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THE HOLY SPIRIT
IN THE EXPERIENCE OF THE BELIEVER
ACCORDING TO SELECTED WRITINGS OF ANDREW MURRAY

By

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TABLE OF CONTENTS

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TABLE OF CONTENTS

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Chapter	Page
INTRODUCTION	i
A. Statement and Significance of the Problem	i
B. Subject Delimited	ii
C. Procedure and Sources	ii
I. THE ACTIVITY OF THE HOLY SPIRIT IN THE LIFE OF ANDREW MURRAY	1
A. Introduction	1
B. Biographical Sketch	1
1. His Family	1
2. His Life	3
a. Education	3
b. Ministry	4
C. Spiritual Experience	9
1. Conversion	10
2. Development	11
a. Dissatisfaction	11
b. Consecration	12
D. Summary	13
II. THE TEACHINGS CONCERNING THE HOLY SPIRIT IN THE EXPERIENCE OF THE BELIEVER ACCORDING TO THE WRITINGS OF ANDREW MURRAY	15
A. Introduction	15
B. The Holy Spirit a Divine Person	15
C. The Holy Spirit Received by the Believer	17
1. Regeneration	18
2. Full Baptism	24
D. The Holy Spirit Active in the Experience of the Believer	31
1. In Conviction of Sin	32
2. In Full Surrender	34
3. In Guidance	38
4. In Outreach	41
a. Personal Work	42
b. The Church	44
c. Missions	45
5. In Healing	47
6. In Prayer	48
E. Summary	49

Chapter	Page
III. THE IMPLICATIONS FOR CHRISTIAN EDUCATION FOUND IN THE TEACHINGS OF ANDREW MURRAY ON THE HOLY SPIRIT	51
A. Introduction	51
B. The Importance of United Prayer	51
C. The Importance of Spirit Filled Leaders	52
D. The Importance of Follow-up	54
E. The Importance of Enlisting Every Believer in Service for Christ	55
F. The Importance of the Home	56
G. Summary	61
IV. SUMMARY AND CONCLUSION	62
A. Restatement of the Problem	62
B. Summary	62
C. Conclusion	63
BIBLIOGRAPHY	65
APPENDIX	67

INTRODUCTION

THE PLACE OF THE HOLY SPIRIT IN THE EXPERIENCE
OF THE BELIEVER ACCORDING TO SELECTED
WRITINGS OF ANDREW MURRAY

INTRODUCTION

A. Statement and Significance of the Problem

Christianity and the individual Christian suffer from neglect of the Holy Spirit. While the creed of the Church regarding the Holy Spirit may be orthodox, there have been marked discrepancies between it and a practical application in the daily life of the believer. Just as there have been throughout the history of the Church attempts to rediscover the Spirit of Pentecost in power, so there are present day evidences of a new realization of the need for a fresh presentation of the place and work of the Holy Spirit.

In seeking a new understanding and experience of that which God has intended for His children in the Holy Spirit, it is the most logical step to turn to the writings of one who according to Dr. Alexander Whyte was ". . . chosen and ordained of God to go to the heart of things."¹ Andrew Murray was of the conviction that the

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1. J. Du Plessis: The Life of Andrew Murray of South Africa, p. 458

blessing of the Holy Spirit was "the one thing needful" in the experience of the believer. Upon the strength of this belief much of his writing is focused on the indwelling and working of the Holy Spirit. It is the purpose of this study to determine the essence of his teaching on the Holy Spirit in the experience of the believer and to consider the findings in relation to Christian Education.

B. Subject Delimited

It is not the purpose of this thesis to concentrate on the life of Andrew Murray; however, a brief sketch of his life will be helpful in order to appreciate that which he has written concerning the Holy Spirit.

It has been necessary to limit the study to a selected number of Murray's works and to determine his teaching on the Holy Spirit in the specific areas of the Christian life to which Murray himself gave particular emphasis in his writings.

C. Procedure and Sources

After a biographical sketch pointing out the high lights in Murray's background, education, ministry, and spiritual experience, a study will be made of his teachings concerning the Holy Spirit in the experience

of the believer. Finally, consideration will be given to the implications of these teachings as related to Christian Education.

While Murray has written two hundred and forty tracts and books, translated into fifteen different languages, many of his writings are not available because numerous of them are out of print and others are published only in England. Therefore the basis of selection for this study was determined first by those works which could be obtained and then by those which dealt particularly with the Holy Spirit.

CHAPTER I
THE ACTIVITY OF THE HOLY SPIRIT IN THE LIFE OF
ANDREW MURRAY

CHAPTER I

THE ACTIVITY OF THE HOLY SPIRIT IN THE LIFE OF ANDREW MURRAY

A. Introduction

It is true that when the life of an individual underlines what he says, the latter becomes of greater significance. It is, therefore, the purpose of this chapter to set forth the outstanding events and influences in the life of Andrew Murray that they may serve as a basis of understanding why he could write as he did concerning the Holy Spirit.

B. Biographical Sketch

1. His Family

The godly ancestry of Andrew Murray had definite bearing on his spiritual development. He was the fourth in the ancestral line to bear the name Andrew. Dating to the eighteenth century the Murrays were members of the Old Light Presbyterians, a group known for its spiritual depth.¹ Murray's grandfather, who left his

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1. J. Du Plessis: The Life of Andrew Murray of South Africa, p. 12.

parents' sheep farm in Aberdeen to enter milling in Clatt, was often heard praying for his children by name and he thereby influenced his oldest son to enter the ministry, which had, in turn, direct bearing on his brother's, the father of the subject of this chapter,¹ decision to become a minister of the Church of Scotland. The latter, the third Andrew Murray, was not content that God had called him to stay in Scotland, so, in spite of his mother's opposition, in 1822 he answered a call to South Africa.² Upon his arrival at Cape Town, Mr. Murray was assigned to the ministry at Graaff-Reinet where he remained until the end of his life.³

Among the early comers to South Africa were Huguenot refugees. Of this descent was Maria Susanna Stegmann, who, in 1824, became the wife of Andrew Murray.⁴ To this couple were born eleven children, second among whom was the fourth Andrew Murray, born in 1828. The dominant feature of this home into which the young Murray was born was reverence. His sister, in her book Unto Children's Children, described it in the following manner: "We revered God's name and God's day and God's Word."⁵ A vivid remembrance of the children was hearing their father praying for the Blessing of the Holy Spirit;

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1. Ibid., p. 14.
2. Ibid., p. 16.
3. Ibid., p. 22.
4. Ibid., p. 24.
5. Ibid., p. 26.

the fruit of such praying could readily be seen in the devoted lives of the children.

2. His Life

With this appreciation of Murray's ancestral background, consideration will now be given to his training and the far-reaching ministry which was to follow.

a. Education

Due to the lack of an adequate educational system in South Africa, Andrew and his older brother John were sent, in 1838, to Scotland to be under the care of their uncle, Rev. John Murray, in Aberdeen.¹ In 1845, Andrew and John were graduated in arts, receiving their M.A. at Marischal College.² It was decided that after an absence of seven years from South Africa, the boys should take further training in the Netherlands in order to improve their Dutch. Both brothers had been led to enter the ministry so they pursued theological studies at the University of Utrecht in Holland. In spite of the fact that he was below the regular age for ordination,³ in 1848, Andrew was set apart for the ministry in Africa. The return to Graaff-Reinet was a joyous occasion for all the Murrays. Andrew's younger brothers and sisters are remembered to have said upon seeing him:

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1. Ibid., p. 35.
2. Ibid., p. 53.
3. Ibid., p. 72.

"Is Brother Andrew a minister? . . . that can never be:
he's just like one of us!"¹

b. Ministry

From the year 1652, the Dutch Reformed Church had been extending its boundaries in South Africa, and, in 1842, it succeeded in becoming independent of the British Government. This triumph is remembered as the "Magna Charta" of the Dutch Reformed Church in South Africa.² Prior to this the authority which the British Administration exercised over the Church so aroused the people that great numbers of them migrated beyond the Orange River to the region which later became known as the Orange Free State.³ It was into this remote region that Andrew Murray was sent to accept an appointment as minister of Bloemfontein.⁴ In response to his father's charge, Andrew preached his first sermon on Romans 15:29---
"And I am sure that when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ."⁵
This was the beginning of a ministry which was to last for eleven years and which was to be a center from which the young minister would reach out in all directions to the Hottentots and Bushmen of the wilds beyond. This area was later divided into approximately sixty separate congrega-

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1. Ibid., p. 76.
2. Ibid., p. 80.
3. Ibid., pp. 79,81.
4. Ibid., p. 85.
5. Ibid., p. 86.

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tions. The earnestness with which Andrew undertook his work may be seen in the following lines taken from a letter which he wrote to his father:

I trust that I shall be continually accompanied and supported by your prayers, my dearest father; and oh! I care little whether I have strength enough or no, if my own soul were but in a fitter state for commencing such a solemn work. Oh! for the anointing of the Spirit for my unclean lips, and His softening and enlightening and renewing grace for all who hear.²

Murray's interest in the emigrants caused him to take numerous trips across the Vaal River, and he was able to curb much of the skepticism which had arisen against the Dutch Reformed Church. In fact, he was instrumental in permanently establishing the Church in the Transvaal territory.³

During this pastorate Murray accepted the supervision of the Grey College which was founded in 1856 by the Presbytery of Transgariep for the training of youth for the teaching profession.⁴ In the interest of the college Murray provided a boarding house for the institution.

