

MURRAY ANIMASIE TYDLYN

- 1794, 26 May* Birth of Andrew Murray (Snr) Aberdeenshire, Scotland – to parents Andrew Murray (sheep farmer & miller of Clatt) and Isobel (Milne) Murray. He had a much older sister, Jean (after whose birth ten more children were born, all dying at a very young age), and an older brother John. (*Van Valen, 2008:13 gives Andrew’s date of baptism as 25 May 1794. It would be good to verify the actual date of birth and baptism.). The mother, Isobel, was known for her beauty and softness of character, and she loving and with much prayer, raised the children in the fear of the Lord. Andrew’s father died in 1796, leaving the family without a breadwinner. Yet the mother kept faith and in the knowledge that with the Lord’s help, they will not lack of anything.
- 1812 Andrew (Snr) goes, like his brother John before him, to Aberdeen to study theology and completes his studies in 1820, when he is allowed into the ministry. He wants to become a missionary and is invited to go to America, but in respect for his mother who for fear of his safety urged him not to go, he declines the invitation (Van Valen, 2008:13-14).
- 1821 The governor of the Cape Colony, Lord Charles Somerset sends Dr George Thom to canvass Scott’s ministers to serve in the church in South Africa – young Andrew Murray (Snr) is one of the first to volunteer to go to the Colony of Good Hope to minister in the *Kaapsche Kerk* under the Dutch speaking people.
- 1821 After greeting his seriously ill mother (whom he never saw again), Andrew (Snr) prayed with his brother John (Snr) and sang ‘*O God of Bethel*’ (which, in South Africa, became the Murray-family hymn). He travelled to Holland where he studied the Dutch language for ten months.
- 1822, 27 Febr Boards the *Arethusa* in London and finally sets sail for Africa on Monday March 4th.
- 1822, 1 July Andrew Murray (Snr) arrives after an eventful three-month sea journey on board the *Arethusa* and is sent to Graaff Reinet. He was to work mainly amongst the farmers and Trekboers who had no access to pastoral guidance, or opportunities for religious services.
- 1822, 5 Oct In his inaugural sermon Andrew (Snr) explains the reason for his accepting the call to Africa: “*What urged me to left my country, was simply to be part of the preaching of*

Jesus Christ and His death upon the cross to my fellow men and inhabitants of this far end of the world." (Van Valen, 2008:21).

1824 Attends the first Synod of the Kaapsche Kerk (Dutch Reformed Church) in Cape Town and met the young Maria Susanna Stegmann.

1826, 15 Sept Returns to Cape Town to marry the sixteen-year-old Maria Stegmann. From their marriage sixteen children were born, of which eleven reached adulthood. Five of their sons (John [1927]; Andrew [1828]; William [1829]; Charles [1833]; George [1845]) became ministers and one (James [1843]) became a farmer/gardener. Four of their daughters (Maria [1831]; Jemima [1836]; Isabella [1839]; Elizabeth (Eliza) [1855]) married ministers and one (Helen [1849]) became a teacher/principal (Van Valen, 2008:25-26; Horn, 1954:11; Reynecke, 1996:1).

1822 The parsonage in Graaff Reinet where the children grew up was large with a fruit garden and rooms for many visitors. The children were raised in the fear of the Lord, but with much love and reverence by their parents. On their birthdays, father Andrew (Snr) would ask: *"Today is your birthday; are you born again?"* (Unto Children's Children, 1909:17)

- Received many visitors, such as missionaries Dr David Livingstone and Dr Robert Moffat.
- Andrew Snr was said to become very fond of the Dutch people, never once expressing the wish to go back to Scotland.
- Each Friday night, for 36 years, Andrew (Snr) would pray for revival in his church – the children could hear his heart-felt prayers behind the closed doors of his study.
- Maria, described as a highly suitable helpmate for her husband and loving mother, taught the children the following bed time prayer:

Lord God, who knowest all things, Thou seest by night as well as by day. Forgive me, I pray Thee, for Christ's sake, whatsoever I have done amiss [wrong] today. Keep me safe through all the night. I desire to lie down under Thy care, and to abide [stay] for ever under Thy blessing, for Thou art the God of all power and everlasting mercy. Amen. (Douglas, 1926:20).

