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Contents

I. The Problem and its Difficulties

II. Appearance of Mysticism in History

III. Importance of Mysticism

IV. Definition

V. Two Streams in Mystical Thought

VI. Characteristics of Mysticism

(a) Communion
(b) Higher Faculty
(c) Reason Disengaged
(d) Feeling Predominant
(e) Seeking of Self
(f) Question
(g) Prayer

VII. Mysticism and the New Testament

VIII. Classic Pasts of Mystics

Andrew Murray

A. Drawn towards Mysticism

B. How Influenced

C. Land of His Writings

D. Characteristics of Mystics found with him

E. Meaning of Communion

F. Its Diffusibility

G. Its Reality

H. Conclusions

A Practical Mysticism
The Question and its Difficulties

The idea which the term "mysticism" conveys to most minds is a very vague one. For many it is synonymous with what is most visionary in religion and most obscure in speculation. The fact that for me has been substantiated on asking a number of senior university students to give a definition of the term. They have mostly found great difficulties in doing so, and the definitions obtained adequately prove that for most of the "mysticism" signifies what is unusual, spiritual, or mysterious. A more exact definition they are unable to give. The idea also seems current that mysticism belongs to the dark ages and has a close alliance with magic or the black art. Others, again, connect it with the doings of spiritists.

Accordingly, the problem with which we are confronted is an unusual one and one fraught with difficulties. For to a man whose name is widespread, whose influence on religious thought in South Africa is unique, and who whose legacy the Christian world pays the deepest homage, we intend applying a term which for most men has a very doubtful connotation and for a large number is a directly disturbing one. Hence as we are about to adumbrate an ambiguous term that Dr. Andrew Murray was a mystic, it will be essential to state as exactly as it is possible what meaning we attach to the term "mysticism."

On the difficulties and inexpressibilities in his subject, very few books seem to throw any light of the books on his subject which
I have come across, few, if any, give anything like an adequate, adequate exposition of what mysticism is. Most of them contain some examples of mystical phenomena and utterances of the classic mystics, yet no exact analysis of these phenomena we seldom meet. Vaughan, formerly considered one of the greatest authorities on this question, writing in 1856, said "the ground I traverse lies almost wholly unoccupied." Theories of philosophy usually merely little more than the fact that the Neo-Platonists and men in the Middle Ages like Tauler and Eckhart claimed to have had such mystical experiences. The idea is common in one's mind that men, including many great thinkers, have generally considered mysticism to be a mere extravagance, either a necessary outgrowth of religious thought, or something so altogether removed from the intellectual life as to be passed by with a smile or sometimes even with a sneer of contempt. Even among modern writers, those who do discuss the subject, are very change in giving least positive statements. Thus we find such a lucid writer as William James, who devotes a number of pages to giving what he seems to consider to be well authenticated cases of mystical experiences, unable to come to a less compromising result than: "Mystics have no right to claim that we ought to accept the deliverance of their peculiar experiences if we are ourselves outsiders and feel no private call there to."

Another difficulty with which we thus have to contend is that we have no mystics by it.
means a well formulated doctrine. Although
mysticism in some form or other dates back to
about 3000 B.C., seeing that direct traces of it are
to be found in the Vedanta literature, it today
furnishes us with no exact statement or terminology.
Many deny the reality of mystical experiences
and relegate them to the realms of magic and
alchemy. Others simply describe them as forms of
auto-suggestion or self-hypnosis. Still another
view advocated in the treatise "Christian Science
and Psychological Processes" (Hewes and Wells),
according to which mystical phenomena are
in the forms of auto-suggestion or self-hypnosis.
The view of another modern writer, Hugo Münsterberg,
is that they can be explained by such facts as
hypnotic hallucinations of personality, hallucinations
and illusions. The mystic has consequently
been regarded in many different lights.
Some seem to hold that he is a cheat. Others
seem to treat his feelings as falling under
the category of mental pathology. Healing has
all along passed a varying criticism on
the mystics. As Vaughan has strikingly said,
they have been "both persecuted and canonized
by kings and pontiffs alike."
A further difficulty which we have to
take into consideration is calling a man who
professes the religion of Christianity a mystic.
Is it fair that mysticism has often combined
elements which are directly opposed to the
basis of Protestantism - the religion of Mr. A.
Murray? This is shown by the following facts:
Mystics have frequently ignored the
Renewable world and its inhabitants.
1) Psychology and Life. H. Münsterberg.
their search for the Ultimate Reality in a transcendent realm. This was notably the case with the Brahmanas and their theory of absorption or mysticism. Of the Middle Ages, as in ancient India, the revelation of the Divine. For them, the world as evil, was not deserving of our attention which must be confined exclusively to the supernatural. Hence an extreme form of self-concentration and withdrawal from the world has often been their characteristic feature. This is obviously far removed from the ancient teaching by Christianity.

Thus, too, is the extreme culmination of the definite mysticism, empty of all meaning. The abstraction of true Being, as the Divinity is often named and other vague concepts applies to God by the Neo-Platonists and even by medieval mystics such as St. Teresa, are often to imply that the totally differ from nothing. This "Being" is totally removed from the Christian view of God which accords to His definite characteristics such as "love" and "goodness." It also implied that the Father of men, including himself, all the "Fathers" or men, including himself, all the men. Furthermore, mystics, who in their highest flights advocate an immediate communion with God, totally ignore the historical or Christian. Since the soul has direct access to the Presence of God, the mediatorial bond of Christ is often wholly lost out of sight. All forms of dogma, that they regarded as pure and false in the eyes of men, with all accord Eight: What is the presence of God, what need to know of these aims? Needless to say, alas, to this
respect, there is a wide divergence from the tenets of Calvinism.

Moreover, were emotional states without action we all suffering for many mystics. In fact, as we shall show later on, asceticism and being able to remain for a long period in breathless silence on God are of the utmost importance. Isolated from the rest of the world and engulfed in deepest contemplation, many mystics have maintained to be the state desirable and blessed above others on earth. Yet they overlooked the fact that, even though they entertained the most exalted emotions, these emotions without action cannot raise us into a new life. When these outbursts of emotion have passed, the mystic is left in the same state as if not even aware he was before. Christianity on the other hand, is essentially a religion of action. Not the man who identifies in the deepest contemplation of heavenly things, but the whose convictions result in actions to the truly religious man.

Can we still in the face of these facts, class the "Church Path" of South Africa under the same category as the mystics?

It lies far beyond our scope to attempt to prove the reality of the mystical experience, or to answer to overwhelm the arguments which are addressed to show that the mystical state can be explained psychologically or physiologically. I shall, however, labor on that will even though there are observable elements with many mystics which contradict the teachings of Christianity, mysticism in its essential characteristics is altogether incompatible with Christianity.

