

THE

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## A PRAYER TO THE HOLY SPIRIT.

Holy Spirit, dwell with me,  
Make me holy, like to Thee ;  
Bring Thou every thought of mine,  
Into harmony with Thine ;  
Fix on Christ my steadfast gaze  
Till I lose myself in praise.

Loving Spirit, dwell with me,  
Make me loving, like to Thee ;  
Let Thy life in mine appear,  
By sweet words that help and cheer ;  
With a sympathy divine,  
Fill this narrow heart of mine.

Gentle Spirit dwell with me,  
I would meek and gentle be ;  
Spread within my heart abroad  
Heavenly peace—the peace of God ;  
Calm my anxious, troubled breast,  
Hush my spirit into rest.

Lowly Spirit, dwell with me,  
I, myself, would lowly be ;  
Check, subdue my subtle pride,  
Let it not within me hide ;  
From self-love, oh, set me free !  
Take the place of self in me.

Mighty Spirit, dwell with me,  
I myself would mighty be ;  
May my every look and tone  
Thy subduing power make known ;  
Of my heart the conqueror be,  
Triumph o'er the sin in me.

Heavenly Spirit, dwell with me,  
I would heavenly-minded be ;  
Upward lift this earth-bound soul,  
Worldly thoughts and ways control ;  
Let my heart one sovereign own,  
Christ its centre—Christ alone.

Joyous Spirit, dwell with me,  
Make me joyous, glad and free ;  
Buoyant in the midst of care,  
Jubilant, through faith and prayer ;

Show me Jesus, let His smile  
All my earthly way beguile.

Glorious Spirit, fill Thou me,  
This poor heart I yield to Thee ;  
Take my body, spirit, soul,  
Let Thy Life pervade the whole ;  
To its depths my being stir,  
Print my Master's likeness there.

—*Old Hymn.*

## HOW TO COMMENCE THE WALK IN THE SPIRIT.

In the first place, we remark that it is not necessary to take time for a lengthened examination of any or all of the doctrines which holiness people affirm to be connected with the subject as a necessary part of the first step. The walk in the Spirit will of itself regulate all these things. These doctrines cannot regulate the walk in the Spirit, for the wayfaring man, though a fool, can walk as unerringly in this way as the cleverest theologian.

Nor yet is it necessary to have any definite knowledge concerning the way before you begin to walk therein. Your notions concerning it may be all erroneous without making it any more difficult to *commence* this walk. For when you begin to walk in it, you will know by experience concerning these notions whether true or false, and in either case the fact will only appeal to your curiosity.

Again, the knowledge concerning the whole subject, necessary for you to be possessed of, to be able to commence this walk in confidence and safety, is very simple and elementary indeed. In the