1828, 9 May Birth of the second son, Andrew (Jnr). His sister Maria describes him as a happy, care free child; full of fun and adored by the younger children. He was eager, bright and attained learning with very little exertion and looked up to his elder brother (Unto Children's Children, 1909:86).

- 1838 John (12) and Andrew (10) were sent to Scotland for their education. It was difficult for the two young boys not to cry at the thought of having to leave their family and home behind. To keep them from crying, the crew took them to see a large whale caught a few days earlier (Dreyer, 1900/1917:1)
- The young Johan and Andrew spent the next seven years at the house of their father's brother, Rev Dr John Murray, his wife, son and three daughters in Aberdeen. During these years a great spiritual awakening passed over Scotland. One of evangelists (and later missionary to China) the Rev William Burns spent some time with Rev John Murray. He carried a sense of the presence of God and made a deep impression on both young John and Andrew (Douglas, 1926:28; Dreyer, 1900/1917:7).
- 1845, 4 April At Marischal College (one of the two universities in Aberdeen, Scotland) the degree of MA was conferred on both John and Andrew (Jnr) and they have both been led to dedicate their lives to the ministry in the Dutch Reformed Church in South Africa (Van Vaal, 2008:47).
- 1845, June John and Andrew Jnr leave for Utrecht, Holland to take their Divinity course. Here they become members of *Secor Dabar*, a student society whose aim was the study of the Word. In their frequent meetings, they did Bible reading and study, had conversations regarding spiritual matters and urged one another to refrain from strong drink, smoking and other worldly devices. Because of this they only drank Dutch chocolate and were dubbed "*Chocolate Club*" by their fellow students – who ridiculed them for their piousness (Van Valen, 2008:54).
- 1845, 14 Nov Andrew (Jnr) writes to his parents to tell them that he was born again, a conversion involving a complete surrender to Christ which brought about a great change in his life: *"... I am sure, will be your delight when I tell you that I can communicate to you far gladder tidings, over which angels have rejoiced, that your son has been born again ... At present I can say that I am confident that as a sinner I have cast myself on Christ ... Dear Parents, praise the Lord with me ..."* (Douglas, 1926:37; Choy, 1978:42-43).
- 1846 27 April The Missionary Band *Eltheto* (Your Kingdom Come) is formed under John and Andrew's influence and love for mission ("Hun liefde tot de zending was hen thuis in Graaff Reinet met de paplepel ingegoten" [Van Vaal, 2008:56]). Meetings were held twice a month to raise an interest in foreign missions and to do some local mission work, such as Sunday

- Schools for the poor children and Bible classes for working men. In addition they published a monthly mission magazine in Dutch (Choy, 1978:41).
- 1848, 9 May The Hague Committee broke precedent (of only ordaining 22-year olds) by ordaining both John and the 20-year old Andrew (Choy, 1978:45).
- 1948, Nov John and Andrew Jnr set foot on South African soil again and both preached in the “Town Church” (later known as Groote Kerk) Cape Town where they stayed with their uncle George Stegmann (Maria’s brother). Andrew’s text was 1 Corinthians 1:23 “We preach Christ crucified”. In a letter to his father he writes: *“May it be true! But I feel it very difficult not to preach myself, by attending too much to the beauty of thought and language and feeling too little that God alone can teach me to preach”* (Douglas, 1926:50).
- 1949 John was appointed minister (dominee) at Burghersdorp, but Andrew, since he was not yet 22 as required by the Cape Colony, was sent to Bloemfontein – then a small town and the capitol of the newly annexed Orange River Sovereignty. He was to be the first minister to work among (or to evangelise) the ‘Voortrekkers’ in a territory of nearly fifty thousand square meters serving the almost 12,000 wide scattered farmers and pioneers. Someone remarked: “Since they could not place him as a minister, they made him a bishop” (Choy, 1978:49).
- 1849, May Andrew Snr travels with Andrew Jnr from Graaff Reinet to the various adjoining parishes forming part of the Bloemfontein parish. At each place the father presented his clean shaven six foot son to the parish members. One old farmer remarked: *“Why, he is just a little girl!”* (Choy, 1978:51). They arrived in Bloemfontein on May 2nd 1849.
- 1849, 6th May Andrew (Jnr)’s induction in Bloemfontein. During the morning service with his father (Andrew Murray Snr) presided, preaching from 2 Corinthians 6:1¹². In the afternoon Andrew gives his inaugural sermon (as he did in his first sermon in Cape Town in 1948) from 1 Corinth 1:23-24: *“Yet I want to preach Christ the crucified ... the power and wisdom of God.”* Three days later Andrew (Jnr) turns 21 (Van Valen, 2008:75).
- 1849/50 Although Andrew (Jnr) has growing problems with his health, he decides to heed the call from those Trekboers living further north and during his ‘holiday’ in December 1849 he crossed the Vaal River in an ox wagon. During the next six weeks he held 37 services on

