

dict also received, we doubt not, their Lord's approbation.

"How are Christ's laws to be known, since he is not on earth personally to issue his mandates, or to be consulted as to the ordering of his body, the Church? There is no difficulty here. All are agreed that the Bible is Christ's statute-book. There we are to learn his will in regard to all things pertaining to his kingdom.

"It is also implied in Christ's supremacy, that he appoints those by whom his laws and institutions are to be administered. They must have their commission from him, else would he cease to be head of the Church. And the question arises, To whom has he intrusted the administration of the Church's affairs? Few Presbyterians are ignorant, or ever supposed that there was any ground for questioning the statement of the Confession, that 'the Lord Jesus, as King and Head of his Church, hath therein appointed a government in the hand of Church-officers, distinct from the civil magistrate.' But this has been often denied, and is denied by many still; and power over the Church, not in temporal things merely, but in the things of Christ, has been, and still is, claimed for the civil magistrate. This is Erastianism—a heresy against which the Confession carefully guards, against which our fathers struggled, and in resisting which many of them shed their blood, but which is as tenacious of life as Old Adam, and which statesmen have of late applauded and defended, and civil courts abundantly practised. We may, therefore, glance at the proof of the Confession's statement, that 'the Lord Jesus has appointed a government in the hands of Church-officers, distinct from the civil magistrate.' It was remarked already, that the difference between Christ's Headship of the Church and his sovereignty as God, affords an absolute certainty that there must be authorities for the administration of this special kingdom distinct from civil magistrates and judges, unless Christ has expressly invested them with this office. Has he done so? It cannot be even pretended, on the ground of any law of his. Where is the statute of Christ which makes civil magistrates Church-officers? It cannot be found in all his Word. And there being no such declaration of the mind of Christ, the consideration just adverted to excludes for ever the civil magistrate, as such, from any authority in Christ's house. But he is further excluded by the express appointment of distinct Church-officers for the rule and administration of the Church. Not only has Christ not given this work to magistrates, but he has positively given it to others. In Matt. xvi. 18, 19, and xviii. 15-18, we find Christ committing the 'keys' of his kingdom or Church to the apostles. These keys for opening and shutting, or power to bind and loose, do not signify mere teaching, but government and discipline; for the case to which the latter passage refers is one of Church censure. And though our Lord spoke to the apostles, it is obvious that the power communicated was to belong to the Church by its ministers in every age; because the matter is of permanent and universal application; because he does not say, 'Tell it to the Church'—a word belonging to every land and age; and because he immediately subjoins a promise of the most enduring kind, as specially applicable to the duty he had been prescribing: 'Where two or three are gathered together in my name, there am I in the midst of them.' And, accordingly the possession of this power by the ordinary and standing office-bearers of the Church is shewn in many passages in which we get glimpses of the arrangements of the Church in the apostles' days, and in which duties are prescribed for all time. 'Remember them which have the rule over you, who have spoken to you the Word of God.' 'Know them that labour among you, and are over you in the Lord.' These passages identify the rulers of the Church with its ordinary teachers and pastors. They intimate, that a power of ruling is possessed by those who teach and labour in spiritual things,

and to these they restrict that power. It is superfluous to quote other passages running almost in the same terms. But we have the exercise of this power of discipline and government commanded and performed. 'Put away from among yourselves that wicked person,' said Paul respecting the scandalous Corinthian. And in reference to the act of authority by which this offender was cut off from the visible Church, he says in his next epistle to them, 'Sufficient to such a man is this punishment which was inflicted on many.' So again, when we find the rule laid down, 'A man that is an heretic, after the first and second admonition, reject him,' a repulse from the communion of the faithful—we have the rule carried into operation in the case of Hymeneus and Alexander, 'whom,' says Paul, 'I have delivered unto Satan, that they may learn not to blaspheme.' And we find the angel of the Church of Thyatira reproved, because 'he did not put forth this power in a similar case: 'I have a few things against thee, because thou sufferest that woman Jezebel to teach and to seduce my servants to eat things sacrificed unto idols.'

"Though these are but samples of a multitudinous proof (see 'Gillespie's Aaron's Rod Blooming,' book iii. ch. 9), yet are they sufficient to establish irrefragably the doctrine of the Confession, that 'the Lord Jesus, as King and Head of his Church, hath therein appointed a government in the hand of Church-officers, distinct from the civil magistrate,' and that the civil magistrate, as such, is excluded from all interference with the proper affairs of Christ's kingdom, not only by the nature of that kingdom, but by the express appointment, by the Church's head, of other office-bearers for that end—office-bearers invested with a different commission—possessed of a different power—the power of the keys, not of the sword; not controlling by holding in their hands, like the civil magistrate, the disposal of men's lives and properties, but by appeals to the conscience alone, ruling not by laws of human device, but by the immutable laws which are laid down in the Bible, the statute-book of their heavenly King.

