

REV. DR. ANDREW MURRAY --
CALVINIST, OR PENTECOSTALIST?

by Rev. Dr. Francis Nigel Lee

Professor-Emeritus of Queensland Presbyterian Theological College, Australia



Statue of Dr. Andrew Murray outside his Dutch Reformed Church in Wellington (South Africa)

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Was Rev. Dr. Andrew Murray -- South Africa's best-known man of God -- a consistent Calvinist? Or was he an incipient Pentecostalist?

Murray was fully committed to the Classic Calvinist doctrine of imputed justification as contained in the *Heidelberg Catechism* -- which he constantly championed. He concentrated, however, especially on its Third Section -- on how, after being justified, we should show our gratitude. He rightly believed this should be done -- in terms of the (much neglected) doctrine of sanctification.

Said he:[1] "In all our thoughts on God, we look at Him in a twofold light -- either as dwelling above us and outside of us [as] 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 [being] much against us in Law, and occupying very much the same relation as any judge on earth toward the accused whom 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.... It has often happened that where one side of truth has laid powerful hold -- another aspect has been neglected."

However, what we actually need is: both justification and sanctification; both crucifixion and resurrection; both ascension and heavenly session. Fundamentally, we need the im-**put**-ation of Christ's righteousness. Yet we also need the concomitant and resultant im-**plant**-ation of the God-given incorruptible seed of obedience. That must germinate -- unto progressive sanctification.

Even when being born again, we need not only the commencement but also the continuation of that new condition. Thus, we need "God's inworking in regeneration -- **not only** as the act of grace by which the divine life is **imparted**; but [also as] the unceasing **maintenance** of that life, by the [**increasing** and ongoing] **outworking** of the **indwelling** Spirit" even **after** being born again.

"Murray's call for a deeper spiritual life was balanced, and squarely grounded on Holy Scripture." Thus wrote Rev. Dr. Fred Liebenberg[2], for years the General Secretary of the South African *Student Christian Association*. "He [Andrew Murray] was a **Calvinist**, in all sincerity. But that

did not blinden him to the beauty of...a practical doctrine of sanctification.... Murray brought a new sound into our Reformed theology, which advantageously fructified and enriched Calvinism."

This Murray did, Liebenberg goes on, by "faithfully appropriating the full blessing of Pentecost.... This message Murray preached time and again, and throughout his life. For he was very conscious of the low spiritual level of life among Christians, which revealed itself in the extremely lamentable spiritual condition of the Church.... This is why he constantly spoke about the work of the Holy Spirit in the believer. Without a complete surrender to the Holy Spirit, for Him to lead us to obey and to do the will of God -- there can be no question of spiritual advance."

Long before Calvary, Jesus predicted that His then-still-future enthronement would immediately be followed by the Acts 2:33 outpouring of His Holy Spirit. For, when a thirsty woman came to a well to draw water, Jesus said: "Whosoever keeps on drinking of the water which I shall give him, shall never stay thirsty. But the water which I shall [then] keep on giving him, shall become, inside of him, a fountain of water. It shall keep on gushing forth, unto everlasting life." John 4:14.

Jesus also spoke to the multitudes at the Feast of Tabernacles -- before and about those same later events of Pentecost Sunday. Said Christ: "If any man keeps on getting thirsty, let him keep on coming to Me -- and keep on drinking [from Me]! He who keeps on believing in Me -- as the Scripture has said -- **rivers** of living water shall keep on gushing forth from within him."

First, these rivers would gush forth initially from the ascended Christ. Thereafter, they would gush forth also from the Spirit-filled Christ-ian who -- since Pentecost Sunday -- would keep on being filled with the Spirit. For "this -- Jesus said about the Holy Spirit Whom those that trusted in Him would receive [after His resurrection, ascension, and heavenly session]. For the Holy Spirit had not yet been given; because Jesus had not yet been glorified." John 7:2,37-39.

Said Murray[3]: "The fire of the Spirit can melt even gold.... The Church founded at Pentecost gave joyfully of its gold and its possessions to the cause of the Lord [Acts 2:38-45 *cf.* 4:31-33]. Let what is called the higher spiritual life (I prefer calling it 'the life of faith') -- let this life of the Holy Spirit but become a powerful force in the Church -- and through the illumination of the Scriptures, more light will be shed on the consecration of all that we possess to God's service."

"We wish to thank Him that, proportionately to the measure of spiritual life which we enjoy, there is true and great liberality. We wish to thank Him for the glorious indications He has granted us, that He is about to lead His children in this country to a glad and powerful life of faith such as the most of us have never yet experienced. And we wish gratefully to cherish the hope that in this life of faith, there will be revealed such a power that the upright will be enabled to perform all that the Father makes known by His Word and Spirit as His divine will."

In a sermon[3] on Isaiah 61:6, Dr. Andrew Murray declared: "(1) I believe in the holy priesthood of God's people, and that I too am a priest with authority to approach Him as intercessor and to obtain by prevailing prayer a blessing for those who are perishing around me. (2) I believe in the

power of the precious blood to remove everything by which my confidence is impaired, and to cause me to draw near in full assurance of faith that my prayer is accepted. (3) I believe in the unction of that Spirit Who daily streams forth to me from my High Priest to sanctify me, to fill me with the sense of my priestly calling and with love for souls, to teach me what I ought to pray, and to strengthen me in persevering and believing prayer. (4) I believe that, as the Lord Jesus Himself is my life, so He will be surety for my prayer-life, and will unite me to Himself as sharer in His holy work of intercession. (5) In this faith, I dedicate myself anew to God, in order to approach Him as one of His anointed priests to lay before Him in prayer the deep need of the world, and in His Name to call down blessings upon it. Hereunto, may God help me! 'Unto Him Who loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His father; to Him be glory and dominion for ever and ever. Amen!'" Rev. 1:5-6.

There must be an entire and absolute surrender of the Christian to his Lord. In his book *The Prayer Life*[4], Rev. Dr. Murray clearly writes: "We must not be satisfied with a feeble life, but we must seek for an 'abundant life.'

"We must surrender ourselves entirely, [so] that the Spirit may take full possession of us -- so manifesting that Life in us, that there may come an entire transformation in our spiritual being, by which the complete mastery of Christ and the Spirit is recognized.... The 'abundant life' is nothing less than the full Jesus having the full mastery over our entire being, through the power of the Holy Spirit....

"The Holy Spirit should take full possession of you.... This is just the end for which He has been given, and this He will surely accomplish in all who yield themselves to Him.... We cannot possibly be satisfied with anything less than -- each day, each hour, each moment, in Christ, through the power of the Holy Spirit -- to walk with God." Cf. Gal. 5:16-25.

Murray was quick to point out[5] that this 'Unconditional and Absolute Surrender' of the saved sinner in sanctification, is to be made to the Triune God of one's baptism. "God is an ever-flowing fountain of pure love and blessedness. Christ is the reservoir wherein the fullness of God was made visible as grace, and has been opened for us.

"The Holy Spirit is the stream of living water that flows from under the throne of God and the Lamb. The redeemed, God's believing children, are the channels through which the love of the Father, the grace of Christ, and the powerful operation of the Spirit -- are brought to the Earth, there to be imparted to others.

"What an impression we gain here of the wonderful partnership into which God takes us up, as dispensers of the grace of God! Prayer, when we chiefly pray for ourselves, is but the beginning of the life of prayer. The glory of prayer, is that we have power as intercessors to bring the grace of Christ, and the energizing power of the Spirit, upon those souls who are still in darkness."

