

infused." And the beloved disciple speaks on this wise of Him, "The Word was made flesh and dwelt among us and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. And again he tells us that grace and truth came by Jesus Christ.

Or do we look at the clause which refers to the Spirit. May "the Communion of the Holy Ghost" be with you. The spirit is here represented as a companion to hold fellowship with us. That is the Scriptural idea of the Holy Spirit's work. He accompanies with us, dwells in us, guides, helps, comforts, sanctifies, renews us from day to day enabling us more and more, to die unto sin and live unto holiness. Thus does the Apostle in his paring wish pray that the abiding presence of the three persons of the glorious Trinity, each according to his special sphere of work, may be with them.

2. Look now more especially at the blessing which is invoked from each of these persons of the Trinity.

"The love of God," may that be with you. But is not that love with all at all times. Is He not love, and is He not ever with us? Do we not live and move and have our being in Him? Did not God so love the world that He gave His Son? True, but there is more than that love in this benediction. The love here mentioned is the love which He bears to His own; the love that is sung by the Psalmist. "Like as a father pitieth his children so the Lord pitieth them that fear Him"; the love that is spoken in the words of the Lord by the prophet. "As one whom his mother comforteth so will I comfort you. As the love of the parent goes with the child in all his wanderings, is with him in sickness and health, in prosperity and adversity in sorrow and joy, thinking of him, yearning over him, caring for him to the utmost of its power, never failing, never faltering, so may the love of God, in all its height and depth and length and breadth, that love which passeth knowledge, be with you.

The grace of our Lord Jesus Christ, may that be with you. But is not His grace all ways with us? Does not the Apostle say, "We beheld Him full of Grace and truth." True, but there were those with whom His favor did not abide. Hear Him, "Woe unto you scribes, and Pharisees, hypocrites. Remember the woes against Chorazin and Bethsaida." See Him looking round about upon the people with anger being grieved for the hardness of their hearts. Where sin is His favor cannot dwell. The grace of the Lord Jesus Christ with you means that favor of which we read, when it is said that having loved His own which were in the world He loved them unto the end; that grace, that

favor, with which he regarded them when he said, "I pray for them, I pray not for the world but for them which Thou hast given me out of the world"; that grace and favor which comes out in those blessed words of comfort which He spoke to His disciples—"Let not your hearts be troubled"; "In my Father's house are many mansions"; "I go to prepare a place for you"; "I will come again and receive you unto myself that where I am there ye may be also."

"The Communion of the Holy Spirit" may that be with you. But is not that Spirit ever present? Was not the promise of prophecy "I will pour out my Spirit upon all flesh." True in a sense He is present with most men. There may be times when He departs entirely. When:

"The Spirit of Grace

Long grieved and resisted may take his sad flight.

And leave men in darkness to finish their race To sink in the gloom of Eternity's night.

But with most men in Gospel lands He is present, though oft unheeded.

But the idea of the text is not that of the Spirit outside, seeking an entrance into the heart, but of that heart as a temple of the Holy Ghost, and that Spirit dwelling there bringing with Him all the good that He alone can give. You will need guidance; may the Holy Spirit be with you as a guide, according to the promise, "when the Spirit of truth is come He will lead you unto all truth." You will need comfort; may the Holy Spirit be with you as a Comforter, for Christ said "If I go not away the Comforter will not come but if I depart I will send Him unto you." You will need cleansing and sanctifying; may the Holy Spirit be with you in all His cleansing, sanctifying power; helping you to overcome besetting sin, renewing you in the whole man after the image of God and enabling you more and more to die unto sin and to live unto holiness. Such are some of the blessings which the abiding presence of the Godhead brings to those with whom He dwells.

But, like a shadow dark and dreary, comes the thought that some warmly attached friends from whom I part to-night after all these years together, are not of those with whom God's love, and Christ's grace, and the Spirit's fellowship, find a resting place. Some according to their own testimony have no part nor lot in this matter, in this parting prayer. And why? They will not receive it. God's love pities in vain, Christ's grace wait in vain, the Holy Spirit calls in vain. And do I hear such an one say, "have you then no parting prayer for me?" No, I can find no better than this one and it you will not receive. But I have one parting prayer,