¹ 2 Corinthians 6:1 “En wij als medearbeidende, bidde u ook, dat gij de genade Gods niet tevergeefs moogt ontvangen hebben.”

6 farms, baptising 567 children – at a great cost to his own health. He meets the “Doppers” (people belonging to the Reformed church) and on Christmas day preaches on the farm of Gert Kruger. In the Magaliesberg district, he stays with the Voortrekker leader, Andries Pretorius. His earnest zeal and genuine love and care for their welfare touch their hearts to such a degree that on several occasions he is asked to come and minister in the Transvaal fulltime, but felt he should stay in Bloemfontein (Van Valen, 2008:88-89; Choy, 1978:56).

1850

Experiencing the presence of God as young minister in Bloemfontein:

- One evening in January 1850, Andrew and his sister Mary (who stayed with him for a couple of months to assist him in the parsonage) were walking in the veld between the hills outside of Bloemfontein. They picked grass stem, which he later describes as “... a lovely, quite evening, and we could feel the calming effect of the peace of nature, creating in us a quietness of spirit and a focus on God, in Whose presence there is perfect peace.” He ends the evening with praise: “Praise Thy name o God my Father, for all the kind gifts of your grace and love” [my free translation] (Van Valen, 2008:84).
- Much of Andrew’s (Jnr) time in his new parish went into travelling on horse back or ox wagon over all kinds of roads in all kinds of weather to the various outlying parishes and outposts. ‘Roads’ were mere track left by passing wagons in the wilderness and most rivers had to be crossed by fording – often having to wait for flooding to recede. On one such an occasion Andrew travelled to a meeting through a wild-dog infested plain. When he alighted from his horse after fording a river, the horse suddenly caught the scent of dogs approaching and ran off. Andrew calmly took his pack on his shoulders and began a walk about fifteen miles to the nearest house. On seeing him approach, the surprised farmer could not believe that Andrew had escaped the fierce wild dogs and arrived alive. “How did you do it?” he asked, whereupon Andrew answered, “I knew I was in the path of duty, so I prayed to God to keep me and walked straight on. The wild dogs snapped at me but did not touch me” (Choy, 1978:52-54).

1850, winter

Andrew (Jnr) undertakes a second journey into the Transvaal and he comes deeply aware of the need for locally (SA) trained ministers to fill the empty pulpits and the enormous need for spiritual care under the people of the colonies in Natal, and across

the Orange and Vaal rivers. He is at times overwhelmed by the people's lack of knowledge of Jesus as Saviour and his own powerlessness. Yet, with sincerity and great earnest, he continues in the Lord to bring the Word and offer the sacraments (Van Valen, 2008:91-92). A petition signed by eleven hundred Transvaal burgers is sent to the Synod to request Andrew (Jnr) as their minister, However, Andrew feels he could only go if someone else could be found to replace him. It proved impossible, and Andrew stayed in Bloemfontein (Dreyer, 1900/1917;12).

1851, May Burdened for the people, Andrew (Jnr) undertook a third journey across the Vaal, accompanied by his elder brother John and his wife. It is cut short because of political unrest between the pioneers and the local inhabitants in that area as well as tension between the Boers and the British in Bloemfontein (Van Valen, 2008:92).

1852, 17 Jan Back in Bloemfontein Andrew (Jnr) is involved in the negotiations with the Voortrekker leader Andries Pretorius (whom he got to know during his first journey) and the British government and on 17th January 1852 Andrew (Jnr) is present during the signing of the Zandrivier Convention, which gives the Boers north of the Vaal River the right to govern themselves (van Vaal, 2008:92).