"The more surely the channel is connected with the reservoir --the more certainly will the water

flow unhindered through it. The more we are occupied in prayer with the fullness of Christ, and with the Spirit Who proceeds from Him, and the more firmly we abide in fellowship with Him -- the more surely will our lives be happy and strong. This, however, is still only a preparation for the reality. The more we give ourselves up to fellowship, and converse with the Triune God -- the sooner shall we receive the courage and ability to pray down blessing on souls, on Ministers, and on the Church around us.

"Are you truly a channel which is always open, so that the water may flow through you to the thirsty ones in the dry land? Have you offered yourself unreservedly to God, to become a bearer of the energizing operations of the Holy Spirit? ... Oh, meditate on this -- God, an ever-flowing fountain of love and blessing; and I, His child, a living channel through which every day the Spirit and life can be brought!"

Now the Father keeps on giving His Spirit to His adopted children. Christians, believed Murray, are commanded to pray each day: "Our Father! ... Keep on giving us, day by day, our daily bread!" And Jesus Himself commands Christians: "Keep on asking -- and it shall keep on being given to you.... If a son shall keep on asking for bread from any of you that is a father -- will that father keep on giving him a stone? If you, then, who are evil, know how to keep on giving good gifts to your children [who keep on asking you for them] -- how much more shall the heavenly Father [Who is good!] keep on giving the Holy Spirit to them that keep on asking Him [to keep on giving them His Holy Spirit]!" Luke 11:2-13.

Comments Dr. Murray: "It is impossible to conceive of God bestowing any higher gift on His child than this: His Own Spirit. God is what He is, through His Spirit; the Spirit is the very life of God ... Our Father in heaven desires to educate us as His children.... And for this, [He] gives us, from the depths of His heart, His Own Spirit.

"It was this which was the whole aim of Jesus when, after having made atonement with His Own blood, He entered for us into God's presence, [so] that He might obtain for us, and send down to dwell in us, the Holy Spirit.... If there is one prayer that should draw us to the Father's throne and keep us there, it is this: for the Holy Spirit, Whom we as children have received, to [keep on] stream[ing] into us, and out from us, in greater fullness.... To be able really to live as a child of God -- the child of God needs to be [= to keep on being] filled with this Spirit.... We must be filled abundantly!

"He would have us ask this -- in the assurance that...when we ask, we do most certainly receive.... As we pray to be filled with the Spirit, let us not seek for the answer in our feelings! ... All spiritual blessings must be received -- that is, accepted or taken -- in faith. Let me believe that the Father gives the Holy Spirit to His praying child! Even now, while I pray, I must say in faith: I have what I ask; the fullness of the Spirit is mine.

"Let us continue steadfast in this faith! Let us, with thanksgiving..., continue steadfast in believing prayer, [so] that the blessing which has already been given us and which we hold in faith,

may break through and fill our whole being! It is in such believing thanksgiving and prayer, that our soul opens up for the Spirit to take entire and undisturbed possession.... If there is one thing on earth we can be sure of, it is this -- that the Father desires to have us filled with His Spirit; that He delights to keep on giving us His Spirit."

The Holy Spirit, held Murray, keeps on censuring sin in the believer. In his book *The New Life*[6] -- translated into English and highly recommended by the famous Presbyterian Rev. J.P. Lilley of Arbroath in Scotland -- Rev. Dr. Murray explains:

"Beloved brother! The Holy Spirit is in you as the light and fire of God, to unveil and to consume sin. The temple of God is holy -- and you are this temple. Let the Holy Spirit in you have full mastery to point out and expel sin! ... The Spirit Who rebukes, shall also comfort...."

"In the Holy Spirit -- the living almighty and ever-present Jesus shall be your portion.... As the Spirit of sanctification, He will drive out sin -- in order that He may cause Jesus to dwell in you."

"Christian, take time to understand, and to become filled with this truth: 'the Holy Spirit is in you!' Review all the assurances of God's Word that this is so! Think not of living as a Christian for a moment -- without the indwelling of the Spirit! Take pains to have your heart filled with the faith that the Spirit dwells in you, and will do His mighty work! For through faith, the Spirit comes and works (Gal. 3:2,5,15; 5:5)."

"Have a great reverence for the work of the Spirit in you! Seek Him every day -- to believe, to obey, to trust -- and He will take and make known to you all that there is in Jesus! ..."

"The whole of salvation...is by faith.... This is also true of the gift and the working of the Holy Spirit. By faith -- not by works nor by feeling -- do I receive Him; am I led by Him; am I filled with Him.... And the Holy Spirit accomplishes in me and works in me the willingness to perform all that is necessary for my salvation."

The Lord says to Christians: 'Do not grieve the Holy Spirit of God, by Whom you have been sealed unto the day of redemption!' Eph. 4:30.

Here Murray comments[7]: "How do I know that I shall continue standing; that I shall be kept; that I shall increase? The question dishonours the Holy Spirit.... As God sees that every moment there is air for me to breathe -- so shall the Holy Spirit unceasingly maintain life in the hidden depths of my soul. He will not break off His own work.... The beginning and the end of the work of the Spirit -- is to reveal Jesus to me, and to cause me to abide in Him...."

"It is by the Holy Spirit that the child of God is sealed -- separated and stamped and marked as the possession of God. This sealing is not a dead or external action.... It is a living process, which has power in the soul and gives firm assurance of faith only when it is experienced through the life

of the Spirit in us. On this account, we are to take great care not to grieve the Spirit. In Him alone can you have every day the joyful certainty and the full blessing of your childship.

"How can anyone grieve the Spirit? Above all, by yielding to sin.... There is first, lying.... Then there is anger.... Then there is stealing.... Then, says the apostle, 'no corrupt speech'.... If you would walk in the stability and joy of faith -- listen to the Word: 'Grieve not the Holy Spirit of God!'"

Prayed Murray[8]: "Father in heaven! Thou didst send Thy Son to reveal Thyself to us -- by Father-love, and [by] all which that love has for us! And He has taught us, that the gift above all gifts which Thou wouldest bestow in answer to prayer, is the Holy Spirit. O my Father! I come to Thee with this prayer. There is nothing I would...desire so much, as to be filled with the Spirit, the Holy Spirit! The blessings He brings, are so unspeakable -- and just what I need. He sheds abroad Thy love in the heart.... He endues from on high for all my walk and work! I long for this!

"O Father! I beseech Thee, give me this day the fulness of Thy Spirit! ... Thou hearest my prayer. I receive now what I ask, Father. I claim and I take it. The fulness of Thy Spirit is mine.

"I receive the gift this day again, as a faith-gift. By faith, I appropriate my Father's working [through the Son and in the Spirit's power] of all that He has promised."

The role of the Ten Commandments in Murray's theology of sanctification, should be noted very carefully. In his famous book *The School of Obedience*, he insists[9] that "the Father in heaven asks and requires and actually expects that every child of His yield Him whole-hearted and entire obedience, day by day, and all the day.

"God's Law is written in your heart. If you believe this firmly, and come to say to God that His Law is there in your inmost part, and hold up that heart to the light and heat of the Holy Spirit, you will find...[that] the Law written in the heart will mean to you the fervent love of God's commands, with the power to obey them.... Christian, believe that the Law lives in your inmost being! Speak in faith the words of David and of Christ: 'I delight to do Thy will, O God! Yea, Thy Law is written on my heart!' Ps. 40:8; John 4:34; Heb. 10:7-16.

Such obedience to God's Law is never total in this life. Yet nevertheless, it is always to increase. Indeed, it can only be achieved in the Christian -- through his ongoing sanctification. This only occurs -- when the same Spirit Who wrote the Law on Sinai's rocky tablets also keeps on carving it into the heart of the praying Christian. II Cor. 3:3,8,17,18 cf. Heb. 8:10 & 9:8,14 & 10:15-16 & 13:20f.

