

be present. This gives me occasion to make an observation—and it is my only unfavourable one—with reference to the Council. The same observation has frequently been made on our own Synodical meetings. When a large number of God's servants meet in order to consult about the interests of His Kingdom, and about the work they have to perform in connexion with it, one would expect that their first felt need would be to place themselves as servants in the presence of their Lord, and while they wait there in worship and faith, to experience the renewal of those spiritual powers upon which everything depends. And yet it so frequently happens that in ecclesiastical and theological gatherings the so-called ordinary business occupies the first place, while hardly any time can be found for spiritual matters. And though we listened with great pleasure to what was said about the exercise of the spirit of love, about faithfulness to the doctrine of the Church, and about the earnestness displayed in the Council, more than one of us felt this great lack. I have no doubt that this lack will make itself felt even more in the future, so that when those who exercise "the ministry of the Spirit" assemble, the great blessing of their intercourse will be found in a more living confession and exercise of the faith which is their only strength, in union with their Lord, and in the increase of the gifts and graces of His Spirit.

Sunday was a great day for the church-going population of Edinburgh. There was hardly a single pulpit which was not occupied by a stranger, and next morning the daily Press contained a summary of many of the sermons delivered. Arrangements had also been made for ministers of the Established and Free Churches, between which hitherto there had been but little exchange of pulpits, to preach in one another's churches, and so testify to the desire for closer union.

On Monday the subject on which attention was focused was *unbelief*. It was both felt and affirmed, in view of the influence of an unbelieving science and literature, that the Church of Christ must consider it as one of the most momentous problems which demand solution, how so to preach the Gospel as to satisfy the highest needs of thought and knowledge. The first paper was that of Dr. Patton, professor at Chicago—a man who, though previously but little known, at once covered himself with great honour. He showed in striking manner the different forms which unbelief assumes, and the different causes from which it arises, and then pointed out what the Church should do to meet it, and what results might be expected or not expected from the contest. Dr. McCosh of Princeton followed. In answer to the question what attitude the Christian ought to assume towards the science of our age, he spoke very boldly of the impossibility of contradiction between the truth which God revealed in nature and the truth which He revealed in Scripture. Christians could safely leave physical science to go as far as possible in its discoveries, in the assurance that what was really taught by nature (as distinct from the suppositions and deductions of scientists) would ultimately serve to corroborate the Word of God, even if some popular conceptions required modification. This paper, too,

was followed with marked attention. A discussion now ensued, in which the speech of Professor Flint was particularly excellent. He showed in how far the Church was responsible for the unbelief of the world, and pointed out the means by which scientific unbelief could be best refuted. Professor Cairns then still emphasized the point that the causes of unbelief were chiefly of a moral and spiritual nature, having their home in man's heart, and being removable only by the grace of God.

The afternoon was devoted to the subject of the Spiritual Life—helps and hindrances. On the first portion an address was delivered by Theodore Monod of Paris. After he had spoken, two further papers were read, on the Sanctification of the Sabbath and on Drunkenness. It soon became plain that the time was too short for the satisfactory discussion of so many subjects. Some of the delegates from a distance subsequently gave an account in brief of the condition of their Churches. Among the latter was Rev. C. Fraser of Philippolis (Orange Free State), who was listened to with much interest, especially by the American delegates. During our visit to America we had heard repeated references to the great exhibition in Philadelphia, at which an exhibit from the Free State had attracted particular attention. This was the reason why the delegates from across the Atlantic listened with so much eagerness to communications concerning a country of which they otherwise knew very little. . . .

The closing meeting of the Council was held on the Tuesday evening (10th July). An address to the Queen was first read and approved. In this address it was stated *inter alia* that the Council consisted of 333 members, representing 21,443 congregations, with 19,040 ministers. After this matter had been disposed of a resolution was passed giving expression to the Council's unfeigned gratitude to God for the opportunity of meeting with one another in such a spirit of brotherly concord, and for the new encouragement which had thus been imparted to the Churches to carry out with greater energy than ever the great task committed to them. A series of addresses followed, after which the last words were spoken by Dr. Oswald Dykes of London, who said: "Four hundred years ago the first of the Reformed Churches represented here to-day, I mean the Bohemian Church, emerged from the darkness which had overspread Christendom. And now for the first time in all that long period the Reformed Churches may meet at this place. How far do they extend to-day, and how wide is the area that has been represented here! And yet this Council, though representing so wide an area, has to my mind been too narrow to be representative of all those bodies in Christendom which are essentially one with us. And what are to be the results that flow from this Council? Friends and foes will wait expectantly to see whether the fruits of our new Alliance will be such as to justify its existence. Our Alliance will not live, and will not deserve to live, unless it leads to worthy activity. We wait to see to what extent this Alliance will assist in strengthening weak Churches, in gently drawing closer the bond of intercourse between

brothers who are separated, in contributing to the solution of difficult problems, and in helping all Churches to profit by the experience of some of the more privileged bodies. There can be no real co-operation before we are truly united in friendship and love. And the only way to united action is that we shall become better acquainted with each other, and shall foster a spirit of mutual love and confidence. In this manner the way will be paved, gradually if not all at once, for a more real unity, more hearty co-operation, and such a consolidation of the divided forces of the Church of Christ as shall give abundant proof that our gathering has not been without avail." The address of Dr. Dykes was listened to with the greatest attention and silence, and formed a worthy close to a historic gathering.

The quotations which I have made from the last address constitute a sufficient answer to the question which is sometimes put me as to the real use of this meeting of the Council. I believe in the communion of saints, and am firmly convinced that such an exercise of Christian fellowship carries rich blessing with it. The power and the courage of the individual soldier depends largely, not merely on the confidence which he places in his general, but upon the power and the faithfulness of the army to which he belongs. Everything that strengthens this conviction in him, increases the qualities which are indispensable in an army that is to overcome—namely, enthusiasm and courage. In the Church of Christ we have not merely "one Spirit" but "one body," and everything that tends to emphasize the unity of the body brings a blessing with it. The enduring blessing of the Council will be experienced, not in any undertaking in which the Council itself may engage, but in the spirit which the Churches that have been represented on it display towards each other in the work they are accomplishing for God.

Mr. Murray had undertaken to be present and to speak at a Conference at Inverness, which was to be held very shortly after the close of the Pan-Presbyterian Council. Of this Conference we still have the following programme—

CHRISTIAN CONFERENCE AT INVERNESS

(17TH TO 19TH JULY, 1877).

Subject: THE CHRISTIAN LIFE.

First Day—THE NEW CREATION—"Ye must be born again." Chairman—Rev. Dr. McCosh; Opener—Rev. A. Murray, Cape Town.

Second Day—THE NEW SERVICE—"Lord, what wilt Thou have me to do?" Chairman—Rev. Dr. Cairns; Opener—Rev. Dr. Moore.

Third Day—THE NEW POWER—"I live; yet not I, but Christ liveth in me." Chairman—Earl of Cavan; Opener—Rev. Dr. Cairns.

In the afternoon sessions the following subjects were treated: Sabbath Schools and Family Religion, Temperance, and Missions; and the

programme announced that " the following ministers are also expected to take part : Rev. Dr. van Dyke, New York ; Rev. Dr. Cunningham, Wheeling ; Rev. J. W. Lupton, Tennessee ; Rev. Colin Fraser, Orange Free State ; Rev. Charles Murray, Cape of Good Hope, etc.

Mr. Murray's own impressions of this Conference are to be found in the following letter—

To his Wife.

My last was from Inverness, just as the Conference was commencing. It was a very good time. The attendance was not as large as I could have wished, but I think the Master was present. The subjects for the mornings, " The New Creation," " The New Service," " The New Power," were quite in the line of the higher life, but the most of the speakers kept to the old elementary truths. Nevertheless the pervading spirit was good. In what I saw and heard and said myself I was much refreshed.

In the house in which I was staying (with an elder of the Free Church), and in intercourse with other laymen I could notice very distinctly the influence of Mr. Moody's work. There is much more readiness to talk out, and much more warmth. I had noticed it in Edinburgh too, that the whole religious tone of Scotland has been lifted up and brightened most remarkably. I do praise God for it. Then, too, there is much earnest work being done, though I get the impression in many places that the activity and joy of work is regarded too much as the essence of religion. And I see that when I try to speak of the deeper and inner life, many are glad to listen, and confess to a want.

For myself I have learnt this lesson, that it will not do to press too much on the one side of holiness and communion with Jesus, without the other side of work. There is no joy like that over repentant sinners, no communion closer than " Go into all the world and teach—and lo ! I am with you." And yet the joy of work and of revival is not enough, God's children must be led into the secret of the possibility of unbroken communion with Jesus personally. But we may ask and trust Him who has visited Scotland so wonderfully in the one thing to lead His people on in the other. I cannot say how I have been impressed with the need of the union of these two matters, work and communion. Charles says it is what I have spoken on all along at the Cape, and yet it appears to me like something quite new.

One thing that brought it out very clearly was this. On the Wednesday afternoon I drove out to Cromarty, twenty miles away, to see Mr. Russell's (of Cape Town) mother and brother. I went with an elder of the latter's, a Mr. Middleton—a farmer, and a most interesting man. We drove through a beautiful country. My companion reminded me in many things of some of our best farmer elders at the Cape. He had been a great worker in Mr. Moody's time, sending in cartloads of servants

twenty miles far to attend the meetings. Shortly afterwards ten of those belonging to his farm were admitted as communicant members of the congregation. He still keeps up a weekly meeting for them. It was most interesting to see how with him work was identified with the Christian life, and as it appeared to me in a most healthy way. And I felt that in high revival times God's children would get much of the thing itself—entire consecration—without its just being put forward as a theory. Nevertheless I was as deeply impressed as ever with the fact that the Church does need instruction and reviving as to the permanent maintenance of her communion with and her abiding in her Lord.

Before returning to South Africa Mr. Murray found time for a brief trip to Holland and Germany, visiting old acquaintances at Amsterdam and Utrecht, and obtaining some insight, at a *Missionsfest* at Elberfeld, into German Christianity. He embarked for home, together with his brother and a number of teachers, on the *Nyanza*, which sailed at the end of August, and reached Wellington on the 24th September—six years to a day from the date of his induction as pastor of the congregation. One of the lady-teachers who came out with him on this voyage tells the following in connexion with the visit to America and the passage out to South Africa—

In 1877 Rev. Andrew Murray and his brother Rev. Charles Murray visited the United States with the special object of arousing interest in the educational work which was being undertaken in South Africa. They addressed the professors and students of various colleges, receiving in every case a very hearty welcome. So many were the invitations that poured in upon them to visit these institutions that they frequently had to separate and proceed each to a different college. I remember that my brother, who was a student in Amherst College, wrote home to tell us that the Rev. Charles Murray had addressed the students there, and that he had won their attention at the outset by his introductory words, "You must please understand that I am not *the* Mr. Murray; I am *the other* Mr. Murray."

During their short stay in America they were successful in obtaining ten¹ lady-teachers for girls' schools in Wellington, Stellenbosch, Wor-

¹ The *Kerkbode* (13th Oct., 1877) states that "the Revs. A. and C. Murray have brought with them not less than fourteen lady-teachers, twelve from America, one from Scotland and one from Holland; as well as the Rev. Geo. Ferguson, with his wife and five children."

cester, Swellendam, Beaufort West, Graaff-Reinet and Pretoria. The Rev. George Ferguson was also secured in order to take charge of the Mission Institute to be commenced at Wellington. The whole party, who sailed together from England for South Africa, included another minister and his wife, and some other teachers, among whom was Mr. Stucki, the author of Stucki's *Dutch Grammar*.

Soon after the voyage began Mr. Murray proposed a daily class for the study of Dutch, with himself and Mr. Stucki as teachers on alternate days. So excellent was the instruction imparted, and so great the enthusiasm aroused, that after the voyage was over two at least of the learners were able to undertake a correspondence in Dutch, and for some time continued to exchange letters in that language.

Mr. Murray used to spend most of his time on the voyage in a quiet corner of the deck, absorbed in a book; but we soon discovered that he was quite ready at any time to put down his book for a helpful chat with anyone who desired it. Some of those little talks will never be forgotten. Mr. Murray continued to manifest his interest in the teachers he had brought out even after they had all been dispersed to their different spheres of work. It was very pleasant to observe the affection that existed between Mr. Murray and his brother, and their evident enjoyment in recalling the experiences of their boyhood, and in discussing, as they walked up and down the deck, their plans for future work.

The consistory and congregation of Wellington accorded their pastor a most hearty welcome on his return from his overseas mission. A large number of vehicles escorted him from the railway-station to the parsonage, where an arch of welcome, adorned with flowers and bunting, gave a joyous and festal aspect to the scene. The pupils of the Seminary and the local schools greeted him with song, the consistory presented an address, and the congregation testified to its love and esteem with a well-filled purse. His reply to all these greetings was contained in the sermon which he preached on the following Sunday, and which was based on Romans xv. 29-32, "I am sure that I come in the fulness of the blessing of the Gospel of Christ; and I beseech you that ye strive together with me in your prayers to God for me." In this discourse he dwelt first upon what the congregation may expect from the minister, and then upon what the minister is entitled to expect from the congregation, encouraging his flock to praise God with him for blessings already experienced,

and to continue in intercession on behalf of himself and of each other.

During the first few months after his home-coming Mr. Murray found "head and hands fully occupied with work." Huguenot Seminary affairs to be discussed, the Training Institute to be started on its career, the new teachers to be apportioned to their several schools, congregational work to be resumed, and the larger activities in connexion with the Church in general to be re-commenced—this was the programme sufficiently heavy to tax the strength of any man. But Mr. Murray was at the height of his powers of body and brain, while his clear and ready mind and quick grasp of guiding principles enabled him to perform with ease duties which would have overwhelmed a smaller man.

The Training Institute was commenced with only ten boarders, of whom two were entered as mission students and one as a normal student. It was the day of small things, and the undertaking was in the truest sense of the words a work of faith. Lack of funds was from the outset the most crippling factor in the situation. The Institute was designed for the instruction and training, as teachers or missionaries, of young men who possessed but little of this world's goods; and from all parts of the country came applications for admission, accompanied almost always by the candid confession, *I have nothing to pay*. Mr. Murray put this primary fact clearly before the public in the following statement concerning the aims and needs of the Training Institute—

Those who wish to devote themselves to mission work have not in most cases the means to defray the expenses of their education, and the same is true of prospective teachers. But the Church which finds and sends us the young men required, will surely gladly bear the expense of their education. There are many in our country who utter the prayer, "Thrust forth labourers into Thy harvest." The ties with which God has united them to home or work prevent them from going personally to the heathen world. Is it not their duty and privilege to supply the funds needed for training and equipping others to go as their substitutes? When we find poor parents giving their children for the great

cause, and poor children giving themselves, it should be a matter of chief concern for us who remain at home, and who are blessed with means, to see to it that gifts for their support are not lacking.

Two years ago I issued a pamphlet called *Labourers for the Harvest*, in which I mentioned the sum of £5,000 as needful for the buildings which the Training Institute would require. There is room enough for our requirements in the building which we have rented for our Institute, and therefore we shall not think of building for the present. I also spoke of the need of a fund from the interest of which young men could receive their training as teacher or missionary, and I stated that we should join in asking the Lord for £3,000 for this purpose. Shortly afterwards I received a letter from a sister in one of our up-country congregations, proposing that the amount should be raised by 120 subscriptions of £25 each, and offering £25 on those conditions. I mention this suggestion, as there may be others to whom it appeals. I have already received two other subscriptions for the same amount. In this matter of gold and silver I desire to wait upon the Lord, that He may give me wisdom to ask at the right time and in the right manner. His cause has need of money, and at the same time it does not need to become a begging cause. He can teach His servants to ask with glad rejoicing, and He can teach His people to give with glad rejoicing.

Furthermore, this undertaking is urgently commended to the intercession of God's people. Observation and experience during my recent journey have convinced me more deeply than ever of the need for more abundant prayer in all our labour for the Kingdom. The work is not ours, but God's. It is His will that we shall unceasingly hand it over to Him, and obtain wisdom and strength to perform it in accordance not with our wishes but with His purposes. Luther said on one occasion : " There is nothing that is right, but it must be kept right by prayer ; and there is nothing wrong that can be set right, but it must be rectified by prayer ; and there is nothing wrong that cannot be rectified, but it must be endured by prayer." We therefore request all friends of the precious missionary cause to help us with their prayers. Ask God to send us the right young men, to make the teachers a source of great blessing, and abundantly to bless our whole institution with His Spirit. And may He strengthen us all, that our faith fail not !

There were some persons about this time who made it a matter of reproach, or at least of criticism, that Mr. Murray had started a Training Institute of his own at Wellington, which would necessarily enter into competition with the official undertaking of the Church, the Normal College at Cape Town. To these strictures Mr. Murray at once replied in a letter to the *Zuid Afrikaan*, in which he laid stress chiefly on two points—that the Wellington Institute was to be looked

upon as a feeder of the more advanced Normal College, and that the former institution aimed also at training missionaries, which the Normal College did not.

No student (he writes) is admitted to the Normal College before he has attained the age of at least sixteen or seventeen, and has passed the teachers' examination, as instituted by the Church or the Government. Our work in the Training School is to prepare students for the entrance examination to the Normal College. Out of seven pupils in our institution who are preparing themselves to go out as teachers, there is not at present a single one who is qualified to enter the Normal College.

Moreover, we are doing work which the Normal College cannot do. The latter institution aims at training teachers for the first-class and second-class schools in our towns and villages, so that we shall not be under the necessity of importing men from abroad. It will be a long time before the College can supply this need. Very few of its students will be available for the needs of the country schools, which require teachers by the hundred. If all our talk about more schools is not to remain mere talk, we require even more institutions, where intending teachers can be assisted to pass the elementary teachers' examination.

Then, again, our Training School is intended not merely for teachers, but for missionaries. I consider it a matter of great importance that our young South African Christians should be trained as missionaries. It is needful for many reasons. Our Church should have its due share in carrying out the last command of the Master to preach the Gospel to every creature. The children of our country can better understand and maintain the relation between white and coloured in this land than can strangers. There are many young men who feel a spiritual compulsion to engage in this work, but for whom there is no institution at which they can receive the necessary training. These are reasons sufficient for the existence of our Institute.

It is surely time that we should bid farewell to the fear that we shall soon have too many workers for the Lord's vineyard. A few years ago there were men who asked, What is to become of all the students who issue from our Theological Seminary? They now realize that it was a foolish question. We need not fewer but more ministers. It was the same with the girls' schools. Five years ago I was member of the board of managers of the Good Hope Seminary in Cape Town. When we announced the opening of the Huguenot Seminary, one of the ministers of the presbytery gave expression in strong terms to his surprise that a member of the board of the Cape Town institution could endeavour to break down the work which that board was doing, by competing instead of co-operating with the Good Hope School. And what does the outcome prove? I hear that the Good Hope Seminary, with room for thirty-six boarders, is quite full. The Huguenot Seminary, which commenced with accommodation for forty boarders, has now been enlarged to take in eighty. Schools that were established still earlier,

such as the Rhenish Institute at Stellenbosch and Mr. de Villiers' Girls' School at the Paarl, are fuller than they were before, and other establishments, like the Bloemhof Seminary at Stellenbosch, have also reached their full complement. There is more educational work to be done throughout the country than we think. The more institutions we have like our Training Institute, the better will be the supply of material for the Normal School to fashion into qualified teachers.

The progress of the Training Institute during the next four or five years can be described in few words. The increase in the number of students preparing for the vocation of missionary made it necessary to obtain further assistance as regards instruction in theological subjects, and Mr Ferguson accordingly received a coadjutor in the person of the Rev. J. C. Pauw, pastor of the local mission congregation. The Synod of 1880 gave considerable attention to the pressing question of more labourers for the home and foreign mission fields, and appointed a committee to enquire into the work done at the Wellington Training School—an institution that was wholly the fruit of Mr. Murray's individual initiative. This committee, whose report was exceedingly favourable, continued to exist as a Committee of Supervision, and became the connecting link which united the Training Institute to the Synod of the D. R. Church.

In the meantime the temporary premises in which the work had been begun had grown too small for the needs of the institution. The question of permanent buildings was again mooted, and the only difficulty was that of finding the necessary funds. This need was met in the following manner. In 1881 Mr. Murray was compelled, because of throat trouble, to intermit his pastoral and preaching labours and to seek for restoration in the drier climate of the Karroo. On his return with improved health to his congregation, a service of thanksgiving was held, both on account of Mr. Murray's partial restoration and on account of the end of the Transvaal War of Independence and the breaking up of a great drought. In token of the reality of its gratitude the congregation resolved to raise money for a building fund

for the Training Institute, and within a few months the sum of £2,000 was collected. Encouraged by this display of practical interest, the Institute trustees drew up plans for a commodious edifice, with lecture rooms and boarding department, which was opened with great acclaim on the 14th of May, 1883. The report of the trustees on that occasion stated that the site had been purchased for £1,000, while the building had cost the sum of £3,500. On the other side of the balance sheet it was shown that the congregation had contributed some £2,700; and though that left them with a considerable debt, they cherished a confident hope of being able to reduce the amount still owing from year to year. And as a matter of fact the debt was reduced to £1,500 by the end of the year. The closing words of the report were—

The completion of this undertaking has aroused joy and gratitude. The question remains whether the internal work of the institution will answer to the expectations kindled by its external aspect. Will the dedication of this house to the service of God carry with it the dedication of the large number of youths from all parts of the country who will find a home in it? Will the Institute really become a source of blessing for country and for Church? These questions have driven us to more prayer and greater confidence in God as our only strength. It is the season of Pentecost. The King desires to bestow His Spirit upon us in richest measure. To you is the promise and to your children and to all who are afar off. It is the promise of blessing upon our children, and of blessing upon the training for service of those who will labour among them that are afar off. In this hope we take possession of the new edifice and dedicate it to the Lord, for His work and to His glory

CHAPTER XIV

CONFERENCES AND REVIVALS

I want you to remember what a difference there is between Perfection and Perfectionism. The former is a Bible truth : the latter may or may not be a human perversion of that truth. I fear much that many, in their horror of Perfectionism, reject Perfection too.

ANDREW MURRAY.

From the day of Pentecost downwards revivals of religion, as a matter of history, have had far more influence on the theology of the Church than historians of dogma have recognized.—P. CARNEGIE SIMPSON.

IN South Africa until well past the middle of the nineteenth century, young men who desired to follow the learned professions, as barristers or doctors, ministers or teachers, could only qualify themselves for their chosen career by prosecuting their studies in European universities. The intellectual life of the community was almost exclusively nourished on books and magazines written by the thinkers of Britain, America and the Continent of Europe. A young people like the colonists of the Cape, just awakened to self-realization, and only commencing to exercise its newly-acquired powers of self-government, is especially sensitive to impressions from without. The seventh and eighth decades of the nineteenth century were formative years for the South African people. The public mind was engaged in grappling with great political questions like confederation and native policy, and with important social problems such as education for the masses and the suppression of drunkenness and vice. Everywhere could be discerned the signs of awakening life. And in consciously feeling their way to a solution of the problems that confronted them, the colonists were uncon-

sciously influenced by the spirit of the age as it revealed itself in the intellectual atmosphere of Europe and America.

In like manner the religious life of the Cape was profoundly influenced by that of the mother-countries whence its population had been originally drawn. In reviewing the condition of religion the most important factor to be considered is undoubtedly the Dutch Reformed Church. The census of 1875 shows that the D. R. Church counted in that year three times as many members as all other Protestant bodies combined (143,000 as against 47,500), and as it formed a compact body, representing the Dutch-speaking section of the population, it wielded by far the most powerful spiritual influence. Under the old régime—a relic of the days of “John Company”—the Church showed little vitality; but after it succeeded in freeing itself from the fetters of Government patronage and interposition, it began to engage in new activities. It was, of course, still influenced by the rise and fall of spiritual life in the Churches of the northern hemisphere. When the older churches enjoyed seasons of refreshment from the Lord, the D. R. Church shared in the blessing and was likewise visited with gracious revivals. And when under the baleful blast of rationalism the home Churches languished, the colonial Church was threatened with a corresponding enfeeblement of its spiritual strength.

