

The teachers present undertook to write home to such friends as they knew were interested in South Africa, emphasizing the needs of the sub-continent and asking for suitable reinforcements to the ranks of teachers.

In the following year (1877) it so fell out that Mr. Murray was appointed delegate to the meeting of the Pan-Presbyterian Council, and undertook at the same time the quest for teachers in America, which has been described in Chapter XIII. He returned from America, as we have seen, bringing with him not merely a principal for the Training School for Missionaries, but no less than fourteen new lady workers, who were speedily assigned to schools in various parts of the country. The Huguenot Seminary meanwhile continued to grow. In 1889 Mr. and Mrs. J. S. de Villiers, founders of a young ladies' academy at Paarl which had enjoyed great and deserved popularity, suggested that the Trustees of the Huguenot Seminary should take over their school and run it as a branch institution. At Mr. Murray's instance the Seminary Board declared its willingness to accept this additional trust, and teachers were detached from the Seminary staff in order to assume the fresh responsibilities which had thus unexpectedly arisen. Not long afterwards another branch seminary was opened at Bethlehem in the Orange Free State, and presently the little colony of Natal, not to be behindhand, requested the same privilege, with the result that a third daughter seminary was planted in the village of Greytown.

At Wellington a building containing a large hall for meetings and a number of apartments for class work was formally opened in 1886, in the presence of a representative audience. It received the name of Goodnow Hall, after the munificent friend in America who had borne the chief share of its cost. From time to time more buildings were added, while in 1898, on the occasion of the silver jubilee of the Seminary, was opened Cummings Hall, the first building of what in this year blossomed out into the Huguenot College. The celebrations in connexion with this important event in the history of

the institution merit a somewhat fuller description. On Saturday the 17th December, at half-past ten in the forenoon, a procession of some six hundred present and past pupils wended its way to the Dutch Reformed Church, where a large assemblage of guests and friends had foregathered to do honour to the occasion. After the congregation had sung the well-known hymn, *O God of Bethel*, and prayer had been offered, Mr. Murray read the 145th Psalm, remarking that the keynote of the festival was *Praise to God*. He then proceeded to deliver an address, of which the following is the brief summary—

They had already uttered their thanks to Almighty God for the gracious guidance and providence of the past. He now wished to offer congratulations, first of all to Miss Ferguson and Miss Bliss, who witnessed to-day the consummation of a quarter of a century of labour. Words could not convey the feelings which possessed him as he thought of what God had wrought through them for the Institution with which they were so inseparably connected. Next, he wished to congratulate the young ladies, past and present pupils of the Seminary, on the privilege they had of celebrating this festival with them, when they would learn how things stood to-day, what had been done in the past, and what they hoped to accomplish in the future. He trusted that their share of the feast would be that they would be inspired with greater zeal for the cause of education. Finally, he desired to congratulate himself and his fellow-trustees. God had imposed a trust upon them, but He had also enabled them to fulfil that trust. In reviewing the past he was confident that the experiences which they had passed through and the blessings which they had enjoyed would kindle in them fresh energy, and would fit them for assuming greater responsibilities in the future.

He wished to speak of the wonderful union of the human and the Divine in education. Whatever good they had done or might yet do, it was to God that the honour was due. And yet God had need of human minds as His instruments. There was indeed no miracle about this union of the human and the Divine. He could hardly find words enough to express the divine nobility of the teacher's work. His true office was to ennoble the purposes of life, to enlighten young men and young women as to the power and value of self-control, and to teach them to live a life worthy of themselves and of God. The office of a teacher was in some respects higher and more important than that of a minister, for to his care was confided, at a very early age, the young mind almost fresh from its Creator, to be influenced and fashioned. They should rid themselves entirely of the idea that education lay in

cramming and in the multiplicity of examinations. All knowledge and its application should be subservient to the formation of character, the training of the will, and the drawing out of all the nobler qualities of their being. The mere acquisition of knowledge availed little if it left the man himself, the inward man, undeveloped. The real success of their country depended not upon its mineral or its agricultural wealth, but upon its men and its women, and if they wished their country to be great they should see to it that their men and women were a superior race. Let them believe that it lay in the power of education to make them truthful and upright, and to draw out and develop what was best and noblest in them.

They needed, therefore, the very best minds for the teaching profession. Second-rate men and women could be spared for other professions, but the teaching profession had a right to the very best. Teachers were fellow-labourers with God. Let them therefore bless God for the part which man could take in the matter of education, and let them strive to realize that no educational efforts achieved their purpose unless the youth were trained for God and for eternity. The strength of the Seminary lay in its boarding establishments. There was a time when, with many others, he thought that boarding-schools were a necessary evil, but he had changed his mind. Herbert Spencer said somewhere that future generations would stand astonished at the fact that in our enlightened age men and women had never been instructed in the art of training their children aright. Boarding-schools, Christian boarding-schools, had the opportunity of remedying that defect. Even Government acknowledged that a home could not exist without religion, and hence they were encouraged to make the training in their boarding establishments as religious as possible.

In concluding an eloquent and most impressive address, he bade his audience have unbounded confidence in God, who would enable them to do even greater things in the future than in the past. He often meditated on the future of South Africa, with its infinite possibilities, its untold mineral wealth, and the unceasing influx of a new population, and asked himself, What can I do for my country? The best they could do was to get hold of the youth of the land and implant in their hearts the fear of God. An even better thing they could do was to train the youth to train others in the fear of God.

The establishment and growth of the Training Institute for missionaries have been described in earlier pages. This institution, to a greater degree perhaps than even the Huguenot Seminary, was Mr. Murray's own creation and care. The Wellington congregation supported him in the most generous manner, especially in contributing the capital amounts required for the purchase of ground and the erection of



Dr. Murray unveiling Monument of Professors J. Murray and N. Hofmeyr, 1915.

buildings, but for many years the deficits on the working expenses were largely met from his own slender purse. In 1903 the Institute passed into the hands of the D.R. Synod, when the following resolution was unanimously adopted by that body in session—

The Synod expresses its cordial appreciation of the work performed for the Church, during upwards of a quarter of a century, by the revered first minister of Wellington and his collaborators, in the training of missionaries. It accepts the gift [of the Training Institute], which has cost more than £5,000, and is offered to the Synod unencumbered by debt, with sincere thanks to the Lord and the donors. It will continue to regard the Institute as a training-school for future missionaries of our Church, and proposes to issue a call in the Pastoral Letter to the various congregations to assume this new responsibility with alacrity, and to contribute liberally towards its support and extension. . . . should the Institute at any later period no longer be needed as a training seminary for missionaries, the sum of £5,000 will be refunded to the congregation of Wellington.

Under the régime the Institute continued to prosper. The need for more accommodation was met in 1905 by the erection of the Murray Jubilee Hall, which was dedicated on Mr. Murray's birthday, the 9th May, and supplied the urgent need of a hall for general meetings and efficient class-rooms for daily instruction. After Mr. Ferguson's death in 1896 the work was carried on by the Revs. J. C. Pauw, C. T. Wood and G. F. Marais, and it is now being continued in the same spirit by the Revs. J. Rabie and H. T. Gonin. Since its inception no less than two hundred students have passed through the course, the vast majority being now in the employ of the D. R. Church, in its home and foreign mission fields.

Mr. Murray's interest in popular education for the rural districts was born of his intimate knowledge of their necessities. His many travels up and down the country had given him a unique acquaintance with the conditions under which a large proportion of country children grew to manhood and womanhood. There were extensive areas in the Colony which lay remote from villages and village schools—areas which were sparsely populated by a class of impoverished

farmers, who were often without education themselves, and without the ability or the desire to secure education for their children. The then Superintendent-General of Education, Dr. Langham Dale, to whom the cause of education at the Cape owes a heavy debt of gratitude, expressed great concern at this state of affairs, and proposed to apply to Parliament for a sum of money to enable him to introduce a system of Circuit Schools. Mr. Murray rendered him invaluable aid in bringing the proposed schools to the notice of the ministers of the D. R. Church. Writing to the *Kerkbode* on 6th June, 1888, he says—

Dr. Dale asserts that he is strongly convinced that, unless provision is made for the mental development of the children of our people, they will be thrust completely into the background by those who are now flocking from other countries to our gold-fields. One of the recent steamers brought to our shores more than fifty young men. Dr. Dale wishes therefore to make an attempt at supplying the educational needs of the rural population, and considers it advisable that he should be at liberty to ascertain by experiment how this purpose can be best achieved. His scheme is this. He proposes to make a grant of from £60 to £100 per annum for a circuit teacher for a given ward. This teacher may work at a single farm, or at two or three farms, in the course of a year. The parents have only to provide an adequate school-room and the teacher's lodging, but need contribute nothing towards supplementing his salary. The minimum number of children is to be twenty.

What Dr. Dale now asks is that ministers who believe that there is an opening for such schools in their congregations will advise him of the fact as speedily as possible. He will be glad, too, to receive any suggestions as to the modification of his scheme, in the direction, it may be, of a reduced grant in the case of a smaller number of pupils. I am convinced that there are districts where large numbers of poor children can by these means be assisted to the education which they so much need, and I have no doubt that there will be many applications for circuit schools, and even many applications for placing under the new system existing schools that cannot pay their way.

The system of Circuit Schools outlined above was shortly afterwards introduced into remote and sparsely-populated areas. It differed from the existing system in that these circuit schools received a very much larger measure of Government support. This support was rendered, not on the £ for

£ principle, which prevailed in other public schools, but on the understanding that the State should contribute the whole of the teacher's salary, the local authorities being responsible only for his board and lodgings. The name of *circuit school* was soon changed to that of *poor school*, for the idea of shifting the school from farm to farm was found to be to a great extent impracticable, and schools once established obtained a certain fixity of tenure. These poor schools had considerable vogue in the north-western districts of the Cape Colony, and were only done away with by the provisions of the School Board Acts of a later date, which transformed the whole Cape educational system, and changed all existing poor schools and extra-aided schools into ordinary public schools.

Intimately connected with the problem of education for the rural districts is the problem of the "poor whites." The latter question first came into prominence during the last decade of the nineteenth century. A leading politician¹ had drawn attention to the ominous increase of a class of indigent white people who had been trained to no trade, appeared to possess no regular means of subsistence, and threatened to become a burden and a danger to the community. The existence of "poor whites" of this class was admitted, and the Synod of 1894 discussed with great earnestness the means and methods of improving their condition and providing them with suitable employment. As Moderator of Synod, Mr. Murray naturally took no part in the discussion, but at a Fraternal Conference held during the synodical sessions he evinced his deep interest in the matter under debate by an incisive speech on the necessity of going after the non-church-going classes and bringing them into touch with the Church.

He was convinced (he said) that hundreds of Church members never visit the church. On this matter he had dwelt repeatedly when travelling through the country. At each sacramental season the same Church members appear at the Lord's Table, but they form a mere section of the congregation. Very little more than half of the actual member-

¹ Hon. J. X. Merriman.

ship is found attending the Church services, many of these not more than twice or thrice annually. Can a healthy Christian life arise under such conditions? And is not this precisely one of the causes which promote the gradual degeneration of the whites? On the banks of the Orange River are to be found many of our people who are not "poor whites" yet, but who are sinking rapidly to that condition, and this decline is going on silently but steadily. Unless we take cognizance of this fact, we shall never rouse ourselves to do our work thoroughly. Our reports on the state of religion in our various congregations are far too rosy.

Our people are passing through a transitional stage. There is an immense influx of foreign elements, with results that are frequently disastrous. But in spite of this our reports are always optimistic. We know that the Lord had reason to complain of the religious condition of the Churches of Asia Minor. What would He say of our Church? Wellington is supposed to be a church-going congregation, and yet in certain corners of the parish men and women have been discovered who never attend divine worship: and if this is the case in Wellington, how much more serious must the state of affairs be in country congregations of wide extent. Let us encourage each other to adopt new methods and set in motion new forces. The unutilized powers of the congregation must be harnessed. Elders and deacons need not remain seated in church only, they must get to work. The question had been put to him whether we could not get our young people interested in the kind of work which the Salvation Army does. Our Church has not yet engaged in that kind of spiritual work, but it ought to. Let every minister and every consistory endeavour to rouse to action the gifts and powers that lie slumbering in the members of the congregation, for unless this is done the Church can never overtake its responsibilities.

During the quarter of a century that has elapsed since 1894 much has been attempted on behalf of the indigent white element. Industrial schools have been established at various centres throughout the country, labour colonies have arisen in the different provinces of the Union, and the system of popular education has been so extended as to provide for the instruction of the poorest children in special institutions. While the Church has generally indicated the methods to be employed, and has taken the lead in active effort, it has been loyally seconded by the Government. Indeed, without the liberal grants-in-aid voted by Parliament or supplied by the Education Department, the efforts of the Church or of individual philanthropists would have

met with but little success. But in spite of every earnest attempt to solve the problem, the "poor white" question remains one of the burning economic questions of South Africa. In large mining centres like Johannesburg and Kimberley the class of indigent whites shows no sign of diminution, while the moral degeneracy to which it is liable is apparent from the increasing number of convictions secured against members of this class of Europeans for the illicit sale of liquor to natives.

Mr. Murray displayed the greatest possible interest in the movement which arose during the latter years of the last century for securing a larger place in the school curriculum for the teaching of Dutch. Theoretically, so far as the letter of the law was concerned, any school committee was at liberty to choose its own medium of instruction, but as a matter of practice the English language was the only medium employed. There were very few teachers who were able to impart instruction in both languages, the normal training of teachers at the recognized institutions was confined to English, school inspectors performed their work in English, and even should a school committee succeed in overcoming these wellnigh insuperable obstacles, it was faced with the lack of suitable school-books in any other language than English. Under circumstances such as these it is no wonder that interest in the Dutch language and literature languished. This was keenly felt by Mr. Murray, who therefore gave notice of the following motion to the Synod of 1890:—"That the Synod do appoint a committee to advise as to the means to be employed in order to satisfy the desire for better provision for the teaching of Dutch in the public schools."

When the Synod assembled, Mr. Murray was elected Moderator, and he had accordingly to abstain from taking part *ex officio* in the discussion on this question, but his motion was immediately adopted. The report which the committee thus appointed brought in forms a valuable landmark in the history of the Dutch question in South Africa. It was debated

by the Synod in two successive sessions and adopted with remarkable unanimity. The paragraphs of greatest importance are these—

1. Your Committee considers it a great gain that the article in the Education Ordinance which provided that English should be the medium of instruction has now been rescinded, so that school committees are at liberty to decide what the medium shall be. One of the chief difficulties has thus been removed.

2. Your Committee draws the attention of the Synod to what it believes to be a sound pedagogic principle, namely, that beginners should receive instruction in their mother-tongue, as is the case in other bilingual countries.

3. Inspectors of those schools in which instruction is imparted in both languages should be able to examine in both languages. . . .

9. In all our schools certain subjects, especially history, sacred and profane, and descriptive geography, should be taught through the medium of Dutch.

10. In all examinations questions on the Dutch language should be couched in Dutch, though the candidate should be at liberty to answer them in English, if preferred.

Your Committee cannot refrain from pointing out to the Synod that, owing partly to the dearth of teachers who have an adequate knowledge of both languages, and partly to misapprehension or lack of interest among our people, much will still have to be done before the language of the Church attains to that place in our schools to which, as the tongue of the majority of the population, it is entitled. Your Committee therefore regards it as indispensable that the Synod should use its powerful influence in rousing our people to greater zeal in promoting the study of the mother-speech, and to a deeper sense of the great importance of this matter with reference to the welfare of our Church and the history of our people. If this sense is not kindled and kept alive, all our efforts will fail, and all we attempt to effect an alteration in our schools and our examination system will be fruitless.

During the following twenty years the gradual acknowledgment of the rights of the Dutch language proceeded apace. At the very time when the Synod had the subject under discussion and passed the resolution quoted above, a congress was held in Cape Town which issued in the erection of the *Taal Bond* (Language Union)—a body which had for its objects the encouragement of the study of Dutch, and the vindication of the rights of that language in school, in society, and in public life generally. This Bond owed

its existence mainly to the efforts of the Hon. J. H. Hofmeyr, than whom the Dutch language has had no stauncher advocate in South Africa. Its rights had been secured in Parliament as early as 1882, and in the years following upon 1890 they were successively acknowledged in the public schools, the university examinations, the civil service and the law courts. Finally, in 1910, when the union of the states of South Africa was consummated, the 137th article of the Act of Union provided that "both the English and Dutch languages shall be official languages of the Union," and thus the long endeavour to obtain complete recognition for the mother-tongue of the greater part of the population was crowned with ultimate success.

For many suggestions as to the nature and methods of Christian education Mr. Murray was indebted to *The Life and Letters of Edward Thring*—a book which he was never weary of recommending both to teachers generally and to his fellow-ministers. He used to say that Thring had taught him the important lesson, which was as valuable for the minister as for the teacher, "that the most backward pupil has as much claim upon the teacher's earnest attention as the cleverest." To elucidate this truth he gives the following account of Thring's educational experiences—

Edward Thring, one of the greatest schoolmasters in England during the nineteenth century, was educated at Eton, a famous English public school. When he left that institution, he was dux of the school in his studies and captain of the school sports. He had no reason to complain of what the school had done for him personally. But he was under a deep impression of the injustice continually done to other boys. He saw that great attention was paid to clever youths, so that when they went to the University they secured the first prizes, and so upheld the honour of the school. But very little trouble was taken with the lower divisions and with the greater portion of the pupils, and each one was allowed to study as much or as little as he pleased. He considered that this conduct was not honest towards the parents of the lads, who naturally expected that every pupil would receive an equal amount of care.

After he had become a clergyman, and had been appointed curate in a certain parish, it fell to him to teach a school of children of the labouring classes, who were for the most part very dull. With his university

training he found it a difficult matter to discover the key to the mind and heart of these children. But he came to the conclusion that the poorer the material the greater the skill of the workman who could make something of it, and that if he could make no success of his task the fault and shame would be his own. This thought inspired him with courage to continue. And when in subsequent years he stood at the head of a great public school, he often insisted that his success was due to the principle that he had brought with him from Eton, namely, that the weakest pupil has the same claim upon the teacher's care as the quickest, and to the opportunity which the indigent school had afforded him of putting his principle into practice.

Another writer to whom Mr. Murray acknowledged his indebtedness for valuable pedagogic principles stands at the opposite extreme from Edward Thring. It is Herbert Spencer. The Rev. B. P. J. Marchand once related that on a certain occasion he was journeying overland in the same cart as Mr. Murray, when at a convenient spot they *outspanned* to rest the horses. During the halt a discussion arose on some point in connexion with education. To enforce his arguments Mr. Murray fetched his travelling bag from the cart, opened it, and produced a copy of Spencer's *Sociology*. "I am busy writing something on the education of our children," he said in explanation, "and with a view to that I am studying this book." The volume which subsequently appeared from Mr. Murray's pen was entitled *The Children for Christ*.

The following letter to one of his daughters who was engaged in teaching is of great interest as revealing Mr. Murray's conception of the moral and spiritual aspects of the teacher's task—

To his daughter Kitty.

I was interested in your letter on character building, and will give you some of my thoughts. To my mind the foundation trait ought to be trustworthiness. If a foundation is not trustworthy, the whole house may fall. If a chair is not trustworthy, I cannot sit upon it in safety. Rouse the thought that both God and your fellow-men expect you to be real and true and whole-hearted in everything you do, and in fulfilling every promise you make. When Miss Ferguson and Miss Bliss came out they brought the word *reliable* with them. I learnt its meaning from them.

Along with this cultivate the sense of personality : I am some one with a character that exercises influence, on whom much depends. This may of course lead to self-importance. But in the Christian life a strong personality may be accompanied by a deep sense of humility in the feeling that we owe everything to God. I am sending you a book on *Prayer*, in which the thought of the power of personality with God is very strongly put. You will also note how frequently the epithets are used *intense, heroic, whole-hearted*, etc. It gives the impression of being what God wants us to be, both with God and with man.

In this connexion study the thought of how little Christians put that intensity and determination into their religion which they put into their daily life. If there were in every congregation people simply determined on knowing God's will and doing it—in very deed set upon it—how much more the Word of God would profit them. I suppose you have seen the definition of character as a *perfectly fashioned will*. Try and get clear in your own mind and in the mind of your pupils the blessing and the power of a will always ready for God's will. *Thy will be done*, whether it be in the Lord's Prayer or in Gethsemane, is the highest expression for a heavenly life and a Christ-like life upon the earth. That will make true character. . . . The Lord bless you with the souls you are moulding for time and for eternity, for Africa and for heaven.

Mr. Murray's great services to the cause of religion and education were recognized by the governing bodies of two universities. In 1898 his *Alma Mater*, the University of Aberdeen, conferred upon him the honorary degree of D.D., as an acknowledgment of the widespread influence which he wielded by his many books on theological and devotional themes. Nine years later, in 1907, he was similarly honoured by the University of the Cape of Good Hope, which bestowed on him the degree of Litt.D. *honoris causa*. In presenting Dr. Murray for the degree Mr. Advocate Searle, K.C., said, *inter alia*—

Dr. Murray is known throughout South Africa as a preacher of great intellectual power and spiritual insight ; and his works, translated into many foreign languages, have received a wide recognition in Europe and America. Through a ministry extending over nearly sixty years Dr. Murray has been an earnest advocate of that system of national education in which the work of the public school is strengthened by the influence of the well-regulated school-home. During his ministry in Bloemfontein, and largely through his influence, the Grey College was founded ; and to his arduous ministerial duties he added for a time the

duty of resident head of the college. During his residence in Cape Town Dr. Murray assisted in founding the Young Men's Christian Association, and was chosen its first president. His ministry at Wellington has been identified with educational work in many forms. Through his exertions the Huguenot Seminary at Wellington was founded in 1873 : and this has been the model of most of the large boarding-schools for girls in South Africa. Twenty-five years later the Huguenot College was recognized as an arts department for the education of women students. Side by side with the Huguenot College and Seminary there have been developed, under Dr. Murray's auspices, a high school for boys, a training institute for missionary teachers, and a training college for teachers for public schools. The Dutch Reformed Church, recognizing the high theological and administrative gifts of Dr. Murray, has paid him the unprecedented honour of electing him to the chair of Moderator in six synods. His own university of Aberdeen has conferred on him its degree of Doctor of Divinity. Through his counsel and example in the work of national education in South Africa Dr. Murray has contributed in no ordinary measure to prepare the foundations on which the work of this University must rest. The University desires that the name of so distinguished a South African as Dr. Murray may be connected permanently with its history, and I therefore ask you, Mr. Vice-Chancellor, to confer upon him the honorary degree of Doctor of Literature.

As to the manner in which the University congregation welcomed the venerable honorary graduate, we have the following interesting letter from Professor Walker of Stellenbosch to Mrs. Neethling, Dr. Murray's sister—

DEAR MRS. NEETHLING,—Your daughter, when visiting here this afternoon, told Mrs. Walker that you are going to question Dr. Murray next time you see him as to his reasons for mixing with such childish or worldly displays as "capping" ceremonies.

