

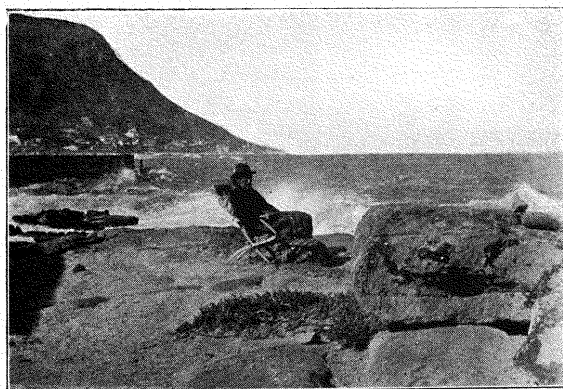
Secretary of the Sudan United Mission, and a meeting was arranged on the *stoep* for a few interested friends. Mr. Roome told us that he owed his consecration to the work of God to the reading of *Abide in Christ* and *With Christ in the School of Prayer*, thirty years ago. Writing *Christus ons Leven* (Christ our Life) and also a paper on *Ma Slessor* for the Kerkbode.

26th July.—Father preached the ordination sermon of Dr. van der Westhuizen, who was inducted as minister of North Paarl. Continued writing his booklet *Christus ons Leven*, intending to have it ready for the One-day Conferences arranged to be held at Hopefield and Darling, which he hoped to attend. 20th August (Sunday).—Father seemed in his usual health, and went to church. At dinner he asked us to tell him the gist of the sermon which Rev. Rabie had preached, of which he had heard nothing. In the evening he felt indisposed, and retired early. The next day the doctor was fetched, who said that father was suffering from a slight attack of influenza and bronchitis. He never really regained strength again.

A few further details, thrown together in a somewhat disconnected manner, may serve to bring Mr. Murray's personality more vividly before the reader's eye. In person he was of medium height, with spare form, thin grey beard, hair that hung in great locks about his neck, and deep, mystic, hazel eyes. Until an accident in Natal permanently injured his spine, his bearing was upright, his gait rapid, and his frame so wiry that it could endure the greatest strain which circumstances or arduous toil could impose. His voice, even in old age, was full and resonant, and there was something peculiarly sincere and engaging in the heartiness of his greeting. "A hearty welcome," were his words to the present writer on the occasion of some conference or other at Wellington; "welcome for the Master's sake, and welcome for your father's sake, and welcome for your own sake." He possessed an exceedingly tenacious memory, not merely for facts set down in books, but for matters which had come under his own observation or had been imparted to him in conversation. He was very careful of the minutiae which are so frequently neglected by many people who are supposed to be busied with affairs of moment—regularity in the hours of work, care in the arrangements for travel, faithfulness in replying



**"Patmos," Kalk Bay.**



**On the rocks at "Patmos."**

to letters, punctuality in keeping appointments and settling accounts. He was exceedingly considerate of the feelings of others, and very attentive to the wants of guests and fellow-travellers. A large party of ladies once visited Clairvaux, bestowing their umbrellas in various racks and corners. Mr. Murray observed one lady depositing hers in an unusual place, and when at the end of the meeting she began searching high and low for the missing article, said, "Madam, did you not place it for security in yonder corner?"

He possessed a keen sense of smell. In the garden at Clairvaux grows a rose bush of the *Souvenir de Malmaison* variety. Whenever a rose from this bush was presented to him, he would smell it and say, "How that carries me back to Bloemfontein, where a similar rose tree stood in my garden!" In his own case, he used to say, the sense of smell had wonderful powers of association, and brought back in the most vivid fashion distant memories and scenes. The smell of the purple lilac awakened recollections of Scotland and of his boyhood in his uncle's home at Aberdeen; and a Scottish friend in Wellington (Mrs. Harvie), knowing of this, would keep him supplied with lilac flowers so long as they were in bloom. He loved, too, a big heliotrope bush which grew before the door, and when a vase full of violets was placed upon his study table, he would frequently lift it and draw a long whiff with evident enjoyment of the rich perfume. Bright colours also pleased his eye. He never tired of a gorgeous red hibiscus, two trees of which stood below the *stoep* in almost constant bloom. The brilliant green of the oak forests in early spring, the play of light and shade upon the mountains, and the changing hues of sunset, were a source of endless delight.

Mr. Murray loved children, and they returned his affection. When he visited Switzerland with his family in 1903, there were staying with them in the same hotel a Scotch lady and her little son Alec, aged five. Shortly afterwards Mr. Murray met with a serious accident in a London street, and had to be conveyed to a hospital. When Alec's mother told

him of this mishap, he asked her to enclose in her letter to Mr. Murray a pressed pink, "because flowers are so comforting." Little Alec grew to manhood, and laid down his life on the fields of Flanders in September 1916, not many months before his "friend" Mr. Murray passed to his rest.

The children of nephews and nieces who visited Clairvaux from time to time always called Mr. Murray *Grandpa* (or *Oupa*, if they spoke Dutch). The smaller ones were particularly attracted by his walking-stick—a stout ebony staff, made in the Boer prisoners' camp in Ceylon. With this black rod Grandpa would playfully poke at the little ones, and when it was not required for its primary purpose he would indulgently allow them to use it as a hobby-horse. Three grandsons, the sons of John Murray, spent ten years of their life at Clairvaux for their education. Their one great regret was that when Grandpa died they were away for the holidays, and could not say good-bye to him nor attend his funeral. Mr. Murray was deeply interested in the progress of the war. When the campaign in German South-West Africa commenced he procured a map, and got his grandson Paul to mark on it the lines of railway, the position of the most important places, and all the stages of the conflict.

During the war years his daughters often heard him praying aloud in the middle of the night. They once overheard him offer a long and beautiful prayer for peace, in which he made petition for the rulers of the nations, and for all the powers at strife with one another. Next morning at breakfast he related the dream of which this prayer formed a part. He was journeying by cart when a certain magistrate met him, and asked him to engage in prayer. He accordingly descended from the cart, and though a gale of wind was raging, they presently found a sheltered spot in which to pray. He then offered the prayer which his daughters had listened to. When he awoke, so he said, it all seemed so very real that he imagined the magistrate was still in the bedroom with him.

Immediately after the outbreak of hostilities, it will be remembered, a number of German professors and ministers

of religion issued a manifesto, justifying the action of the German Government in declaring war. A copy of this manifesto was sent to Mr. Murray, and the latter prepared a reply—never forwarded—which breathes a spirit of true Christian charity, and may conveniently be inserted here:—

WELLINGTON, *4th October, 1914.*

To the Brethren who sent from Berlin a letter to "The Evangelical Christians abroad."