Before proceeding, however, it is necessary for us
Yet it remains difficult to state exactly what mysticism has meant during these ages. For all things, history we do not seem to find a mystic who fully defines his principles. To reverence philosophy of doctrine the foreign but little attention. That region of thought to which he attains is of such a nature, it is contrary to all ordinary reference that it defies definition. For our mysticism is neither a school nor a doctrine. It is rather a tendency found in many different schools which can be discerned in individuals much more distinctly than in sects or systems.

This difficulty of formulating is stark and what mysticism means is increased by the fact that different ages and different religions differ in its mystical tendency and characteristics. This the Native Mysticism of Panacea as it is named by the Sage, also found in the Middle Ages with astrology, while magic and alchemy differ vastly from the Goetical mysticism of men like John Dee and Robert Fludd who have the named "the keys of the world in their development."

Again the mysticism of the Neo-Plato, whose chief tenet is to give one explanation of the universe differs greatly from the mystical tendency of Samuel. He is chiefly concerned about how the soul may meet its God. Every one of these mystics expresses his view in a form conditioned by the being and symbols which were familiar to him. Yet the same vein of thought runs through all their utterances, namely supernatural communion. As Gilbert Murray says truly said "They are all trying to say the same unspoken thing." They can indeed really speaks on this point and the God is mystics of all times seeming to say "Gregory. Christian Mysticism p.1."
is holding that their mysterious feelings are incommunicable
the image with which they have to clothe their feelings
give but a faint reflection of the reality. They have to use earthly figures to explain celestial truths. Often
so, as in the case of St. Thoas, this imagery conceals the idea now cloud of obscurity. The difficulty
of symbolic ideas is aggravated by the fact that
mystical states are states of feeling rather than of
intellect. The reason descends to another a feeling
which the other has never experienced. William James
affirms that St. Thoas is the "remark of epochs in
descending such conditions." Yet the description that
the goods of the State of union with God is by no means
free from vagueness. He says "the soul rather sees
hears nor understands so long as it is united with God"
Again. During the short time the man lasts the
the soul) is as it were deprived of every feeling and
even of the world, he could not think of any
single thing"

Descriptions of such sensations are often justified
St. Thoas, descending one of her visions, tells us "how
it was as if the soul were an enormous and infinitely
limited diamond in which allow actions are
combined." For the ordinary mind this is hardly
intelligible. This is not to be wondered at, since these
sensations are admitted to be altogether novel. It is
like being lifted suddenly into a fourth
dimension.

Accordingly we find that descriptions are
usually gathered in negative terms the text
which gives under the name of the Four Elements,
its common current falsely attributed to Chaldean
gives a description of this dimension which is given
As tells us that "The divine glories of the

1) William James, "Religious Experience," pp. 68
2) The Dawn of Mystery, Macmillan, 1876.
been declared bankrupt, Christianity with its tangle of union with God came as a welcome balm to tens of souls. This same tendency was especially noticeable in the Middle Ages. When Scholastic religion had degenerated into a system of dialectic subtleties, the craving for God, which is natural to man, revives itself in a reaction against excessive intellectualism. The logomachies, which had once to take such an important part in the religious system, the mystics of the time severely condemned. Thus is justlied the complaint of one who finds the carriage in the midst of the ruins of the Scholastic distinctions as degrading the person. St. John C. Skov and Hugbrokee are often appealed to the life of the heart rather than to that of the intellect, to feeling rather than to reason.

The same occurrence takes place when a religion begins to occupy into a system of formulas and observances. At such times there are usually found some who protest in the name of the heart religion. Mysticism is then the natural corrective of a dogmatic system which draws hard lines of division between God and man, between finite and infinite. Again and again man has like the Brethren of the Free Spirit and the prophets of Zionism in the eighteenth century, under the pressure of religious emotion, disregarded all the limitations of dogmas and have risen to a region in which the division between God and man becomes as it were transparent.

When speaking of mysticism we are above all transported to the Middle Ages. For though we find at all times men who have earnest in the close union between man and God, the Middle Ages were specially prolific in men who devoted their attention exclusively to the mystical side of religion. With them this was not a mere passing
fancy. They held that they were fulfilling a mission of mercy to the world, opening the way out of the dark caverns of superstitions to the joy of a new life in God's sweet air and the light of His countenance. The mystics taught men to seek the evidence for their Spiritual life not in ritual and creed but in the depths of their own souls.

IV. Definitions

To seek for a definition of mysticism among these mystics will indeed be a vain task. All they do is to bear witness to "What they have seen and heard in their inner man." Accordingly to give an exact definition of this term will be no easy task. A logical definition of the word, if it is anything at all, cannot do justice to its obviously vast, rich, and manifold character. There are certain common features as well as many new ones to be agreed. This is obvious when we compare the different definitions given. Inge in his "Bemerkungen" notes twenty-six different uses of the word "mysticism." The most adequate definition seems to me to be the following: "Mysticism is the belief that the human Spirit is capable of an immediate apprehension of Absolute Being or Reality, an apprehension which is not presupposed but intuitive, without intermediate stages and therefore incapable of explanation, but for the same reason infallibly sure." It is interesting to compare with this the definition of a mystic which I have found in Andrew Murray. "The mystic believes in a Divine light and power that comes on the soul that makes him its special object." These two definitions agree in essentials, and so we shall endeavour to show.

1) Intro. Wheltly Forbes.
Later on, the mysticism observable in his writings falls completely with the definition we have given.

**Two Streams in Mystical Thought**

It is therefore necessary to point out two streams of thought observable in a survey of mysticism in its historical setting. Though these streams are not absolutely separable at all times, they are at many points divergent. Though the distinction is not frequently made, it may, for our purpose be worthwhile to distinguish between the two aspects.

Mysticism can be used in a more philosophical or a more religious sense. The first named emphasizes the nature of the Being with whom this communion is held, the latter the fact of this union or communion. Philosophic mystics endeavour to grasp the Divine essence of the ultimate reality. Under this form of mysticism, we must also include the mystical tendencies which have a particular or maintaining tendency. Characteristic of this tendency is the Platonic according to which the universe proceeds from a primal being by a process of emanation. These emanations are of different orders decreasing in dignity and excellence as they are distant from the primal source. Every soul is fundamentally an emanation from the primal being. As we are a form or mode of God's existence we find God in ourselves and are constantly one with Him. It is also founded on that reason is not a faculty of the human soul but God.

The same idea is also expressed by the Logos or Word in personal reason, which, as Plato and others taught, is diffused through the world of mind and reveals itself more or less fully.
in the souls of all men. For Pythagoras and Plato, this Logos is the interpreter of God and leader of man, divine and human, at the same time.

The ancient mystics kept this idea vague and mystical as regards the ultimate nature of unity. Of the "One" no exact account is given. Plato simply calls it the "One." "The One" is to all things this yet no one of them.... The very fact as it were and that one thing joins another.

The same idea is found in modern philosophy, like that of Spinoza. For him our minds are a constitutive part of God's nature since every thing that exists, exists in God. Hence the teaching that true blessedness is nothing but that very satisfaction of the soul which arises from an intuitive knowledge of God.