The difference between the covenantal Calvinist Rev. Dr. Andrew Murray and the antinomian dispensationalist Robert Pearsall Smith, should carefully be noted. Robert Pearsall Smith clearly maintained: "We are not called to the standard of a different dispensation from that in which our

lives are to be lived. We are not called to walk...by the rule of the yet unfallen Adam... We are called...to love our neighbour as ourselves. 'Love is the fulfilling [and indeed the replacement] of the Law.' 'A New Commandment I give unto you.'"[10]

Dr. Andrew Murray strongly disagreed. To him, even before the fall, it was precisely the **Law** -- the Ten Commandments -- which was written on the heart of the unfallen Adam. Indeed, even after the fall, man is still required to keep this holy Law of God. The Lord requires this of all men, both the lost and the saved. Indeed, God progressively enables the saved to do so more and more -- unto all eternity future.

For Andrew Murray rightly believed that the Spirit could not be prevented from reaching His Own eschatological goal -- through God's image, obedient man. Saved and sanctified man, filled with the Spirit, is to restore and lawfully reconstruct God's sin-stained universe -- toward its teleological consummation.

Wrote Dr. Murray[11]: "It is in very deed God's purpose that the fulfilment of His eternal purpose and the coming of the Kingdom, should depend on those of His people who, abiding in Christ, are ready to take up their position in Him their Head, the great Priest-King, and [who] in their prayers are bold enough to say what they will that their God should do. As image-bearer and representative of God on Earth, redeemed man has by his prayers to determine the history of this Earth. Man was created, and has now again been redeemed, to pray -- and by his prayer, to have dominion."

"Lord Jesus! It is in Thee [that] the Father hath again crowned man with glory and honour, and opened the way for us to be what He would have us be. O Lord, have mercy on Thy people, and visit Thine heritage! Work mightily in Thy Church! And teach Thy believing disciples to go forth in royal priesthood, and in the power of prayer, to that to which Thou has given such wonderful promises: to serve Thy Kingdom; to have rule over the nations; to make the Name of God glorious throughout the Earth!" Gen. 1; Ps. 8; Heb. 2.

Rev. Dr. Andrew Murray wrote some two hundred and fifty books and tracts (comprising more than twenty thousand pages) in Afrikaans, Dutch, and English. See our 'Select Bibliography' later below. Many of those works have now been translated into more than twenty other tongues. Explains Murray's biographer Rev. Prof. Dr. J.J. du Plessis[12]: "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 said that for some years she had had some of Andrew Murray's books on her bookshelf, but had not read them. Lately, 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 connection 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.

"*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 later years, Murray concluded: "Every believer [must be] a soul winner.... So the deepening of the Christian life becomes the power of a new devotion to...the Kingdom of our Lord.... Continual, believing prayer, is the secret of vitality and fruitfulness.... It was as the answer to a half-century of prayer [1810-1860]..., that the awakening came [1860-1910f]. God calls us now again to unite in fervent and unceasing prayer for the power of His Spirit." [13]

Murray rightly believed that all Christians were filled with the Spirit at their regeneration -- right at the very time when God the Holy Ghost implanted them with saving faith. That regeneration, and the resultant indwelling of the Spirit, is unlosable -- even though the joy of [our] experiencing that indwelling is forfeited whenever unchecked sin recurs. Indeed, that joy in the Spirit can only be restored upon a fresh act of repentance. Ps. 51:1,10,12; Lam. 5:21f; Rev. 2:1-7 & 3:14-22.

Precisely at this very point, it is indeed helpful to indicate the relationship between the three [then contemporary] Presbyterians -- Benjamin Warfield, Asa Mahan, and Andrew Murray.

According to the great Princeton theologian Rev. Prof. Dr. Benjamin B. Warfield's famous book *Perfectionism* -- in spite of some few rather redeeming features, Mahan is basically a perfectionist.

Dr. B.B. Warfield stated [14] that Ohio's Oberlin Theological Seminary President Rev. Prof. Dr. "Asa Mahan...represents himself as burdened in spirit over the low state of Christian living.... The unregenerate man, [explains Dr. Warfield,] cannot believe [by nature]; the regenerate man [even supernaturally], cannot be perfect [in this present life].... It is good [said Warfield] to see Mahan in some degree recognizing this fundamental fact."

Continued Rev. Professor Dr. Warfield: "Though he fails to rise to the height of the Scriptural supernaturalness of sanctification..., Mahan's reference of it to the Holy Spirit...nevertheless recognizes the supernaturalness of the actual process of the sanctifying work.... The Scriptures

do indeed speak of 'growth in grace'.... Mahan [too, quite rightly,] introduces a warning against what he represents as an extreme position taken up by some in his camp."

Warfield, however, then went on: "The most amusing instance of the inconvenience which the Scriptures he [Mahan] is compelled to depend upon..., is afforded by...Acts 19:2*f*. This is so much the main passage on which he relies in proof of his cardinal contention -- that the baptism of the Spirit is a subsequent benefit.... So eager is he in his employment of it, that he adduces it even in the preface to his book on *The Baptism of the Holy Ghost*."

Indeed, adds Warfield, Mahan even gives this text "the emphasis of italics: 'Paul put this important question to certain believers when he first met them, to wit: "Have ye received the Holy Spirit *since* ye believed?" Does not this question [asked Mahan,] imply that the promise of the Spirit awaits the believer **after** conversion?" No, in the New Testament Greek of Acts 19:2, it does not!

Commented Warfield: "It is a pity that Mahan did not look beyond the language of the Authorized English Version in seeking the meaning of the text.... He had his Greek Testament; and he had his Alford, whom he repeatedly quotes when it serves his occasion -- but not on this occasion! His Alford would have told him that 'the aorist should be faithfully rendered not as the E.V. [*English Version* alias the King James] *Have ye receive the Holy Ghost since ye believed?* but as *Did ye receive the Holy Ghost when ye became believers?*'"

Dr. Warfield continued: "The matter is made the more absurd, [in] that Eph. 1:13...is repeatedly quoted [by Mahan] in support of Acts 19:2*f* -- and is stumbled over in the same fashion.... What the Apostle really says [in Eph. 1:13] is, of course, that we were sealed 'on believing' -- intimating that the sealing occurred at once on our believing; and that it occurs therefore to all who believe."

Dr. Andrew Murray is in basic agreement with Warfield here -- in appreciating Mahan's piety, yet in questioning his theology. If God's children would only keep on walking in the Spirit day by day (Gal. 5:16-25), they would **never** need a **traumatic** act of subsequent 're-conversion' as in Luke 22:31-34 *etc.*

As Rev. Dr. Andrew Murray wrote[15] to his brother Rev. Prof. John Murray: "Mahan's [book] *Baptism of the Spirit* I have read with profit. It is a pity that [at Eph. 1:13] he so insists on his extraordinary exegesis: '*after that he believed, ye were sealed*'.... The Revised Version could have taught him to be entirely wrong." For it rightly renders the phrase: "*having believed, ye were sealed*" -- namely, 'you were sealed either before the time [*cf.* at infant baptism] or alternatively at the time [*cf.* subsequent regeneration] when you first believed.' See too at Acts 19:1.

"But the book does one good. It is strange how deep-seated our feeling is that to be full of the Holy Ghost is something extraordinary; and how little we accept what is surely true -- to live well-pleasing to God, day by day." See Eph. 5:18 to 6:18*f*.

So Murray agreed with Warfield's assessment of the rather perfectionistic Mahan. Accordingly, Dr. Warfield rightly remarked [16] that "it is difficult to believe that [the perfectionistic rationalist] Carl Clemen could have felt greatly indebted to Andrew Murray" [as Clemen rather dubiously claimed]. For Rev. Dr. Murray -- while never dichotomizing -- nevertheless rightly distinguished Spirit-regeneration (or finished justification) from Spirit-fullness (or progressive sanctification).