BELOVED BRETHREN,—I am in receipt of your letter of August, and desire to send an answer, expressing the deep and divine unity in which God's children in the nations that now are at war know that they are the members of one body in Christ Jesus.

In regard to the contents of your letter there will of course be very great differences. But this is not the time or occasion for entering upon them. It is our great duty as beloved in Christ Jesus to love each other through all the misunderstandings and estrangement that a war causes.

You speak of the fellowship and co-operation inaugurated in the Edinburgh Conference, for which you and others have since that time been striving so earnestly. As far as that union was human, it will not be able to stand the strain of the war, with all the bitterness that it rouses in human nature, but as far as it was a unity in the power of the Holy Spirit, uniting us closer to each other in the person of Jesus Christ, there is in it a divine life and energy that surmounts every difficulty that endeavours to break it.

And my one object in writing these lines is to send you my brotherly greetings in Christ Jesus. The members of the body of Jesus Christ, whether in Germany or in England, are bound together in the love of God, in the mighty love of Calvary, in the love of the eternal Spirit. For a moment national or personal differences may stir up unholy feelings, but the moment we return again into the secret of God's presence and hide ourselves under the shadow of His wings, we are brought back to the place where we are really one, and where our love and prayer pours itself forth on behalf of all who are one in Christ Jesus.

Accept the assurance of my continual daily prayer that God may help me and you, dear Brethren, and all who are apparently utterly separated from each other by the war, ever to take our refuge in the High-priestly prayer of our beloved Saviour, and in the power of His grace to pray, in the fulness of faith and love, with our Lord Jesus: "Father, that they may all be one, as Thou, Father, art in Me and I in Thee—I in them and Thou in Me—that they may be one even as We are one, that they may be made perfect in one."

In this love,  
Ever yours most faithfully,  
ANDREW MURRAY.

A page or two must be reserved for recording some of Mr. Murray's characteristic sayings. He had a strong sense of humour, which, though kept severely in restraint by his intense earnestness, would nevertheless break out at unexpected moments. When occupying the moderatorial chair at successive synods he experienced occasional difficulty—what chairman does not?—in calming an excited assembly; and it was at such times that the reasonableness and ready wit of his rulings exercised a moderating and cooling influence on the heat of debate. Towards his younger colleagues his attitude was one of invariable courtesy and kindly forbearance. His prolonged absences from Wellington on evangelistic duty made it imperative to secure from time to time the services of an assistant minister. One young probationer, on being invited to fill this honourable post, replied—with something of the impertinence, if also with something of the ingenuousness, of youth—that he was afraid he might not be able to agree in everything with Mr. Murray; upon which the latter wrote back: "Come! in everything in which you cannot agree with me, I will agree with you."

He had an extraordinary gift of apt and striking illustration. The writer remembers a series of gospel meetings at a village in the Free State, in which Mr. Murray took the leading part. The gatherings had closed on the Sunday evening with a solemn thanksgiving service; but Mr. Murray ascertained that many of the country people would be unable to leave for their farms before the afternoon of the next day, and he therefore announced a "testimony meeting" for the Monday forenoon. At this meeting he first read a portion of Ephesians v., and then put the startling question, "What is the first sign of a man's having taken too much wine?" After a pause, he replied to his own question by saying, *Talkativeness*. "And now," he continued, "what should be the first sign of a man's having received a blessing at this convention? Why, talkativeness—not a convivial, but a spiritual talkativeness. For that is what the Apostle says, Be not drunken in wine, but be filled with the Spirit, *speaking one to another.*"

Mr. Walter Searle relates that, in the course of a religious conference which Mr. Murray was conducting in Natal, a certain speaker protested against the extravagant language employed by some people who attended "holiness conventions." To the speaker's strictures Mr. Murray replied somewhat as follows:—"Yes, some sincere and godly people, in the overflowing fullness of their experience of a new truth, may not always express themselves wisely; but we must not reject the experience because of the vagaries which may accompany it. It reminds me of the olden days when we used to travel by ox-waggon. At the end of the day's journey the first thing to be done was to light the fire, boil the water and put in the meat. While we watched the cooking process we saw the scum rise to the surface. That we skimmed off and threw away, but the meat we did not throw away."

Mr. Murray's opinions and actions in everyday matters were characterized at all times by "sweet reasonableness." Himself a tireless worker, he had nevertheless the greatest consideration for those whose physical energies were less robust than his own. To his daughter Emmie, then engaged in exacting social labours in Cape Town, he once wrote:—"Mamma writes about your needing money for cabs. By all means, my child, take a cab for yourself or your fellow-workers. Why should we exhaust ourselves in doing what a horse can do? Let the sparing of the physical fatigue fit us the more for the spiritual work. I enclose £5 for you to use in this way." In a similar strain he cautions his brother, Professor John Murray,<sup>1</sup> against his failure to take the needful relaxation from incessant toil:—"You say you rest most comfortably at home. But there is nothing more needful for restoring exhausted powers than a certain measure of excitement, to stimulate the action of the vital powers. The surroundings of home have too little excitement, and too much temptation to the ordinary routine of thinking and

<sup>1</sup> This brother, to whom he was devotedly attached, died somewhat unexpectedly at the end of 1882, leaving a gap in Mr. Murray's life which was never filled.

reading, to afford sufficiently the required rest and change."

Mr. Murray's advice on most matters was received by his friends and disciples with unquestioning confidence. To one who came to him in great distress over false reports, his reply was to quote Psalm xxxi. 20 : "Thou shalt keep them secretly in a pavilion from the strife of tongues." Another friend resented very strongly some damaging criticisms that had been levelled against a published address of Mr. Murray's, and chivalrously prepared a vindication, which he read to Mr. Murray, asking at the same time his advice about publishing it. "Do you think this reply will convince our critic?" asked Mr. Murray. "No, I don't suppose it will." "Then what will be the use of publishing it? It will only lead to further controversy, from which nothing will be gained."

A fellow-worker with him in the interests of a cause to which both were devoted said once with a deep sigh, "But ah! our wants are so many." "So much the better," was the unexpected reply: "when we cease to want, we cease to live." On one occasion a Christian gentleman had a matter of business to discuss with Mr. Murray, from whose lips he had a few minutes before heard a most earnest spiritual address. He was exceedingly surprised to find Mr. Murray so keenly attentive to the matter in hand, examining into all the details of the business with the greatest care and acumen. "How can you manage, Sir," he asked, "to turn with such ease from spiritual exhortation to practical business detail?" "Why," said Mr. Murray, "surely *this* is the Master's business as well as the other."