This dependence of the daughter church upon the mother-churches of Holland and Scotland was not merely a faint imitation of their virtues and their vigour. It was rather an instance of the working of the law of solidarity, and an exemplification of the truth that “whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it.” The D. R. Church gave forth no mere indistinct echo of truths voiced elsewhere: it possessed its own school of prophets, to which it was given to proclaim divine truth in authoritative accents, and of this school Andrew Murray was the chief and most honoured teacher. We have had glimpses of the way along which he was led to

an appreciation of the truths of what was called the "Higher Life." It is sufficient to recall the remarkable experience which he passed through when detained at Paul Kruger's farm in the Magaliesberg, concerning which he wrote: "The thought of the blessing of the indwelling Spirit appears so clear, the prospect of being filled with Him at moments so near, that I almost feel sure we would yet attain this happiness. The wretchedness of the uncertain life we mostly lead, the certainty that it cannot be the Lord's pleasure to withhold from His bride the full communion of His love, the glorious prospect of what we could be and do if truly filled with the Spirit of God,—all this combines to force one to be bold with God and say, 'I will not let Thee go except Thou bless me.'"

Mr. Murray had made great advances since 1862 in his practical experience of, and teaching concerning, the life of sanctification. During his visit to Scotland in 1877 he frequently deplored the fact that so few ministers had advanced beyond the preaching of elementary truths, and that Christians in general were "terribly afraid of perfectionism." In South Africa he felt himself more and more constrained to urge upon his ministerial brethren the duty and privilege of entire consecration. In 1876, under the stimulus of the Oxford Holiness Movement which is connected with the name of Pearsall Smith, conferences were held in various towns of South Africa—at Cape Town (attended among others by Major Malan), at Tulbagh, at Piquetberg, at Adelaide, and elsewhere—which had for their object, not merely the conversion of the unconverted, but the deepening of the spiritual life of believers. In some cases special conferences were held for ministers, either separately from or concurrently with revival services in individual congregations. A typical conference of this kind, from which great blessing flowed, took place at Colesberg in 1879. The invitation which Mr. Murray issued to his brethren on this occasion contained the following sentences to indicate the object and scope of the gathering—

The need for gatherings such as this is generally acknowledged. When brother ministers meet each other at ecclesiastical meetings and ceremonies, it is exceedingly difficult to devote more than a couple of hours to brotherly intercourse. The minister of the Word of God, however, has very special need of hearing words of cheer and encouragement, in view of his high calling, the awful responsibility resting upon him, and the heavenly provision of grace and strength for all his labours. Opportunities for such meetings are few and far between in our land with its great distances. In the Western Province we have been able to meet once and again, and never without carrying home a great blessing.

The blessing consists not merely in the interchange of thought. It is a well-known fact that in proportion as the unity of the body is exhibited and fostered in love and fellowship, the unity of the Spirit is also experienced more powerfully. Where the Spirit of God is found working with power, visions are instantaneously obtained which otherwise would only have come after the lapse of years, and we are strengthened to acts of faith and consecration for which we have longed, and longed in vain, for many months past. That is because the Lord has said, "Where two or three are gathered together in My name, there I am in the midst of them." Solitude, however indispensable, is not sufficient. "God speaks to companies of men as He never speaks to solitary watchers or students; there is a fuller tone, an intenser fervour, in pentecostal revelations than in personal communion, and, as we ourselves know, there is a keener joy in sympathy than can be realized in the devoutest solitude."

The Colesberg Conference was attended by sixteen ministers, which for those days, when near neighbours were sixty or a hundred miles distant from each other, and the only means of travel was a cart and horses, must be considered as exceedingly encouraging. The portion of Scripture which Mr. Murray read at the opening meeting became the subject of the whole conference—John xx. 19-23. In meditating on the words *Then were the disciples glad*, the question was propounded whether this joy is an enduring joy. One brother affirmed that when a Christian has been unfaithful, and conscience arises to accuse him, this joy cannot endure. To this Mr. Murray made reply that it is possible instantly to confess this unfaithfulness, to claim the power of Christ's atonement, and so to recover the joy that has been lost. Many of the brethren present still ventured to doubt whether such a life of faith, and such undisturbed peace and joy, were

really attainable, and asked whether this was not an ideal that could not be realized on this side of the grave. It was a great encouragement to all when one of the older ministers present, Rev. du Plessis of Cradock, pointed out that even saints of the old covenant knew by experience something of this life of faith, and thereupon read out the metrical version of Psalm lxxxix. 15, 16: "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance: in Thy name shall they rejoice all the day." While these verses were being read, so our informant tells us, "it became clear to us that this life of faith, although high, was already known to the saints under the old dispensation, and therefore must surely be attainable by saints under the new. The realization of this truth led to more prayer."

The Colesberg Conference, as we have said, was merely typical of other similar gatherings, and the above account has been quoted in order to lead up to the acknowledgment that Mr. Murray's teachings about the higher Christian life were subjected to close scrutiny, even by men who were in fullest sympathy with his aims, and did not secure immediate or universal approval. Shortly after the close of this Conference a letter signed "K" appeared in the *Kerkbode*, which was of the following import—

To Brother C.

DEAR BROTHER,—I cannot refrain from expressing my joy at the report concerning your congregation which you have laid before the Presbytery; and at the report not only of your congregation, but also of others, couched in the same strain, which tell of the work of God's grace in your midst. The glad sound of those reports was sweet and refreshing music in my ears. You have done well in not maintaining silence and keeping everything for yourself. Now your report reaches the whole Church and carries a blessing wherever it is read.

I have also perused with great interest the account in the *Kerkbode* of the Ministers' Conference at Colesberg, at which you, too, were present. How gladly I would have been one of your number. The great distance was the reason which prevented me from being there, and from being edified as you were. I understand that you have both learned

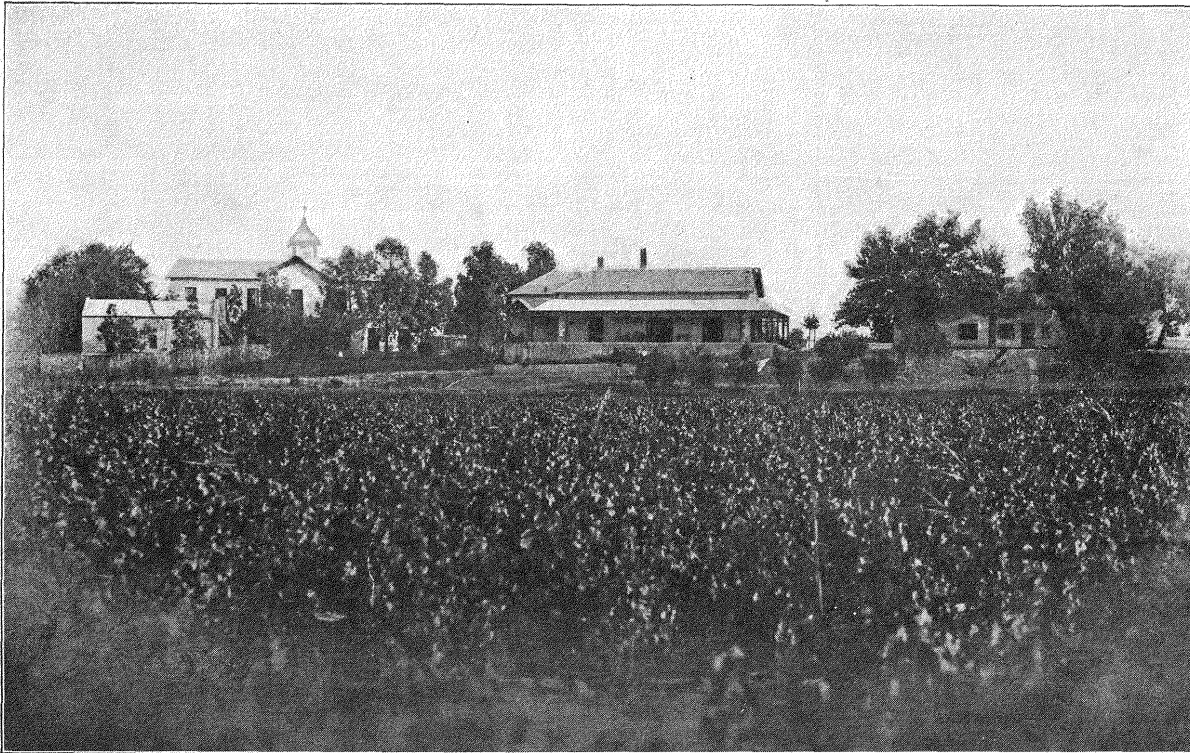
much and enjoyed much ; and therefore I turn to you with a difficulty I have experienced with reference to a matter on which the brethren there seemed to be agreed. It is the question of the abiding joy which children of God can reach and maintain even after having been unfaithful. Instantaneous confession of unfaithfulness followed by an immediate return of the experience of joy ! ? Substitute for the word *unfaithfulness* a definite sin. Take for example Peter's case as described in Galatians ii. 11-14. Peter had played the hypocrite ; he had seduced Barnabas and others ; he had grieved Paul and given offence to those who were weak in the faith. What then ? Suppose him to have instantaneously confessed his sin to the Lord, and to have recovered his joy. Does that immediately remove the grief and the offence to which his action has given rise ? I cannot think so.

Take a common case. A Christian owes a shopkeeper money on account, and promises to settle on a certain day, but does not keep his promise, and for a long time says not a word about the matter. The name and the cause of Christ suffer grievous dishonour, and Christians in general are calumniated. And are we to believe that the person who is the cause of all this is living in the experience of abiding joy ? My own opinion of the matter is that there can be no question of joy before atonement has been claimed and appropriated ; and that this cannot take place before the offence has been removed and reparation made. I can only expect to recover the joy of God's salvation after the brother has been reconciled whom I have offended and grieved by my sin. I write this because, in spite of all the good results which flow from Ministers' Conferences and special services—at which I rejoice with you—this matter has caused me much concern and anxiety.

To this letter Mr. Murray replied—

DEAR BROTHER K,—It seems to me that you do not distinguish carefully between the unfaithfulness of which we spoke at the Conference and the definite sin of which you speak. There is no one who will not agree with you that if I fail to pay my account and utter no word of explanation, there can be no joy in the Lord. Sin must be confessed, not only to God, but also to my fellow-man against whom I have sinned. So in the case of Peter. After the public transgression a public return was necessary to the truth which he had denied. Then only, but then also immediately, there could be restoration to the full enjoyment of God's favour.

But we were speaking of something very different, of something that is much more difficult for the man who is seeking to abide in the joy of the Lord. Even an unconverted man knows that he must act honestly, and pay his bills, and avoid all hypocritical dealings. And for the Christian these duties are imperative and indispensable. But even believers under the old dispensation had already learnt to "walk in all the commandments and ordinances of the Lord blameless." The piety of the New Testament demands something higher and more



Andrew Murray's dwelling, "Clairvaux" (in the centre), with the Training Institute for Missionaries (to the left).

glorious. Over and above the blameless walk, which is the preparation for it, the New Testament desires to free us from the spirit of bondage to fear, and to elevate us to the glorious liberty of the children of God, in which we shall rejoice all the day in the love and fellowship of the Father. It was of this walk that we spoke at the Conference.

One of the brethren, who knew through grace how great was the importance of a conscientious walk, complained that what disturbed the enduring joy in his life and appeared to make it impossible, was the unfaithfulness of his daily life—in the practice of private prayer, in purity and concentration of mind, and in the fulfilment of official duties. Even when preserved by God's grace from definite sin, the list of daily shortcomings appeared to him to be so great, that so long as conscience was alive and active there was no possibility of experiencing uninterrupted joy for a single day. It was in this connexion that the observation was made that there is a glorious provision for the man who really yields himself to remain constantly in the light and love of the Lord. On the one hand the Christian must trust in the Lord Jesus to make him faithful (Jer. xxxii. 40), that is, to keep him; and on the other hand, at the instant that he is conscious of shortcoming, due to lack of watchfulness or other causes, he may at once obtain and become conscious of forgiveness and restoration to the peace and the love of the Lord.

In some cases very much sharper criticisms than the above were levelled at the doctrines which Mr. Murray preached, and the congregation to which he ministered was closely observed, in order to discover whether the higher teaching was exemplified in higher conduct. And if the slightest discordance arose between profession and practice, there were critics enough to remark it and foes enough to denounce it. On one occasion the consistory of Wellington arranged for two meetings of the members of the congregation to be held on the same day—a forenoon meeting to discuss the raising of a sustentation fund for the minister's salary, and an afternoon conference to consider the subject of the higher spiritual life. A report of this double gathering appeared in one of the secular papers, and provoked the following letter from a person signing himself "V. D. M."—

To Rev. A. Murray.

DEAR BROTHER,—I have read with much interest the report, appearing in the *Zuid Afrikaan* of June 29 last, of the Sustentation Meeting and Congregational Conference. In that report there was much at

which I rejoiced ; but I wish also to mention what failed to please me. The "higher spiritual life" is a matter to which the attention of your congregation has been for so long drawn, that we may reasonably expect to see some of its fruits. But I observe that you have to toil as much as any other minister in order to raise money. I am no opponent of the "higher spiritual life." By God's grace I know something of it, and I cry to the Lord continually to bring me and all God's children to the full enjoyment of what Christ has secured for His own. Not long ago I heard that you had expressed your belief that there were many in your congregation who had reached full surrender or complete consecration. I must honestly confess that my observation leads me to conclude that there may be higher spiritual talk combined with lower spiritual conduct.

According to the report, the meeting on the sustentation fund was to commence at 9. But the old story repeats itself—people are slow at attending a meeting where money matters are to be discussed. At 9.30 there are only forty members in the church. The bell is rung a second time. Now there are about one hundred members present, out of a total membership of one thousand and fifty. This is precisely what we all experience in our own parishes—the most religious members are the last to attend meetings like this, and when they do come they occupy the backmost pews. You express your desire to see a sum of £1,500 raised, but are in doubts whether the project is feasible. A couple of members wish the matter to be postponed for certain reasons, one being "because there is no fear that their minister will leave them," and another, "because such lean people do not die soon." The same brother who spoke thus said at the afternoon gathering that he had some three months ago surrendered himself unreservedly to God. One brother offered to give £40 on condition that five others did the same, but after a good deal of discussion no one came forward. The end of the matter was—just as it usually is with us also—that it was decided to issue subscription lists, and to take them round from house to house. So ends the Sustentation Meeting.

Now what about the Congregational Conference? "On this occasion," runs the report, "there was a much better attendance of the congregation than in the forenoon." The first speaker is the brother who threw cold water on your scheme at the forenoon meeting. Of other speakers there is no lack. *Unconditional surrender, full consecration, the rest of faith* are household words. The conference of the afternoon is as highly spiritual as the sustentation meeting of the forenoon was highly unspiritual. I thank God that members of our congregations are beginning to use such language, and to show that they have some experimental knowledge of these matters. But are the happenings of the day satisfactory? How greatly could I have desired that the morning gathering had been other than it was, and had been in more complete harmony with the proceedings of the afternoon. A writer has somewhere said, "Christians should be like fig-trees, which show fruit first and leaves afterwards,"

In his *Sword and Trowel* for December, 1875, Spurgeon raises a warning voice against the sham and mock spirituality which will not hear of money or of any secular work in connexion with religion. . . . Is it not urgently necessary that Christians should understand that "complete consecration" includes our purses? I have noticed with great grief that some of the most pious members of my congregation are the most covetous, so that I was once compelled to say to one of them, "If all converted persons were as covetous as you are, I could wish that my congregation would rather remain unconverted." Yes, it seems that in our country the prevailing sin of God's people is covetousness, and I feel that we ministers are not faithful enough in attacking and eradicating this evil. Christians ought to know that they can never become so pious as to find meetings held for the purpose of collecting money unedifying gatherings, from which it were better they stayed away. Is it not time for us all to undertake a crusade against this evil in our congregations?

Mr. Murray was not long in replying to the remarks contained in this letter. The following issue of the *Kerkbode* contained his answer, which was couched in these terms—

To V.D.M.—Money and Religion.

DEAR BROTHER,—I have read with attention your letter in the *Kerkbode* of the 3rd August. As my silence would probably lead to wrong conclusions, I wish briefly to reply to you on the chief point at issue. And first I want to say frankly that your judgment on my congregation, and on other congregations of our country, is anything but generous or even truthful. You write thus concerning the Sustentation Meeting, "Just what we all experience in our own parishes—the most religious members are the last to attend meetings like this, and when they do come they occupy the backmost pews." I thank God that I may affirm that this is not true of the congregations of our Church known to me, nor is it true of Wellington. At each collection that is held here I can as a rule count on the most devout people to be the most generous givers.

You think it is a bad sign that only one hundred out of a thousand members attended the meeting. I do not. I stated that day that I considered the attendance satisfactory. One thousand members gives us only three hundred who are heads of households. Consider how many of these are without means, how many live at a distance from the village, and how many are engaged in avocations which prevented their attendance, and you will agree that an attendance of one hundred male members to discuss the monetary question is assuredly no sign of disinclination or covetousness.

As to the brother who suggested at the forenoon meeting to have the

matter postponed, and spoke in the afternoon of full consecration, you are in error: they were two persons of the same name. Even if it were otherwise, I cannot see how one should not have the right of suggesting the postponement of a collection without being suspected of covetousness. The meeting, you say further, would not accept the proposal of the consistory to raise £1,500. But this surely is insufficient ground for a charge of covetousness. I myself told the consistory that I considered £1,500 too high an amount, and wished them to limit the proposal to £1,000. When a sum of money is to be raised there should be not merely Christian readiness to contribute, but positive enthusiasm for the cause for which the money is asked; and nothing assists this enthusiasm more than the feeling that there is immediate need. But in the case of our sustentation fund the money will probably only be required five or ten years hence; and therefore one need not be surprised that, at a time when money is not abundant, the congregation should only have contributed £600 as its first instalment—this being approximately the amount subscribed.

Let me come to something of greater importance. You have chosen the congregation of Wellington as an instance of the ruling sin of covetousness, because some among us profess to have wholly consecrated themselves to God. You demand that those who make such a profession should prove by their lives that their consecration is sincere. This demand is perfectly just. And it is a joy to me to be able to state that if you could look through our subscription lists you would find that the brethren who speak of complete consecration are always—each according to his means—our most willing and most generous givers.

Finally you write, "I have noticed with great grief that some of the most pious members of my congregation are the most covetous." Brother, I find it difficult to conceive where your congregation is situated. "Some of the most pious are the most covetous!" I call that no piety. A pious miser!—it is like speaking of a pious idolater. I find it equally impossible to acquiesce in your estimate of covetousness as the ruling sin of our people. I have served in more than one congregation. I have collected money in about the half of the congregations of our Church. I have taken note of what is being done for church and school and missions, and I cannot subscribe to your verdict. My experience is that, when the cause advocated has been carefully laid before the people, and the true motive for generosity has been explained from God's Word, our congregations are far from unwilling to contribute.

Does this imply that I am satisfied with the present measure of Christian liberality? This is quite a different question from the question whether I consider covetousness to be the besetting sin of God's people and of this land. And to this question I answer, *By no means*. There is lacking in God's children a real spiritual insight into the calling and the ability to live wholly for the Kingdom, and a resolve truly to assign to it and to its interests the first place in their lives. . . .

In the Church of Christ there are only too many, even among true children of God, who hold their money with so close a grasp that it cannot be got from them without a wrench ; and who are often glad—though they would not admit it—of an excuse to refrain from giving, or who give at the impulse of motives that are not acceptable with God.

And how is this condition of things to be remedied ? I cannot approve of your proposal to preach a crusade against covetousness, not merely because I do not share your opinion about the prevalence of covetousness, but because such a crusade will effect nothing. No, brother, there is a more excellent way. The fire of the Holy Spirit can melt even gold ; and the Church founded at Pentecost gave joyfully of its gold and its possessions to the cause of the Lord. Let what is called the higher spiritual life—I prefer calling it the life of faith—let this life of the Holy Spirit but become a powerful force in the Church, and through the illumination of the Scriptures more light will be shed on the consecration of all that we possess to God's service. A man is ready enough to sacrifice his money for that which his heart lives for. Our congregations are willing to follow the lead of their ministers. Let the latter endeavour to bear witness to the glorious calling and the sufficiency of grace for a life of consecration, and the blessing will not be lacking. And while there is much that should be different, we desire to thank God for whatever good there is. We wish to thank Him that proportionately to the measure of spiritual life which we enjoy, there is true and great liberality. We wish to thank Him for the glorious indications He has granted us that He is about to lead His children in this country to a glad and powerful life of faith, such as the most of us have never yet experienced. And we wish gratefully to cherish the hope that in this life of faith there will be revealed such a power, that the upright will be enabled to perform all that the Father makes known by His Word and Spirit as His divine will.

The evangelistic campaigns of the American revivalists, Dwight L. Moody and Ira D. Sankey, form one of the most remarkable religious movements of the nineteenth century, or indeed of any century of the Christian era. Here were two men crossing the Atlantic to Great Britain, unknown, unlearned in theology, unarmed with credentials, and yet resolved, in the power of God's grace, to proclaim a free Gospel and summon men everywhere to an immediate surrender to Jesus Christ. And these two simple laymen did truly "turn the world upside down," drawing immense crowds, securing thousands of converts, strengthening the faith of believers, building up the Churches, and, most remarkable

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of all, conciliating all prejudices against their persons and their methods of work, and winning the support, the esteem and the friendship of men as widely diverse in character as Dr. R. W. Dale and Professor Henry Drummond, Lord Cairns and Charles Spurgeon, Principal Fairbairn and the Earl of Shaftesbury.

Nor was the marvellous influence of Moody's preaching confined to the lands which he visited. The searching and hopeful work which he performed set in motion a spiritual force which broke in waves of blessing on distant shores. The story of what God had wrought in the cities of Great Britain and America spread to other lands, kindling new expectations, stimulating to new consecration, and leading God's people everywhere to new intercession on behalf of their own Church and their own country. It is noteworthy how many articles in the *Kerkbode* are devoted, during 1874 and subsequent years, to personal details concerning the American evangelists and to descriptions of their meetings and methods and of the extraordinary results that flowed from them. Ministers lately returned from a visit to Europe gave accounts of what they had witnessed and shared in, and their recital imparted a new warmth and glow to Christian hearts, and led in many instances to a new and blessed ingathering into the Saviour's fold. In this manner revivals broke out in Swellendam, Montagu, Wellington, Cape Town and Stellenbosch, a chief characteristic of which was the large number of young people who decided for Christ. The Synod of 1876 devoted much time and earnest attention to the question of special services, and appointed a "Committee for Special Gospel-preaching," with instructions to arrange a series of evangelistic services in various congregations throughout the country. This Committee requested Mr. Murray and Dr. S. Hofmeyr, minister of Montagu, to undertake special campaigns, and prevailed upon their respective consistories to set them free for some months in order to engage in this important work.

To Mr. Murray himself the need for such special efforts

had long since been clear and urgent. During his seven weeks' tour in 1876 he was deeply impressed with the possibilities for evangelistic work, and from Carnarvon he penned the following lines—

To his Wife.