"Regeneration," said Murray,[17] "is that work of the Holy Spirit by which He convinces us of sin, leads to repentance and faith in Christ, and imparts a new nature. Through the Spirit, God thus fulfils the promise 'I will put a new spirit within you.' The believer is now a child of God, a temple...for the Spirit to dwell in. Where faith claims it, the second half of the promised is fulfilled as surely as the first."

"The question will be asked [as to] how these two parts of the Divine promise are fulfilled -- simultaneously, or successively? The answer is very simple: from God's side, the twofold gift is simultaneous. The Spirit is not divided. In giving the Spirit, God gives Himself and all [that] He is."

However, "when the standard of spiritual life in a Church is sickly and low; when neither in the preaching of the Word nor in the testimony of believers, the glorious truth of an Indwelling Spirit is distinctly proclaimed -- we must not wonder that even where God gives His Spirit, He will be known and experienced only as the Spirit of regeneration. His indwelling Presence -- will remain a mystery" -- of which the indwelt believer would hardly be conscious. Nevertheless, "in the gift of God, the Spirit of Christ in all His fullness is bestowed once for all -- as an Indwelling Spirit. But He is received and possessed only as far as the **faith** of the believer reaches."

It is solely by the grace of God -- and through faith in Christ -- that the believer is both justified and sanctified. Consequently, it is solely by the grace of God -- and through faith in Christ -- that the believer is to experience even the **ongoing** infilling with the Spirit of God.

By the grace of God -- and through an ever-increasing faith in the Lord Jesus Christ -- the believer is to experience not just a 'first blessing' and a 'second blessing' but manifold and constant 'showers of blessing' (Ezek. 34:26 *cf.* 36:25-27). This unending series of blessings really constitutes just one long-continuing Spirit-ual blessing.

This blessing **commences** by the grace of God and through faith in Christ -- with the first (losable) infilling of the Spirit at one's (unlosable) Spirit-regeneration and Spirit-inhabitation. The blessing **continues** by the grace of God and through faith in Christ -- with constant infillings of the Spirit, throughout the believer's earthly life. And the blessing will be **consummated** eschatologically -- by the great grace of God, and through the exercise of the believer's God-given faith in Christ.

Ultimately, the believer's resurrection body (as the perfected temple of the Holy Ghost) will **fully** be filled with the Spirit. For then, he will be fully filled with all the fullness of God Himself. Eph. 1:13; 3:16-19; 4:30; 5:18 - 6:18f.

Rev. Dr. Harold John Ockenga[18] -- the renowned American leader of the 'National Association of Evangelicals' and the 'World Evangelical Fellowship' -- rightly observed (on Acts 1:4-9,14f and 2:1f) that "the disciples were filled with the Spirit after a ten-day prayer meeting.... Dr. Andrew Murray reminds us that in every case in the New Testament where the disciples were filled with the Holy Spirit, it was after they had prayed." Acts 4:24,31 & 8:15f & 9:17,31 & cf. Luke 11:13.

Now in Acts 4:24-31, it is true that the Holy Spirit was **not** given **because** He was asked for in prayer. Yet it is also true **that** the disciples prayerfully **asked** for boldness in speaking the Word. Acts 4:29. And "therefore, the result is the [re-]filling of the Spirit." Thus, even the strongly anti-perfectionistic Rev. Dr. Frederick Dale Bruner, the Presbyterian Professor of Systematic Theology at Union Theological Seminary, in his famous book *A Theology of the Holy Spirit*. [19]

This is what Rev. Dr. Andrew Murray himself too had stated. Both on Pentecost Sunday itself and thereafter, wrote Murray[20], "as inconceivably glorious as [was] the promise -- was the glory and power of the prayer" too. For it was precisely through praying that both the Pentecost Sunday filling and the subsequent ongoing refillings with the Holy Spirit were to be sought. Indeed, "it was this complete surrender of the whole heart and life [through prayer], that made the disciples capable of receiving the fullness of the Spirit." Indeed, "the Holy Spirit claims nothing less than an absolute and entire surrender [through prayer] -- for the life of heaven to take complete possession and to exercise full mastery."

In 1876, the itinerant Dr. Murray wrote[21] to his wife: "In travelling the last three or four days, I have met ever so many people who appear willing to accept Christ; but [they] have not the needful knowledge or help. I have felt so deeply that if one had a divine enthusiasm, the warmth of faith and love, to compel them to come in -- one might be a blessing from home to home.

"I have this day sought to lay myself afresh upon the altar, and to look to the great High Priest presenting me to the Father -- [as] an acceptable and accepted sacrifice. How, I know not fully.

"The want, the universal want, of a dealing with souls in the fervency and joy of a living faith, rests heavy on me. But whether there is any prospect of my doing the work, I cannot say. Or whether by training workers, teachers and missionaries the Lord will permit me to do more -- I know not. But it is sad to see souls by multitudes seeking and not finding; sighing, and not [being] helped -- apparently because there is none to show them the way of the Lord. Oh! Why should not our hearts verily be filled to overflowing with that love which wrestles for souls unto the death?"

Dr. Murray's very conservative evaluation of the 1877 international Pan-Presbyterian Council in Edinburgh, is most illuminating. As a delegate thereto, and as himself a very great champion of

Presbyterianism, he reported on it in a long paper. There he said:[21] "The Constitution of the Council...laid down that the consensus of the *Confessions* of the various Reformed Churches, was to be considered the basis upon which the Council was united."

Observes Murray: "The discussion on this question was opened by the well-known Dr. Schaff... He first reminded his hearers how, more than 300 years ago (in 1562), Cranmer had issued an invitation to Calvin, Melancthon and other Continental divines, to assemble and draw up a united Confession for the Reformed Churches; and how Calvin had replied that for such a purpose he would be willing to cross not one but ten seas.... Such Confessions cannot be drawn up to order. They must, if they are to have any spark of vitality, be the fruit of deep religious convictions born in a time of struggle for the faith. Theology cannot produce them. They demand a religious enthusiasm which is equal to any sacrifice, and which does not shrink from death itself.

From Schaff the American, to Cairns the Scot. "A paper by the revered Dr. Cairns was read," continues Murray, "on the *Principles of Presbyterianism* -- in which it was pointed out that Presbyterianism fostered true liberty."

Next, reported Murray, "Dr. Alexander Hodge...discussed Presbyterianism in connexion with the tendencies and needs of the present age. The same force in the Reformed Churches, he said, which in former ages had opposed tyranny in Church and State, must now do battle against the modern enemy -- the lawlessness which defies all authority, and exalts man and nature above all things."

"A long paper," Andrew Murray goes on, "was read from the pen of [Rev.] Dr. Duff, the prince of modern missionaries.... Speaking as one of the prophets of old, he said...that 'Missions are **not one** of the activities of the Church **but the only** object for which it exists.... I give expression to my immovable assurance, that unless and until this supreme duty is more deeply felt, more powerfully realized, and more implicitly obeyed, not only by individual believers but by the Church at large -- we are only playing at missions, deceiving ourselves, slighting the command of our blessed King, and expending in all manner of fruitless struggle the powers, the means and the abilities which should be devoted with undivided enthusiasm to the spiritual subjugation of the nations!'"

Comments Dr. Andrew Murray himself: "This gives me occasion to make an observation -- and it is my only unfavourable one -- with reference to the Council.... When a large number of God's servants meet in order to consult about the interests of His Kingdom, and about the work they have to perform in connexion with it, one would expect that their first felt need would be to place themselves as servants in the presence of their Lord, and, while they wait there in worship and faith, to experience the renewal of those spiritual powers upon which everything depends.

