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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

such as would co-ordinate it with, if it did not make it independent of, Parliament. These claims were, doubtless, entitled to be called *anti-Erastian*. It may be doubted whether they were judicious.

WM. SAUMAREZ SMITH.

ART. II.—OUR OLD INDIANS.

BY ONE OF THEM.

IN the first number of *THE CHURCHMAN* appeared a true and graphic account, by Canon Ryle, of the various parties, sections, and "schools of thought" in the Church of England at the present time. Though Dr. Ryle's enumeration of their several species and varieties is extensive, it is not, and does not claim to be, exhaustive. In particular, he omits one subdivision of our ranks sufficiently numerous, distinct, and influential to deserve a separate notice, the more so as they are marked off by common characteristics, and are as much banded together as any other of the groups which were named by Bishop Ryle. As indicated by the heading of this article, they are "Old Indians," claimed as "*ours*" as being among the Evangelical Churchmen whom this magazine is intended to represent. The writer does not speak as their mouthpiece, nor lay claim to photographic accuracy in his portraiture of them. Sometimes, indeed, he may, on the principle *ex uno disce omnes*, assume that his fellows think the same as himself; but in the main he will endeavour to keep to the inductive method from actual facts that have come under his own observation. And in generalizing them, he would follow the fashion of our Indian agency houses, and while trying to give a correct account, qualify it at the foot by *E. E.*, or errors excepted.

Old Indians then, as every one knows, are simply retired members of the various services or of the mercantile class in India, who having finished their work there, are now settled at home. They have all these features in common—considerable knowledge of men and things, comfortable incomes, and leisure, with average capacities for employing it, according to their individual tastes. But there have been great changes in their characteristics from time to time, corresponding to the changes that have passed over home life, and changes in the administration of India. The genuine old Indian who had grown up before the charter of 1813, was a favourite subject of satire at home, and was cleverly caricatured by the caustic pen of Theodore

Hook. He was usually wealthy, of the Nawaub type, not burdened with much religion, and satisfied to indulge his oriental habits of ease and luxury with his fellow Indians in London, Cheltenham, or Bath, rarely caring to turn his energies to politics or other home pursuits. He was supposed to be very impracticable and behind the age; and one of Lord Palmerston's axioms seems to have been that Indian life was rather a disqualification for Indian statesmanship, the success of Munro, Malcolm, Elphinstone, and others, notwithstanding.

It is interesting, and sometimes amusing, to see as we look back on our Anglo-Indian history how religion and morality out there have risen or fallen with their level in life at home. Under the government of Sir William Langhorne soon after the Restoration, and before the godliness of the Commonwealth had died out from the city, orders were in force at Madras that no one person was to be allowed to drink at one time more than half a pint of arrack or brandy, or a quart of wine. Every guest who exceeded the limits was to be fined twelve fanams: and the householder who supplied the liquor, one pagoda. Lying, profane swearing, even absence from morning or evening prayers, were subject to a fine of four fanams for each offence; while prostitution, brawling, and duelling, were still more severely punishable. Still, as might be expected, these barriers availed little to stem the flood of profligacy that flowed from the Court of Charles II. through the land. The annual letter of the pious chaplain Warner, to the Court of Directors, contains the following sentence:—"I have been told by several that persons here are a good deal more civilized than they formerly were. If it be so, there is great reason to admire the patience and long-suffering of God, but with all cause to fear that if these things be not reformed, He will not always keep silence." Fifteen years later, in 1691, the Court of Directors wrote: "We would likewise desire our President, Mr. Yule, whom God hath blessed with so great an estate in our service, to set on foot another generous charitable work before he leaves India—that is, the building of a church for the Protestant black people, and Portuguese, and the slaves which serve them, who have now no place where they may hear the Word of God." But soon after this, the religious deadness of the eighteenth century overspread our country, and it was not till the beginning of the nineteenth that the spiritual welfare of India attracted any practical interest. The charter of 1813 was a grand step in advance, and during the past sixty years of 1800 for the most part grew up those Evangelical Indians with whom this Paper has to do.