I think if you had seen the whole assembly rise to its feet when Dr. Murray came forward, and listen respectfully while the "brief" was read of the reasons why the University Council wished to have his name permanently enrolled on their list of distinguished South Africans, you could not have felt that the ceremony was frivolous. I can well believe that more than one of the young graduates felt the honour and responsibility of their own degree all the more because they were receiving it in such distinguished companionship. And older members of the audience felt glad to be permitted to join in the *Well done* which was the silent agreement of all hearts there. I feel sure I can speak for many intimately connected with the University, who felt that our work had been honoured by Dr. Murray consenting to unite himself with us. I can't say how other people were looking at the moment ; my own eyes were

filled with tears. I think a very precious memory has been added to the history of the University by Saturday's ceremony.

I am very anxious to win your approval to the course Dr. Murray took in accepting the honorary degree. I was the one who proposed Dr. Murray's name for the degree in the Honorary Degrees Committee, and it fell to me to prepare the "brief" stating the grounds for conferring the degree. I was more than half afraid that Dr. Murray might have a feeling like his sister's on the subject; but I did not venture (though sorely tempted) to write a word to him on the subject. It was a gleam of encouragement to me, when the Dutch Reformed Synod received the intimation of the honorary degree to be conferred with marked cordiality; and I was delighted to hear Dr. Murray's own letter of acceptance read at the last meeting of the University Council, just a week before Degree Day.

CHAPTER XIX

ANDREW MURRAY AS A SOUTH AFRICAN PATRIOT

The two races that are being mingled and have to be united in this country, are not learning, as fast as one might wish, to understand, and to bear with and honour one another. And yet they have been bound together for better or worse. Every institution that helps in the slow, silent work of welding together the apparently uncongenial elements of our society, is doing good service to the country.—ANDREW MURRAY.

IF, as Lord Acton says, "exile is the nursery of nationality," it is not difficult to understand how Andrew Murray, after an absence in Europe which lasted from his eleventh until his twenty-first year, returned to South Africa with an intensified, and not with an enfeebled, love for his native land. He must have welcomed the great opportunity afforded him of ministering to the needs of his fellow-countrymen in the far north, and we know that he exerted himself to utilize it to the full, and that he seriously injured his constitution in the effort. To the congregations in the Free State and the Transvaal, whose pastor he was for eleven years, he was united by the closest bonds of affection and interest. The letters which date from that period breathe a spirit of whole-hearted devotion to the souls committed to his charge. When the congregations of the Transvaal presented him with a unanimous and urgent call to throw in his lot with them, he declared, in refusing the invitation—

Do not think that I consider the difficulties, the self-sacrifice or the self-denial to be too great a demand upon me : I trust that I am ready to do and suffer anything for the name of Christ. No, brethren, these considerations have not moved me to decline your call, but only the

consciousness that I dare not leave my own flock without the prospect of their finding another minister. . . . It has been no easy task, brethren, to arrive at this decision, for my heart is still very closely united to you in love, and the tears and prayers with which so many of you have sought to move and encourage me to come over to you, are frequently in my thoughts. Be assured that you will continually have a place in my feeble prayers before the throne, while I trust that the Lord Himself will yet point out the way by which provision may be made for your most urgent necessities.

The warm interest which Mr. Murray felt towards the inhabitants of the republics of the north continued even after he had ceased to be their minister. He rejoiced at every opportunity for casting more light upon the past history and present conditions of the oft-maligned Transvaal Boers, and was always ready to set pen to paper in their defence. In the *Catholic Presbyterian* for November, 1879, there appeared an article on *The Church of the Transvaal*, by a Cape Minister, which is beyond question Andrew Murray's work. A few paragraphs from this paper, written when the difficulties between the Transvaal people and the British Government were coming to a head, will show the manner in which he proceeded to enlighten the prevalent ignorance concerning the Boers—

The interest excited by the annexation of the Transvaal will, perhaps, secure for its Church history an attention which it otherwise could hardly have expected. And a glimpse at the religious side of the Boer's character may possibly be something new to those who have only heard of him as the enemy of the Englishman and the native, while it cannot fail to gratify all who are large-hearted enough to believe and rejoice that, in every nation, God hath those who fear Him and work righteousness and are accepted with Him. . . .

Among the thousands who left the Colony [in the Great Trek] there were not a few who were earnestly religious men, and the most carried with them some respect for religion. According to the custom of the Dutch Church, almost all who had reached the age of sixteen or eighteen had been admitted members of the Church. The preparation for admission to membership had been the great means of keeping alive, in a scattered population in the Colony, the desire to be able to understand the Bible and attain the needful religious knowledge. Many had been living, at that time, fifty and eighty miles from a church, and could barely attend a religious service more than once or twice a year. Among

the thousands of waggons that crossed the Orange River, there were but few that did not carry the Bible and hymn-book. In very many of their encampments, as they moved along, the Sabbath was observed and religious services held. And in not a few of the tents the daily voice of praise could be heard at morning and evening worship.

But there were among them some who would have been marked men anywhere, whose religious character was only deepened by the difficulties they had to contend with, and who felt how much depended on them if religion was not to be lost among the thousands who were moving out into the wilderness without a shepherd. One of these men I knew well, Charl Cilliers. When at a meeting of Synod in Cape Town, in 1862, he took his seat as an elder from the Free State, he and two or three of the old emigrant farmers from Natal made their weight felt at once. Well do I remember how, as I rode with him on my first visit to the Transvaal, he told me the terrible story of their first encounter with the Zulus, and especially of that memorable Sunday when there appeared to be no help with man, and they cried to God for deliverance. On the morning of that holy day, as they saw the thousands of Zulus gather round them, he stood up on the front of his waggon, Bible in hand; and, calling those who were preparing for battle around, he asked them whether, if God were that day to save them, they would indeed serve Him and be His people, and vow ever to observe that day in remembrance of God's mercy. And then, standing there with uncovered head, he led the people in prayer, and covenanted with God that, if He would save them from the hands of the heathen, the Lord should be their God. For more than thirty years afterwards that day was never forgotten by him, but spent as a day of prayer, confessing the sins of the people and asking for the blessing of the Spirit.¹ And often he would gather others around him, long after he had left Natal for the Free State, to remind them that they were a covenant people whom God had delivered from the heathen no less truly than Israel of old.

In one respect the Christianity [of these men] could not, perhaps, have passed muster. Calvinistic Presbyterianism has always been specially fond of the Old Testament. It finds there, in the distinct manifestations of the sovereignty and the righteousness of God, the everlasting foundations on which New Testament grace can alone securely rest. Its theology has perhaps not yet fully apprehended and expressed the real difference between the Life of the new dispensation of the Spirit and the Shadow of the time of preparation. And its piety has often had more in it of the Old Testament type, with its bondage and its darkness, than of the New. It will be no wonder, then, if we find these comparatively illiterate though God-fearing men not able to distinguish very clearly between the relation of Israel to the heathen in

¹ The day, the 16th December, known as "Dingaan's Day," is now recognized as a holiday throughout the Union of South Africa, and is celebrated as a religious festival by the Dutch Reformed Church.

Canaan, and their own to the savages by whom they saw themselves surrounded. It will not appear strange that they thought that, in going forth to conquer them and possess their land, they were extending Christianity.

And yet many of them were most willing to have the heathen taught. The difficulties which have more than once arisen with missionaries have not always had their origin in the refusal to allow the black man to be taught, but in the political interest from which it is impossible to separate mission work. There have always been among missionaries, as well as among Europeans generally, two policies with regard to the black man. The one makes *liberty and equality* its watchword, and seeks, politically and religiously, to put him on a level with the white man. With the other party *subjection and discipline* are the ruling idea : the native races are like children who have not yet attained their majority, for whom there must be a special legislation and training before they are fit to take the place of free men. Generally speaking, the tendency of English missionaries has been towards the former policy, while their German brethren have been much more the supporters of authority. It will be easily understood that the Boer sides with the latter, and that unpleasant collisions with missionaries (as in the case of Livingstone himself) are to be attributed, not to simple hatred of the missionary and his work, but to questions of nationality and of policy with which they have been identified, especially in the minds of men not accustomed to discriminate carefully. Not long after the difficulties in the Transvaal with Livingstone, and the expulsion from there of the two missionaries Edwards and Inglis, the Boer Government gave every encouragement to German missionaries, and their relation to them has been almost entirely free from difficulty. . . .

What of the Divine life in the Churches [of the Transvaal] ? I fear that the account cannot be called very favourable. Ministers and earnest Christian men unite in saying that the unrest and excitement which the want of quiet rule has caused, and which through the events of the last few years has grown into discontent and bitterness, have left their mark on the people. There are some districts in which the prevailing tone of religion is higher than in most. One of these, regarded as having been the most neglected, has been the scene of a very powerful revival during the last two years, through the labours of a missionary to the natives in connexion with the Dutch Reformed Church, himself brought up among the farmers of the Colony, and understanding how to reach them. One result of his work has been this, that three young sons of the Transvaal have offered themselves for mission work. Amid the disturbances of a land like this the Scripture command to pray for rulers, "that we may have a *quiet and peaceable* life in all godliness," acquires a new meaning. . . . Visitors have often expressed their surprise that in the midst of his wanderings and troubles the African farmer has not retrograded more rapidly. His natural conservatism, and the tenacity with which his religious traditions are maintained, encourage us to trust that, when present political troubles are over and the hoped-

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for time of restored peace has come, it will be found that a time of blessing will come for the people too.

Thus I have introduced the Presbyterian Boers of the Transvaal to their brethren throughout the world. There have been witnesses enough to bring up a report of the evil there is in the land ; it has been my privilege to tell of the good there is, and the good we hope for. Let every Christian give them a cordial welcome to their place in the Church Catholic, and, amid the present troubles, a large share of sympathy and prayer. God is able to raise them up, and even from among them to take pioneers in the work of winning Africa for Christ.

The reference in the above paper to the annexation of the Transvaal renders necessary a brief recapitulation of the historical and political situation. In 1877, after five-and-twenty years of republican government, the Transvaal was annexed to the British Crown, and British troops occupied Pretoria. The alleged reason for this action, which was in clear opposition to the wishes of the vast majority of the population,¹ was that the Boers were unable to defend themselves against the menace of the native tribes within their borders, and that this weakness jeopardized the supremacy of the white race in the whole of South Africa. The Dutch-speaking section of the Republic, who formed at least nine-tenths of the whole, adopted immediately an attitude of passive resistance. Two deputations, of each of which Mr. Paul Kruger, the future President of the Transvaal, was a member, laid the grievances of the burghers before the English Government, demanding that the annexation should be cancelled and the Sand River Convention² upheld. But the Government, misinformed by its representatives in South Africa, refused to believe that the deputations interpreted the views of the majority. The Boers therefore adopted measures which none could misinterpret. At a great meeting held at Paardekraal, near Krugersdorp, in 1880, they solemnly

¹ Dr. Leyds, who though a partisan may be trusted to give the correct figures, affirms that over six thousand voters attached their names to a memorial in favour of independence, while less than six hundred names were found on a contra-memorial requesting that annexation be maintained (*First Annexation of the Transvaal*, p. 265).

² See p. 131.

resolved to maintain their cause by an appeal to arms. The flag of the Republic was hoisted on Dingaan's Day (16th December), and Messrs. Kruger, Pretorius and Joubert were appointed a triumvirate for the conduct of affairs. The issue of the brief conflict is well known. The British forces suffered a series of disasters, which culminated in the defeat on Majuba Mountain, where the commander-in-chief, General Sir George Colley, fell. Less than three months after the outbreak of hostilities an armistice was arranged. Peace was concluded shortly afterwards, on the 21st March, 1881, and in the following August was signed the Convention of Pretoria, which restored to the Boers their cherished independence, subject to certain restrictions, implying the suzerainty of the British Sovereign.¹

The troubles through which the Transvaal people were passing, and their unwearied efforts after independence, were followed with sympathetic interest by their kindred in the Cape Colony. A Memorial was extensively signed, humbly entreating the Queen to withdraw the obnoxious proclamation by which the Transvaal was deprived of its independence —“the prospects of a cordial union between the several states of South Africa having been greatly interfered with by a measure tending to alienate from Your Majesty's Government the minds both of the inhabitants of the Republics and of a large number of Cape Colonists.”² It is not certain that Mr. Murray put his signature to the above or any similar memorial: he was naturally averse from participation in any course of action which had the semblance of party politics. But his contribution to the *Catholic Presbyterian* is sufficient evidence that his sympathies were strongly on the side of the Boers. In this connexion the letters which he wrote

¹ This suzerainty was reduced to a minimum, if not wholly renounced, by the Convention of London in 1884, by which (in the words of the Earl of Derby the then Secretary of State for the Colonies) the Transvaal administration “was left free to govern the country without interference, and to conduct its diplomatic correspondence and shape its foreign policy, subject only to the requirement that any treaty with a foreign State should not have effect without the approval of the Queen.”

² *Life of Jan Hendrik Hofmeyr*, p. 162.

during the crisis should be read.¹ Specially interesting is the letter dated 26th March, 1881, in which he realizes "how strongly the feeling of nationality is asserting itself and mingling with the religious sentiment of the people." Of this feeling he declares that "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."

The "feeling of nationality" to which Mr. Murray makes reference was to assert itself much more powerfully in subsequent years, and its rapid growth was due to a series of events by which the ideals of the Dutch-speaking and English-speaking sections of the population were thrown into sharp antagonism. The discovery in the Transvaal of rich gold-bearing reefs, situated within fifty miles of Pretoria, effected a complete change in the economic and political outlook of that republic of primitive farmers. From being one of the poorest of states it suddenly awoke to find itself wealthy beyond the wildest dreams of avarice. A new population was drawn to the country. Johannesburg, the golden city, sprang up as if by magic. The prices of commodities rose to unknown figures, and the agricultural community grew rich at one bound. The State reaped huge profits from the sale of public lands, from the imposition of new taxes, and from the grant of monopolies and concessions. In 1877 the Transvaal was on the verge of bankruptcy; fifteen years later it was rolling in wealth.

This sudden access of prosperity was viewed by thoughtful minds with the gravest concern. It brought face to face in the same state two sections of people who were in almost every respect the antipodes of each other. The one section consisted of the old burghers—animated by beliefs and instincts belonging to the seventeenth rather than the nineteenth century, conservative in religion and social habits, suspicious of foreigners, and jealous to a degree of their in-

¹ *Vide* Chap. xv. p. 333.

dependence and their political power. The other section was composed of the men whose enterprise had brought to light the hidden riches of the country and developed its unsuspected resources, whose contributions in rates and taxes had beautified cities, built railroads and subsidized public works, and to whose energy was due the transformation of a simple pastoral people into an organized modern state, but who nevertheless found themselves excluded from a share in the government, and denied representation in the legislature of the land. The situation was pregnant with difficulty and danger.

The men who at this time controlled the destinies of South Africa were also exact opposites. In the Transvaal the chief political power was vested in Paul Kruger, four times President of the Republic, one of the most notable and typical of South African statesmen—shrewd, unlettered, suspicious, humorous, religious and reactionary. The hope of the party of reform was centred in Cecil Rhodes, Premier of the Cape Colony, who had succeeded in uniting the Dutch and the English parties in the colony, and who stood at the head of a ministry which was apparently as stable as any that ever held office in South Africa. Kruger was slow, cautious, dour, and in many respects intractable. Rhodes was genial, optimistic, ambitious: he had amalgamated the Kimberley mines, established the Chartered Company, created a new world in Central Africa which bore the name of Rhodesia in his honour, reconciled divergent colonial interests; and now he was Prime Minister of the Cape. Surely he could manage to conciliate the "old man" of the Transvaal! But Rhodes had not sufficient patience to play the waiting game. He made a false move which sealed his fate, and, as Sir Hercules Robinson¹ said, "threw back the cause of civilization in South Africa twenty-five years." That false move was the Jameson Raid.

On the 29th December, 1895, Dr. Jameson, administrator

¹ Governor of Cape Colony and High Commissioner for South Africa 1880-89, and 1895-97: afterwards Lord Rosmead.

of Rhodesia, crossed the western Transvaal border at the head of five hundred troopers, with the purpose of effecting a junction with insurgents at Johannesburg, and by a *coup d'état* subverting the government. At the news of this invasion of their country by a band of raiders the Boers sprang to arms. On the 2nd January, 1896, the invaders were surrounded near Krugersdorp and compelled to surrender. The incipient rebellion in Johannesburg was speedily quelled. The members of the "Reform Committee" who had engineered the insurrection were arraigned for high treason, and sentenced to terms of imprisonment and heavy pecuniary penalties. Dr. Jameson and his officers were handed over for punishment to the British Government; but the easy sentences which were imposed, and the glorification of their indefensible and insensate action by a portion of the English and colonial Press, fomented the suspicions of the Transvaal people that their independence would sooner or later be again assailed, and that duty to their country called them to prepare for the inevitable conflict. In the Cape Colony Mr. Rhodes, whose connivance at the acts of his subordinate could not be gainsaid, lost at one stroke the confidence and support of the Dutch, and was compelled to resign. Far from showing signs of repentance, he boasted that his career was only beginning; but the logic of events and the nemesis of history belied his boast, and after the Jameson Raid he was no longer the leader of a people, but only the leader of a party.

These regrettable events tended, as may be imagined, to accentuate the cleavage between English and Dutch. Among Dutch-speaking South Africans, whether they lived under a republican or under the imperial flag, the feeling of a common nationality grew with the rapidity of Jonah's gourd. Cape Colonists who in former years had not been backward in voicing their grievances against President Kruger's illiberal franchise, his unjust tariffs, his iniquitous monopolies, and his maladministration generally, now ceased their grumbling and closed their ranks, saying, "Blood is thicker than water."

The record of the three years which stretch between the Jameson Raid and the Anglo-Boer War is a sad one. It was a time of profound and growing suspicion, which even the wisest statesmanship could not allay. It was a period during which racial antipathies were aggravated and party passions systematically inflamed. Politically, it was a time of mistakes and misunderstandings, of reproaches and mutual recriminations, of dogged obstinacy on the one hand and lofty contempt on the other, which made the attempt to compose existing differences an almost hopeless task.

No man did more in those troublous days than Jan Hendrik Hofmeyr¹ to bring about a better understanding. Now he urged upon Sir Alfred Milner,² as representing Her Majesty's Government, the necessity of a friendly conference. Again, he warned Mr. Kruger to adopt a more conciliatory tone, employing a metaphor which to the President's mind would carry more weight than an argument: "When you make a salad, be sparing with pepper and vinegar, but liberal with oil." He was valiantly seconded by the Free State Government, which brought its powerful influence to bear upon Kruger to induce him to grant the reforms which were demanded. But all efforts at reconciliation were vain because of the mutual distrust with which each party viewed the other. Inveterate suspicion on the one hand and imperious diplomacy on the other were the chief factors of the situation. And so, during the latter half of 1899, the country drifted steadily towards the final catastrophe. British troops were massed on the Transvaal borders, and when the republican Government asked the reason, Sir Alfred Milner replied that they were there "for all eventualities." Without waiting to be attacked, the Transvaal Government on the 11th October, 1899, declared war, and thus a conflagration was kindled

¹ South African statesman, leader of the Dutch-speaking section of the Cape Colonists (*see also* p. 409).

² Governor of the Cape, and High Commissioner for South Africa 1897-1905 (afterwards Lord Milner).

which for two and a half years devastated South Africa, and laid the two Boer republics in ruins.

The situation just before the outbreak of hostilities was so critical, that Mr. Murray, in the vain hope of yet averting the supreme calamity, broke the silence which he habitually observed on political questions in a series of articles which were published in the *South African News*. The articles were intended to be six in number, but only three had appeared when the final rupture occurred, after which it was considered inadvisable and useless to continue publishing what was so diametrically opposed to the policy of the Imperial Government. The papers which saw the light dealt with "Transvaal Independence"—a review of the steps by which the Boer Republic had asserted its right to self-government; "The Jameson Raid"—an exposure of the "duplicity and treachery" which led to that attack upon Transvaal liberties; and "Uitlander Grievances,"—with respect to which Mr. Murray maintained that "England has no right to say whether the franchise shall be a five or a seven years' one." A few days before the declaration of war he also wrote an impassioned appeal for peace, which is here taken over in full because of its value as the expression of the sentiments of Dutch-speaking South Africa—

APPEAL TO THE BRITISH PEOPLE.

As the oldest minister in the Dutch Reformed Church, as one known, and sometimes even misjudged by my own people, for my loyalty to British interests, as one not unknown in England as a teacher and a worker in the service of God and humanity, I venture, at the urgent request of many in this country, to make this appeal for peace.

I implore the rulers and people of the greatest Christian nation in the world not to make war on the youngest and smallest of its free States.

What is it that makes war necessary?

Not the suzerainty of the Queen. The Transvaal maintain that the suzerainty of the Convention of 1881 was set aside by that of 1884. English lawyers of note are of the same opinion. The Transvaal has asked for the settlement of the question, but never said that it makes it a matter of war. Apart from this, even if the suzerainty exists, its meaning is too vague to need bloodshed for its maintenance.

British supremacy and paramountcy in South Africa are not the

cause of the war. These were not sacrificed when the independence of the Republic was granted, and have not been denied.

The franchise is not the cause of the war. A seven years' franchise has been given. A five years' franchise was being arranged for, when, owing to new demands, it was withdrawn.

The one cause of the war is the independence of the Republic. It refuses to be dictated to in internal affairs. It is willing to allow discussion and friendly counsel, has proved itself ready to act on it, and consented to a joint commission of enquiry. The one object of the originators of the agitation which has led to the war is to destroy the independence of the Republic, either by gradually giving Uitlanders a preponderating influence, or making it a British Colony.

England's desire to be just and generous in South Africa has frequently been defeated by a lack of the power to understand the Dutch Boer, the strength of his love of liberty, or the need of sympathy with his aspirations to realize his difficulties and win his confidence. It was owing to this that the annexation so utterly failed, and led to such disaster. It was in the same spirit that the Raid was undertaken, leading to greater disaster in the bitterness and hostility that has been so intensified. It is to the same disposition that this war owes its origin ; it can lead to nothing but still more terrible disaster and ruin, both to South Africa and the Empire.

More than one serious mistake has already been made. We have reason to know that the English Government was led to believe that President Kruger would yield, and that there would be no war ; that the Orange Free State would keep out of the war ; and that it would be possible to secure the co-operation of the Dutch inhabitants of the Colony. And so the Government adopted a threatening tone, and spoke of an ultimatum before it was ready, and so gave the Republic cause and opportunity to begin the war, while Natal, Mafeking and Kimberley are insufficiently defended. Any day may bring the tidings that war has broken out. If disaster comes at the opening of the campaign, there is no reason to think that such disaster will be the last or the worst.

On behalf of a hundred thousand of the Dutch-speaking people of our Church in this Colony, I implore the British people to pause and adopt a different policy. I ask whether the nation which in the whole world makes the loudest boast of its liberty, and what it has done for liberty, ought not to consider the liberty of the Republic as sacred and inviolable as its own, and to make this the basis of all its negotiations ? Give the Republic the generous assurance of this. Do not meet it with dictation or threats, which have so signally failed. The Boer mind, which resists intimidation, can be reached by reason and conciliation.