At the celebration of his last birthday in 1916, Mr. Murray spoke of the lameness and deafness of his latter years as a kindly dispensation of God's Providence. God had shut him out from the life of ceaseless activity which he led in former years, and had shut him in to a life of greater quiet, in which he could give more time to meditation and prayer. In the silence and the solitude precious messages had come to him, which he had endeavoured to pass on to others. His closing exhortation, on this last earthly birthday was: "Child of



God, let your Father lead you. Think not of what *you* can do, but of what *God* can do in you and through you."

In his ability to suit the word to the occasion Mr. Murray had no peer in the ranks of the ministers of his Church. Reference has been made on earlier pages to the text from which he preached on his return from a visit to England: "They asked each other of their welfare, and they came into the tent" (Exodus xviii. 7); and to his sermon at the great Missionary Congress of 1908 from the text: "Speak unto the children of Israel that they go forward" (Exodus xiv. 15). During the Anglo-Boer War he was permitted to visit the thousands of Boer prisoners of war in the camp at Simon's Town, when he utilized the opportunity to preach a most appropriate sermon on: "Bring my soul out of prison, that I may praise Thy name" (Psalm cxlii. 7). Perhaps the most striking instance of the right and fitting word is to be found in the sermons delivered at Worcester in connexion with the death of his beloved brother, Rev. William Murray. Mr. Murray, who had journeyed to Worcester to visit his dying brother, agreed to take the Sunday service, and chose as his text the words of Joseph: "I die, but God will surely visit you, and bring you up out of this land unto the land which He swore to Abraham and Isaac and Jacob" (Genesis l. 24). As the last hymn of this solemn and touching service was being sung, a message was conveyed to the pulpit that William Murray had passed away. At the funeral, on the following Wednesday, Mr. Murray continued the same train of thought by preaching from Joshua i. 2: "Moses My servant is dead; now therefore arise, go over this Jordan unto the land which I do give unto the children of Israel." The impression produced upon the sorrowing congregation of Worcester by these two moving sermons—the former pastor delivering his solemn message over the grave of his dead successor and brother—was overwhelming.

CHAPTER XXIII  
DEATH, FUNERAL AND TRIBUTES

Believe me, a life lived in earnest does not die ; it goes on for ever.  
—EDWARD THRING.

Praise to the Holiest in the height,  
And in the depth be praise :  
In all His words most wonderful ;  
Most sure in all His ways.

J. H. NEWMAN.

THE story of the last months of Andrew Murray's earthly course can be told in few words. During the August of 1916 he contracted the heavy cold with concomitant bronchitis, from which he never recovered. On the 16th September a grievous loss befell the family at Clairvaux, and the nearer circle at Graaff-Reinet, in the death of the eldest son, Lieut. A. Haldane Murray, in an action fought in East Africa. For some weeks the evil news was kept from the aged father, and when at length the tidings were communicated he bore them with Christian resignation and fortitude. But there can be no doubt that the passing of this beloved son cast a burden of grief upon Mr. Murray's heart, and served to hasten the inevitable end. Towards the close of October, however, he seemed to regain a little of his lost strength, and was able to take a short drive by motor-car. Arrangements were then made for his removal to Kalk Bay, his favourite seaside resort, where the month of November was spent. But recovery was a slow process, and it was greatly retarded by the exceptional heat of that summer. When Mr. Murray returned to Wellington he was heard lamenting that he was still unable to resume his writing. The oppressive

heat of Wellington was doubly trying after the fresh breezes of Kalk Bay, and it soon became evident that his strength was sagging. A brief paragraph in the *Kerkbode* of 11th January, 1917, gave these details:—

The following communication has reached us concerning that old and revered servant of God, Dr. A. Murray. He continues weak, though his heart is still fairly strong, and he is generally up each day. The great heat affects him unfavourably. His mind is not always perfectly clear, and in his wanderings he appears to be always occupied with his fellow-ministers, asking them repeatedly to give themselves to more prayer. Talking in a lucid interval of the past year, he said that it was full of answers to prayer, and of grace vouchsafed for days of need and trial, but on the other hand it testified to a wealth of unappropriated grace which we had not obtained because of our lack of prayer. He dwells frequently upon the necessity of taking more time to contemplate the wonderful love and grace of God, of which we have so feeble a conception. The condition of our people weighs heavily upon him, and impelled him to cry one night, "Pray, pray, pray, that our people may be strong in righteousness." On another occasion he said, "We are perishing through selfishness. What we need is men who will really sacrifice themselves for the cause of education, and will so devote themselves to the poor that the problem of the 'poor whites' will be solved."

It was plain that the end could not be far off. At one time the invalid imagined that he was in a steamer voyaging over stormy seas, for he turned to one of his daughters and said, "The wind is blowing a gale and the tempest is raging: I think you must ask the captain to put into the nearest port." His voyage had been a long one, and not free from heavy storms; but he was nearing the harbour, and quiet water lay ahead. He entered into rest on Thursday evening, the 18th January, 1917. Of him who during his life was pre-eminently a man of prayer it may be truly said that he died praying. In his last moments, so we are informed, he fell to praying, magnifying the Lord's goodness and glory and grace, and rejoicing aloud in the God of his salvation. The current of spiritual life, which had flowed out in prayer during all his earthly days, set in the same direction still when his faculties were overclouded at the approach of death.

At the very last, when the members of the family were grouped around the bedside in silent expectation of the end, they observed his forehead contracting—as was customary with him when he closed his eyes to pray—and waited for the words of praise or intercession which should issue from his trembling lips. But the voice was silent for ever. The contraction of the forehead was his last perceptible movement. He was gone—praying !

The following details of the funeral obsequies, which took place on Saturday, 20th January, is taken from the columns of the daily press. The last honours were paid to the memory of the saintly Dr. Andrew Murray amid many manifestations of the sorrow of the people in whose midst he had lived and laboured for more than forty-five years. Shops and places of business were closed, and all Wellington assembled in the great church of the Dutch Reformed community to testify to their veneration for the man of God whose praise was in all the Churches of Christendom. The members of the family and their intimate friends gathered first at Clairvaux, the home of the deceased, where the Rev. Andrew McGregor, an old and valued colleague and friend, offered prayer. Shortly after four o'clock the cortège left for the church, where a silent and sorrowful multitude sat waiting. The service was conducted by Rev. D. G. Malan, the local pastor, who led in prayer ; Prof. P. J. G. de Vos, who delivered the funeral address ; Rev. J. R. Albertyn, who described the work and influence of the deceased as Church leader ; and Rev. D. S. Botha, who offered the closing prayer. The ceremony at the graveside was performed by Rev. C. H. Radloff. The burial took place in the churchyard surrounding the Dutch Reformed church, the grave being immediately to the right of the main entrance. During the service the coffin rested upon supports in front of the pulpit ; and as the bearers entered and left the building the organist rendered the *Lachrymosa* from the *Requiem*, and the Dead March from *Saul*. The impressive proceedings were attended by some sixty ministers of the Dutch Reformed Church

as well as by prominent citizens from many surrounding towns, and telegrams of condolence were received from all parts of the country, and from the highest officials of the land. The Archbishop of Cape Town sent a special message of sympathy, expressing, in the name of the Church of the Province of South Africa, his sorrow at the death of Dr. Murray, and his profound thankfulness for the life and work of one who had approved himself as so true and faithful a servant of God.