An outstanding event during the Bloemfontein ministry was Murray's marriage to Miss Emma Rutherford in 1865.⁵ The Rutherfords were people of note who had come to South Africa in the early nineteenth century. During

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1. Ibid., p. 99.
2. Ibid., p. 100.
3. Ibid., p. 145.
4. Ibid., pp. 166, 167. The Transgariep is the territory between the Orange and the Vaal Rivers.
5. Ibid., p. 168.

the following year the couple were blessed with a baby daughter, the first of their nine children.¹

Throughout the years at Bloemfontein, repeated summons to other parishes came to Murray, but it was not until 1859, the date on which he received a call to the Worcester pastorate, that he felt led to leave his first charge.²

The Dutch Reformed Church had been established in Worcester since 1824, but unique blessing was to come to the congregation, as well as to the new pastor, in a revival which spread throughout the district of Worcester.³ Andrew Murray's part in this spiritual deepening has been described by Rev. C. Rabie as follows:

Mr. Murray's share . . . was confined to a prayer, but it was a prayer so powerful and so moving that souls were instantly brought under deep conviction of sin, and we may safely say that the revival which ensued dated from that moment.⁴

In the same record one reads:

When Mr. Murray commenced his ministry on the 27th of May with his sermon on "the Ministration of the Spirit," there was a general movement among the dead bones. His preaching was in very deed in the ministration of the Spirit and of power. It was as though one of the prophets of old had risen from the dead.⁵

One of the newspapers gave tribute to Murray by saying:

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1. Ibid., p. 173.
2. Ibid., p. 179.
3. Ibid., pp. 183, 193.
4. Ibid., p. 199.
5. Ibid.

That it would be the greatest of blessings for the Dutch Reformed Church of South Africa if she possessed a dozen Andrew Murrays of Graaff-Reinet to give to the Church as many and such-like sons as he had given.¹

The first of Murray's devotional works, The Children for Christ, was published during his Worcester ministry, and it was soon followed by Abide in Christ which was a direct result of the revival just mentioned. Through this book, the first to be translated into English, Murray sought to give instruction and guidance to large numbers of new converts whom he could not begin to reach personally.² Both these works as well as most of those to follow were the outcome of special services or conferences and were written while Murray traveled from place to place in his ministry. It is apparent that he was not so concerned with the literary form of his writings as he was with the message which they contained.

The Cape Town pastorate to which Murray was next called lasted only seven years and may be remembered as the time during which he began to give increased attention to literary work.³

Murray's fourth and last charge was at Wellington. He continued his writing during the thirty-four years of his ministry here, and, at the same time, took

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1. Ibid., p. 200.
2. Ibid., pp. 205-207.
3. Ibid., p. 260.

great interest in missions and in higher education in South Africa. It was his desire that, whether rich or poor, all should have an opportunity to be educated. Out of this conviction grew the realization of the Huguenot Seminary of Mount Holyoke, for the purpose of training girls in the work of the Lord.¹ Due to the success of this undertaking eight other schools were established on a similar pattern.² But an institution even more a creation of Murray was the Training Institute for missionaries founded in 1877.³ Those who were called by God to mission work could study here regardless of their financial status. Murray felt that the operation of the school, dependent upon faith alone, would bless not only the students but all those devoted to the cause of missions and would throw them upon God in prayer for the institute.

An equally great and permanent influence upon the people of South Africa came through Murray's own evangelistic efforts in 1876. Missions became not just Murray's personal concern but the burden of the members of his congregation. For a two-month period Murray and two of his parishoners traveled through the area of Wellington holding special services. A report of one

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1. Ibid., p. 280.
2. Ibid., p. 289.
3. Ibid., p. 293.

of these meetings reads as follows:

When it was known that the minister of Wellington would visit us in order to hold a series of special meetings, the cry of God's people for a blessing became more fervent than before. And indeed we have cause to shout, 'The Lord hath done great things for us, whereof we are glad.' Believers have been quickened and strengthened. The indifferent have been aroused and, as we trust, brought to Christ. Youth and age rejoice together in a new-found salvation.¹

In 1886, Murray founded and became the chairman of the Minister's Mission Union which stands out as the beginning of an awakening to missions in the Dutch Reformed Church.² His influence as a churchman caused him to be elected six times to the Moderatorship of the Dutch Reformed Church in the Cape Synod. Murray's fame spread beyond South Africa to evangelical circles around the globe until he was invited, in 1895, to embark on a great evangelistic tour which included England, America, Holland, and Scotland. His visit to America was in response to the invitation of Dwight L. Moody to speak at the Northfield Conference.³ In England he was one of the speakers at Keswick.

C. Spiritual Experience

Something of the spiritual depth of Murray's parents has been considered; the fact that the Murray home was

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1. Ibid., p. 328.
2. Ibid., p. 375.
3. Ibid., p. 444. The Master's Indwelling is taken from the addresses which Murray gave at Northfield. The Spiritual Life is from the series of lectures given at Moody Bible Institute.

genuinely Christian certainly had its bearing on the children. At the time when the boys, John and Andrew, first went to Scotland, it seemed a great risk to send them off alone, but in God's providence they were led through circumstances which resulted in what Murray valued as the first spiritual crisis of his life.¹

Through the influence of William C. Burns revival was spreading in the West of Scotland. It was Murray's privilege to become personally acquainted with Mr. Burns while he was in Aberdeen, and it is thought that the latter had no small part in leading Murray to the certainty that he should enter the ministry.²

1. Conversion

It was in 1845, while at the University of Utrecht pursuing theological studies, that Murray experienced a true surrender to Christ.³ He wrote of his new birth to his parents:

. . . after I came to Holland I think I was led to pray in earnest: more I cannot tell, for I know it not. "Whereas I was blind, now I see." I was long troubled with the idea that I must have some deep sight of my sins before I could be converted, and though I cannot yet say that I have had anything of that special sight into the guiltiness of sin which many people appear to have, yet I trust, and at present I feel as if I could say, I am confident that as a sinner I have been led to cast myself on Christ.⁴

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1. Ibid., p. 41.
2. Ibid., pp. 42 ff.
3. Ibid., p. 64.
4. Ibid., pp. 64, 65.

2. Development

Unfortunately Murray's spiritual development cannot be traced in his writings for the same truths are stressed from the beginning to the end of his literary career. But his works do divide according to emphasis. His earlier writings were written for the edification of the believer, later the stress was on sanctification,¹ and finally on intercessory prayer. There is an immediate suggestion of great spiritual depth to anyone who reads his works, but the only available information regarding his growth is to be found in a few excerpts from addresses given by Murray and included in his biography.

a. Dissatisfaction

From his conversion Murray was steadfast in looking to the Lord, but even in the midst of blessing, there was a certain wretchedness as he realized the great lack in his experience. There was intense longing as he thought of what he "could be and do if truly filled with the Spirit of God."² He did not understand how this could take place but on the basis of God's Word he was determined to reach a higher plane. He desired to heed in his own life that which was one of the outstanding exhortations in his teaching, "Let us make God's Omnipotence the measure of our expectation."³ In speaking at

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1. Ibid., p. 470.
2. Ibid., p. 204.
3. Ibid., p. 446.

a British Keswick Conference, Murray described the first ten years of his spiritual life in the following way:

...I was a minister, I may say, as zealous and as earnest and as happy in my work as anyone, as far as love of the work was concerned. Yet, all the time, there was burning in my heart a dissatisfaction and restlessness inexpressible . . . I had never learnt with all my theology that obedience was possible . . . Here I am, knowing that God has justified me in the blood of Christ, but I have no power for service. My thoughts, my words, my actions, my unfaithfulness---everything troubled me. Though all around thought me one of the most earnest of men, my life was one of deep dissatisfaction.¹

b. Consecration

"Brother, remember that when God puts a desire into your heart, He will fulfill it." This statement, made by a missionary to Murray, encouraged him to seek more earnestly and with greater expectation. At this time God poured out His Spirit on Murray's ministry.²

But he did not personally experience all that he said or wrote.³ There was no specific date to which Murray could point in explaining the change which took place in his life; however he spoke clearly of the long desired transformation which he experienced approximately in 1870:

...In the first place, I have learnt to place myself before God every day, as a vessel to be filled with His Holy Spirit. He has filled me with the blessed assurance that He, as the everlasting God, has guar-

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1. Ibid., p. 447.
2. Ante., p. 6.
3. Ibid., p. 448.

anted His own work in me . . . With the deepest feeling of my soul I can say that I am satisfied with Jesus now . . .¹

Living in the second half of the nineteenth century, Murray was influenced by the great English mystic William Law.² Fortunately, however, Murray, while laying hold on the essence of mysticism, did not fall into the errors of it. He was eager not only for deep experiences for himself but he greatly desired that such wonders of Divine fellowship be shared with others.

Contrary to the persuasion of his daughter and of Alexander Whyte, Murray never wrote a spiritual autobiography; he felt that he had " . . . far better things to do than to talk and write about himself."³ But from the picture which his biographer has given, surely Murray could have said unto his death in 1917, "For me to live is Christ . . ."⁴

D. Summary

Consideration has been given to the life of Andrew Murray from the following standpoints: his family; his life including his education and ministry; and his spiritual development from the time of conversion through the struggle to an utter surrender and satisfaction in

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1. Ibid., pp. 448, 449.
2. Ibid., p. 450.
3. Ibid., p. 516.
4. Phil. 1:21.

Jesus Christ.

The following chapters will be based upon the devotional works which grew out of Murray's life.

CHAPTER II
THE TEACHINGS CONCERNING THE HOLY SPIRIT IN THE
EXPERIENCE OF THE BELIEVER ACCORDING TO THE
WRITINGS OF ANDREW MURRAY

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A. Introduction

Having considered the life and influence of Andrew Murray, attention will now be focused on the teachings found in his writings on the Holy Spirit in the experience of the believer. Consideration will be given both to the entrance and resultant activity of the Spirit in the believer's life. There will be an explanation of the views concerning the blessing of the Holy Spirit and emphasis on the main areas in which His power is manifest.