- (1) Let the threatening of war be withdrawn, and proposals be made to return to a peace footing.
- (2) Let the suzerainty of the Queen and the independence of the Republic be left as settled by the Conventions.
- (3) Let a Joint Commission enquire into the Uitlander grievances, and take time—months, if need be—to find a way out of the difficulties with

which the whole relationship of the two races is beset. (4) Let England and the Republic offer each other the hand of friendship, and the assurance that they desire to meet and act in the spirit of conciliation and mutual confidence.

I make bold to undertake that the decision of such a Joint Commission would receive the support of every South African who now condemns the war as needless and unrighteous.

The horrors of war are too terrible ; the sin and shame of war are too great ; the folly of war is too monstrous ; the penalty of war is altogether too awful for England to inflict it on this country.

I believe with my whole heart that in many respects Britain is the noblest, the most Christian nation in the world, its greatest power for good or evil. I cannot believe that the English Cabinet, if it had not been misled by one-sided and false representations as to the necessity, the duration, the results of the war, would ever have threatened it. I cannot believe that the British people will give its sanction to a war that, even if England conquers, can end in nothing but the extinction of two free Republics, in the extermination of tens of thousands of men who are determined to die for their liberty, in the alienation of our whole people, and the perpetuation of race-hatred for generations to come.

Once again I beseech the Christian people of Great Britain to rouse themselves, and to say, " This war shall not be." Let every lover of peace make his voice heard. And let every one who knows how to make his voice heard in Heaven above, join us in one unceasing supplication to God that peace may be restored. There are thousands of God-fearing people in this land praying without ceasing for peace. I call upon all God's children : Kneel down beside us, present yourselves as one with us, and see if our God may not even yet send deliverance. As the British Parliament assembles next week, we will join with you in the fervent supplication that He in whose hands all hearts are may guide them to know and do His will.

Among the Chauvinists Mr. Murray's attitude towards the war policy provoked the greatest resentment and anger. The more violent section of the English colonial Press heaped abuse upon his head, and flung at him many opprobrious epithets, of which " Pecksniffian humbug " and " lying priest " may be taken as extreme examples. In Great Britain, except among the staunch little circle of " pro-Boers," his appeal fell upon deaf ears ; but in America, where his three papers on the situation were issued in pamphlet form,¹ his words

¹ *In Defence of the Boers*, by Rev. Andrew Murray : with an introduction by Rev. W. C. Wilcox (Oberlin, Ohio).

won a large measure of sympathy for the Boer cause. That cause had Mr. Murray's ardent support to its very last gasp. In the later stages of the war, when British troops held possession of all the railways and almost all the towns, and the Boers were only able to continue the unequal contest by engaging in guerilla warfare, he still held them justified in fighting to the bitter end. More than one deputation was despatched to the Boer leaders in order to persuade them to lay down their arms, but the effort was vain. A journal of the day contains the following plaintive paragraph: "The report of the Peace Envoys shows that the mission was an entire failure. The Rev. Dr. Murray was immovable in declining to do anything unless the British Government acknowledged the independence of the Republics. The other Dutch ministers, the report says, simply piped after Dr. Murray."

It need hardly be said that Mr. Murray's intercourse with like-minded Christian brethren, even when their views differed from his own, remained undisturbed during the sad years when war was raging. In 1900 he issued, in conjunction with ministers of the Anglican and other denominations, a call to prayer, in which Christians were invited to unite in asking—

(1) That under the guidance of the Holy Spirit the deepest desire and prayer in all our hearts—deeper than even personal or national feeling—may be that of the blessed Son of God, "Father, glorify Thy name!"

(2) That God in answer to prayer may make a speedy end to the war, and bring about a sure, righteous and abiding peace, which shall promote the glory of His name and harmony among men.

(3) That believers may be willing to learn the spiritual lessons of humiliation which God desires to teach us by His chastisements, so that each of us may personally receive the hidden blessing which God purposes to bestow.

(4) That God would discover and judge all the causes which have led to this war, or can lead to any future wars.

(5) That the Holy Spirit may at this time glorify Christ, by granting to us that we may know Him in a wholly new sense as the Prince of Peace between man and man, people and people.

(6) That we ourselves, and all God's children on both sides, may be so kept by the power of God's almighty grace, that we may be true

peacemakers, and that a spirit of gentleness, forbearance and brotherly love may be shed abroad in all hearts by the Holy Ghost.

If the "feeling of nationality" had been fostered by the events of former years, it was fanned to a bright flame by the losses and sufferings of the three years' war. In the fire of that great ordeal Dutch-speaking South Africa was welded together as it had never been before. Independence was gone, but the instinct of nationality sought expression in the determination to secure for the Dutch language perfect equality with the English, in a new devotion—perhaps more formal than vital—to the Dutch Reformed Church, and in a settled endeavour to strengthen the national feeling by diligent research into the past, the encouragement of literary efforts in Cape Dutch, and closer union for social ends and political purposes. There were some South Africans who feared that the movement was going too far in cutting itself loose from English influences and the study of English institutions and literature. Mr. Murray's views on this subject are briefly stated in a letter, dated 25th November, 1907—

To one of his Daughters.

I was interested in your letter, telling of your philanthropic plans to help cure our people of any wrong thoughts in regard to their future. I fear that you will find that your efforts will be unavailing. Let me give you my reasons for saying this.

The love of language and country is an instinct implanted by nature and of almost inconceivable strength. When the Dutch movement began twenty-five years ago, I thought it was an attempt to attain the impossible. Time has cured me of this. If one sees clearly that the thing is a sentiment, a thing of the heart, inbred and vital, one will understand that you can't overcome it by argument. Your arguments may satisfy yourself, but will not convince the others.

I can quite understand that they think that it is just the cultivation of this national spirit that will help to give backbone and a sense of independence. As long as our people were accustomed to regard themselves as of an inferior stamp, their great aim was to rise by becoming as English as possible. If our grown-up people feel that their right to their language and nationality is just as sacred as that of the English, the consciousness will be awakened in them that they are on a level, in that respect, with any other nation.

Anyone who really wants to work for them must respect this feeling and try to help them to cultivate the highest possible standard of national character. The instinct of self-preservation will have two effects. The one is to maintain the national character ; the other to maintain their place in the march of progress. This will teach them the indispensable need of English in business and politics.

These are a few loose thoughts. Let me hear what impression they make on you. Let us ask God to use us for the welfare of the people who belong to us.

The chief memorial which Africander¹ sentiment has raised to the victims of the war is the Women's Monument at Bloemfontein. For it was, alas ! the women and children upon whom the brunt of the war fell. During the latter stages of the conflict, the British commander-in-chief directed that the women and children should be removed from the farms and smaller townships, and be brought together in so-called "concentration camps," where (it was affirmed) they could be properly cared for, and yet be prevented from holding communication with the Boers who still kept the field. The intention may have been good, but it was carried out in a hopelessly incompetent manner. Sickly women and children of tender years were housed in canvas tents, and exposed to heat and blinding dust by day and to biting cold at nights. Rationing was irregular and often insufficient ; overcrowding was the rule ; sanitary arrangements were sadly defective : of comfort and decency there was little to be seen. When sickness broke out, it was discovered that there were few doctors or none at all, and no trained nurses, no medicines and comforts, no hospital accommodation. Measles and other infectious diseases laid hold upon the crowded camps and carried off thousands. Enteric claimed its victims by the hundreds. Day after day funeral cortéges wended their tearful way to the little cemetery—a space railed off in a corner of the camp by barbed-wire fencing. Before the concentration camps were broken up, more than twenty-five thousand women and children had died, while the total of men who

¹ The Dutch-speaking South African speaks of himself, by preference, as an *Afrikaander* or *Afrikaner*, which has been turned into the English *Africander*.

fell, by wounds or by disease, did not even reach four thousand.¹

In memory of the mothers and the children who thus gave their lives for their country there was erected at Bloemfontein, chiefly through the untiring efforts of ex-President Steyn,² a monument in the form of an obelisk, one hundred and twenty feet in height, with bronze reliefs at the foot, representing the privations and sufferings endured by the women of the Republics. This monument was unveiled in December 1913, and the ceremony drew prominent men from all parts of the Union. Of the actual scene we have the following description by an eye-witness :—

While the procession approached, minute guns were fired. At the site was visible a dense mass of living humanity, seated upon the surrounding kopjes : there were present, according to the best estimates, some twenty thousand people. After General Botha, General Hertzog, Senator Reitz, and several ministers and other personages had seated themselves at the foot of the monument, President Steyn was led in, accompanied by his wife. How the heart of the assemblage was touched to see him enter with such feeble step ! Immediately after him came Dr. Andrew Murray, leaning on the arm of Mr. Gordon Fraser. Shall we say what feelings stirred within us as we looked upon these two figures ? We cannot. This only let us set down—*our two great men, each the first in his own sphere ! . . .*

During the proceedings the heavens were pleasantly overclouded, but later on the sun began to shoot down its burning rays upon the mighty gathering. Dr. Murray looked on silently, while every now and again the Rev. J. M. Louw handed him a scrap of paper from which he learnt what was being said.³ It was General de Wet, no other, who extended an umbrella over the head of the revered octogenarian. " Who is the good friend who is so kindly holding the umbrella above me ? " " General de Wet," was the reply. On Dr. Murray's expressing his hearty thanks for the friendly service, " it is an honour worth paying for," said de Wet.

Mr. Murray's contribution to the proceedings consisted in

¹ The description here given is from the writer's own experience, since he spent six months as Chaplain in the Women's Camp at Aliwal North. In that camp were confined some five thousand individuals. At one time, during October, 1901, the burials amounted to thirteen daily.

² President of the Orange Free State when war was declared.

³ Dr. Murray, in later years, was exceedingly deaf.

a brief address in the church of the congregation as whose first minister he had been installed sixty-four years previously. The informant whom we have already quoted describes his appearance and message in these terms—

His voice, stronger even in the speaker's old age than that of most preachers—how it reminds us of the days when it made us tremble as he spoke of death and eternity!—still possesses the power of penetrating to the very depths of the soul. But the power it now wields is of a different nature, as anyone will understand when we set down the opening words of his address: "We are assembled here to celebrate the festival of love—suffering, intercessory, benedictory, all-conquering love. The monument which is to be unveiled to-day is the monument of love." He then spoke of the sufferings endured in the camps, and asked what could have been the Divine purpose of it all. God's object was to lead souls through suffering to love. And that suffering brought them also to their knees. Many persons entered those camps not knowing what prayer was, and there learnt the secret. . . . The speaker also pointed to the danger which at present existed of dissension and schism among our people. What could prevent that? Only love. "Let us go to the monument," he said, "with the words, I yield myself to God, in the desire to seek not mine own. Let us go under the banner of God's love—suffering, praying, blessing, overcoming."

The dissensions against which Mr. Murray raised his voice in warning came to a head not many months later, and Dutch South Africa was split up into two antagonistic sections. A Dutch Reformed minister, Dr. D. F. Malan, resigned his charge in order to devote himself to a political career. In a speech on one occasion he made use of language which called forth an immediate protest on the part of Mr. Murray. "If the dissensions which divide our people are not healed," said Dr. Malan, "I cannot see how our Church can in the long run remain united. There is a tendency in members of the same Church to unite, not merely in confession and belief, but also in political views." The attitude expressed by these words was rebuked by Mr. Murray in a forcible letter, of which the following sentences give the gist—

I do not know how I can best define the divergence between these thoughts and my own conception, than by saying that I cannot in the least see that a schism in the Church is unavoidable because there exist

within it two parties with different political convictions. The Church surely is a spiritual body, specially created by the Lord with the purpose of uniting, in the power of a supernatural love which derives its strength from Christ through the Holy Spirit, all His members, drawn even from nations which may have hated and despised one another. Paul gave expression more than once to the thought : " In the new man there is not Greek and Jew, circumcision and uncircumcision, Barbarian and Scythian, bondman and freeman ; but Christ is all and in all."

Differences of opinion are not in themselves sinful. They are the result of differences of temperament, of education, of environment. In every nation there is found the distinction between Conservatives and Liberals, between the men who seek safety in the retention of what is old and approved, and the men who look for salvation in what is new. Such differences of insight are indispensable for the well-being of a people. Friction helps to sharpen the mind, so that each party contributes its own share towards the ultimate issue of the conflict. It is not the difference of viewpoint, but the sin of self-will and lovelessness that yields the bitter fruit in which dissension and hatred are revealed.

Our Church has, I think, acted wisely in always seeking to emphasize that it was not her calling, nor yet that of her ministers as such, to engage in politics. One may ask then, But ought not religion to exercise influence upon politics, and so upon everything that can be of service to society and to humanity ? Undoubtedly ; but in a quite different manner. It is the calling of the Church to educate her members to take their due share as burghers of the State. She does this by teaching them to walk in the fear of God, by assisting them to shape a character that above all things is steadfast in its obedience to God's will, and in that love which lives not for itself but for its fellow-men. There is a wide gulf between the conception that the Church must directly teach her members which political views are the right ones, and the thought that she must assist them to apply to practical life the great principles of the Word of God. [As regards present dissensions] the Church must allow the voice of God to be heard above all the roaring of the waters : " Love one another, forbearing one another in love ; as Christ hath forgiven you, even so do ye likewise." If the Church is faithful to this duty it will be impossible that there should be any thought of disruption because of political differences.

In conclusion, we shall find an answer to many questions in the word of our Lord, " Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. Render to the King, to the Government, to national feeling, to politics, the things that are theirs. And render to God what is due to Him—dominion over His Church, the unity and love of His children, and the consecration of the Church and her ministers in the endeavour to know aright and duly to fulfil His will.

In private as well as in public Mr. Murray's influence was always enlisted in the interests of peace and concord. When

approached for advice by those who were passing through circumstances of strife and disunion, he was unwearied in recommending the more excellent way of composing differences—by the exercise of forbearance and brotherly love. A few years since the consistory of a certain Dutch Reformed congregation in the south-west of the Cape Province resolved upon discontinuing a series of services which had been conducted in the English language for half a century. This resolution evoked the most strenuous opposition on the part of the English-speaking members of the congregation, and of all who were in sympathy with English ideals. The consistory maintained that the need for English services was less urgent than in former years, and that the necessity of providing a double series of services, two Sabbath-schools, and a twofold administration of Holy Communion, cast too heavy a burden upon the ministers. The aggrieved parties replied that the real reason was merely the recent growth of Dutch sentiment, and that the interests of God's Kingdom were being subordinated to the interests of language and nationality.

One of those who belonged to the protesting section, an ex-elder of unimpeachable character, addressed a communication to Mr. Murray on the question, and elicited the following reply—

I have read your letter and the accompanying newspaper extracts with deep interest, and with the prayer that God would help me to give you the right answer. I need not express my opinion in regard to what has happened. The one great question now is how to do what will be pleasing to the Father, what will be edifying and heart-winning for His children, and what will give us the quiet confidence that we are acting as Christ would have us act. My thoughts are briefly these :

1. The Dutch national sentiment is so strong—and getting stronger every day—that it appears to me to be impossible to stem the current. [Those of] God's children who differ from them [i.e. the Dutch national section] must be prepared to watch against words and thoughts and actions which will only help to make the strife more bitter and more lasting than it might be.

2. As far as I can see the position you ought to adopt is this—I have done my best to secure English services. I and those who were with

me have failed. In the struggle we have done our utmost, but without success. What shall we do now? Persevere and fight on? Allow the separation between us and the other party to continue and perhaps grow worse? Go on, and allow the two parties in the congregation to be cold and distant to each other, and so encourage the spirit of partisanship and mutual distrust?

3. Or, shall we not honestly say—We did our best to assert our rights, and to gain what we thought would be a blessing to the congregation. The other party has been stronger and more successful: we have suffered a defeat. Would it not be best for us to say,—we have done our utmost, we have prayed for help, we have failed. Had we not better accept our disappointment as something God has allowed, and in regard to which there is no likelihood of a change?

To the spirit of the world it is a great humiliation to acknowledge a defeat, but not to the child of God. Our first object is that love may be restored. We are going to say to our brethren—We have no wish to dispute about the matter any more; we give you the assurance of our hearty love; we are anxious that the breach should be healed, and that we should all work together in carrying out the wishes of the *kerheraad* and the ministers in caring for the souls. A *kerheraad* has its authority from God, even though the men who constitute it may not be perfect. Let us forget our differences. Let us spend the time we have given to prayer about this trouble in the great work of praying for the spirit of unity and love among God's children, and the power of the Spirit on the congregation. The meek and lowly Christ will accept of our desire to be meek and lowly too. And who knows but that in answer to a union of love and united prayer God may give a rich blessing.

CHAPTER XX

ANDREW MURRAY AS A SPIRITUAL FORCE

It is useful to have spiritual teachers ; and if they be wise, it is wise to learn reverently from them ; but their lessons have not been successful until the learner has gained an eye for seeing the truth, and believes no longer because of his teacher's word, but because he has an anointing from the Holy One, and knoweth all things.—F. W. NEWMAN.

TO estimate the spiritual influence which Andrew Murray exercised upon his day and generation is not only a difficult but an impossible task. The influences which radiate from us, attracting some and repelling others, but always moulding their characters and shaping their destinies, are so subtle and mysterious as to defy our analysis. This is supremely true of spiritual influences, which proceed from that Divine Spirit of whom it was spoken : " The Spirit breatheth (*R.V. marg.*) where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth." There are no human scales in which the character and work of Andrew Murray can be weighed and estimated : they are in their nature imponderable. He was not a voice alone, but a force ; he created not merely an influence, but an atmosphere. In the land of his birth he impressed himself upon all who had intercourse with him, and there were but few who did not at some time or other either meet him or hear him preach. Upon his colleagues in the ministry his personality made the deepest possible impression. Young ministers and students of divinity found in his evangelistic labours, in which they were frequently permitted to share, a training in practical and pastoral theology which no college professor could bestow. In all religious

gatherings he was the acknowledged leader. His advice was sought, his wishes respected, and his opinions deferred to¹ by men of all ages and of every degree of social standing. The secret of his influence lay in his lofty Christian character and in the irresistible power which revealed itself in all he said and did. For he was, above everything, the man of prayer. He held constant communion with the Unseen. His spiritual life was fed and nourished from the springs which are invisible and eternal.

The ninth decade of last century was the most prolific in evangelistic toil of Mr. Murray's whole career. During the twelve years from 1879 to 1891, he engaged in no less than seven evangelistic campaigns in all parts of South Africa. Some of these lasted but a few weeks, but many extended over several successive months. The consistory and congregation of Wellington, recognizing the urgent need of the Church and the special gifts of their beloved pastor, readily granted him leave of absence for these revival services. The arrangements for the meetings were the subject of careful thought. Mr. Murray was accustomed to insist strongly on the previous preparation of the soil. He instructed the minister of the congregation he was about to visit how best to kindle large expectations, and so to provide an audience that was both psychologically and spiritually ripe for the reception of Divine Truth. Christians were urged to continuous and believing prayer for an individual and a general blessing. The Church at large was invited to join in fervent supplication that it might please God to grant a rich harvest of souls. Nor were the prosaic details of travel, the stages of the journey, the number and the length of the meetings, beneath his notice. He had much of the saneness and tact, combined with a thorough grasp of detail, which characterized the late Mr. D. L.

¹ Nevertheless, he welcomed criticism of his opinions. On one occasion there arose a warm discussion on the methods of doing mission work, in the course of which some dissent was expressed from Mr. Murray's views. "But, Dr. Murray," said the chief dissident, "I do not wish to influence your judgment." "My brother," was the reply, "it is your duty to do so, if you think that I am not right."

Moody. Wherever he journeyed there were prejudices to be removed, difficulties to be smoothed away, ignorance to be dispelled, and coldness and diffidence to be overcome. He had to do frequently with ministers who were not averse to "special services," but feared that the "after-meetings" formed an undesirable feature. "I tell them," wrote Mr. Murray, "that it would be breaking off the point of the arrow. Imagine a Salvation Army meeting without a penitent form!" In spite, however, of superficial differences, his fellow-ministers, in almost every case, received him gladly and accorded him the heartiest sympathy and co-operation; while the audiences, if sometimes unenlightened, listened always with the most respectful and earnest attention.

In a previous chapter¹ some account has been given of Mr. Murray's earliest evangelistic tour. The following extracts from letters to his wife, written during one of his later campaigns, will convey to the reader a clear impression of the nature of his journeyings, the thoughts and prayers which engrossed his attention, the measure of success which attended his efforts, and the alert mind which he maintained towards the thousand and one interests centring in himself:—

*From Somerset East during the Ministers' Conference
(April, 1891)*

I thank God for your time at the seaside with Mary, and trust it will be a real blessing to her. And what you long for for yourself He will give and is giving. I think you will find the last part of *The Quiet in the Land* very helpful. It has a very great attraction for me. I can read Tersteegen over and over again. It is as if it was just what was needed as the application of the Epistle to the Hebrews—the Holy Place to which we have access, the place in which *we are already*, is the innermost sanctuary of the Presence and the Heart and the Love of God.

Our Conference began well—twenty-two ministers, some very earnest. This morning we had the second chapter [of Hebrews]: He calls us brethren. The place and weather are very beautiful. I have not much time to write to-day.

Now as to business: 1. In the second shelf from above of my book-case, right-hand side, there is a German book bound in black linen, Oetinger, *Hebräer-brief*. Please send it to me by post addressed to

¹ P. 323.

Cradock. 2. Say to Kitty it is all right about the cheque deposited, but the second halves of the bills for Europe must be kept and not sent on. 3. The letter from Mr. Howell was about my ticket and must be sent on here. 4. Send on the *British Weekly* to me every week by post. 5. I am afraid there was something wrong about the post at Tarkastad, so I asked Kitty if she addressed any letters there. Was there nothing from England? 6. Send to Mr. R. L. Webb, Somerset East, 20 *Zijt mij genadig*, 20 *Waarom gelooft gij niet?* 20 *Blijf in Jezus*,¹ in one strong parcel, care of Mitchell's postcart, Cookhouse Station.

My love to the children. Kind remembrances to all. The blessed presence of our God, opened to us in Jesus Christ, be your and my portion.

Written during tour in the Eastern Districts (May, 1891).

Dordrecht, 2nd May.—We left Cradock on Thursday morning, and were here on Friday at 5 p.m., after a rattling drive of twenty hours. Our first meeting last night was very good, and both P.D.R.² and I feel a great difference between Tarkastad and this. The shaking there has been very real, but at first we felt like speaking against a dead wall. Here there appears much more openness. We are expecting large blessing.

The climate here is delicious, reminding me of the Free State. I was wrong: it was not Oetinger but Steinhofen in German that I want—a small octavo volume in black cloth cover, in the second shelf from the top of the right-hand side of my large bookcase.

I pray the Lord to give you the healing you need for the body, and further, grace to help in every time of need. Oh! that we may know our great High Priest aright—His tenderness, His heavenly presence with us, and the power of the endless life in which He ministers.

My love to all, Kitty and Annie, John and Charles. We purpose leaving this on Tuesday morning, and going through in one day to Barkly East. May our God supply all your need according to His riches in glory by Christ Jesus.