The more I travel, the more I see that the great need of our Church is evangelists. And though I cannot in the least see how it would be possible to give up Wellington, or to arrange for long absences, it does almost appear wrong not to undertake the work when one knows that there are hundreds waiting to be brought in. It appears terrible to let them go on in darkness and indecision when they are willing to be helped. I have been much struck in reading the Notes of Exodus by the words of God to Pharaoh, "*Let my people go that they may serve Me.*" He does hear the cry and the sighing of thousands of seeking ones, and wants His servants to lead them out of bondage. And how can I help saying that if He would use me I should consider the honour only too high. It is so sad to preach one or two earnest evangelistic sermons, to see impressions made, and to have to depart feeling sure that if one could devote a little more time and undivided attention to the work, souls would come to light and joy.

A few days later he writes from Meirings Poort—

To his Wife.

In the solitude of last night and this morning I thought a great deal of "the backside of the desert" (Exod. iii. 1). The *Let my people go* is continually before me. In travelling the last three or four days I have met ever so many people who appear willing to accept Christ, but have not the needful knowledge or help. I have felt so deeply that if one had a divine enthusiasm, the warmth of faith and love, to compel them to come in, one might be a blessing from home to home. I have this day sought to lay myself afresh upon the altar, and to look to the great High Priest presenting me to the Father—an acceptable and accepted sacrifice. How, I know not fully. The want, the universal want, of a dealing with souls in the fervency and joy of a living faith rests heavy on me. But whether there is any prospect of my doing the work I cannot say. Or whether, by training workers, teachers and missionaries, the Lord will permit me to do more, I know not. But it is sad to see souls by multitudes seeking and not finding, sighing and not helped, apparently because there is none to show them the way of the Lord. Oh! why should not our hearts be verily filled to overflowing with that love which wrestles for souls unto the death.

Before embarking on his first evangelistic tour in 1879,

Mr. Murray set forth, in a paper published in the *Kerkbode*, the reasons for such special preaching and the conditions upon which successful results depend. It ran as follows—

SPECIAL SERVICES.

Special services are to be held at the present time in several congregations. In order to remove all misunderstanding, secure the interest and co-operation of all true Christians, and encourage everybody to due expectation and preparation, attention is called to the following points :

No new Gospel is preached at these special services. We proclaim the old but ever new tidings of great joy. The reasons why this preaching goes by the name of "special services" are these—

(1) A *special time* is set aside to preach solely the message of conversion and faith, and to insist on the immediate acceptance of the Lord Jesus as Saviour. We are all acquainted with the proverb, "What can be done at any time is often never done at all." A difficult or unpleasant task is easily postponed. It is a great assistance to have a time fixed for the performance; and when the hour arrives the thought immediately suggests itself to do it now. It is time at every moment to repent and believe. But there are times when the minister seeks to insist with special earnestness upon TO-DAY and NOW. The purpose of special services is nothing else than to shout this NOW in the sinner's ears. In the usual services the minister must necessarily change his subject from time to time. But when there is a special time to preach one message with emphasis and power; when the believers of the congregation combine to render assistance by prayer and co-operation; when other ministers visit the congregation with the definite object of speaking on this one subject; and when a series of services are devoted to this one aim,—then God's grace often makes use of all this as a means to awaken in the heart of the unconverted man or woman the feeling, "It is time for me to repent, and to repent *now*."

(2) *Continuity* is a characteristic of special services. In the regular preaching of the Word the subject to which attention is directed alters continually, and after Sunday comes the week with all its distractions. By next Sunday the impressions made have vanished. But when a series of services is held, the anxious soul is helped from step to step—his doubts removed, his objections refuted, and the worthlessness of his excuses exposed. The continuous repetition of the summons to repentance and faith thus leads the sinner to the point at which he feels that there is no escape from an immediate decision.

(3) The influence of *fellowship with others* is also of great importance at such a time. This fact is grounded in our human nature: whatever I do in company with others, I do more easily than alone. When I learn that others are concerned about their spiritual state, I begin to examine myself. And when those who are seeking salvation know

that the children of God are specially praying for them, it inspires them with courage to confess that they are seeking Christ and would confide themselves to Him. Ministers and believers are not always exclusively concerned for the unconverted, for there is other work that they must perform. But at a time like this they lay aside their other duties and confine themselves to this one thing. All these considerations combine to make the indifferent thoughtful and the anxious doubly earnest.

(4) *Personal intercourse* at a time like this is an important factor. There is not merely a simpler and clearer preaching than usual, but there are meetings after the service for personal talk. Ministers and older Christians are ready there to meet all enquirers individually, to listen to their difficulties and to encourage them to a decision. More than this: Christians at such times have more courage to visit private houses, to talk to individuals, and to bear witness to what Christ has done for themselves. All the powers of the congregation are thus united to persuade men by every means to believe and be saved.

Thus far we have considered special services from the human side. Let us now ask what the conditions are for them to be a source of lasting blessing.

1. *Much depends upon the preparation.* All congregations are not prepared in equal measure. There are congregations in which long-continued and earnest preaching has awakened in men's hearts the sense that they are lost, and the desire and longing to be saved; and where children and young people have received a religious instruction in the truths of the Gospel, and know that they must seek salvation. Such congregations form a prepared soil. Preparation is necessary above all on the part of God's children. If both the minister and believers generally are really concerned about the condition of the unconverted and sigh to God for them; if they intercede daily with God to effect a change; if they meditate and speak about the matter, and devise methods by which souls can be led to the Lord Jesus,—then this is an omen and prophecy of blessing.

2. *Much depends upon the fellowship and co-operation of believers.* At such times of special effort believers must be brought to recognize how greatly they are themselves to blame for the unconverted state in which so many live. If their own confession of Christ were clearer, more joyful and more fervent, if their conduct were holier, humbler and more loving, if their consecration to Jesus and to the work of soul-seeking were more undivided and sincere, then assuredly many more would have come to conversion. The work of seeking to lead men to conversion is too often assigned to ministers alone, but at a time of special services all Christians can be encouraged to take their share. There is something contagious in earnestness and zeal. When the unconverted observe that the people of God are deeply moved concerning their condition, and full of hope and confidence that they can be saved, it exercises a mighty influence to lead them to faith and to rest.

3. *Everything depends upon the Spirit of God,* and the measure of

faith in which His power is entreated and expected. To all believers in a congregation where special services are to be held the call should be addressed, "Men and brethren, pray in faith. The work is great. Lift up your hearts to behold in faith God's almighty power. Present yourselves to Jesus Christ for His work, that He may gird you about with His Holy Spirit. Cry to Him to fulfil His promise, 'I will send *you* another Comforter, and when He is come He will convince *the world* of sin.' Think of all His wonders of old. Call aloud and say, 'Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old.' Speak to one another of His glorious acts to His people of Israel and to His Church since the day of Pentecost. Encourage each other to expect great things. Continue steadfastly in secret and in united prayer. Call and keep not silence—in deep humility, with sincere confession of sin, with confidence and with complete assurance—and see if He will not open to you the windows of heaven, and pour you out a blessing so that there shall not be room enough to receive it. O brothers! God is able to do exceedingly abundantly above all that we can ask or think. Open your hearts to a steadfast and large faith in His power. 'I am the Lord thy God which brought thee out of the land of Egypt; open thy mouth wide and I will fill it.'"

Mr. Murray's tour, on which he was accompanied by two laymen, members of his Wellington consistory, lasted for two months and comprised the congregations of Murraysburg, Hanover, Philipstown, Colesberg, Philippolis, Edenburg, Steynsburg, Middelburg, Adelaide and Graaff-Reinet. A few letters from this period still survive and may be partially reproduced here—

To his Wife.

Middelburg, 29 August, 1879.—We arrived here an hour ago, and were glad to get our letters. As the post leaves almost immediately there is not much time for writing. At Edenburg our work was more difficult than it had been. I think worldly prospects, and the idea strongly adhered to, that assurance is not possible or else not needed, were the chief hindrances. But the Lord gave a blessing, and many who are not yet in the light got thoroughly aroused. Olivier was there too, and goes in heartily for the work: I think that he will prove a successful worker in this line. It was interesting to see some old friends. The two elders, Schalk van der Merwe and Caspar van Zijl, were both boys when I went to the Free State in 1849. We regularly take the first two days for the unconverted or anxious and the third day for believers. I think this will prepare the way for great good in the

future. I pray God most earnestly that the visit to Edenburg may be the opening of a door of eventual access to the Free State.

Tuesday to Bethulie, where I had a large congregation in the evening. Wednesday another nine hours' drive to Steynsburg, where there was a large concourse of people waiting. Rossouw's work has been much blessed. Had four good services and several most interesting cases. I have pressed Rossouw very much to come to Graaff-Reinet, as help will be needed with the afterwork. Came on here—another eight hours' drive. Expect Mr. du Plessis this evening, and I do not doubt there will be blessing, as the congregation has been prepared by last year's special services.

It is certainly an unspeakable privilege to be occupied day by day with such work, and especially to be speaking to believers on their privileges—God's fatherly love and the promised abiding presence of Jesus. Yesterday at Steynsburg I told of how little Fanny used to come to the study door, and how I rose to open to her, and rejoiced to see her. So, too, the Father longs to have us dwelling in His love.

To his Children.

Glen Lynden, 11th September, 1879.—As I do not know to which of you specially to write, I write to all. I have been much interested in this place. You have read of Thomas Pringle, the poet, and of his three brothers, Scotch emigrants, who came out to the Colony more than fifty years ago. They settled about six miles higher up the river than where the church from which I am writing stands. The place is a most extraordinary one. You ride for more than an hour in among the mountains, along the gorge through which flows the Baviaans River—most appropriate name, for the place looks only fit for baboons, —and then come on an opening hardly wide enough for a little garden and a few houses. Here Mr. Welsh lived and preached for many years in a most extraordinary little church, built of stones, very small and with an exceedingly low roof. Outside against the stones of the wall Uncle William Stegmann showed me the marks of bullets fired in 1850, when the Kaffirs and rebel Hottentots attacked the people who had gathered in the building for protection. Since Uncle came here, Adelaide has become the village and centre of the congregation. When I asked one of the Pringles, sons of the old people, what had brought their fathers to such a spot, when there was still so much open country and better land available, his reply was that the Government of the day was afraid of them, and wanted to put them where they would be kept quiet. At that time the gorge was the haunt of lions and Bushmen. The sons are still very quiet, Scotch-looking men.

There was a good attendance here, though not very large, as a good many from the neighbourhood proposed going to the services at Adelaide. When Dr. Hofmeyr was at Adelaide three years ago, the revival was carried over to Glen Lynden by some young people, and broke out

with great power. At our first meeting on Tuesday evening the number of persons who remained behind as God's children was larger proportionately than at any place we have visited. On the Wednesday I had four services—one for the English-speaking people. Uncle William was bright and happy, moving about among his people. He is indefatigable as doctor, too, in this neighbourhood.

Adelaide, 13th September.—Came on here on Thursday by way of Bedford, one of the prettiest spots I know. Spent half an hour with Mr. Solomon, an old friend of Philippolis times. The drive to Adelaide quite excited the enthusiasm of my two travelling companions, who had never seen or expected such a sight—the whole country studded with trees, giving it a park-like aspect. Here we are a larger party than we expected to be—Uncle John and Aunt Bella [Hofmeyr], Mr. du Plessis, Mr. A. Faure, Mr. Roos, and their wives, and Mr. de Villiers from Tarkastad. We propose staying over on Monday and having a ministerial conference. The attendance is good, but one feels that the congregation here is not so religious as in most places we have been. The effect of former years of neglect, and the intercourse with superficial English civilization, have made themselves felt. But we are waiting on God for His blessing and His power.

The spiritual results of this series of services were great and permanent, as may be felt in the tone and language of the reports submitted to the presbyteries towards the end of the year. The Consistory of Hanover, for example, stated that there was a specially blessed work among the children and young people, not merely in the village but in the wards of the congregation, and that the young men and young women of the town had commenced a weekly prayer-meeting at which the greatest earnestness was manifested. The Colesberg report said among other things: "When it was known that the minister of Wellington would visit us in order to hold a series of special meetings, the cry of God's people for a blessing became more fervent than before. And indeed we have cause to shout, 'The Lord hath done great things for us, whereof we are glad.' Believers have been quickened and strengthened. The indifferent have been aroused and, as we trust, brought to Christ. Youth and age rejoice together in a new-found salvation."

From the testimony of the Consistory of Graaff-Reinet we extract the following—

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Towards the end of September special services were held here by the ministers of Wellington, Murraysburg (Louw) and Steynsburg (Rossouw). The congregation was prepared for their coming and had prayed much for a rich blessing. The services lasted four days. The attendance was large beyond expectations, the interest sustained, the blessing distinct and glorious. The people of God have received a heavenly refreshment, and many an one can say, "I have been anointed with fresh oil." The language of complaint and doubt has made way for the grateful speech of assurance and faith. Even more noticeable is the blessing in the case of the many who have surrendered themselves to the Lord, and have had the glorious experience that He in no wise casts out those that come unto Him. Many have solemnly promised to confess Him with mouth and heart, and to thank Him unceasingly for the salvation He has wrought. Our God has proved again that He is the Hearer of prayer. The good work is still proceeding quietly in our midst. We expect more blessing. The river of God is full of water.

CHAPTER XV

TWO YEARS OF SILENCE AND THE QUESTION OF FAITH HEALING

When the Church understands that the body also shares in the redemption effected by Christ, by which it may be restored to its original destiny, and become the dwelling-place of the Holy Spirit, to serve as His fit instrument and to be sanctified by His presence,—then the Church will also recognize the place which Divine Healing has in the Bible and in the counsels of God.—ANDREW MURRAY.

IT may have been in consequence of the heavy strain cast upon him by the continuous travelling and preaching of the evangelistic tour, that Mr. Murray began, towards the end of 1879, to suffer from a relaxed throat, which interrupted his regular ministrations and imposed upon him a silence lasting, with occasional recoveries, for more than two years. Early in 1880 we find him under the roof of his brother-in-law, Mr. F. F. Rutherford, at Mowbray, seeking to escape from the kind enquiries of visitors and friends, and to shield his throat from the unkind westerly breezes. All through the year his throat seems to have continued in an unsatisfactory condition. Important conferences were held at Montagu and at Worcester, where, though present in spirit, he could only deliver his message through the medium of papers which were read to the assembled brethren. In October the Synod met in Cape Town, but though the duty of formally opening the gathering fell to him as retiring Moderator, he was unable to officiate, and the inaugural ceremony was performed by Dr. Philip Faure, the Assessor. The minutes, however, inform us that “on the motion of the minister of Cradock the whole gathering

by rising expressed its gratitude to the retiring Moderator, and its sincere regret that a weakness of the throat prevented him from taking active part, as heretofore, in its proceedings.

During the early months of 1881 Mr. Murray spent several weeks in the Karroo, in the hope that the dry climate, and treatment at the hands of a doctor of special qualifications, might effect a cure. It was in many respects an anxious time. The Transvaal War of Independence had just broken out, and the eldest daughter, Emmie, was teaching in Pretoria, while a sister, Eliza, the wife of the Rev. Hendrik Neethling, and a brother, James, were residing in the Transvaal, within thirty miles of Majuba Mountain.¹ In spite of all anxieties Mr. Murray employed his time in writing diligently for *De Christen*, the journal which from the commencement of 1880 (though only for a short period) supplanted the *Kerkbode*, and in issuing tracts and booklets of a devotional nature. A few extracts from letters dating from this period will give some idea of the direction of his thoughts and of the tasks which occupied his time of enforced leisure—

To his Wife.

Murraysburg, 28th January, 1881.—On my arrival here I saw the doctor at once. He says he can say nothing positive. He must try for a fortnight and see what effect his applications have, and then he will be able to give an opinion as to what he thinks of a cure. I have to see him once every day to have the throat washed, and morning and evening I have to inhale for ten minutes the steam from boiling water, with something mixed into it. I am to take a regular walk in the morning before breakfast, and to speak as little as possible. This last injunction has been made known to all friends, so that I can keep quite quiet. I spend the greater part of the day alone, either in my room or in the garden. . . .

As I have brought no work with me I have begun making notes on the daily readings of our Union.² Whether I ever use them or not, they are profitable to myself. In reading I feel how difficult it must be for people of little intelligence to understand and profit by what is found

¹ Mr. James Murray took part in the Majuba battle on the Boers' side, and laid a handkerchief over the face of the dead General Colley.

² The Bible and Prayer Union (Bijbel en Bid-vereeniging) was an association which Mr. Murray had just started, and which still flourishes to-day.

in the prophets. So I have commenced these notes, which with the co-operation of others may perhaps some day come to something. . . .

Murraysburg, 15th February, 1881.—Mima [his sister, wife of the Rev. A. A. Louw] is very much concerned about my being so solitary in my room, but I enjoy the quiet and have not yet found time hanging heavy upon me. I have not done very much reading, but a good deal of study. For practical reading I have taken up again some old books, McCheyne's Life and Tersteegen—both very beautiful and profitable. A letter in the former has led my thoughts a good deal to the question of God's purpose with this long silence. You know what I have said about the two views of affliction, the one always seeing in it chastisement for sin, the other regarding it in the light of kindness and love. And you know what very great kindness I have felt it, to have such a time for the renewal of bodily strength, and of mental quiet and refreshment for the work before me. The thought has come whether I might not be in danger of overlooking the former aspect. I have been asking the Lord to show me what specially there is that He wants changed. The general answer is a very easy one, and yet it is difficult to realize at once distinctly where and how the change is to come. What is needed is a more spiritual life, more of the power of the Holy Ghost, in the life first and then in the preaching. And yet it looks as if one's life is very much of a settled thing, and as if there is not much prospect of one's being lifted to a different platform. If the Holy Spirit were to come in great power to search out and expose either individual failings or the general low state of devotion in the soul, this would be the first step towards forsaking what is behind. Let us pray earnestly that our gracious God would search and try us and see whether there be any evil way in us. . . .

From Murraysburg he paid a visit to the old home at Graaff-Reinet, and greatly enjoyed the stay with his brother Charles. The latter sent a paragraph to *De Christen* which caused considerable uneasiness and anxiety to the Wellington circles. It ran as follows: "The minister of Wellington is at Graaff-Reinet at present. The condition of his throat shows no improvement. He speaks as little as possible and that little as softly as possible." Mrs. Murray evidently voiced the concern of the congregation at this doleful report, and received the following lines in reply—

To his Wife.

Murraysburg, 12th March, 1881.—I am so sorry that you should have been troubled by Charles' notice in *De Christen*. I cannot say that it struck me, for it just said what is the fact. I am under orders to use

the voice as little as possible, and therefore I speak little and in a low voice. When people here ask me if I feel better I never say *Yes*, for I feel no difference. You know I have never written anything about being or feeling better. I have only said that the doctor gives hopes of complete restoration in three months, though not to full work again. I do not like to tease him with questions, and therefore have not asked, since returning from Graaff-Reinet, what he thinks of the probable time still needed. In the course of next week I may do so. Because I said the doctor has good hopes, people say I am better, but a little reflection shows the difference. Be restful, whatever you hear; and be sure I write you all there is to say.

Murraysburg, 13th March, 1881.—There is nothing very special to report from here. I only saw a notice of four lines about Manus [Rev. H. S. Bosman of Pretoria] and Emmie in the *Zuid Afrikaan*. If you have no news when this reaches you, I would write to Mrs. Faure. I think that if she has no letters herself, she will have enquired where that notice came from. By this time the decision has taken place as to the result of the armistice. God grant it may be peace. Did you read, in the *Zuid Afrikaan* of the 8th or 10th instant, a piece of Dutch poetry by Ter Haar—an appeal to Gladstone? I think it was well done. . . .

I am enjoying my time for writing. I think I told you of a little book I am engaged on, concerning following Christ, and in between another tract for our Scripture Union. If the Union is to be kept up, there must be communication between the members mutually: they must feel that they are not forgotten. The former subject interests me deeply. May God give me the right words, "words which the Holy Ghost teacheth," to set forth as a living picture the Christ we are to be like. If we could only study it as we study the pictures of the Masters, until we see the beauty of every trait of His character! This would make us long to be like Him.

Murraysburg, 16th March, 1881.—When I saw the doctor to-day, I was a little bit surprised to hear him say that by the end of next week the treatment would be at an end. It would not be advisable, he said, to continue the application of the silver nitrate, and after that there was nothing needed but care and the gentle and gradual exercise of the voice. I almost feel as if I would prefer waiting a couple of months longer to have a complete cure before beginning again. But he does not appear to encourage this idea. He says I must begin preaching by reading or speaking aloud in a room, and so go on to short addresses slowly uttered. All the same I want very much to stay here a week or two longer, to see how the throat gets on when I begin to speak. . . .

We are longing for confirmation of the news of peace. The Lord grant it may be true and a sure peace. I have offered myself to Him if ever He sees fit to use me for the Transvaal (once they have quieted down), to take them the special message of His saving love. But that cannot be soon, both for their sakes and mine. . . .

Murraysburg, 26th March, 1881.—We have just received the tidings

of peace. I do bless God for it. I had begun to fear it would be difficult to agree on terms which both parties would think would satisfy their honour. I do pray God the arrangements may be permanent. Now of course Emmie can come away. But there will be the new difficulty of whether they will be willing to leave just as they can commence their work again. I would not wonder if Manus persuaded them to stay. At all events, there is every prospect of our hearing soon now. Dear child! I long to know what this three months' imprisonment and inactivity will have been to her. . . .

I have just read a little tract, *Ons Land en ons Volk*, published at the Paarl. I should not wonder if Mr. J. de Villiers were the writer. It is worth reading to see how strongly the feeling of nationality is asserting itself and mingling with the religious sentiment of the people. One hardly knows what to say of it. That there has been much that is unholy and evil in the anti-English sentiments which helped to stir up this movement is true. And yet there are in it elements of good which must be nourished. A more strongly developed national life in our half-slumbering Dutch population will afford a more vigorous stock for the Christian life to be grafted on. If we cannot influence the movement directly, we must try and put in abundantly the salt which can save it from corruption. . . .

I have been getting on quite nicely with my writing. Strange that I marked out, in that manuscript book you sent me, the plan of a book some ten or twelve years ago, and that it should all at once flow from the pen so easily. Writing makes me wonder at our slowness of growth. How little the example of Christ is our real law and rule. Even the question hanging above the mantelpiece in our bedroom, "What would Jesus do?" does not give the real help. It requires spiritual insight to be able to answer that question. His own Spirit alone, working in fellowship with Himself, can give such an answer as will really influence us, so that the thought of what Jesus would do becomes a power compelling us to do it.

Murraysburg, 12th April, 1881.—I preached yesterday for twenty-five minutes, and the doctor says it has done me no harm. There is still a huskiness about the throat, which he says will wear off with the use of the voice. My text was 1 John ii. 6, "Abiding in Him, walking like Him." Let us bless the Lord for again permitting me to preach Christ, and pray that it may henceforth be in the power of the Holy Ghost. . . .

Mr. Murray's strong sense of duty is apparent from his letters to his daughter Emmie, who, after having been confined in Pretoria during the war, was at length free to return home. He had assured himself that she was quite well and had suffered no privations during her incarceration, and his sympathy was at once aroused for Mr. Bosman and the school,

which would suffer by her departure. He writes on this and cognate matters as follows—

To his daughter Emmie.

We were delighted to hear from you from Heilbron. Do send us your journals at once—we surely can pay the postage—we are longing to know all about your long confinement. Now that peace is arranged and school has begun again, I think it far best you should return at once [to Pretoria]. We are deeply grateful to hear you are so well, and hope you may still long feel the benefit of the enforced holiday. At whose expense were you kept in the fort? Did Government provide all who were there with rations? And had your party still to do their own cooking?