B. The Holy Spirit a Divine Person

What the Holy Spirit is and what He does in relation to the Father and the Son will give understanding to His place and work in the believer. In relation to the Spirit of God in the Old Testament where He came and worked upon men on special occasions, the Holy Spirit in the New Testament enters the believer and works from within. Murray wrote that while He was formerly "the Spirit of God as the Almighty and Holy One" He is now "the Spirit

of the Father of Jesus Christ." ¹ It is important that the believer realize that within him is a Divine Person, the Spirit of God and at the same time the Spirit of the Son. ² It is the Spirit which makes the Divine personal to the believer, for it is through Him alone that the Father and the Son can be known. ³ By quoting Beck, Murray makes clear that he believes the Spirit to be more than simply belonging to the Father and the Son:

God is Spirit, the Lord is the Spirit, so that it really is . . . the Spirit through whom God is the person that He is . . . The Spirit is the personal being of God in Father and Son . . . The one Divine personality of the Father is the all including Divine central subject, in whom the Son and Spirit, in unity of Being, yet have a self-standing existence, and from whom they proceed -- the SON as the speaking SELF of the Father, in whom He reveals Himself as in His image; the Spirit as the inner SELF of the Father and the Son, in whom the inner life of God in the power of its personal Being, maintains and communicates itself.⁴

Again quoting from Beck:

Just as in the Son the Phanerosis (manifestation) of the Father took place externally, as in His outward self, so in the Spirit, as the inward self of the Father and the Son, all belongs to the inner life, that the perfected Phanerosis, the manifestation of God to us, may become the Apokalypsis, the revelation of God within us.⁵

Because of the nature of the Spirit, He is not to be thought of as One merely deserving a place in the believer's

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1. Andrew Murray: The Spirit of Christ, p. 15.
2. Ibid., p. 326.
3. Ibid., p. 18.
4. Ibid., pp. 328-329.
5. Ibid., p. 329.

"thinking, willing or doing,"¹ but He is "the life-giving Spirit." A final quotation from Beck will further clarify His significance:

. . . Revelation finds its perfection, in the organizing of the Divine as a living formative Spirit, "the life-giving Spirit," so that as a productive life-principle, or as the power of a personal life it could become immanent in man's moral life, and so be reproduced in the individual as his personal life and so God, in harmony with His idea as the Absolute, should indeed be the all-determining life-principle in man; it is in this that revelation finds its perfect completion.²

According to Murray, it is on this basis that one can understand the words, "He that is joined to the Lord is one Spirit with Him."³ As Murray's teachings concerning the work of the Spirit in the believer are developed, it should be remembered that it is the activity of the same Spirit that was and is in Christ which is being considered.

C. The Holy Spirit Received by the Believer

The work of the Holy Spirit is a twofold operation. This is seen in the Old Testament as He came and worked upon man from without, while in the New Testament He dwells within man to do His work.⁴ The preparatory work in the Old Testament did not end with the coming of the New Testament era; there is still the twofold working.

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1. Ibid., p. 329.
2. Ibid., p. 330.
3. Ibid., p. 332.
4. Ibid., p. 15.

Attention will be given to both phases of His activity in which not only a new spirit is given in regeneration but God's own Spirit is known as a living dynamic person within the believer.¹

1. Regeneration

The convincing of sin and righteousness and the leading of the individual to repentance and faith is the preparatory work of the Spirit.² Murray cites the following passage from Ezekiel to explain this initial work: "I will put within you a new spirit." This he interprets to mean that man's own spirit is to be renewed.³ The regenerate spirit is not God's Holy Spirit but a new nature imparted by the Holy Spirit making man a child of God and a temple in which the Spirit of the Father and the Son is to dwell by faith.⁴ The Spirit then is to be both the "Builder and the Inhabitant of the temple."⁵ But this preparatory phase includes only the Spirit's acting on the individual to lead him to conversion and faith and to encourage him to a holy life.⁶ Many believers never go beyond this stage of the Christian life. They are like the believers in Samaria who had been converted

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1. Ibid., p. 16.

2. Ibid.

3. Ibid.

4. Ibid., p. 18.

5. Ibid., p. 23.

6. Andrew Murray: The Full Blessing of Pentecost, p. 3.

through Philip's ministry -- they believed in Jesus and were baptized but later when Peter and John were there they prayed that these believers might receive the Holy Spirit.¹ Likewise, on the Day of Pentecost, Peter was concerned that those who had repented and had been baptized should receive the Holy Spirit.² In the case of Paul, even in his climactic conversion, it was necessary for him to receive the Holy Spirit through Ananias after he had met the Lord.³ Every believer needs to be asked,⁴ "Did ye receive the Holy Spirit when ye believed?" To know the Spirit only in an outward way is to know nothing of real victory over indwelling sin. To be occupied with Christ on the Cross or the glorified Christ is not enough; there must be the consciousness of the indwelling Spirit. On the basis of Murray's total teaching on the Spirit within the believer, it must be said, in spite of that which has just preceded, that he does believe that the Holy Spirit is resident in every believer.⁵ In making it a point to ask believers whether they received the Holy Spirit, it seems that Murray means to ask whether they are fully conscious that they have received the Holy Spirit.⁶

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1. Ibid. Acts 8:16,17.
2. Ibid., p. 4. Acts 2:38.
3. Ibid., p. 5. Acts 9:17
4. Ibid., p. 2.
5. Murray: The Spirit of Christ, p. 230.
6. Murray: The Full Blessing of Pentecost, p. 2.

It is a lack of knowledge of, and faith in the indwelling Spirit rather than a lack of the Spirit.

Murray discusses the two opposing views regarding the blessing of the Holy Spirit coming from WITH-¹IN or from ABOVE. There are those who hold that the Holy Spirit descended on the day of Pentecost and that He is resident in the believer at the moment of conversion. It is therefore erroneous to expect a further Baptism of the Spirit.² If this be the case, the absence of His blessing in the life of the Christian is due to the ignorance and little faith in the One who indwells him. Murray clarifies this viewpoint by quoting from the writings of one who represents the theory that every believer possesses the Holy Spirit from the time of conversion.

The operations of the Holy Ghost in producing faith and regeneration we believe to be His work ON rather than IN the heart. How far they involve His actual entrance into the heart it is beyond our power to determine. But of this we are sure -- that when there has resulted that faith which makes one the child of God, then there takes place, IN THE CASE OF EVERY ONE, a real entrance into, and a permanent abiding indwelling of the Holy Spirit . . . the believer is not to spend his time and prayers in seeking a FURTHER INDWELLING of the Spirit . . . It is from this earthly dwelling-place, and not, as it were, afresh from heaven, that He communicates Himself afresh to each new member of the spiritual body, working also in and through the believers. Each believer is thus not only an agent, through whom the Holy Ghost manifests and carries home

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1. Ibid., p. 74.
2. Murray: The Spirit of Christ, p. 313.

the reality of Divine truth to others, but is also, in a certain sense, a source from which He personally communicates Himself to other hearts . . . If we were asked very briefly the true meaning of being "filled with the Spirit," we should say that it involved, not, our having "more of the Spirit," but rather the Spirit having more of us.¹

But there are others who hold just as firmly that ". . . every new and greater manifestation of the Spirit's power comes directly from above."² A baptism after conversion is to be sought and expected.³ The coming of the Spirit after Pentecost at Samaria and Caesarea is used as basis for this view. It is held that the fullness of the Spirit is to be waited upon from God. Again, to be accurate in presenting this standpoint, Murray quotes an author from this school:

The Holy Spirit had convinced the disciples of sin, had induced them to believe in Christ, to love Him, and to keep His commandments. From the hour of their conversion He had been with them, and their bodies had been His temples. During the ten days these disciples waited at Jerusalem, waiting the promise of the Father, the same Spirit was with them still, . . . completing their preparation for the inward enlightenments and induements of power which were to result from the approaching Baptism. All that preceded Pentecost was preparatory to this Baptism, but not part of it . . . If the convert stop short of this consumation, and if he does this especially under the belief that he did receive the Baptism of the Holy Ghost in conversion, he will almost inevitably remain through life in . . . weak-

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1. Murray: The Spirit of Christ, pp. 314-316, quoting Rev. Ernest Boys in "Be Filled with the Spirit."
2. The Full Blessing of Pentecost, p. 75.
3. Murray: The Spirit of Christ, p. 313.

ness and darkness . . . All converts . . . have the Spirit of Christ, and their bodies are His temples. This was true of all converts in Samaria . . . Yet the Holy Ghost had not fallen upon one of them.¹

This position is in agreement with the previous one on the point that the Holy Spirit indwells every believer, but the divergence occurs over the manner by which the fulness of the Spirit is to become a reality.²

While the former answer is, Believe that He is within you, open up and surrender your whole being to Him, He will fill you; the second speaks, Wait before the Throne for this filling as a special distinct gift, the fulfillment of the Father's promise.³

In addition to these diverging opinions there is a third view which in part agrees with the first that the Holy Spirit dwells in every believer but special renewals of the Spirit are to be expected.⁴

Murray concludes that it is not necessary to arrive at a decision on one of these views because he believes that God will honor either position.⁵ In his own words:

He desires to teach us to know and honour the Spirit who is already within us. He would fain also bring us to wait upon Himself in a spirit of utter dependence, and to beseech Him that He as our Father would give us our daily bread, the new, fuller influx of His Spirit.⁶

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1. Murray: Ibid., pp. 317-319. Quoting Rev. Asa Mahan in "The Baptism of the Holy Ghost."
2. Ibid., p. 319.
3. Ibid.
4. Ibid., p. 313.
5. Murray: The Full Blessing of Pentecost, p. 75.
6. Ibid.

To be still more explicit Murray writes:

. . . if it be maintained . . . that every believer must consciously seek and receive, as a distinct experience, such a Baptism, this does not appear to me what the Word of God teaches. But if it be put in this way, that in answer to believing prayer many believers have received, and those who seek it will often receive such an inflow of the Spirit of God as will to them indeed be nothing less than a new Baptism of the Spirit, I cannot but regard it as in harmony with the teaching of Scripture.¹

Murray does not believe that the Holy Spirit only works through believers for he maintains that while the Spirit is resident in believers He is also in the Father and Son.

