

ages the apostolic doctrine of the Holy Spirit's personality, deity, and actual presidence in the assembly of saints, and gave it increasing emphasis, for a decade of years. And, third, his spiritual autobiography, just completed, or lacking only its last chapter, which another's loving hand will supply, as the closing chapter of Deuteronomy was added by another pen than that of Moses.

His work at the Clarendon Street Church, in Boston, which extended over a full quarter century, marks his greatest achievement, for there he proved the practicability of his apostolic theory, by reducing it to practice. He built up what is probably the most apostolic church in this country, because characterized by the closest approximation to primitive worship, doctrine, spirit and life. Its central charm, that in which it stands absolutely unique, is not apparent to the common eye—the *administration of the Holy Spirit*. For a score of years he patiently sought to impress upon his people such vital truths as these: that the Spirit of God has come down to find His seat or "see" in the body of Christ, where, invisibly indwelling, He is ready practically to oversee and overrule all holy activities; that, so far as disciples enthrone the world in His temple, they dethrone the Holy Ghost; but, so far as He is recognized and realized as present and presiding, He actually administers all church affairs, inspiring prayers and praises, preaching and teaching through human lips, leading in the choice of officers, thrusting forth laborers into God's harvest-field, prompting to self-sacrificing giving and whole-hearted serving, and qualifying for varied forms of service by His own endowment. He taught, moreover, that such a heavenly ministry demands spiritual *co-operation*; that, to introduce or allow worldly men to hold office, or secular methods to usurp those which are scriptural and spiritual, implies an affront to the Spirit of God and hinders His operations, who will not force Himself upon His people. The consequence of such teaching, so persistent and persevering, is that there has been a gradual elimination of secular maxims, measures, entertainments and methods of management, until this church stands the purest model known to me of an apostolic community. The sittings are free, all income being from voluntary offerings; nothing but simple Gospel teaching is sanctioned; there is congregational praise led by one of the most devout choirs in the world, which, instead of being a burden on church finances, holds its own prayer-meetings and supports its own missionary; and the whole church is a radiating centre of holy activity in missions among the outcast, the intemperate, the Chinese and the Jews, and in far-off lands.*

This church-life is Dr. Gordon's most complete biblical monument, his permanent living epistle. Here the golden pen of action, held in the firm hand of an inspired purpose, has written out history in sentences which are living deeds, read and known of all men. And the great problem now

* Those who desire to study more minutely the methods pursued in the Clarendon street church under Dr. Gordon's ministry, will find a special paper on this subject prepared by me, and published in THE HOMILETIC REVIEW, October, 1890.