Let us endeavour to sketch their genesis, to use the scientist slang, their training, their theology, their use and influence at home, and their continuous obligation and duty to India, con-

cluding with a few thoughts on our policy in that vast field of responsibility.

First, then, how did this distinct body of Evangelicals originate? They were not the disciples of a great reformer, such as Luther or Calvin; not as a sect like our Independents and Baptists, separating themselves from the National Church on account of some special rite or tenet which they did not accept; not even like the followers of Wesley and Whitfield, who had no quarrel with our Prayer-Book, and were rather cast out of the Church than self cut off; nor have they enlisted under any one great leader.

“Nullius addicti jurare in verba magistri”

might be their motto. We may safely say that this movement is primarily to be regarded as part of that great wave of spiritual revival which, from the beginning of the century, has, by the grace of God, swept over Christendom, and especially over our own territories and the United States. It is to be traced to the sovereign, though not arbitrary, distribution of His spiritual gifts by the Great Head of the Church. We may see in it the answer to the prayers of those holy men, Simeon, Browne, Martyn, and Corrie; the reward of the labours of Wilberforce, Grant, and the rest of “the Clapham Sect;” the men whose efforts were blessed to the removal, by the charter of 1813, of that masterpiece of antichristian policy, the exclusion of missionaries from the Honourable Company’s Indian provinces. Already had the labours of those holy chaplains, the Serampore missionaries, and a few sporadic laymen in India, begun to tell; but the accessions to the little band rapidly increased in after years, till it became, to use the language of inspired poetry, a great army as the host of God. As in all the works of Nature, so in those of Grace, we see the law of unity in life, but infinite variety in its manifestation. Thus it was in the additions to the Evangelical ranks in India. Some left home already alive unto God; some were converted during their first voyage—notably one who continues to this day, after fifty years of energetic labour as soldier, administrator, but, above all, Evangelist. Several were led to Christ by the holy lives and loving pleadings of the missionaries at whose station they might be, or of godly chaplains. Thus some would ascribe their conversion to our Church missionaries in Tinnevely or Travancore, the London missionaries in Bangalore or Vizagapatam, and some to the American Baptists, Judson and his fellows, on the eastern shore of the Bay of Bengal. A very remarkable proof of the power of prayer was granted in the case of the Madras Engineers. Two young officers, having agreed to unite in persevering prayer for their corps, were

permitted to see the great change from death to life in the majority of their comrades. Some of these became as much distinguished for their skill and success in building the spiritual temple, erecting the "new light" houses for the Gospel, and guiding channels for the water of life, as they have been in corresponding departments of public works in the material world. In one of our Sepoy regiments, a subaltern, by example and personal pleading, was instrumental in the conversion of nearly all his brother officers; while the zealous and faithful but eccentric labours of the German missionary, Hebich, won for a whole regiment the honourable nickname of "Hebich's Own." It was in this regiment that the Bishop of Madras, after dining by invitation at the mess, was asked to conduct their usual family prayers. At the three Presidencies the apostolic labours and lives of the great Presbyterian missionaries, Wilson in Bombay, Duff in Calcutta, and Anderson at Madras, were fruitful among Europeans as well as natives; and so was the ministry of our own Church missionaries in the little unpretending Church mission chapel in Blacktown, successively filled by Ridsdale, Tucker, Moody, Ragland, and others. Among these the venerated John Tucker was eminently blessed by the spiritual wisdom and single-minded faith given to him, to the building up and binding together the Evangelical officials, civil and military, at Madras; so that, under the favoured rule of the honest-hearted Marquis of Tweeddale, with his excellent Marchioness, and under the command-in-chief of Sir Peregrine Maitland, the most important civil and military posts at the Madras Presidency were filled by members of Mr. Tucker's congregation.