Andrew Murray's death was the signal for a spontaneous outburst of gratitude and affection, and tributes both public and private to his great life-work and exalted Christian character flowed from men of all classes and in all departments of life. Only a few extracts are possible from the large number of appreciations which were received by letter or appeared in the public press. The Hon. John X. Merriman, P.C., the Nestor of Cape politicians, wrote :—

I am afraid that I am in no sense either competent or worthy to write an appreciation of that man of God, Andrew Murray. How far was he removed in thought and feeling from us worldlings, especially from the political variety. He belonged to another world from ours. 'For him "the vision splendid" had never died away, or faded into the light of common day.

If ever there was a dweller in the household of faith, it was Andrew Murray. Born and nurtured in that grim faith which makes men strong rather than lovable, nothing could dry up that fountain of love which was the very soul of Andrew Murray's being. It was given to him, a Calvinist, to write books of devotion that met with the highest commendation at the hands of the most High Church Anglican Bishops—books which have been a source of consolation and comfort to many weary souls in travail, in many lands and of many creeds. . . .

My own personal intercourse with him was small and infrequent. I admired and respected from afar. But on those occasions when we were brought into contact, and still more on those when he honoured me with his correspondence, it was one of my highest rewards to feel that I had the approval of that good man. He is gone, and his departure severs a link with the past. Well for us all would it be if we could bury in his grave that racial bitterness and social discord against which his whole life was a protest. That would be a tribute to his memory worthy of the man and of his spotless and self-denying career.

After the politician we may let the journalist speak. The editor of the *Cape Times* said :—

Dr. Murray had a severe illness a few months ago which, especially at so advanced an age, only a man of quite extraordinary vitality could have survived. As it was, he pulled through, and came back from the Valley of the Shadow with all his faculties unimpaired,<sup>1</sup> and with the same cheerful serenity and wide sweep of intellectual and social interest which distinguished him throughout his long and selfless life. At the end the summons to the venerable old man seems to have been sudden, but it was a summons for which, however and whenever it came, no mortal was ever better prepared. Deeply versed in theology, a pillar of the Dutch Reformed Church for more than half a century, a most impressive preacher, a powerful apostle of missions, a sane and liberal educationist, a friend of science—for “are not the thoughts of science God’s thoughts?” as he once said in opening the chemical laboratory at the Wellington College—an unostentatious helper in all good works,—there was something more than all these things in Andrew Murray which lifted him above all eminent South Africans of his day and generation, something which is perhaps most significantly summed up by saying that if ever there was a saint on South African earth, it was he. For ourselves, in the little we were privileged to come in contact with him, he seemed more than any ecclesiastic we ever met to radiate a justification for Ruskin’s hope of “a Christian Church which shall depend neither on ignorance for its continuance nor on controversy for its progress, but shall reign at once in light and love.”

Men of other creeds and denominations were not backward in the expression of their reverence for the character and teachings of the departed father. The Rev. Dr. Kolbe, of St. Mary’s Roman Catholic Cathedral, in the course of a noble tribute in *The Cape*, said:—

The name of Andrew Murray is graven with an iron pen and lead on the rock of South African history, and there it will stand for ever. But it is also written in softer characters on the hearts of many, and in that gentler form of survival it will endure far beyond the ordinary lot of human names. I have known only one unkind word ever said of him, and that was (strange to say) in the Synod of his own Church. He had written a piece of advice (never mind what: it was his, and it was wise), and one member, not liking it, said that Dr. Murray was growing old. Old! Of course he was, but with an age more full of honour than of years, and more full of wisdom than of honour. I wonder the whole Synod did not rise and cry shame: perhaps it did, but the fact was not recorded. No: age brings no mental or spiritual loss to such a man. A man who in public or in private consistently follows the highest ideals

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<sup>1</sup> The editor is manifestly referring to a time before the lightheadedness of the last stage had set in.

never weakens at the end : bodily ailments he will have, which do but draw our hearts to him, but his soul will always burn clear. "The path of the just is as a shining light, that shineth more and more unto the perfect day." . . .

When I came back from Europe, of course, he did not like my change to Catholicism ; but I went to him, and we both spoke frankly. There was no quarrel. There was no bitterness in Andrew Murray : his nature was sweet to the core. And as I brought to him all the old affectionate reverence and gratitude, there could be no strife. They say it takes two to make a quarrel : here there wasn't one. Of course, our paths lay apart. I could not in any way, however humbly, join my activities to his—such separations are among the sacrifices of life ; but it has always been a gladness to me that no cloud ever arose between us. He is gone now, and I do not think I am saying anything derogatory to the present generation if I say he has not left his equal behind. . . .

Andrew Murray lived his full time and more. He is an ideal instance of Aristotle's famous definition of happiness : "The fullest exercise of our highest energies in a congenial medium to the proportioned end." He had no more to give us : we had no more to give him. There was no mid-autumn spoiling of the crop : but the whole matured harvest fully gathered in without shortcoming and without loss. And what a harvest !

From a just and generous appreciation by the editor of *De Kerkbode* (Rev. G. S. Malan) we select the following attempt to delineate some traits in Andrew Murray's many-sided character :—

In summing up the chief characteristics of the image of goodness which he presented we think first of all of the passionate earnestness which filled his soul. This impressed every one—those most of all who came into closest contact with him. At all times, and in everything he did, there glowed the fire of this deep earnestness. His calling and responsibility—both as a Christian in private life and as a servant of God in the interests of the Kingdom—were to him matters of the holiest moment, which he strove to perform with all the strength of his being. He seemed to live continually, though unconsciously, under the constraint of the searching words of the Preacher : "Whatsoever thy hand findeth to do, do it with thy might ; for there is no device nor work nor knowledge nor wisdom in the grave whither thou goest." His was an earnestness which half affrighted and half repelled ; but all who knew the tender soul and humble heart that beat within him, were speedily arrested and overcome by it.