From your last I see that your heart begins to long for home, and that you find it difficult, amid all the rumours that surround you, to look brightly towards your work at Pretoria. As far as I can see, you need not trouble yourself about the rumours. I have a strong hope that the God who so unexpectedly intervened to give peace will perfect what He has begun and give a lasting settlement of what now appears so difficult. You must not forget that all the English, who want the British Government to stay, will do their utmost to agitate and stir up strong feeling, so as to make it appear impossible for the Government to leave the country. Do not be too much disturbed by the rumours, and if the school be really going on, go back to it by all means at the earliest opportunity that can be found. The place of our work is to us the safest and the best. And if once you could get back to that, I think you would find it more easy to forgo the pleasant thoughts of visiting home again. You say you do not know whether Manus needs you, because he has the two Misses Faure. But Catherine said positively that she was not going to teach: her health was not good, and she was only going for a year to rest. At all events there will be work enough waiting for you, even should they be partially engaged. . . .

Towards the end of April Mr. Murray returned to Wellington with health somewhat improved, after an absence of three months. The services of Pentecost gave him the opportunity of pleading a cause which lay near to his heart—that of missions—and of appealing to the congregation to show its gratitude for his restoration by gifts for the work in general and for the Institute at which future missionaries were being trained. The result of his appeal, as we saw in the former chapter, was that the sum of £2,000 was subscribed, and that the trustees were encouraged to undertake the erection of permanent buildings for the Training Institute. During the latter half

of 1881 Mr. Murray's throat seemed to be making gradual progress towards complete recovery. He preached continually, and his discourses, to judge by those which were published at frequent intervals in *De Christen*, were by no means brief. He was also busily engaged during these months in completing his new Dutch book, *Gelijk Jezus* (the original of *Like Christ*), and in issuing his first venture in the English language, *Abide in Christ*, which had already seen the light in Dutch dress, under the title *Blijf in Jezus*.

His brother John had been spending several months in Europe in the quest of health, and Andrew writes to him under date 5th December, 1881—

To Professor John Murray.

I was glad to hear from Margaret [the Professor's daughter] last week that you were the better for an operation. I shall be glad of a line some time to get an idea of your whereabouts—medically. What do the doctors say of the time that may be needed for your restoration and the prospects of an entire return of health? You know that many are anxious to hear, and we have hitherto only just said that you were getting on well.

Margaret says you all enjoyed Aberdeen. If writing be not a burden, I should be glad to have your impressions of the place where we spent so much time together, and of the cousins. I wrote you a letter a couple of months ago addressed to their care, but I do not know if you ever received it. In it I told you that Nisbets were to publish my *Abide in Christ*, and that I had said that, as you knew my handwriting, they might let you have a last revise. If you did not receive it, could you please place yourself into communication with them, saying if you can do it. By all means say so, only let them know, as they may be delaying publication until they hear from you.

You must be sure and go to Holland. Huët would like to have your address. Write to him at Goes, stating where you are. All the Church news from here I suppose you already know from *De Christen*. Retief has accepted Moorreesburg and Marais, Goudini. I fear the more distant congregations are waiting to call until it will be too late. S. J. du Toit goes to the Transvaal, and this day week a call is to be issued by the Consistory of North Paarl. It is said the one party wants Charl du Toit. The other appears hardly to know where to turn. A. A. Louw and A. D. Lückhoff are mentioned.

I have begun a rather large undertaking in issuing a prospectus for subscribers to *Däcksels Bijbelverklaring* in eight volumes at £5. I hardly know how it will take, though some of our ministers are heartily

in favour of the scheme. My throat is decidedly improving. The last three Sundays I have been preaching in good tone and length, and have not suffered. We have unusually moist westerly winds, which I think keep me back somewhat.

Some weeks later he writes again as follows—

To Professor John Murray.

I ought ere this to have written to say, *Welcome back!* And though the reception the Cape has given you has not been a very friendly one,¹ the delay will make your restoration to us all the more acceptable when it does come. And the stay at Saldanha Bay may possibly be what was needed to give you a little more rest before beginning your work again. I trust the heat will not be such as it is here, and that the visit may have so much of a pleasant picnic life as not to be quite unbearable.

My throat was improving, but got put back, partly by a cold taken at Moorreesburg on the occasion of the induction of Retief, and partly owing to the strain of the New Year and prayer-week services.

Thanks for your hints on my English style in *Abide in Christ*, of which I have now received a parcel from Nisbets. There are a good many misprints still—e.g., *strangulation* for *stagnation*—but this cannot now be helped. I feel a little nervous about my *début* in English.

Mahan's *Baptism of the Spirit* I have read with profit. It is a pity that he insists so on his extraordinary exegesis "after that ye believed ye were sealed"; which the Revised Version could have taught him to be entirely wrong—"having believed ye were sealed." But the book does one good. It is strange how deep-seated our feeling is that to be full of the Holy Ghost is something extraordinary, and how little we accept what is surely true—to live well-pleasing to God day by day.

The set-back in the condition of his throat to which Mr. Murray refers proved to be a somewhat serious relapse, so serious, indeed, that his consistory threw out the suggestion that he should undertake a tour to Europe for a complete change of air and scene, and in order to consult the best medical opinion. Mr. Murray at once fell in with the suggestion, arrangements were made for an absence extending over some months, and in May of 1882, he sailed from Table Bay, accompanied by Mrs. Murray. A few days before their departure an interesting ceremony took place at Wellington, namely,

¹ The steamer by which Prof. Murray and family journeyed was found, on arrival at Cape Town, to have smallpox on board, and was sent in quarantine to Saldanha Bay.

the laying of the foundation-stone of the new Training Institute. The part taken by Mr. Murray in the proceedings was little more than formal. The stone was laid by Professor Hofmeyr, who also delivered the address of the day, laying stress on the meaning of this new departure, and of the blessing which the Institute was destined to be for the Church and the Kingdom.

Before his departure for Europe Mr. Murray's attention had been already drawn to the question of healing by faith. He had perused, though without any decided conviction, a book on the subject by an American, Dr. Boardman, entitled *The Lord thy Healer*. Teachings concerning faith healing had also been spread at the Cape by a certain Rev. Willem Hazenberg, who after having passed through a course of theology at Kampen, the seminary of the Separatist Dutch Reformed Church in Holland, had found his way to America, and from there to South Africa. Hazenberg had interested himself in work among the Mohammedans in Cape Town, but disheartened by the indifferent success achieved, had turned his attention to the cure of disease by the exercise of faith. In two letters to *De Christen* he propounded the following four theses, for which he professed to find Scriptural ground : (1) the diseases of believers must be regarded as judgments of God, (2) God desires to remove instantly the diseases from which believers suffer, (3) this removal of disease is secured by believing prayer, and (4) the prayer which is efficacious in removing such diseases may be that of believing intercessors. These positions of Hazenberg were not left unchallenged, and exception was taken in particular to the first statement that disease in the believer was necessarily a judgment on sin ; but the new doctrines found their way to many homes, and Hazenberg was in great demand in all parts of the country to lay his hands upon the sick and pray for their recovery.

The attitude which Mr. Murray adopted towards faith healing is best set forth in his own words. From Europe he addressed to his congregation a series of letters, two of

which treat directly of the subject, and explain the steps by which he was led to adopt for himself this method of dealing with disease. On the 20th September, 1882, he writes—

To his Congregation at Wellington.

Let me now relate to you a few of my experiences in Europe. Let me begin with the restoration of my health, since that was the chief object with which you sent me hither. I wish to tell you something about the way by which the Lord has led me in this matter.

At the Cape I had already frequently given thought to James v. 14-16,—"the prayer of faith shall heal the sick"—and in union with others I had already made this matter of faith healing a subject of intercession. What I had read concerning the work of Dorothea Trüdel and Dr. Cullis had removed from my mind all doubts but that the Lord even yet bestows healing on the prayer of faith. And yet it was as though I could not reach that faith. When I resolved upon the trip to Europe I felt that it would be a serious question for me whether I should place myself under the treatment of a physician, or should turn to those who appear to have received this gift of healing from the Lord. I thought that I would have time on board to think over this question and come to a decision.

How it happened I do not know, but on the voyage my attention was not directed to the matter in any especial degree: I could only beseech the Lord to guide me. The man whom I desired particularly to see was Pastor Stockmaier, whom I had learnt to know in Switzerland five years earlier as a truly spiritual man, of strong faith, and who now stood at the head of an institute for faith healing. But I did not expect to meet him before I got to Switzerland. And so it happened that, having received no clear guidance, I placed myself the day after my arrival in the hands of a famous London physician, Dr. Kidd. He prescribed a few medicines for me to use and sent me to a cold-water establishment in the vicinity of London, with directions that I should call on him from time to time. The following week was appointed for the Mildmay Conference, which was to last for three days, and I obtained permission to attend it.

At this Conference, just a week after our arrival in London, I heard that Mr. Stockmaier was also present. I called on him and discussed my throat trouble with him. In the course of our discussion I said that I, too, had wanted to make use of James v. 14, but that it seemed to me that I could not reach that faith. Perhaps that was due to the secret doubt I cherished that it was certainly God's will that I should be healed. Would it not conduce in greater measure to His glory if I remained silent, and served God in some other capacity? Surely suffering and trial are means of grace which God employs to sanctify His people.

Mr. Stockmaier replied: "You are still fettered by the customary views of Christians about suffering. Observe how carefully James distinguishes in verses 13 and 14 between suffering and disease. Of suffering he says, Is any among you *afflicted* (or *suffering*), let him pray—for patience (Jas. i. 2–5, 12). But then again, Is any *sick* among you . . . the prayer of faith shall save the sick. There is no unconditional promise that suffering, arising from the many temptations and trials of life, will be taken away; but there is such a promise in the case of sickness."

I was obliged to admit this, and subsequently I thought that I understood the matter still better. There is no promise of complete deliverance from that suffering that comes upon the Christian from the world without—it must serve to bless and sanctify him. But it is different with disease, which has its seat within the body, and not outside of it. The body has been redeemed; the body is a temple of the Holy Spirit; and, for the believer who can accept it, the Lord is ready to reveal even in the case of the body His mighty power to deliver from the dominion of sin.

Mr. Stockmaier invited me to attend, in the course of the following week, the meetings of Dr. Boardman, writer of *The Higher Christian Life*, on the subject of faith healing. Shortly before my departure from the Cape I had perused Dr. Boardman's other work *The Lord thy Healer*, but it left no special impression upon me, perhaps because in my opinion he built too exclusively upon the Old Testament. I now learnt that only a few months before an institute for faith healing had been opened in London under his supervision. This institute I visited in the following week, when everything became clearer to me and I decided to ask if I could not be received as an inmate. The reply was that there would be a vacancy in the course of a few days, when I would be welcome.

I entered the institute three weeks after our arrival in London, and remained in it for another three weeks. It would be difficult to describe how much instruction and blessing I obtained during those weeks. The matron was of the same name as ourselves—Miss Murray. Morning by morning the sixteen or eighteen inmates were assembled around the Word of God, and instructed as to what there still remained in themselves to prevent them from appropriating the promise, and what there was in Scripture to encourage them to faith and to complete surrender. I cannot remember that I have ever listened to expositions of the Word of God in which greater simplicity and a more glorious spirit of faith were revealed, combined with heart-searching application of God's demand to surrender everything to Him.

But why was it necessary to enter a Home, and to remain there for so long a time? Is not the prayer of faith the matter of a moment, just like the imposition of hands or the anointing with oil of which James speaks? Quite true. Yet in most cases time is needful in order to learn what God's Word promises, and rightly to understand what the cause and purpose of the disease really are, and which are the conditions and what the meaning of healing. The stay in such a Home, with all its surroundings, helps to make this matter plain, and to strengthen faith.

When Mr. Stockmaier prayed with me the first time, he made use of the expression which occurs in 1 Corinthians xi. 31, 32, saying, "Lord, teach him to judge himself, that he may no longer be judged or chastened." In that whole passage we find the main thoughts concerning sickness and cure. Disease is a chastisement, because God judges us in love so that we may not be condemned with the world. If we judge ourselves in such manner as to discover the reason for which we are being chastised, then, so soon as the reason for chastisement is removed, the chastisement itself is no longer necessary. The disease was designed to bring us to complete severance from what God disapproved of in our life, and when the Lord has attained this purpose, the disease itself may be removed. It is not necessary for me to say that God judges us sometimes (though not always) for some definite sin. This may be lack of complete consecration, the assertion of one's own will, confidence in one's own strength in performing the Lord's work, a forsaking of the first love and tenderness in the walk with God, or the absence of that gentleness which desires to follow only the leading of the Spirit of God.

It is difficult to express what a sight we sometimes obtain of the unutterable tenderness and sanctity of the surrender to which we are called when we beseech the Lord for healing by faith. It fills the soul with holy fear and reverence when we ask the Lord truly to impart to the body the eternal youth of His heavenly life, and when we express our readiness to receive the Holy Spirit in order to infuse health into the body which He inhabits, and our readiness to live every day in complete dependence upon the Lord for our bodily welfare. We learn to understand how complete the surrender of the body to the Lord must be, down to the very smallest particulars, and how the Lord, in thus giving and preserving health by faith, is really effecting the most intimate union with Himself.

When faith healing is regarded from this point of view, one of the chief objections against it is removed. We are so apt to think that the disease and the chastisement bring us the blessing, that the thought hardly finds an entrance that the recovery from disease may bring even greater blessing. And if the recovery consists in nothing but the removal of the disease, our view of the matter would be justified. But if the disease is only removable after its cause has been discovered and removed, and after a closer contact with the living Lord, and a more complete union of the body with Him, then we can understand that such a recovery brings infinitely greater blessing to the soul than the disease could convey.

I must bring this letter to a close. I write from the home of our brother Faure at Doesburg [Holland]. We think of remaining here another fortnight, and still adhere to the intention of leaving for the Cape on the 19th of October next.

The following was Mr. Murray's second letter on the subject of faith healing —

To his Congregation at Wellington.

I was obliged to end my former letter on faith healing without having said everything I wanted to, and therefore I write again on the same matter.

One of the first things that struck me as being in conflict with my expectations was that in most cases slow progress is made with the healing process. I thought, and others have expressed the same opinion, that if healing is an act of God's almighty power, there can be no reason why it should not be perfected at once. This point I discussed with Dr. Boardman and others, whose reply was somewhat as follows—

“First of all, experience has taught that at the present time most cases of healing are subject to this rule; so that, even though we cannot understand why it should be so, we have merely to observe what God actually does. Then, too, we have to notice that this gradual recovery stands in close connexion with learning to trust in the Lord and to continue in constant dependence upon Him. It is as though the Lord, by this slow and gradual process, is educating His child to the increasing exercise of faith, and to a continuance in communion with Himself.”

This leads me to tell of one of the most important lessons which I have learnt. When I arrived at the Home my mind was chiefly set on the *healing*: *faith* was a secondary consideration, which was to be employed simply as a means to healing. But I soon discovered that God's first purpose was to develop faith, and that healing was a secondary question. God's purpose with us, as with Abraham, is first of all to make us true believers. Disease and cure, to His mind, derive their importance from the fact that they can awaken in us a stronger faith. Faith, again, is of value in His eyes, not merely as the means by which we obtain a blessing, but especially as the pathway to a fuller fellowship with Himself and a fuller dependence upon His power. And if there be simple souls, who with child-like faith cast themselves wholly upon the Lord, recovery sometimes comes to them at once. But if there be those whose minds must be brought to believe by the way of reason and conviction, the Spirit of God must, as it were, bear patiently with their needs and take time to teach them fully the lesson of faith, so that they may obtain not only the blessing of healing by faith, but the much greater blessing of a closer union by faith with their Lord.

I subsequently discussed this subject with Mr. Stockmaier, who stands at the head of a faith healing establishment at Hauptwal in Switzerland. He told me how at one time he was wholly incapacitated from preaching by an affection of the head, and that even after he had accepted the truth of healing by the exercise of faith, the trouble in no wise disappeared immediately. For more than two years the head affection continued, and yet he was always able to perform his work in the power of fellowship with the Lord by faith. He was led at this time, as though in leading-strings (he also used the expression, like a

dog at the end of a chain), and he assured me that he would not for all the world have lost what he learnt during those two years. An immediate cure would never have brought him the same blessing. He counted it a great privilege that God took him so completely in hand, in order to preserve him in continual fellowship with Himself by means of the body, and the daily bestowal upon it of supernatural power.

At first I could not entirely assent to this view of the matter. I asked Dr. Boardman if it would not be a much more powerful proof, both for His children and for the world at large, that God hears and answers prayer, if the cure of disease were instantaneous and complete. I said that if I could write to my congregation that I had wholly recovered my voice as at the first, the thanksgiving would be more abundant to the glory of God. Would it not also be for the greater glory of God if I desired of Him this instantaneous restoration? His answer was, "The Lord knows better than you or your congregation what is for His greater glory. Leave it to Him to care for His own glory. Your duty is to hold fast to Him as your Healer, in whom you already have the healing of your malady, and He will enable you, in such manner as He sees fit, to perform all your work." In this point of view I was able, ultimately, wholly to acquiesce.

So we see that in faith healing there is the same contrast as in the spiritual life between feeling and believing. The body must be brought under the same law of faith as the mind: it has been redeemed, and it is now possessed by the Holy Ghost, in quite the same way as our spiritual man. This idea is founded upon the expression which Matthew the evangelist quotes from Isaiah, "He healed all that were sick, that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses" (Matt. viii. 17). In the well-known fifty-third of Isaiah sins and sicknesses are placed alongside of each other in a very remarkable way, and are borne together by Him in the suffering of which the chapter speaks. By bearing both He overcame them both, and received power to deliver from their sway. We have severed the one from the other, and have accepted the redemption of the soul from sin as the fruit of Christ's sufferings, but without regarding the deliverance of the body from disease as in like manner the fruit of His sufferings. The faith which says, "He has borne my sins to free me from them," must also learn to say, "He has carried my sicknesses in order to deliver me from them also." In the world there will be trial and affliction and temptation in abundance, from which the believer must expect no deliverance; but from the disease of the body there can be deliverance through the Spirit who dwells in the body as His temple.

Very noteworthy was the manner in which faith in the words quoted from Isaiah effected the cure of a sick girl a few weeks before I visited the Bethshan Home. She had suffered for years from a variety of diseases, epilepsy among the rest. Several doctors declared that nothing could be done for her. She was carried into the prayer-meeting, and lay half unconscious on a sofa. Prayer was offered on her

behalf. Shortly afterwards she suddenly rose and said, "If He has borne my sicknesses, I need not carry them any longer." And within a short time she was completely cured. She subsequently related how it seemed to her that she heard a command to rise. The thought then intruded, "But I can't rise: I shall fall." In answer she seemed to hear, "Himself took our infirmities and bore our sicknesses," and she accordingly arose and advanced to the table standing in the midst. On subsequent occasions I more than once heard her bear witness, with great joy depicted on her countenance, to what the Lord had done for her.

Only yesterday I heard from a brother who has just arrived from Switzerland of a similar case,—that of a girl who was so weak with consumption that she could not be moved to a warmer climate for the winter, as the doctor desired. She heard from Mr. Stockmaier of the possibility of being cured by faith. One night she seemed to see very clearly how the Lord had given His body for her body, just as for her soul He had poured out His soul unto death. It seemed to her that she actually beheld the Lord giving His body for her health and cure. Next morning, to the amazement of every one, she got up out of bed, and now is spreading great blessing by holding women's meetings.

From these brief accounts you will perceive that faith healing has a much higher aim than the mere deliverance of the body from certain maladies: it points the road of holiness and full consecration which God would have us follow. The question has arisen in my mind whether I may not perhaps possess the gift, and have the vocation, to devote myself, for a time at least, to this work. I notice in those who are engaged in this labour that they must give almost all their time and strength to it. In this manner only does faith acquire sufficient vitality and strength to enable them to wrestle courageously with all the doubts and difficulties of their patients. I spent last Sunday week at Männedorf, where Dorothea Trüdel laboured with so much blessing. Her successor is Samuel Zeller, and I found the opportunity of discussing this point with him. He acknowledged that it was not the vocation of every one who had been cured by faith to devote himself to the task of healing others. In this matter he said that one must wait for God's guidance, who would assign to each his work according to his ability. For some he acknowledged that the ordinary ministry of the Gospel might be a higher vocation. But he expressed the opinion that, if the Church were to flourish as in the earliest ages, and the leaders in the congregation were again to be characterized by true spirituality, the gift of healing would be found very much more frequently; and that this would be the case especially in the ministers of the Gospel, who would thus find a powerful recommendation for their work in rescuing the lost and in securing the sanctification of the children of God. May the Lord in His own good time grant this! Help me to pray that He would give me grace to preserve faithfully and use rightly the blessing which He has entrusted to me.

I close with the prayer for God's richest blessings upon my con-

gregation, and upon our approaching reunion, as well as upon His whole Church in South Africa.

The subject of faith healing continued to engross Mr. Murray's attention for several years after his return to South Africa. In 1884 he published, in Dutch, a small duodecimo volume of 183 pages, entitled *Jezus de Geneesheer der Kranken* (Jesus the Physician of the Sick), in which he developed his teachings concerning healing by faith, and endeavoured to show their Scriptural basis. He described his booklet as "a personal testimony of my faith," and reminded his readers that, after having been unable to perform his ordinary duties for more than two years, he obtained the healing of his affection through the divine mercy, and in answer to the prayers of those who recognized that God is the healer of His people. He acknowledges in his preface that many objections may be levelled at the doctrine of faith healing to which no satisfactory answer can at present be found. But he states that his aim is not so much to meet objections as to attempt an exposition of what Scripture teaches on the subject. "I do not expect as much blessing from the removal of difficulties as from the power of the Word itself. There are upright Christians who are willing, even though these truths conflict with all their views, to submit themselves implicitly to the instruction of God's Word; and it is my firm hope that the indication of what Scripture teaches will bring light and blessing to such souls." In an introductory chapter he outlines the contents of the little volume as follows—

FAITH HEALING—BY WAY OF INTRODUCTION.

Are not these glad tidings that reach us from different quarters, that the Lord is again making Himself known to His people, as of old, by the name *The Lord thy Healer*? The number of witnesses daily increases who can affirm from their own experience that there is still truth in the promise, "The prayer of faith shall save the sick, and the Lord shall raise him up." Hearts are filled with the glad expectation that this is merely a sign that the Lord is in the midst of His people, in order to bless them with His presence and with the fulness of His Spirit.

The Church has grown so unaccustomed to this action of the Spirit in

curing the body, she has for so long ascribed the loss of this gift to the counsel of God rather than to her own unfaith, she has so persistently overlooked all the utterances of Scripture on the subject, or has explained them from the viewpoint of her own feeble life, that the truth has remained hidden even from the eyes of many pious expositors and theologians. It is the purpose of this little book to enquire what Scripture has to say on this matter . . . and in this introduction are adduced from the Bible the chief reasons why we believe in Jesus as the Physician of the sick, and then the main conditions upon which a sick person may obtain health from the Lord.

i. THE GROUNDS FOR FAITH IN JESUS AS THE PHYSICIAN OF THE SICK.

1. Because God's Word expressly promises the cure of the sick by faith. "The prayer of faith shall save the sick" (Jas. v. 15). "They shall lay hands on the sick and they shall recover" (Mark xvi. 18).

2. Because the Lord Jesus, our Surety, has borne our sicknesses as well as our sins in His body. "Surely He hath borne our griefs" (margin *sicknesses*) (Isa. liii. 4). "Himself bare our sicknesses" (Matt. viii. 17).

3. Because Jesus has shown that it is His work no less than His desire to heal diseases as well as to forgive sins. "And Jesus went about all Galilee, preaching the gospel . . . and healing all manner of sickness and all manner of disease" (Matt. iv. 23). "Jesus said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee . . . arise, take up thy bed and go into thine house" (Matt. ix. 2, 6).