In furtherance of the divine plan, and in answer to the prayers of the saints, offered up with much incense, through the Heavenly High Priest, India was blessed with a series of bishops such as Heber, Turner, the stately Daniel Wilson, and Cotton, in Calcutta; Corrie, Dealtry, and Gell, of Madras; Carr and Harding in Bombay; and such Governors as Lord William Bentinck in Bengal, Sir Robert Grant in Bombay, and Lords Tweeddale and Harris in Madras.

Thus were our old Indians gathered out of every department of official or non-official society in India—civil servants, officers in the army and Indian navy, medical men, merchants, and officers in the mercantile marine.

It will be easily seen that the training, education, and establishment of this heterogeneous band would vary as their first convictions had been formed. Those who had been converted under any missionary or chaplain would cling to the same source for food and instruction; those who owed their conversion to a layman would probably still look to him. But in all cases diligent

searching of the Scriptures, and regular habits of earnest prayer would be assisted by periodical gatherings for Bible reading and brotherly fellowship ; while religious biographies, such as Henry Martyn's and Brainard's, our Puritan divines, missionary reports, and religious periodicals supplied the chief reading. Learning has not been a characteristic of the Indian Church. Though most men had the beginning of a fair education, according to the then standard, at Haileybury and Addiscombe, and their minds had been enlarged by more or less acquaintance with the oriental tongues, still Indian official life is not favourable to reading. Religious men looked for truth to the fountain-head, rather than the artificial channel. They knew little of Church history ; and of patristic divinity, nothing. But they had ample opportunities for study by observation, and gaining knowledge of human nature by experience. Their secular training in the judicial, revenue, or administrative departments, gave practice in many valuable ways in the discernment of truth, sifting of evidence, weighing opinions, and reliance on the great principles of truth and justice. The army is an excellent school for Christian discipline, as we see exemplified in the centurions of the New Testament. The Christian soldier does not answer again, or confer with flesh and blood, but obeys orders, regardless of risk or discomfort. In every civil office, and in all the staff appointments in the army, facility was acquired in writing, method in arrangement, and accuracy in accounts and statistics. Public speaking was hardly ever necessary, and consequently never studied or practised. The social habits of our "Old Indians" combined a generous hospitality with modest simplicity, avoiding wasteful luxury and ostentation, fashionable novelties, and worldly amusements.

We now come to the most important part of our Paper, the theology or religious views of the Old Indian Evangelical. Though drawn from life, the description is taken chiefly from South India, and from the generation that has passed or is passing away. It will be expected that religion, fostered under the circumstances already stated, must be of the spiritual rather than the ecclesiastical type. Indeed, it may be fitly described as directly antagonistic to the school which, under its Tractarian, Puseyite, and Ritualistic phases, has now developed into the portentous exhibition of every Romish corruption in our National Protestant Church. The sacrifice of the mass, auricular confession, sacerdotal vestments, adoration of the consecrated elements, monastic institutions, prayer for the dead, and Mariolatry, are now to be seen in our Church, in open defiance, not only of the Bishops, but of the highest judicial tribunals of the land. Opposed to all this, as has been remarked, our old Indian holds that the Catholic Church, instead of being limited by episcopacy,

comprehends, as defined in the Prayer-Book, in its visible aspect, all the baptized, or all who profess and call themselves Christians; and in its spiritual or invisible sense, it is the blessed company of all faithful people.

