

2. It is opposed to the constitution of the primitive Church. (See chapter 1, question 3, section 4.)

3. It confounds the distinction plainly expressed in Scripture, between the rulers of the Church, and those who are ruled. Heb. xiii. 17, 24.

4. Because of the disadvantages to which it is liable.

*First.* From the undue contract which the people have it in their power to exercise over their Pastor. Should he, by faithfully preaching some truth disliked by them, or by repressing some sin to which they were addicted, give any offence or should the people, at any time, take a fancy for another preacher, he is liable at once to be expelled from his office.

*Second.* From the want of any Court of Review, to which an individual might appeal, in case of being aggrieved in judgment, through prejudice, or party feeling, or improper influence in the congregation of which he is Pastor or member. Acts xv. 2.

*Third.* From the inability of separate congregations to accomplish one of the most important purposes for which the Church has been established on earth,—that is, to extend the kingdom of Christ. Independents, when making efforts to propagate the Gospel are obliged to act, not in the character of a Church, but as members of promiscuous societies.

*Fourth.* Because it is a system which, in some points, it is very inconvenient, if not wholly impracticable, to follow out. For example, in certain cases of gross offences, which are brought before the Church, such as fornication or adultery, the female members cannot, without *great indelicacy and impropriety*, take a part in *hearing and judging*, as must be their duty, on the principles of Independence.

#### CONCLUSION.

VII. What, then, are the general considerations which should attach Presbyterians, with zealous affection, to their own Church?

Its Scriptural character, its freedom from those many and weighty objections which lie against other systems, and the religious privileges and advantages which its members enjoy.

What are these privileges and advantages? Having the right of choosing their own Pastors and rulers,—freedom from despotic power on the one hand, and anarchy on the other, in the government of their Church,—the means and opportunities of bringing before the rulers of the Church for investigation and judgment, unfaithfulness in Ministers and Elders, offences of Church members, and errors in doctrine,—the privilege and power of appeal from one Church Court to another, when their rights, as citizens of Zion, are injured or assailed; and such an ecclesiastical constitution and arrangement of their Church, that it contains within itself the capacity of reforming abuses and errors, and has the best machinery for extending the boundaries of the Redeemer's kingdom, and perfecting the body of Christ.

How should Presbyterians employ and improve these privileges? They should use them thankfully and faithfully for their own edification,—the bringing other Churches to conformity to the laws of Christ's house, and for prosecuting Missionary labours in their own land, and throughout the world, until all the ends of the earth shall see the salvation of God.

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SUPERSTITION IN INDIA.

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Nothing in India grieves more the mind of the Christian than the worship to generally, and on the coast of Malabar universally, paid by all the lower castes of Hindoos to evil spirits. Nor will this appear surprising, when we consider the dark mazes of ignorance in which, in absence of the light of Revelation, the heathen of India are walking. In the physical and natural world, they behold sickness invading their family circle, afflicting and carrying off the young as well as the old. They see pestilence destroying their cattle, on whose labour, in the cultivation of their fields, depends their subsistence. It may be, that a poor cultivator has a single pair of bullocks, with which he ploughs a small piece of ground, and maintains himself and family. It may be, that one or both sicken and die, and by their loss are destroyed the stay and support of himself and his children. Again, he sees the seed which he has sown spring up under the fostering influence of abundant rain, and his heart rejoices at the prospect of a fruitful harvest; but the destroying insect fastens unseen on the young blade, and blights at once his crops and his hopes.

In the moral world, he beholds, perhaps, the members of his own family, his connections or his friends, giving themselves up to drunkenness or dissipation, squandering their estate and property, running their characters by associating with evil companions, and following their steps in view. He beholds, perhaps, the reason of one of those who are most dear to him, and of whom he has entertained the most promising hopes, become gradually or suddenly clouded, and insanity assuming sway over him.

When contemplating these calamities, is it surprising that he should attribute them to the agency of evil spirits, and deeming those spirits to be actuated by anger, in consequence of their worship being neglected, that he should seek to appease them by offerings and devotion? He attributes to them an independent authority, and pays to them that homage which is due to the Almighty Being, who has created and rules over evil spirits as well as men.

In the district of Canara, on the coast of Malabar, these evil spirits are worshipped by all classes of Hindoos except the Brahmins. Some of the Soodras make offerings also to the temples of the Hindoo gods, but their worship is chiefly directed to the evil spirits, those called *Suklis*, which are to be found in every village, nay, almost in every field. To the case of slaves, which, in the estimation of their countrymen, is the lowest and most degraded of all cases, is attributed the power of causing an evil spirit to enter into a man, or, as it is expressed in the language of the country, to "let loose an evil spirit" upon him. On