4. Because Jesus commanded and empowered His disciples both to preach the Gospel and to heal the sick. "Then called He His twelve disciples together . . . and sent them to preach the kingdom of God and to heal the sick" (Luke ix. 1, 2). See also Luke x. 9 and Mark xvi. 15, 18.

5. Because this is part of the work for which the Holy Spirit was given and has come down from heaven. "There are diversities of gifts, but the same Spirit . . . to another the gifts of healing by the same Spirit" (1 Cor. xii. 4, 9). See also Acts iv. 30, 31; v. 15; xiv. 3; xix. 11, 12; xxviii. 8, 9.

6. Because the apostles preached healing as a part of the salvation by faith in Jesus. "By the name of Jesus Christ of Nazareth doth this man stand here before you whole . . . neither is there salvation in any other, for there is none other name under heaven given among men by which we must be saved" (Acts iv. 10, 12. See also Acts iii. 16).

7. Because our body also is delivered from the power of Satan, and because the Holy Spirit reveals His power even in the body. "Know ye not that your body is a temple of the Holy Spirit?" (1 Cor. vi. 19).

8. Because the healing of the body and the hallowing of the soul are very closely connected, and because in union with each other they enable us fully to know and glorify Jesus. "If thou wilt diligently hearken to the voice of the Lord thy God I will put none of these diseases upon thee, for I am the Lord that healeth thee" (Exod. xv. 26). See also Psalm cii. 3; John ix. 38.

9. Because the Church must expect great outpourings of the Spirit in these days, and may reckon upon this gift likewise. "I will pour water upon him that is thirsty and floods upon the dry ground: I will pour my Spirit upon thy seed and my blessing upon thine offspring" (Isa. xliv. 3). Pentecost was but a commencement; the promise is "over all flesh." Now that the Lord is beginning to bestow His Spirit, we may certainly expect a new manifestation of His wondrous power.

What has here been touched upon may seem strange to many readers, but it is further explained in this little book. To each one, however, who is ready to accept these promises of God, we now give brief indications of the manner in which the believing sick may obtain healing from their Lord.

ii. THE RULES FOR FAITH HEALING.

1. *Let the Word of God be your guide in this matter.* Faith can build upon nothing other than the Word of the living God. The instruction and the encouragement which God's children give are of great value, but if you found upon the word of men, men may also soon cause you to doubt. God's Word commands us to seek the imposition of hands or the intercessory prayer of His believing people: this is needful and brings a great blessing. But our confidence is not to be built upon them, but upon the Word of God. In that case, too, we will betake ourselves to the Lord straightway, if there should be no true believers at hand. Seek to know what God Himself speaks to you in His Word. You have here to do with God Himself, who says, I am the Lord thy Healer.

2. *Understand that sickness is a chastisement on account of sin.* God makes use of the disease as a rod of correction, in order to discover to us our sin and to draw us to Himself (1 Cor. xi. 30-32). In times of sickness we must suffer the Holy Spirit to search our hearts, and so we must discover, confess and renounce our sins. When sin has been confessed and forsaken, the Lord is able to remove the chastisement. He chastises only until His purpose has been attained. When sin has been confessed and renounced, forgiveness and the cure of the disease can follow at the same time.

3. *Be assured,* upon the strength of God's Word and God's promises that *it is the will of God to heal you.* Unless I am firmly persuaded that something is the will of God, I cannot pray for it in full assurance of faith. I may indeed trust that God will do what is good and right, but I cannot pray the prayer of faith. We are so accustomed to think that we cannot know the will of God with reference to the removal of disease, that we do not believe His promise concerning it. Seek to obtain an insight into what the Word promises—what it says about the work and the person of Jesus as Physician, and about the new life of the Holy Spirit as affecting the body not less than the soul—and you will obtain the assurance that the healing power of Jesus will restore health to your body.

4. *Accept by an act of faith the Lord Jesus as your Physician*, submit your body to Him, and claim healing for yourself. Everything is as much a matter of faith as with the forgiveness of sins. The sinner accepts Jesus, surrenders his soul and all his sins to Him, and, upon the ground of God's Word, claims by faith the forgiveness of sins. Just so with faith healing. Though the sinner feels no change and finds no light in his heart, he says, Upon God's Word I know that forgiveness is mine. So, too, the sick one says, I have confessed and renounced my sin; Jesus has pardoned me; He who pardons is also He who heals; believing in Him I say, I have the healing; by faith I see that healing granted me in heaven in my Jesus, and commence to sing "Bless the Lord, O my soul, who healeth all thy diseases."

5. *Exercise your faith*. "Stretch forth thine hand." "Rise, take up thy bed, and walk." So Jesus commanded the sick. He who believes that he is healed, even though he may feel no better, must exercise his will and commence to act as one who realizes that health is beginning to return. Do this in confidence in Christ's word, with the eye of faith upon Him, to His glory, and you will not be disappointed.

6. *Do not be surprised if your faith is tested*. Health by faith is an inseparable part of the life of faith, and therefore here, too, faith must be strengthened by being tested. Do not be astonished if the disease does not immediately take a turn for the better. And if after some improvement the disease grows worse, do not imagine that it is all a mistake. If restoration to health is longer in coming than you expect, do not be discouraged. These trials are indications that Satan is unwilling to relinquish his power over your body (see Mark ix. 26), but also a proof that God is willing to strengthen you to be healed wholly and solely by faith in Jesus.

7. *Dedicate yourself now, in the power of your Lord, to a new life of faith*.—This health, this new power, is something exceedingly sacred. This new life is none other than the Holy Spirit in the body. Your body is not your own any longer. You have no rights over it. Walk in tender obedience to the voice of the Spirit. Healing and sanctification are closely united. Let your motto for every day be, with quite new emphasis, "The body for the Lord, and the Lord for the body."

8. *Be a witness for Him who heals you*. Do not speak much to those who do not understand you. Do not argue with those who have no longing for the Physician. Rather offer yourself to the Lord to acquaint those whom He may bring to you with His glory. Be not ashamed to testify, as a witness to the faith who knows what he says. Above all, work for Jesus with your renewed strength, and bring poor sinners to the Saviour. Follow Jesus as one who has been healed, and glorify God.

These are the main outlines of the doctrine of faith healing, as we have attempted to explain them from Scripture. May it please the Lord to open the eyes of His believing people, by His Holy Spirit, that they may see His glory and by the Spirit's quiet power to reveal in their hearts His great name, *The Lord thy Healer*.

Mr. Murray apparently never receded from the position which he took up towards faith healing in *Jezus de Geneesheer der Kranken*. The book was circulated in America under the title *Divine Healing*, and a translation in French, *Jésus guérit les malades*, also saw the light, but the Dutch version, after the first edition was exhausted, was never reprinted. He no doubt felt with increasing force the difficulties urged against the doctrine. Several cases occurred in which faith was exercised and all the conditions of healing seemed to be completely fulfilled, where yet the disease refused to yield to prayer, and the death of the sick one ensued. The earliest case of this nature was that of the Rev. Pieter F. Hugo, who was married to a niece of Mr. Murray, and was therefore the object of especial sympathy and prayer. Mr. Hugo developed symptoms of consumption, which compelled him to suspend his pastoral labours and threatened to terminate fatally. Leaving his congregation in the Eastern Province he proceeded to Paarl, where he could enjoy the rest and comfort of his mother's home and also be within easy reach of Mr. Murray's influence. For a time there appeared to be clear improvement, and Mr. Hugo, who was a truly pious and devoted man, was firm in the faith that he would recover. Acting in accordance with the principle of considering himself as already healed, he undertook a long journey to Middelburg in the Central Karroo, in order to attend a ministerial conference, at which Mr. Murray was also to be present.

Mr. Murray's bulletins on the state of the patient's health show how carefully he was watching the case. "P. Hugo did not cough as much as at home, so he says, and was not overtired." "P. H. is still wonderfully well, considering the distance travelled. The Lord be praised." "P. Hugo stood the two days' hard driving—over ten hours [sixty miles] yesterday—better than I thought, as far as fatigue is concerned. He slept very well the last two nights, though he coughs a good deal. I think this may be owing to the dust in travelling." Mr. Hugo accomplished the return journey to Paarl in safety, and then began rapidly to weaken. One evening he com-

plained of a feeling of utter weariness, retired to his room, and shortly afterwards breathed his last. His death occurred within a month of his visit to Middelburg, and on the very day when the new building of the Training Institute was opened at Wellington. His decease was a great blow to Mr. Murray, who had cherished the most confident expectation of his nephew's recovery.

A similar instance occurred more than twenty years later. An exceedingly earnest and capable young missionary, Rev. Pieter Stofberg, was seized with an internal malady which three doctors declared must prove fatal. A general request was issued for intercession, and by many individual friends and Christian circles prayer was made without ceasing unto God for him. Mr. Murray himself, accompanied by his colleague, Rev. J. R. Albertyn, proceeded to Robertson, where the sick man lay, in order to lay his hands on him and pray for him. A distinct improvement was at first noticeable. A few days later the following message was received from Robertson and made public: "As the Lord has laid the condition of our sick brother on the hearts of His people elsewhere, so, to, the spirit of prayer has been shed upon many at this place. Though matters seem to be, humanly speaking, wholly unfavourable, we have laid hold on God in prayer, and expect a complete recovery. With marvellous calmness, rest and peace, and in childlike faith Brother Stofberg rests assured that the Lord is engaged in healing him. May God's great name be at this time more and more glorified by His children!" Yet notwithstanding the fervent prayers which ascended to heaven on his behalf Mr. Stofberg died within three weeks, and the faith of many who were awaiting news of his restoration was grievously staggered. Mr. Murray ascribed this failure of faith and prayer to effect the recovery of the sick man to the low state of the Church, which had neither truly apprehended the truth nor exercised the faith that is able to save and to heal.

Nearer home Mr. Murray's application of the doctrine of faith healing to individual cases was followed by much blessing

and success. When he and Mrs. Murray sailed for Europe in 1882, they left their younger children under the charge of an old friend of the family, Miss McGill. On their return they found this lady seriously ill. She met them with the words, "I have lived just long enough to deliver up my charge to you again." Mr. Murray immediately replied, "By no means: though doctors despair, there is hope and recovery in the Lord who heals us." He then explained to her the principles of faith healing, and offered earnest prayer for her restoration. Miss McGill rapidly recovered strength, rose up from her sick-bed, and was spared to labour for many years in connexion with the Young Women's Christian Association in Cape Town.

In the case of his own bodily health Mr. Murray continued for many years to follow the principles of faith healing. In 1893, when travelling in Natal on one of his evangelistic tours, the cart in which he was journeying was upset, and he sustained severe injuries to his arm and his back. But in spite of this accident he determined to carry out his programme, and in this determination he succeeded, though at first he had to be assisted into the pulpit. On these prolonged tours his throat still caused him occasional trouble, but he insisted on fulfilling all his engagements, "looking to the Lord for healing," and when he reached home his throat was generally better rather than worse. When peace was declared at the close of the Anglo-Boer War in 1902, he found himself very much in need of rest after the continuous strain of three years of toil and anxiety, and undertook another trip to Europe, where he consulted medical men both in London and in Switzerland. After the death of Mrs. Murray, who was like himself strongly convinced of the truth of faith healing, he regularly consulted a doctor, mainly in order to please his children; and when confined, as he sometimes was, to a sick-bed, no patient could be more obedient to instructions, more cheerful in demeanour, or more grateful for the least attention.

These facts prove clearly that towards the end of his life

Mr. Murray did not give the same prominence to faith healing as in the years immediately following his stay at the Bethshan Institute of Healing. It cannot be said that he relinquished the views he held in 1883, but he came to acknowledge that faith healing was not for every one, but only for those choice spirits who are so simple and steadfast in faith, and so completely detached from the world, as to be able sincerely and unreservedly to place themselves in God's hands. Some of the views set forth on this question of faith healing, as for example the assertion that suffering, even in the believer, is due to some special sin, can hardly be regarded as true to Scripture or to experience, and were probably not insisted on by Mr. Murray in later years. In the fervency with which he both preached and practised the doctrines of healing by faith, we have an instance of that intensity of conviction which characterized him, and led him at times to lay such exclusive stress on certain aspects of the truth as almost to overbear, without removing, the doubts which other minds expressed and the difficulties which weaker wills encountered.

CHAPTER XVI

ANDREW MURRAY AS A CHURCH LEADER

To revive in the Church a fuller consciousness of its mysterious dignity, and a truer conception of its great purpose; to re-ignite the faith that Christ not only guides His Church and watches over it, but is actually present in the midst of it,—this seemed to him at that time the one task to which he had been set.—*From the Biography of R. W. DALE.*

THE unique position which Andrew Murray occupied in the Dutch Reformed Church is clearly apparent from the fact that he was six times chosen as Moderator of Synod,—the Synod being the equivalent in South Africa of the General Assemblies of the Scottish Churches. His first election to this honourable and responsible position took place in 1862, when the Church was engaged in a life and death struggle with Liberalism, supported by the secular powers. This episode has been described in Chapter X. At the two subsequent Synods, those of 1867 and 1873, the choice of a Moderator fell upon the Rev. Dr. Philip Faure. This certainly did not betoken any lack of confidence in Mr. Murray, nor did it cast any reflection, even by implication, upon his great ability as occupant of the moderatorial chair. It was due perhaps to the feeling that he had identified himself somewhat markedly with one of the parties in the Church, and that moderator of more neutral tint was desirable in order to maintain the balance, and bring about, if possible, the reconciliation of divergent interests. Dr. Philip Faure, dignified, able, conciliatory, and yet a staunch supporter of the doctrinal standards of the Church, was such a man. He is the only Church leader who can even compare with Mr. Murray

in the tenure of the moderatorship, having occupied the chair at four different Synods.¹

From 1876 and onwards Mr. Murray was regularly chosen as Moderator by each successive Synod, with the sole exception of that of 1880, when he was suffering from relaxation of the throat, and was unable to fulfil the onerous duties of the office. In 1897, when in his seventieth year, he definitely declared that if elected he should decline to accept the nomination, and the choice thereupon fell on his brother-in-law, the Rev. J. H. Hofmeyr, who was also re-elected at the following Synod in 1903. These were the last two assemblies which Mr. Murray attended, for before the following Synod met in 1906 he had become an emeritus minister. He himself was far from expecting that such repeated honours would fall to his share, for though he knew that he had a distinct message for the Church, he was uncertain as to the measure of confidence which his teachings and his attitude on ecclesiastical questions in general inspired. On the 9th October, 1883, he writes to his wife: "To my utter amazement I am Moderator again. How or why, I know not. May the Lord give me grace to act so that any influence I have to exert may be for His glory, and to testify for a religion that is higher than organization and work."

It was customary at that time to invite the Governor, the chief civil functionaries, and the ministers of other Christian denominations to be present at the formal opening of the Synod, and on such occasions Mr. Murray's bilingualism stood him in good stead. At the conclusion of his inaugural sermon he would address the Governor in English, assuring him of the Church's loyalty to the throne, and of her desire to support the Government in its endeavours to promote the well-being of land and people. Turning next to the representatives of the other religious bodies, he would dwell upon the fundamental agreement which underlay their superficial differences, invite to closer union and co-operation, and end upon a solemn

¹ These were the Synods of 1847, 1857, 1867 and 1873. He was also Assessor in 1852, 1862, 1876 and 1880.

note by summoning each and all to a renewed consecration of themselves and their charges to the service of the common Master.

In his conduct of the proceedings of Synod Mr. Murray displayed qualities which would have commanded respect and admiration in any chairman. He possessed firmness without obstinacy, tolerance without compliancy, and impartiality without indecision. While resolute to uphold the dignity of the chair, he was courteous and tactful in public and readily accessible in private. Among his most outstanding qualifications for the office he was called to fulfil were his remarkable insight into the true bearing of the subject under discussion and his rapid decision as to the best course to pursue. As the words quoted above will suggest, he was no stickler for the letter of the law, while at the same time he evinced a thorough knowledge of ecclesiastical procedure, and perfect loyalty to the regulations of the Church and the decisions of the Synod.

A fellow-minister who was closely associated with him in the work of the Synod has given the following instance of Mr. Murray's ready insight into complicated questions. A matter affecting a difficult point of Church law had been introduced, and the Synod, finding itself unable to reach a decision, appointed a small committee, of which Mr. Murray was a member, to suggest a feasible solution—their report to be considered at the afternoon session. The time was brief, and the committee resolved to meet an hour before the afternoon sederunt. At the appointed hour, however, only one member of the committee had arrived. The minutes passed. One or two more put in an appearance, and entered upon a desultory discussion of the matter laid before them. It wanted but twelve minutes to the hour when Mr. Murray hurried in.

"I am sorry, brethren, that I could not be here sooner; but I hope you have the report ready for me to sign."

"No," was the reply, "we have been waiting for your arrival. However, as there is no time to discuss the question now,

we shall have to request the Synod to postpone the consideration of our report."

"Not at all," said Mr. Murray, "there are still twelve minutes, which are all that we require." And turning to the youngest committee-member he asked: "Can you write quickly? then take a pen and write to my dictation."

Within the twelve minutes he had dictated a luminous report, setting forth the nature of the issues and suggesting the procedure that should be followed. His fellow-members agreed that the report could not be bettered. It was signed forthwith, presented to the Synod, and adopted by that body as a solution in every way satisfactory.

It need hardly be said that Mr. Murray displayed great tact in guiding the discussions, by no means always academical, which took place in the Assembly. His knowledge of human nature was unsurpassed, as was to be expected of one who had performed more journeys, backward and forward across the face of the country, and had been thrown into closer contact with men of all classes and all colours, than any other minister in the Church. He knew how to intervene in a debate at the psychological moment, and to suggest that a matter which was exciting strong feelings, or which needed to have more light cast upon it, should be referred to a committee for consideration and report. In the appointment of committees he exercised great wisdom and the strictest impartiality. It was seldom indeed that a ruling given by him as chairman, or an appointment made, was challenged by any member of the Synod. His personality and lofty Christian character inspired at all times the utmost regard and confidence. So great were the love and esteem in which he was held that on one occasion the Synod, creating a precedent which has never since been followed, presented him with a golden watch and chain, as a mark of its appreciation of his ability and devotion to duty in the moderatorial chair.

Andrew Murray was not merely a capable Moderator of Synod. He was a great Church statesman. He possessed all the qualifications for true and effective leadership. He

recognized both the strength and the weakness of the Church which he served. He divined with infallible precision the ailments from which it suffered, and laboured to remove or ameliorate them. He knew also what the Church was capable of, and strove to call forth and strengthen the powers which still slumbered unutilized. In almost all new developments he not merely took the initiative but also supplied the driving force. He was the acknowledged leader in any committee on which he sat, being possessed of a mind which firmly grasped the largest issues without neglecting the smallest minutiae. His knowledge of details was truly marvellous, and the writer of these lines, who was associated with him on more than one board, had frequent cause to remark that Mr. Murray's acquaintance with any given subject under consideration was equal to that of all the other members combined.

We may take as an instance of his active interest in all that appertained to the welfare of the Church his endeavours on behalf of Sunday-schools and the Sunday-school movement. In October, 1884, he was chairman of an influential conference, called by the Sunday-school Union of South Africa, and attended by ministers and Sunday-school teachers of various denominations. This conference, which was held at the Paarl, lasted three days, and was characterized by great enthusiasm and earnestness. No sooner was the gathering over, than Mr. Murray set himself to spread the spirit of the conference by means of a circular letter, which was forwarded to every Sunday-school and every Sunday-school teacher in South Africa. In this letter, under the guise of reporting the proceedings of the conference, he set forth in pointed language the purpose and the methods of Sunday-school work. We venture to give the following abbreviated version—

THE AIMS OF THE SUNDAY-SCHOOL.

1. From the very commencement [of the Conference] the distinction was emphasized between what belongs to the outward organization of the Sunday-school and the inward living power with which the whole

work should be infused. Wherever there is life, we have a body that must serve the spirit and a spirit that inspires and directs the body. The best machinery is powerless unless the steam that must set it in motion be present. But the greatest steam-power is rendered futile unless the machinery is in working order. The arrangement, the conduct and the instruction of the Sunday-school must be in accordance with the best principles, in order that the work of God's grace be not hindered. But on the other hand, we may not let outward prosperity betray us into forgetfulness of the truth that all blessing flows solely from the powerful influence of God's Holy Spirit.

2. The work of the Sunday-school was defined as instruction in the Word of God—not in books founded on the Word, but in the Word itself. No greater blessing can be bestowed upon the child for his journey through life than to teach him to know and love and use his Bible. For this end it is indispensable that he shall not merely assimilate general truths and facts, but that he shall memorize the very words of Scripture.

3. The aim of the Sunday-school is nothing less than the conversion of the child. To impart religious instruction, to assist children to hallow and love the Sabbath, to draw heart and mind away from earth and set them on things above—all this is important, but it is not what we must really aim at. The child must be brought to Jesus. "My whole class for Jesus" must be the motto and the aim of each teacher.

4. Even this is not all. The child who has given his heart to Christ is still weak in faith. At home he may possibly find little encouragement in his Christian life, and during the week he may be exposed to distraction and temptation. The Sunday-school is often the only place where he can obtain guidance, instruction and encouragement for the new life in Christ. Nor may the child be left in ignorance of his calling to work for Christ. He must be constantly encouraged to engage in missionary effort—taking that expression in its broadest interpretation.

5. In order that the Sunday-school shall attain this twofold purpose—the conversion and the Christian training of the children—the first requisite is a converted teacher. No previous conference has laid greater stress on this demand—the teacher must himself know the Lord before he can lead his class to that knowledge. An unconverted Sunday-school teacher, so said one of the speakers, is an anomaly. Nor must he be converted merely, he must be a wholly consecrated Christian. Let us search for such teachers, let us pray for them, let us endeavour to provide and to train them. The Lord will supply them for the sake of His lambs.

6. Further requisites for an effective Sunday-school are: the right man as superintendent, the man who lives for his school, and seeks to inspire and unite all his fellow-workers;—the regular visitation of the children in their homes by the teachers;—the weekly gathering of teachers for preparation and prayer;—the co-operation of parents with teachers;—the interest and intercession of the congregation, which must realize how great is the blessing which flows from the Sunday-

school, and how integral a part of the Church organization it forms.

7. Another fruitful suggestion was the extension of the Sunday-school to other portions of our land. The Sunday-school teachers of each village should constitute themselves into a committee for the multiplication of Sunday-schools in the wards of the several congregations. There should be no child in the country who does not know that one hour of each Lord's Day is devoted exclusively to himself. Christian, who may read this, see around you if there are not perchance some who need your assistance in a Sunday-school. Offer yourself to God for this work. He is a Master who can bless the feeble effort, and who bestows a rich reward upon the work of faith.

In 1883 Mr. Murray inaugurated a prayer circle which has proved of incalculable blessing to Dutch-speaking South Africa. This was the Bible and Prayer Union (*Bijbel en Bid Vereeniging*). The chief aim of this Union was to induce the members of the Church to undertake a course of consecutive daily Bible readings. For this purpose an almanac was issued, which indicated the portions to be read, and also suggested subjects for daily intercession. As the number of members increased, each of whom paid an annual subscription of one shilling, it became possible to enlarge the scope of the Union. Not only the almanac, but an instructive and edifying book of 200 or 300 pages, and an ornamental wall-text, were issued year by year. From small beginnings the Union soon assumed such dimensions that Mr. Murray, in 1885, handed over the secretaryship to the Rev. J. J. T. Marquard, who for some months had been his assistant at Wellington. Under Mr. Marquard's fostering care the Union grew until it counted a membership of twenty thousand. The books distributed by the Union included translations or adaptations of English and Dutch works, original works on home and foreign missions, South African classics such as the *Life of M. C. Vos*, and other books of an edifying nature. They were eagerly welcomed in all South African homes, and have done much to kindle a taste for reading among the pastoral population of the Cape.