Dordrecht, 4th May.—Please send to Rev. W. Alheit, Dordrecht, 20 *Zijt mij genadig*, 20 *Waarom gelooft gij niet?* Immediately on receipt of this, please, so as to reach here on Friday, in time for his *nachtmaal* on the 17th. Post early on Monday, well done up.

10 p.m.—Your note of 27th April just received. I enclose Mr. Hazenberg's post order signed. I am glad about the ministers recalling their letter. God bless Mr. Walton. I had meant to write to Mr. Roux, but have had no time. Gerard is well and bright. My kind regards to him and all friends. Thank du Plessis for his note: an elder of his was here. There is some chance of our going down to Elliot for services on Tuesday next.

¹ These books are small devotional manuals, written by himself in order to follow up his evangelistic work. The most have appeared in English also. See also p. 206 (end of chap. ix).

² Rev. P. D. Rossouw, a fellow-worker.

Our services here are over. Deep feeling with many, and open confession with some. We praise God. At the Conference at Somerset East I had hard work, doing most of the talking, but the change here has so set me up that I hardly feel tired. He gives strength. Your extract from Tersteegen is very beautiful. There is in his words and in those of the Friends of God a wonderful depth and power. I feel one needs time to get more of God into our life and work. The Lord teach us.

We are off to-morrow for Barkly, where we hope to be in the evening. It is raining, and this may detain us. Much love to the children and yourself.

Barkly East, 13th May.—Give the enclosed note to Miss Ferguson, and see if she has a teacher for Mrs. van Schalkwijk. Send to Rev. H. Muller, Barkly East, 10 *Zijt mij genadig*, 10 *Waarom gelooft gij niet?* and to Kerkeraad, Venterstad, 20 *Zijt mij genadig* and 20 *Waarom gelooft gij niet?*

Lady Grey, 15th May.—Came on here yesterday. But such roads—truly like the Transvaal! This morning, on awakening, I for the first time felt tired. But it is all right now. What a sad sight, the home here! The father left with ten children, ten motherless children, the youngest only three. The eldest daughter is now better, but still weak in health. The second daughter is the only mother, caring for all. Miss Piton, our graduate, is in the home, and acts as auntie—a great comfort to them.

Services began this afternoon in pouring rain. I am humbly asking the Father to command it to cease. That letter from America is interesting, but very solemn to myself. I am trusting for the full revelation of Christ in the heart, in a peace and rest never for a moment disturbed. The high-priesthood of Hebrews and the power of an endless life are very precious. I have begun writing a Dutch book on Hebrews, which I look to God to bless very much.

Maraisburg, 28th May.—Our Monday morning meeting [at Molteno] was something very beautiful. Testimonies in abundance, and very clear, of blessing received by people who had long feared the Lord, but had not known what salvation by faith was. And some twenty confessions of conversion.

Monday afternoon to Sterkstroom, for that evening and Tuesday. Had some clear cases of entrance into light and joy. Returned to Molteno yesterday: a number of people came up again. Mrs. Marais very warm—a young girls' prayer-meeting started, a boys' prayer-meeting too. A parting service at 6 p.m. in the church, and at 7.30 a large English service in the Wesleyan chapel.

Danie Marchand came yesterday to accompany me here. Along the road, much proof of God's blessing on the services, and so many testimonies to the effect: "I thought I must be, or get, or do something, and now I see it was all wrong. I now trust the living Jesus." The joy is great in many hearts. I meet many who are the fruit of former special services. To-day three. First, a man: "Oh! I saw you at

Colesberg, where I got the light." Then a woman : " Do you remember speaking to my daughter in the vestry at Cradock, and giving her the text *I am with you alway* ? She died so brightly three years afterwards." Then a young woman : " Do you remember at Steynsburg asking the people in a prayer to give themselves wholly to God ? I was a child, and did it." So the Lord proves the work is not in vain. To His name be the praise.

Mr. Murray's broad Christian charity revealed itself in many ways, and was especially noticeable in the generous welcome which he extended to other evangelists who from time to time visited these shores. One of the earliest of these visitors from overseas was Henry Varley, who in 1886 conducted a series of remarkable meetings in the chief towns of South Africa. Upon Mr. Varley followed at short intervals a number of missionaries, among whom may be mentioned George C. Grubb, Spencer Walton, John McNeill, Mark Guy Pearse, Gelson Gregson, Charles Inwood, Gipsy Smith, Donald Fraser, John R. Mott, and F. B. Meyer. When these men landed in Table Bay, Mr. Murray was among the first to bid them welcome, and to lend the weight of his influence and authority to their undertaking. Many of them might have found the doors of the Dutch Reformed Churches closed against them—for the South African Dutch as a people and as a Church are averse from *nieuwigheden* (novelties)—were it not that the Moderator had given them his countenance and benediction. In the case of all these devoted men there can be no doubt that the sympathy, the constant interest, and the fervent prayers of Mr. Murray formed, under God, a large element in any success which may have attended their mission. Dr. F. B. Meyer, one of the most recent of these visitors, makes the following acknowledgment in *A Winter in South Africa* (1908) :—

From the first the ministers of the Dutch Reformed Church showed me much Christian courtesy. . . . All were prepared to accept the lead given by the venerable Dr. Andrew Murray, who came from Wellington on purpose to attend the meetings [in Cape Town], and took part in prayer and benediction. I can never forget or repay his kindness. On a future page I hope to allude at length to the influence of

this saintly man upon his Church. It is enough to say here that, notwithstanding his eighty years, his intellect is as bright and his natural force almost as vigorous as when he visited England fifteen years ago. He is honoured and loved throughout the Church of which he is the recognized father and leader, and beyond. It was of untold help, therefore, that my earliest meetings should receive his endorsement and his blessing.

During the great revival of 1860, which has been described in a former chapter, an earnest-minded minister of the D. R. Church, the Rev. van der Lingen of Paarl, proposed that in future the ten days between Ascension and Pentecost should be observed in the same manner as the first disciples did, namely by "continuing steadfastly in prayer" for the outpouring of the Holy Spirit. The suggestion was readily adopted, and the number of congregations and prayer-circles taking part in the movement grew slowly greater. In 1867, Mr. Murray published in the *Kerkbode* a series of ten brief meditations for the Whitsuntide gatherings. This was the precursor of many similar subject-outlines, which were prepared annually, and of which several were expanded into devotional manuals and issued in the Dutch and English languages. The custom, which Mr. Murray thus encouraged and aided, of holding meetings for prayer from Ascension Day to Whit-Sunday, has been of inestimable blessing to the D. R. Church. Year after year reports appear in the columns of the denominational paper, from ministers and congregations in all parts of South Africa, describing the blessing which has attended the observance of the ten days of prayer in the quickening of believers and the regeneration of the unconverted. It is surely not the least of the spiritual benefits which Andrew Murray conferred upon his Church, that he assisted her in establishing and continuing a usage to which she owes so much of her religious vitality and missionary fervour.

Beyond South Africa Mr. Murray's influence has been, probably, greater than that of any other contemporary devotional writer. Of his first essay in English authorship we have already spoken,¹ while fuller reference to the many

¹ See p. 336.

books which flowed from his pen is reserved for a future chapter.¹ *Abide in Christ*, his first English venture, appeared in 1882, and in 1888 were published *Holy in Christ* and *The Spirit of Christ*, which (together with *The Holiest of All*) represent the high-water mark of his literary and theological achievements. Between the above-mentioned dates he had found his audience, for when *The Spirit of Christ* was issued his first work had already reached its fifty-third thousand. His readers, counted by tens of thousands, were scattered all over the globe. Evangelical circles in England and America recognized in him a Christian teacher who spoke with authority, and not as one of the common scribes. His growing spiritual influence led to his being invited, in 1895, to visit England for the purpose of delivering addresses at the Keswick and other conventions. Mr. Murray was suitably introduced to the Christian public of Great Britain in a paper by the Rev. H. V. Taylor, which appeared, together with a portrait, in the *British Weekly* of 6th December, 1894, and from which we take over the following paragraphs :—

Andrew Murray, if any man, may justly claim the title of catholic, for his sympathies are unfailingly given to each one who loves the Lord Jesus in sincerity and truth. "We are Christians first and Dutch Reformed afterwards," he said with vehemence when addressing the delegates from other Churches who came to the opening of the recent Synod. And this saying gives the note of his life. He desires to be known as a Christian, as a follower of Jesus simply, and he seems to examine every one he meets for the Christian element in him. That is the impression left on the mind when one is in conversation with him. His keen, yearning look appears to scan the face of his interlocutor for the witness of the Christ-life there, and to plead above all things for loyalty to the one Master. You cannot help saying to yourself, "This man wants me to belong to Jesus Christ." No one who has talked with him, even on casual themes, can forget that wistful glance. .

He is, I suppose, well known to most readers of religious literature by his devotional books, notably *Abide in Christ*. His nature is profoundly devotional; he carries with him the atmosphere of prayer. He seems always wrapped about with a mantle of adoration. When preaching or conducting a service, his whole being is thrown into the task, and he glows with a fervency of spirit which it seems impossible

¹ Chap. xxi.

for human flesh to sustain. At times he startles and overwhelms the listeners. Earnestness and power of the electric sort stream from him, and affect alike the large audience or the quiet circle gathered round him. In his slight, spent frame, of middle height, he carries in repose a volcanic energy which, when he is roused, bursts its barriers and sweeps all before it. Then his form quivers and dilates, the lips tremble, the features work, the eyes spasmodically open and close, as from the white-hot furnace of his spirit he pours the molten torrent of his unstudied eloquence. The thin face and almost emaciated body are transfigured and illumined. The staid, venerable minister of the nineteenth century, with the sober, clerical garb and stiff white tie, which is *de rigueur* among the Dutch clergy, disappears, and an old Hebrew prophet stands before us—another Isaiah with his glowing imagery, a second Hosea with his plaintive, yearning appeals. Audiences bend before the sweeping rain of his words like willows before a gale. The heart within the hearer is bowed, and the intellect awed. Andrew Murray's oratory is of that kind for which men willingly go into captivity.

His disposition is mystical, with, as in the best of mystics, the religious thought clothing a strong and fearless nature. No man can study his face without being struck by the inwardness of the deep-set grey eyes. Even when one gets to hand-grips with him in closeness of intercourse, one is conscious of the great part that remains unexpressed, the spiritual *Hinterland* which extends far beyond the visible shore. There is ever and anon the suggestion of great strength held in reserve. A student of character cannot help the conviction that if the old days of persecution were to return, Andrew Murray would go to the stake as cheerfully as he steps up to the Moderator's chair.

Mr. Murray left for Europe, accompanied by Mrs. Murray, by the steamship *Norman* on the 8th of May, 1895. Only the chief incidents of this journey, which comprised England, America, Holland, and Scotland, can be chronicled. At Exeter Hall, on his arrival, he was welcomed at a public breakfast, when he seized the occasion to impress upon the friends who had invited him the necessity of expecting all from God alone. In connexion with the Guildford Convention, shortly afterwards, he delivered four addresses and preached twice on the Sunday. At the Mildmay Conference he spoke thrice and administered the Lord's Supper to a great gathering of fourteen hundred communicants. In the month of July he visited Keswick, where he was one of the principal speakers. Of the memorable and indelible impression which he produced,

the Rev. Evan H. Hopkins, editor of the *Life of Faith*, speaks in these terms :—

The main feature of this [twenty-first] Convention has been the presence of our beloved brother, the Rev. Andrew Murray of South Africa, whose addresses have come home to so many with peculiar power. . . . As message after message was enforced by one who has evidently been the marked minister of God this time, it seemed as if none could escape, as if none could choose but let Christ Himself, in the power of His living Spirit, be the One to live, although the cost was our taking the place of death. . . . As this was dwelt on more and more deeply as the days went on, especially at the solemn evening meetings, there came over some of us a memory of Keswick in 1879, when an awe of God fell upon the whole assembly in a way the writer has never seen equalled. . . .

That was in the days when Keswick was looked on askance, and darkly ; when those who gathered had to let their reputation die by daring to attend. Oh, that God may grant that in these days when no such slur attaches to the thought of coming, there may be not less deep work done. Surely we may hope that God means it so, when in the stillness and isolation (as to Christian intercourse such as we have) of a South African sphere, He so prepares and fits a servant of His, that when He calls him to join a group of those who have been living for years in the fullness and richness of constant brotherly communion and intercourse, spiritual and intellectual, they should find not only a oneness of heart and a unity of teaching, but one who can so teach that they willingly and gratefully gather round to listen.

One address stands out beyond all others. It was on *The Way to the Higher Life*, as shown in the petition of the two sons of Zebedee, " Grant us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory." What they asked was a good thing, a glorious thing. Their petition summed up three things which are the longing of the heart that craves to be lifted from the lower level of Christian life to a higher, for it asked *nearness to Jesus, likeness to Jesus, power for Jesus*. There was nothing wrong in the request : what was wrong was the spirit, and what was wanting was the understanding of what it involved. And He met it by asking them : " Are ye able to drink of the cup that I shall drink of ? " The answer to it means *death*. Are ye able ? And they said, We are able. Will you say it ? We are able : we want that higher level—that life which abides in the will of Jesus, which ignores the self-life ? And His answer was, Ye shall indeed.

From England Mr. and Mrs. Murray, at the urgent invitation of Mr. D. L. Moody, crossed over to America. The chief overseas visitors at the Northfield Conference on this occasion were the Revs. Webb-Peploe and Andrew Murray. For a full fortnight Mr. Murray conducted the morning sessions,

speaking solely on the one subject in which he was then absorbed—the feeble and sickly religious life of the Churches. Not less than four hundred ministers attended this gathering, and large numbers, including Mr. Moody himself, testified to having derived great benefit and blessing from the message delivered. From Northfield his itinerary led him to Chicago, where he spoke twice daily at a five-day convention. The Murrays then recrossed the Atlantic, and in the month of October a remarkable succession of gatherings took place in Holland. We may imagine the feelings with which Mr. Murray addressed a huge concourse of two thousand people in the Cathedral at Utrecht, when he stood on the very pulpit before which, at his confirmation fifty years previously, he had made public profession of his faith in Christ. Not only at Utrecht, but at Amsterdam, Rotterdam, Haarlem, The Hague, Groningen, and other cities, multitudes flocked to his services, and a time of deep earnestness and real spiritual awakening was experienced. Before his departure a pressing request, to which he found it impossible to accede, was laid before him by the missionary authorities, to visit the mission fields of the Dutch Churches in India and the East. After a brief visit to Scotland, and successful gatherings at Aberdeen and elsewhere, Mr. Murray journeyed to London, where the closing meetings of the evangelistic tour were held. Of this last series of meetings, which stood in connexion with the Presbyterian Church of England, we have the following contemporaneous account, drawn from the columns of the *British Weekly* (28th November, 1895) :—

The Convention " for the promotion and strengthening of spiritual life " which met in Regent Square Church and Exeter Hall on Wednesday, Thursday, and Friday of last week, was in every respect a success. The Rev. Andrew Murray was the principal speaker at all the meetings. The Moderator of Synod, the Rev. S. R. Macphail, M.A., of Liverpool, and the Rev. G. H. C. Macgregor, M.A., of Notting Hill, also gave addresses. The opening meeting of the series and the day meetings were held in Regent Square Church. The evening meetings on Thursday and Friday took place in Exeter Hall. Ministers and office-bearers of the Church were present in large numbers on each occasion.

It is no slight undertaking to make seven speeches, each of about an

hour in length, within three days. This was Mr. Murray's task. He has been addressing numerous meetings of the same character within the last few weeks, and everywhere the people have gathered in crowds to hear him. His discourses are delivered without the use of manuscript or notes. The aim of the Convention was a limited and specific one, and Mr. Murray's power lies in the proclamation of a specific message—"how sooner and more completely," to quote the Rev. S. R. Macphail, "we can not only believe in, but have a full realization of our completeness in Christ Jesus." Perhaps the most striking and profoundly spiritual of Mr. Murray's addresses was that delivered on Friday morning from the words, "Kept by the power of God through faith." "The keeping of God," he said in the course of his sermon, "is an omnipotent keeping. I want to get linked with the Omnipotent One. Why is it that we, the children of Pentecost, know so little of what it is to walk step by step with Almighty God? I can experience the power and goodness of God only so far as I am in fellowship with Him. Omnipotence was needed to create the smallest thing, and Omnipotence is needed to keep the smallest thing. You must learn to know and trust Omnipotence. A godly life is a life full of God. This keeping is continuous and unbroken. All life is an unbroken continuity, and the life of God is His Almighty power working in us. *Let us make God's Omnipotence the measure of our expectation.*" The words in italics are a prominent and characteristic part of Mr. Murray's teaching.

"We must take God at His word and return to the rapture and fire of the first Apostleship"—this sentence expresses the spirit and quintessence of Mr. Murray's teaching. He seeks to restore to their original fulness of meaning the precepts and sayings of the early Apostles. "The object of the Convention," he said, "is to ask the question, Are we living up to the privileges of our high calling?" In one of his addresses Mr. Murray said, "God will put no difference between the Church of the first days and us. The power that is working in you is the same power that raised Christ from the dead."

Dr. Newman Hall, the Rev. F. B. Meyer, and the Rev. Thomas Spurgeon were present, and took some part at the meetings of the Convention. The two great meetings at Exeter Hall, at which more than two thousand people were present, were the most successful of the series. They were announced to begin at seven, but after half-past six it was difficult to get a seat. The interval of waiting was spent in the singing of hymns. The only speakers besides Mr. Murray who addressed these gatherings were, as has been said, the Rev. S. R. Macphail and the Rev. G. H. C. Macgregor. Both were brief, and both made a good impression. Mr. Murray, who has now brought to a close his series of services in this country, will shortly return to Africa.

At Keswick, in response to a request on the part of Christian friends, Mr. Murray gave some account of his spiritual growth, from which we venture to extract the essential portion. In

this connexion reference should be made to what has been related as to his experiences in the Transvaal in 1862,¹ and the passionate desire and longing, to which he gave utterance, for a life wholly filled and controlled by the Spirit of God. At Keswick he said in substance :—

Some of you have heard how I have pressed upon you the two stages in the Christian life, and the step from the one to the other. The first ten years of my spiritual life were manifestly spent on the lower stage. I was a minister, I may say, as zealous and as earnest and as happy in my work as anyone, as far as love of the work was concerned. Yet, all the time, there was burning in my heart a dissatisfaction and restlessness inexpressible. What was the reason? I had never learnt with all my theology that obedience was possible. My justification was as clear as noonday. I knew the hour in which I received from God the joy of pardon. I remember in my little room at Bloemfontein how I used to sit and think, What is the matter? Here I am, knowing that God has justified me in the blood of Christ, but I have no power for service. My thoughts, my words, my actions, my unfaithfulness—everything troubled me. Though all around thought me one of the most earnest of men, my life was one of deep dissatisfaction. I struggled and prayed as best I could.

One day I was talking with a missionary. I do not think that he knew much of the power of sanctification himself—he would have admitted it. When we were talking and he saw my earnestness he said, “Brother, remember that when God puts a desire into your heart, He will fulfil it.” That helped me; I thought of it a hundred times. I want to say the same to you, who are plunging about and struggling in the quagmire of helplessness and doubt. The desire that God puts into your heart He will fulfil.

I was greatly helped about this time by reading a book called *Parables from Nature*. One of these parables represents that after the creation of the earth, on a certain day, a number of crickets met. One of them began, saying, “Oh, I feel so happy. For a time I was creeping about looking for a place where to stay, but I could not find the place that suited me. At last I got in behind the bark of an old tree, and it seemed as though the place were just fitted for me, I felt so comfortable there.” Another said, “I was there for a time, but it would not fit me”—that was a grass cricket. “But at last I got on to a high stalk of grass, and as I clung there and swung there, in the wind and the air, I felt that that was the place made for me.” Then a third cricket said, “Well, I have tried the bark of the old tree, and I have tried the grass, but God has made no place for me, and I feel unhappy.” Then the old mother-cricket said, “My child, do not speak that way. Your Creator never made anyone without preparing a place for him. Wait, and you will

¹ See p. 201.

find it in due time." Some time after these same crickets met together again and got to talking. The old mother said, " Now, my child, what say you ? " The cricket replied, " Yes, what you said is true. You know those strange people who have come here. They built a house, and in their house they had a fire ; and, you know, when I got into the corner of the hearth near the fire I felt so warm, that I knew that was the place God made for me."

That little parable helped me wonderfully, and I pass it on to you. If any are saying that God has not got a place for them, let them trust God, and wait, and He will help you, and show you what is your place. So the Lord led me till in His great mercy I had been eleven or twelve years in Bloemfontein. Then He brought me to another congregation in Worcester, about the time when God's Holy Spirit was being poured out in America, Scotland, and Ireland. In 1860, when I had been six months in the congregation, God poured out His Spirit there in connexion with my preaching, especially as I was moving about in the country, and a very unspeakable blessing came to me. The first Dutch edition of my book *Abide in Christ* was written at that time. I would like you to understand that a minister or a Christian author may often be led to say more than he has experienced. I had not then experienced all that I wrote of ; I cannot say that I experience it all perfectly even now.

Well, God helped me, and for seven or eight years I went on, always enquiring and seeking, and always getting. Then came, about 1870, the great Holiness Movement. The letters that appeared in *The Revival* [now *The Christian*] touched my heart ; and I was in close fellowship with what took place at Oxford and Brighton, and it all helped me. Perhaps if I were to talk of consecration I might tell you of an evening there in my own study in Cape Town. Yet I cannot say that that was my deliverance, for I was still struggling. Later on, my mind became much exercised about the baptism of the Holy Spirit, and I gave myself to God as perfectly as I could to receive the baptism of the Spirit. Yet there was failure ; God forgive it. It was somehow as if I could not get what I wanted. Through all these stumblings God led me, without any very special experience that I can point to ; but as I look back I do believe now that He was giving me more and more of His blessed Spirit, had I but known it better.

I can help you more, perhaps, by speaking, not of any marked experience, but by telling very simply what I think God has given me now, in contrast to the first ten years of my Christian life. In the first place, I have learnt to place myself before God every day, as a vessel to be filled with His Holy Spirit. He has filled me with the blessed assurance that He, as the everlasting God, has guaranteed His own work in me. If there is one lesson that I am learning day by day, it is this : that it is God who worketh all in all. Oh, that I could help any brother or sister to realize this ! I was once preaching, and a lady came to talk with me. She was a very pious woman, and I asked her, " How are you going on ? " Her answer was, " Oh, just the way it always is, sometimes

light and sometimes dark." "My dear sister, where is that in the Bible?" She said, "We have day and night in nature, and just so it is in our souls." "No, no; in the Bible we read, Your sun shall no more go down." Let me believe that I am God's child, and that the Father in Christ, through the Holy Ghost, has set His love upon me, and that I may abide in His presence, not frequently, but unceasingly.

You will ask me, Are you satisfied? Have you got all you want? God forbid. With the deepest feeling of my soul I can say that I am satisfied with Jesus now; but there is also the consciousness of how much fuller the revelation can be of the exceeding abundance of His grace. Let us never hesitate to say, This is only the beginning. When we are brought into the holiest of all, we are only beginning to take our right position with the Father.

