitten and afflicted people filled the house in which a beloved pastor's voice had been heard so lately and so long. Over the pulpit against the wall were inscribed the words which fell from his lips when the hand of death was laid upon him—"MY WORK IS DONE."

No sermon was preached; but appropriate addresses were made by Revs. Dr. Hodge, Dr. Shodden, and Dr. Magee. Each bore exalted testimony to the public and private worth, usefulness, industry, and success of their departed friend and brother in the Lord. The few words addressed by Dr. Magee, pastor of the Second Church, Elizabeth, forty years there, were very touching. He said he never thought he should be called to attend the funeral of brother Murray; he supposed he said that Murray would bury him; that he was at his house a few days ago; never was he more cheerful, more buoyant, full of life and spirit, the very picture of health, and robust, manly vigor. That day he sickened, and a few days after, he died, saying "his work was done." He said that nothing ever interfered with his preparations for the pulpit. This was his first concern; though his engagements were numerous and pressing, his preparations for the pulpit were the most finished and complete. That Dr. Murray, who always kept ahead of his work in preparing for the pulpit, had left five sermons, recently and fully written out, ready for delivery, "on the future state," into which he has now entered. He added, that he attended every prayer meeting, every sick and dying chamber, every call for pastoral counsel found him prompt and ready for service; that he was the most industrious man he ever knew, and often wondered how he found time to do all that he did. This deserved eulogy had great weight, and carried with it the impress of sincerity and truth.

The congregation then arose, and carried the body of their beloved pastor into the Church yard, and laid it down among his children and people, to rest with them, and rise again at the last day. During the procession to the Church, the bells of the various Churches of the different denominations in the City were tolled, and through the afternoon, all the places of business were closed. The reason of mentioning this, is to show the remarkable respect and strong hold which Dr. Murray had upon the affections of the whole community.

In bringing this subject before you, it is not with the idea that I can, by eulogizing the dead, do him any good, but that I might be permitted to glorify God, by showing what God hath wrought in him; and that under His blessing, I might be an instrument to your profit. I speak with a view to the glory of God, hoping and praying that your minds may be solemnized, and that you all may be roused to greater earnestness in the better discharge of your duties than heretofore, so that when your work on earth is done, however feeble, in your respective spheres, the Lord, whose stewards you are, and to whom you must give an account, may say to each of you, "well done, good and faithful servant."

Was this distinguished man, in the service of the Church of God, "a burning and a shining light?" Whence came that light that enabled him to shine? Every faithful minister of Christ will acknowledge, that if he is enabled to speak to the glory of God, if he is made an instrument of any good by his example, and by his ministrations, the whole is of God. Not unto us, not unto us, but unto thy name be the praise, for thy mercy and for thy truth's sake. Therefore, brethren, not only do I seek the glory of God, but a view to your spiritual good has influenced me in thus dwelling upon the subject, and reminding you of the deeply interesting, instructive, and solemn services of the memorable dedication of this Church to the worship of Almighty God.

While a mourning Church may weep for him, and grieve

over their own shortcomings, they will look back and thank God that one who has been so faithfully serving Him, and walking in His ways, is taken up into His eternal glory. Yes! this honoured man of God rests from his labours, and his works do follow him—works which were of the highest character, follow him still in his glory—the works which he delighted in, of love and praise, of adoration, of meditation, of untiring energy and activity in the service of his Lord and Master. These follow the believer in heaven, and it is these that the voice from heaven pointed out when it declared, “they rest from their labours, and their works do follow them.” The pulpit was his delight and his glory, and when, with his strong, commanding voice, keen eye, and full measure of scriptural doctrine, he preached the word of God, he moved the hearts of hundreds and thousands wherever he went, and was the instrument, under God, of bringing many wanderers into the fold of Christ. When here, there was a universal sentiment of gratification with the discourses pronounced by Dr. Murray—evangelical in sentiment, nervous, graphic, pursuing important principles to their legitimate conclusions, and spoken with a power which we have seldom heard equalled. The discourses on that occasion will, I am sure, be eminently useful to those who were so fortunate as to hear them.

And now, brethren, in conclusion, when such watchmen in Israel are removed from the walls of Zion, is it not time for survivors to reflect how their losses may be more than repaired, by rousing up both clergy and laity, ministers and people, to a sense of their special duties, and for the earnest performance of them to the very best of their ability. The voice addresses us this day—“be ye also ready,” for let us who remain, remember that there is nothing but a step between us and death. The death of our honoured friend, and others that were connected with this congregation, and many more in this City, that have gone the way of all the earth, impress this thought on my heart and judgment; and therefore that God would rise up in His power and might, and come amongst us, must be our earnest prayer.

Oh! then, let us all delight in following this father and brother in Christ, who so long, so faithfully, and so ably served his Lord and Master. Let us bear in our turn the burden and heat of the day, whilst the dead, mercifully relieved, and now admitted to the mansions of heaven, is, with an angel's strength, with an angel's love, and, above all, with a redeemed sinner's humility, adoring the Triune Jehovah, and joining the eternal hallelujah above.