"And yet it so frequently happens, that in ecclesiastical and theological gatherings, the so-called 'ordinary business' occupies the first place -- while hardly any time can be found for 'spiritual' matters. And though we listened with great pleasure to what was said about the exercise of the

spirit of love; about faithfulness to the doctrine of the Church; and about the earnestness displayed in the Council -- more than one of us felt this great lack.

"I have no doubt that this lack will make itself felt even more in the future, so that, when those who exercise the ministry of the Spirit assemble -- the great blessing of their intercourse will be found in a more living confession and exercise of the faith which is their only strength, in union with their Lord, and in the increase of the gifts and graces of His Spirit."

In 1877, Murray further wrote:[22] "Trust God, and wait, and He will help you and show you what is your place! The Lord led me till, in His great mercy, I had been eleven or twelve years in Bloemfontein [1849-1860]. Then He brought me to another congregation in Worcester.... In 1860, when I had been six months in the congregation..., as I was moving about in the country..., a very unspeakable blessing came to me.... 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...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!

"In the Bible [Isa. 60:20] 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 [just] frequently, but unceasingly!

"You will ask me, 'Are you satisfied? Have you got all you want?' God forbid! [However,] 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...can be...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.'"

Observed Dr. Murray:[23] "Everything depends upon the Spirit of God, and the measure of faith in which His power is entreated and expected. To all believers in a congregation where special services are to be held, the call should be addressed -- 'Men and brethren, pray in faith! The work is great. Lift up your hearts to behold in faith God's almighty power! Present yourselves to Jesus Christ for His work, [so] that He may gird you about with His Holy Spirit!'"

Murray continued: "Call aloud and say, 'Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old!' Speak to one another of His glorious acts to His people of Israel -- and to His Church since the day of Pentecost! Encourage each other to expect great things! Continue steadfastly in secret, and in united prayer! Call, and keep

not silence -- in deep humility, with sincere confession of sin, with confidence and with complete assurance -- and see if He will not open to you the windows of heaven and pour you out a blessing so that there shall not be room enough to receive it!

"O brothers! God is able to do exceedingly abundantly above all that we can ask or think. Open your hearts to a steadfast and large faith in His power! 'I am the Lord Thy God...; open thy mouth wide, and I will fill it!'"

Dr. Murray also noted:[24] "How little the example of Christ is our real law and rule! Even the question hanging above the mantelpiece in our bedroom 'What would Jesus do?' -- does not give the real help. It requires spiritual insight to be able to answer that question. His Own Spirit alone, working in fellowship with Himself, can give such an answer as will really influence us -- so that the thought of what Jesus would do, becomes a power compelling us to do it.

"I preached yesterday (11th April 1881)... My text was I John 2:6, 'Abiding in Him, walking like Him.' Let us bless the Lord, for again permitting me to preach Christ -- and [let us] pray that it may henceforth be in the power of the Holy Ghost!"

Rev. Dr. Andrew Murray the 'heavenly' Christian -- was at the same time also a 'down-to-Earth' Christian Nationalist. This was the case not only when a young man right after his ordination in 1848, but also in his old age -- long after the termination of the Anglo-Boer War in 1902.

Murray played a most significant role in 1852 and again in 1853 at the International Treaty Meetings between Great Britain and first the (Transvaal) South African Republic and later his own land the Orange Free State. Though himself a British subject -- the Cape-born son of a Scottish father (Rev. Andrew Murray Sr.) and a Cape Afrikaner or Boer mother (nee Maria Stegmann) -- . Dr. Andrew Murray Jr., himself a South African by birth and by conviction, warmly espoused the cause of his own Boer countrymen, even when that clashed with the interests of Great Britain.

Wrote Murray's biographer Rev. Prof. Dr. Du Plessis in respect of the historic 1852 Sand River Convention:[25] "From a letter to his brother, it appears that Murray was able to carry out his intention to be present at this historic conference at which the Transvaal people secured the acknowledgment of their independence [by Great Britain].... The meeting took place as arranged, on the 16th January [1852]....

"On the following day was signed the Sand River Convention, by which the British Government 'guaranteed to the emigrant farmers ['Boers'] beyond the Vaal River the right to manage their own affairs, and to govern themselves according to their own laws, without any interference on the part of the British Government.' Thus closed an important chapter in the history of the Boer people, in which Murray played no insignificant part."

A similar event took place the following year (1853) in respect of the Territory of the Orange

River Sovereignty, where Murray was the Minister in its State Capital of Bloemfontein. Writes his biographer:[26] "The Official selected [by the British as] a Special Commissioner to secure the withdrawal of British authority [over the Orange River Sovereignty], was Sir George Russell Clark.... He arrived in Bloemfontein in August 1853....

"He was taken up to the little platform by the Rev. [Dr.] Andrew Murray -- the young, eloquent, earnest, and greatly respected clergyman of the [South African] congregation.... Mr. Murray kindly translated....

"The little republic [the Orange Free State] was thus fairly launched upon its new career. While the inhabitants of the Orange River Territory were making history in this fashion, their delegates -- Messrs. Frazer and Murray -- were...endeavouring to gain the ear of the Ministry [of the British Crown in England]."

In 1862, Murray conferred with the Executive Council of the South African Republic at Pretoria in the Transvaal. He then went to Rustenburg where, together with Paul Kruger (the famous Calvinistic State-President of the Transvaal Republic in subsequent years), Murray preached the Gospel (at Pentecost alias Whitsuntide) to the black chief Ramkok.[27]

In 1877, Murray founded the Missionary Training College in his own home town of Wellington in the Cape. Said he:[28] "Our young South African Christians should be trained as missionaries....

"The children of our [own] country can better understand...this land than can strangers.... The more institutions we have like our Training Institute, the better will be the supply of material for the [Teachers' Training] Normal School to fashion into qualified teachers."

Already in the *Catholic Presbyterian* (alias the *World-wide Reformed Magazine*) for November 1879, Murray wrote[29] about "the religious side of the Boers' character.... Most carried with them some respect for religion...[and] the desire to be able to understand the Bible and attain the needful religious knowledge.... There were but few who did not carry the Bible.... The sabbath was observed, and religious services held.... 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!"

Twenty years later, the 1899-1902 Anglo-Boer War became imminent. Then Dr. Andrew Murray declared:[30] "I beseech the Christian people of Great Britain to rouse themselves and to say, 'This war shall not be!'"

However, as Murray's biographer sadly notes:[30] "In Great Britain, except among the staunch little circle of [British Liberal Party] 'Pro-Boers' -- his appeal fell upon deaf ears. But in America, where his three papers on the situation were issued in pamphlet form -- *In Defense of the Boers*

(Oberlin, Ohio) -- his words 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 [South African Boer] War, when British troops held possession of all the railway, and almost all the towns [in Southern Africa] -- 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. The Rev. Dr. Murray was immovable in declining to do anything --unless the British Government acknowledge the independence of the Republics."

Magnificently, Dr. Murray's social and spiritual intercourse with likeminded Christian brethren -- although their political views might differ from his own -- remained undisturbed even during the sad years when the (1899-1902) South African War was raging. In the very middle of that war, in 1900, the Pro-Boer Murray issued, in conjunction with Ministers of the Pro-British Anglican and other denominations, a call to prayer. There, all South African Christians -- regardless of denomination and regardless of their Pro-Boer or alternatively their Pro-British convictions -- were invited to unite in asking:

* "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!'"

* "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."

* "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."

* "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."

* "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."

The 1899-1902 Anglo-Boer War ended when a quarter of a million heavily armed troops from all over the British Empire finally defeated only twenty thousand very poorly armed South African farmers. However, even in defeat, Murray would not abandon the South African cause.