Shortly before his visit to England in 1895, Mr. Murray had fallen under the potent spell of William Law, the famous non-juror and mystic of the eighteenth century. Law was in every sense a remarkable man. He was a powerful controversialist, and in one of his treatises against the Deists he anticipated to a large extent the famous argument elaborated by Bishop Butler in his *Analogy of Religion to the Constitution and Course of Nature*. He was the author of many books of practical divinity, the most famous of which, *A Serious Call to a devout and holy Life* (1728), not only exercised a profound and lasting influence on the men of the Evangelical Revival—the Wesleys, Whitefield, Venn, Adam, and others—but by its serious style evoked the enthusiasm of men of such different temperaments as Samuel Johnson and Edward Gibbon.¹ In his later years he became a follower of the German mystic, Jacob Böhme, whom he calls "that heavenly illuminated and blessed man, Jacob Behmen," and to the study and exposition of whose works he gave the remaining years of his life. Those years were spent at a little village in Northamptonshire, where he dwelt with two like-minded ladies, devoting all his time to devotion, study, and the exercise of Christian charity. The united incomes of his

¹ Law was for some years tutor to Edward Gibbon's father. The historian himself had the highest regard for his Christian character. "In our family," he writes, "he left the reputation of a worthy and pious man, who believed all he professed, and practised all that he enjoined."

two companions amounted, it is said, to £3,000 per annum, and almost the whole of this sum was spent in the establishment and upkeep of schools, almshouses, and charitable foundations.

The works written by William Law during the latter portion of this life—especially *The Spirit of Prayer*, *The Spirit of Love*, and *An affectionate Address to the Clergy*—give him an unchallenged place as the chief of the English mystics; and it is the mystical element in his teaching which has proved to be such an irresistible attraction to minds like those of Andrew Murray. To define mysticism is not an easy matter. The English language has but one word *mysticism* to express two different conceptions, which we find represented in German and Dutch by the words *Mystizismus*, *mysticisme* and *Mystik*, *mystiek*. The former expression denotes the cult of the hidden and mysterious in religion, and under it we include pursuits like theosophy and spiritualism. The latter is mysticism in the true and Christian sense of the word, and stands for the immediate experience of and intercourse with the Divine. All vital religion is at bottom mysticism, which, as its etymology implies, has to do with that which is mysterious, incomprehensible, and incommunicable. Religion is rooted in personal experience, and man's deepest experiences, like the heart's hidden grief and joy, are something with which a stranger intermeddleth not. St. John has been called the mystic *par excellence* of the New Testament, but it is equally true to say that the apostles Paul and Peter, or the Psalmists of the old dispensation, were mystics. Utterances like the following are expressions of the mystical spirit: "I live, and yet no longer I, but Christ liveth in me, and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave Himself for me"; "Whom not having seen ye love, on whom, though now ye see Him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory"; "The secret of the Lord is with them that fear Him"; "Nevertheless I am continually with Thee,—whom have I in heaven but Thee? and there

is none upon earth that I desire beside Thee ; God is the strength of my heart, and my portion for ever." Mysticism in its religious and practical, as distinguished from its philosophical and speculative aspect, may be defined as the endeavour of the human spirit to rise to the blessedness of immediate and uninterrupted communion with God.

The history of Christian mysticism has been a strange and chequered one. In its practical form¹ it derives from the Middle Ages. It was essentially a reaction from the formal and dogmatical theology of the scholastics. One of the earliest theologians who was also a writer on mysticism was Bernard of Clairvaux—a favourite historical character with Andrew Murray, who called his home at Wellington after the famous abbey which Bernard founded in the plains of Champagne. In common with the mystics of an earlier date, St. Bernard dwells on the three stages through which the soul must pass before it reaches the ecstatic vision of God—purification, illumination, contemplation. In order to attain to this ecstatic vision it is necessary for the seeker to lose himself in God, and merge his own individuality in that of the Eternal One. "As air filled with sunlight is transformed into the same brightness, so that it does not so much appear to be illuminated as to be light itself—so must all feeling towards the Holy One be self-dissolved in unspeakable wise, and wholly transfused into the will of God. For how shall God be all in all if anything of man remains in man?" The practical result of the teaching and example of men like Bernard of Clairvaux was to give a mighty stimulus to asceticism. If God was to be found only through the contemplative life and the ecstatic vision, it followed that those who sought after the mystic union with Him must resolutely withdraw from the world, and give themselves to prayer and fasting and rigid austerity.

The mystics of the fourteenth and fifteenth centuries have

¹ The Neo-Platonists, Pseudo-Dionysius, Maximus, and Erigena, represent the older *philosophical* mysticism.

been called the forerunners of the Reformation. And such in a sense they were. They represent a revolt from the worldliness of the Church, and a protest against the licentious and scandalous lives of the mass of the clergy. The chief mystics of that period were Germans. Germany, indeed has always afforded a fertile soil for mystical teaching. The contemplative life, the introspective gaze, the absorption in supra-sensual and eternal things, seem to have exercised at all times a peculiar fascination over the speculative Teutonic intellect. Meister Eckhart of Cologne is a typical German mystic. He reverted to the philosophical mysticism of the early Christian centuries, and sought to give a profounder and more spiritual signification to the doctrines of the Church ; but the issue of his teaching was, in effect, to minimise the historical truths of the Christian revelation, and to substitute speculative for Scriptural doctrine.

A much nobler type of mystic is found in the Friends of God—an association of earnest men who banded themselves together for the promotion of a closer intercourse with God. These men lived truly holy and devoted lives, though they too indulged sometimes in those extravagances which seem to have been inseparable from the religion of that age. Johann Tauler, a famous Strassburg preacher, instead of delivering on one occasion the expected sermon, broke out in a storm of sighs and prayers while in the pulpit, and had to be debarred from preaching by the brethren of his order. Nicolas of Basle left his bride in tears at the altar, and declared that he could not marry her, since he was already and irrevocably espoused to Christ. Henry Suso and Merswin the wealthy banker enfeebled their bodies and shortened their lives by the severe austerities which they practised. Yet these Friends of God exercised a widespread and most wholesome influence on the religious life of their day. That famous book *Theologia Germanica*, which together with Tauler's sermons contributed so powerfully towards Luther's emancipation from the bondage of scholasticism, proceeded from this circle of Friends.

Among Protestant mystics the greatest beyond all doubt is Jacob Böhme. He was wholly unlearned in the theology of the schools, a shoemaker by trade, a thinker and a genius by nature. Most unfortunately Böhme imbibed in large draughts the astrological and theosophical speculations of Paracelsus—alchemist, physician, philosopher, charlatan—and consequently the terminology in which he presents his thoughts is obscure and even repellent. Such expressions as “solution, purification and re-fixation,” “ens of the Fire-source and ens of the Light-source,” “bi-une being and magical propagation,” may have all the attraction of obscurity for some minds, but fill the reader who is in search of edification with despair. Stated in briefest possible compass, Böhme’s system is the following: the invisible and eternal universe, which lies behind the temporal and visible is composed of two root-principles, darkness and light. God is the light-principle, and Lucifer, the Fallen Spirit, is the principle of darkness. These two principles are present in every man, and his destiny is determined by his choice of principle. The light-principle, or love principle, has its fullest revelation in the incarnation and death of Christ. Salvation is not the adhesion to any creed, nor the performance of any good works or heavy penances. Nor does it consist in membership in any visible Church, but only in the inward heart-union with the eternal love-principle, God. Salvation is the life of God brought to a personal, conscious expression in the individual men. And through the power of this new and divine life we can—to use Böhme’s terminology—put the self-will into the hiddenness [i.e. the subconscious self], and live in the meekness in which Christ habitually lived.

Enough has been said to show the general trend and teaching of mysticism. So long as it remains an attitude of mind and heart—the silent waiting upon God—it cannot be too highly esteemed as the greatest desideratum and the best corrective of our feverish age. But as systematized and expounded by its foremost representatives, Böhme and Law, mysticism lies

open to the gravest objections. These objections may be summed up under the following counts: mysticism depreciates the value of Scripture, denies the imputation theory of the atonement, minimizes the worth of the Church as a visible divine institution, rejects the doctrine of the Divine Sovereignty in election and predestination, and reveals a marked pantheistic tendency.

As to its doctrine of Scripture we need only refer to the emphasis which George Fox and the Quakers generally attach to the "inner light," which is placed on an equality with, if not actually exalted above, the Word of God. And even Law, the most scriptural of the mystics, maintains that "the Scriptures can go no further than to be a true history; they cannot give to the reader of them the possession, the sensibility and enjoyment of that which they relate." Furthermore, Law repudiates the ordinary doctrine of the atonement, what he calls the "debtor and creditor scheme," and teaches that atonement consists in the restoration within us of a harmony that has been disturbed, and not in the imputation to us of the merit of Another. No less decided is his repudiation of current ecclesiastical doctrine: "Away with the tedious volumes on Church unity, Church power and Church salvation. Ask neither a Council of Trent, nor a Synod of Dort, nor an Assembly of Divines, for a definition of the Church. The true Church is nowhere but in the new creature, that henceforth sinneth not, nor is any longer a servant to sin." So too Law rejects the doctrine of God's predestinating Sovereignty. There is, indeed, no room in the mystical creed for conceptions such as election and reprobation. "Consider the Deity to be the greatest love, the greatest meekness, the greatest sweetness, the eternal unchanging will to be a good and a blessing to every creature; and that all the misery, darkness and death of fallen angels and fallen men consist in their having lost their likeness to this divine nature." Finally,—the pantheistic trend of mystical thought is far more definite in Böhme than in Law: indeed, the former is known as "the Christian pantheist," and his speculations form the

basis, to some extent, of the systems of modern pantheistic philosophers like Schelling and Hegel. Law is less speculative than Böhme, and adheres more closely to Scripture, but his denial of an objective salvation, grounded solely in God's eternal counsel and sovereign will, leads him to statements like the following : " Therefore the righteous and holy law, that is so because it never changes its goodwill and work towards man, can truly say of itself these two contrary things, *I create good* and *I create evil*, without the least contradiction. In the like truth, and from the same ground, it must be said that happiness and misery, tenderness and hardness of heart, life and death, are from God, or because God is that which He is, in and to the birth and the life of man."

It need hardly be said that Andrew Murray, while laying stress on the supreme message of mysticism—the necessity for union with the Divine—avoided the errors to which it is prone. His training in evangelical and reformed theology was so thorough, and his study of Scripture was so close and continuous, as to prevent him from being led astray into the byways of mystical speculation. The most that can be laid to his charge is that he occasionally imitates Law in what Professor James Denney called " a pragmatism of arguing, in matters in which the reader is indifferent to logic, because he disputes the author's premises." Sane and balanced as were all Andrew Murray's judgments in the affairs of practical life, he was frequently betrayed, owing to the clearness with which he saw and the intensity with which he felt things spiritual, into the use of language which, as Bishop Moule so courteously expressed it in another connexion, " invites the recollection of other sides of truth."

That he was well aware of and dissociated himself from Law's unorthodoxy, is clear from the prefaces to his volumes of extracts, *Wholly for God* and *The Power of the Spirit*. In his Introduction to the latter, he says:—

In publishing a new volume of Law's works, I owe a word of explanation to the Christian public, and all the more because some with whom I feel closely united have expressed their doubt of the wisdom of giving

greater currency to the writings of an author who differs markedly in some points from what we hold to be fundamental doctrines of the evangelical faith. . . . It is because I believe his teaching to supply what many are looking for, that I venture to recommend it. I do so in the confidence that no one will think that I have done so because I consider the truths he denies matters of minor importance, or have any sympathy with his views.

Perhaps it may be well that I state the point of view from which I regard the matter. In all our thoughts of God we look at Him in a twofold light : either as dwelling above us and without us, Creator, Lawgiver, and Judge, or as dwelling and working within us by His Spirit. In redemption the two aspects find their expression in the two great doctrines of justification and regeneration. In the former, God is regarded as Judge, as separate from us, as much against us in law and occupying very much the same relation as any judge on earth towards the accused he sentences. In justification, grace forgives and accepts. In regeneration, the work of redemption is regarded from an entirely different point of view. Sin is death, the loss of the divine life ; grace is seen as the new life implanted by the Holy Spirit, and by Him maintained in the soul.

It is seldom given to any human mind to hold two sides of truth with equal clearness ; and it has often happened that where one side of truth has laid powerful hold, another aspect has been neglected or denied. This was very markedly the case with William Law. The truth of God's inworking in regeneration, not only as the act of grace by which the divine life is imparted, but in the unceasing maintenance of that life by the working of the indwelling Spirit, so filled his whole soul, that for other truths which did not appear to harmonize with this he had no eye or heart.

Law's obsession with the mystical aspect of the Divine redemption was the ground of the dispute which, in 1738 arose between him and Wesley. The difference between them was largely one of temperament. Law was the studious philosopher, Wesley the practical divine ; Law was the recluse, Wesley the man of tireless activity ; Law was naturally pessimistic, Wesley was "never in low spirits for a quarter of an hour." Law was a quietist, who daily "prostrated himself body and soul, in abysmal silence, before the interior central throne of the divine revelation." Wesley, on the other hand, was "the most elastic, wiry and invulnerable of men," and to his sunny and active disposition mysticism seemed simple folly. But though he rejected Law's mysticism, Wesley was keenly responsive to his moral teaching.

There was much in Law's earlier writings that stamped itself indelibly upon Wesley's mind and life, so that, towards the end of his life, he speaks of the *Serious Call* as "a treatise which will hardly be excelled, if it be equalled, in the English tongue, either for beauty of expression or for justice and depth of thought."

Wesley had been an earnest preacher of the Gospel for thirteen years before he passed through that memorable experience at the Aldersgate Street meeting, when his heart was "strangely warmed," and he was led to trust in Christ, and Christ alone, for full salvation. A few days before this momentous event he wrote a severe letter to Law, reproaching him for never having set before him the way of salvation in all its simplicity. "Under the heavy yoke of the law," he says, "I might have groaned till death, had not a holy man, to whom God lately directed me, upon my complaining thereof, answered at once, Believe, and thou shalt be saved. Now sir, suffer me to ask, How will you answer it to our common Lord that you never gave me this advice? Why did I scarce ever hear you name the Name of Christ? never so as to ground anything upon faith in His blood? Who is this who is laying another foundation?" There is no doubt that Wesley was right, and that Law does not give us, and from the nature of his system cannot give us, a clear objective presentation of the atonement wrought by Christ, such as is expressed in the words:—

Bearing shame and scoffing rude
In my place condemned He stood,
Sealed my pardon with His blood:
Hallelujah!

Had Andrew Murray lived in the first half of the eighteenth century instead of the second half of the nineteenth, he might have reconciled Wesley and Law. For he partook of the temperament of both. He resembled Wesley in his practical bent, unwearied activity and ceaseless evangelistic journeyings. Like Wesley he delighted in preaching, like him he

preached the simple Gospel of repentance and faith, and like him he believed in a present, immediate salvation. The fact that he had to do, like Wesley, with simple folk, furnished with very little book learning, to whom the way of salvation must be made exceedingly plain, kept Andrew Murray in close contact with the fundamental truths of the Christian redemption. And, on the other hand, he was a spirit akin to Law. Without possessing or claiming the intellectual range and moral force which are so strikingly manifest in all that Law writes, he reveals the same spiritual intensity, the same ability to pass beyond outward appearances and grapple with the invisible reality, the same concentrated gaze upon the things that lie behind the veil, and a far more burning desire to have others share in the beatific vision of the Unseen One, and in the glorious experience of union with Him in His eternal love and goodness. "Happy man!" cries Dr. Alexander Whyte in a letter to Andrew Murray, "happy man! you have been chosen and ordained of God to go to the heart of things."

The mention of Dr. Whyte's name recalls the fact that he was intensely anxious that Mr. Murray should give to the world an autobiography of his spiritual experiences, and especially of his experiences as a man of prayer. It was the one piece of literature, so Dr. Whyte said, that he wished to read before he passed away. In such a volume all the influence of Mr. Murray's writings could be gathered up, and many persons who had not yet been introduced to his works on prayer would by it be attracted to this great subject, while those who already knew and loved his works would turn to them with fresh delight and inspiration after reading the story of his inner life. Dr. Whyte reverted to this matter again and again, and even sent his publisher a characteristic suggestion for a suitable announcement of the hoped-for book, as follows :—

GRACE ABOUNDING AGAIN:
THE SPIRITUAL AUTOBIOGRAPHY
OF ANDREW MURRAY.

In Preparation

The question of writing an autobiography was more than once broached to Mr. Murray, but he always declined to listen to the suggestion, on the plea that his spiritual experiences were not sufficiently clear-cut. On one occasion his daughter returned to the subject while he was selecting quotations from Law for his booklet *The Secret of Inspiration*. "Well," he said, "if I could pass through Law's experiences, I might be persuaded to set down something, but not otherwise." When it was suggested to him that his experiences may have been equally deep and vivid, though not along the same lines as Law's, he shook his head and said, "No, my child, God has been very gracious to me; but in this matter I must have something more to go upon before I can venture to write." In this attitude of humble self-depreciation he persevered to the end.

CHAPTER XXI

ANDREW MURRAY AS AN AUTHOR

A noble man with the gift of utterance, one who is true to the soul of things and in inspired accord with it, and armed with its holy sympathies, and filled with its resistless persuasions, can put himself into the mind of a thousand.—PHILLIPS BROOKS.

IN previous chapters of this biography occasional reference has been made to the beginnings of Andrew Murray's activities as a writer. His earliest literary work was no mere parergon, inspired by the desire to influence a wider audience. It stood in close and vital connexion with his pastoral labours, and aimed at rendering practical daily aid to members of his congregation, most of whom, spending their days on lonely farms fifty or a hundred miles away from Bloemfontein, were able to attend the ministrations of grace at rare intervals only. His first published books dealt with the urgent question of the training of children. Nothing can have impressed the young minister on his journeys among the voortrekkers as deeply as the large numbers of infants presented for baptism. The Boers are a healthy and prolific race. Families of a dozen or more are common, and mothers are occasionally met with who have borne twenty or twenty-four children. The task of Christian mothers, upon whom devolves the duty of inculcating the first principles of morality and teaching the simplest truths of religion, is assuredly no easy one. Mr. Murray's first book was designed to assist the mothers of his flock in the performance of this duty by providing a Life of Christ in language adapted to the comprehension of the child. It appeared in 1858 as an illustrated quarto volume under the title *Jesus de Kinder-*

viend. Many months must have elapsed, in those days of imperfect communication, between the despatch of the manuscript to Europe and the arrival of the printed book. "I am disappointed," writes Mr. Murray, "that it is not more simple. It is to myself intensely interesting as containing the expression of what filled my mind some time ago. There are passages that I hardly believed that I myself had written." *Jezus de Kinderviend* supplied a felt need and was eagerly welcomed, but it remains one of the few books of Andrew Murray which were never translated into English, in which language there exist, happily, many excellent Lives of Christ for children.

The second work which flowed from Mr. Murray's pen was *Wat zal toch dit Kindeke wezen?* (What manner of Child shall this be?) It was printed in Cape Town and published in 1863 as a little duodecimo volume with red cardboard cover, and consisted, as the sub-title indicated, of "meditations for believing parents on the birth and baptism of their children." In this booklet the author first adopted the method, which he adhered to in most of his subsequent works, of dividing his matter into thirty-one short pieces to correspond with the days of the month. In an interesting preface to a new edition of this work in 1911, Mr. Murray tells us that the first issue occurred while he was minister of Worcester. Several editions of the booklet were then published in Holland, after which it went out of print for many years, having been largely superseded by its English counterpart, *The Children for Christ*, in which the number of chapters was increased to fifty-two, to form a year's Sunday reading. The meditations contained in *Wat zal toch dit Kindeke wezen?* were the gist of baptismal addresses which the author had delivered during his journeyings through the country while yet minister of Bloemfontein.

When I was still the only minister of the Free State (he writes), I frequently had to baptize forty or fifty children each Sunday on my visits to the various congregations. In the course of my first journey to the Transvaal in 1849 I christened six hundred infants in six weeks' time, and in the following year the same number received the ordinance.

My father had taught me to act as he did when he paid a pastoral visit to a congregation. To parents who applied for the administration of baptism to their children he always addressed a few words on the meaning, the sacredness, and the implications of the baptismal ceremony. When travelling in the Transvaal I had to keep the register of baptisms myself. We often had nothing more than a tent or a tiny room, which could not contain more than the parents of four or five infants. Yet I endeavoured to speak a few earnest words to each couple. This led me to the practice of preaching a baptismal sermon at each administration of the sacrament, in order to arouse parents to the solemnity of their promises and the need of fervent prayer if they would count on a blessing both for themselves and for their children.

The next booklet to appear from the press was another duodecimo volume, *Blijf in Jezus*. It saw the light in 1864, and eighteen years later formed Andrew Murray's introduction to a host of English readers whose number is still increasing, under the title *Abide in Christ*. When Mr. Murray was on a visit to Worcester in 1898, on the occasion of a Christian Endeavour Conference, he stood in the study of the old Dutch parsonage and said, "This is the room in which I wrote *Blijf in Jezus* more than thirty years ago." The chief object of this manual was to foster and guide the Christian life of the numerous converts who had been gathered in as a blessed result of the revival of 1860 and subsequent years. It was followed by a devotional manual for seekers, which first appeared in *De Kerkbode* as a series of meditations on the fifty-first psalm, and was afterwards issued in book form as *Zijt mij genadig* (Be merciful unto me). Several other books in Dutch followed during the ensuing years, many of which were reprints of devotional articles contributed to *De Kerkbode*, though some were composed during the spare moments, few at best, of his evangelistic journeys.

Abide in Christ, his first English venture, was published by Messrs. Nisbet in 1882, and Mr. Murray very modestly introduced himself to the Christian public as "A. M." To his brother he wrote, "I feel a little nervous about my *début* in English." The secret of authorship was soon divulged. "This excellent work," said a prominent Presbyterian journal, "is by a well-known and esteemed minister at the Cape."

Andrew Murray found his audience almost immediately. Within four years more than forty thousand copies of *Abide in Christ* had been sold. The companion volume and sequel, *Like Christ*, an English reproduction of the Dutch booklet *Gelijk Jezus*, was issued in 1884, and two years later it had already reached its nineteenth thousand. In 1886 appeared *With Christ in the School of Prayer*,—a book which has enjoyed a wide circulation, especially in America. When the Dutch original was published, a brother-minister of Andrew Murray wrote: "Oh, why did not the author give us this book twenty-five years ago? Would that I might have read a quarter of a century back what I only now read! The *School of Prayer* is a perfect treasury, and had the honoured writer published nothing else, our country would have owed him a great debt of gratitude." Mr. Murray was now finally embarked upon his career as a devotional writer. His name was widely known, and new books from his pen were awaited with great eagerness. The next book in English was *The Children for Christ*, to which reference has been made already. In the years 1887 and 1888 he wrote *Holy in Christ* and *The Spirit of Christ*,—books which give evidence of close theological study as well as of warm evangelical fervour. An important addition to Mr. Murray's published works was made in 1895 by the issue of *The Holiest of All*, an exposition of the Epistle to the Hebrews, which drew the following commendatory notice from Professor James Denney:—

The interest in the Epistle to the Hebrews is one of the religious signs of the times. Commentaries upon it multiply, severely truthful, like Dr. Davidson's, verbally precise, like Dr. Vaughan's; theological, like Dr. Edwards'; not to mention Westcott, Rendall, and many more. But this exposition of Mr. Murray's distinctly fills a place of its own. It is a true exposition, not a piece of arbitrary moralizing on a sacred text. But it is also a true book of devotion. The writer is as devoid of any interest in the Epistle, but the practical religious interest, as one could imagine any writer to be. He believes there are numbers in the Christian Church to-day "whose experience corresponds exactly with that which the Epistle pictures and seeks to meet," and he writes for them. In one sense this is impossible, for history does not repeat itself; but let anyone who doubts its substantial truth read fifty pages of Mr.