1952, June Forth journey into Transvaal, this time in the company of old friend Rev Jan H Neethling (shortly to marry Andrew's sister Maria). Accompanied by *veldkornet* Paul Kruger – whom would become the president of Transvaal - they went as far as the Zoutpansberge, an area with which Kruger knew well (Van Valen, 2008:92-92).

1853/4 Travels as envoy with Dr Fraser to Brittan to represent the Orange Sovereignty. He extended his journey to Scotland hoping to find more ministers for South Africa, but "... the lameness or weakness in my back, legs, and arms, with sort of nervous trembling in my hands" which started to affect him earlier while on his journeys in the Transvaal, became worse while in Scotland – he could not even write a note (Dreyer, 1900/1917:9; Choy, 1978:57-58). He retires to the Netherlands for a few months in order to try and recuperate and finally returns to Bloemfontein after an absence of one and a half year – to be warmly welcomed back – were he seemed to be held in high esteem by the people (Van Valen, 2008:95).

1855 On his return to South Africa, Andrew (Jnr) spends some time in Cape Town where he makes the acquaintance of Emma Rutherford, the 18 year old unmarried daughter of an influential businessman. He seemingly fell in love with her immediately, and before

he left, asked her for her hand. She refused and expressed shock and total unpreparedness for such a sudden turn of events. However, they embark on a correspondence – Andrew asking her forgiveness for his brazenness and quite soon it is clear that Emma’s attitude toward Andrew has changed drastically. When he asked her to marry a second time, she consents (Van Valen, 2008:95-96).

1856, 2 July Andrew and Emma Rutherfoord are married by Andrew’s uncle Rev George Stegmann during an English service in the DR Church in Wynberg (Choy, 1978:65). They travel to Bloemfontein in large tent-covered wagon with Emma’s piano and furniture and Miss Henly, the house keeper. Taking a detour to Graaff Reinet – where Emma meets her in laws whom she immediately feels comfortable with (Choy, 1978:66; Van Vaal, 2008:97-98).

- Emma thinks of herself as a companion rather than a housekeeper and takes an active interest in everything Andrew does. They read theological works together, work in the garden and he discusses his sermon ideas with her. She assists him with his correspondence (acts as his amanuensis) and, when he is very tired, she reads or sings to him to help him relax. She also encourages him to start writing for publishing. When possible, she travels with him and accompanies him on “huisbesoek” (home visits) to outlying farms. She also deals with the house and later the congregation’s bookkeeping (Murray Joyce, 1954:59, 68-73; Choy, 1978:69-76).

1856 Oct Andrew (Jnr) participates in the founding of Grey College – the first secondary school to be built north of the Orange River. The corner stone is laid on 13 Oct 1856 by President JN Boshof and in 1859 the building is officially opened. Andrew (Jnr) acts as first rector, and both him and Emma are involved with the daily care of the boys – even having some living with them in the parsonage. (Van Vaal, 2008:101; Choy 1978:67/68)

1856, Dec Emma organises a successful Tea Feast for her Sunday school - something which has never been done in Bloemfontein (Murray Joyce, 1954:19).

1857, 20 April Andrew & Emma’s first child – a daughter Emma Maria – is born and a year later (14 Dec 1858) their second daughter, Mary Ellen is born.

1857 Andrew (Jnr) attends Synod for the first time – and becomes a member of Missions Commission. The Synod takes the decision to establish the Theological Seminary at Stellenbosch.