For, five years later, in 1907, Murray wrote^[31] to one of his daughters: "Our adults feel that their right to their [Afrikaans] language and nationality is just as sacred as that of the English [is to the British]. The consciousness...awakened in them, [is] that they [the Afrikaners] are on a level, in

that respect, with any other nations. Anyone who really wants to work for them, must respect this feeling and truth -- to help them to cultivate the highest possible standard of national character."

Murray concluded: "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.... Let us ask God to use us, for the welfare of the people who belong to us!"

In 1879, Murray's throat had collapsed -- necessitating almost two years of complete silence from preaching. Later, he wrote about this:[32] "My mind was chiefly set on healing; faith was [at that time] a secondary consideration -- which was to be employed simply as a means to healing. But I soon discovered that God's first purpose was to develop faith -- and that healing was a secondary question!

"God's purpose with us, as with Abraham, is first of all to make us true believers. Disease and cure to His mind derive their importance from the fact that they can awaken in us a stronger faith. Faith again is of value in His eyes...especially as the pathway to a fuller fellowship with Himself and a fuller dependence upon His power.

"There be those whose minds...be brought to believe by the way of reason and conviction.... The Spirit of God...bear(s) patiently with their needs, and take(s) time to teach them fully the lesson of faith -- so that they may obtain not only the blessing of healing...but the much greater blessing of a closer union by faith with their Lord....

"The Lord knows better than you...what is for His great glory. Leave it to Him to care for His own glory! Your duty -- is to hold fast to Him as your Healer in Whom you already have the healing.... He will enable you, in such manner as He sees fit, to perform all your work."

The popular 1900 (Nyack N.Y.) book entitled *Divine Healing* is in some respects an inaccurate translation into American English of Murray's 1884 manuscript which had as its title *Jesus the Healer of the Sick*. In the original version -- which rightly insists on the power of believing prayer as a means of healing -- we also read: that God alone is the Great Physician; that Satan is not the source of diseases; and that also medicines and doctors too are indeed divinely appointed means of healing.

Hamartologically, Dr. Andrew Murray indeed rightly rejected[33] the anabaptistic assumption that babies are born guiltless and devoid of original sin. But he also rightly believed that Christians -- though never able to become sinless in this present life -- are nevertheless to become as holy as possible, through the power of the indwelling Spirit of Christ.

Old-style American and Scandinavian glossolalic Pentecostals, and even their British Irvingite predecessors, all first began to spread their views in South Africa -- only after the beginning of the twentieth century. [34] This was some fifty years after Dr. Andrew Murray and the South

African Calvinists had themselves soberly resurrected the annual Feasts in celebration of Pentecost Sunday -- for ten days every Whitsuntide.

The early Pentecostalist missionaries knew nothing about that blessed practice. A few (but by no means many) of them, later tried to imitate it -- in South Africa, at least. Generally, however, they have frowned on it -- diasapproving of its indeed non-ecstatic character, and wrongly fearing it might tend to make people think that the Holy Spirit operates for but ten days every year.

To these 'Pentecostalists' the primary meaning of 'Pentecost' was **not** that of the Biblical **blessed agricultural season** once a **year** -- but rather that of an exotic **ecstatic emotional experience** available every **moment** and indeed very **repeatedly**.

However, to Murray and his Calvinists -- 'Pentecost' meant an **annual season** of great blessing. It was a yearly festival --ever **since** the giving of the Law at **Sinai** in **Old Testament** times (Ex.19:1f & 23:16f). It continued **until** the unique and irrepeatable Pentecost Sunday (Acts 2:1-11) -- at which time all of the previous (Old Testament) Pentecosts were transformed into subsequent New Testament Whitsuntides. Hence 'Pentecosts' **recur** only at the subsequent **annual** commemorations of the unique events of the Acts 2 Pentecost Sunday (Acts 18:21 & 20:16 & I Cor. 16:8-9).

Only once -- and indeed solely when describing the seventh Sunday after Calvary -- does the Bible ever state that this (very unique) Pentecost Sunday itself was unusually accompanied by cosmic commotion and linguistic tongues-speaking (Acts 2:1-11). Except for the inaugural Old Testament Pentecost on Mt. Sinai, **every other Pentecost** each year before and since Pentecost Sunday itself (ten days after Christ's irrepeatable ascension) -- has been instead a **normal commemorative feast of repentance and thanksgiving**.

Now some of the foreign Pentecostalist missionaries attempted to convert the aged Dr. Murray to their own positions on antipaedobaptism, immersionism, faith-healing, and tongues-speaking. On all of these scores, however, they completely failed.

In his book *The New Life* -- Dr. Andrew Murray has a whole chapter explicitly championing infant baptism. Again, in his book *What Shall Become of This Little Child?* -- he strongly urges parents to appreciate infant baptism.[35] His book *Be Merciful to Me!* -- rejects immersionism. And his book *Training Covenant Children* -- insists upon their infant baptism.

On at least one occasion, some twentieth-century tongues-speaking Pentecostalists once urged him to receive the 'baptism of the Holy Spirit' -- and indeed 'with signs following' *etc* (cf. Mark 16:17f). But the aged Dr. Murray then requested them to leave his study.[36]

Thereafter, they began spreading the story that he too had been "rebaptized." Dr. Murray then writtenly[36] condemned that rumour, calling it a "disgraceful untruth." At the same time, he

then urged the circulation of his book *God Within Us* -- written as a guide for his beloved annual Whitsuntide Feasts.

It must also be remembered that, right **before** the 1860 Whitsuntide revival, Dr. Murray wrote: "I do not know whether excitement...would be desirable, when I was about to have my Spirit-ual vocation renewed.... I feel much the prevalence and danger of carnal excitement, and the heat of nature in Spirit-ual work."

Indeed, **even during** the 1860 Whitsuntide revival -- when on one occasion the simultaneous prayer of the congregational was noisier than necessary -- Murray re-acted. At least once he then called out aloud: "Silence! God is a God of order!"[37] I Cor. 14:40.

And what was Andrew Murray's motto? Later taken over by Rev. Sam C. Patterson, sometime President-Emeritus of the Reformed Theological Seminary in Jackson (Mississippi), it was this: "Here I am -- by God's appointment; here I'll stay -- by God's great grace; from this place I'll go -- in God's good time!"[38]

And here is Murray's prayer for himself:[39] "May not a single moment of my life be spent outside the light, love, and joy of God's presence; and not a moment without the entire surrender of myself as a vessel for Him to fill full of His Spirit and His love.... The joy of work and revival -- is not enough. God's children must be led into the secret of the possibility of unbroken communion with Jesus personally.

"Every trouble, is God's will for me. I have to accept it as His will.... He has placed me in it; He will give me grace and wisdom to behave in it, as He wishes. He is responsible for bringing me into the difficult place. He is responsible for teaching me how to behave in it. He will make it work out as a blessing.... He will show us the way out.... Let us see and come to God in the trial! It will be a blessing to us; and in His time, deliverance will be sure to come.

"The renewing of the Holy Ghost becomes one of the most blessed verities of our daily Christian life.... The one thing needful for the Church, and the thing which above all others, men ought everywhere to seek for with one accord and with their whole heart -- is to be filled with the Spirit of God....

"They ought to see that if they have not yet rendered obedience to the command 'Be filled with the Spirit!' [Eph. 5:18], this defect is to be ascribed to sluggishness and self-satisfaction and unbelief.... The ten days' waiting [Acts 1 to 2], is meant to be for all time the posture before the throne.

"It would be sad if a believer, having once received the Spirit, were to feel that Christ's precious word -- 'How much more shall your Heavenly Father give the Holy Spirit to them that ask Him' [Luke 11:13] -- was something he had now out-grown, and that this chief of blessings he need now no longer ask."[40]

To the contrary. What Jesus here **actually** says, is: *doosei* and *aitousin*. That is: 'Your Heavenly Father shall **keep on giving** the Holy Spirit to them who **keep on asking** Him.' Accordingly, in Eph. 5:18, Paul too uses the present continuous tense (and does so indeed also in the imperative mood): *pleerousthe!* "**Keep on being filled** with the Spirit!"