Murray's book, and he will see cause to qualify his opinion. . . . It is characteristic of his practical interest in religion that he everywhere lays stress on the living Saviour. *The knowledge of Jesus in His heavenly glory and His saving power* (the italics are the author's)—it is this, he says, our Churches need. And he shows the space this filled in the Christian mind of the first days by printing in red, in his interesting analysis of the Epistle, all the texts referring to the heavenly place and work of our Lord. The circulation of a book like this can do nothing but good.

With regard to the genesis of the most of Andrew Murray's books, it is exceedingly interesting to note the unpremeditated manner in which they were conceived and produced. *The School of Prayer* was the outcome of a ministerial conference at George on the subject of *prayer*, where the thought took so mighty a hold on Mr. Murray that he prepared the volume while travelling from town to town for special services. In the same manner was written *Het Nieuwe Leven*, subsequently translated into English by the Rev. J. P. Lilley under the title of *The New Life*. To another conference held at Somerset East in 1891 was due the inception of *The Holiest of All*. The lessons of the Epistle to the Hebrews formed the subject of study at that gathering, and the truths which opened out were so profound and illuminating that the first chapters of a new work, *Ziende op Jezus* (Looking unto Jesus), were composed in the quiet intervals of the ensuing evangelistic tour.¹ At Wellington, where Mr. Murray's home was surrounded on every side by smiling vineyards, he derived the most precious lessons on the believer's union with Christ from an old vine stump, which lay upon his study table during the summer of 1898. Out of the contemplation of this shapeless brown stump grew *The Mystery of the True Vine*, which was dedicated to the members of the Society for Christian Endeavour throughout the world; while rich gleanings were collected in a supplementary volume, *The Fruit of the Vine*. Another booklet, *Be Perfect*, was commenced at the Murrays' favourite watering-place, Kalk Bay, on the last day of their annual vacation. Preparations for departure were in full swing, while Mr. Murray, undisturbed by the bustle and con-

¹ See p. 439.

fusion, sat contentedly at the window overlooking the sea, commencing the first chapter of a fresh message which he had been commissioned to deliver.

After his retirement from the active pastorate in 1906, Mr. Murray gave himself much more continuously to the writing of books and pamphlets. His alert mind would be repeatedly stimulated, by something he had read or experienced, to set forth in print some new aspect of divine truth. One Good Friday morning, as they returned from church, he said to his daughter Annie, who during the latter years of his life acted as his amanuensis, "I must begin a new book"; and immediately dictated the titles of twenty chapters for a booklet on *De Liefde* (Love). Occasionally the chapters would be written first, and the title supplied afterwards; but usually the headings were ready before pen touched paper. Two or three years before his death he attended "one-day conferences" held at the villages of Caledon and Villiersdorp, and after a week of considerable strain reached home on the Thursday afternoon. On the following morning he said to his daughter, almost apologetically: "I am sorry, but as a result of my visit to Caledon I must commence a new work"; and two chapters and eight chapter-headings were completed the same forenoon. Some days later he observed at breakfast: "I did not sleep very well, so during my waking hours I composed three chapters for a little volume on *Christus ons Leven*" (Christ our Life); and the three chapters were committed to paper without delay. He used to say, in his humorous manner, that he was like a hen about to lay an egg: he was restless and unhappy until he had got the burden of his message off his mind. When a book was finished, he liked to have it forwarded at once to the printer. Before the copy was made up and despatched he often said to his daughter: "Now just a word of humble thanksgiving first." Then heads were bowed over the study table, while he prayed: "Lord, we have been endeavouring to instruct others; may we ourselves learn the truths Thou seekest to impart; and do Thou richly bless this book to all its readers. Amen."

One day in September, 1912, Mr. Murray received a visit from his nephew, Rev. A. A. Louw, when the latter drew from his pocket a tiny volume entitled *Uwe Zon* (Thy Sun), and remarked how convenient it was to have such a diminutive book to carry about and read at odd moments—on the cart, in the train, at the railway station, anywhere and everywhere. The idea struck Mr. Murray as an excellent one, and, allowing no paralysing interval to elapse between conception and execution, he began at once to compose the first of a series of booklets for the vest pocket.¹ During the following five years, until a serious illness intervened in 1916, twelve of these *zakboekjes* (pocket manuals) were written and printed, five translated into English, forming the "Pocket Companion" series, and several others commenced but left uncompleted at his death. Mr. Murray has conferred no greater boon upon the Christian public than the issue of these manuals of devotion. They are delightfully small and portable, the daily meditations are brief and to the point, they contain the cream of his mystical teaching, and they are written out of the rich fullness of his unrivalled experience concerning the spiritual needs of God's people.

A word or two is necessary on Andrew Murray's style, which, it must be confessed, is a poor one, both in English and Dutch. English readers have ascribed his bad English to the fact that he wrote in Dutch; Dutch readers have ascribed his bad Dutch to the fact that he thought in English. In truth, his defects of style were equally apparent in both Dutch and English; and the absence of all charm of expression betrayed itself in translations into other languages as well. A letter is extant from a cultured reader of a French version of one of his works, regretting that the language was such as to repel rather than attract readers. Mr. Murray was

¹ A copy of the first booklet *Heere, leer ons bidden!* (Lord, teach us to pray) was posted to the writer of these lines on the day he left Cape Town to undertake a prolonged tour through Equatorial Africa. The flyleaf bears the inscription: *De Heere zegene u en behoede u!* (The Lord bless thee and keep thee) *Andrew Murray: Clairvaux, 18 Dec. 1912.*

perfectly aware of his linguistic shortcomings. One of his earliest letters, dating from the Bloemfontein period, contains a lament over "my miserable deficiency in composition"; and to his daughter and amanuensis he would say, in later years: "My child, I have no style, or only a very bad style." On one occasion, when he had just completed some expository work, he observed: "I am deeply grateful that I have managed to finish these two articles on Ephesians in three days. But I shall have to write it all over again. My style is not what it should be—far too prolix." On his daughter's remonstrating, he rejoined: "Well, you just read Charles Fox on *The Spiritual Grasp of the Epistles*, and you will see the difference. With him, every word means something."

But while Mr. Murray was by no means insensible to beauty of style in others, he seems to have made no sustained effort to perfect his own. The intensity with which he felt the burden laid upon his heart, and the urgency with which he sought to deliver his message and fulfil his solemn trust, made him in a sense indifferent to the form which that message assumed. At one time he set himself deliberately, it would almost appear, to resist the temptation to clothe his thoughts in fine language. "I feel it very difficult not to preach myself," he writes to his parents in 1848, "by attending too much to beauty of thought and language, and feeling too little that God alone can teach me to preach." This attitude was probably a natural reaction from the tendency which he observed in Holland, on the part of men who had surrendered the essentials of Christian truth, to deliver from the pulpit moral essays in language of great sweetness and purity, and thus to set before their flock husks for wheat and stones for bread.

On the other hand, his style possesses the strength and eloquence which are born of deep earnestness, and of a sense of the solemnity of the issues presented to men's minds and consciences. An intensity of purpose and appeal, such as almost every page of Mr. Murray's writings reveals, can never fail of that true eloquence which stirs men to their very

depths. In the possession of a style of writing which moves the emotions, searches the conscience, and winnows sins and shortcomings, Andrew Murray is surely without compeer in this generation. Let us take, by way of illustration, his comments on the word *To-day* in *The Holiest of All* :—

To-day !—it is a word of wonderful promise. It tells that To-day, this very moment, the wondrous love of God is for thee—is even now waiting to be poured out into thy heart ; that To-day all that Christ has done, and is even now doing in heaven, and is able to do within thee, is within thy reach. To-day the Holy Ghost, in whom there is the power to know and claim and enjoy all that the Father and the Son are waiting to bestow, is within thee—sufficient for every need, equal to every emergency. With every call we find in our Bible to full and entire surrender ; with every promise we read of grace for the supply of temporal and spiritual need ; with every prayer we breathe, and every longing that rules in our heart, there is the Spirit of promise whispering, To-day. *Even as the Holy Ghost saith, To-day.*

To-day !—it is a word of solemn command. It is not here a question of some higher privilege which you are free to accept or reject. It is not left to your choice, O believer, whether you will receive the fullness of blessing the Holy Spirit offers. That To-day of the Holy Ghost brings you under the most solemn obligation to respond to God's call and to say, Yes, to-day, Lord, complete and immediate submission to all Thy will, and a perfect trust in all Thy grace.

To-day !—a word too of earnest warning. There is nothing so hardening as delay. When God speaks to us He asks for a tender heart, open to the whispers of His voice of love. The believer who answers the To-day of the Holy Ghost with the To-morrow of some more convenient season, knows not how he is hardening his heart. The delay, instead of making the surrender, in obedience and faith, easy, makes it more difficult. It closes the heart for to-day against the Comforter, and cuts off all hope and power of growth. O believer, *even as the Holy Ghost saith, To-day*, so when you hear His voice open the heart in great tenderness to listen and obey. Obedience to the Spirit's To-day is your only certainty of power and blessing.

His methods of work during the latter years of his life are thus described by his daughter : “ He sits up very straight in his study chair, and dictates in a loud, clear voice, as though he were actually addressing his audience. His hours of work are usually from 9 or 10 till 11 in the forenoon, during which time two or three chapters of a book are completed. He is very particular about punctuation, and always says : “ New

paragraph," pointing with long, slender finger to the exact spot on the paper where the new line must commence, "full-stop," "comma," "colon," "semi-colon," as the sense may require. Should his secretary perpetrate some mistake or other in spelling, he would make some playful remark like: "You will have to go back to the kindergarten, you know." At 11 o'clock he would say: "Now give me ten minutes' rest; or no, let us write some letters for a change." Then half a dozen letters would be quickly dictated, in reply to requests for prayer for healing, for the conversion of unconverted relations, for the deliverance of friends addicted to drink, or, it might be, business letters. Occasionally a letter would be dictated for the *Kerkbode* on the state of the Church, or for the public Press on some matter affecting the country. The manuscript of a new book was often kept inside the pages of an illustrated annual. "Now bring me Father Christmas," he would say, and the manuscript pages of one of the *Pocket Companion* series would be produced from the covers of the journal which had shielded them from harm. When recovering from an illness, he often wrote in bed. He always dictated in a tone of great earnestness, and was specially anxious to get a great deal into a page. "Write closer, closer," he often repeated. When near the end of the foolscap page, he said: "Now the last four lines for a prayer"; and then he would fold his hands, close his eyes, and actually pray the prayer which ended the written meditation.

Whether Andrew Murray's literary career can be divided into distinct periods is open to doubt. It cannot be truthfully said that he passed through clearly defined stages of spiritual growth, which can be traced in his published writings. The reader of his earliest volumes is impressed by the maturity of thought and experience which they reveal. All the teachings of his later lifetime are present, though he does not as yet bring out their full implication with the force and intensity that characterize his more recent works. This intensity is noticeable in the way in which he emphasizes and underscores and prints in black type words and sentences

which he counts important. No one who compares a page of *Abide in Christ* or *Holy in Christ* with a page of *The Holiest of All* or *The Key to the Missionary Problem* can fail to be struck with this marked difference. Thus, though all the truths which Mr. Murray proclaimed so persuasively were present from the very outset, the emphasis which he placed upon them varied in the course of time. His first writings had chiefly in view the *edification* of believers—their building-up in faith and love and prayer. To this class belong *Abide in Christ*, *Like Christ*, *The New Life*, and many others. During the next period, commencing with the publication in 1888 of *Holy in Christ*, he dwells with greater persistency on the subject of *sanctification*. This period may be subdivided into two by the year 1894—the stage when he was not yet acquainted with Law's writings, and the stage when he had fallen under the influence of that great mystic. The final period, characterized by the stress which he lays on the weighty subject of *intercessory prayer*, we may regard as ushered in by the appearance in 1911 of *The State of the Church—a Plea for more Prayer*. It must be observed, however, that the dividing lines are vague and blurred. Books on prayer were published during the "Sanctification" period, and books on both sanctification and prayer during the first or "Edification" period. But, speaking generally, if we regard the subjects which chiefly engrossed the author's attention, the classification stands as suggested above.

To a greater extent than almost any other religious writer of our age Mr. Murray possessed the insight and the authority of one of the prophets of olden time. At critical moments in the history of the Church he never failed to raise his voice and to direct attention to the real issues. Those who are intimate with his career in South Africa will agree that there was no man who could rise to a great occasion like Andrew Murray. He possessed the gift of speaking, at the right season, the right and just word, of opening up the larger view and kindling the nobler emotions. This gift he exercised in his writings also. In 1896 a leading article in the

British Weekly originated an interesting discussion on the Dearth of Conversions. This was a subject which made instant appeal to earnest soul-seekers like D. L. Moody and Andrew Murray. The latter contributed to the *Life of Faith* four papers on the question that had been raised. He deals first of all with the alleged reasons for the grievous state of affairs—the influence of the Higher Criticism, the prevalent literary culture, the lack of evangelical sermons, and so forth ; and then, with his usual point and force, he indicates the real cause : “ the dearth of conversions can be owing to nothing but the lack of the power of the Holy Spirit.” There is no one who reads Mr. Murray’s papers—which were published in pamphlet form by Messrs. Marshall—but feels instinctively that his intervention raised the discussion to a higher level, and that his diagnosis of the evil went behind superficial symptoms and reached ultimate causes.

When *The Key to the Missionary Problem* and *The State of the Church* appeared in 1901 and 1911 respectively, leaders of the Christian Church recognized that these books were more than mere publications : their issue constituted events in the history of the Church of our days. Of the former book and the impression which it produced we have already spoken in the chapter on *Andrew Murray as a Missionary Statesman*.¹ *The State of the Church* was an outcome of the Edinburgh World Missionary Conference. When the nine volumes containing the reports of that great gathering were published, no one scanned them with more eager interest than Mr. Murray. “ To which volume, do you think, did I turn first ? ” he once asked the present writer. “ To the volume on *Carrying the Gospel*, I suppose,” was the reply. “ Not at all,” said Mr. Murray ; “ what interested me first and foremost was *The Home Base*.” It was the perusal of this sixth volume of “ Edinburgh 1910 ” that inspired *The State of the Church*, with its trumpet-call to “ seven times more prayer.” “ Sevenfold is the sign of the burning furnace

¹ See p. 388.

seven times heated. It is in the new intensity of the prayer of those who already pray that our hope lies.”

In South Africa the message of *The State of the Church* laid powerful hold upon the most earnest minds in the Dutch Reformed Church. Professor de Vos, of the Stellenbosch Theological Seminary, addressed an open letter to his fellow-ministers, acknowledging and deploring the Church's lack of spiritual power, and suggesting that they should meet together and in God's presence seek to trace this weakness to its source. A conference, attended by more than two hundred ministers, missionaries, and theological students, was held in April, 1912. Mr. Murray, who of course was present, tells us that:—

The Lord graciously so ordered it that we were gradually led to the sin of prayerlessness, as one of the deepest roots of the evil. No one could plead himself free from this. Nothing so reveals the defective spiritual life in minister and congregation as the lack of believing and unceasing prayer. When once the spirit of confession began to prevail, the question arose as to whether it would be indeed possible to expect to gain the victory over all that had in the past hindered our prayer-life. Such confessions gradually led to the great truth that the only power for a new prayer-life is to be found in an entirely new relation to our blessed Saviour. Before we parted many were able to testify that they were returning with new light and new hope, to find in Jesus Christ strength for a new prayer-life.¹

Through his writings Mr. Murray has reached a world-wide audience. His books have been translated into most European and not a few Eastern languages. Thus they have circulated not only in the languages in which they originally saw the light—Dutch and English—but also in French, German, Italian, Spanish, Swedish, Danish, Russian, Yiddish, Arabic, Armenian, Telugu, Malayalam, Japanese, and Chinese. As to the influence which they have exercised in China, the Rev. Donald McGillivray, of the Christian Literature Society for China, writes:—

A good many years ago I was travelling in the interior, and came to a missionary's home. She very soon informed me that she had made a discovery. She said that for some years she had had some of Andrew Murray's books on her bookshelf, but had not read them. Lately,

¹ From the Foreword to *The Prayer Life* (Morgan & Scott, 1914).

however, she was moved to take one down, and it revealed to her the blessedness of being filled with the Spirit. From that time I also began to read his books. *The Spirit of Christ* in particular brought great blessing to myself and to the Chinese, to whom I passed on its message. Some years afterwards I was called to Shanghai to do literary work in connexion with the Christian Literature Society. One of the first books which I translated was Andrew Murray's *Spirit of Christ*. The book passed through many editions, and we often heard of the good it was doing. In one city a revival broke out through the book: in another case a pastor preached on it Sunday by Sunday, taking a chapter each Sunday as subject.

The Ministry of Intercession also was a blessing to China. The Prayer-cycle at the end was adapted and translated for use in China, especially in the mission of the Canadian Presbyterian Church. *With Christ in the School of Prayer* has lately been issued by our Society, and there may be other works of his which have also been translated into Chinese. I have no doubt Dr. Murray's books have been rendered into many languages, but I thought that his influence upon China should be mentioned in his *Life*.

Mr. Murray's works frequently appeared in other languages without his knowledge or previous permission, and he derived, of course, no pecuniary benefit from them. Indeed, the cases were wholly exceptional where translations brought him any gain. Leave to render any of his writings into another language, when asked, was freely and gladly given. Of the works which appeared in German dress the majority were published by Ernst Röttger, at Kassel. When in Switzerland in 1903 Mr. Murray got into touch with this gentleman, and stayed for some days with his family, who were earnest Christian people. Herr Röttger gave a most interesting account of how Mr. Murray had influenced his life. As a young man he read *The Children for Christ*, and from that book he obtained a conception of what a Christian home might be and ought to be. He then sought in marriage the hand of a young Christian maiden with whom he was acquainted, and who had spent some time in England. She agreed to become his wife; they were married; "and in this way," so he concluded, "Mr. Murray helped me to find a life-partner and found a Christian home."

Of the blessing which Mr. Murray's writings have brought to the thousands, the tens of thousands, and the hundreds

of thousands who have purchased and presumably read them, it is impossible to speak. Scores of letters have been preserved, from correspondents all over the world, expressing the deep gratitude of the writers for spiritual benefit derived from the study of Mr. Murray's volumes. The author of these lines has personally examined some one hundred and fifty such letters, and their perusal has produced an overwhelming impression of the blessed ministry which Andrew Murray exercised by the use of his fertile and tireless pen. Unknown persons in every quarter of the globe hail him as their spiritual father, and ascribe whatever growth their Christian life has undergone to the influence of his priceless devotional works. "What I owe to you eternity alone will reveal," is the language of a lady in New South Wales; and her testimony can be paralleled by that of correspondents from the United States and Canada, Great Britain and the Continent, Holland and South Africa, India, China, and Australasia. Many of the letters contain not merely the expression of gratitude but prefer requests of various nature. There are first of all numerous requests for intercession: prayer is asked for the conversion of beloved children, for the healing of sick relatives, for the rescue of friends from doubt or from drink, for congregational and mission work, for philanthropic and literary undertakings. There are the inevitable requests for autographs. Some letters beg for a donation towards some Christian enterprise or other. One letter from an Armenian asks for a subsidy in order to publish a translation of one of Mr. Murray's works. But all the letters testify to the love and esteem which a great reading constituency, scattered over the whole earth, bear towards the saintly man who has endeavoured to lead them into paths of righteousness and true holiness.

Only a small selection, taken almost at random, is here given from letters which have escaped destruction:—

A gentleman in India writes:—

I am now seventy years of age. It is more than thirty years since I first read *Abide in Christ*; and after that *The Spirit of Christ* gave me a vision which made everything in life different.

A lady in America, a worker among the negroes in the Southern States, says :—

I just want humbly and with all my heart to thank you for all you have done for me, and also to ask you to take to God in your prayer-hour the enclosed card, bearing my name and place of service.

A minister in Canada testifies :—

The State of the Church has so helped me that I cannot refrain from sending you a word of heartfelt thanks. If that book only does for other ministers what it has done for me, then you have not written in vain.

A young Dutch lady writes :—

When I was seventeen years of age you delivered some addresses here in Haarlem (Holland), which made a deep impression. I was subsequently converted by reading your booklet *Not my Will*.

A girl from the South of France sends the following message :

I hope you will excuse me for the liberty I take to write to you in my bad English. Gratefulness is my only motive. I possess since last year your dear book of *Abide in Christ*, translated in French. I cannot tell you how many times I have read it over and how much good it has done me.

A lady in England, expressing thanks for the blessing derived from *With Christ in the School of Prayer*, prefaces her letter of appreciation by quoting some words from a paper entitled *The Blessing of a Book*, viz. : “He had to live deeply in order to write helpfully. Some recognition of the help we have gotten from him is due to him.”

A gentleman in Ireland says :—

I have read all, or nearly all, your books, some of them twelve times. Next to the Bible, they have been more helpful to me than any books I have ever read. *Humility* and *Waiting on God* are the two that have helped me most.

A native of Basutoland, South Africa, affirms, in sentences which will raise a smile, that he has learnt the following lessons from Mr. Murray's works :—

I must glorify God for your books, which have taught me (a) to forsake all commentaries on the Bible and look only to the teaching of the Holy Ghost, and (b) to take no medicines for any disease.

A native Christian in South India commences his letter thus :—

Most venerable and dear Sir,—I have been for the last one year studying your book *Abide in Christ* with great interest and earnestness. The book has been really a blessing to me. I came to understand what abiding in Christ actually was only after coming across your valuable work.

A gentleman from Somersetshire, into whose hands *The Key to the Missionary Problem* had fallen, writes :—

I have been greatly profited by reading your book on Missions, and I cannot help thinking that some effort should be made to bring it to the notice of every member of the various Churches. I respectfully suggest the issue of a million copies (to start with) at one penny each !

The wife of an Australian minister relates the following :—

Now, as for so many years past, your books, beloved Father in God, are next to God's Word my very greatest spiritual help. Only lately a lady, living two hundred miles from Sydney, sent down for a copy of your book *Absolute Surrender*. I had two copies, brought from England, and immediately posted her one. I have since heard how the book is lent from house to house, direct spiritual blessing following in many cases. I have now made arrangements with a bookseller to get me everything you write as it comes out.