The forms of mysticism to which we shall have to confine ourselves in this discussion is religious mysticism.

Characteristics of mysticism

What is meant by religious mysticism will become clear when we point out the chief characteristics such as they have always been revealed in the great religious mystical religion. The idea which underlies and constitutes the very essence of mysticism is that of a direct or vivid communion with God. Not only do the direct communion put in the foreground, but in many forms of mysticism all other modes of relation are entirely abolished. To obtain this communion is indeed the end of all mysticism. All
mystical literature abounded with such references as communion or converse with, being in the presence of God. In the more sublime forms we meet with such phrases as being one with or absorption in God. This is specially the case in Brahmanic Pantheism and Buddhistic Chaldaeism. Both teach the unceasing of the physical world and preach mystical absorption as the highest goal.

The closeness of the communion on which mystics usually insist is described in various and oftentimes mystical ways. For example, he communion is "a living immersion and melting away identity." Tauler cannot describe the closeness of this union less vaguely than by saying "God is nearer to me than I am to myself." 2)

Mystics agree that to gain this communion the ordinary senses are not sufficient. The mystic or as it were transported into another world and in that world ordinary senses and sense are insufficient—nay they can be despised with. He admits that some higher faculty is brought into play in this communion, yet what that faculty is mystics cannot tell us. Platonists seem to be one of the first advocates of this higher faculty for he says "You can only apprehend the God by a faculty superior to reason." 3) Augustine again names "this faculty" the "eye of the soul." 4) Tauler speaks of this faculty as "that noblest part of the soul to which no name can be given." Eckhart attempts to explain this faculty by calling it a "supernatural vision above space and time." 5)

In more modern times we find Wallis, Whewell, and

Reasoning this unknown quantity as a "dark sight" which is something apart from the intellect and which has an intuition of the Ultimate Reality. Vaughn names this faculty as follows: "There is a kind of soul within the soul which may unite with the

(c)

act of communion, mystics are unanimous in denying the use of reason in the act of communion with God. The mystic assumes that the senses and reason are alike untrustworthily and inadequate as sources of knowledge in all that relates to our relations to God. As the work ascends to harmonize the

Apophatic we have the following advice given to all who would meet God: "Leave behind sensuous perceptions and intellectual efforts and all objects of sense and of intelligence..."

The utterances of Bernard of Clairvaux in this respect are also typical: "Great is the philosopher who seeks the

Heaven by means of thought but greatest of all is he who aspiring the senses and the intellect, soars by an direct flight to the Divine." The

Church are full of indications to give up reasoning as a necessary step to attain the higher sort of knowledge. "The emptier your mind, the more susceptible are you to the working of this influence; and again: "If you would know God your own knowledge can serve you not at all."

In connexion with this question of the discerning ability of the soul, we sometimes find mystics drawing a distinction between its different faculties. With Richard of St. Victor we find the following distinction drawn:

1) Specimen D.: Collect., p. 57.
3) Quoted from Ullman's "Religion and Philosophy," Vol. I, p. 32.
The eye of faith - to know the corporeal world
The eye of reason - to know oneself in his own nature
The eye of contemplation - to know the deity.

The same mind also distinguishes between
(a) Imagination which has to deal with things of sense
(b) Reason which has to do with the accessible dream
(c) Intelligence (or pure reason) which has to do with

underlying above reason.

Feeling
This communion is frequently described as time
Peculation of feeling rather than of intellect. It seems to be
an experience in which the feelings are apparent,
which a divine thrill is sent through the subject.
Examples are often given of people who are over-
come by certain intense inexpressible feelings
they are in the presence of some higher thing. A number
of such examples are given by James in his Varieties
of Religious Experience. It seems to be a frequent
accompanion of other feelings. The king of these
celestial joys, St. Theresa, describes them as 'fascinating
of the bosom of the lover whose life would
affect only the surface of the senses.' I do
have occasionally experienced this feeling which I
cannot describe but which seems to me to approach
nearest to the feeling of love. It is remarkable
I met her after this feeling of communion is
described in terms of love and longing. This is
specially the case with the Indian mystics, but
this characteristic is also found with others such
as St. Theresa. The following verse taken from Indian
mystical literature is typical of this phase.

Thus with the measure root of love
I met the infinite
In search to measure them, here is.

No other means so fill;
His nature is beyond the grasp
Of human speech or thought.
So love led me to measure not
By what I can be taught.

Sinking

Another fundamental idea which is predominant in all mystical is that of self-abnegation. Self and God are set in direct antithesis. The more of God the less of self, and the less of self the more of God, is an idea frequently reiterated. This self-abnegation has generally appeared in two forms. In more primitive times, it is characterized by mortification of the flesh. The idea connected with this practice is that by thus mortifying the body, the elements of our personality, which impede our spiritual growth are crushed and starved out. The result is that the intuitive faculties of the soul then become clarified. Once this negative method is adopted, new are created and organized around. No longer only the body but all secular affairs come to be viewed as distracting to the spiritual life. In the East, especially, much attention was always paid devoted to these mental preparations. One purification diet produces breathing some as important part in all mystical exercises. Yet even in the West up to the Seventeenth Century men indulged in this spiritual self torture. The Flagellants who went about scourging themselves are an extreme type. Yet we see in the famous mystics indulging in the same practice, by constantly wearing a shirt pierced by 50 sharp nails close to the body.

Yet at a higher stage it takes on the form

1) J. Teilhard - Mystical Experience
2) Hughes - Notes with the Mystic.
of mere suppression of the desires and simple endurance. Above all, the will must be brought into total submission. All are unanimous in denying the self-life until self has been completely set in the back-ground there can be no communion. St. Gregory speaking about self-negation says, "for the mystery of the Alpha and Omega"; St. Francis of Assisi strongly urged on his self-renunciation, "getting oneself, having no consciousness of oneself, being almost without shape to become God." This idea also takes a prominent position in the "Heretics" of Tertullian: the more the Self, the more the Man, the more the God. I think God himself renounces in this. Echach holds that the man who will see God must become dead to himself and be buried in God. In the same strain Tauler gives an advice "find the only escape in nothingness:" Thomas a Kempis is also filled with this idea. This imitation of Christ he says, "... became poor, labour to be perfectly dead to themselves or wholly go for the cross, they being satisfied, they remain anointed in self, nor can the life of Christ rise above themselves."

