be surprised to learn that amoung the sectarian churckes of New York City is one with the above title which professes to believe in the organization of the Christian Church as instituted by Christ, and claims to have had this organization restored by revelation. The pastor of this Church is the Rev. C. A. G. Brigham, and the following are extracts from the notice of the services and of a sermon preached there, on Sunday, the 25th ult., which appeared in the New York

"A pecularity of the worshippers in this church, is their belief that Christ has realized to His Church the polity of the postolic age and given apostles and prophets as at the beginning. They recognize all the baptized of the Greek, Roman and Protestant communitions as membe s of the body of phrist, which should be called by no national or sectional names, but by that rather which belongs to the whole body and declares its unity—viz., body and declares its unity—viz.,
'One, Holy, Catholic and Apostolic.'
About forty years ago, by persons
claiming to speak by the Holy
Ghost, men were called to the
apostleship and churches have been apostleship and churches have been gathered under them in all the lands of Christendom. They make the high and unprecedented claim for this movement that it is a divine, supernatural work in the midst of the divisions and confusion of the seets for the recovery of true unity and preparing the Church for the coming of the Lord. The subject of the discourse last evening was 'The Apostleship a Permanent Gift to the Church,' founded on Eph. iv., 8-13. The preacher said:—This Scripture declares what ministries the Lord Jesus Christ gave His Church. No part of this min-His Church. No part of this min-latry can suffice for the whole. If latry can suffice for the whole. If pastors only were necessary the Lord would not have given three others besides them. He gave them all for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Bon of God unto a perfect man—unto the measure of the fulness of Christ. They were intended as a permanent ministry.

That theChurch may be blessed to the full measure every ministry and every ordinance appointed for edification must be present and operative. The Lord did not give ministries for the purpose merely of bringing men to Christ and a membership of the Church. They are also his means of preserving the unity of the Chirch and pre-paring it for His glory. As Apes-ties were not in the Church for seventeen centuries it is claimed that they were not given to be a permanent ministry. This reasoning is not justified by the divine dealings. God has repeatedly withdrawn blessings because of man's disobedience. Adam was placed in Eden but he forfeited his place by sin. Israel sinned and was sent into captivity. They temporarily lost what was given them, and what would be restored only on condition of repentance. God constituted His Church a unit, one body, and there can be no good reason to doubt that He intended she should have preserved and manifested this unity. Violating her constitution, she came into a condition of division and confus-

condition of division and confusion. It is unsound reasoning to
say that organic unity is not a constitutional and permanent quality
of the Church, according to the
mind of God, because it is lost.

The interpretation
which affirms that the fourfold
ministry—apostles, prophets, evangelists, pastors and teachers was
only given for a temporary object,
and, consequently, was neither intended to continue or capable of
being restored, and that, on the
ground that it has not continued,
is an argument that is not based on
but subversive of faith in God, and
is, when applied to the things of
God, not only a false mode of reasoning, but, if carried out in all its
bearings and legitimate consequences, must land men in infldelity. "The New Testament is authority

"The New Testament is authority for no constitution of the Church in which the ministry of aparties is not found. The Scripture before us declares plainly that aporties, with other ministries, were given the Church until it is perfected. That aporties ceased to be in the Church is the fault of the unfaithful Church, which refused to retain and use the gifts of its Head. The fulness of ministries could not appear in the midst of such unfaithfulness.

"In the loss of apostles the original constitution of the Church is lost and its power of witnessing for Christ is impaired. They are the erdinance for giving the Holy Chost and for keeping the Church in the faith and order of the Gospel. Without them schism becomes the law and supernatural gifts almost disappear.

disappear.

"Could the church at Corinth, have inferred from Paul's letter that the possession and exercise of spiritual gifts are confined to the Church's infancy? They did cesse. Is there any justification of this but the fact? You can as wisely justify sin by the absence of holiness, as error by the absence of truth. Why should the baptized of the first century in Samaria need apostles any more than Christians of the nineteenth century in New York? Has the ordinance of the laying on the hands of the apostles for conveying the gifts of the Holy Ghost been absorated by any divine command? It is no wonder that the Church is without the gifts of the Holy Ghost when she ifts of the Holy Ghest when she as lost the ministry of speciles. When her constitution is broken own how can she maintain a

healthy growth? When the Church justifies her unfaithfulness, speal of her constitution broken down and the absence of some ministrie would have her to be, she refuses to repent and return to his way. This is not the sin of the present generation only, but also of every past generation of Christians. Paul writes of the mystery of iniquity working in his day, and preever to rise up to occupy the ce which he has appointed her; at she have restored to her this

BURLETA TO

ed. The restoration of apostles is the act of the ascended Lord, preparatory to his descent. They were given and now are restored that the church may be gathered unto Christ. By the grace administered through them the recipients are enabled to expect, to wait for him—to believe that he is coming, and joyfully receive him when he

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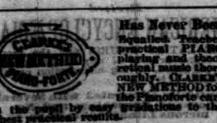
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