- 1958 Andrew's first book is published: *Jezus, de Kindervriend* – described as “twelve Sunday evening talks about the life of Christ”. He dedicated it to his mother, from whose lips he first heard the message of Jesus, the Friend of children.
- 1858 Theology Seminary in Stellenbosch opens – John Murray is the first professor. For the first time students can complete their theological studies in South Africa in preparation for ministering in the DR Church and its missions.
- 1859/60 Andrew & Emma called to and settled in Worcester
- 1860 Revival started in unrelated several locations during the same period. Montagu and **Worcester** were first touched.
- Prior to the revival, God had been preparing the way: In Worcester a group of revival intercessors, had over many years worn a footpath to a hilltop overlooking the village where they prayed for their people. Andrew's predecessor intensely prayed for revival.
- 1860, April Andrew's arrival coincided with the first of the conferences organised by the Theological Seminary of Stellenbosch for ministers and elders. During the conference Andrew rendered a passionate plea for more “men for the work”. The need for ministers for the pulpit, for missionaries and Christian teachers was critical, with twenty-six ministerial vacancies in the DRC: “...*Where are we to find assistance? Can we devise no plan by which to supply the need?*” (Douglas, 1927:85-87; Choy, 1978:79-80).
- At the same conference dr William Robertson delivered a paper on the fresh visitations of his Church. His question “*Is such a revival is not necessary for South Africa?*” made a deep impression on the conference attendants (Choy, 1978:82; Nel 2008:81).
- 1860, May The outbreak of the rival in Worcester. Rev JC de Vries, who was present during the first experience in Worcester, wrote that, after the congregation sang a hymn proposed by a young coloured girl, the girl prayed a moving prayer.
- “... *While she was praying, we heard, as it were, a sound in the distance, which came nearer and nearer until the hall seemed to be shaken; and with one or two exceptions, the whole meeting began to pray, the majority in ordinary voices, but some in whispers. Nevertheless, the noise made by the concourse was deafening. A feeling which I cannot describe took possession of me...*” (Choy, 19789:84; Nel, 2008;101-103; 113).

Andrew was leading the English service elsewhere, but when he entered the hall, he tried to call the people to silence – with no effect. Seeing that he could not quiet the people, he prepared to depart, saying: “God is a God of order, and here everything is in disorder” (Douglas, 1927:87; Choy, 1978:84-85).

- Prayer meeting was held every evening after that, following the same pattern. Also as Andrew (Jnr) lead the service on the Saturday evening. Once again het tried to quiet the people, until a visiting clergyman told him that he had witnessed something similar in America – the Spirit of God at work. Andrew relented, realising that this was what he had yearned and prayed for. His father, Andrew (Snr), who was visiting him at the time, thanked God that he was allowed to be present and speak at these meetings (Douglas, 1927:88; Choy, 1978:88).
- Emma wrote to her mother that she was able to attend almost every meeting and that people coming to visit then on account of the revival, “... go away blessed, saying the half had never been told” (Choy, 1978:91).

1860, Sept **September edition of *De Wekker* declared: “The whole of society has been changed, yes, turned literally upside down!” Church buildings needed to be enlarged to cater for the influx of new converts. Side wings were built onto existing churches. (Source?)**

1861, January Revival swept through **Paarl**. For the first time under the guidance of re Van der Lingen “Pinkserbiduren” is started and becomes a tradition in Paarl (Van Valen, 2008:133)

1861, 18th April Revival erupted in **Graaff Reinet**. Andrew Murray (Snr) who prayed for thirty-eight years for this to occur, was over joyed. A prayer meeting that began after a communion service on Sunday evening became so powerfully aware of the presence of God's Holy Spirit that the meeting lasted non-stop until Tuesday midday before the congregation went home! (Nel, 2008;149.)

1861 Andrew (Jnr) writes in the *Kerkbode* about the need to have “Pinksterbidure” - ten days of prayer meetings during Pentecost³.

1861/62 Rev and Mrs Gonin arrived from Switzerland and are send north as missionaries for the DRC. Andrew, Mr Stofberg, a farmer who has decided to sell his farm and devote himself to mission work as a layman, and a group of five others who volunteered to help

³ “Tijdens de gezegende opwekking hier te lande enige jaren geleden, werd in meer dan een gemeente behoefte gevoeld om gedurende de tien dagen dagelijks bijeen te komen tot het gebed om de uitstorting van de Geest. En op meer dan een plaats gaan er nog jaarlijks mee voort.”(Van Valen, 2008:133).

establish the mission settlement, accompanies the Gonins on their journey. However, even after negotiations by Paul Kruger and Andrew Murray, the local chiefs do not want to accept them and they stay for two years in Rustenburg to learn the Dutch and native language until they could start a mission settlement (Dryer, 1910:)

- First Missionaries: Saulspoot in Northwester Transvaal (working with the Bakgatla) (Rev Gonin 1962); Kranspoot in Zoutpansberg (Stefanus Hofmeyr; Rev Alexander McKidd 1861) (Dreyer, 1910;33-44).