A second trait which characterized him was his lofty nobility of character. Who ever discovered anything low or mean or ignoble in his conduct ? Who ever heard him mingle in the idle talk that gloats

over the faults and defects and sins of another? Who did not feel instinctively in his presence that he had to do with one who led an exalted life, was occupied with exalted matters, cherished exalted ideals, and exercised an elevating influence? His life exemplified, in a greater degree than any other we have known, the apostolic precept: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things." In this connexion we call to mind his *courtesy*—that kindly and cultured bearing towards all, even his inferiors, which proclaimed him the perfect Christian gentleman; his *humility*—which led him to treat with innate respect the person and the opinions of another, and withheld him, in spite of his pre-eminent gifts, from exercising the temper of a tyrant; his *unselfishness*—by virtue of which he spent himself, silently and uncomplainingly, in acts of self-sacrifice for others; his *love*—always ready to see what was best in others, bearing all things, believing all things, hoping all things, enduring all things. We remember, too, his sincerity, his fidelity, his perfect rectitude—which dispelled every doubt that his word could be implicitly relied on, or that he would fulfil his duty at all hazards; and which made it impossible that he could ever over-reach another or inflict on any man a malicious wound. His courageous faithfulness to the truth and to his own conscientious convictions procured him many adversaries, but never, to our knowledge, did he make a single personal enemy through any lack of Christian courtesy.

Another trait of character may be mentioned—his absolute devotion to his calling and his work. He had laid himself upon God's altar, body, soul, and spirit, with all his gifts and talents, with all his time and strength and possessions. He had no worldly by-ends: he knew no personal ambition. Everything was placed at the service of his Saviour. He was always and everywhere, first and foremost, a minister of the Gospel, who had consecrated himself wholly to this high calling, and regarded the ministry as his greatest honour and privilege. He could truly take as his own the words of St. Paul to the Ephesian elders: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

Another fine appreciation, which was published some months before Dr. Murray passed away, is from the pen of Dr. J. I. Marais, Professor at the Stellenbosch Theological Seminary, who was closely associated with Dr. Murray in many ecclesiastical and social undertakings, and therefore speaks from an intimate knowledge. Professor Marais wrote:—



Emerson has said somewhere : " Every man is a cause, a country and an age. . . . All history resolves itself very easily into the biography of a few stout and earnest persons." These words may fitly be applied to Dr. Andrew Murray ; for few men in South Africa have had an influence more wide-spreading than he, few have left such an impress upon their time and their generation. That influence has been extensive as well as intensive. The Dutch Reformed Church, which claims him as her own, and to which his best energies have been devoted for many years, has felt the intensiveness of that influence, has been, and still is, under the spell of his wonderful personality. There is hardly an institution—ecclesiastical, educational, philanthropic, religious—within the purview of the Dutch Reformed Church, which has not benefited by his advice, or received a strong impulse from his prayers ; few of these institutions have not been initiated by him. For his sympathies are wide as his religious life is deep. Even in feeble old age, with a body bent and frail, he takes the keenest interest in whatever good is done or attempted by the Church of his fathers, or the Church of God in any corner of the globe. With Wesley he might say, " The world is my parish."

Hence in his devotional works—and they are many—he appeals to thousands and tens, if not hundreds, of thousands. These books were written with a purpose : in them he discusses the highest problems of religious life, with a simplicity which the most immature Christian can appreciate, and the trained theologian would wish to emulate. They are appeals to the heart ; because with Vinet he believes that " the heart has reasons whereof the intellect knows nothing." And yet they are not the utterances of mere high-strung emotion, but the reasoned discussion of subjects to which many a theological treatise has been devoted. They embody a theology which is the result of extensive reading and of long-continued, prayerful meditation. The name of the author comes with a benediction, his words are an inspiration, to many a Dutch and English home in South Africa.

And yet Andrew Murray has never sought fame. Apparently he is a man without ambition—except perhaps the ambition so characteristic of St. Paul, the *philotimia* " to preach the Gospel " and to be " well-pleasing to God." He was, and is, essentially a preacher. In the days of his prime, his appeals have stirred thousands ; for his influence in the pulpit was magnetic. His tremendous earnestness has swayed men's minds as the wind sways the cornfield. Bilingual, with a thorough command of both English and Dutch, he was at home on many a platform, whether in South Africa or Holland or England or America. Set speeches he has never delivered ; an oration from his lips would be an anomaly and an impossibility. He was, and is, as he professes to be, a minister of the Gospel ; and in no other capacity has he ever appeared before the public. }

No one can understand Andrew Murray without reckoning with two things. He is essentially " a man of prayer," and at the same time " a man of affairs." The eternal world is to him an intense reality, not a

matter of speculation : things spiritual in his case dominate the temporal. The "new life," which in his books is discussed in various ways, is developed by prayer, which to Andrew Murray means unbroken communion with the Unseen, intercession for others, fellowship in feeling and suffering with the Church of God in all portions of the globe. On the subject of prayer he has written repeatedly ; and book after book was welcomed. For every new book on the subject was fresh and stimulating, and not a mere repetition of the preceding volume. "The sense of the eternal," it has been said, "is the great lack of the Church to-day." This Andrew Murray believes. Hence he insists on the message : "Pray, brethren, pray." He is essentially a mystic. Life for him means simply activity "permeated and purified by the sense of the Eternal Presence—as the peasants in Alpine villages live in the presence of mighty mountain ranges, lightening in the morning and evening glow, or growing solemn and terrible as thunder broods on their summits."

But Andrew Murray is not a mere anchorite, a mystic dreamer of dreams, whose "other-worldliness" lies beyond the influence of earthly stress and strain. He is essentially a man of action. At eighty-eight years of age the keenness of his intellect and his amazing vitality are a marvel to his friends. The *joie de vivre* is his in the truest sense of the term. He feels that he has a mission given him by God, a task to be performed, a message still to proclaim, a book or two still to be written. Some years ago a friend approached him with the request, "Will you not give us some of your reminiscences?" The answer was characteristic: "I have far better things to do than to talk and write about myself."

Enough has been said. This is not a biographical sketch. Biography comes in due order, when life's last chapter has been written, and the man himself is but a memory, and to many a mere name. Andrew Murray is still with us ; a mystic, a prophet, and withal a humble-minded follower of the Master he has served for all these years. His has been a full life. In 1849, a mere lad in appearance, he went to Bloemfontein as a pioneer. In 1916, frail in body, keen in spirit, he is still planning, praying, prophesying, inspiring. A man is immortal as long as God has a task for him to fulfil.