"From the Headship thus belonging to Christ, it necessarily results, 1. That all in the Church must obey Christ, whether office-bearers or private members. In regard to the matter which has been so much agitated of late years—the appointment and settlement of ministers—there are duties enjoined on the private members of the Church. In these they are bound to obedience to Christ; they must 'try,' and 'receive,' or refuse to receive, according to their conscientious application of His directions to this matter. And the duties in regard to the ordination of ministers, and formation of the pastoral board, which are laid on the office-bearers of the Church, they, too, must fulfil.

[Remainder in next No.]

## Missionary Intelligence.

From the Home and Foreign Missionary Record.  
MADRAS.

Those who have studied the history of the Madras Mission, as given in these pages, must remember the distress occasioned to the Missionaries by the apostasy of S. P. Ramanoojooloo. Towards him their interest and pity were peculiarly directed; and in the many references made to him in their communications, they were never desisted by the hope that in answer to their prayers, this wanderer would be at length restored. The last mail brings the good news of his and his wife's return. We cannot find space for all that has reached us on this subject; but from the pages of the *Native Herald*, we give a succinct account of the interesting event, not doubting that it will lead to abundant thanksgiving, and continued supplications before Him who can have compass-

sion on 'the ignorant, and those that are out of the way.'

"Return of S. P. Ramanoojooloo Naidoo to the Free Church Mission House, with his Wife, on the evening of Friday, the 12th July.

"It will deeply interest the friends of missions to hear that S. P. Ramanoojooloo Naidoo of Royapettah, returned on Friday evening, the 12th July, to the General Assembly's Mission House, accompanied by his wife, Aleemalumamah, who, forsaking her people and her gods, has cast in her lot with him. He was baptised, as many of our readers will doubtless remember, by the Rev. John Anderson, on Sabbath forenoon, the 10th of July, 1842, in Mr. Bradwood's house on the beach, in the presence of Brigadier Kitchen, Colonel Alexander, the members of the mission, and other competent witnesses.

"Before his baptism he had been connected with the General Assembly's Institution five years, both as a pupil and monitor, and latterly as teacher of the branch school at Collyerham. He seemed thrust in for baptism by the providence of God. A fall from his horse, by which his right arm was broken, forced him to reflect on his position, and shut him up to baptism. In point of ability and progress, he ranked among the foremost youths of the institution, as the appearances that he made at the annual examinations, and his printed essays, clearly prove, especially the prize essay, 'On Woman as she is in India.' For years before his baptism, he avowed his belief in the truth of Christianity, both by word and writing, in the most open and decided way.

"On the Tuesday after his baptism, his mother and female relatives came to the Assembly's Mission House, and assailed him with piercing shrieks, tears, and entreaties, imploring him to go home with them. When his mother threw her arms round his body, and held him fast, and said, 'Protect me,'—his heart melted like water, and he cried, 'My bowels yearn over her, I must go with her to comfort her. I will go, and come back in two days.' At this point his apostasy commenced. In vain was he earnestly warned of his danger from the word of God, with tears and entreaties, by the missionaries and the first three converts. His heart had given way; and in the evening of that day, the 12th July, he left the Mission House. From the time of his departure, and especially after he fell down before the idol at *Triplicane*, the hand of God was heavy upon him, and his arrows pierced him sore. The reports that reached them from time to time of his misery and desolation pierced and grieved the hearts of the missionaries and converts, and constrained them to pray for him, though they hardly knew how to pray, his case appeared so desperate. The strong conviction of many Christian friends, and of one friend in particular, was, 'that God, the Holy Ghost, had taken this method to subdue, and tame, and sanctify him.' We fervently trust it is so.

"More than a year ago, the missionary who baptised him had an interview with him until midnight, in the house of a native Christian, when, he expressed his purpose of coming back to the Church of Christ, along with his wife, whom, some time before, he had begun to instruct, in the first principles of Christianity. But when told what he must do as an apostate, before he had a right scriptural warrant to come, and could be re-admitted into the Church, his pride, as he now acknowledges, stood in the way, and kept him back. Still the indignation of the God whom he had forsaken pressed his spirit sore, and would not let him escape. He complained of the worm within, and of thorns in his back and sides, and of a constant fear in his heart.

"From the time of his fall and apostasy he counted the days; and though he prayed much in the name of Christ, he found no stable peace, and was daily kept in bondage, through a horror of death and wrath.

"Our mouths were filled with praises, and we