Our old Indian, again, rejects the pretension that grace is only conveyed by Sacraments, which are only efficacious in the hands of Priests ordained by Bishops tracing their order in unbroken succession from the hands of the Apostles. He acknowledges and obeys his Bishops when they rule, after the Apostolic examples, and not as lords over God's heritage; but he cannot trace the Tractarian doctrine of Apostolic succession in our Articles or Ordinal, and he knows as a fact that divine grace and the gifts of the Spirit have been largely poured out on the Lutheran and Reformed Churches of the Continent, on our British Presbyterian Churches, and on the orthodox Nonconformists of our country and America. He has not only seen among them bright examples of holiness of life, but he knows that God has honoured them by using them equally with, or even more than, Episcopalians, to give the pure Gospel and the whole Bible to Madagascar, the Sandwich Islanders, the South Sea cannibals, and the Burmese and Karens, while they have been beforehand with us in British India and China. So taking up Peter's argument, the old Indian says, forasmuch as God gave unto them the like grace that He did unto us, what am I that I should withstand God? On the other hand, he sees that the Sacraments of the Apostolic succession have failed to secure spiritual life (according to the Scriptures) throughout unreformed Christendom. So he accepts the Prayer-book forms, explained and qualified as they are by the Articles and Catechism. He believes the Sacraments to be means of grace, but so far from being the only means, he knows that they are only efficacious where the grace of faith already exists in the recipients. In the case of infants he believes that, as in the corresponding initiatory rite of circumcision, children are admitted on the faith of their parents, the intervention of sponsors being introduced to guard against the *opus operatum* theory. The strong and confident language of our Office for Baptism he accounts for in the very intelligible explanation that forms of common prayer must be framed for believers.

With respect to the Lord's Supper, it appears to the old Indian that to bring in privily, under the cuphony of the Real Presence, the transubstantiation of the Roman Mass, with all its sacrificial paraphernalia, is a dangerous deceit. He has received the sacramental pledges of the New Covenant in company with Lutherans, Baptists, or Congregationalists, at the hands of a minister of his own Church, in an emergency at the hands of a minister of another Church, in a tent or shed, with no

other vestment than a black alpaca coat, or even white jacket, and has found the Lord's presence as real, and his fellowship with the brother communicants as near, as any priestly robes or cathedral high altar could make them. Consequently he has little sympathy with the restoration of old churches or building of new, fitted for the celebration of the Mass, but ill fitted for preaching the Gospel and for congregational worship.

In short, the old Indian is a Protestant. He is fully convinced that the Romish Church is predicted in the Apocalypse under the symbol of the woman on the beast, the mother of harlots and abominations; that the Reformation was a gracious interposition of the Almighty to extricate us from her wiles and her doom; and that a conspiracy to undo that holy work, and to restore us, blindfold and bound to sacerdotal despotism and idolatrous superstitions, is to be resisted to the uttermost.

Finally, notwithstanding all that has been said, our old Indian claims to be a true and loyal Churchman, and for the very reason that he seeks to maintain Protestant evangelical and spiritual religion, he accepts the Prayer-book. He believes its liturgy and rubrics are to be construed by the Articles and Homilies, and in accordance with the glorious Sixth Article all its requirements are either to be found in the inspired Scripture, or to be proved thereby. However much opposed to apostolic succession, he prefers episcopacy as of undoubted antiquity, and practically the best form of ecclesiastical order.

Let us now see what has been the special position and work of the old Indian company of the Evangelical army in our Church at home. Is it too much to suggest that they have been raised up and specially prepared by the great Captain to aid in the defence of England's pure Reformed faith in the present crisis? They have by the divine wisdom been placed at head-quarters in all the great organizations for the maintenance and dissemination of pure Evangelical truth, according to the principles of our National Church. On the committees of the Church Missionary Society, the Jews' Society, Colonial and Continental, Pastoral Aid, Irish Church Missions, British and Foreign Bible, Religious Tract, and some other Societies, they have for the last forty years supplied the chief part of the working staff. Many have now passed on to the upper chamber, but the names of such civilians as Farish, Thomas, Carre Tucker, Donald Macleod, and Frank Maltby; of such soldiers as Generals Alexander, Browne, Clarke, Lake, and Lavi; of the merchant Strahan, and many others, are still held in loving honour and remembrance for their zealous labours on London committees. Many have warred a good warfare in the provincial towns in opposing Ritualism, and working for the Evangelical cause both by supporting Societies and by personal

efforts among the people. Usually they have, at least on first coming home, shrunk from platform work; though Herbert Edwards, by his first speech after the Mutiny, electrified Exeter Hall to the delighted astonishment of our old and best C.M. speakers. And Charles Browne having been hardly persuaded to plead for the Bible Society at Teignmouth, spoke so effectively that the Association Secretary felt he could not do better than serve up the speech again at the subsequent meetings where he appeared.