Question: this form of preparation for communion known as the via negativa has also been championed by what is known as questionnaire or exaphta. For this the Eastern nature seems to be especially adapted. The ideal of the Brahman was to sit passively until he was lost in God. Yet among all classes of mystics we find the idea expressed of being still before God, waiting patiently until the might choose to have the longing God. With

For Steger we find the idea frequently expressed. Thus he says: "Our part in drawing near to God can be only an inward, gentle, still, and peaceful yielding or tendency of our will." Eckhart also demands this quiet state of mind as essential. "Man must be still that God may speak. We must be passive that God may work." This quiet state of mind was very retarded by the strict shades of the Greek Church in the fourteenth century. They commonly believed that remaining absolutely silent and also in some cases by fixing the mind solely on some object, the process of communion with God could be furthered. Actually too, some after a time or after all thoughts, all activity was suspended; a state of perfect quietude or stillness the soul is lost in God. All conscious self-activity must be suspended to attain to this perfect state in God. There must be no prayer, no thanksgiving, they even declared that that there must be no proof of heaven or hell! So disinterested must the love for God be, that the soul should be willing to be damned, if such be the will of God. This manner is now obsolete for and is only found among a limited number of mystics, yet among many mystics and especially mystics of prayer and devotion are indispensable for meeting God. Many are the cases reported where the soul in the act of prayer has had a divine message or has heard celestial words uttered in his heart. These mystics who chiefly await themselves of such devotional experiences, are sometimes designated under the name of emotional mystics. The necessity of prayer to gain the desired communion is often accepted. All denominations

That prayer is the basis of all Christian mysticism. In prayer, as in all things, the need for prayer is evident. The will can be tamed and the desire to pray can be developed. The need for prayer is apparent in the lives of all creatures and in the creation itself. The creation is united with the Father, and the Father is united with the Son. The Son is united with the Holy Spirit. The unity of these three persons is evident in the creation.

St. Teresa of Avila also emphasizes the importance of prayer in the lives of mystics. She describes her life as one of prayer, and she says, "I spent eighteen years in the life of prayer." She also says, "I pray in prayer, and I sometimes have a sense of the presence of God that I seem to be all engulfed by God."

Ecstasy

Many mystical writers, especially the ascetic type, lay much emphasis on visions and ecstasies. The history of Roman Catholicism is filled with stories of visions and the lives of the saints. However, the modern world is much different, and therefore, we do not find the same mystics as in the past.

Mysticism and the New Testament

As we are about to discuss the writings of those who preferred the Christian religion and whose writings are based on the New Testament, it is of value for us in the solution of our problem to show whether mysticism is reconcilable with the doctrine of the New Testament.

An examination of Scripture shows that Christianity is not only not opposed to mysticism, but is indeed fraught with mystical ideas. Indeed,
nothing else could have been expected; deny that
two of its exponents, namely John the Evangelist
and Paul, had very strong mystical tendencies.
The idea of "fellowship" or communion with
God is a basic one and is chiefly found in
John. The idea is first expressed in John 17:21: "All
are one; that, our fellowship is with the Father and
with the Son Jesus Christ." The fifteenth chapter of
John is one in which the relation of the branch to the
vine is discussed. It is perhaps one of the clearest
manifestations of the mystical form of union in any
literature.

The mystical element in St. Paul's theology is very
marked. The belief in a supernatural illumination
is unambiguously expressed. The Epistle to the
"wise" (Eph. 6:11; Col. 1:23), which has revealed unto us"

Moreover, this illumination is granted only to
those who are "spiritually inclined," who are the
latter myriads frequently taught have the heart
prepared for this communion. "The natural man
receiveth not the things of the Spirit of God..." (Verse
3:1, Col. 2:10). And have part in the new man
of his own with St. Paul. The view is also
advocates that a mystical death must also precede the mystical union. "Our old man is crucified with Him that the body of sin might be destroyed."

This is quite the unsurprising way to think. As a matter of fact, we hold that Predestination is not only not opposed to mysticism but, on the contrary, necessarily must be mystical. Most of his forms of faith. It has always emphasized the fact that there is nothing which bars the way between the soul and God, and that the "life in Christ" can never be. We all know that it raises a warning against the ascetic claim of self-sufficiency and not reason. It has advocated as the means to lead man to God. The life of self-emptiness in which the soul becomes nothing and God everything. It has constantly been to be the life of highest perfection and bliss.

Classification

Various have been the classifications of the different forms of mysticism, but none of these which I have come across seems to me to be satisfying. This difficulty of classification is no doubt largely due to the fact that mysticism has mostly appeared in individualistic form and not in connection with a specific creed or doctrine. Such classifications as that of Vayser into Neo-Paithic, Neo-Platonic and Theistic mystics or that of Dr. Jange into rationalistic, Rationalistic and Extreme mystics, do not, to my mind, draw a sufficiently distinct line of change between the different classes of mystics. For our purpose the following scheme of classification
seems to me to be more satisfactory

Mystics

Communion

Theistic

Union or Absorption

Pantheistic

Chernian

Non-Chernian or Mohammedan

Practical Non-practical

Andrew Murray

Following this scheme of classification, I think it clear that the author I am discussing was a Theistic mystic. For almost divine communion was the most essential reality. As opposed to the mystics who deny the fact of the divinity of Christ, he was a true Chernian in his mysticism. As distinguished from those mystics for whose life consists almost entirely of contemplation of divine things, apart from all activity, he was essentially a practical mystic, for whom communion with God did not exclude concern for his fellowmen.

A.M. Drummond writes: Mystics

As a glance through the library of Dr. Murray shows that he was intensely interested in mystical writing. In his library the following books are still to be found. The Lives of St. Augustine, Francis of Assisi, Catherine of Siena, St. Teresa, Thomas Aquinas, Jansen, Sulfius, Kungsholm, Eckhart, Sir Thomas More, Layman, Hymns, Being Lawrence, Madame Guyon, Fenelon, Samuel Garner, James Roger, William Penn, George Fox, Belcher, and other Quakers. Vaughan, Thomas with the Mystics, Sketches of My Quiet in the Saddle, and most of the works of Louv. All these have names from
who are commonly recognized to have mystical tendencies. They are everywhere recognized as the classic mystics.

Moreover, that these books were not only read but also studied carefully cannot be doubted. In some of these books, many sentences and phrases are carefully underlined and marginal notes made. This is especially apparent in the Works of Loyola, Sketches of the Chevalier de la Croix, a book describing the lives and sayings of the mystics of the Middle Ages, and the lives of St. Francis and St. Bernard. He is also struck by the type of phrases which he too carefully underlines in the "Sketches of the Chevalier de la Croix" such phrases especially are underlined as "awaken to a sense of the possibility of living on earth in blessed simplicity and stillness", "the love of the common touch", "actual communion with God Himself", "withdrawal ourselves into the seclusion of the inner sanctuary of communion with God". All these are phrases which belong to the very essence of mysticism.

One is also struck by the fact that at the head of nearly every page of some of these books, Andre Mauroy has written a synopsis of the contents of the page. In one book of Law I find 58 such synopses made.

What conclusion can we draw from this? The fact that a man reads a book of a mystic does not by any means prove that he is a mystic. Yet if he is not at all mystically inclined, it seems most unlikely that he would read a large number of books on the same subject. To view this is not at all mystical inclined would probably not read such a large
number of books on the same subject.