"It is therefore consistent . . . that the believer calls for more."² A fitting illustration of this is found in the fact that while the branch laden with fruit is full of sap, it continually needs to be filled from the vine with new sap.³ Likewise, "the lungs are full of breath and yet call for a fresh supply every moment."⁴

It still remains that few Christians go beyond the experience of regeneration. Those believers who are satisfied to stay in the initial stage of their spiritual lives have definite characteristics which Murray points out. There is much earnest labor for the Lord, but it springs from human earnestness which is spasmodic and

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1. Murray: The Spirit of Christ, pp. 319-320.
2. Ibid.; p. 320.
3. Ibid., p. 321.
4. Ibid.

bears little fruit for there is no experience of power and truth.¹ In spite of much study and training it is all only an external influence which produces no permanent heart change.² With no strength to persevere in the presence of temptation there is a readiness to fall.³ The cycle of unfaithfulness, disobedience, and backsliding and constant confession of sin is continually repeated. Selfishness overshadows love, pride crosses out any trace of humility, and fear of man outweighs all effort to courage and fidelity. All of these characteristics are expressions of the root problem or cause of failure which is self. Unbelief in the truth that God desires the Christian to experience freedom from these stems from any of various forms of self -- "self-seeking, self-pleasing, self-confidence or self-satisfaction."⁴

In his writings Murray lays emphasis not only on the necessity of going on to the power and blessing of the fulness of the Holy Spirit, but he makes clear the path to such an experience. It is to this consideration will now be given.

2. Full Baptism

The conviction of Murray's heart which caused

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1. Murray: The Full Blessing of Pentecost, pp. 14, 28.
2. Ibid., p. 10.
3. Ibid., p. 28.
4. Ibid., p. 33.

him to write so extensively on the Holy Spirit was that it is absolutely necessary for Christians to know the fulness of the Holy Spirit. He thus states:

The one thing needful for the Church, and the thing which, above all others, men ought everywhere to seek for with one accord and with their whole heart, is to be filled with the Spirit of God.¹

In order to impress this message upon the Church, Murray stresses the following main points:

1. It is the will of God that every one of His children should live entirely and unceasingly under the control of the Holy Spirit.
2. Without being filled with the Spirit, it is utterly impossible that an individual Christian or a church can ever live or work as God desires.
3. Everywhere and in everything we see the Proofs, in the life and experience of Christians, that this blessing is but little enjoyed in the Church, and alas! is but little sought for.
4. This blessing is prepared for us and God waits to bestow it. Our faith may expect it with the greatest confidence.
5. The great hindrance in the way is that the self-life, and the world, which it uses for its own service and pleasure, usurp the place that Christ ought to occupy.
6. We cannot be filled with the Spirit until we are prepared to yield ourselves to be led by the Lord Jesus to forsake and sacrifice everything for this pearl of great price.²

This higher and more advanced phase of the Spirit's work-

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1. Ibid., p. v.
2. Ibid.

ing is the ideal of the Christian life - an ideal made possible. The impact of Pentecost proves that this blessing is not something just to be talked about, but it is to be realized with far-reaching results. Just as the absence of the fulness of the Holy Spirit was noted to have definite characteristics so the reception of the Holy Spirit in His fulness is inevitably manifest in readily defined ways. There is the consciousness of the indwelling Christ which makes His life the life of the believer.¹ Before this He is thought of more as an external influence and example. As a result of this blessing the believer walks in the meekness and lowliness of Christ rather than in pride.² Love becomes dominant as self is surrendered. This is true because such a life ". . . has its root, its joy, its power, its evidence in love, because the indwelling Christ Himself is Love."³ The transformation in Peter changing his fear of men to utter fearlessness enabled him to preach with great daring and courage. He was determined to "obey God rather than men."⁴ With the Spirit of Truth dwelling within, it becomes possible to know the power and truth of the Word.⁵ Fruitless efforts are changed for it now is the Spirit who wills and works through

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1. Ibid., p. 10.
2. Ibid., p. 11.
3. Ibid., p. 12.
4. Ibid.
5. Ibid., p. 13.

the believer.¹ As Murray says, "A heart filled with the Spirit will overflow with the Spirit."²

Knowing something of the transformation brought with the filling of the Spirit, the question concerning how it is obtained must be answered. Murray chooses to have his readers consider the qualifications of the disciples and to learn from them what it was that enabled them to receive the Holy Spirit. The disciples were intimately related to the Lord Jesus. This personal relationship is an imperative! Such an intimately close fellowship was made possible not by the efforts of the disciples but by the Lord who drew them to Himself.³ It is this strong attraction to Christ which made possible a surrender of all else. Christ's love must claim all. "Attachment" to Christ inevitably means "detachment" from the world and the love of the world.⁴ These early followers of Jesus were willing and did renounce all for the sake of and at the command of Jesus.⁵ The spirit of the world was no longer in control for there was a separation from the world. This is a denial in some cases of what in the lives of others could be quite legitimate, but to surrender all entails nothing less than all.⁶ In order to

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1. Ibid., p. 14.

2. Ibid.

3. Andrew Murray: The Key to the Missionary Problem, p. 123.

4. Ibid., p. 124.

5. Murray: The Full Blessing of Pentecost, p. 19.

6. Murray: The Key to the Missionary Problem, p. 121.

appreciate the inclusiveness of this yielding, Murray would have the Christian consider what it meant for Christ to give all.¹ No superficial cleansing and separation would suffice then nor will it meet the requirement today. A vessel must be thoroughly cleansed to be filled.² To those who cry that they are unable to give up all, Murray would reply that God can deal with any sin when He is given a chance; one's own impotence is not an excuse but only a reason to ask and to expect God to cleanse "from all filthiness."³ The Christian may and will then know what it is to be "more than conqueror." Christ can overcome sin.⁴ But simply being separate and renouncing all was not enough; the denial of the self-life was of greater importance.⁵ Despair of self was the key to blessing. With this giving up of all dependence upon self the disciples put full dependence upon the promise of their Lord that He would send the Spirit. There was little understanding of all which the promise held for them, but the word of the Lord was all they needed to believe.⁶ According to Murray:

The Pentecostal Church received and maintained its blessing and power, did its work, endured

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1. Ibid.
2. Murray: The Full Blessing of Pentecost, p. 82.
3. Ibid., p. 84.
4. Ibid., p. 85.
5. Ibid., p. 20.
6. Ibid., p. 22.

its suffering, and gained its conquest, all through faith.¹

Linked with their trust in Christ and His Word to them was the willingness to wait upon God until they received the promise.² In this case it meant ten days of continued united prayer. "Prayer is to put the finishing touch to the work of preparation."³ Jesus Himself received the Holy Spirit while praying. In stressing this further Murray wrote:

The ten days' continued prayer must teach the lesson that is so simple, and yet so difficult to master, that what little prayer does not obtain, much prayer, earnest believing prayer,⁴ prayer continued long enough, will bring down.⁴

While Murray turns the thoughts of his reader back to Pentecost, he longs for Christians to know that this blessing was meant for all time, not just for the birthday of the Church. The believer must be convinced that the fullness of the Holy Spirit is within his reach.⁵ The promise found in Exekiel should in no way be qualified:

And I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them.⁶

It is needful for the believer to recognize his own impo-

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1. Murray: The Key to the Missionary Problem, p. 126.
2. Murray: Full Blessing of Pentecost, p. 23.
3. Murray: The Key to the Missionary Problem, p. 128.
4. Ibid., p. 129.
5. Murray: The Full Blessing of Pentecost, p. 44.
6. Ibid., p. 81. Ezekiel 36:25,27.

tence for only those who are thirsty will drink. Self-satisfaction and contentedness will never lead to blessing.¹ Upon an abandonment of everything to the power of God, the believer must appropriate the blessing.² This demands persevering faith in God, not a reliance on feeling. Faith is the key. "Receive ye the Holy Spirit; be it unto you according to your faith."³ Faith must accept that the fulness of the Spirit is the believer's heritage.⁴ While some phases of Pentecost can and should be continuous throughout the history of the Church, Dr. Murray does not believe that the Spirit must always come with identical outward manifestations.⁵ God does His work in ways which may be quite stirring emotionally, but on the other hand, there may be a quiet but definite consciousness of the power and presence of God.⁶ Murray would have no one believe that this blessing once obtained cannot be lost. It is comparable to a talent which must be used.⁷ It is not possible for the Christian to keep the blessing, but it is possible for Christ to keep it for him.⁸ There are those who are afraid to enter into this life because of the fear of losing it, but such fear forgets that Jesus is the

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1. Andrew Murray: The Deeper Christian Life, p. 61.
2. Murray: The Full Blessing of Pentecost, p. 45.
3. Ibid.; p. 87. John 20:22.
4. Ibid.; p. 95.
5. Ibid., p. 87.
6. Murray: The Deeper Christian Life, p.60.
7. Murray: The Full Blessing of Pentecost, p. 60.
8. Ibid., p. 49.

Keeper of the blessing and is faithful to those who trust
Him.¹ In contradiction to the common view,² the fulness of
the Holy Spirit is not given once for all. The continua-
tion of the blessing is maintained by the Lord as the be-
liever abides in Christ and Christ in Him.³ The Lord Him-
self said: "If ye love Me, ye will keep My commandments:
and I will pray the Father, and He shall give you another
Comforter."⁴ God demands obedience. In the power of the
Spirit it is possible to obey in the minutest detail.⁵
Murray asserts that to enjoy the blessing it must be
shared with other members of the body. In being bound to
Christ, believers must be bound to one another.⁶ It
should be said of the Church of all ages, "See how they
love one another."⁷ The body is then to be a channel
through which the Spirit works for the salvation and build-
ing up of souls.⁸ It is imperative that the power of God
in the Spirit be possessed in order to do the work of God.⁹

D. The Holy Spirit Active in the Experience
of the Believer

Once the believer has learned that it is the

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1. Ibid., p. 50.
2. Ibid.
3. Murray: The Full Blessing of Pentecost, pp. 51, 55.
4. Ibid., p. 51. John 14:15,16.
5. Ibid., p. 52.
6. Murray: The Key to the Missionary Problem, p. 124.
7. Ibid.
8. Murray: The Full Blessing of Pentecost, p. 53.
9. Murray: The Key to the Missionary Problem, p. 131.