And now, what remains for our old Indians as their special work and obligation? Surely it is still the same—first, to contend earnestly for the maintenance of the true faith at home; and next, to strive together for the annexation of India to the empire of Him who is the only legitimate King of kings and Lord of lords. Their motto must still be India and the Gospel. They are still living on the hard-earned revenues of the Indian Rayet. True, they may have worked hard in the country for their pay, but do they owe nothing for their pensions, so liberal when compared with the ordinary incomes of professional men at home? Let them still give their money and their labour first and foremost to the great agencies for evangelizing India by our Protestant missions, the circulation of the Holy Scriptures in the tongues of India, by Christian education for males and females, and by providing wholesome literature. Foremost among such agencies, in addition to our Church Missionary Society, may be mentioned the Christian Vernacular Education Society, which specially took its rise from the mutiny of 1857, and the Zenana Society and Society for Female Education in the East.

It is also their special duty to promote, by all their influence, sound policy for the rule of India. Our old Indian well knows that the most essential element in that policy is to honour God and His Holy Word; to be just, and rule in the fear of the Lord; and to promote the spread of the Gospel. The old theory of religious neutrality, and the later phrase of two capacities, official and personal, must not be substituted for honest whole-hearted allegiance in every capacity to our Master and Lord. This element has also been sadly wanting since the mutiny, no less than before. We have laid ourselves open to the rebuke pronounced on the proud and worldly Belshazzar. True, the Queen, in her proclamation after the mutiny, did acknowledge the true faith and the one God; but our statesmen have for the most part listened rather to the counsels of expediency and the dictates of Parliamentary tactics. We still clutch our opium revenue, and in spite of the much-belauded minute of John Lawrence, the Bible is still treated with the same indignity as ever, and this indignity has tended to keep conscientious

Christian men out of the Educational Department, and the tenets of Bradlaugh or Francis Newman find acceptance with the young Brahmans, trained under our Government professors and masters. Let us then plead for the healing of the bitter waters by the establishment of voluntary Bible classes in Government schools, try to improve the finances of India by withdrawing from opium, and reducing our expenditure on ourselves and our armies, and by promoting the irrigation and communications of the country. Finally, and above all, let all our old Indians consider themselves bound by a silent compact in a voluntary prayer union, that the divine blessing may rest on every European employed in India, that our officers may be peace and our exactors righteousness, and at length the New Covenant promise be fulfilled in our eyes that all shall know God from the least to the greatest.



ART. III.—THE STRUGGLE FOR THE NATIONAL CHURCH.

II. THE MEANS AND PROSPECT OF ENFORCING THE LAW.

IT seems to be supposed that because the proceedings under the Church Discipline Act and the Public Worship Regulation Act have turned out cumbrous and expensive, and, it is said, dilatory and uncertain, therefore those Acts are worse specimens of legislation than their companions in the volumes of the Statute Law which have not been made the subject of such animated contests in the Courts. No idea could be more unfounded. There is scarcely one of our Procedure Statutes which would have come scatheless out of such an ordeal as the unfortunate Public Worship Regulation Act has undergone. We are not concerned to defend this "common whipping-boy" of legislation, as it has been most justly called; but merely to remind an indignant public that they were not necessarily the greatest sinners upon whom the tower of Siloam fell. The Judicature Act, for instance, which was passed in 1873, contained a series of new rules for simplifying the procedure of the Courts of Common Law and Chancery. This production of Lord Selborne's was found to be absolutely unworkable; and a new and revised set of rules was set afloat by the Act of 1875. The writer of this Paper has had the curiosity to count up the number of reported decisions on doubtful points in these rules, which have been noted up against them by a practising barrister of his acquaintance, and it may interest the lay reader to hear that, in a space of time less by one year than the Public Worship