Then, too, the fact that words and phrases are so carefully underlined shows that he read these books carefully and not merely with a passing interest. When people are only casually interested, as they mostly are when reading a novel, they do not stop to mark or underline phrases or sentences. We generally mark only such phrases as specially catch our interest or strike us and have for us a deep meaning.

From the practice of giving a synopsis of the contents of the page, we also feel that a definite conclusion can be drawn. He was greatly interested in the contents of the page, wanted to have a clear conception of the ideas expressed, and wished to make them his own.

This great interest in mystical thought is also proved by another fact. We have it from one of his family that he was very fond of reading aloud to them the hymn from Dr. Steeger. At the breakfast table and elsewhere he used to read aloud certain ones which specially took his fancy. That Dr. Steeger was a mystic the hymns clearly show. Moreover, in The Sketches of the Poet and the Priest, he is discussed as one of the mystics. The following poem of Dr. Steeger was one which he was especially fond and used to read aloud:

Wanderer rest, thy weary feet
Shaped and found, forgotten now
Close these eyes in silvery sleep
With thy God alone art thou
In the glens of silence rest
Let them work His high, celestial
I am taught my soul is still
held within the Father's hands
more by the tender will
heightened than all commands
shapes as moved by the alone
now and forever thine own.

These verses to my mind convey the gist of mysticism. The idea of loving oneself being one with the Presence of God, shuttling into the rest of the world, we find here, are those of all religio

my ship

Poems which we enthusiastically read to our friends are such as we are not only deeply interested in, but also respond to our souls.

Mystical ideas were thus not merely an object of study for him. He loved them and enjoyed them so exclusively that he wished to utter them forth to others.

Thus far we have shown that Andrew Murray's nature was strongly drawn towards mysticism. The ideas of the mystics found a ready soil in his heart. We shall now show that he was directly under the influence of at least one mystic.

B. How influenced

The writer is about Andrew Murray seems to be most interested in William Law. He read Law very carefully, is adequately joined by the way in which he has marked and underlined sentences in his copy of Law. As I have pointed out, he often at the top of the page gives a synopsis of the page, showing how strongly he was impressed by Law by the fact that Law was a mystic the
can be no doubt. Dr. Whitley calls him "the founder of English mystics". Goldsworthy in his Philosophy of Religion classed him under the mystics. To add to
James in his article on Mysticism in the Encyclopedia
Britannica, Leslie Stephen in his "English Thought in
the Eighteenth Century" expatiates at length on the
mysticism of Law. His fact is also accepted by
Andrew Murray who says "Law is known as a mystic"
In his works too, Andrew Murray shows a close
intimacy with Law's works and there are undeniably
traces which show that he was influenced by Law.
I freely admit that he was much to that mystic
speaking of him, he says "I confess that all my
reading I have never found anyone who has so
helped me to understand the richness and depth of
the work of the Holy Spirit." Again "I have no
where met a teacher who has opened up the same
blessings of the glory of God and our absolute dependence
on Him as Law." And even more direct testimony
is the following: "I cannot say how much I owe
to this volume of Law (Waiting on God) in Shanghaie.
...how much I owe to the very beginning until
to the highest attainment in true religion.
When speaking of Law's "A Serious Call to a
Doomed and Holy Life" he says "As I have read
and re-read the first two chapters of the book
and felt how difficult it is to realize even
intellectually, this absolute devotion to God." ...This
passage adequately proves that he took
Law's aim to make the contents of Law's book his
own.

"As apparently magnificent little maid.

1) Dr. Whitley, "History of English Mysticism.
2) p. 131.
3) p. 429.
4) p. 429.
Shew how he appreciated and used Law's ideas. At
the back of this copy of the first volume of Law's
works, I find the following note made by him.
Self 5.5.60
world to 72. 95-102. 24th, 2468
Rumilly 73. 121
Reason 168

These numbers are found to refer to the pages of the
book. What conclusion can we draw from this?

Why did he make this reference? Long, dark
years can be only one answer. He wanted them as
ideas which he could use afterwards. And so we
shall show, they are ideas which occur with him
repeatedly.

"Let us discover in Law a rich store of
ideas. It is also similar in another way. In one book,
Wholly for God, The Divine Interwelling
the Spirit of Love, Dying to Self, he has given us
extracts from Law which, especially appealing to
him, in the Preface of one he says in speaking of
the value of Law's works: "I feel confident that
the teaching will be a stimulus and a strength to
many." In the book "The Divine Interwelling" he
has given selections from the letter of Law. In this
book he has left a large number of phrases printed
underlined. In the Preface he says that he hopes
that the underlined will help others." One is struck
by noting how many of these underlined phrases
breathe a mystical spirit. They are chiefly of
the following nature: "Dying to Self as well into
reason." "Earnes out of himself and united to God
"The presence and power of God in your soul." 4. He

2) p. 38
3) p. 53
4) p. 63.
repeatedly says that he is one that "all thoughtful
readers of Law" will receive a lasting blessing from
him. Will this influence not have been exercised on
him also? We know that Law's books so carefully?
I am convinced that they have, and am therefore
in my opinion not surprised by the works of these two
men. It would take us too far afield to point out a detail
similarly between the two books, coauthor than
that; the chief ideas on communion with God, also like
prominently present in the writings of Andrew Murray.
Few other authors have expounded these fully or
on the necessity of prayer. Law's "Prayer, or Fager," a
book of 440 pages is chiefly devoted to this subject.
With this we can compare Andrew Murray's forty-
books and pamphlets written on the subject of prayer.
Both two much more than others on the one necessary
preparation for communion with God, namely,
"praying to self." Andrew Murray has edited a book entitled "Prayer to self" which contains
extracts from Law, all embodying this idea he
himself has written 5 books with this idea as
subject. The idea of love both for our fellow
men and for God also receives a fuller treatment
with Law and with Al Murray, than in the other
works with a mystical tendency. Law's book
"The Spirit of Love" is devoted to this idea. Of
Andrew Murray's books five are devoted to this
subject.
One cannot help feeling that these two
authors breathe the same spirit. Both place
close and daily communion with God above
every thing; yet both are, as we shall see,

"also thinkfully for Sep 23 23"
Unlike many thinkers, especially practical, and
are wanting in the usual mystical feature, namely,
a narrower outlook on life.

Moreover we have it on good authority, that
Law began his studies of Behmen about 1753
and "all his later writings are more or less departing
of Behmen." 


Nangard refers to the same fact.

Law may be said to have introduced Behmen
to the English people." This fact is also affirmed
in the Encyclopedia of Religion and Ethics, which
speaks of Law's works as "the noblest English
interpretation of Behmen's mystical message."

Anders Murray also testifies to this fact "In
different works, the influence of Behmen was
distinctly visible." 

Law's own words confirm this: "Next to
St. John my only book is the illuminated Behmen.
And again of reading Behmen, I was always
at home."

It has also struck me that there are certain
features common to Behmen and Law which I
have not found in most of the other mystics.
The law, large, special in Rhinos in the necessity
of praying. Behmen tells us that 24 prayers
five times each day. He also advises "A short prayer
when we awake; a prayer after we have
... A prayer when we wash and dress, etc.

