

make them better or happier,—why should you expect them to be actuated by different motives towards you; If such motives as, “Each man for himself”—“look after number one”—“what will pay”—are to be inscribed on the banners of employers—why not on those of the employed, yourselves being judges? I know well that heads of works and heads of houses are often loud in their cry about the “ingratitude and selfishness” of those who serve them. But let those who complain be sure that such real unselfish kindness has been shewn by themselves, as ought to have excited corresponding feelings in those who were its objects. Very true, it is alleged, “the working classes are extremely suspicious.” Whether this may arise from ignorance, and conscious weakness when opposed to those in whose power they more or less are, or may be the legitimate effect of many lessons taught them in the school of a hard and worldly selfishness, I know not. I admit, however, that they often do attribute what was prompted by benevolence in their employers, to mean and unworthy motives. But in the vast majority of cases this is an error of judgement rather than of heart; and if a course of wise, frank, considerate, and generous treatment of them is pursued, it will soon be perceived, and duly appreciated by the workman or servant. And what a blessed effect it would have upon home education, if employers manifested a *personal* Christian interest in those who serve them,—if they acted towards them as beings of flesh and blood, with minds and hearts, with social and domestic affections, like their own! Why, then, should not misters and mistresses at home have more friendly, thoughtful, Christian intercourse with their servants, so as to gain their hearts, and to help them to good? Why should not masters of works try to become better acquainted with their workmen as fellowmen? Would it be too condescending in them to visit them in their houses? Why not? Do they imagine that this would lower their dignity, or weaken their influence, or occupy too much time? And could they not do more to make those houses fit for the home education of human beings? Could not more be done for affording a practical training to boys, but especially to girls, so as to fit them to become respectable men and women? Could not more be done to relieve and cheer up those thrown out of work by sickness or bad trade? There are heads of public works who do all this, and verily they have their reward in the affection and respect of their men, shewn often in very trying circumstances; and there are masters and mistresses who thank God for the Christian servants whom they have gained, as friends, chiefly by their own conduct towards them. Only let this honest discharge of duty begin and be more general in this Christian land with the employers, and it will very speedily tell too on the employed, to an extent that the most sanguine could

hardly venture to hope for. The law of love must be allowed to have its share in regulating labour as well as the law of mere money-profit. There is a demand and supply by hearts required, as well as by pockets. “Live and let live,” was surely not intended for the body more than for the soul!—*Ed. Ch. Magazine.*

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THE CHURCH AT POME.

Report of the General Assembly's
“Committee on Indian Churches.”

We are enabled to present our readers with the “Report of the Committee on Indian Churches,” laid before the last General Assembly by the Rev. Dr. Bryce, along with the “Memorial” to the Earl of Derby, adopted unanimously by that venerable body, on the recommendation of their Committee, and setting forth the claims of the Church of Scotland to a more liberal supply of spiritual ministrations to the members of her communion in India. Events, the most important that have occurred in the history of our connexion with India—as that connexion is to be regarded under its religious and educational aspects—are giving a more ordinary interest to this report, and we doubt not, will obtain for it a deeper attention from the Church, perhaps, than the matters which it embraces have hitherto found.

It will be recollected that, when in 1813 a fully-equipped Episcopate was organised for British India, under letters patent from the Crown, provision was made, at the same time, by the Court of Directors of the East India Company, in concurrence with the General Assembly of 1814, for a branch of the Church of Scotland being extended to that country; and this for the purpose, as set forth in the minute of the Honourable Court of date 13th November 1813, of encouraging “the extension of the principles of the Christian religion in India.” When the Company's charter was renewed in 1834, the Scotch Church in India was further recognised and provided for, under Parliamentary sanction, as a branch of the Honourable Company's ecclesiastical establishment in that country; and under the provisions of that statute it still exists. It appears, however, from the Report before us, that this Church has received but slender aid from the Indian authorities at home in carrying out the great object for which it was established, even regarding this object as limited to supplying the spiritual wants of her members in that country belonging to the civil and military services, and without reference to the more missionary character impressed upon it in 1813. It has also been far from meeting with the same countenance and encouragement as the Church of England in India; while it will be seen from the Report that its interests have been zealously watched over by the Committee to whom they have been en-

trusted by the General Assembly, and its claims repeatedly urged by that Committee on the Indian authorities. These claims did, indeed, at length attract somewhat more notice from the Court of Directors, who, in 1856, instructed the Governor-General in Council to inquire into and report on the spiritual wants of their servants in India who are in the communion of the Church of Scotland, that, if necessary, these wants may be supplied, according to the rule made applicable in 1835 to those of the Church of England. The Report of the Committee states that, at the time of giving it in to the last Assembly, no answer had been received from the Supreme Government in India to the letter of the Court of Directors; and since the rising of the Assembly a further official communication has, we understand, reached the Committee, bearing that, up to the 2nd July last, the expected reply from the Governor-General in Council was still due;—a delay which the Court expresses their regret should have occurred, adding, at the same time, that they had “recently repeated their orders for the early transmission of the information which has been so long expected.” In this position the question now stands; and as the Report intimates, that the Committee have reason to believe that the result of the Governor-General's inquiry, although not known at the India House, has been such as to lead his Lordship to regard the claims of the Church of Scotland to more chaplains in a favourable light, hopes may be indulged by the Church, that *if her branch in India is to be still maintained*, it will be placed on a footing more commensurate with the magnitude of the objects for which it was established. Steps, it appears, were about to be taken by the Committee to obtain this object through an application to Parliament but as the Bill lately passed into law has had in view the *framing* of a government—not the laying down how it was to be administered—the disposal of the “Scotch Church” question is now in the hands of the Secretary of State for Indian affairs and his Council; and to this body the Memorial of the General Assembly will no doubt, in due time and form, be presented. The Church will await the decision of Lord Stanley, in the matter of more chaplains for those of her communion in India, with no little interest: and the religious bodies of England now addressing the Indian minister, will look to its disposal as likely to throw a practical light upon the policy which her Majesty's Government are prepared to follow, in encouraging “the extension of the principles of the Christian religion in India.” We need not say that, under various deliverances, of the General Assembly, the Scotch ministers and elders and missionaries at the several presidencies, have been erected into Presbyterian bodies, with a view to the raising up of a Christian ministry from among the native converts to our creed, and have had assigned to them duties the most onerous, as they bear on