To estimate Andrew Murray's influence is a task beyond our powers. His name will not bulk largely in the political history of the country, which is so richly interlarded with the names not only of great statesmen and sagacious leaders, but of orators, publicists, capitalists, officials, and politicians of varying shades of opinion and varying degrees of capacity. But he has left, nevertheless, an indelible impress upon the character of the South African people. During the eighties and nineties of the last century, his tireless journeys as Gospel-

preacher brought him into personal contact with every minister and almost every congregation of the Dutch Reformed Church. The other Free Churches of the land, too, were always glad to welcome him to their pulpits, while clergymen of the evangelical section of the Anglican Church enjoyed fraternal intercourse with him on many a common platform. In this way the influence of Andrew Murray's rich and intense personality permeated the whole South African community, recalling men and women from vain delights to the contemplation and pursuit of the highest ideals in their public and their private life. He was a great, an inestimable gift of God to the people of this land—the greatest in our whole history: nor can we conceive that Divine Providence has any greater gift to bestow upon us in the years to come.

The influence which radiated from Andrew Murray was all-pervasive. Many Christians would, almost unconsciously, translate the law of virtue from the abstract into the concrete by asking, "What would Mr. Murray say? What would Mr. Murray do?" The intensity of his convictions led him at times to put his case with an emphasis—an over-emphasis—which gave rise to misunderstanding, and his statements were frequently challenged; but no one ever ventured to challenge his motives or censure his conduct. These lay beyond the reach of criticism. He thus became a moral standard by which men set and measured their lives—a standard not enshrined in ethical maxim or religious precept, but incarnated in a living and breathing personality. We all felt that Andrew Murray could say, without hypocrisy and without incongruity: "Be ye followers of me, even as I also am of Christ."

Of his influence upon the Christian world at large it ill becomes the present writer to speak. That influence can be far more justly estimated by those who are in closer touch with the spiritual life of the Churches. In this volume a few testimonies only have been recorded from men and women who found in Andrew Murray's books a guidance and a stimulus, an inspiration and a joy, which no other devotional

writings could impart. But these testimonies tell us hardly anything of the rich blessings disseminated throughout the world, in many Christian homes, from many Christian pulpits, in cottages and in castles, among care-burdened souls in great cities and weary workers in distant mission-fields, by the consecrated pen of this South African saint. Everywhere, to the remotest bounds of our globe, a great host of Andrew Murray's spiritual children will rise up and call him blessed.

And being dead, he speaketh yet. For we cannot imagine a time when Andrew Murray's words will have spent their force, and will be consigned to that oblivion which has overtaken the writings of so many authors who were famous in their day and generation. The issues with which he deals are eternal issues: the manner in which he deals with these issues is characterized by a sane and sanctified common sense: the spirit which breathes through all is that of a tender and yearning love. Is it too much to prophesy that Andrew Murray's works will take their place upon our bookshelves next to Augustine and à Kempis and Lancelot Andrewes and William Law, and will continue to establish the faith and kindle the love and reinforce the purposes of unborn generations of the children of God?

## APPENDIX A

### CHRONOLOGICAL OUTLINE OF THE LIFE OF ANDREW MURRAY

1828.  
Birth at Graaff-Reinet (9th May).
- 1838 (*æt.* 10).  
Departure of John and Andrew Murray for Scotland.
- 1840 (*æt.* 12).  
Revival services of William C. Burns at Aberdeen.
- 1843 (*æt.* 15).  
Disruption of the Church of Scotland and establishment of the Free Church of Scotland.
- 1845 (*æt.* 17).  
Graduates M.A. at Aberdeen (April).  
Departure in June for Holland—conversion at Utrecht.
- 1848 (*æt.* 20).  
On his twentieth birthday (9th May) ordained at The Hague.  
Departure for South Africa.
- 1849 (*æt.* 21).  
Inducted at Bloemfontein (6th May).  
First pastoral visit to the Transvaal (Dec. 1849—Jan. 1850).
- 1850 (*æt.* 22).  
Second pastoral visit to the Transvaal (Oct.—Nov.).  
Call to the Transvaal declined.
- 1851 (*æt.* 23).  
Third pastoral visit to the Transvaal, with John Murray (May).  
Visit to Potchefstroom to interview Andries Pretorius (Oct.).
- 1852 (*æt.* 24).  
Present at the Sand River Convention (Jan.).  
Fourth pastoral visit to the Transvaal, with J. H. Neethling (Mar.—June).  
To Cape Town for meeting of Synod.

1853 (*æt.* 25).

National delegates meet at Bloemfontein *re* proposed abandonment of the Sovereignty. Dr. Frazer and Murray sent as delegates to England.

1854 (*æt.* 26).

First visit (after study years) to Europe.

1855 (*æt.* 27).

Return to South Africa—calls to Colesberg and Ladysmith (Natal) declined.

1856 (*æt.* 28).

Marriage to Miss Emma Rutherford.  
Foundation stone of Grey College laid.

1857 (*æt.* 29).

Birth of a daughter.  
Meeting of Synod in Cape Town—appointed member of Mission Committee.

1858 (*æt.* 30).

Commencement of literary labours—publication of *Jezus de Kinder vriend*.

1859 (*æt.* 31).

Opening of Theological Seminary at Stellenbosch, with John Murray (brother) as senior professor.  
Call to Worcester.

1860 (*æt.* 32).

Departure from Bloemfontein and settlement at Worcester.  
Conference at Worcester—delegation of Dr. Robertson to Europe in quest of ministers and teachers.  
Commencement of a great revival.

1862 (*æt.* 34).

Visit to the Transvaal in the interests of mission work.  
Meeting of Synod—Andrew Murray moderator—commencement of the struggle with the Civil Courts and with Liberalism.  
Disruption of the D.R. Church through a judgment of the Supreme Court (26th Nov.).

1864 (*æt.* 36).

Visit of Dr. Duff to South Africa.  
Call to Cape Town, and settlement there.  
Defendant in the Supreme Court case *Kotzé v. Murray*.

1865 (*æt.* 37).

Defendant in the Supreme Court case *Burgers v. Murray and others*.