A pastor in the United States writes :—

I have long wished to write to you to express, however feebly, my sense of gratitude for good received, under God, from your books. While we have not met in the flesh, yet I somehow feel that I know you from frequent meetings at a common mercy-seat, and from becoming so familiar with your mind and spirit through years of study given to your various books.

A gentleman writing from New Jersey, U.S.A., says :—

Some time ago I got a copy of your book entitled *Waiting on God*. It interested me very much, and I have been over it once or twice with great profit. It has been my habit for the past few years, at the end of the year, to send to a number of my friends in the Foreign Field and in England a book as a Christmas greeting. It occurred to me that you would be interested to know that I distributed something like fifty copies of *Waiting on God*, and asked my friends to begin on 1st January to read it with me. I sent the book to Madeira, England, Scotland, North Africa, East Africa, Syria, India, China, Japan, and also to friends in this country. I want to take this opportunity of thanking you for what you have done for me and allowed me to do for my friends.

“ Nowhere can I recall such a fine bit of Christian philosophy as is concentrated in this card, under the heading *In Time of Trouble say,*” so writes an enthusiastic American correspondent, and his words invite the story of how the card originated. When Mr. Murray visited England in 1895, as described in the previous chapter, he was suffering from a weak back, the result of an accident in Natal some years previously, when he was thrown violently out of a capsizing cart. He was due to speak one evening at Exeter Hall, and it seemed as though he would be unable to fulfil his engagement. Some expressions he had employed, too, had given offence and provoked hostile criticism, so that mental suffering was superinduced on physical. When his sympathetic hostess, Mrs. Head, brought him his breakfast, she informed him that a lady had called in sore trouble, and anxious for a word of advice. “ Well, just give her this, that I have been writing down for myself,” said Mr. Murray ; “ it may be that she will find it helpful.” And he handed Mrs. Head a sheet of paper containing these lines :—

IN TIME OF TROUBLE SAY :

FIRST : He brought me here ; it is by His will I am in this strait place : in that I will rest.

NEXT : He will keep me here in His love, and give me grace in this trial to behave as His child.

THEN : He will make the trial a blessing, teaching me the lessons He intends me to learn, and working in me the grace He means to bestow.

LAST : In His good time He can bring me out again—how and when He knows.

SAY : *I am here—*

- | | |
|--------------------------|------------------------|
| 1. By God's appointment. | 3. Under His training. |
| 2. In His keeping. | 4. For His time. |

Psalm 1. 15.

ANDREW MURRAY.

This message for the day of adversity seemed to be so timely, that interested friends had it printed on a coloured

card, and distributed in large numbers. They had the satisfaction of knowing that it carried a rich blessing to many hearts and homes.

The following letter, addressed to Mr. Murray in the early days by one who occupies such an honourable position in the Church of Christ as Dr. Whyte of Free St. George's, must find a place among these extracts :—

BONSKEID, PITLOCHRIE, N.B.
Sabbath afternoon.

DEAR MR. MURRAY,—

I have been spending a New Year week out of Edinburgh and up in this beautiful spot, sanctified for me by generations of praying progenitors. I have read a good deal during last week ; but nothing half so good as your *With Christ*. I have read in criticism and in theology ; but your book goes to the joints and the marrow of things. You are a much honoured man : how much only the day will declare. The other books I have been reading are all able and good in their way ; but they are spent on the surface of things. Happy man ! you have been chosen and ordained of God to go to the heart of things. I have been sorely rebuked, but also much directed and encouraged by your *With Christ*. Thank you devoutly and warmly this Sabbath afternoon. I am to send your book to some of my friends on my return to Town to-morrow.

With high and warm regard,

ALEXANDER WHYTE.

Though there have been significant exceptions, the writers of books have also been, in most cases, diligent readers of books. This was certainly the case with Andrew Murray. When asked to mention the authors who influenced him in his earliest years, he used to say that he was too busy, at Aberdeen and Utrecht, in studying English, Dutch, and German, to do much general reading. In his uncle's Scotch home he found himself, fortunately, in a reading atmosphere, for the manse was well supplied with Church magazines, missionary periodicals, theological and devotional books, and works of general literature. Of missionary biographies he could remember the lives of John Williams and Robert Moffat,¹ and the pleasure and inspiration which their perusal imparted.

¹ The " Life " of Robert Moffat to which Mr. Murray referred must have been Moffat's *Missionary Labours and Scenes in South Africa*, which was published in 1842.

The strenuous years at Bloemfontein left small leisure for the study of books, which were then both scarce and dear, but his correspondence shows that periodicals like the *North British Review* and the *Evangelische Kirchenzeitung* were keeping him in touch with the life and thought of Europe. In his letter to John Murray, quoted at the commencement of Chapter VIII, he expresses the hope of being able to "do more in the way of reading than heretofore"; and the works he mentions evince a distinct and happy inclination towards those most stimulating of all books—biographies. "Novels," says his daughter, "he could not and would not read, but biographies were his delight." His bookshelves were crowded with many *Lives*, beginning with those of Mary Lyon and Fidelity Fiske, which greatly moulded all his educational work. *The Life and Letters of Edward Thring* and Skrine's *Pastor Agnorum*, as well as the life of that remarkable and eccentric man, Almond of Loretto, were given, loaned, or recommended to scores of teachers. In later years he acquired and studied the lives of Hannah Pipe and Dorothea Beale. Other favourite biographies were those of George Fox, David Brainerd, John Wesley, William Burns, Andrew Bonar, George Müller, D. L. Moody, and Hudson Taylor. To the lives of the educationalists mentioned above must be added the works of Comenius, Pestalozzi, Froebel, and Herbert Spencer,—writers who all assisted in greater or less degree in shaping his views on the principles and practice of education.

In enumerating Andrew Murray's book friends during the last twenty years of his life, there is one writer who occupies a place of pre-eminence—William Law. "The more I read his writings," says Mr. Murray, "the more I am impressed by his insight, range, and power. I marvel how it is that he has not been assigned a far higher place than he actually holds. For fine observation of the human heart there is surely no one like him among English writers." Mr. Murray possessed the *Works* of William Law in the nine-volume edition published in London in 1762. The tracts to which

he was specially drawn were *An Address to the Clergy*, *The Spirit of Christ*, *The Spirit of Love*, *A Serious Call*, and *Christian Perfection*. These were read, re-read, and underscored, in token of his appreciation of the inestimable worth of their teachings. This deep appreciation was even more strikingly proved by the fact that he edited no less than six volumes of selections from Law's writings, viz. : *Wholly for God*, *The Power of the Spirit*, *The Divine Indwelling*, *Dying to Self*, and two little booklets in the "Pocket Companion" series, one in English (*The Secret of Inspiration*) and one in Dutch (*God in ons*). Dr. Alexander Whyte's volume, *William Law, Non-juror and Mystic*, found its way to the bookshelf at Clairvaux as soon as it was published, and Mr. Murray acknowledged the service which it had rendered him in the following words: "With many others I owe Dr. Whyte a debt of gratitude for this introduction to one of the most powerful and suggestive writers on the Christian life it has been my privilege to become acquainted with."

When asked on one occasion how he came to be interested in mysticism, Mr. Murray replied that his attention was directed to it by the writings of the German theologian J. T. Beck, from which he was led on to study the works of other mystics. He greatly prized the *Theologia Germanica*, with its unknown voice from the past and its preface by Luther. A fresh copy of this work was ordered from England in 1916, and it was one of the last books that he read and pencil-marked. Ruysbroeck and Madame Guyon, as well as Dora Greenwell of the moderns, were among his chief friends. He greatly admired Catherine of Siena and Santa Teresa, of whom he possessed several *Lives*. Vaughan's *Hours with the Mystics* was in the Wellington home for many years, until it was finally despatched to Nyasaland to be added to the missionaries' library at Mvera. He greatly valued also *The Quiet in the Land* and *Three Friends of God* by Frances Bevan, with whom he carried on some correspondence. All that Dr. Whyte wrote or edited was welcome—*The Apostle Paul*, and the appreciations of *Lancelot Andrewes*, *Santa Teresa*, *Sir Thomas*

Browne, Jacob Behmen, Bishop Butler, Father John, Samuel Rutherford, and J. H. Newman. Among more recent books he was an admirer of Amiel's *Journal Intime*, and delighted also in the writings of Charles Wagner and Pastor Stockmaier ; P. T. Forsyth, A. E. Garvie, and W. M. Clow ; Bishop Handley Moule and Dr. J. R. Mott ; and the German professors Harnack and Eucken.

Books on prayer accumulated rapidly during the last years. He was very full of this subject, and when he discovered any work which brought him spiritual benefit, he wanted others to share in the privilege and profit. Such was the case with Cornaby's *Prayer and the Human Problem*, of which he despatched numerous copies, specially marked, to various friends. With this writer, a missionary in China, he had considerable correspondence on the question of prayer and the establishment of prayer-circles. Bounds' *Power through Prayer* was another book which impressed him, and for Granger Fleming's *The Dynamic of All-Prayer* he wrote a recommendatory preface.

Mr. Murray left several projected works incomplete at his death. He was greatly interested, in connexion with the missionary problem, in Zinzendorf and the Moravian Brethren, and wished to publish in Dutch a life of Zinzendorf for the benefit of his readers in South Africa. For this purpose he collected, in addition to Hamilton's *History of the Moravian Church* and Hutton's briefer work, quite a number of lives of Zinzendorf in German, which language he read with ease and pleasure. But the book was never completed ; and this too was the lot which befell an elementary treatise on education, also planned in Dutch. Better fortune has attended a work on *The Inner Life of St. Paul*, for which he bought and borrowed many studies of the great apostle. A work on St. Paul, by a man of Andrew Murray's spiritual insight, should prove to be no small boon for the Christian Church ; and happily it was nearly completed when he died, and will probably see the light in due course.

New books and periodicals from England were constantly

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arriving at Clairvaux. Mr. Murray would read aloud at meal-times passages which had struck him as memorable. In this way the members of the family heard many of Tersteegen's poems, such as *Ambassadors for Christ*, *Bands of Love*, and a poem on Acts xxvi. 16, commencing :—

Mine the mighty ordination
Of the piercèd hands,

—verses which were associated with the ordination, in 1894, of his nephew, Rev. W. H. Murray, as missionary to Nyasaland. When the books of Charles Wagner were being generally read and discussed, he quoted from *The Simple Life*—

I love life and humanity under all their wholesome, sincere forms, in all their griefs and their hopes, and even in all the tempest of thought and deed. *Homo sum, humani nihil a me alienum puto.*

The thought expressed by Wagner on the beautiful and mellowing influence of an old person on the inmates of a home greatly impressed him :—

Mercifully there is Grandmother's room. Through many toils and much suffering she has come to meet things with the calm assurance which life brings to men and women of high thinking and large heart.

From *Pastor Agnorum* he quoted :—

I shall relate, not of what I have done, but of what I have failed to do ; the duty discerned, not achieved.

Mr. Murray had a way of writing quotations and moral axioms on little cards for future use. Here is one which was inscribed on a shop-ticket taken from a dressing-gown, and hung for years from the study mantelpiece :—

Live in that which should be, and you will transform that which is.

After reading Herrmann's *Communion of the Christian with God*, he repeated the following sentence from that work : " A heavenly life is not incompatible with our earthly work." At the breakfast-table he discoursed on German theology, and on the attitude of the school of Ritschl, to which Herrmann belongs. Dogma or doctrine is of no account ; the centre of Christianity is the historical Christ, in His life

and practice. When conducting the morning devotions he prayed "that we may realize the love of Christ, more tender, infinite, deep, and true than any earthly love, however tender." Mr. Murray's admiration of the gifts bestowed on other men, and his enthusiasm for what he found admirable in their life or work, were unbounded. On receiving a copy of *Coillard of the Zambesi*, he sent a few lines of thanks to the authoress, Miss Mackintosh, saying among other things: "Though I had long known and loved and honoured Mr. Coillard, whom we more than once were privileged in having as our guest, the first chapter on his ancestry, his up-bringing, his call to mission work, and his devotedness to his life-task, made me feel as if I had entertained an angel unawares . . . It is wonderful how the written page can give back the spirit of a man with all its heroic influences."

CHAPTER XXII

ANDREW MURRAY'S HOME LIFE

How little I know of you and of the inmost history of your soul. And that is our real history, though we so often attach weight to external circumstances and events. And how little of that deeper biography can be communicated in words. Life is too high and real and spiritual for even our highest conceptions to apprehend, or our best expressions to grasp.—ANDREW MURRAY (*to his sister Maria*).

WELLINGTON was for forty-six years the scene of Mr. Murray's labours. To the readers of his books, as to the present generation of South Africans, he has never been otherwise known than as "Andrew Murray of Wellington." In this village he dwelt successively in two different homes. The first, which he occupied for twenty-one years, was the old Parsonage—a large double-storied building on Church Street, surrounded by its own grounds, gardens, and outbuildings, and situated in close proximity to the Dutch church, but without any view of the surrounding mountains, which are concealed behind leafy oaks and tall fir trees. In 1892 the Rev. J. R. Albertyn joined Mr. Murray as colleague in the pastorate, and the Murray family vacated the Parsonage to the new-comers and removed to Clairvaux, a residence which had been erected on a portion of ground belonging to the Training Institute. Here Mr. Murray spent the remaining years of his life. Clairvaux cannot boast such spacious grounds as the Parsonage, being flanked on one side by the Institute buildings, and on the other by Sunnyside, a hostel originally intended for students of the Training School. But its site is nevertheless greatly superior. Situated on a ridge above a little valley, it overlooks smiling gardens

and broad green vineyards, with a background of low hills bedecked with waving cornfields and dotted with old oak-embowered Dutch homesteads. The house is girt about on the sunny north with a broad *stoep*,¹ and on this *stoep*, when the weather was kind, Mr. Murray used to receive his visitors, transact his business, and write his books. He never wearied of the outlook—to the right, the lofty Drakenstein mountains, snow-capped in winter, on which the westering sun would cast the most marvellous colours, from pale blue to rich purple and flaming red; before, the view which has just been described; to the left, the long hill-slopes reaching down to the Berg River. It is a quiet pastoral scene, remote from the dusty highways of life. The throb of the restless world is audible, but restlessness is unknown in this retreat of peace. The whistle of a distant train or the rattle of a passing vehicle may occasionally break the silence, but cannot disturb the settled quiet, of this home among the vineyards.

In his wife Mr. Murray possessed a true life-partner—an affectionate wife, a faithful mother, one who was in closest sympathy with his work and aims, and who gladly shared the burden of his congregational toil. When they came to Wellington in 1871 their children numbered nine: the two youngest died in the following year, but in 1873 another son, the last of the family, was born. Owing to the father's prolonged absences from home on evangelistic errands, the training of these children devolved to a large extent upon Mrs. Murray; and she acquitted herself of her task with exemplary devotion, earning the lasting gratitude and deep affection of all her sons and daughters. So long as life endured her zeal in the service of the Master never slackened. To her work in Bloemfontein, especially in connexion with Mr. Murray's rectorship of the Grey College, we have already referred. During the revival of 1860 she instituted a ladies' prayer-meeting at Worcester which has been continued down

¹ "In South Africa the word *stoep* is applied to a stone or brick-built platform, running along the front and sometimes round the sides of a house." Pettman, *Africanderisms*, s.v.)

to the present day. She was the first to introduce children's work-circles for the missionary cause, both at Worcester and in Cape Town. On behalf of Sunday-school work her efforts were untiring. As her children grew up and set her free from domestic duties, the sphere of her activities was enlarged. At Wellington the Huguenot Seminary, the Mission Training Institute, and Friedenheim—a training school for women workers—owe much to her fostering care. In 1898, chiefly on her initiative, an industrial school for poor white girls was opened, which supplied a felt need and achieved a large measure of success. Mrs. Murray was also president, from its inception, of the *Vrouwen Zending Bond* (Women's Missionary Union), and much of the marvellous growth and wide influence of this society may be traced to her unceasing interest and wise counsels. She suffered greatly from rheumatism in her later years. Towards the end of 1904 an unusually severe attack supervened, and she was compelled to keep her bed, though no serious results were apprehended. Suddenly she grew weaker. The end came on the 2nd January, 1905, while her husband was praying and her four daughters kneeling at her bedside. She passed away, sincerely mourned by all who knew and loved her, leaving to us an inspiring example of piety, patience, gentleness, Christian grace, and whole-hearted devotion to Jesus Christ the Lord.

As to the harmonious and affectionate relationship which existed between Mr. Murray and his wife, we have the testimony of Frederick (afterwards Dr.) Kolbe, who was for some time an inmate of their home while the Murrays were yet in Cape Town. "I hope," writes Dr. Kolbe, "that Mr. and Mrs. Murray knew by instinct how I loved them, but I never could tell them. All I know is that if either of them had asked me to put my hand in the fire for them, I would have done it. That was the time I saw Andrew Murray at the closest possible quarters. I may have been shy, but I certainly was observant. He was a very highly strung man. His preaching was so enthusiastic, his gesticulation so unrestrained, that he was wearing himself out, and the doctor

ordered him to sit while preaching ; so he had a special stool made for Anreith's great pulpit in order to obey the doctor without letting everybody know. Now, such an output of nervous energy (and he was a frequent preacher) might well mean some reaction at home—some irritation with his wife, some unevenness towards his children, some caprice towards the stranger within his gates. But no, I never knew him thrown off his balance. His harmony with Mrs. Murray was perhaps easy ; she was such a gracious, wifely, motherly person, that not to be in harmony with her would be self-condemnation—but he never did condemn himself. He was solid gold all through."

Eight children of Andrew and Emma Murray, four daughters and four sons, arrived at maturity. The first to be called home, at the early age of twenty-three, was Howson Rutherford, the eldest son, a lad of staunch Christian principles. He was not a robust youth, and, being unable to continue his studies, entered the business of his uncle, Mr. F. F. Rutherford, in Cape Town, where he died unexpectedly in 1885, while his parents were absent in the Transvaal. Emmie, the eldest daughter, was for many years an enthusiastic worker in Cape Town in connexion with the Salvation Army, in which she reached the rank of staff-captain. In 1902 she severed her alliance with the Army in order to assume the direction of the Magdalena House, an institution erected for the rescue of young girls and unfortunate women, in which capacity she has rendered invaluable services to the Church and to the community generally. Mary, the second daughter, entered the mission-field, and was for many years associated with missionary work among the Sechuana-speaking Bakhatla, first at Sauls Poort and then at Mochudi. The third daughter, Catherine Margaret (Kitty) devoted herself to educational work, and occupied important positions, first as principal of the Branch Huguenot Seminary at Bethlehem, and subsequently at Graaff-Reinet. The youngest daughter, Annie, was for the last twenty years of his life Mr. Murray's faithful and zealous private secretary ; and it is to her friendly

aid and generous loan of material that the present writer is indebted for the details of Mr. Murray's home life which are presented in the last chapters of this volume. Two of the sons, John and Charles, fulfilled the desires of their parents' hearts by becoming missionaries—the former among the Basuto of the northern Transvaal, and the latter among the natives of Nyasaland, until the health of his wife (who died in 1913) compelled his withdrawal from that malarial climate. Charles then became minister of Rossville (Rhodes) in the Cape Province, but afterwards again took service, though only for a time, as missionary at Mochudi in British Bechuanaland.

Another son, Andrew Haldane, senior to the two just mentioned, possessed a strikingly thoughtful and independent mind and very considerable intellectual ability. After graduating B.A. at the South African College, he became a student of Christ's College, Cambridge, returning to the Cape to pass his examination for the degree of M.A. After some years of successful teaching he was appointed inspector of schools, which office he fulfilled with great diligence and devotion. Subsequently, however, he decided to devote himself to farming, and settled down in the Graaff-Reinet district, becoming a highly-respected member of the community, and representing, for some time, the division of Alice in the House of Assembly. When the Great War broke out, he volunteered as a private for the campaign in East Africa, rose to be lieutenant, and was killed in action, in 1916, in an attempt to save the life of a wounded fellow-countryman. A wife and three children were left to mourn the death of a noble husband and father at the age of fifty years.

The Murray family form a well-defined clan in South Africa. This is due, in large part, to Mr. Murray's endeavours to bind the various members together in affection, in mutual esteem, and in the service and love of God. It is he who suggested that the different members of the family should intercede for each other every Sunday evening, and sing the hymn associated with their father's departure from Scotland—*O God of Bethel, by whose hand Thy people still are fed*. He also



Andrew Murray and his family about 1880.

tried to inaugurate a circular letter, in which the heads of each family should give accounts of their children—of their character, tastes, studies, and religious attitude. The experiment does not, however, seem to have been a great success. One such letter, written in 1875, is extant, but it lacks what we most desire to read—the remarks of Mr. Murray himself. The writers are the brothers William, Charles, and George Murray, with their brothers-in-law, J. H. Hofmeyr and A. A. Louw—all of them ministers of the Gospel. The last-named commences his observations thus :—“ I did not receive the circular letter till the 10th, and was compelled to postpone my reply till to-day (16th), because I could not, or could only with the utmost difficulty, decipher the script of my brothers (notably of Wellington and Worcester). At first I laid the letter aside in despair. To-day, with the aid of a pair of spectacles and Mima, I have made out enough to be able to start writing. May I beg of the brothers to write me as little Sanscrit as possible ! ” At the end of his letter Mr. Louw asks the pertinent question : “ When will the first children of our ministers and [theological] professors emerge from the shade of the Stellenbosch oak trees as missionaries and teachers ? Shall we not begin to reflect that, while on occasion we preach so powerfully, speak so movingly, and write so persuasively on the duty of parents to dedicate their children to the Lord, we ourselves never come forward with our own children ? ” These words bore fruit, and in later years we find the children of the parsonages—with the Murray clan at their head—offering themselves in increasing numbers for the mission-field and the schoolmaster’s desk.

The thought of a great family gathering, which should bring together as many as possible of the children, grandchildren, and great-grandchildren of the old Graaff-Reinet home, suggested itself at various times to different members of the circle of sons and daughters. One reunion of this nature was held in 1906, of which we here transcribe, with some abbreviation and alteration, the account written by one of the nephews :—

Thanks to Uncle Andrew and Aunt Maria [Mrs. J. H. Neethling], a family gathering, though on a much smaller scale than at one time planned, did eventually take place on the beach at Kalk Bay on the 10th November, 1906. There were present—

Uncle Andrew, 3 children, 2 grandchildren	6
Aunt Maria Neethling, 5 children, 5 grandchildren	11
Uncle John and Aunt Bella Hofmeyr, 4 children, 3 grandchildren	9
Uncle George and Aunt Kitty Murray, 6 children	8
Of Uncle John Murray's family, 6 children, 18 grandchildren	24
Of Uncle Willie Murray's family, 3 children, 5 grandchildren	8
Of Aunt Jemima Louw's family, 1 child	1
Of Uncle Charles Murray's family, 1 child	1
Total	68

The party reached Kalk Bay at eleven in the forenoon, and after mutual greetings gathered round the six veterans, and seating themselves on the sand and the rocks, sang, at Uncle Andrew's request, *O God of Bethel, by whose hand*. After prayer by Uncle George, Uncle Andrew told us how the thought of a reunion of the members of the family had for long filled the hearts of some of them. They missed there some who were already in heaven, and the fragrant remembrance of their departed dear ones made their hearts very tender. They missed others who were still on earth, but who could not gather with them that day; but at the presence of all who had been able to attend they greatly rejoiced. In speaking of God's great goodness Uncle Andrew said, "Our father came to this country a solitary man, and God has made him a great host." Aunt Maria, Aunt Bella, and Uncle Andrew then gave us details of the history of our Scottish forbears, describing in particular the departure of our grandfather from Scotland. Aunt Maria then said she would like to give us a text: "This God is our God for ever and ever: He will be our guide even unto death" (Ps. lxxxiv. 14). In repeating these words so that all should hear, Uncle Andrew said we might add, "God, even our own God, shall bless us; God shall bless us, and all the ends of the earth shall fear Him" (Ps. lxxvii. 6).