The subject of prayer was one which early engaged Mr. Murray's serious attention, as his many books on *Prayer*

sufficiently attest. In 1884 his mind was particularly occupied with this great question. At the induction service of a young brother (Rev. G. F. Marais) he delivered the charge, taking as his theme *The Pastor as man of Prayer*. At a conference of ministers held at George the subject was again Prayer, when Mr. Murray preached a powerful sermon from Isaiah lxi. 6, on the *Priestly Prayer-life*. In concluding this sermon he appealed to his brethren in solemn fashion to join with him in the following confession—

(1) I believe in the holy priesthood of God's people, and that I too am a priest, with authority to approach Him as intercessor, and to obtain by prevailing prayer a blessing for those who are perishing around me.

(2) I believe in the power of the precious blood to remove everything by which my confidence is impaired, and to cause me to draw near in full assurance of faith that my prayer is accepted.

(3) I believe in the unction of that Spirit who daily streams forth to me from my High Priest to sanctify me, to fill me with the sense of my priestly calling and with love to souls, to teach me what I ought to pray, and to strengthen me in persevering and believing prayer.

(4) I believe that, as the Lord Jesus Himself is my life, so He will be surety for my prayer-life, and will unite me to Himself as sharer in His holy work of intercession.

(5) In this faith I dedicate myself anew to God, in order to approach Him as one of His anointed priests to lay before Him in prayer the deep need of the world, and in His name to call down blessings upon it. Hereunto may God help me!

Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen.

As the outcome of much meditation and strenuous thought he published in 1885 a volume called *De School des Gebeds*, which became known to English readers under the title, *With Christ in the School of Prayer*. Towards the end of his life his thoughts were directed to this subject more continuously than at any previous period. He entered into correspondence with Rev. W. A. Cornaby of China, author of *Prayer and the Human Problem*. He wrote a preface to Mr. Granger Fleming's *The Dynamic of All-Prayer*. He issued in Dutch many appeals for more fervent prayer and for more time to be devoted to prayer. A volume of sermons by a well-

known preacher of the day was once placed before him, when he eagerly scanned the table of contents. "There is not a single sermon on *Prayer*," he said, with an air of deep disappointment, and set the book aside as one which could have no interest for him. One of his last acts was the establishment of an Intercessory Union of such Christians as would bind themselves to devote not less than fifteen minutes daily to intercession on behalf of others, and for the progress of the cause of God throughout the world. This Union has since his demise received the name of the "Andrew Murray Prayer Union," and will, it is hoped, be a lasting memorial to his profound influence as a man of prayer, and his earnest advocacy of the place and power of prayer in the scheme of redemption.

During the eighties of last century the D. R. Church was greatly agitated by a heated controversy over the total abstinence movement. The question unhappily assumed from the outset a pronouncedly personal character. This was due to the fact that the movement was championed by Professor Hofmeyr of Stellenbosch—a man justly revered for his talents, his eloquence and his piety. The first impulse which he received towards an active interest in the cause of temperance came, strangely enough, from Andrew Murray. In 1877 a handsome hall for the use of the Stellenbosch Young Men's Christian Association was opened by Mr. Murray, on which occasion he related his experiences as to the progress which the temperance movement was making in America. The use of strong drink was gradually disappearing from Christian circles, and Young Men's Christian Associations were putting forth great efforts to combat the drink evil and promote the cause of total abstinence: and such, added Mr. Murray by way of application, should be the endeavour of societies of Christian young men everywhere.

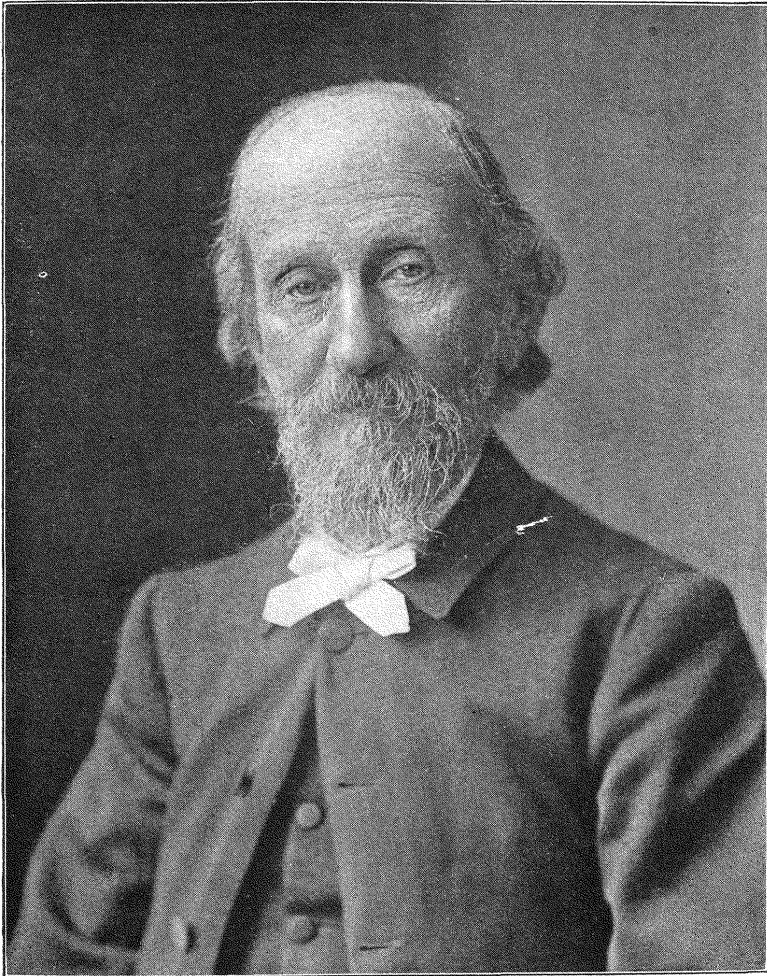
Acting upon this suggestion, Professor Hofmeyr established a Total Abstinence Society, pleaded the matter he had laid to heart from many pulpits, and sought by means of numerous pamphlets and letters to the Press to awaken the Christian

conscience on this urgent question. He maintained that it was the duty of every Christian to deny himself, and to drink no wine nor do any other thing whereby the weaker brother is offended or made to stumble; nay more, that "alcohol is a poison, and that therefore, according to the will of God, its use is forbidden to the healthy human being."¹

His attitude aroused a storm of protest. The farmers of the Stellenbosch district, engaged almost exclusively in the production of wine, averred that he was condemning an industry sanctioned by ancient usage, and introduced in South Africa by pious Huguenots who had fled hither to escape the fires of persecution. They insisted on the fact—which could not, indeed, be gainsaid—that the wine-farmers as a class were earnest, God-fearing men, staunch upholders of the Church of their fathers, and liberal in their support of foreign missions and home philanthropies. They pointed out that the Theological Seminary itself, of which Mr. Hofmeyr was senior professor, had been originally erected and was largely maintained by the contributions of wine-farmers; and threatened the withdrawal of their support unless all abstinence propaganda were relinquished. But Professor Hofmeyr stood firm. Feeling ran so high that many absented themselves from divine service when it was known that the Professor would occupy the pulpit; and their opposition so worked upon the latter that for a time he voluntarily resigned the right, accorded to him as professor of theology, of preaching from the Stellenbosch pulpit and dispensing the Sacrament of the Lord's Supper to the Stellenbosch congregation.

The whole question of abstinence came up for discussion at the Synods of 1883 and 1886. Interest was at fever heat. Questions, petitions, proposals, overtures covered the Moderator's table. At the Synod of 1886 the discussion lasted for three days. Mr. Murray's sympathies were strongly on the side of abstinence, but he occupied the chair, and was therefore bound to exercise strict impartiality and to moderate between conflicting views. His position as minister of Well-

¹ Kestell : *Leven van Prof. Hofmeyr*, p. 163.



Andrew Murray in old age.

ington and representative of that congregation in the assembly; no less than his position as Moderator, was an exceedingly difficult one. The district of Wellington, like that of Stellenbosch, was for the most part a wine-producing area. The most faithful and pious members of his flock were winefarmers. It was their money that had built both church and parsonage, both hall and school. Unconditionally to condemn the industry which they pursued, would be to wound their tenderest susceptibilities, and to disturb and perhaps destroy the confidence which they had hitherto reposed in their beloved pastor. The decision at which the Synod of 1883 arrived, and in which Mr. Murray acquiesced (though he wished it were more strongly worded), was of the nature of a compromise. It ran as follows—

1. Wine is a good gift of God, to be received with gratitude and to be used to His glory.

2. Scripture nevertheless teaches us that the Christian is at liberty to refrain from the use of such gifts, where such self-denial is exercised in the spirit of holiness, out of love to others, or to protect oneself against temptation to sin.

3. Experience has taught us that for those who are enslaved to drink, or are in danger of becoming so enslaved, total abstinence is one of the most powerful means of protection; and for this reason such persons should be encouraged to undertake it.

4. For those who think that by their abstinence they can encourage and strengthen the weak it is permissible voluntarily to bind themselves to help such weaker brethren by their example and in the fellowship of love.

5. It must be emphasized that, as there is no salvation without faith in the Lord Jesus, so, too, Biblical Temperance Societies only possess value for eternity in so far as they seek to pave the way for the preaching of the Gospel, and aim at leading their members not merely to a temperate but to a truly godly life.

6. For this purpose it is permissible to enter into a mutual undertaking to abstain, with God's help, from the use of all intoxicating drinks, and to put forth every endeavour to oppose the abuse of strong drink on the part of others.¹

Mr. Murray was unable to agree in all points with the position assumed by Professor Hofmeyr. The latter attempted

¹ *Kerkbode*, 1883, p. 557.

to prove that the Bible not merely permits but enjoins abstinence from the use of wine, and Mr. Murray believed that this was going beyond the letter of Scripture. But if he expressed a modified dissent from some of the views held by Professor Hofmeyr, he dissociated himself in the most absolute way from the views of those who stood at the other extreme. The protagonist of the anti-abstinence party was the Rev. S. J. du Toit, who for some years had been pastor of the D. R. Church at North Paarl, but had severed his connexion with the Church and was then engaged in literary labours. Mr. du Toit gave expression to his views in a volume entitled *De Vrucht des Wijnstoks* (The Fruit of the Vine), which was reviewed in *De Kerkbode* of 19th March, 1886. The review is unsigned, but internal evidence points pretty clearly to Mr. Murray as the writer. In this paper he controverts the chief arguments advanced against total abstinence—

The author of *De Vrucht des Wijnstoks* commences with a wrong representation of the matter at issue. "Abstainers condemn not merely the abuse but the use of wine. According to their views no one may either use wine himself or offer it to others." This representation is wholly false. Only some abstainers assume this position. The majority hold that abstinence is not *commanded* but *recommended* (*niet bevolen maar aanbevolen*) as an act of voluntary self-denial. . . . Further, the author attempts to prove that Scripture *commands* the use of wine. Moderate drinkers as well as abstainers will demur to this. That the use of wine is *sometimes* commanded in the Bible is true, nor is it to be denied that the use of wine is regarded as permissible; but the text which our author quotes, "Drink no longer only water, but use a little wine" is very far from proving his contention. It is in fact a strong proof that there is *no* general commandment to use wine; for else Paul would have rebuked Timothy for not doing what God had commanded. . . .

The position adopted in *De Vrucht des Wijnstoks* on the method of combating drunkenness will hardly approve itself even to moderate drinkers. "Make an intemperate man temperate without the renewal of the heart, and you have merely provided Antichrist with a fit instrument." In other words, we may only labour for the recovery of the drunkard by the preaching of regeneration: there is no hope of getting him sober without conversion. This is a very evil doctrine. Temperance is a social virtue of great value. The drunkard makes havoc of his own life and of that of his children. He is nothing but a burden and

a loss to society, because he does not perform his share of work for the benefit of the community. His example is infectious, and he leads others into the way of evil. This alone should make us eager to cure him from his drunken habits. Furthermore, it is not a matter of indifference to God whether an unconverted man remains a drunkard or forsakes his drunkenness. Mr. du Toit thinks it better to leave him in his drunkenness until he is converted. We act very differently with regard to other sins. If my child or my friend is a liar or a thief, I put forth every effort to persuade him to forsake these sins, even before he is converted. Many are engaged in the conflict with drunkenness for the purpose of furthering the Gospel, so that the poor confused drunkard may recover his wits sufficiently to listen to the call of God's Word.¹

For some years the question of abstinence continued to be hotly debated in the public Press, and as is usual in such cases the contest evoked more heat than light. Eventually, however, the embers of controversy died down, and both sides began to assume a more tolerant attitude. Christian wine-farmers came to acknowledge that the advocates of temperance were not actuated by any motives of hostility towards themselves personally, but held strong convictions as to the necessity of combating the drink evil by more effective means than words of encouragement and warning. And abstainers learnt to make allowances for the attitude of Christian men who believed that wine-farming was a legitimate industry, and who urged with a measure of truth that, if their vineyards were uprooted, no other means were left by which they could derive subsistence from their scanty acres and unproductive soil. The Synod of the Church, too, made its voice heard with increasing urgency on the side of temperance. In 1915 a strong resolution was adopted, petitioning the Government to introduce legislation with a view to securing stringent restriction, and in some cases absolute prohibition, of the sale of drink to natives and the coloured classes, and demanding an extension of the principle of local option and the introduction of the ballot in the election of members of licensing boards. That this resolution was adopted by the Synod with practical unanimity is a sufficient proof of the distance travelled since the years 1883 and 1886.

¹ *De Kerkbode*, 1886, p. 93.

The union of the D. R. Churches belonging to the four provinces of South Africa was a question which greatly interested Mr. Murray. It could hardly be otherwise, since the first eleven years of his ministry had been spent in self-denying labours among the farmer populations of the northern territories. He had witnessed the establishment and the growth, in the Orange Free State, the Transvaal and Natal, of autonomous Churches, which were separated from the mother Church of the Cape and from each other by political boundaries only. But when, after the Anglo-Boer war, these boundaries were obliterated, and the several States were reconstituted as provinces of the Union of South Africa, the unification of the Churches became a scheme of practical politics. It was but fitting that the first step in the direction of closer union should be taken on the initiative of Andrew Murray.

At the Synod of 1903—the first which was held after the conclusion of peace—he tabled a motion, in conjunction with his colleague, the Rev. J. R. Albertyn, “that the Synod do appoint a Committee to confer with the Churches of the Orange River Colony, the Transvaal and Natal, in order to ascertain upon what basis a union can be established.” In speaking to this motion Mr. Murray pointed out that two kinds of unification were possible, an organic union, by which all the Churches should become one body and hold all their properties and funds in common, and a federal union, which would secure joint action only, leaving to each Church its autonomy and its material possessions. He declared himself to be in favour of organic union; and though the Synod did not then seem prepared to follow him so far, the motion for the appointment of a committee of conference was carried by a unanimous vote.

The Conference on Union, in the proceedings of which Mr. Murray took an active part, was held at Colesberg in the month of October, 1905. It was then resolved to lay before the various Synods proposals for a federal union, under which each Synod should retain its own legislative and administrative authority, while the visible unity of the federated

bodies was to be represented by a Council of the Churches (*Raad der Kerken*), the decisions of which, however, were not to be binding on any Church until approved by the Synod of that Church. In the establishment of this federal union and the creation of a Council of the Churches the four Synods concurred with not a single dissentient voice; and one of the first acts of the Council thus called into being was to declare that the federal bond was after all a very inadequate expression of the real and fundamental unity of the four bodies, and that they should immediately advance towards the realization of an organic union. Mr. Murray had by this time retired from the ranks of active ministers and could take no further part in the proceedings for union; but the principles which he had expounded in his address to the Synod in 1903 were clearly seen to point towards organic union as their only practical and logical conclusion.

In 1909 the proposals for union, devised by the Council of the Churches, were laid before the various Synods. They comprised five paragraphs. The first summed up the reasons for union; the second provided that the United Church should bear the historic title "The Dutch Reformed Church of South Africa"; the third dealt with the funds of the Churches which it was proposed to merge into one; the fourth suggested a working solution of the vexed question of the so-called "equality" of native Church-members with white; and the fifth indicated the parliamentary legislation which would be needed in order to give the proposed union legal right and authority.

These weighty proposals were debated in the different assemblies with great earnestness, dignity and enthusiasm. It was abundantly recognized that an epoch had been reached in the history of the D. R. Churches of South Africa. A corporate unity, which formerly was a wholly unrealizable ideal, was now within reach, and the approaching union of the provinces of South Africa acted as a strong incentive to the Churches to keep pace with the political movement. In the Synods of the Transvaal and Natal the proposals were

unanimously adopted. In the Free State Synod there was a small minority, and in the Cape Synod a large minority against the scheme, the former declaring that "the time had not yet come for the union of the D. R. Churches of South Africa," and the latter desiring that "the matter be referred back to the Council of the Churches for further enquiry into the questions of the Church's name and the right of coloured members."

The proposals having passed all four Synods, the way was open to approach Parliament for the necessary legislation. In the session of 1911 an "enabling Bill" was placed upon the statute-book as Act No. 23 of 1911. It empowered the Synods of the four Churches to enter into an organic union after a certain procedure had been followed and certain conditions had been observed. These conditions were by no means easy. They provided, *in ter alia*, that at least three-fourths of the members of each and every Kerkeraad (Consistory) belonging to either of the four Churches should record their votes for the proposed amalgamation. There were at that time some 250 established congregations in the four provinces, and each Kerkeraad would consist on an average of not less than ten members. At least two thousand five hundred churchwardens, accordingly, many of whom knew very little about the history of the union movement and anticipated small advantage from it, would be called upon to vote in the matter. It was to be expected that if but the smallest doubt arose in their minds—and such doubts were more easily kindled than allayed—they would cast their vote for the retention of the *status quo*.

These anticipations were unhappily realized. The decisions of the consistories were taken during the first half of 1912. The result was surprising. In the Cape Church, where the Synodical voting had shown only a narrow majority for union, the consistories accorded the measure considerable support, although that support fell far short of the requisite three-fourths majority. In the Free State Church, on the other hand, whose Synod numbered but a few opponents of union,

the consistories vetoed the proposals by a large majority. Similarly in the Transvaal the consistories refused to follow the lead of their Synod, which had unanimously declared for union, and recorded an equally decided adverse vote.

Thus were shattered the expectations of attaining to corporate unity in the lifetime of the present generation. One disappointed member of the D. R. Church wrote to the *Kerkbode*: "I still cherish the feeble hope that union will some day be consummated, and that our revered father Andrew Murray, who fifty years ago witnessed the disruption of our beloved Church,¹ may yet enjoy the privilege of seeing the Church united before his death." This pious hope was likewise doomed to disappointment, and Andrew Murray passed away without beholding what he had so ardently longed for—the re-union of Churches one in faith and doctrine, one in government and discipline, and one in speech and nationality.

The high regard in which Mr. Murray was held by the Church which he served was signally manifested on the occasion of his ministerial jubilee. The 9th of May, 1898, when Mr. Murray celebrated his seventieth birthday and the fiftieth anniversary of his ordination, fell upon a Sunday. The weather, unfortunately, was unpropitious, and rain fell in torrents, so that the diets of worship were but poorly attended by the country congregation, who are conveyed to church by the pony trap and the Cape cart. The sermon was preached by Professor Hofmeyr, who expressed the hope that the jubilee celebrations of their pastor might form the commencement of a new epoch for the members of the Wellington congregation. On the following day, though the weather continued inclement, a large number of ministers assembled to do honour to Mr. and Mrs. Murray, and, among other festivities, an address was presented, accompanied by a gift of study furniture. The address ran as follows—

¹ This refers to the historic judgment of the Supreme Court on the 26th November, 1862, which excluded from the Cape Synod representatives of congregations lying to the north of the Orange River (see Chap. X, p. 214).

WELLINGTON, 9th May, 1898.

RIGHT REVEREND SIR, HIGHLY-HONOURED BROTHER,—

This day, which for you is so rich in memories of God's love and faithfulness, constrains us also to assure you, in the name of your fellow-ministers in the whole of our Church in South Africa, of our sympathetic association with you in your joy and gratitude. While, as you look back upon a life of rich and blessed experiences, you readily appropriate the words of the psalmist, "I will sing of the mercies of the Lord for ever," we, too, desire gratefully to acknowledge God's mercies towards you.

We may not, on this festive occasion, forget what the Lord has bestowed upon His Church in you during the half-century that has elapsed since your ordination, not only for the congregations of Bloemfontein, Worcester, Cape Town and Wellington, which have successively enjoyed the privilege of your faithful and blessed ministry, but for the Church in general, without as well as within this Colony.

The visits which during the first years of your Gospel ministrations you paid to those of our co-religionists who had emigrated northwards, your special Gospel services of later years in almost all the congregations of our Church, in the Colony and beyond, your labours even in foreign lands, especially in England, Scotland, Holland and America, in the way of sermons and convention addresses—all bear witness to the extent of your toil in the great vineyard of the Lord. And then we have not even mentioned the still wider circle, in which you have promoted the interests of the Divine Kingdom and served your great Master, by means of your writings.

We call to mind, likewise, the services you rendered to our Church in days of struggle and difficulty, when you pleaded her interests with the utmost ability not merely in ecclesiastical assemblies, but before the tribunals of the land, and even before Her Majesty's Privy Council in England. We remember also your able guidance as moderator of the highest Assembly of our Church at six of her Synods; your zealous labours as chairman or member of many different committees in connexion with Church institutions; and all that you have been enabled, by the Divine blessing, to do by way of establishing institutions where our young men can be trained as missionaries and our young maidens as teachers, as well as for the cause of education generally.

With you and for you we bless the Lord, who has bestowed on you wisdom and strength for all these undertakings, and who has crowned your many-sided labours with such abundant blessing. To Him be ascribed all the honour! . . . We pray that the Lord may long spare you to continue these labours; that He would grant you health and strength for your advancing years; and that at the eventide of your life it may be light!

The proceedings of the third day may be briefly described in words drawn from the *Huguenot Seminary Annual* :—

"All the teachers of the district were invited to meet Mr. and Mrs. Murray at tea on Tuesday, and they with a few friends sat down to the number of one hundred. There was a wonderful charm in the spontaneity of the tribute laid at Mr. Murray's feet. More than one said, 'I am what I am because of Mr. Murray's interest in me.' The gathering of the scholars, over a thousand strong, marked a gala day. They marched in procession, with banners flying, to the Dutch Church. The young people had embowered an open carriage with flowers, and in this Mr. and Mrs. Murray sat at the Parsonage gate, watching the procession, each section giving them the Chatauqua salute as they passed. When he entered the church, all stood, and there was a wonderful fluttering of handkerchiefs in greeting from the different schools. It was a beautiful gathering up of Mr. Murray's loving interest in the young people."

During the birthday week more than two hundred telegrams of congratulation were received from all parts of the country—from the Governor, the Prime Minister, the Colonial Secretary, the Commissioner for Agriculture, and other prominent public men, from ministers and missionaries, from teachers and farmers, from old and young, who desired to give expression to their feelings of esteem and gratitude towards one who had exercised an influence so wide and so beneficent.