- 1866 (*æt.* 38).  
 Second visit to Europe—appeal to Privy Council.  
 Death of his father.
- 1867 (*æt.* 39).  
 Return to South Africa.  
 Meeting of Synod, adjourned to 1870.
- 1868 (*æt.* 40).  
 Lectures on *Het Moderne Ongeloof* (Modern Unbelief).
- 1870 (*æt.* 42).  
 Meeting of Synod, and end of conflict with Civil Courts—question  
 of closer union with Anglicans.
- 1871 (*æt.* 43).  
 Call to Wellington and settlement there.
- 1873 (*æt.* 45).  
 Meeting of Synod.  
 Huguenot Seminary founded—arrival of Misses Ferguson and  
 Bliss.
- 1874 (*æt.* 46).  
 Formal opening of Huguenot Seminary—first collection tour for  
 the institution.
- 1876 (*æt.* 48).  
 Second collecting tour for the Huguenot Seminary.  
 Meeting of Synod—Andrew Murray moderator for the second time.
- 1877 (*æt.* 49).  
 Third visit to Europe, and visit to America.  
 Pan-Presbyterian Council in Edinburgh.  
 Founding of Mission Training Institute at Wellington, with Rev.  
 Geo. Ferguson as principal.
- 1879 (*æt.* 51).  
 First evangelistic tour—ministers' conference at Colesberg.
- 1880 (*æt.* 52).  
 Affection of the throat, occasioning a two years' silence.  
 Commencement of the Boer War of Independence (concluded  
 March, 1881).
- 1882 (*æt.* 54).  
 Third visit to Europe—stay at Bethshan Home of Healing.  
 Death of his brother, Professor John Murray.  
 Publication of first English book, *Abide in Christ*.

1883 (*æt.* 55).

Establishment of *Bijbel en Bid Vereeniging* (Bible and Prayer Union).

Meeting of Synod—Andrew Murray moderator for the third time.  
Commencement of Total Abstinence question.

1884 (*æt.* 56).

Conference at George—revival at Wellington.

Opening of Y.M.C.A. Buildings, Cape Town.

Second evangelistic tour, 1884–5, to eastern districts, Orange Free State and Transvaal.

1885 (*æt.* 57).

Death of his son, Howson Rutherford Murray.

Conference at Cradock.

1886 (*æt.* 58).

Visit to South Africa of Henry Varley.

Third evangelistic tour (south-western districts).

Meeting of Synod—Andrew Murray moderator for the fourth time.  
Goodnow Hall opened.

*Predikanten Zending Vereeniging* (Ministers' Mission Union) established.

1887 (*æt.* 59).

Fourth evangelistic tour (Natal, Transvaal, Orange Free State).

1888 (*æt.* 60).

Fifth evangelistic tour (eastern districts)—Conference at Bethulie.

Visit to South Africa of W. Spencer Walton.

Publication of *Holy in Christ* and *The Spirit of Christ*.

1889 (*æt.* 61).

Establishment of the Cape General Mission.

Death of his mother.

1890 (*æt.* 62).

Jubilee of the Wellington congregation.

Sixth evangelistic tour (Namaqualand).

Death of his cousin, Rev. G. W. Stegmann, Jr.

Meeting of Synod—Andrew Murray moderator for the fifth time.

1891 (*æt.* 63).

Ministers' Conference at Somerset East.

Seventh evangelistic tour (north-eastern districts).

Visit with Spencer Walton to Swaziland.



1892 (*æt.* 64).

Rev. J. R. Albertyn appointed second minister of Wellington and colleague of Andrew Murray.

1893 (*æt.* 65).

Conference at Stellenbosch *re* Poor Whites, The Church struggle in the Transvaal.

1894 (*æt.* 66).

Cape General Mission reorganized as The South Africa General Mission.

Visits to South Africa of John McNeill and of Gelson Gregson.

Publication of *Wholly for God*.

Meeting of Synod—Andrew Murray moderator for the sixth time.

1895 (*æt.* 67).

Fourth visit to Europe and second to America—addresses at Keswick and at other conventions.

1896 (*æt.* 68).

Jameson Raid.

Ministers' Conference at Stellenbosch.

Death of the Rev. George Ferguson.

Visits to South Africa of Mark Guy Pearse and of Donald Fraser and L. Wishard.

1897 (*æt.* 69).

Eighth evangelistic tour (Transvaal and Orange Free State)—Conferences at Durban, Maritzburg, and Port Elizabeth.

Meeting of Synod—Rev. J. H. Hofmeyr (brother-in-law) moderator.

1898 (*æt.* 70).

John Neethling Murray (son) ordained as missionary.

Girls' industrial school established at Wellington.

Ministerial Jubilee of Andrew Murray.

D.D. degree from Aberdeen University.

Huguenot College established.

1899 (*æt.* 71).

Foundation stone of Huguenot Memorial Building, Cape Town, laid.

Outbreak of Anglo-Boer War, lasting till 1902.

1902 (*æt.* 74).

Fifth visit to Europe, lasting until July, 1903.

1903 (*æi.* 75).

Accident in London.

Meeting of Synod (the last attended by Andrew Murray).

1904 (*æi.* 76).

Death of the Rev. J. H. Neethling.

Ninth evangelistic tour (Transvaal).

1905 (*æi.* 77).

Death of Mrs. Murray.

Opening of renewed buildings of Theological Seminary and Ministers' Conference at Stellenbosch.

1906 (*æi.* 78).

Retirement from active ministry, after 58 years' service.

Visit to South Africa of John R. Mott.

Meeting of Synod.

1907. (*æi.* 79).

Receives degree of Litt.D. from University of the Cape of Good Hope.

1908 (*æi.* 80).

Missionary Congress at Wellington, and further Congresses at Johannesburg, Bloemfontein, etc.

Visit to South Africa of F. B. Meyer.

1909 (*æi.* 81).

Missionary congresses at various centres.

Death of Professor Hofmeyr.

Meeting of Synod.

1910 (*æi.* 82).

Conferences at Beaufort West, Aliwal North, etc.

World Missionary Conference in Edinburgh, Scotland.

1911 (*æi.* 83).

Publication of *The State of the Church*.

1912 (*æi.* 84).

Ministers' Conference at Stellenbosch.

Abortive attempt at union of Dutch Reformed Churches of South Africa.

1913 (*æi.* 85).

Unveils statue to Professors Murray and Hofmeyr at Stellenbosch.

Laymen's Missionary Conference at Oudtshoorn—preaching visits to Graaff-Reinet and other towns.

Unveiling of Women's Monument at Bloemfontein.

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**1914 (*æi.* 86).**

**Preaching visits to Sterkstroom, Somerset East, Queenstown, etc.**

**1916 (*æi.* 88).**

**Death in action of A. Haldane Murray (son) in East Africa.**

**1917.**

**18th January. Death at Wellington at the age of 88 years and  
8 months.**

## APPENDIX B

### BIBLIOGRAPHY OF ANDREW MURRAY'S PUBLISHED WORKS

*(Arranged chronologically by Rev. D. S. B. JOUBERT, B.A., B.D.,  
Secretary B. & F. Bible Society, Cape Town)*

N.B.—All the most important works of Dr. Murray have been published in the United States of America, and only those American editions are noted down in this list which first appeared in America, or of which no corresponding English edition has been issued.