Was Dr. Andrew Murray then an incipient Pentecostalist? No, he was a Spirit-filled Calvinist -- alias a consistent Christian. So too, for that matter, was John Calvin himself.

Dear Reader! Just what kind of a Christian are **you**?

Footnotes

- 1) A. Murray's *Prefaces* to his volumes of extracts from W. Law's *Wholly for Christ* and *The Power of the Spirit*; as cited in J.J. du Plessis *The Life of Andrew Murray* (London; Edinburgh; New York: Marshall Bros. Ltd.), 1919, pp. 455-56.
- 2) *The Deeper Spiritual Life*; in *Die Kerkbode* (alias *The Church Messenger*), Cape Town, D.R.C. Pub. Co., 1972, pp. 734-9.
- 3) Du Plessis: *op. cit.*, pp. 321 & 360.
- 4) Pp. 42,43,75.
- 5) Pp. 95-6; cf. too at n. 35 below.
- 6) Minneapolis: Dimension, 1965 rep., pp. 108ff.
- 7) *Ib.*, pp. 115-9.
- 8) *With Christ in the School of Prayer* (Old Tappan, N.J.: Revell), 1970 ed., pp. 45-6.
- 9) Chicago: Moody, rep., n.d., pp. 9 & 77.
- 10) B. Warfield: *Perfectionism* (Philadelphia: P. & R.), 1967), p. 282.
- 11) *With Christ in the School of Prayer*, pp. 103-104.
- 12) *Op. cit.*, pp. 472f.
- 13) A. Murray's *The Key to the Missionary Problem* and *The Kingdom of God in South Africa*; in W.J. van der Merwe's *The Development of Missionary Attitudes in the Dutch Reformed Church in South Africa* (Cape Town: National Press), 1936, p. 191.
- 14) Pp. 40-41, 50, 95, 109, 113, 122-24.
- 15) Cited in Du Plessis's *op. cit.*, p. 337.
- 16) P. vii.
- 17) Murray's *The Spirit of Christ*; see G.B.A. Gerdener's art. *Andrew Murray*, in *South African Biographical Dictionary*, p. 605.

18) *Op. cit.*, pp. 136-38.

19) Grand Rapids: Eerdmans, 1971, p. 171.

20) A. Murray: *The Full Blessing of Pentecost* (London: Oliphants, n.d.), pp. 36,39,13. *Cf.* too his other book *The Spirit of Christ* (New York: Randolph, 1888), p. 323.

21) Cited in Du Plessis: *op. cit.*, pp. 323 & 297-99f.

22) In *ib.*, pp. 448-49.

23) In *ib.*, p. 325f.

24) In *ib.*, p. 224.

25) *Ib.*, p. 131.

26) *Ib.*, pp. 148f.

27) See F.N. Lee: *Holy Harvests* (Brisbane: Jesus Lives), 1990, between its notes 92 & 93.

28) See in Du Plessis: *op. cit.*, p. 308.

29) In *ib.*, pp. 415f.

30) *Ib.*, p. 426.

31) *Ib.*, pp. 428-29.

32) *Ib.*, pp. 342f.

33) Compare. *Was Dr. Murray Immersed as an Adult?*; in H.C.F. Flemming's *Sect Problems* (Bloemfontein: Sacum, 1955), p. 136.

34) G.B.A. Gerdener: *Recent Developments in the South African Mission Field* (Cape Town: D.R.C. Pub. Co., 1950), p. 95. *Cf.* too J.J. Müller's *The Most Important Sects in Our Land* (Cape Town: D.R.C. Pub. Co., 1942), pp. 7 & 19. *Cf.* also H.C.J. Flemming's *Sectarian Heresies in Our Land* (Bloemfontein: Sacum, 1955 ed.), pp. 18 & 29.

35) *With Christ in the School of Prayer*, pp. 42-5.

36) Cited in Flemming's *Sect Problems*, p. 137.

37) W.M. Douglas: *Andrew Murray and his Message* (Grand Rapids: Baker), 1981 rep., pp. 85-87.

38) Cited both in Du Plessis's biography of Murray and in various promotional materials issued by Jackson Mississippi's Reformed Theological Seminary (U.S.A.) during the nineteen-seventies.

39) Douglas: *op. cit.*, pp. 117,137,168f,215,271,317f,323,325.

40) *Idem.*

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1863. *What Shall Become of This Little Child?* (Cape Town, 230 pp.)
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 1895. *What Full Surrender Means* (London, 8 pp.)
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 1895. *Filled With the Spirit* (London, 6 pp.)
 1895. *Be Of Good Cheer!* (London, 9 pp.)
 1895. *Address to Mothers* (London, 8 pp.)
 1895. *The Power of the Spirit* (London, 218 pp.)
 1895. *Have Mercy Upon Me!* (London, 197 pp.)
 1895. *Absolute Surrender* (London, 188 pp.)
 1895. *Humility* (London, 99 pp.)
 1896. *Complete Salvation* (Cape Town, 262 pp.)
 1896. *The Divine Indwelling* (London, 128 pp.)
 1896. *Waiting on God* (London, 151 pp.)
 1896. *Not My Will!* (Amsterdam, 146 pp.)
 1896. *Addresses in Holland and England* (Brussels, 272 pp.)
 1897. *The Mystery of the True Vine* (London, 172 pp.)
 1897. *The Ministry of Intercession* (London, 226 pp.)
 1897. *Money* (London, 99 pp.)
 1897. *Holy Within* (London, 110 pp.)
 1897. *Pray Without Ceasing!* (Cape Town, 36 pp.)
 1897. *I Am With Thee!* (Cape Town, 12 pp.)
 1898. *Dying to Self* (London, 111 pp.)
 1898. *The Fruit of the Vine* (London, 103 pp.)
 1898. *The School of Obedience* (London, 126 pp.)
 1898. *The Two Covenants* (London 190 pp.)
 1898. *The Dearth of Conversions* (London, 39 pp.)
 1898. *The Ministry of Intercession* (Amsterdam, 216 pp.)
 1898. *A Festive Year at Wellington* (Cape Town, 44 pp.)
 1899. *The Trumpet Sounds* (Nijmegen, 141 pp.)
 1899. *A Triple Bond* (Neerbosch, 536 pp.)
 1899. *The War Bell Tolls* (Cape Town, 14 pp.)