Spirit who has renewed the heart, and after he is led to trust in the Spirit's indwelling, he will experience the Spirit's working out into all areas of his life. Attention will now be given to certain main areas in which the Spirit is active in the individual Christian and in the Church.

1. In Conviction of Sin

The Holy Spirit dwells within the Christian not for the sake of the believer alone, but that through him He can reach the world.¹ The words of Christ emphasize this: "If I go, I will send the Comforter unto you; and He, when He is come, will convince the world of sin."² But before there can be conviction of sin in the world, this work of the Spirit must be applied to the believer. It is a continuous process. That alone which can keep a person humble before His God is the Spirit's sensitizing him to the peril and stain of sin.³ The conviction necessary for confession and cleansing at the time of conversion must be a continuing experience if one is to know victory over sin.⁴ As one's vision of Christ in all His heavenly perfection is increased through the revealing power of the Holy Spirit, an increasingly deep sense of

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1. Murray: The Spirit of Christ, p. 116.
2. Ibid. John 16:7,8.
3. Ibid., p. 118.
4. Andrew Murray: The School of Obedience, p. 71.

sin will result. One's true nature is seen as Christ is revealed. It is impossible to maintain the fulness of the Holy Spirit unless one is willing to give Him freedom in His sanctifying power.¹ To yield to sin is to grieve the Holy Spirit.² Murray points out that Scripture gives by name sins against which the believer must be especially on guard. These are set forth by Paul in connection with the exhortation to "Grieve not the Holy Spirit."³ The first of these is lying. The sin which Murray claims to be the most common hindrance to spiritual growth is anger. Stealing and corrupt speech are also mentioned as barriers to the continual work of the Spirit.⁴ In whatever way Satan would use his subtle power in the believer's life, it is possible to combat him in the power of the Spirit. But being shown one's own sin is not enough; each believer must be brought to bear the sinfulness of the world even to the extent that there is an appreciation of how deeply the Spirit Himself feels the weight of such sin. Then there is a unity in the witness between the Spirit and the believer.⁵ Seeing the sin of the world apart from a conviction initiated by the Holy Spirit results in an attitude of judgment, whereas His work can be characterized

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1. Andrew Murray: Holy in Christ, p. 136.
2. Andrew Murray: The New Life, p. 109.
3. Ibid. Ephesians 4:30.
4. Ibid., p. 111.
5. Murray: The Spirit of Christ, p. 119.

not by a condemnatory spirit but by the sacrifice of self with a heaviness of heart for the sinner and a complete trust in the One who can bring deliverance.¹ One grows to see the world through the eyes of God with utter hatred² for its sin yet with the tenderest love for the sinner. Only at this point can the Spirit use the believer as He wishes. Such a far from human response can be realized when the Spirit is given complete control in the life of the Christian.³ There must be an end of turning away from a dying world; there must be those who are willing to carry the sin of the world. Murray writes:

The one purpose for which there has been a Christ in the world, for which there is now a Holy Spirit, was that sin may be conquered and made an end of.⁴

The believer dare not seek the Spirit for his own purposes, but for the God-appointed end that His work may be done on earth, and that the world may be convicted of the great sin of unbelief and rejection of Christ.

2. In Full Surrender

The entire surrender of Christ to the will of the Father is an example which the believer may see only as the Spirit opens His eyes. In Christ's words: "I have given you an example, that ye also should do even as I

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1. Ibid.
2. Ibid., p. 120.
3. Ibid.
4. Ibid., p. 122.

have done to you." ¹ Murray explains the power of an example to consist in two things. The first of these is the excellence of the example which makes it attractive, and the second is "the personal relation to Him who gives it." ²

It is the experience of what Jesus has done to me that is the strength in which I can go and do the same to others. . . . Only . . . I must not forget it is not the remembrance of what Jesus had once done to me but the living experience of what He is now to me, that will give me power to act like him.

The realization of what Jesus is doing for one is a gift of the Holy Spirit. ⁴ Christ gave Himself utterly for the believer that he may give himself for others. At the basis of such a surrender is love. "For love nothing is too hard." ⁵ Only a heart filled with the Holy Spirit can love as He loved. The Lord required that His disciples "leave all, sell all, forsake all:" He requires the same today. ⁶ Letting the Spirit have all is essential to a victorious life. When the believer fails to make entire surrender to the Spirit, that which began in the Spirit is lost and becomes a work of the flesh. ⁷ While this is true, it is equally true that the Holy Spirit is the One Who can dispossess the life of the flesh. Surrender which makes possible the reception of the Spirit is also the fruit of the Spirit. ⁸ Unless the be-

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1. Andrew Murray: Like Christ, p. 18. Jn. 13:15.
2. Like Christ, p. 20.
3. Ibid., pp. 21, 22.
4. Ibid., p. 22.
5. Ibid., p. 29.
6. The Full Blessing of Pentecost, p. 93.
7. The Spirit of Christ, p. 255.
8. Ibid., p. 305.

liever has this attitude the blessing of the Spirit will wane. The motto must be, "everything made subject and swallowed up in him."¹

The Holy Spirit is not given to us a possession of which we have the charge and mastery, and which we can use at our discretion. No. The Holy Spirit is given to us to be our Master, and to have charge of us. It is not we who are to use Him; He must use us.²

The Spirit by His hidden power woos the believer to the point of surrender.³ While he may not feel that his abandonment of all is perfect, he can trust the Spirit to work to that end. That which is given with trembling and feebleness is accepted with power although there may be no evidence of this. To look at the command to relinquish all from the human point of view is to face an impossibility, but the child of God is ordained through the power of the Holy Spirit to nothing less. It is equally impossible to maintain complete surrender. The Spirit longs to do this too. How? In brief Murray states that as Christ is revealed to the believer, He lives in the heart and the self-life is cast out. When the whole being is possessed by the Spirit a definite change in character results because His aim is the making of a holy character in which the fruit of the Spirit is evident.⁴ "The fruit

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1. Andrew Murray: The Master's Indwelling, p. 168.
2. The Spirit of Christ, p. 128.
3. Andrew Murray: Absolute Surrender, p. 10.
4. Ibid., p. 19.

of the Spirit is love . . ." ¹ ---Divine, universal love. Murray states that another evidence of one's full committal to the Spirit is a continuous experience of joy. In the Holy Spirit, Christianity is a religion of joy. ² The joy of the Holy Spirit becomes real as the believer grows in his awareness that the Holy Spirit came to be the very presence of Christ within the believer. The realization that the Holy Spirit frees the believer from bondage to sin is a source of great joy also. ³ It is not that the Christian must try with all his might to conquer sin in his life, but the Spirit is given to do what the believer could never do for himself. Murray writes:

The Spirit of God is a holy spirit and his work is to make free from the power of sin and death. . . . He wants to come so into our hearts that we shall live, as Holy Ghost men, the sanctified life, with the sanctifying power of Jesus running through our whole beings.⁴

In other words, to know true joy one must be willing to surrender everything which is sinful. Only this can bring the gladness of heart caused by the consciousness of being pleasing in the sight of God. The believer can and must be free from sin's reign in order to enter the joy of the Holy Spirit. The third cause for joy which Murray stresses is found in the love of fellow Christians. ⁵ "Behold now

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1. Murray: Absolute Surrender, p. 32. Gal. v.22.
2. Murray: The Master's Indwelling, p. 131. Rom. xiv.17.
3. Ibid., p. 136.
4. Ibid., p. 137.
5. Ibid., p. 139.

these men love one another" was said of the gathering at Pentecost after they had been given the Holy Spirit.¹

Murray tells why it is that the Spirit's coming produced such a noticeable love:

The Holy Spirit is the bond of union between the Father and Son; and that bond is love. The Holy Spirit is just the love of God come to dwell in the heart. When He dwells with me and my brother we learn to love each other.²

A final basis for joy in the Spirit is found in working for God.³ This work of being the channel of God's love to men is not to be compared with any other. True followers of Christ work for Him and know the joy which can be known in no other way.

3. In Guidance

It is God's will that His children be daily guided by the Spirit. The meaning of this is commonly quite misunderstood. It entails a concept far deeper than mere advice in situations where questions arise. Christians must be taught that the Spirit leads primarily⁴ in the life rather than in the mind. There is a direct connection between sanctification and the guidance of the Holy Spirit. The passage, "For as many as are led by the Spirit of God are the sons of God" is preceded by a statement of condition: "If by the Spirit ye make to die the

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1. Ibid., p. 140.
2. Ibid., pp. 140, 141.
3. Ibid., p. 142.
4. Murray: The Spirit of Christ, p. 186.

deeds of the body, ye shall live."¹ Murray's interpretation of this is that those who allow the Spirit to put to death the deeds of the flesh prove themselves to be children of God. The Spirit of God is holy and He leads only in keeping with His nature.