Behmen's book "Holy Week" is devoted to this
subject. Also his Bischlog von der heiligen Kriber
is a collection of prayers. As we have shown.

This spontaneous prompt to prayer is also a characteristic of Law and A. Murray.

Another idea which I find taking a prominent position with Behmen, as with Law and not unusually with the mystics, is the idea of love for our fellowmen. We need not only a few passages inculcating this idea "throw out the heart upon all men" and again "unless thou dost exercise thy heart, and the love of thy heart upon every man in the world, thy self-love, thy pride... will still have dominion over thee" "love thy neighbour as thy self" be schools". We have shown that this idea also is a characteristic feature in Law and A. Murray.

At this characteristic which I find with Behmen and also with Law, and which seems to be central in the heart of the mystics, is the practical teaching. This is amply attested to by many writers. Vaughan affirms that "the Christian in the Three Principles, according to converses and school-teaching, designed to promote practical holiness". A. Walshe speaks of "the immediate and intensely practical bearing of all his speculations... That in Behmen love and genuine distinction... Another passage of Walshe is worthy of quotation to prove this point. He says "this life was a wakening dream, but never the mystical contemplatist more sincerely intent serves to man as praise to God". This distinctive feature I find also with Law. Two of his works at least are intensely practical named "A Practical Veneration of Christian Perfection" and "We must call to a Devout and Holy Life". And A. Murray also speaks of them as "practical works".

It seems almost superfluous to state that Dr. Murray was no mere thinker but a practical man. His more than fifty years of pastoral work, in which he travelled through the length and breadth of the land, his leadership for many years in the Church, and the struggles he waged against modern unbelief as shown by his book "The modern unbelief," and also the pamphlet "De Predica Stijl," his other pastoral literature such as that on "Gold" and "The State of the Church," all this adequately proves that he was no mystical dreamer to whom contemplation was the ideal of life.

His distinctively practical line of thinking separates Behmen and Law and, at least, Dr. Murray more than any other into a distinct class of mystics.

If we can prove that Behmen and Law and also found with Andrew Murray. Moreover they are features which we do not find with the well known mystics. We know that Law was strongly influenced by Behmen, and we have shown that Andrew Murray was greatly influenced by Law. This is just as we should expect, for the bands we are discussing is a mystic, we have to do with three mystics who discovered a class by themselves. We also find that the same chain of thought can be traced from Andrew Murray through Law and ending in Behmen. Further back makes that we cannot proceed any further.

A Whipple remarks in the description of his life...
"He was a little stranger to the world of books," etc.
The same author also speaks of his "best original thought."
He himself says that his means he had were the basis
of his knowledge.

Generals trends of his writings

All the evidence we have thus far adduced
go to prove that he was deeply interested
in mysticism and those strongly under the influence
of at least one mystical writer. Yet this is not sufficent
to prove that he was a mystic. The greater source of
information still remains to be examined namely,
his books. Do the works he wrote reveal the
characteristics of the mystic?

A survey of the titles of all the books he wrote
gives us the following facts. In his more than 200
books and pamphlets, the following subjects are dealt
with:

140. deal with prayer
1. faith
3. abiding in Christ
1. holy life
3. fellowship with God are new interpretations
3. surrender of self
1. self life
1. writing on God
3. being like Christ

This does not of course mean that these ideas
occur only in the books having these as titles.
In fact, I have noticed in reading through
about thirty of his works that the same ideas
occur in almost all the works.
The above list of subjects shows the true idea of the general lines of the mystic's mind. Judging from the titles, see the essential attributes of mysticism seen to be advanced as necessary for the inward life. Moreover, this was not for him a mere passing phase of thought. For though when we study the dates while the different books were written, we perceive that a larger number of books with a mystical tendency was written in the latter part of his life than in the former, yet almost all through the early years in which he wrote (1588-1718) we find books containing mystical ideas being written by him. Thus as early as 1589 we find him in the book "Blyf ni Fygro" treating the same theme as so many of his later works. If we now of his ability confine himself so largely to such mystical subjects, we undoubtedly must have joined the most predominant element in his intellectual life.

D-characteristics of Mystics found in him.

An enumeration of some of the works of Laidler, Murray confirms us in the view just advanced. The essential characteristics of mysticism, such as they have appeared at all times, I have found in almost all the books which I have read. Moreover, they are not merely found as they thoughts scattered here and there, but in many books are found, from beginning to end, a distinctly mystical atmosphere. Such books are, for example, The Mysteries of the True Vine, a book containing 170 pages and devoted exclusively to the description of the closeness of the Divine communion. The same is also the case with his book entitled "God in man." In the book "Dying to Self", the absolute necessity of total self-renunciation is insisted
All this, however, will become clearer when we consider some of the extracts from his books.

Communion with God - the most characteristic element of my teaching at all times, is an idea
found repeatedly in his works. In fact, the clearer
of the relation which there can be between the soul
and God, is the idea which I have found to recur
most frequently in his works. The following are
typical examples, out of a large number I have found:

"We belong here in this world"

"We need a real personal meeting"

He frequently advocated "Man's on-going met de ongelle
wereld"

"You must not rest until you know that God has set
You down"

"We belong to God as members of His covenants"

"There is no need for praying as God believes He taught
how to meet with God, to carry on and to dwell
with Him"

"God looked upon a people of Israel and the Bible is
to the place of human communities with God"

The value and reality of communion with God
are best repeatedly insisted on. What is more,
Andre Murray clearly does not mean by communion
merely worshipping of God, but atake a whole
there is a real feeling of His Presence. That this
is the case is especially clear in the last quotation
which I have given. Here living communion
with God is clearly distinguished from mere

2) Murray's Writings 2nd Day
3) The Believer's Clear Perception
4) Study of the Church p. 99
6) Living Power of the Holy Spirit p. 75
The context, unfortunately does not state very clearly what he means by this, nor does it give a further description of this being in the presence of God.
prayer. There are also a few personal examples
he definitely states that the man believes, throws
personal belief into God. Such a belief not only
the presence of God. He clearly believes that we can be
conscious of the nearness of God, and that we have
practice to become aware of it. The passage that
I could discover seems to indicate that he himself
had a personal experience of God's presence. Speaking
about praying, he says, "From the very beginning
I come face to face with God; I am in contact
with the everlasting omnipotence of God." Thus
like most of the other great mystics, Andrew Murray
does not describe his own personal experience in this
matter. At least, I have been able to find only
this one passage in which there is anything like
a personal testimony. He repeatedly states that all
Christians should strive to feel the presence of God. He
is the essence for all true believers. While he
so earnestly and so repeatedly states the pressing
need for each one to have this divine communion,
can we for one moment think that he was a little
stranger to this personal meeting with God? If
to this we add the one personal testimony which
I have quoted, I feel convinced that he, like
Paul, Eckhart, and Teresa, though perhaps not in
such a realistic way, enjoyed this direct communion
with God.