1899. *The Andrew Murray Year Book* (London, 143 pp.)
1900. *Waiting Upon God* (Nijmegen, 155 pp.)
1900. *Thy Will Be Done!* (London, 196 pp.)
1900. *Out of His Fullness* (London, 197 pp.)
1900. *Prayer Union* (Cape Town, 4 pp.)
1900. *Divine Healing* (Nyack N.Y., 217 pp.)
1901. *Working for God* (London, 161 pp.)
1901. *The Key to the Missionary Problem* (London, 204 pp.)
1901. *The Blessing of Tribulation* (Cape Town, 8 pp.)
1902. *Foreign Missions and the Week of Prayer* (London, 46 pp.)
1902. *Working and Waiting* (London, 302 pp.)
1902. *The 'Pentecost Prayer Meetings'* (Cape Town, 32 pp.)
1904. *The Power of Prayer* (Wellington, 119 pp.)
1904. *The Godly Life* (Cape Town, 243 pp.)
1904. *The Sense of Sin* (Cape Town, 20 pp.)
1905. *The Revival in Samaria* (Cape Town, 16 pp.)
1905. *The Inner Chamber* (Cape Town, 173 pp.)
1905. *Sweeter Than Honey* (Cape Town, 36 pp.)
1906. *Be Ye Holy, for I Am Holy!* (Cape Town, 28 pp.)
1906. *Prayer the Answer to Missionary Problems* (Cape Town, 8 pp.)
1906. *Bible Readings for the Inner Room* (Cape Town, 16 pp.)
1906. *The Kingdom of God in South Africa* (Cape Town 42 pp.)
1907. *The Full Blessing of Pentecost* (London, 182 pp.)
1907. *Pentecost Prayer Week Subjects* (Cape Town, 16 pp.)
1908. *Forward Through Your Faith!* (Wellington, 8 pp.)
1908. *My Desire* (Wellington, 32 pp.)
1908. *Prayer Heroes* (Cape Town, 15 pp.)
1909. *Aids to Devotion* (London, 134 pp.)
1909. *A Call to Intercession* (Wellington, 12 pp.)
1909. *Open Letter to All Missionaries* (Wellington, 4 pp.)
1909. *The Duty of the Session* (Wellington, 8 pp.)
1910. *A Call to Prayer* (Cape Town, 12 pp.)
1910. *Christ in the Heart* (Cape Town 20 pp.)
1911. *The Promise of the Father* (Cape Town, 112 pp.)
1911. *I Am the Lord's!* (Cape Town, 14 pp.)
1911. *Call to Prevailing Prayer* (Cape Town, 24 pp.)
1911. *Notes on Bible Study Subjects* (Cape Town, 14 pp.)
1911. *Church Dedication* (Paarl, 8 pp.)
1911. *The State of the Church* (London, 152 pp.)
1912. *Lord, Teach Us to Pray!* (Cape Town, 69 pp.)
1912. *Prayer Life and the Inner Room* (Cape Town, 110 pp.)
1912. *Abundant Grace* (Wellington, 14 pp.)
1912. *The Spirit and the Cross* (Wellington, 15 pp.)

1913. *The Prayer Life* (London, 153 pp.)
 1913. *The Book of Psalms* (Stellenbosch, 13 pp.)
 1913. *Pray for One Another!* (Cape Town, 68 pp.)
 1913. *Unity is Strength* (Cape Town, 68 pp.)
 1914. *Worship God!* (Cape Town, 64 pp.)
 1914. *With All the Heart* (Cape Town, 64 pp.)
 1914. *The Secret of Intercession* (London, 62 pp.)
 1914. *The Secret of Adoration* (London, 63 pp.)
 1914. *The Spirit Upon All Flesh* (Amsterdam, 16 pp.)
 1915. *From Day to Day* (Cape Town, 67 pp.)
 1915. *The Throne of Grace* (Cape Town, 68 pp.)
 1915. *Love* (Cape Town, 74 pp.)
 1915. *The Secret of the Faith Life* (London, 75 pp.)
 1915. *After Pentecost* (Stellenbosch, 68 pp.)
 1915. *The Spiritual Condition of the Church* (Cape Town, 190 pp.)
 1915. *The Way to Revival* (Cape Town, 47 pp.)
 1915. *A Guide to Missionary Intercession* (Cape Town, 8 pp.)
 1915. *Prayer* (Cape Town, 12 pp.)
 1915. *Spiritual Life and Missions* (Cape Town, 3 pp.)
 1915. *Religion and Politics* (Cape Town, 4 pp.)
 1916. *The Cross of Christ* (Stellenbosch, 68 pp.)
 1916. *God in Us* (Stellenbosch, 68 pp.)
 1916. *Christ Our Life* (Cape Town, 68 pp.)
 1916. *The Supreme Need* (London, 30 pp.)
 1916. *The Secret of Inspiration* (London, 67 pp.)

Posthumous:

1917. *The Fiery Baptism of the Spirit* (Stellenbosch, 16 pp.)
 1917. *The Morning Watch* (Cape Town, 35 pp.)
 1917. *Back to Pentecost!* (London, 106 pp.)
 1918. *The Secret of the Abiding Presence* (London, 76 pp.)
 1918. *The Secret of United Prayer* (London, 76 pp.)

Of unknown dates:

- In Defense of the Boers* (Oberlin Oh., three pamphlets)
Faith in the Power of God (New York, 50 pp.)
Without Ceasing (New York, 68 pp.)
The Cross of Christ (Leicester, 30 pp.)
Suggestions for Prayer (Leicester, 12 pp.)
Repent! (Neerbosch, 36 pp.)
Bible Study (Cape Town, 27 pp.)
Total Surrender (Cape Town, 16 pp.)
The Inner Life (Cape Town, 152 pp.)

The Inner Room (Cape Town, 8 pp.)
Lord, Convert Us! (Cape Town, 31 pp.)
Faith (Cape Town, 35 pp.)
In the Morning Hour (Cape Town, 4 pp.)
The Present Need (Cape Town, 36 pp.)
Praying for the Holy Spirit (Cape Town, 4 pp.)
Backsliding (Cape Town, 11 pp.)
Christ Everything (Cape Town, 8 pp.)
Pray Without Ceasing (Cape Town, 33 pp.)
Whole-Hearted (Cape Town, 16 pp.)
The Pentecost Prayer Association (Cape Town, 4 pp.)
Feed My Lambs! (Cape Town, 8 pp.)
The Secret of Faithful Prayer (Cape Town, 16 pp.)
Elijah the Man of Prayer (Cape Town, 46 pp.)
The Baptism of the Spirit (Cape Town, 12 pp.)
The Huguenot College at Wellington (Cape Town, 2 pp.)
For Every Morning (Cape Town, 40 pp.)
The First Love (Cape Town, 12 pp.)
What God Hath Done (Cape Town, 8 pp.)
Noah's Dove (Cape Town, 4 pp.)
Have You Been Born Again? (Cape Town, 16 pp.)
The Time of Pentecost (Cape Town, 34 pp.)
The Acts of the Apostles (Cape Town, 6 pp.)
Love One Another Fervently! (Cape Town, 16 pp.)
The Priestly Life of Prayer (Cape Town, 32 pp.)
The Lost Key (Cape Town, 4 pp.)
Is God Everything? (Cape Town, 16 pp.)
How the Heavenly Father Teaches Children (Cape Town, 16 pp.)
The Praise of God's Word (Cape Town, 48 pp.)
In War Time (Cape Town, 47 pp.)
Carnal and Spiritual (London, 23 pp.)
The Cure for Worry (London, 23 pp.)
Out of the Grave (London, 24 pp.)
Receiving the Spirit (London, 24 pp.)
Privilege and Experience (London, 24 pp.)
Be Filled With the Spirit! (London, 24 pp.)
Peter's Crisis (London, 23 pp.)
To Christian Workers (London, 23 pp.)
Ye Are the Branches (London, 24 pp.)
We Can Love All The Day (London, 23 pp.)
Impossible and Possible (London, 23 pp.)
Three Things a Christian Needs to Know (London, 23 pp.)
The Secret of Success (London, 2 pp.)

Faith That Stands in the Power of God (London, 23 pp.)
Love Delights to Give (London, 2 pp.)
In Time of Trouble (London, 20 pp.)
Christ's Poor? (London, 4 pp.)
The Kingdom of God Is Within You (Amsterdam, 121 pp.)
Like Jesus (Amsterdam, 272 pp.)
Jesus the Healer of the Sick (Amsterdam, 180 pp.)
On Eagles' Wings (Amsterdam, 90 pp.)
Bible Readings for Bible Circles (Wellington, 12 pp.)
The Bible Circle (Wellington, 35 pp.)
Notes on Prayer (Bloemfontein, 5 pp.)
Daylesford -- A Voice from Australia (Stellenbosch, 8 pp.)