To be led of the Spirit implies in the first place the surrender to His work as He convicts of sin and cleanses soul and body for His temple. It is as the Indwelling Spirit, filling, sanctifying, and ruling the heart and life, that He enlightens and leads.²

It is important to note from the passage of Scripture just quoted that unless there is a leading of the Holy Spirit in one's life there is room for much doubt concerning his relationship to God.³ The Christians at Corinth were unable to understand spiritual truth because without a spiritual mind spiritual things could not be perceived. As this was true of the teachings of Paul so it holds with the teachings of the Spirit. While spiritual truths may be studied and taught apart from any experience of sanctification, such pursuits will be apart from Divine guidance. The spiritual understanding which is a prerequisite to the knowledge of God's will comes when the believer yields his life to be filled with the Spirit.⁴ Christ's experience serves as an example: "Being full of the Spirit, He was led by the Spirit in the wilderness."⁵ Christ's victory in

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1. Ibid., p. 186. Rom. viii.13,14.
2. Ibid., pp. 186-187.
3. Murray: The New Life, p. 105.
4. Murray: The Spirit of Christ, p. 188.
5. Ibid. Luke iv.1.

this battle with Satan was not to be found in His Deity but in His being strengthened and led by the Spirit as a man.¹ Jesus lived as He did through the Spirit. The believer may also be led through conflict to victory even as Christ was because he may know the leading of the same Spirit.² God intends a likeness to Christ and provides for it by making possible a filling of the Spirit which in turn makes possible the leading of the Spirit.³ A life yielded to the Spirit fulfills the implication that leading always demands following in faith.⁴ Murray calls attention to two truths which faith must recognize. First, the Holy Spirit is within the believer and He is doing His work.

Faith may not judge by what it feels or understands, but simply submit to God to let Him do what He has said.⁵

Second, in specific areas when a question is brought to the Lord, faith must know that guidance is given although it may come through very ordinary paths rather than in an extraordinary way.⁶ Ignorance of this point bars the Spirit's leading. One must be still for His voice is often quiet and can be heard only by those who with a deafness

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1. Murray: Like Christ, p. 209.
2. Ibid., p. 210.
3. Ibid., p. 211.
4. Murray: The Spirit of Christ, p. 189.
5. Ibid.
6. Ibid., p. 190.

to the world wait in open silence before the Spirit.¹
For those who fear mistaking the imagination of their own heart for the leading of the Spirit, Murray finds a sure check against error in "the Word of God as taught by the Spirit of God."² To say that it may be found in the Word of God alone is not enough. The One through Whom the Scriptures were given must be the interpreter as He indwells the believer. Therefore one must be wholly submitted to the Spirit in order to grasp the meaning of the Word. There must be a submission to both the Word and the Spirit. In his writings on this subject, Murray concludes a chapter with the following quotation:

There is no safe guidance that is not perpetual. The advantage of a year may be lost in an hour. If we act independently of the Spirit in little things we shall look for Him in vain in great things.³

4. In Outreach

God has shared His work of bringing men back to Himself with the believer. This spiritual work can be done only by the Holy Spirit manifesting Himself in power through Spirit-filled Christians. Attention will now be directed to three main phases of God's work as it is carried out in God's power.

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1. The New Life, p. 108.
2. The Spirit of Christ, p. 191.
3. Ibid., p. 194. Quoting Bowen.

a. Personal Work

It has been noted that when the Holy Spirit enters the life of the believer, He does not change His nature.¹ He is ever seeking to convict man of sin and to lead him to deliverance in Christ. He is able to make willing and bold the instrument which He indwells to do this work. By the Spirit one is willing to sacrifice self for the sake of a lost world, and it is as the world sees a living testimony to the power and work of the Spirit that an irresistible conviction of sin is given. It is impossible to remain content with one's personal salvation if there is a yielding to the Spirit.² There will be no end to the sacrifice made: "We are to go as far as Jesus, even to the laying down of our life."³ Murray stated quite emphatically the one purpose for the believer's life on earth:

" . . . every believer has been saved with the express purpose that he should make the saving of souls the⁴ main, the supreme, end of his existence in the world."

The utter giving up of self, the death of self, to win others cannot be done in one's own power. Conformity to Christ's death is the work of the Spirit.⁵ The death and the emptying of self is essential for there must be an open, clean vessel for the "heavenly treasure" of God.

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1. Ante p. 16
2. Murray: The Key to the Missionary Problem, p. 155.
3. Murray: Like Christ, p. 189.
4. Murray: The Key to the Missionary Problem, p. 136.
5. Murray: Like Christ, p. 192.

While it is justifiable to seek the Holy Spirit for power, if He is sought as the one to conform the believer to the image of Christ, then power will be given.¹ Murray was firmly convinced that the greatest power in reaching others came when the Christian worker himself was one who continually experienced the Spirit's power in his own life. Christian workers must be exhorted to ". . . come to God and ask that everything he wants done in his hearers may first be thoroughly and fully done in himself."² Murray went on to say:

When I speak about the love of God, of the power of redemption, of the salvation from sin, or the filling of the Holy Spirit, or the love of God shed abroad in the heart, you and I need to have God do the thing in ourselves, and the more earnestly we seek that, the more there will be a hidden power of the Holy Spirit to pass through from us, in whom God has done what He sends us to preach.³

By the Holy Spirit the glory of God is to be revealed through the believer. This necessitates far more than an intellectual knowledge of the truth but a heart knowledge. As a worker of God carries the heavenly treasure, that is the glory of God, in his heart, he must know that he owes his privilege to the Holy Spirit who came to bring this treasure into the hearts of men.⁴ In speaking to the students at the Moody Bible Institute, Murray said:

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1. Andrew Murray, The Spiritual Life, p. 158.
2. Ibid., p. 159.
3. Ibid., p. 159.
4. Ibid., p. 166.

. . .students of this Bible Institute, I pray you remember, a man has as much real power for eternity as he has of God shining into his heart.¹

b. The Church

The health and strength of the Church is to be found only in the Holy Spirit. Power is not a gift given apart from the Spirit; weakness is inevitable when more attention is given to organization and methods than to the filling of the Spirit.² While creeds and church order have succeeded in both uniting and dividing the Church, true unity is to be found in the Holy Spirit.³ When individual members of the great body of Christ are given over to the control of the Spirit there will be a high regard not only for the indwelling in one's self but in his brother. "That they all may be one" was the Lord's great longing for His people---this can be realized only when believers are willing to keep the unity in the Spirit.⁴ There is great thanksgiving for the Spirit's leading the Church to its foundation in the Reformation, but it must not be thought that now the Spirit has finished His work. He has more to teach the Church of today.⁵ Theology must never be closed. In regard to this Murray wrote:

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1. The Spiritual Life, p. 163.
2. The Key to the Missionary Problem, p. 96. Quoting Hudson Taylor.
3. The Spirit of Christ, p. 300.
4. Ibid., p. 299.
5. Ibid., p. 374.

The Church and the faith have no truer friends than those who, while acknowledging that in Reformation truth a noble foundation was laid, yet believe that in raising the superstructure there is still much that the Holy Spirit needs to do, is willing to do, in revealing the full proportion of Scripture truth, if He find the Church ready to listen and obey His leading.¹

The Church is in need of an increased vision not only of the place the Holy Spirit must have in its individual members, but of the place He must have in a spiritual ministry. It is the desire of the Spirit to ". . . use the tongue of His minister as His pen."²

It is as the knowledge and acknowledgment of Christ as the Lord the Spirit, and of the Spirit of Christ as changing believers into His likeness, lives in the Church, that the ministry among believers will be in Life and Power, -- in very deed, a ministry of the Spirit.³

The cry for a spiritual ministry will increase as the Spirit is honored by those in the Church; at the same time the Church will be deepened as the ministry is more in the power of the Spirit. Murray concluded:

. . . the one need of the ministry and the Church is this: to wait at the footstool of the Throne without ceasing for the clothing with the Power that comes from on high. The Spirit of Christ, in His love and power, in His death and life, is the Spirit of the ministry. As it possesses this, it will be what the Head of the Church meant it to be, the Ministry of the Spirit.⁴

c. Missions

Christ called the Church to be His witness to

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1. Ibid., p. 375.
2. Ibid., p. 244.
3. Ibid., p. 247.
4. Ibid., p. 251.

the ends of the earth and at the same time He promised the power for carrying out this commission. There can be no true missionary work apart from the Holy Spirit for its "origin, progress, and success" are His.¹ Murray writes: "The Mission of the Spirit was meant of God to give the Church the Spirit of Missions."² The book of Acts reveals the descent, the indwelling and the outworking of the Spirit as He fit the disciples to be witnesses to the far parts of the earth.³ If the Holy Spirit were given His rightful place in the lives of God's people there would be no necessity to beg and plead with people for the cause of missions. With a devotion to the Spirit there is a resultant flame of love for souls which will never be content until all have heard of Christ.⁴ The Holy Spirit can stir the heart so that the conversion of the unconverted becomes a matter of anxious concern. He alone can cause the believer to feel and love as He loves.⁵ The dire need of the world barely penetrates the heart apart from the Spirit. Murray stresses that the key to the missionary problem is a personal one. As each believer is filled with the Spirit, He can reach out to the world. The proper appeal for missions which is quite foreign to the method commonly used is given in the following quotation by Murray:

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1. Ibid., p. 160.
2. Ibid., p. 163.
3. Ibid., p. 156.
4. Ibid., p. 163.
5. Ibid., p. 160.

If the interest of the individual believer in missions is to be well-pleasing to the Master, and a real spiritual force in the world, it must come, not from continual appeals from without, but as the spontaneous outflow of a heart in which the Spirit of Jesus is dwelling.¹

The deepening of missionary interest will come not by concentration on missions itself but by a complete surrender to the Spirit of God. Then there will be Divine sending and going forth into all the world.

5. In Healing

The fact that the body is the temple of the Holy Spirit is quite misunderstood. To most believers the indwelling Spirit refers to His presence in the soul or heart rather than in the body. When the concept of the Spirit in the body is considered it is usually thought of in terms of the relationship between a person and his house in which the one while living in the other always remains separate.² The comparison should be with the life of a plant in which the life is not limited to one area but permeates the whole.³ The Holy Spirit penetrates the entire body and brings into the believer not only the joy and holiness and power but also physical well being. By faith the Holy Spirit manifests a redemption including body, soul and spirit. Murray believed the gift of healing to be one of the greatest evidences of the Spirit's work.⁴

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1. Ibid., p. 367.
2. Andrew Murray: Divine Healing, p. 29.
3. Ibid.
4. Ibid., p. 43.