The further resembles the great mystics, in
Self
negation.

Before there can be this direct and close relation

with God, self must be brought into subjection.

"The path that leads to the personal, real, 

enjoyment of the Divine life lies in ... one great way 

to be overcome, Self."

"Dying to self is the only way to live in God."

"The fabric of our souls must be unceasingly : I am 

nothing, God is all."

"We have ... to suit ourselves to Him."

"And who did God give the angels or men a 

self? the object of the self was that we might 

bring it as an empty vessel unto God, that the 

might be part of it. This life."

"But thus you have given your heart that is 

yet more to give. Here is the heart, the brain with 

the thoughts."

"When a soul comes to perfect humility before 

God, it becomes nothing and God becomes all."

In all these and many other similar passages, 

the idea is expressed that it is only when man 

seeks from his own abilities and desires and can 

it, then, become evident before God, that his 

higher experience can take place. The "self" 

agendae which the monks and mystics sought 

to, ultimately, he too recognizes as being the great 

obstacle which hindered man from having direct 

communion with God. Dying to self is the only thing 

advocated. This idea of dying to self occurs 

68 times in one small book, entitled "Dying to Self."
holde that it is not enough merely to fight against the Self. The soul must also fit itself for a state in which it can meet God. As the older mystics considered that withdrawal from the world and the things of sense was necessary for mystical contemplation, so he holds that the soul must withdraw from the world, be quiet, and wait patiently for God if it desires to experience His presence.

"Begin our watchings of God, do not weep again, do not weep for long, to weep is to bring, as wees stil voor God."

"Take now time to be still before God without saying one word."

Speaking of the ordinary worshippers he says: "They like any thing rather than God—ministers and preachers and books and prayers instead of waiting so long, if need be, for God to reveal Himself."

"May there be stillness and wait until you feel His Holy Presence with you and in you."

"Wij moeten lyden nemen om ons gezel tot hem stil te zetten en Zijne logewonendhey deenst te worde."

"Als wij rust in aanwezig zonden must, totdat wij een gezel, hadden van God."

"De Selfe is voor God te bringer, totdat er besef geven wordt van Zijne logewonendhey.

"You are so occupied with praying, studying... that you do not give God the time to make Himself known.

Here again, speaking to the ordinary Christians,
he schools him to be quiet, so as to experience the voice of God. Therefore this is chiefly apparent in the last three quotations where a clear distinction is drawn between the act of praying and being directly aware of God's nearness. Since he calls every Christian to become aware of the presence of God, it seems ludicrous to say that he himself never was aware of this close communion with God.

Longing

Yet along with this passivity there must at least be some activity on the part of the soul that it should long for this meeting with God. This idea of longing and love, as I have shown, is found in many of the great mystics. A. B. H. has it as a necessary condition of thirst for God as the body thirsts for a drink of water.1) He solemnly declares, again, "God worstows wonderful graces in all his words gevevtel2)." The necessity of love, said James, is an important element in his teaching. Thus "love is the one only bond of union between God and the creature."3)

Reason

We have pointed out in a former paragraph that what has at all times distinguished the mystic from the ordinary thinker is the fact that the mystic is not so dependent on reason as the other thinkers, or at least can boast of another faculty in addition to reason, which in the a certain department of truth can give him a form of knowledge.

Our examination of his works shows us that he is so convinced that we want a higher faculty than reason to make our religious life

1) Morning Watch: 1st Day.
2) Opus. 189. 4th May.
3) Also. Religion to Self 83.
more efficient, that he positively declares that
the predominance of reason is the cause of determinism
in our religion. "One of the great reasons that our
religion is so powerless is that it is too much a thing
of reason and sense." A similar thought is expressed
in the following:
"Gewiis manheer is meer gelyk dan dat wetenschap
en geleerdheid nodig een werk van het handwerk
clevet in onze gelyk kar lenger".34
"Zij geloven God nooit onder de henen gelyk
door l. verstond".33
"Omgekeerd is het voor ons met ons verstond zijne
kennisheid en le kunnis".32
Similar ideas I have found expressed in
10 different passages. It is quite clear that
with the mystics he holds that when we are
engaged in this act of communion with God,
reason should be completely in abeyance.
Yet even as the older mystics insisted
Faithly on a Special faculty which is brought into
play when we are "in the presence" of God, so
he too, speaks of a different form of
consciousness or a different principle of knowledge
which is displayed during this higher form
of intercourse. He calls it:
"The seat of the soul".30
"The Spirit, the seat of our God consciousness;
the soul of our self consciousness, the body
up our world consciousness."30
Speaking of the original constitution of
man's nature before the Fall, he says

1)[footnote]
2) [footnote]
3) [footnote]
4) [footnote]
5) [footnote]
6) [footnote]
"In the constitution of the three parts of man's nature, the Spirit is as linking him with the Divine. He was the highest, the body, connecting him with the sensible and animal. The lowest, a materialist, which the soul partakes of the nature of the other.

Yet he goes on to say, coming to our

"The spirit in man became dormant — a capacity for knowing and sensing God, which would have to wait its time for deliverance and quickening. In regeneration it is this spirit of man which is quickened again and renewed.

Like the New Testament, he has holds that soul and body and today are three separate entities, with different functions. The Spirit is for his a separate function apart from reason. It is that faculty which is above reason and which comes into working where the presence of God is concerned. The spirit has as its function the longing of the soul in contact with heaven. Reason as he has repeatedly said, is totally unable to be of any service in this place. This Spirit is the highest faculty in the constitution of man. Yet in many men this faculty is never displayed. Sin has further this godlike sense to sleep.

All this fully agrees with what we have stated above; the higher faculty of the mystics. He too holds that there is a special kind of consciousness with which neither reason nor the ordinary senses have to do; for it is elevated above them. When rightly attuned it can become aware of the heavenly music. For the
ordinary man this faculty is dormant. Sin and
self-love are the subpuposes. Yet when God is
sought and the self is renounced, this self
"faculty," through God's goodness awakens and
brings the soul into the presence of God.

We have pointed out that the mystics speak
even though they use so vague terms of God
being near to him. Definiteness on this point
we do not find, although they are unanimous
that man must at least so near to
know that they can become directly aware of
His presence.

Of the nearness of God to us he is absolutely certain
"What follows it is to imagine that I cannot expect
God to be with me every moment."
"But God is able to take possession that He
can be nearer to me than anything on the earth?"

This sense of nearness he also expresses by
the term "light of God's consciousness." He asks
"Is He not able to let this light and His presence
so shine through you that you can walk all
the day with God nearer to you than anything
in nature?"

"The light of God shines but you must open the
shutters of your heart."

So his readers he gives the following advice
"Let nothing but the full light of God's
consciousness satisfy us every day."

He is so certain of the necessity of this
light of God's consciousness for everyone, that
it is folly to think that he never experienced it.