Jezus de Kindervriend.	1858.	Cape Town. pp. 54.
De Kracht des Gebeds.	1860.	Cape Town. pp. 85.
Wat zal toch dit Kindeke wezen ?	1863.	Cape Town. pp. 230.
Blijf in Jezus.	1864.	Cape Town. pp. 221.
Waarom gelooft gij niet ?	1867.	Amsterdam—Cape Town. pp. 165.
Gelooft gij dat ?		Cape Town. pp. 36.
Het Moderne Ongeloof (Thirteen Sermons)	1868.	Cape Town. pp. 354.
A Lecture on the Modern Theology.		Cape Town. pp. 46.
De Kleeding naar 't Woord van God (a Sermon).	1869.	Cape Town. pp. 40.
De Tafel des Heeren.	1875.	Cape Town—Amster- dam. pp. 137.

1876.  
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Town. pp. 36.  
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1879.  
Het verborgen Gebed (a Sermon). Cape Town. pp. 32.
1880.  
De Bijbel in de Binnenkamer Cape Town. pp. 24.
1882.  
Abide in Christ. London. pp. 223.
1883.  
Het Geloofsgebed. Cape Town. pp. 18.
1884.  
Like Christ. London. pp. 256.  
Ik ben des Heeren. Cape Town. pp. 15.  
Gods Rentmeesters. Cape Town. pp. 24.  
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De School des Gebeds. Neerbosch. pp. 253.
1885.  
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1886.  
The Children for Christ. London. pp. 448.
1887.  
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1888.  
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De Geest van Christus. Amsterdam. pp. 386.
1889.  
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1890.  
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De belofte des Geestes. Cape Town. pp. 24.  
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The Second Blessing (an address). pp. 12.

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- 1893.
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 Hemel. Amsterdam—Cape  
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 Wholly for God (Extracts from William  
 Law). London. pp. 328.  
 Be Perfect. London. pp. 156.  
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 Jesus Himself. London. pp. 75.
- 1894.
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 Toespraken gehouden in de Klooster Kerk  
 te 's Gravenhage. 's Gravenhage. pp. 107.  
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Abide in Christ.	Holy in Christ.
Like Christ.	The Spirit of Christ.

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In the School of Prayer.	The Inner Chamber.
The Children for Christ.	Why do You not Believe ?
Abide in Christ.	Humility.
Holy in Christ.	Jesus Himself.
Like Christ.	Thy Will be Done.
Holiest of All.	The Full Blessing of Pentecost.
Waiting on God.	

*Into Modern Greek :—*

Abide in Christ.

*Into Spanish :—*

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Abide in Christ.	Humility.
	Have Mercy on Me.

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The Key to the Missionary Problem.

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N.B.—From this Bibliography it appears that Dr. Murray wrote 240 books and tracts in English and Dutch, and as far as we were able to ascertain, his works have been published in 15 languages, including English and Dutch.



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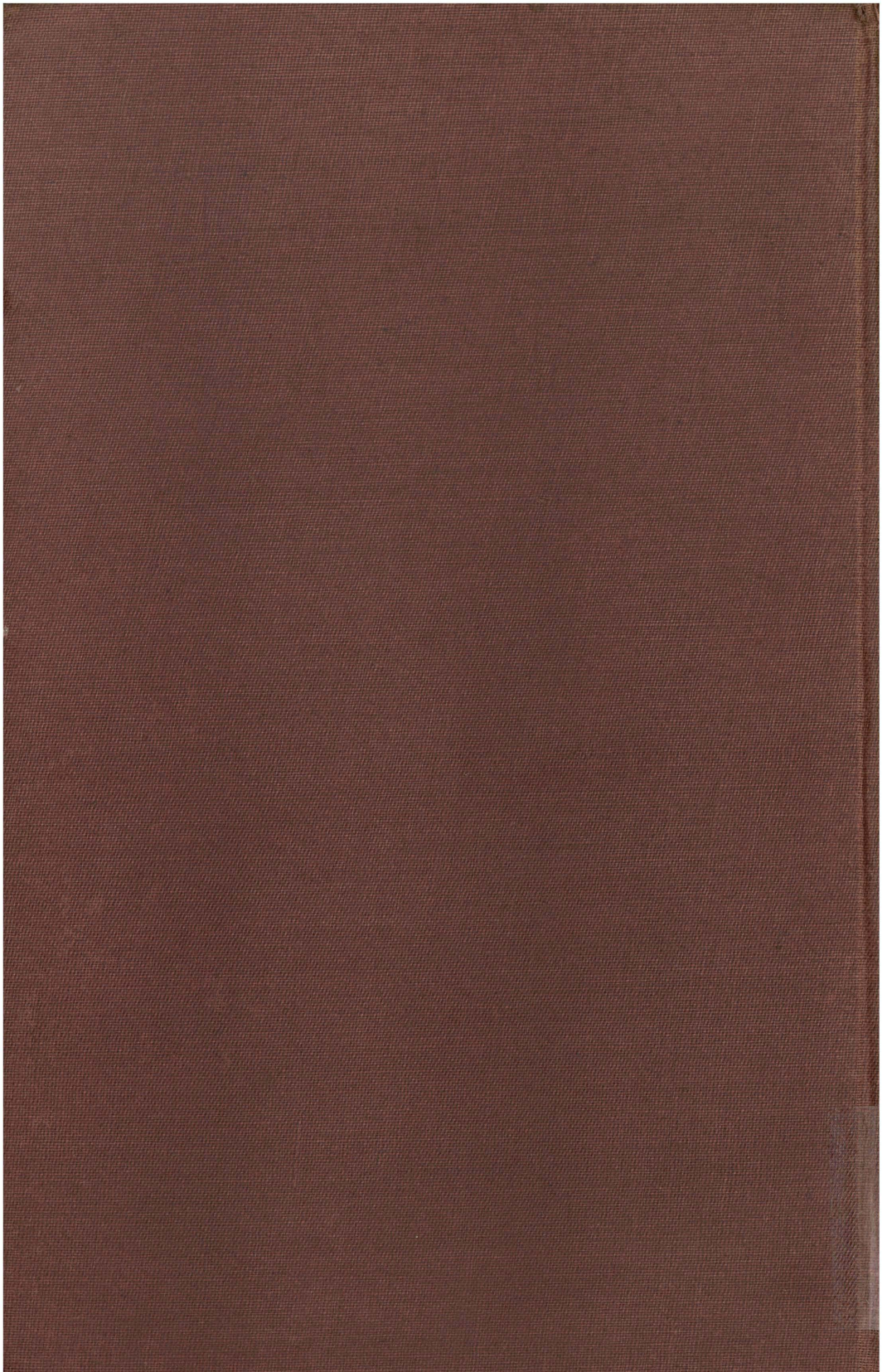
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