1862 Andrew (Jnr) is Moderator of the Cape Synod for the first time. He also takes on the defence of the Church in the Kotze/Burgers case and impresses the oppositions legal team with an eloquent, tactful and strong defence (Dreyer, 1900/1917:17).

1864-1866 Andrew (Jnr) is called to Cape Town (Douglas, 1927:100). During his first years, he has to plea the Church's cause in a complicated court case (against Kotze and Burghers). This required that he travelled to England and the whole family accompanied him.

1866 Andrew Murray (snr) dies while Andrew is still in England

1867 Returns to Cape Town and throws himself into the work – also having two weeks nights services for fisher folk and others. For those in the congregation who were English, he had a second service on Sunday evenings. Apart from all this, he faithfully visited the poor, fearlessly going to see the sick during severe small-pox epidemic. Still, he felt more had to be done and established a branch of the Young Men's Association to train others to take an interest in this work (Douglas, 1927:105-106). His deep concern for the young, lead him (and Emma) to have young boys stay with them for months and sometimes years often influencing them for life by their personal kindness and Emma's sweet and motherliness, planting reverence, affection and gratitude (Douglas, 1927:107).

1871 Andrew (Jnr) is called to and inducted in Wellington

1873/4 Andrew (Jnr) takes the initiative for a school for girls and Miss Ferguson and Bliss arrives from Mount Holyoke, America arrives and assist.

1874, 19th Jan Official opening of the Hugenoten Seminary, a school for girls, Wellington (Dreyer, 1900/1917:16) (By 1917 there were branch Seminaries in Paarl, Bethlehem, Free State and Grey Town Natal).

1876 Andrew (Jnr) is Moderator for the Synod for the second time

1877 Visit to Europe and America – Emma goes with him and they visit Mount Holyoke

- 1877 Opening of the Sending Instituut (or Opleidings Instituut) Wellington for mission training for young men (Dreyer, 1900/1917:16).
- 1879 Andrew (Jnr) undertook the first evangelisation tour to Colesburg
- 1879 Vrouwen Zending Bond founded – Emma Murray is the first president (Dreyer, 1910:102-103)
- 1880 Andrew's throat trouble leads to two years of doctor's care and silence. He starts to make notes with the idea to publish a daily almanac for Bible reading (Andrews letter to Emma, dated 28th January 1881; Du Plessis, 1920:340).
- 1882 Andrew (Jnr) visits Europe and stays in Bethshan Healing Institute, where he stays for three weeks and experience healing of throat and his voice returns.
- Death of his brother prof John Murray
 - Publication of Andrew (Jnr)'s first English book *Abide in Christ* and *Geljik Jezus*
- 1883 Andrew (Jnr) is involved with the Establishment of *Bijbel en Bid Vereeniging* (Bible and Prayer Union) with the aim to motivate and equip members to read the Bible daily (Van Valen, 2008:248; Deu Plessis, 1920:371). He also initiates an "almanac" or booklet of daily themes, texts and a lesson, called *Uit de Beek*. The first theme Murray focuses on is "prayer" (Du Plessis, 1920:133).
- Moderator of the Synod for the third time
- 1883, 15 Oct Mary Murray, Andrew & Emma's second daughter, is sent out to Saulspoort as a missionary. She serves as missionary in various locations for the rest of her life. (Van Valen, 2008:247).
- 1884 Second evangelisation tour to eastern districts, Free State and Transvaal
Three publications: *Jezus de Geneesheer der zieken*; *Het nieuwe leven*; *De school des gebeds*.
- 1885, 1st March Death of Andrew & Emma's younger son, Howson Rutherford Murray
- 1886 Third evangelisation tour to southern districts
- Moderator for the fourth time
- 1886 Predikanten Zending Vereeniging founded with Andrew (Jnr) as president – works with the *Vrouwen Zending Bond* to fund the training and sending of missionworkers – also single women – to various locations in Africa, such as Nyassaland and Mahonaland.
- 1887 Fourth Evangelising tour to Natal, Transvaal, Orange Freestate