A usual compliment of this sense of nearness of God, has often been a feeling of joy. And Murray agrees in holding that the linear joy will be experienced in the presence of God.

"Fellowship with Him... will be a delight!"

He also speaks of certain conditions necessary to enjoy this blessing and dwelling. "2) Also of the joy of daily fellowship with God." He goes on to say that this joy will happen to all who believe.

**Meaning of "Communion"**

As I have brought out before, mystics are unusually vague in their descriptions. External Communion, they do not give. What they have seen and heard in their inner man, that they bear witness to all of them agree that this is "Communion" with God, though what is exactly meant by this communion, is not exactly told.

Andrew Murray as distinguished from most of the mystics and his is a very lucid writer. The meaning which he wishes to convey to his readers is usually clear. He is no doubt one of the few writers of this kind, who can make his ideas intelligible to the ordinary man.

Yet there is one important point in his thought which he has not carefully elucidated, and that is, What is meant by "Communion" with God? What interpretation are we to give to the use of the word "Communion"?

The undoubtedly uses the word "Communion" in

1) Out of The Omen of His Presence
2) The Little Pathway
3) Jesus the Sufferer
4) The Meanings of the Word
a fairly vague way. He has hardly ever taken
what he means by this act of communion. He
usually describes it as a state in which we are “in the
presence of God.” Yet undoubtedly he
means something more than “nearness” when the
speaker speaks of the need of all to enter into commu-
nion with God. I cannot think that he holds
that this mere consciousness of being near to God
is the ideal to which each believer should strive
to attain.

Here are, however, a few phrases discoverable
in his works, which seem to give us some idea
of what meaning he attached to the word “com-
mination.” While we cannot say that it is
entirely, or even largely, to God’s mind that
understands how much its value is in that
it helps us to know that God loves us.

“Hij (God) alleen, kan de verborgen aangebaren
verkennen. We menselijke kennis van de
gedachte, die wij verkrijgen kennis door het
gebruik van ons bestaan is niet genoeg.”

“The is His work on us as the verborgenheden van
der verbonden Christus in ons menselijke levenslijf.”

On another occasion he also speaks of this more
life of communion which should realize “de kracht
van Gods zoon te sederen.”

From this I believe we can conclude that
he considers it to be the function and value of
communion. Reason teaches us the objective
joy of salvation, of grace, to a certain extent. Yet

1) De kleine leven, 16; 1899.
2) God in ons, 19; 1899.
3) God met en in ons, 19; 1899.
4) De kleine leven, 18; 1899.
This is not enough. God, in our communion with Him must make us realize, must impress to us, the deeper meaning of these great facts, which are veiled from reason. He teaches us that we can and must subjectively accept these facts. Moreover, in our act of communion He gives us the inner assurance that, like those saved, and that we, have a close relation to Him.

The Communion Ineffable

It is indeed not surprising that we find difficulty in understanding the meaning of the word communion, for like the mysteries of the church, the words of this close relation to and relationship with God, the Lord's Supper, cannot give exact expression to it; He too, admits that; this act of communion is ineffable. An exact explanation of it cannot be given. Thus when speaking of those who feel this nearness, He says, "As you have eaten and drunk in my name, you shall eat and drink in mine own name." This close union He also describes as "a Divine reality, that words cannot embrace." 2) He words "Abide in me and I in you, just tell us to believe in this Divine mystery." Again He says, "No thinking or teaching or praying can grasp it; it is a Divine mystery of love. As little as we can affect the union can we understand it." 3) It is striking to note that after He uses the word "mystery" in connection with this fact of the relation into which we can enter with God. One of his books, "The Mystery of the True Vine," containing about 160 pages, He has devoted simply to this.
idea of the wonderfulness of the relation.

**The Reality of Communion**

The result to which Andrew Murray comes is the result to which the mystics in general come. Communion with God he regards as the great reality to which each soul should strive to attain. It is indeed the profoundest of realities. We cannot doubt that he himself attained to it. Judging from the way in which he speaks of it, his experience in this respect must have been a very real one. In reading his works, we cannot help feeling that he has had first-hand knowledge of this communion. That a man of his power and influence should devote such a large number of his books to the subject, that he should continually press in all his writings to time to gain this happy state on earth, that he should give as clear a description of this state and its characteristics as any other man, and yet be as strange to the mystical state, is for me a total impossibility.

**Conclusion**

Of the "satisfactions" of mysticism which we find in some mystics, I find no trace in Andrew Murray. Yet all the essential characteristics of the mystics are found abundantly in him. Moreover, the different kinds of evidence we have brought forward and the corroborate each other. We have shown that he was deeply interested in the mystics and that their thoughts very strongly appealed to him. The subjects with which he dealt himself were essentially of a mystical nature. Finally, his thoughts during almost sixty years during which he wrote are those of the classic mystics. This mysticism was for him not a mere passing phase, but formed a
prominent element in the life of this great thinker. It is interesting to note that Dr. Andrew Murray did not consider himself to be a mystic. We have it on good authority from one of his children, that he did not like to have himself called a mystic, because he held the mystics naively severely and considered that the mystics lived on a higher plane than he did. Yet we hold that we have the fullest right to designate him with the name of mystic.

A Practical and religious life is greatly from that mystic.

of men. Other mystics, we deem it necessary not merely to call him a mystic, but to add some further qualification. The works of most of the mystics being one under the impression that religion is for them something barren and barren. The spiritual faculty is for them not only the most predominant faculty, but it also entirely transcends and affords a solution of all other questions of the soul. Such mystics generally have little if anything beyond their own feelings and the rest of the world does not count for them. That this was not the case with Andrew Murray cannot be disputed. For him, the religious life was not one of mere contemplation. I have not found a single instance in which he advocated the value of the contemplative life. For him, life was not passive but active, as we have shown. Life is struggle, as many of the prophets show, a struggle day by day against the ascetic claims of the self. Some of his books are definitely practical and are said of all mystical ideas. Thus e.g. the book entitled "Gold."
is an exposition on the right use of money. This practical nature is also indirectly proved by another fact. I have tried to find out if in his letters there are no mystical ideas. Yet they are all of an essentially practical nature and no trace of mysticism is to be found in them. In this respect he greatly differs from such mystics as St. Teresa whose letters continually breathe an mystical spirit. Thus two the paintings of him on woodcuts are also true to life, in which he never speaks of realizing the necessity of brother love, nor that religion was for him a mere practical, something under than a mere attending to subjective feelings. His whole life, characterized by activity, as we have pointed out, was a protest against the contemplative and inactivity. Of many forms of mysticism, it seems we can thus unhesitatingly apply the title of "practical mystic."

This life and writings are admirably described in the works of Ewing and "such the result of mysticism that it found me upon personal love to make men real definite, effective separate practical ideals whereas the mysticism of abstractions withdraws men from the world to be in the language of Neo-Platonism, "alone in the alone."

1) Chrestian Charchel 1852.