In the response which Mr. Murray made to the congratulatory address, he uttered the feelings which filled his mind on receiving these marks of joy and devotion. Two thoughts, he said, held possession of his heart—the one was gratitude to God and to his friends for all their love, and the other was the desire to speak a word to the glory of God. After the expression of heartfelt thanks to the brethren, both present and absent, who had conspired to honour him, he said that he wished to impress upon his fellow-ministers the truth that God has a work for every one and desires to use each individual. God's schemes for us are much greater than we have any conception of. This had been his experience. At Bloemfontein, his first love, where he had laboured with all his

soul and strength, the Lord so ordained it that when he had overstrained himself, he was deputed to England by a committee in the Free State, and thus secured several months of needful rest. At Worcester his arrival coincided with a powerful manifestation of the Holy Spirit's working in the congregation, and he shared in the blessings of that revival. There, too, he composed for the edification of believers his book, *Blijf in Jezus* (Abide in Jesus). The years of his ministry in Cape Town were a time of stress and strain, during which God kindled in him the desire to write and preach against the prevailing unbelief. At Wellington the way was opened for founding the existing educational institutions; while the perusal of accounts of Mr. Moody's labours encouraged him to hold special services, for which purpose the Wellington congregation generously set him free for several weeks year after year. During the years of his ministry God had given him an insight into the needs and weaknesses of the Church, an insight also, on that very account, into his own weaknesses. He asked earnestly for the intercession of God's people, that it might please the Lord to teach him what he must yet speak and write, and what he dare confidently ask and expect from God.

CHAPTER XVII

ANDREW MURRAY AS A MISSIONARY STATESMAN

It was said of the late Keith Falconer, by one of his instructors, that he approached the world of ideas as great observers approach the world of nature—with wonder, with reverence, and with humility. In some such spirit must the pastor approach the study of missions.—A. WOODRUFF HALSEY.

WHEN Andrew Murray commenced his ministry in South Africa in 1848 the modern missionary era was half a century old. In the course of those fifty years some twelve or fourteen missionary societies had established themselves at the Cape. Missionary travellers, on their journeys back and forward between the coast and the interior, were frequent visitors at Graaff-Reinet, and their visits stimulated in the children of the manse that interest in mission work which had been already kindled by their parents. Of this deep interest we have proof in Andrew Murray's letters to the home circle from Scotland and Holland, and in the establishment of the *Eltheto* Society, in which he and his brother John took so prominent a part. Even during the strenuous years at Bloemfontein, when his strength was severely taxed in the arduous task of building up a Church among the early pioneers, his interest in missions and his active sympathy with missionaries of all denominations never slackened.

When the Synod of 1857 took the bold step of deciding to commence its own "foreign mission," Andrew Murray became a member of the Committee appointed to launch the new undertaking, and he remained a member of that Committee—re-constituted in 1903 as the General Mission

Committee—until his retirement in 1906. He thus continued for half a century to guide the mission policy of the D. R. Church, while during almost the whole of that period his two colleagues on the original board, J. H. Neethling and N. J. Hofmeyr, shared the burden of administration and responsibility. His journey to the Transvaal in 1862, in search of spheres of work for Messrs. Gonin and McKidd has been described in an earlier chapter.¹ But though the first missionaries were appointed and duly assigned to their respective fields of labour, the foreign missionary enterprise of the Church remained for many years a plant of slow growth. The dearth of ministers for European congregations and the lack of a special training institution for missionaries were retarding influences. The latter Institution came into being in 1877, but for a long time it was barely able to cope with the urgent needs of the congregations of the Home Mission,² and no men were available for the foreign field.

A more vigorous life began to stir in the Foreign Mission of the D. R. Church during the ninth decade of the last century. This was largely due to two causes—the opening of fresh fields in Nyasaland and in Mashonaland, to which we shall presently advert, and the fact that ministers became more actively interested in missions, and that the sons of ministers came forward in larger numbers to offer themselves for service in new and distant fields. During the thirty years between 1886 and 1916, out of a total of some seventy who enlisted, no less than twenty-one young men, sons of ministers and missionaries, entered the foreign mission field, and of this number fifteen belonged to the Murray family. Of Andrew Murray's own children his second daughter, Mary, and his sons John and Charles gave themselves to mission work, and were stationed in Bechuanaland, the Transvaal and Nyasaland respectively.

From a missionary point of view the year 1886 was a notable

¹ See page 201.

² The Home Mission consists of work among the coloured and black races *within* the confines of the Cape Colony, and the Foreign Mission of work among those living *beyond* the Colonial frontiers.

one in the history of the D. R. Church, because of the remarkable increase of interest in missions on the part of the ministers of the Church. The Rev. Samuel P. Helm, who for four years had been the devoted and beloved pastor of the congregation at Britstown, resigned his charge in order to proceed to the Zoutpansberg as missionary. Andrew C. Murray, Mr. Murray's nephew, a student who had just completed his course of studies at the Stellenbosch Theological Seminary, announced his intention of engaging in mission work, preferably in a distant and unoccupied field. To Mr. Murray's initiative was due the erection, on the 11th November, 1886, of the Ministers' Mission Union (*Predikanten Zending Vereeniging*), the members of which undertook to contribute from their own purses sums varying from £5 to £20 per annum. Of this Union Mr. Murray was the lifelong chairman, and Rev. G. F. Marais the first secretary. The original membership consisted of forty brethren, who promised £300 in annual contributions. The establishment of the Ministers' Mission Union marks the inauguration of a new and vigorous era in the history of D. R. Church missions.

The Executive Committee of this Union accepted the services of Andrew C. Murray, who after a brief course of medicine at Edinburgh University, was ready to start for the field in 1888. The question now arose as to the sphere of work to which he should be allocated: should it be an old one or a new, should it be near or distant? The Executive instituted enquiries in various directions, asking also the advice of the Rev. Stefanus Hofmeyr, who had already fulfilled more than twenty years of service as missionary in the Zoutpansberg, as to the possibility of new openings in the Transvaal. Its findings are summed up in a report which possesses considerable historical interest—

REPORT OF THE EXECUTIVE COMMITTEE OF THE MINISTERS' MISSION UNION,

The Committee met at Wellington on Tuesday the 19th July, and on its behalf the undersigned desire to put you in possession of the following facts—

The account current was produced, from which it appeared that fifty-two ministers had promised an amount aggregating £360, while several others had given the promise of co-operation, without specifying the amount of their aid.

The Committee was of opinion that it is time to suggest to the members of the Union a possible sphere of work. We had before us a map of the Transvaal with the openings in that territory, and also a map of the country to the west of Lake Nyasa, where a field of labour is offered us by the Free Church of Scotland. Note was made, too, of a letter from the theological candidate Andrew Murray, Charles' son, who is now further preparing himself in Edinburgh for mission work, in which he gives expression to his readiness to undertake the work on Lake Nyasa.

There was much that could be urged in favour of a sphere of work in the Transvaal. Our Mission there has need of reinforcement. A missionary sent out by our Ministers' Union would find great support in the brethren now working there, and would in turn be able to render them valuable assistance. It is not desirable to divide or weaken our powers, or to commence work at distant points without the prospect of being able to prosecute it effectively. In spite of these considerations, however, the Executive Committee has decided to recommend that our Union shall undertake work on the shores of Lake Nyasa, and for the following reasons—

1. *The extent of the field.*—The sphere offered us by the Free Church is hundreds of miles in extent. From Bandawe, a station of the Free Church on the west coast of the Lake, it is a distance of three hundred miles westward to Lake Bangweolo, from where it is two hundred and fifty more to Makuru, the station of Mr. Arnot—the first mission one reaches after travelling more than five hundred miles. In the Transvaal, on the other hand, the openings are few. The sphere of work at Molep, where Brother Helm will perhaps be stationed, contains no more than 3,000 souls, and every one of these can, if so minded, hear the Word of God from native evangelists. In the country of Malitzi evangelists are also at work, likewise a German missionary, while the station of Brother Hofmeyr is not far off. The Gospel is by no means beyond their reach. But on the shores of Lake Nyasa we should participate in the great work of preaching Christ to those who have never heard of Him.

2. *The arousal of greater interest.*—Our congregations are tolerably well acquainted with the particulars of mission work in the Transvaal, while a mission undertaken at such a distance will bring us into contact with a new heathenism, wholly outside the influence of Christianity. New difficulties will arise. The whole work will have to be arranged upon a new scale, and we shall learn how great the kingdom of Satan is, and how small in proportion is the work which is being done for the Kingdom of God. Our views will be enlarged as to the extent of the need and the nature of the work that must be undertaken. This must of necessity have a beneficial effect upon our interest, our enthusiasm, our prayers and our faith.

3. *The remarkable opening.*—We should not venture to recommend that a single missionary be sent to a new sphere of work situated at such a distance, were it not that the Free Church of Scotland is prepared to receive him as a brother in the midst of its missionaries, as though he were one of them. There he would be our missionary, and at the same time enjoy the support and the advice of the brethren around him. Further arrangements would be made only after we have decided to enter into relations with the Free Church. In his journey to his new field, too, our missionary would have the advantage of the steamers and other means of communication which the Scotch Mission at the Lake employs.

To the opportunity which thus offers in the providence of God must be added the fact that our young brother feels a strong desire towards this work and offers himself for it. Should we decide that it is advisable to send two men to the Transvaal first, it may happen that we shall not be able to find anyone later on who would be willing to proceed to the distant field. Or the field may have been occupied by some other body, and we should be too late, and perhaps not soon find so suitable an opening for our weak forces. We are of opinion that we could very well send an artisan missionary with our brother, in order to assist him on his station and afford him the needful companionship.

The Committee requests each member of the Union to take this matter into prayerful consideration. Let us ask the Lord to give us a wise and understanding heart in this question, that we may know His will and have faith and strength to follow where He leads.

On behalf of the Committee,

ANDREW MURRAY, Chairman.
G. F. MARAIS, Secretary

No objection was raised by the members of the Ministers' Mission Union to the proposals put forth by the Committee, and A. C. Murray duly sailed for the Central African field in the course of 1888. He was joined in the following year by T. C. B. Vlok, and these two pioneers, who established themselves on the west coast of Lake Nyasa, at a place called Mvera, were the founders of the Nyasa Mission of the D. R. Church, which has since become one of the most successful of African missionary enterprises. Over the fortunes of this young mission Mr. Murray watched with the closest and most prayerful interest. Almost every suggestion of extension and improvement, in the early years at any rate, came from his prescient and practical mind. At the end of five

years the workers of this Mission totalled seven, and in 1899 their number had risen to fourteen.

The latter year was one of crucial importance in the history of the Nyasa Mission. Doors were opening on every hand. In whichever direction they journeyed, the missionaries in their itinerations found the natives eager to listen to the Word. Even at distant villages audiences of five hundred were no uncommon sight. The schools were crowded with children ready for instruction. The workers were in great danger of overtaxing their strength in their efforts to cope with the rapid expansion of the work. A. C. Murray wrote to the Committee at home: "You have been praying that God would open the door of the Word. That is no longer necessary. There are so many open doors that we are thrown into a condition of great perplexity."

Mr. Murray instantly grasped the importance of this crisis and summoned a meeting of the Committee, which was held according to custom in the study of his home, *Clairvaux*, at Wellington. Much time was given to prayer, and the situation in Nyasaland was then carefully reviewed. The necessity for an immediate increase in the number of the staff was patent to all, and the question was really one of men and means. At Mr. Murray's instance a circular of the following import was drawn up and despatched to all supporters of the Mission—

To Friends and Supporters of the Nyasaland Mission.

DEAR FRIENDS,—We are in special need of your assistance in prayer. The call for more workers is most insistent. The need for more money to continue and extend the work makes itself continually felt. Moreover, there is greater need for powerful workings of the Spirit of God, since congregations are being formed in the mission field.

We therefore invite you all to set aside a portion of your time, though it were but half an hour, on Ascension Day, the 11th of May, 1899, in order to invoke the Lord's assistance. Pray specially:

1. That the Lord through His Holy Spirit would so graciously work in the hearts of His children that more labourers may offer themselves, and that His people may come forward willingly in order to render the cause powerful support in the spirit of true self-denial.

2. That the Lord would fill with His Holy Spirit all our missionaries, with the evangelists, teachers and converts in Nyasaland.

3. That in the course of the next five years the work may be at least doubled.

If we pray uprightly, asking at the same time what God would have us to do, the blessing both for ourselves and for Nyasaland will be sure.

In the name of the Committee of the Ministers' Mission Union,

ANDREW MURRAY.

J. R. ALBERTYN.

J. DU PLESSIS.

Not many months after the issue of this circular the Boer War broke out, and the public mind was wholly engrossed by the struggle of the two Republics to maintain their independence. The possibility seemed exceedingly small that sufficient enthusiasm and support could be elicited to send the needed reinforcements to Nyasaland. But the unexpected happened. So far from diminishing, mission interest steadily increased. Gifts of money, frequently from unsuspected sources, and sometimes in comparatively large amounts, streamed into the treasury. The sympathy which had been awakened in the hearts of the Dutch-speaking public for those who were sufferers through the war, was extended to every form of philanthropic activity, and not the least to the missionary cause. And, best of all, young men of ability and true devotion offered themselves in larger numbers for foreign work. At the lapse of only four years from the issue of the circular of 1899, the Committee tasted the joy of being able to report that the number of workers had already doubled itself. During the troublous period between 1899 and 1903 no less than fourteen new labourers were despatched to Nyasaland.

The work in that field had now assumed such dimensions that it was found advisable to hand it over to the Synod, in order that it might be brought into line with the undertakings of the Church in other spheres, and controlled by a central committee. The appointment of this General Mission Committee was the work of the Synod of 1903—the last in which Andrew Murray took part. In the discussions and arrangements for the creation of this central board, Mr. Murray took an active interest, and when it was finally established

he was appointed chairman, which position he held until his retirement in 1906.

In 1908 the growing mission work of the Church was faced with a grave deficit. The General Mission Committee issued a request for universal prayer on Pentecost Sunday, the 7th June, and this request met with a hearty response in almost all the congregations of the D. R. Church. Preaching at Wellington on that day, Mr. Murray delivered a notable sermon, based on Exodus xiv. 15, in which he impressed upon the congregation the urgency of the crisis through which the foreign missionary enterprise was passing. Three days later the Consistory of Wellington resolved to invite delegates from far and near to attend a Congress for the discussion of the issues which had been laid before them. This Congress, which exercised a far-reaching influence, assembled at Wellington in August, 1908. The interest was great; the addresses were thoughtful and stirring; the results were momentous. A Laymen's Missionary Union was established, and its first Committee elected; the sum of £700 was immediately subscribed towards wiping out the deficit; and the delegates bound themselves to active efforts, not merely for the speedy extinction of the debt, but for the collection of a further sum of £2,500 for the extension of the work in the foreign field. Nor was this all. The most remarkable result of the Congress was the inauguration of what was called, not inaptly, a Missionary Crusade, in the prosecution of which representative ministers visited large centres in every part of the country, and conducted congresses similar to that at Wellington, for the purpose of kindling missionary zeal. Mr. Murray was again the man from whom proceeded the fruitful suggestion of thus widening the basis of missionary interest, and it was upon his shoulders also that the task chiefly devolved of carrying the scheme to fruition.

The first series of congresses, held at places so far asunder as Klerksdorp and Johannesburg in the Transvaal, Bloemfontein in the Free State, and Cradock, Oudtshoorn and Beaufort West in the Cape Colony, aroused widespread

interest, and resulted in the complete extinction of the debt. Congregations which had been indifferent or even antagonistic towards mission work underwent in many cases a complete transformation, and became ardent supporters of the cause. Not a few undertook to salary their own representative in the field. Contributions were suddenly doubled, trebled or quadrupled. Early in 1909 the General Mission Secretary reported that £4,000 of the £5,000 which was originally aimed at had already been found. When the campaign closed no less a sum than £10,000 had been raised for missionary extension.

Mr. Murray was the only one of the deputies who took part in each of the conferences held at the above-mentioned towns. One admirer wrote of him: "Our old father and leader, Mr. Murray, fills us continually with new astonishment and admiration. He is sometimes weary but never discouraged. The lion's share of the work falls to him. And though his strength has somewhat decreased, the old fire burns with undiminished glow." There was sufficient cause to be concerned about his health, for he had already passed the four-score years which in the prayer of Moses the man of God are assigned to mankind "by reason of strength." Nevertheless, he bore all the vicissitudes of travel, and all the strain of six successive conferences, not only without apparent fatigue but with positive zest, and when he alighted from the train at Wellington he was in better health than when he had set out, and was already evolving plans for a second series of conferences at centres as yet unvisited.

No estimate of Mr. Murray's influence as a leader of missionary thought and enterprise would be complete that did not take account of his intimate and lifelong connexion with the South Africa General Mission. The commencement of this undertaking occurred on the following wise. When in 1882 Mr. Murray was visiting England in search of health, he met at Keswick a young man of twenty-three named Spencer Walton. Walton had made a voyage to South

Africa as a youth, and was now seriously considering the question of giving himself wholly to mission work in the sub-continent. Mr. Murray gave him the assurance that if he felt called to labour in that field, he would receive the heartiest welcome from himself and from Christians generally. For a long time the project lay germinating in Walton's mind. Five years later Mrs. Osborne, a lady who was engaged in Christian work among the soldiers and sailors in South Africa, heard Walton speak at a convention at Leamington, and acting on a sudden inspiration penned a letter in which she asked him to come as missionary to the Cape. After careful consideration, and consultation with several evangelical leaders, Walton accepted this invitation, and sailed for Cape Town in 1888.

He was welcomed on his arrival by Mr. Murray (whose son, Haldane, had been his fellow-voyager), by Mrs. Osborne, and by a large number of evangelical ministers and Christian friends. A series of gatherings, for which, under the influence of Mr. Murray and other earnest workers, long and prayerful preparation had been made, was held in Cape Town. They were attended with most remarkable results. The Y.M.C.A. Hall, in which the preliminary meetings were held, was found to be too small, and the Metropolitan Wesleyan Church was secured. The Church was soon crowded out, and an adjournment was made to the Exhibition Building, seating two thousand, which for many successive nights was crowded to overflowing. It was a common thing for Mr. Walton to appear upon the platform, and cry out, with his ringing voice and smiling face, "Fill up the centre chairs, dear friends; we shall need every seat to-night." The whole city was greatly stirred, and many dated their conversion from that time of spiritual ingathering. Christians of every denomination were strengthened in their faith, and stimulated to a life of greater consecration to Christ and to the service of their fellow-men. When the Cape Town campaign came to an end, Mr. Walton was presented, by a few enthusiastic friends, with an address couched in the following quaint language—

DEAR SIR,—We, the undersigned, representing various sections of Christ's Church, avail ourselves of this opportunity, and in approaching you thus would, whilst having anticipated (prior to your arrival in our midst) by the fame which had preceded you in connexion with work you had been engaged in for our common Lord and Saviour in England and elsewhere, express our gratitude that you have been instrumental (under God) in giving an impetus to Christians to continue in the blessed course they had already pursued.

Your indefatigableness and general winsomeness in the method of conducting the mission, carried out with such power, lucidness, and earnest touching appeals to the backslider, and those who had erstwhile lived in estrangement to God, we rejoice to say has resulted with marvellous spiritual success. Many have been the trophies. We can only attribute the success which has attended your mission as having involved on your part much communion and secret prayer and wrestling with God. We feel convinced that you have laboured hard for the spiritual welfare of the large and eager throngs who gathered nightly and afternoons to listen to your admonitions, and that you were constrained by love for the Master. . . .

We hailed with pleasure your intimation that you would in all probability revisit our shores. Should you again in future years come into our midst, be assured our heartiest welcome will be extended to you. Should an all-wise Providence determine otherwise, we hereby give expression to a wish that the closing days of your earthly life may be much of that *peace which passeth all understanding*, and that you may have the Master's assurance, *Well done, good and faithful servant!*

From this preliminary visit Mr. Walton returned to England towards the end of the year. He was now fully assured of a distinct call to South Africa, and began to devise plans for establishing an organized mission. The fact that Mr. Murray countenanced the proposed undertaking proved to be an invaluable aid in securing the interest and co-operation of friends in England. Writing to *The Christian* Mr. Murray gave the following expression to his views—

We do bless God that He has put into the heart of His servant the thought of giving himself entirely to South Africa, and we are looking forward to much blessing if the purpose be realized. I believe there are wonderful openings for evangelistic work, both in the large new centres such as Kimberley and Johannesburg, and in all our colonial towns. There is hardly a place where one or more ministers will not be found who will rejoice to have a visit from time to time from one so fitted to help in rousing believers and in gathering in those who are outside. And if the prospect be realized that Cape Town should at the

same time be made the centre of home mission work, whence other towns might be helped and guided, a work might be accomplished of which it is difficult to calculate the consequence. We shall wait upon God to remove every difficulty out of the way, and trust that our brethren in England will help Mr. Spencer Walton forward in prayer in the work he hopes to undertake.

The new undertaking soon took shape, and in March, 1889, was established the *Cape General Mission*, with a managing Council in London, and Mr. Walton as Director in South Africa. In the following August the first party of six workers left for the field. From Mr. Murray's letter it will be gathered that the aim of the Mission was primarily to engage in Christian work among the *white* population of South Africa, large numbers of which, especially in the more populous centres, led irreligious and ungodly lives, and appeared to be beyond the reach of ordinary Church effort. The Cape General Mission was first of all firmly planted in Cape Town, where, not many months after the arrival of the first party, the foundation-stone of a suitable hall for meetings was laid. This ceremony was performed by Mr. Murray, who from the inception of the Mission held the position of President of the South African Council, which office he continued to fill to the end of his life. The language employed by him on this occasion shows clearly that at this stage the Mission was only feeling its way, and had not yet adopted a distinct line of policy. He said in effect—

The present building occupies a different position from the existing churches and chapels. Those represent the various sections of Christ's Church in this Colony, but this building will be a link with the old country. This marks an advance. Before the Cape General Mission had its own home it was like a bird on the wing; now it has settled amongst us. While the hall will not interfere with the work of any existing organization, it will be the centre of the labours of the Cape General Mission—an English Mission to meet some of the needs of South Africa.

It was not long, however, before the new Mission began to find its feet. As it endeavoured to do the duty which lay nearest at hand, its further duties became clearer. The objects which it aimed at were gradually defined as three :

first, to set before believers a more exalted standard of Christian life, and to encourage them to strive after its realization; *second*, to engage in evangelistic work among the neglected and lapsed classes in the larger towns; and *third*, to undertake directly foreign mission work among the natives in fields unentered or insufficiently occupied. It need hardly be said that Mr. Murray was heartily at one with the members of the Cape General Mission in each of the aims to which their efforts were directed, nor can it be doubted that he rendered material assistance in aiding them to define those aims, both to themselves and to the constituency from which they drew their support.

In pursuance of the first object mentioned above the Cape General Mission organized a number of "Holiness Conventions." One of these was held at Johannesburg in the early days of its existence. Though the Mission had but recently established itself, a suitable hall had already been built, and in this Mr. Murray conducted the meetings, at which, as one of his co-workers put it, "crowded audiences not only listened to addresses on consecration, but many transacted the Solemn Deed and Covenant by dedicating their all to God." Another of these conventions for the deepening of spiritual life assembled in 1896 at Durban, Natal. The subject was *Absolute Surrender*, and Mr. Murray was once again the most prominent speaker. To this convention large numbers of Natal residents, both Dutch and English, found their way, the Dutch coming, according to the fashion of the land, in their ox-waggons, and camping out in Victoria Park. The meetings of ministers and missionaries, at which questions on the higher life were put and answered, formed a special and very successful feature of these gatherings.

To Mr. Walton, in conjunction with Mr. Murray, was due the inauguration of the annual convention at Wellington which has since been known as the *South African Keswick*. Mr. Murray speaks of Walton's share in founding this Convention in these words: "At the commencement it was specially in conventions that he was used of God to help

many Christians to see what a true life of consecration ought to be, and to understand how it could be received through simple faith with a whole-hearted consecration. We owe it specially to him that the S. A. Keswick at Wellington was commenced, and that all the powers of the workers by whom he was surrounded were concentrated on the work that was done there. Eternity alone can reveal what we owe, in our [Wellington] schools too, to the blessed truth of a life of full devotion to Jesus Christ."