- 1889 Establishment of the Cape General Mission, an inter church organization with Spencer Walton, an English evangelist, as director (van Valen, 2008:247).
- Death of Maria (Stegmann) Murray in Graaff Reinet
 - Women’s Christian Temperance Union is founded in Wellington with Emma Murray serving on the steering committee. Andrew supports her in this and some of the local wine farmers is upset enough to try to burn down the parish⁴ (Choy, 1978:107-109.)
- 1888 AC Murray, son of Charles Murray (Graaff Reinet) becomes the first DRC missionary sent to Nyassaland
- 1889-1893 Missionaries to “inland stations Mochudi in Bechuanaland (Rev & Mrs Brink 1860’s & Miss Deborah Retief; Rev & Mrs P Stofberg 1898); Mabieskraal in the Waterberg (Rev JP Roux 1879) & Rev & Mrs JN Murray 1894)
- First missionaries to “external stations”: Mvera in Nyassaland (Rev AC Murray 1888); Morgenster in Mashonaland/Matabeleland (Rev AA Louw 1891 & Dr Helm 1892) (Dreyer, 1910:33-77).
- 1889 Vrouwen Zending Bond (Women’s Mission Organisation), with Emma Murray as first president, is founded (Van Valen, 2008:248; Dreyer, 1910:103).
- 1890 Sixth evangelistic tour to Namaqualand
- Moderator of the Synod for the fifth time
- 1891 Seventh evangelistic tour to the north-eastern districts
- To Switzerland
 - First mission work in Swaziland (under the auspices of the Cape General Mission) (Van Valen, 2008:247).
- 1892, 4th July The Wellington Church council decides to call a second minister and Andrew offers to move out of the parsonage. He buys a piece of land on the property of Hugenoten School and built a comfortable home, named Clairvaux, after the mystic Bernard van Clairvaux. The parsonage veranda gave a view on the mountain, a valley with trees, gardens and vineyard of which Andrew never got tired (Van Valen, 2888:256).

⁴ Andrew started a crusade to close down some of the many public taverns in Wellington. One of the angry wine farmers warned him: “Mr Murray, you are going to spit the congregation apart!” “Never”, Andrew replied. “We will, if necessary, take the scissors of *love* and cut it in two, having one side for temperance and the other not, but we *will* live together in *love*” (Choy, 1978:108).

- 1892 Rev JR Albertijn called as second minister, to Wellington. Before he accepted the call, he approached Andrew (Jnr) and shared his fear that he might not be able to work with Murray. On which Andrew replied: *“If you cannot cooperate with me, I will cooperate with you”* (Van Valen, 2008:257).
- 1894 Cape General Mission reorganized into *South African General Mission*
- Andrew (Jnr) resides as Moderator at the Synod for the sixth time
- 1895 Evangelisation tour to Europe and America.
- 1895, 15th Aug Publication (in The Christian Magazine) of **Andrew (Jnr)’s only personal testimony** given at a Keswick Convention. One of his statements lays bare his own internal struggles:
- *“Though all around thought me to be one of the most earnest of men, my life was one of deep dissatisfaction. I struggled and prayed as best as I could ... talking to a missionary ... he said [to me]: ‘Brother, remember that when God puts a desire in your heart, He will fulfil it.’ That helped me; I thought of it a hundred times. I want to say the same to you who are plunging about and struggling in the quagmire of helplessness and doubt. The desire that God puts into your heart He will fulfil”* (Choy,1978:167).
- 1896 Ministers Conference in Stellenbosch.
- 1898 Opening of the *De Meisjes Industrial School* which later became Andrew Murray Children’s Home and today Huis Andrew Murray, Wellington⁵
- DD Degree bestowed by Aberdeen University
- 1899 Foundation stone of Huguenot Memorial Building, Cape Town
- Anglo Boer War starts

⁵ In *De Kerkbode* van 13 Januarie 1898 verskyn Andrew Murray se ‘aankondiging’ oor die stigting van die skool: Die “Meisjes Arbeid School”⁵ sou ’n opvoedingsgeleentheid bied vir meisies van “fatsoenlike ouers” wat verarm is as gevolg van die droogte en ander omstandighede. Die doel van die skool was om hierdie meisies deur middel van die nodige opleiding in staat te stel om ’n eie verdienste te bekom. Die staat het onderneem om ’n bydrae vir die “industriële opleiding” van elke dogter te lewer. Die dogters sou vir twee uur per dag onderwys ontvang, maar die grootste gedeelte van die dag sou bestee word aan naaldwerk of huiswerk soos was en stryk, kook en bak. Die dogters sou vir ’n drie jaar tydperk tuisgaan en opgelei word in die “huis”. Daarna sou hul vry wees om óf terug te keer na hul ouerhuise óf om te gaan werk.