Christ ministered in the power of the Spirit and healed many. This Spirit of healing in Him is the same Spirit Who indwells the Christian today. Healing cannot be expected apart from a complete surrender to the Spirit in all His holiness. It is always true that He works in keeping with His holy nature. Divine healing is one of the ways by which Christ is glorified for through this means the Spirit reveals the completeness of Christ's redemption for mankind.

6. In Prayer

The Holy Spirit is the Spirit of Prayer.¹ He is given in answer to persevering prayer and at the same time teaches the believer to pray. "Prayer on earth. . . is the true measure of the presence of the Spirit of heaven!"² Man is helpless in prayer but often he does not recognize his impotence and therefore with no dependence upon the Spirit, he never truly prays, for true prayer is simply "the breathing of the Spirit."³ For this reason Murray wrote:

When I see a man who can not pray glibly and smoothly and readily, I say that is a mark of the Holy Spirit.⁴

Rather than being a reason for discouragement it may be a comfort to realize one's inadequacy in prayer for then one

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1. Andrew Murray, The Prayer Life, p. 60.
2. The Ministry of Intercession, p. 21.
3. Ibid., p. 117.
4. The Master's Indwelling, p. 158.

will more readily depend on the Spirit who does know how to pray.¹ In the midst of human ignorance the Spirit can and does do His work. As long as prayer is a task and a burden, the Spirit is being ignored. When given freedom He may not always give words in prayer but He works in areas of the heart which go deeper than utterance. Failure in prayer is accountable to a failure to surrender to the Spirit. It is living and walking in the Spirit which enables one to pray in the Spirit.² That this truth might be clear Murray wrote:

It is when this Spirit is the Spirit not of our hours of prayer, but of our whole life and walk, when this Spirit glorifies Jesus in us by revealing the completeness of His work and making us wholly one with Him and like Him that we can pray in His name, because we are in very deed one with Him.³

E. Summary

It has been the purpose of this chapter to bring to light the main emphases in the teachings of Andrew Murray on the place of the Holy Spirit in the experience of the believer. First to be considered was the place and activity of the Spirit in relation to the Father and the Son. It was found that the Holy Spirit who is resident in the believer is the very spirit of God and of Christ. Then fol-

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1. The Spirit of Christ, p. 203.
2. With Christ in the School of Prayer, p. 138.
3. Ibid., p. 187.

lowed an analysis of Murray's teachings on the work of the Spirit on and in the believer. It was discovered that he considers the experience of regeneration to be a preparatory work of the Spirit in which He does make His abode within the believer, but this is only an initial stage of the Christian life and must be followed by a waiting upon God for fulness of the Holy Spirit which alone can give the power to live the life intended for the Christian.

The result of the full blessing of the Holy Spirit in the believer was pointed up by the attention given to His activity in specific areas of the Christian life which are stressed in Murray's writings. It is the purpose of the next chapter to consider the significance of the teachings of Andrew Murray on the Holy Spirit in relation to Christian Education.

CHAPTER III
THE IMPLICATIONS FOR CHRISTIAN EDUCATION
FOUND IN THE TEACHINGS OF
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A. Introduction

Chapter two was a consideration of Murray's teachings on the Holy Spirit in the experience of the believer. Chapter three will be a consideration of the significance which these teachings have in relation to Christian Education. This relationship will be treated from the following points of view: (1) the importance of united prayer; (2) the importance of Spirit filled leaders; (3) the importance of follow up; (4) the importance of enlisting every believer in service for Christ; and (5) the importance of the home.

B. The Importance of United Prayer

Just as united persevering prayer, prayer for ten days, preceded Pentecost, the coming of the Holy Spirit in power to the Church today demands prayer meetings in which Christians will prove the promise that the prayer of those who are gathered together in Christ's

Name will be answered.¹ The full blessing of the Spirit is to be experienced when members of the local church unitedly seek and receive Him. There must be a ceaseless calling upon God not just at one time in the year but throughout the year; the continuous influx of the Spirit in power must be received as continuously as man breathes air. In order to bring the lay members of the church to the point of unitedly waiting upon God, Christian leaders must follow the pattern set at Pentecost in which the one hundred and twenty were in agreement and definite prayer. They were one in Christ, and they were expecting an answer.² The emphasis in Christian Education must not be to teach the laity about prayer but to call them together to pray. Murray says that the best school of prayer is the prayer meeting.³

C. The Importance of Spirit Filled Leaders

Murray emphasizes the truth that unless Christian leaders are filled with the Holy Spirit, it is impossible for them to work as God desires.⁴ Teachers and preachers must be living examples of the blessing which they desire to see in others. It has been seen that it

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1. Murray: The New Life, p. 158.
2. Murray: With Christ in the School of Prayer, pp. 108-109.
3. Murray: The New Life, p. 162.
4. Murray: The Full Blessing of Pentecost, p. v.

is through human instruments that the power of the Spirit becomes real to those who seek Him. For example, in Acts, Paul received the Holy Spirit through the prayer of Ananias.¹ Earnestness, sincerity, and training are needed qualifications for Christian educators, but only "a heart filled with the Spirit will over flow with the Spirit."² The true worker for God must personally be willing to meet the conditions for a Spirit filled life and to continually wait upon God for the power which will equip him for service. Christian educators cannot afford to have low standards. Along with an emphasis upon a working knowledge of the curriculum and upon methods and techniques, stress must be put upon the spiritual qualification of the teacher. In training teachers, provision must be made for their spiritual development. Workers' conferences and conventions must give the proper place to the Holy Spirit in the life of the teacher. The regular weekly program of the Church must give time to a definite seeking for power in the Holy Spirit. As Murray states:

Christ's Church and the world are sufferers today, oh, so terribly, not only because so many of its members are not working for God, but because so much working for God is done without waiting on God.³

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1. Ibid., p. 6.
2. Ibid., p. 13.
3. Murray: Working for God. Taken from The Treasury of Andrew Murray, p. 206.

D. The Importance of Follow-up

Murray does not feel that it is enough just to win a soul to Christ. His writings grew out of a burden to give converts, young and old, encouragement and instruction for strengthening and growth in the spiritual life. The points of emphasis in Murray's writings for those who have just become Christians include first the Word of God and then the Person of Christ as the center in the Word. The other main topics are sin, faith, the Holy Spirit, and the life of obedience and fruitfulness.¹ Murray recognizes the need for knowledge linked with experience. Converts must be taught to go on in the Christian life; they must know that as God's children their experience is to reach far beyond the initial stage of regeneration. Leaders in Christian Education need to focus attention on these same leading topics. Teaching on the Holy Spirit is to be concerned not alone with the Doctrine of the Spirit but with the entrance into an experience of the power of the Spirit in every day life. It is not enough to tell converts that they are to lead victorious lives, but they are to be led to understand that the triumphant life in Christ Jesus is found only in the Holy Spirit, and they must be continually encouraged

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1. Murray: The New Life, p. 8.

and helped to meet the conditions which have been set
forth for a filling of the Spirit.¹

E. The Importance of Enlisting Every Believer
In Service for Christ

The Holy Spirit was given to empower God's
children for His service.² It has been found that the
Holy Spirit is resident in every believer and that He
can and should be known in His fulness. But to keep
the fulness of blessing, one cannot keep the Spirit to
himself; therefore the Church must not only lead its
members into the deeper Christian life in the Spirit,
but it must put every member to work in some area of
the church and at the same time cause them to know
that the Holy Spirit within equips them for the work
God calls them to do. To fail to put lay members to
work in the Lord's service is to undermine their spir-
itual power. It is the duty of Christian leadership
to make active workers of every member of the Church.
This implies a program which will make provision for
a job for every one. When Christian leaders attempt to
do all the work themselves, results are many times
dwarfed in comparison to what can be accomplished for

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1. Ante, p. 27 ff.
2. Acts 1:8.

Christ when the work is done both in His way and in His power. In referring to this Murray writes:

Let the Church awake to her calling to train the feeblest of her members to know that Christ counts upon every redeemed one to live wholly for His work.¹

Thus it is the responsibility of those in the position of Christian leadership not only to enlist every believer in work for Christ, but they must provide a program which presents the vast work to be done the world around, and then it must prepare every Christian to take his part in this mission.

F. The Importance of the Home

It is the work of the Holy Spirit to create the child-father relationship between the individual and God, but this truth does not weaken human responsibility. Human means and instruments are necessary if there is to be evidence of the Spirit's work. According to Murray, the Christian home is the greatest of these instruments.² The Church must give herself to the teaching and training of parents to do their work. Parents are the main channel through which God blesses and nurtures the child to life in Christ.³ Murray says

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1. Murray: Working for God, p. 35.
2. Andrew Murray: The Children for Christ, p. 85.
3. Ibid., p. 26.

that while "the family is sin's greatest strong hold,"
it may be the great "means of grace."¹ This he bears
out with illustrations from Scripture:

Adam . . . begat a son in his own likeness, after
his image; and called his name Seth.²

Cain rose up against Abel his brother and slew
him.³

A study of Adam and his family shows how sin can be
traced from father to child. The corrupt nature of Adam
was imparted to his son. In Murray's words, "The child's
sin was the fruit of the father's."⁴ On the other hand:

And the Lord said unto Noah, come thou, and all thy
house, into the ark: for thee have I seen righteous
before me in this generation.⁵

Here it is evident that the relationship of the parents
to the children was the channel for God's mercy. It was
God's command that Noah should take his children into the
ark with him. The children of godly parents receive God's
blessing.