In striving to attain the first and second objects of its establishment—the uplifting of Christians and the ingathering of those outside the fold—the Cape General Mission was confining its efforts to people of European descent. The Mission proved itself to be "in labours abundant" on behalf of soldiers, sailors, railway employees, and the poor, the lapsed and the outcast generally. But its secondary aim, that of reaching out to the masses of unevangelized heathen, was never lost sight of. Within two years of its humble beginnings in Cape Town, it was able to despatch its first true missionary to a people wholly steeped in ignorance, superstition and vice. The field selected for this new departure in policy was Swaziland, and the story of how it came to be thus selected is deeply interesting.

Swaziland, which adjoins Zululand on the east, is peopled by natives who are closely allied to the Zulus by blood, and resemble them also in pride of race and in warlike prowess. From a missionary point of view it was at that time one of the neediest of South African fields. Earlier attempts, undertaken successively by the Wesleyan and Berlin Societies, to plant the Gospel amid this promising tribe, had met with disappointment and disaster. When the Cape General Mission entered Swaziland in 1891, only three emissaries of the Cross had gained a precarious footing in that populous area—a Church of England missionary, a Wesleyan native minister and a Salvation Army captain.

Poring over the map of Africa during his return voyage to England in 1888, Mr. Walton's eyes fell upon this neglected

and dark spot, and placing his finger upon it he breathed the prayer *Swaziland for Christ*. His prayer was strangely answered. On sailing for South Africa in the following year he was accompanied by his young wife, who had been Miss Kathleen Dixon. Six months later he tasted the bitterness of having to consign her to an early grave. But she, too, had learnt to pray for Swaziland; and when sympathetic friends collected a small fund in order to commemorate her brief career, Mr. Murray suggested that no more suitable memorial could be devised than the establishment of a mission in the country which had drawn to itself her thoughts and prayers. Thus arose Bethany, the first of the mission stations erected by the Cape General Mission in the country of the Swazis.

But the Swaziland Mission was only a commencement. Other districts were soon entered. The Cape General Mission, which in absorbing the South-East Africa Evangelistic Mission in 1894, emerged as the *South Africa General Mission*, speedily found the scope of its missionary operations immensely enlarged. New ground was broken in Zululand, in Tembuland, in Pondoland, in Bomvanaland; among the Indian coolies of Natal; among the Shangaans of Gazaland, the A-nyanja of Nyasaland and the Va-kaonde of Northern Rhodesia. "How wonderfully the missionary spirit has grown," writes Dr. Andrew Murray in 1914, "and the work among the heathen extended during these past years. And what a blessing the Mission has brought in time past to many Christians in England and Scotland, as they helped to put missionary sacrifice on the true level—a personal devotion to a living, loving Saviour."

As for the contribution of Mr. Murray himself towards the success achieved, we can do no better than to quote the following tribute paid to his memory by Mr. Albert A. Head, Chairman of the British Council—

Since 1888, when Mr. Spencer Walton, the founder of the South Africa General Mission, first went to the Cape Colony, Dr. Murray has

been the tried and faithful friend of the Councils and their staffs, of the workers and their work, of the native Christians and their evangelizing efforts, of the schools and their pupils, indeed of the whole community working under the administration of the South Africa General Mission. His interest in all details and developments and advances was ever to be reckoned upon, and his prayerful co-operation was assured. Whenever we were in doubt as to which of two ways it were well for us to take, we would in the early days as naturally ask Dr. Murray for advice as a child would ask his father, and indeed at all times when extension of the work appeared desirable, we might be sure of his presence and his word of power in ministry at our meetings and in advocacy of our cause.¹

Though the chief aim of Mr. Murray's numerous writings is the edification of believers, we possess a few which deal more directly with the subject of missions. They prove to us, if proof were necessary, how deep and intelligent and constant was his interest in the missionary enterprise. When arrangements were afoot for the holding of an Ecumenical Missionary Conference in New York in 1900, he was urgently invited to be one of the speakers. The Anglo-Boer War had just broken out, and he did not feel at liberty to leave his native shores at such a critical juncture. But the committee of arrangements were very loth to take a denial, and they approached him a second time through Mr. D. L. Moody, repeating the invitation and laying greater stress upon its urgency. Mr. Murray was again compelled to decline, but the invitation turned the current of his thoughts strongly in the direction of the coming Conference. He began to ask himself whether, had he been able to attend, there was any special message which he was under compulsion to deliver. As he mused the fire burned. When the report of the Conference reached him, it broke out into a bright flame, and the result was *The Key to the Missionary Problem*—a book of great intensity, which sounded forth a rousing and solemn call to new activity, fresh consecration and more abundant prayer for the cause of missions.

¹ *South African Pioneer*, Feb., 1917.

Note.—As a tribute to the memory of Mr. Murray the Council of the S.A.G.M. has resolved to inaugurate a new mission, the *Andrew Murray Memorial Mission*, in Portuguese West Africa.

Mr. Murray describes the eagerness with which he perused the Report in order to discover what solution the Conference proposed of the problem, how the moral and spiritual energies reservoired in the Church of Christ can best be released for a vigorous and effective missionary offensive. "I found," he says, "many important suggestions as to how the interest in missions may be increased. But, if I may venture to say it, the root evil, the real cause of so much lack of interest, and the way in which that evil should be met, was hardly dealt with. While indirectly and implicitly it was admitted that there was something wrong with the greater part of professing Christians, the real seriousness and sinfulness of the neglect of our Lord's command, and the problem as to what the missionary societies could do to effect a change, certainly did not take that prominent place which I thought they deserved."

He then proceeds to enforce the real message of his book, which he sums up in the following four principles: "That missions are the chief end of the Church. That the chief end of the ministry is to guide the Church in this work and fit her for it. That the chief end of preaching ought to be to train the congregation to take its part in helping the Church to fulfil her destiny. And that the chief end of every minister in this connexion ought to be to seek grace to fit himself thoroughly for this work." Again and again he returns, in the course of his appeal, to what may be designated the keynote of the volume:—the missionary problem is a personal one; every believer is a soul-winner; every minister holds office under the Great Commission; the missionary enterprise is the work not merely of all but of each. Finally, under a deep sense of the solemn importance of the crisis which faces the Church at the opening of the twentieth century, he concludes with these burning words—

Extraordinary circumstances require extraordinary measures. The discovery of an imminent danger justifies exceptional changes, and men willingly approve and submit to the inconvenience. The state of the Church, the need of the world, the command of Christ, appear to me to

call for very special efforts. The urgency of the case is extreme. There is no time to be lost. Our Master wishes every human being without delay to know of His having come into the world to save him. Let not the enthusiasm of our watchword *In this Generation* deceive us. It may make us content that meantime the thirty million a year who are passing away in darkness should not know Him. It may deceive us with the idea that it is certainly going to be done. But it is most certainly not going to be done if the Church remains on her present level. The one deep impression the Report of the Conference leaves is that, unless pastors and members labour and pray with an entirely new devotion, the work cannot possibly be accomplished. It is so large, it is so difficult, it needs such an interposition of Divine power, that, unless the Church return to the pentecostal life of her first love, it cannot and will not be done. I say again, the urgency of the case is extreme. No sacrifice can be too great if we can only get the Church, or the more earnest part of it, to take time and wait unitedly before the Throne of God, to review her position, to confess her shortcoming, to claim God's promise of power, and to consecrate her all to His service.

The Key to the Missionary Problem produced an immediate and marked impression.

Dr. Moule, Bishop of Durham, wrote of it: "With all my heart I commend this volume to the perusal, the thought, and the prayers of all ministers of Christ and His flock. It is an appeal to the inmost soul of the Pastor, and at the same time a suggestion for the most practical possible application of his activities. The great Christian who writes it puts his main propositions with an urgency which, just here and there, as it seems to me, invites the recollection of other sides of truth. His contention that the missionary enterprise of the Church is its supreme call seems in places to become an assertion that it is its one real call. But no deep-sighted reader will really mistake those places. And every reader who has indeed his eyes towards the will of God, will rise from the perusal, or rather kneel down after it, asking, *Lord, what wouldst Thou have me to do?*"

Dr. Horton of Hampstead said: "Six weeks ago I brought Andrew Murray's book before my Church, and they have bought and read about a hundred copies. I fervently trust that every minister will read it, for he makes it clear that the *Key to the Missionary Problem* is in the hand of the minis-

ters: they open and no man can shut; they keep shut and no man can open. But I want the people to read it too, because it seems to me the most inspiring and inspired book written in 1901—the true note of a new century.” To the same effect wrote Dr. Alexander Maclaren: “I hope that Mr. Murray’s heart-searching book may be widely read and prayerfully pondered. It is the *Key to the Missionary Problem* indeed, but it is also the key to most of our problems, and points to the only cure for all our weaknesses.” And Dr. F. B. Meyer added his testimony in the following terms: “Of all books that I have ever read on the call of our Lord to the Evangelization of the world, this appeal by the beloved Andrew Murray must stand in the front rank, if not first. My heart has been deeply moved by it, and I propose to read large portions of it to my people. If it were only read universally throughout our churches, by ministers and people alike, I believe it would lead to one of the greatest revivals of missionary enthusiasm that the world has ever known.”

An anonymous letter in *De Kerkbode*, signed V. D. M., bore the following testimony to the impression which the book made in South Africa—

Next to the man who writes me a good book I place the man who recommends me a good book. A booklet came into my hands recently, entitled *The Key to the Missionary Problem*. The writer is the well-known minister of Wellington. When I had read it I thanked the Lord for it, though it condemned me grievously. I also prayed that the Lord would direct its distribution and make its perusal a blessing to thousands. It will yield matter for addresses at missionary prayer-meetings very much more glowing than those of last month and the month before. Nor is it a book for the minister only, but for all who take even a slight interest in the advance of God’s Kingdom. I know of no better means of kindling increased interest in the extension of that Kingdom than the circulation of this work. Followers of Jesus who read it and do not thereafter pray in a different manner to what they did before, must have a different spiritual constitution from that of the writer of these lines.

It is much to be regretted that the suggestion thrown out by Mr. Murray in the last few pages of *The Key to the Missionary Problem* was not acted upon. He proposed that the subjects for the week of Prayer, issued by the Council

of the Evangelical Alliance for January, 1902, should deal exclusively with the relation of the Church to the Great Commission. The Alliance Council, however, did not feel at liberty to assign the whole week to this one subject, and decided merely to invite Christians to set aside a portion of time each day for the purpose of special intercession in behalf of missions. Had Mr. Murray's suggestion been followed out, there can be no doubt that a wonderful accession of missionary fervour throughout Christendom would have been the result. As it was, his proposal was adopted and carried out only in South Africa. The results were very striking. In the course of 1902 the Boer War ended. With the proclamation of peace Boer prisoners began to return from the various military camps in which they had been incarcerated in India and Ceylon, on St. Helena and on the Bermudas; and it was found that more than one hundred and fifty young men, who had accepted Christ as their Lord and Master, now declared themselves ready to go forth, after the necessary preparation, and labour for the conversion of the heathen of Africa. A special institution was founded early in 1903 for their reception and training, and the Boer Missionary Institute at Worcester may be regarded as at any rate an indirect result of the concert of prayer to which the Dutch Reformed Church was roused through the influence of *The Key to the Missionary Problem*.

In 1906 Mr. Murray published a booklet which made no such stirring appeal as the volume just mentioned, but which must have cost him infinite pains to compile. It is a small quarto pamphlet of only forty pages, entitled *The Kingdom of God in South Africa: a Brief Survey of Missions South of the Zambesi*. In his preface Mr. Murray describes the purpose and aim of this work. "The need has long been felt of a little book in which the work of the different Societies labouring for the extension of Christ's Kingdom could be set forth in such a way as to make every worker acquainted with his fellow-labourers in the Lord's harvest-

field. The compiler of this survey has felt how difficult it is to give all the information that is needed, or, in a first attempt, to secure the desired accuracy; but he felt sure that, if once a beginning could be made, the way would be prepared for a more perfect and complete treatment of the subject. As we all meet within the pages of this little book, we shall know each other better, . . . and where we thought that we had reason to criticise or disapprove of the spirit or the method of our brother, closer knowledge of his work, and the remembrance that our Lord is with him, will stir our hearts to that forbearance and love which will make our prayer fervent and effectual."

In this booklet Mr. Murray describes briefly, upon the one page, the work of each of the thirty-one Societies labouring in the sub-continent, with valuable statistical tables of results on the opposite page. Scattered throughout the pamphlet are rich thoughts on such subjects as: A Missionary Church, A Missionary Ministry, The Evangelistic Note, Education in the Mission Field, Spiritual Results. The booklet ends, as Mr. Murray's writings at this period of his life almost invariably do, with a *Call to Prayer*, in which, after referring to the influence of prayer on the missionary enterprise from the Cambuslang revival in 1742, down through George Whitefield, Jonathan Edwards and William Carey to the present day, he concludes—

Prayer is the life of missions. Continual, believing prayer is the secret of vitality and fruitfulness in mission work. The God of missions is the God of prayer: the work of missions is above everything a work of prayer. God has taught us, in the history of the missionary revival, that it was as the answer to half a century of prayer for the outpouring of His Spirit that the awakening came. God calls us now again to unite in fervent and unceasing prayer for the power of His Spirit in the home Churches, if our missionary enterprise is to be carried on under spiritual conditions of the highest force. . . . Brethren! let us pray in the spirit of faith and joy and love. "Continue in one accord." "God, even our own God, will bless us, and all the ends of the earth shall fear Him."

CHAPTER XVIII

ANDREW MURRAY AS AN EDUCATIONALIST

Religious education must, I think, become the watchword of our Church before we can expect abiding fruit on our labours. God forbid that I should limit the Holy One of Israel, but still I think that in the ordinary course of things education is our only hope.—ANDREW MURRAY (*in* 1859).

WHEN on one occasion Mr. Murray was asked what first awakened his interest in education, his reply was in effect the following: "I think I can tell how it came about. It was certainly not due to my ministerial training or to anything I had learnt before I commenced my active ministry. When I received my appointment to Bloemfontein in 1849, I was at the same time put in charge of the four other congregations which had then been established in the Free State. The care of these distant parishes implied incessant travelling. I was not able to visit some neighbourhoods more than twice or thrice in the course of a year. At the immense gatherings on such occasions I frequently had as many as fifty or sixty children to baptize. My father had taught me the necessity of saying a few words to the parents of every child presented for baptism, explaining to them the meaning of the sacred ordinance, its privileges and its obligations. I soon saw how feeble a conception parents in general had of the true meaning of the rite, and how great the blessing would be if they realized more fully what God meant Christian nurture to be. This led me, on all the occasions when I was called to baptize children, to preach baptism sermons, in which I tried to direct and encourage parents to be faithful to their baptismal vows. This was the

course which I also pursued on my journeys in the Transvaal, to which during two successive years I paid two visits of six weeks' duration, baptizing on each tour more than six hundred children."

On his settlement in the pastorate of Worcester, Mr. Murray introduced the baptismal Sunday—an observance which is widely followed in South Africa. Once a month either the forenoon or the afternoon diet of worship is set aside for the baptism of children, and the pastor has the opportunity of speaking specially on the rights, the privileges and the duties of Christian parentage. From these addresses at Worcester grew the booklet which Mr. Murray published under the title of *Wat zal toch dit kindeke wezen?* Many years later it saw the light in an English dress under the title, *The Children for Christ*. To these publications reference has already been made at the close of the chapter on the Worcester Pastorate.

We learnt in Chapter VIII how Mr. Murray came to be connected with the establishment of the Grey College at Bloemfontein. But a line is necessary to show how he and Mrs. Murray were led to undertake the onerous duty of providing a home for the first boarders who came to attend the College. On one occasion Mr. Murray heard his old friend Mrs. Allison, wife of one of the Wesleyan missionaries, tell of her experiences in providing a boarding-school for native girls. All the girls whom she and her husband had received into their home for Christian training had in course of time come to conversion. This simple narration suggested quite new possibilities to Mr. Murray. Hitherto he had looked upon boarding-schools in the nature of necessary evils. They might be needful, he thought, in some cases, but for the vast majority of children it were far better if they could receive their education without leaving their parents' home. He now realized that a boarding-school, under Christian influence, might become a nursery of Christian character. It was this consideration that led him to offer the services of himself and Mrs. Murray to the Committee of the Grey

College, and that led to his appointment as first rector of that Institution. They had their reward in the knowledge that, in spite of their brief tenure of the position, several of the lads entrusted to their care took a decided stand for Christ.

In the *Grey University College Magazine* for 1917, Dr. Brill, for many years the highly-respected rector of the College, has given us an appreciative account of Andrew Murray's connexion with the Free State and the Grey College. He concludes his account with the following words—

It is not the intention of the writer of these lines to follow Mr. Murray in his lengthy labours as pastor and minister in the Church of the Cape Colony. Most people will find the centre of gravity of his beneficent life-work in his achievements there. But for Free-staters, and above all for those who are connected in any way with Grey College, as directors, teachers, past or present students, the eleven years, from the commencement of 1849 to the end of 1859, will always be his most interesting period. For during those years, and as a consequence in no small degree of his faith and his consecration, the foundations were laid of the Dutch Reformed Church in this country, and those of the Grey College likewise. That is why Andrew Murray's name, together with that of Sir George Grey, will be held in honour by our College as long as it exists. To have had two such men at the head of the history of our school will, we hope, always be looked upon, not only as a great privilege, but as an inspiration for the future.

It is not necessary to do more than refer the reader to what has been said already in former chapters as to Mr. Murray's connexion with two important educational institutions in Cape Town: the Good Hope Seminary for young ladies, and the Normal College for the training of teachers. The former school was established in pursuance of a resolution taken in 1872 by the Presbytery of Cape Town, and Mr. Murray, who was a warm advocate of the scheme, was appointed as one of the original board of managers. This position, however, he soon resigned, as he found it difficult, owing to his removal to Wellington, to put in regular attendances at the meetings of the Board. His long and honourable connexion with the Normal College, the first rector of which (Mr. J. D. Whitton)

he was instrumental in procuring, has been dwelt upon in an earlier chapter.

The story of the origin of the Huguenot Seminary has also been previously related, but a few interesting facts may be added. Shortly after Mr. Murray's settlement at Wellington the mistress of the only girls' school in the place signified her intention of relinquishing her work, and offered to hand over her school to Mr. Murray. The effort to find a suitable successor led to greater issues than anyone at the time anticipated. Mr. Murray had become acquainted with the biography of Mary Lyon of the Mt. Holyoke Seminary through the instrumentality of Miss Catherine Elliot, a friend of Mrs. Murray's. The impression left upon his mind by the perusal of that work is best conveyed in words employed by him on the occasion of his seventieth birthday—

In answer to a question put to me, I have thought over and put down the names of some twelve men who, either personally or by their books, have most influenced me, and to the list I feel compelled to add the name of one woman—Mary Lyon. Let me here tell, for the sake of the many who are not acquainted with the life of that noble woman, what it is that she taught me. For I have frequently been asked how it was that I, with my close connexion with Scotland, was led to go not there, but to the United States, for teachers. My answer to that question gives me the opportunity of explaining what the Mt. Holyoke system, as developed by Mary Lyon, really is.

The first thing that struck me was the wonderful way in which she gave the head, the heart and the hand an equal place in her training. At a time when there was in the United States not a single college or school for women, she insisted that it was necessary that such provision should be made, and that, in order to enable them to fulfil their life-tasks aright, women should receive the best possible intellectual training. More than this,—she believed that the cultivation of a truly moral and religious character was a matter of the first importance. While she aimed at the highest mental culture for her pupils, and succeeded in implanting it, she could not rest content until they had learnt to seek first the Kingdom of God, and to devote themselves loyally to Christ and to His service. To attain this purpose she laboured as definitely as to secure the literary success of her institution. With these lofty aims for the head and for the heart she combined in remarkable fashion the culture of the hand. She had known what narrow circumstances at home were, and had been obliged to earn money in order to defray her own education. She therefore held domestic work in high honour, not

merely as a duty to be voluntarily accepted, but as a means of developing the whole woman, as a relaxation from mental fatigue, and as an exercise in the virtues of self-reliance and true independence.

With these general principles were combined other elements that appeared to me to go far in providing an ideal education. One of these was her inflexible sense of duty. On her tombstone I read the words uttered by her at a time when dangerous illness prevailed in her little community: "I fear only one thing in the world, that I should fail of knowing my duty; or knowing, should fail of doing it." She succeeded in the most marvellous way in breathing this spirit into her pupils. Not to ask what is pleasant, but to be ready gladly and instantly to do what is right, was the disposition which she fostered. Another of her favourite lessons was, "Order is heaven's first law," and she sought to explain to her girls how that which forms the beauty of the world alone can give beauty and stability to the likeness in which we form ourselves. Asked on one occasion whether she trained missionaries or teachers, she replied, "I train women." She believed that the spirit of self-sacrifice which she strove to inculcate was as much needed in the home as on the mission-field, and that where that spirit prevailed there would be no lack of labourers for the regions beyond. The result has been that while Mary Lyon did not set out with the purpose of training missionaries, no institution has produced as many as the Mt. Holyoke Seminary.

Mr. Murray's application to the principal of the Mt. Holyoke Seminary to supply him with a teacher for the school at Wellington, the arrival of Misses Ferguson and Bliss, and the commencement of the Huguenot Seminary, have been described elsewhere in this volume. Nor is there any need to enlarge again upon the rapid growth of the new undertaking. Similar institutions began to arise in various parts of South Africa. In 1874 the Rev. J. H. Neethling wrote on behalf of the Committee of the Girls' School at Stellenbosch, requesting Mr. Murray to procure them a teacher from America. Another graduate of Mt. Holyoke, Miss H. Juliette Gilson, responded to this call, and was for several years the efficient and greatly respected principal of the Bloemhof Seminary. In 1875 the Ladies' Seminary at Worcester forwarded a similar request to the United States, and before the end of the year the Committee were able to welcome the Misses Smith, two devoted sisters, who identified themselves most intimately with a work of great promise at Worcester. In 1876 the Midland Seminary was opened at Graaff-

Reinet, with Miss Helen Murray, Mr. Murray's younger sister (a former Huguenot Seminary pupil), as lady principal. Miss Murray was spared to labour for some forty years at the training of the young mothers of the vast parish of Graaff-Reinet, and the beneficent influence which has proceeded from the Midland Seminary has been incalculable. Such were some of the institutions which arose as the result, in part at any rate, of the impulse which Mr. Murray derived from the study of Mary Lyon's life.

At the dedication of the Seminary building at Worcester, early in 1876, a gathering of teachers was held over which Mr. Murray presided. In his remarks as chairman he dwelt upon the pressing educational requirements of the country and of the necessity of comprising those requirements in one complete purview. He had been recently touring the country districts in the interests of the Huguenot Seminary, and had gained one or two outstanding impressions. One was, the crying need of the country for more schools and for suitable teachers. In the country areas it was almost impossible to secure qualified teachers. On a rough computation he estimated that the Cape Colony alone needed at once some four hundred teachers. As for the existing training institutions, it would be many years before they would be able to cope with the demand. Another impression was, that though there were some good schools, especially boys' schools, very few teachers realized the importance of making Christian character their first and chiefest aim. Many teachers freely confessed that hitherto they had always given the first place to their intellectual work, and had regarded the formation of character as a subordinate concern, belonging to the domain of the parents, the minister and the Sunday-school teacher.

Mr. Murray succeeded at this conference in imparting to his hearers a larger outlook. They began to understand that they were not individual teachers merely, connected with isolated institutions, but that they had set their hands to a task which embraced the whole country and populace.