- 1902/3 Initiated and help found *Het Boeren Zending School*, Worcester, for (krygsgevangenes) prisoners of war who want to become missionaries. Appoints his nephew, Rev AF Louw as first principal.
- 1903 Last Synod attended by Andrew
- 1904 An aged Andrew (Jnr) preaches the annual sermon at the Christian Endeavour Convention in Cape Town with such vigour and power that those present were astounded (Douglas 1927:51).
- Undertakes the ninth evangelist tour to Transvaal
- 1905 Emma (Rutherford) Murray passes away
- Andrew (Jnr) founds the Zuid Afrikaansche Hulp Vereeniging with the aim to aide missionaries in the Soedan. He is the president and in 1908 missionaries Dr K Kumm and Rev George Botha starts the work in the Protectorate of Nigeria (Dreyer, 1910:108-110).
- 1906, Febr Andrew (Jnr) accepts his demission after 58 years of service in the DRC (Dreyer, 1917:27).
- 1907 Litt D degree from the University of Kaap de Goede Hoop
- 1908 Andrew (Jnr) founds the *Mannen Zending Bond* in Wellington and then joins the nationwide "Mission Crusade" participating in conferences in Wellington, Johannesburg and Bloemfontein. The aim of the crusade was to raise an wareness of an to raise money for missions and to start new *Mannen Zending Bond* branches (Dreyer, 1910:107).
- 1909 Andrew focusses in his writing on prayer, publishing books, numerous pamphlets and 'pocket books' on the topic. He believes that only a life of serious and constant praying (in the church and country) would result in the experience of power and fruitfulness.
- 1910 World Mission Conference, Edinburg, England.
- Statistics for the DRC "External" Missions is published (Dreyer, 1910:34-77)
- Mission work in North Rhodesia (Zambia) 1910**
- Stations 5; out posts 70; children in schools 8,500; People in cathecism classes 700; mission workers 15
- Nyassaland (Malawi) 1910**
- Stations 13; mission workers 58
- Portuguese East Africa (Mozambique) 1910**

Stations 1; Workers 3

Southern Rhodesia/Mashonaland (Zimbabwe)

Stations 10; Mission workers 24

Bechuanaland (Botswana) 1910

Stations 2; out posts 5 Mission Workers 3 or 4

- 1911 Publishes **“The State of the Church”**
- 1912 Predikanten konferensie (Ministers Conference, Stellenbosch)
- Andrew (Jnr) is saddened by the failure of the three sister churches (the Dutch reformed, De Hervormde kerk and the Gereformeerde or Dopper kerk) to unite, since he still feels an emotional bond with the “Overvaalse” churches (Du Plessis, 1920:532).
- 1913, 27th Aug Andrew (Jnr) unveiled the statue of the first professors - John Murray and Nicolaas Hofmeyr – of the Theological Seminary, Stellenbosch (Dreyer, 1916:38).
- 1913, 16th Dec Unveiling of the Women’s Monument (Bloemfontein) to commemorate the suffering and death of thousands of women and children in the various camps during the Anglo Boer War. During an early morning service held by the DRC, officiated by Andrew (Jnr), he said the following:
- “Wij zijn saamgekomen om te vieren een feest der liefde; lijdende, zegende, zegevierende liefde. Het is een monument der liefde, dat heden onthul zal worden”* (Dreyer, 1916:78)
- 1914/15 Andrew (Jnr) writes significant articles regarding the DRC’s stance in the World War I (De Kerkbode 1914 & 1915)
- 1917, 18 Jan Andrew dies in his home Clairvaux, Wellington.
- Summary Andrew became a renowned author – publishing at least 250 books of which some were translated into ??? languages; and international evangelist (America, Keswick Convention etc). He worked for oneness (‘vereeniging”) between the different Reformed churches all his life – and in the last years of his life it was one of the things he had to deal with, when in 1912, once more the attempt to establish unity failed (“Poging tot vereniging der Ned Ger Kerken mislukt” [Du Plessis, 1920:532}).
- 1927 Statistics for missionaries in the fields (see Mene’s list but need to acknowledge source)

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