It is on this basis that Murray is convinced
that the influence of parents may mean for the child
either condemnation or grace. "Parents cannot be more to
their children than they are to God."⁶ Children in the

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1. Ibid., pp. 21-22.
2. Ibid., p. 16. Gen. xxxv.3.
3. Ibid., p. 16. Gen. iv.8.
4. Ibid., p. 17.
5. Ibid., p. 21. Gen. vii.1.
6. Ibid., p. 36.

home ought not to be, cannot be expected to develop spiritually when the spiritual atmosphere in which they are growing is on a low par. Therefore let every parent who longs to see his child in fellowship with God say with Joshua, "As for me and my house we will serve the Lord."¹ The sincerest determination without a knowledge of God's promises to parents for their children can bear little fruit. Lack of instruction for parents is not due to a void in the Word of God on this subject but due to the failure on the part of Christian leadership to accept their duty to parents. They must be taught to accept the Scriptural concept of education. For Murray, education is:

. . . the full development of a child's faculties; preparation for complete living; the acquisition of knowledge, skill; the discipline of character.²

Training can be more than influential, it can determine "what a child's after life is to be."³ This view of education rests on the promise in Scripture, "Train up a child in the way he should go; and when he is old, he will not depart from it."⁴ Failures in religious training cause doubt regarding this principle. It must be recognized that the fault is not with God's promise, but

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1. Ibid., p. 51. Joshua xxiv.15.
2. Ibid., p. 100.
3. Ibid.
4. Ibid. Prov. xxii.6.

with man.¹ Through parents, children may become familiar with the Word and through the Word the Spirit works.² But God's promises with regard to the Spirit's working must be claimed by faith on the part of the parent. Parents may then say, "God's Spirit and my children belong to each other; I may in faith claim the Spirit's dwelling and working in them."³ The assurance for this blessing on the children of God's people may be found in Isaiah:

I will pour my Spirit upon thy seed; and My blessing on thy off spring . . . One shall say, I am the Lord's; . . . and another shall subscribe with his hand unto the Lord.⁴

Murray notes that as a result of the Spirit's coming,⁵ children will openly profess their faith in Christ. It is important to see the twofold promise contained in the above passage: first, "the personal acknowledgement of the Lord as the fruit of the Spirit's work,"⁶ and second, "the promise of the Spirit to do the work."⁷ The profession of faith in Christ by a child is not to be doubted any more than that of an adult -- in either case it should be accepted as proof of the Spirit's working.⁷ It is possible to make a profession of faith apart from the Spirit but in this case it is only superficial and

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1. Ibid.
2. Ibid., p. 154.
3. Ibid., p. 155.
4. Ibid., p. 152. Isa. 44:3,5.
5. Ibid.
6. Ibid.
7. Ibid., p. 153.

not indicative of true conversion; only the work of the Holy Spirit will make the declaration of a child or an adult "Spirit and truth."¹ This does not negate the part which the parent plays as a minister of the Spirit. With reference to their responsibility Murray writes:

He must live and walk, he must be led and sanctified, by the Spirit; he must speak and pray in the Spirit, and he must in faith claim and accept the promise of the Spirit for his child.²

With this understanding of the responsibility of the parent in the Christian nurture of children, it is apparent that Christian Education cannot be just church-centered. Parents are the chief teachers of their children, therefore effort must be made to educate for family life centered in Christ. Classes in parent Christian education may include a program of evangelization as well as an opportunity for Christian parents to grow in their experience of the Holy Spirit. Instruction regarding the operation of the Spirit through them upon their children may also be included. Thus it can be seen that the relationship between the home and the Church in Christian Education is one of co-operation with mutual responsibility.

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1. Ibid., p. 154.

2. Murray: The Full Blessing of Pentecost, p. v.

G. Summary

The teachings of Andrew Murray on the Holy Spirit have been seen to have direct bearing on Christian Education. In the light of the teaching that growth in the Christian life is experienced through the working of the Holy Spirit, it becomes apparent that there must be a waiting upon God in prayer for the Holy Spirit just as there was at Pentecost. The fact that the Holy Spirit is received through human channels as well as through prayer makes evident the necessity for Spirit filled Christian leaders. This implies the maintaining, through education and opportunity for growth, a high standard for all leaders and teachers in Christian Education.

Murray's motive for writing was the growth of Christians. It has been noted that the emphasis in his teaching may well be carried out in the present day program of Christian Education.

The fact that the Holy Spirit is given to empower the believer for serving the Lord has been seen to mean that the Church must challenge her members through an adequate vision of the work to be done and a training program to fit them for the work.

Finally, from Andrew Murray's teachings on the work of the Holy Spirit through the parent to the child, it becomes clear that the burden of Christian Education lies with the home; the Church must adapt its program to this fact.

CHAPTER IV
SUMMARY AND CONCLUSION

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A. Restatement of the Problem

The problem has been to determine the teachings of Andrew Murray on the Holy Spirit as found in his writings and to consider the findings in relation to Christian Education.

B. Summary

The study began with a survey of the life of Andrew Murray. As well as giving something of his background, education, and spiritual experience, this biographical sketch showed Murray to be a Christian of great pre-eminence not only in South Africa but throughout the world. His influence was felt as an educationalist, a church leader, a missionary leader, and an author.

In the second chapter, an attempt was made to set forth the teachings of Andrew Murray on the Holy Spirit. It was seen that the very Spirit of God and of Christ, in bringing the individual to repentance and faith, takes up His abode in the believer. Regeneration is only a preparatory work of the Holy Spirit. The ful-

ness of the Spirit must be known in order to live the Christian life as God intended. As the One who convicts of sin, the Holy Spirit causes within the believer a great sensitivity to his own sin and to the sin of the world. When the Spirit has control of the life He manifests Himself in power, in sacrificial love, and in joy. In the Holy Spirit there is a great reaching out to the souls of men for the Spirit is given not primarily for the sake of the believer's own welfare but to carry on the work of God through the believer.

Chapter three was devoted to the significance of these teachings on the Holy Spirit in terms of Christian Education. The challenge is for Christian educators to wait for and to work in the power of the Holy Spirit.

C. Conclusion

The values of this study on the teachings of Andrew Murray on the Holy Spirit may be condensed to two points of outstanding significance. First, as the Indwelling Life the Holy Spirit gives to the believer the very presence of Christ and of God. In Him the victorious Christian life may be a continuous experience.

The second major finding is that only in the

Holy Spirit is there power to carry on the work of God. Effective Christian Education is dependent upon a Christian leadership who will surrender completely to the Holy Spirit that there may result an experience of His presence and power in the life and in the witness of the Church to the world.

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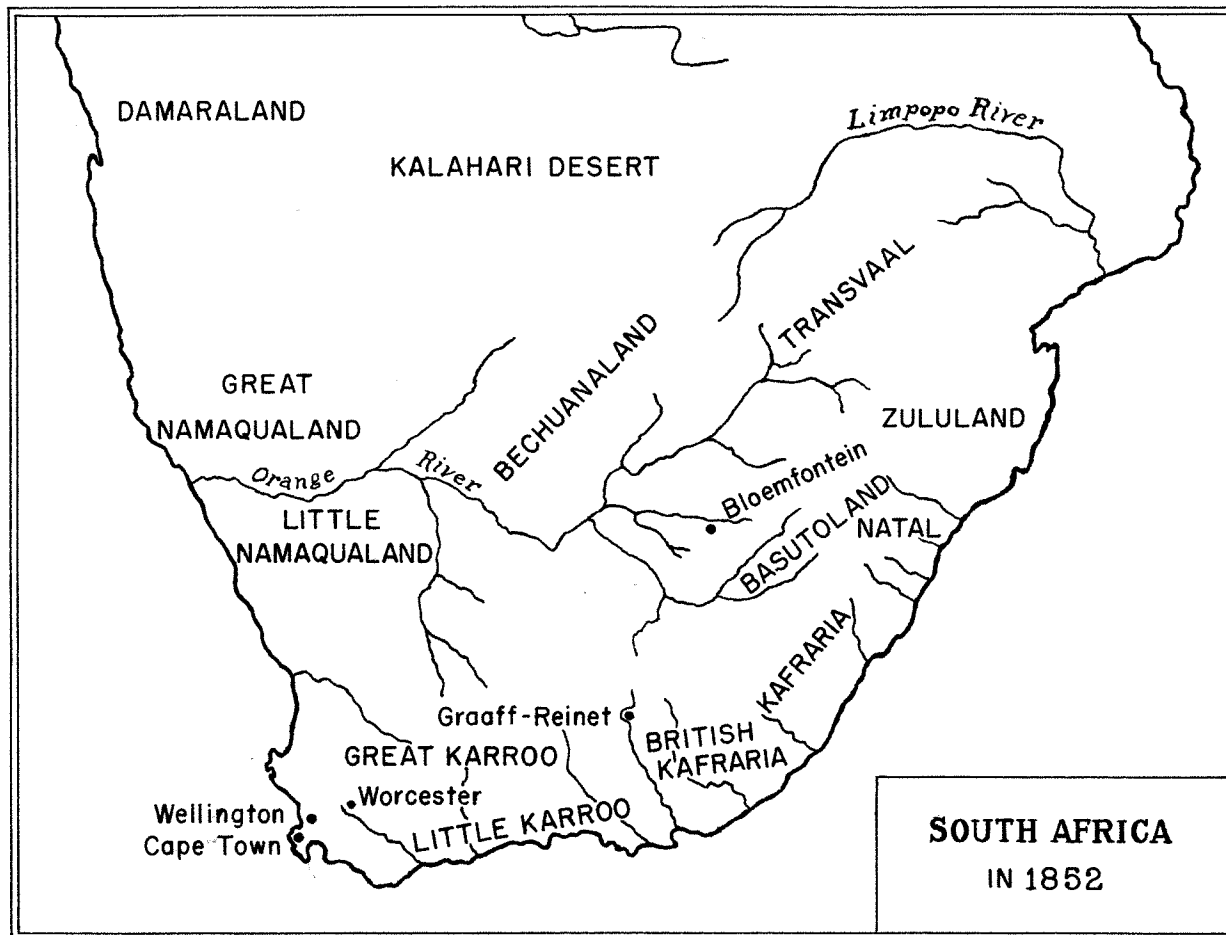
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APPENDIX



Adapted from J. DuPlessis: The Life of Andrew Murray of South Africa,
map facing p. 3.