At this point our little meeting broke up for lunch, after which the boys of the third and fourth generation played *paarderuiter*,¹ while the girls betook themselves to the pools and the rocks. At the close of our picnic we were photographed, and then we adjourned to the Kalk Bay church, where we sang together *Prijs den Heer met blijde galmen* (Psalm cxlvi.). Uncle Andrew then requested all the children to stand, while in simple language he explained to them the reason which had brought us to Kalk Bay that day. It was that we might thank God for the past, and unite in the resolution to love Him and love each other better in the future. Uncle John Hofmeyr said that we had indeed cause to praise God: of all Papa Murray's grandchildren there was not one of

¹ Lit. *horse-and-rider*, a South African boys' game.

whom we had reason to be ashamed. The most of them were serving God in various capacities, many as ordained ministers of the Gospel. But the thought that filled his heart was this,—it was the day of the fourth generation : would they too choose the God of their fathers as their God ? This thought was re-echoed by Uncle George, who reminded the rising generation of the terrible need of ministers, missionaries, and teachers, and asked who was going to respond to the call. They would not play football less successfully for choosing to serve God.

Andrew Charles Murray [a nephew] spoke on *Noblesse oblige*, which he translated freely, Privileges bring obligations. We were very highly privileged in being heirs to the prayers of our parents, grandparents, and great-grandparents, but this privilege imposed the obligation that we in turn should pray for our children. These children might change their names by marriage, they might go to the ends of the earth, but they could not escape from the mark placed upon them, for in their veins flowed the blood of generations of praying ancestors. He made a special appeal to the sons of the fourth generation to consecrate their lives to God's service in the ministry or the mission-field. "Remember that upon you there rests a very special obligation to do so, and that God has an exceptional claim on those who are sprung from such godly forefathers."

No man could be more generous than Mr. Murray—even in his old age—in the way of responding to the invitations which reached him from far and near to conduct special services or fulfil preaching engagements. It was only under the stress of positive ill-health, or in obedience to the orders of his medical attendant, that he was sometimes compelled to decline these urgent requests. And indeed, as will be shown in the sequel of this chapter, few ministers of God have exercised so busy and beneficent a ministry in advanced old age as Mr. Murray. Towards the end of his life his interest was awakened in a scheme of One-day Conferences, suggested to him, apparently, by something written by the Rev. Cyril Bardsley of the Church Missionary Society. His powers were too feeble to make it possible for him to undertake a series of gatherings, but he was well able to attend a conference of two or three sessions, lasting but a single day. No sooner did the thought find a lodgment in his mind than he issued a leaflet (in Dutch) of the following import :—

ONE-DAY CONFERENCE.

Many a minister feels the need of getting into touch from time to time with the members of his congregation, in order to learn their views concerning the spiritual life in their own parish and in the Church at large. The suggestion has been made of meeting occasionally, on a week-day or a Sunday, for the purpose of holding a conference lasting only one day, at which the minister might have the presence and assistance of one or more brethren. Subjects like the following might be submitted for discussion—

1. The true life of grace which God expects of us—what it is, and whether it is possible.
2. The state of the spiritual life of the Church in general—why it is so unsatisfactory, and why the shame of this condition is so little felt.
3. The chief hindrances to a fuller life—absence of a sense of our own powerlessness and of our absolute dependence upon God.
4. Inward personal intercourse with the Lord Jesus as absolutely indispensable.
5. Faithfulness in the study of the Word and the practice of prayer.
6. Personal appropriation of the Holy Spirit as the Indwelling One, to possess us wholly and lead us daily.
7. The calling of the whole Church and of each individual member to witness for Christ and lead souls to Him.
8. Missions as a proof of sincere love to Jesus Christ, and of the desire that all men may become acquainted with Him.

If such a conference be held after much prayer, and in the expectation that the Lord will mightily work through His Spirit, it will contribute towards arousing, in the heart of both minister and congregation, a new and clear conception of what their common aim and endeavour ought to be, and will encourage them to pray more definitely for what God will so surely bestow.

The suggestion was favourably received, and several conferences of this kind were held—at Paarl, Stellenbosch, Riebeeck West, Caledon, Villiersdorp, Porterville, and elsewhere. Mr. Murray's journey to and from Riebeeck West, a village some twenty miles from Wellington, where a One-day Conference was held on the 9th and 10th of June, 1916, was accomplished in pouring rain, which continued on the Sunday, the 11th of June. He had promised to officiate for the Rev. D. G. Malan, his successor in the Wellington pastorate, and in spite of the inclemency of the weather he carried out his intention, preaching to a small congregation—for the last time, as it proved—from Galatians iv. 6, his two points being: (a) What the Holy

Spirit expects from us, and (b) What we may expect from the Holy Spirit.

His appearance in the pulpit during these last years is well described by a Johannesburg minister who attended the South African Keswick in 1908:—

The most impressive service of the day, he writes, was the afternoon meeting in the large Dutch Reformed church. The praise was led by a well-known townsman, Mr. Dirk de Villiers. The church, which was built in 1840, was crowded with an audience of at least a thousand persons, chiefly young men and young women. This is Andrew Murray's church, where for thirty years this famous minister exercised his remarkable influence over the Dutch Christians of South Africa. In the evening, when the congregation was still larger, Andrew Murray was present himself. When the opening notes of the organ had died away, a third minister stole feebly into the rostrum where the other two were seated, and commenced the service with prayer. We felt as though a benediction fell upon us as we listened to his prayer. But how frail he seemed! A thin, lined face, spare form, long grey hair, and attenuated hands grasping the red velvet cushion in front. It was a pathetic picture—the picture of a prophet of a past generation. During that evening, and at each service through the Convention when Dr. Murray took some part in the proceedings, he seemed to overcome his weakness, and he amazed us with his fire and energy.

From diaries kept by his youngest daughter we are able to obtain the following glimpse of a typical day (8th July, 1908) when Mr Murray had reached the age of eighty:—

Before breakfast—where he usually made his appearance before the sun was visible over the mountain-tops—he stood gazing fixedly out of the window to see the sun rise over Groenberg. "Now I know the exact spot," he said. At family prayer he used these expressions: "We have just seen the sun rise. It is the evidence of Thine almighty Power. It is the work of Thine Omnipotence. In all nature around us Thy power is working patiently and persistently. May it work with like power in our hearts, taking away all sin and self-sufficiency, all pride and self-exaltation." At half-past nine we set to work on Ephesians, and he began to dictate the chapter "In the Heavenly Places." The day being calm and fine, father sat outside on the *stoep* with a rug over his knees, enjoying the bright sunshine. Presently he descried our old coloured gardener April, aged eighty, with a large bag of forage on his back. "Dear old man," was father's comment, "he is faithfulness itself." (April predeceased father by a few months.)

A telegram was then delivered, informing us that Mrs. Searle [a faithful worker in the South Africa General Mission] was lying seriously

ill in Tembuland. "Let us stop a few minutes," said father, "and pray for her"; and immediately commenced: "O Lord, let Thy presence fill the sick-chamber with Thy comfort and peace, and if it be Thy will, grant speedy and complete restoration." The dictation was resumed and a few more pages completed, when a note arrived from Rev. Albertyn, saying that Amy Lückhoff [the daughter of a beloved ministerial colleague] had died suddenly, and that he purposed going to the funeral. So a message of love and sympathy was quickly written down and despatched with Mr. Albertyn. At half-past ten a prayer-meeting of local ministers was held in the study, to intercede for the approaching Missionary Congress.¹ When this was over, the English mail had arrived with letters, books, and periodicals—among the latter the ever-welcome *British Weekly*. Father next had a few kind words with two young ladies who were having eleven o'clock tea with us. To one of them, who was about to get married, he said, "God bless you, my child; you will need a great deal of prayer to be able to discharge the onerous duties of a minister's wife." A letter was next despatched to Haldane [at that time member of Parliament], to see if he could obtain concession fares for visitors to the annual "Keswick" Convention; and another letter to Charlie, with advice as to accepting the call to Rossville.

At one o'clock we adjourned for dinner, when the books which had just arrived were exhibited—always a keen pleasure to father. On this occasion it was Amy Carmichael's *Overweights of Joy*, and a large volume on *Santa Teresa* by Mrs. Grahame. Father was much pleased with the latter, read out the dedication, and quoted the Teresian vow: "I have made a vow never to offend God in the smallest matter." He recommended me to read the volume, and when I made some demur, saying, "I suppose I shall not read it all," he replied, "That is not necessary; you know how to get at the best of it." He then advised me to read Dr. Whyte's appreciation of S. Teresa, and to compare it with Professor James's account in *The Varieties of Religious Experience*.

After a short nap, we continued writing on the sunny *stoep* for an hour. When the article of six foolscap pages was finished, father said, "I am deeply grateful that we have been able to complete this work: but it will all have to be done over again." Somewhat later Mrs. Albertyn came over for a talk and advice on matters in connexion with the Vrouwen Zending Bond (Women's Missionary Union). Father was always a ready and most sympathetic listener, while his suggestions were invaluable. Up to the very end of life his interest in everything was intense—in his work, in the visitors who called, and in the quiet beauty of nature. "Do look at the exquisite green of those trees," he would frequently cry. At the close of the day's work he would take all the physical exercise in which he could indulge in those years of increasing bodily infirmity—two turns along the road in front of Sunny-side on the arm of one of his daughters.

¹ See p. 380.

From the same diaries we derive the following (abridged) account of a journey undertaken between the 3rd November, 1913, and the 20th January, 1914, when Mr. Murray was in his eighty-sixth year :—

3rd November.—By rail to Oudtshoorn, for the annual meetings of the Mannen Zending Bond (Laymen's Missionary Union). Father in the chair for three sessions daily during the three days' conference—A. C. Murray acting as interpreter of the speeches which he could not hear. Next, some days were spent at De Hoop, Uncle George's parish, where father again preached. From there we travelled by rail to Graaff-Reinet for a conference, father taking the Sunday services (23rd Nov.), and preaching in the evening from 2 Chronicles xv. 12—on which text, as he reminded his hearers, he had discoursed at a similar conference in the same place fifty-two years previously.¹ After a few days at Broederstroom [his son's farm] we journeyed by motor-car to Murraysburg (61 miles), father indulging in various reminiscences along the way. He pointed out the farm "Voetpad," at which he and mother had stayed when he brought her from Bloemfontein on a trip to Cape Town sixty years ago. "I got a fine span [i.e. team] of mules there," said father. On the afternoon of our arrival at Murraysburg father dictated in the parsonage garden the titles of twenty chapters of a new book to be called *The Return to Pentecost*, as well as the matter of the first chapter on "The Cross and the Spirit." This volume was never published in its original form.

From Murraysburg we returned to Graaff-Reinet the following week, travelling from there to Middelburg, where father took several services, including two on the Sunday. Next morning a telegram arrived from Bloemfontein, inviting father to speak at the ceremony of the unveiling of the Women's Monument on the 16th December. Father immediately turned to A. F. Louw [his nephew], whom he suspected, not without reason, of having inspired the invitation, and asked, "Do you know a text in the Bible: The voice is Jacob's voice, but the hands are the hands of Esau?" The invitation was, however, accepted. We next journeyed to Burgersdorp for the opening of the new church there—a ceremony which father had promised to perform. The Rev. Postma kindly took us for a motor-car drive to Dreunberg, and on the way there father told us a story of that talented and original preacher, Rev. Pierre Huët. Mr. Huët had recently arrived in South Africa from Holland, and, the charge of Burgersdorp having become vacant through Uncle John Murray's appointment to the Stellenbosch Theological Seminary, he was requested to supply the pulpit for some weeks. Huët, however, was not yet ordained, and when some foolish people who wanted their children christened began to insist that he should administer the sacrament of baptism, he made his position clear, once for all,

¹ See p. 200.

by preaching from the text: "Christ sent me not to baptize, but to preach the Gospel" (1 Cor. i. 17).

On Sunday, 14th December, at midnight we left Burgersdorp, reaching Bloemfontein at 10 o'clock the next morning. Father preached the same evening, and on the Tuesday morning delivered his address on Love. [For a further description of the events of this momentous day the reader is referred to Chapter XIX, p. 431.] At five o'clock the same afternoon Mr. Arthur Fichardt took father, Aunt Bella, and myself for a drive by motor-car round Hospital Hill. In visiting the pile of buildings which mark the site of the present Grey College, we touched at Andrew Murray House, and saw in the hall an enlarged daguerreotype of father, which seemed to us a very good likeness. We then drove to the National Museum, father's old church—a long building with four small windows, the pulpit having been at the one end. Father himself was unable to get out of the motor, but was keenly interested, and insisted that we should see everything. "Bloemfontein," he reminded us, "was my first love." As we drove past a certain kopje, he called to mind a conversation he had had with Aunt Maria, in the days when she kept house for him before his marriage, concerning Madame Guyon, the beauties of nature, and other subjects.

We left Bloemfontein at night on the 17th December, and from the railway carriage father pointed out to me, next day, the kopjes behind which the battle of Boomplaats was fought between the Boers and the forces under Sir Harry Smith in 1848. Reached Aliwal North on Thursday evening, and Motkop (by rail) at 6 p.m. on Friday. A spider¹ and four horses took us on the same night to the farm Glen Avon, where we arrived at 9.30 p.m. It was amusing, here as elsewhere, to hear the conversation between father and our host as to the hour of starting next morning. The host imagines that such an old man cannot possibly be expected to rise early, but father details stories of journeying in the olden days, insists upon an early start, and is invariably ready first of all. We breakfasted at Barkly East, dined at Moshesh's Ford, and, after a journey through extremely mountainous country, reached Rhodes (alias Rossville, my brother Charlie's parish) at 5.30 p.m. on Saturday. On Sunday father preached twice, and also took the services on Christmas Day and Old Year's Day.

On the 6th January, 1914, we left again for Barkly, where father conducted services on the Wednesday and Thursday evenings. Friday night was spent at Mr. Potgieter's farm near Motkop: during our journey thither a cold wind blew, with frost threatening. We reached Lady Grey on Saturday, and on Sunday father preached both morning and evening and addressed the members of the Mannen and Vrouwen Zending Bond as well. On Tuesday we left Lady Grey for Rosmead, from where A. F. Louw took us by motor to Middelburg town. On the Thursday following we arrived at George, where father conducted

¹ *Spider* = a light four-wheeled vehicle, or buggy.

services each evening and communion services on Sunday. There was a large house-party of young teachers, to whom father told the story of the Marico Boers who said that they wished to trek to Jerusalem, and who identified the English people (and therefore father himself) with the Antichrist. From George we returned to Wellington, reaching home on Tuesday the 20th January.

Miss Annie Murray's diaries also give us some conception of Mr. Murray's manifold activities a year before the end, when he was already nearing his eighty-eighth (and last) birthday—

Father was very active during the latter part of 1915. He attended the reunion of students and past students of the Theological Seminary at Stellenbosch in October. On the 28th he was present at a meeting of the Vrouwen Zending Bond at Wellington, giving a message of encouragement to the members of the new directorate on the words *Give ye them to eat*. As he had just completed a new booklet, *De Genade-troon* (The Throne of Grace), he promised to send a copy to each member of the Women's Missionary Union, including those in the Free State and the Transvaal. The 3rd of November was set apart by the Synod, then in session at Cape Town, as a Day for Missions; and father was present by request, gave an address to the assembled brethren, and afterwards had his photograph taken in the pulpit of the Dutch Reformed church. Returning from Cape Town on the Saturday following, he went straight to Worcester for the Missionary Festival, and also preached twice on the Sunday. The 15th November was the anniversary of the arrival at Wellington of Misses Ferguson and Bliss, forty-two years previously, and father therefore addressed all the pupils of the Huguenot College and Seminary in the Goodnow Hall, speaking from the text, "The memory of Thy great goodness" (Ps. cxlv. 7). He referred in his remarks to Mary Lyon, the study of whose life had first suggested the establishment of the Seminary, and to Elise Sandes, of whose biography father gave away a large number of copies, with a special recommendation by himself pasted on the front cover.

Sunday, 5th December.—At 4 p.m. father attended a Christian Endeavour meeting in Goodnow Hall, and spoke to the young teachers who were leaving at the end of the year, taking down the names of fifty as members of the Teachers' Christian Union. At this time he was working hard at two of his Pocket Companion booklets, *Het Kruis van Christus* and *De Heilige Geest*. He was much interested, too, in the scheme of One-day Conferences, and got out a leaflet with suggestions on the subject. On Sunday, 12th, he spoke at the communion service from Revelation iv. 6, and wrote an article on mysticism. The 16th December was Dingaan's Day, which father spent in the wood adjoining the Institute with members of the congregation. He spoke on the subject

of prayer, mentioning in that connexion the *voortrekkers* Charl Cilliers and Pieter Retief. On Christmas Day father preached at the Paarl for Rev. Joubert, speaking also twice at the communion table. Rev. Meiring invited him to deliver a thanksgiving sermon on Old Year's Eve, but he replied that he preferred to speak on the confession of sin, and referred to a sermon which when a student, seventy-one years ago, he had heard Professor van Oosterzee preach at Rotterdam from the text, "I will arise and go to my father." That sermon, on that occasion, had left a permanent impression upon him.

3rd January, 1916.—Father received a booklet, *The Forgotten Friend*, by Mrs. A. A. Head, and in response to its message wanted to write at once on "the sin of prayerlessness." On 5th January he accordingly began *The Supreme Need*, in which he makes some reference to the Perpetual Prayer Calendar. Writing extracts from William Law for his Dutch booklet *God in Ons*. On Saturday, 8th, he received a visit from a distant cousin, W. R. Burns, with whom he had a most interesting talk about people in Scotland. Mr. Burns gave him a volume entitled *The Chalmers and Burns Roll of Honour*, containing the names of some one hundred relatives engaged in fighting. Father spoke sympathetically of the Chapman and Alexander mission, but expressed himself as sceptical of a national revival. He ordered a number of copies of Bardsley's *Studies in Revival*, to give away to brother ministers. The month of February was spent at our usual seaside resort, Kalk Bay. Father was busy making extracts from Law for his *Secret of Inspiration*. He preached one Sunday morning in Dutch and one evening in English. It was a difficult matter getting him to and from the church in his Bath-chair, as the sand is very heavy.

4th March.—Back at Wellington. About sixty members of Parliament were served with tea in the grounds of the Huguenot College. Father went down in a motor-car, and made a short speech with something of his old fire on the subject of education, referring again to Mary Lyon and encouraging his hearers to a larger beneficence. His remarks were much appreciated and loudly cheered. On 12th March he proceeded to Paarl to preach for Rev. Meiring, and during the week paid visits of consolation to bereaved families in the Boven Vlei [near Wellington]. 20th March.—Monthly prayer-meeting of teachers at the College addressed from the words, "My Father worketh hitherto and I work also." 23rd March.—Spent an hour at the Parsonage in celebration of Rev. Malan's birthday, and spoke a word of congratulation. 27th inst.—Finished manuscript of *God in Ons*, and despatched it to Stellenbosch to be printed. 28th.—Wrote an article for the meeting of the Women's Missionary Union at Ladybrand on *Wat de Zending kost* (What Missions cost); also, by request from England, an article for Mr. Davis on a Bible Success Band.

4th April.—At breakfast father quoted from the Prayer Calendar which he used daily, "Carelessness about the friendship of Christ the crying sin of the Church." Remarked further, "But for the cultivation

of such a friendship you need time." And then, pointing to a plate of bread on the table, " You could not have that plateful of bread without taking time to prepare the dough and bake the loaf. Everything we do needs time, and most of all does the exercise of fellowship with God demand it." At noon he had a few words of prayer with the Nienabers and other friends who had dropped in. He seldom let a visitor go without offering a brief intercessory prayer, either in the study or on the *stoep*. *6th April*.—Letter dictated to the Wesleyan Methodists on the occasion of their Tercentenary, and sent through Mr. Middlemiss. *16th*.—Preached in the Dutch church. *23rd*.—Spoke at Communion. Took English service in the Goodnow Hall in the evening. *26th*.—Reception of Lord and Lady Buxton in the Goodnow Hall : father spoke a few words of welcome. In the afternoon by motor to Paarl to open the meeting of the Laymen's Missionary Union. Spoke several times during the Conference, and preached in the forenoon of the following Sunday.

4th May.—To Stellenbosch for the induction of Rev. J. du Plessis as Professor at the Theological Seminary. Attended a One-day Conference held at the same time. *9th May*.—His eighty-eighth birthday. Many visitors and a large party of relatives to dinner. In the afternoon he gave reminiscences of his experiences in Scotland and Holland and at Bloemfontein and Worcester. In response to some two hundred birthday greetings by letter and telegram he distributed an equal number of his booklet, just published, *God in Ons*. Commenced reading the life of Adèle Kamm, a young Swiss invalid, with which he was much struck. He at once began to write a new volume of the Pocket Companion series on the subject suggested, calling it *De Blijdschap* (Joy). Eighteen chapters were finished. The day after his birthday he dictated three chapters of *Eendracht maakt Macht* (Union is strength). *15th*.—Teachers' prayer-meeting at the College. Quoted from *Ma Slessor*, " Doing is easier than praying." Saw many friends and entertained several guests—Rev. and Mrs. A. F. Louw for a day and a night ; Mr. and Mrs. Oswin Bull ; Rev. and Mrs. Walter Searle, on their way from England, for a week-end ; two nurses from the United States, on their way to Nyasaland ; and Rev. and Mrs. Maisey, also missionaries from Nyasaland.

9th June.—With father to Riebeeck West by motor, in pouring rain and over wet roads. Service in the evening ; also next day (Saturday) in the forenoon and again at 2 p.m., and then back to Wellington, where father had promised to conduct service next day. *11th*.—Raining heavily. This was father's last sermon in his old church, before a very small congregation. *16th to 22nd*.—Father's last journey—to Somerset West, Caledon, Villiersdorp, and Worcester. My sister Kitty accompanied him. On his return he said to me, " As a result of my visit to Caledon I must begin a new book ; I can't help it." So a half-used examination-book of one of the grandsons was fetched, and he dictated eight headings and two chapters for a booklet *De Opwekking* (The Revival). *30th*.—Mr. Bull brought out Mr. Roome of Belfast, Editorial