

**HINTS ON MISSIONS TO INDIA: WITH
NOTICES OF SOME PROCEEDINGS
OF A DEPUTATION FROM THE
AMERICAN BOARD, AND OF
REPORTS TO IT FROM THE MISSIONS**

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Hints on Missions to India: With Notices of Some Proceedings of a Deputation from the American Board, and of Reports to It from the Missions by Miron Winslow

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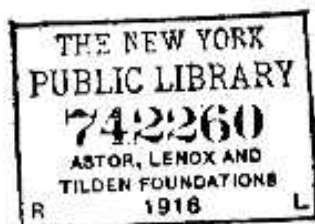
REPORTS TO IT FROM THE MISSIONS.

By MIRON WINSLOW,

MISSIONARY AT MADRAS.

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PREFACE.

THE writer of the following pages left his native land in June, 1819, and went as a missionary to Ceylon. Having buried there his beloved wife, he returned to America with three daughters, in 1834; and after a short visit at home, resumed his labors among the heathen. Going first to Ceylon, he was, with his brother-in-law, Dr. Scudder, sent by the mission, with the sanction of the Prudential Committee, to Madras, to commence a mission in that city, among a people speaking the same language with that to which he had been accustomed in North Ceylon.

A large printing establishment was taken from the Church Missionary Society, schools in the vernaculars, and in those with English, were formed; regular preaching at the stations, and in the streets and schools, was maintained; two church-buildings were erected; more than one hundred were from time to time gathered from among the natives into the church, and the work in other respects—including aid in the translation of the Scriptures, and preparing and sending forth tracts and books—was carried on with encouraging success, by the original founders of the mission, and a part of the time by other brethren. These were the Rev. Messrs. Hutchings, H. M. Scudder, Ward, Dullis, Hurd, and Mr. Hunt. Messrs. Hutchings, Ward, and Dullis returned to America, on account of failure of health, after a short period of labor; Mr. H. M. Scudder removed ere long to Arcot, Dr. Scudder died in 1855, and the writer left on account.

of ill-health, near the end of the same year. Messrs. Hunt and Hurd only remain in the mission.

On the passage home, by way of England, this little book was composed, as a sort of digest of experience and observation, for nearly thirty-seven years; with the double hope of assisting those who may be considering the question of personal devotement to a mission in India, and of aiding the supporters of such a mission in its intelligent support and direction. It was written without any knowledge of the discussion before the American Board in Utica, and previous, of course, to the special meeting in Albany. Very little has been added since, and no modifications of any importance have been made.

The Deputation, whose doings in some departments are examined—it is hoped with proper respect and candor—discouraged schools for heathen children, especially under unevangelized teachers; the teaching of English, except as a classic, and to Christian youth; the continuance of missionaries in the pastoral office, after they may have opportunity to demit it in favor of native pastors; and employing the printing establishments in any other than vernacular work. They encouraged the formation of rural congregations and churches with a native pastor, though a very small number only might be at first collected; the early separation of the missionary from the pastoral duties, so that he might itinerate more abroad; and they would confine almost all teaching—whether in theology, medicine, or science—to the vernaculars. The principle adopted, seems to have been that it is necessary to conform to the apostolic practice, and to seek immediate, rather than far reaching results; to secure actual success, though on a small scale, rather than progress in a merely preparatory work, however great or promising.

They also advised the missions to allow a correspondence with the secretaries in Boston on the affairs of the mission, without, as they had before done, giving their brethren the opportunity to read such letters; and that the missions, as such, though composed in part of laymen, should act in an ecclesiastical capacity, without the formality of instituting any other body; as being qualified by their commission to do whatever may be necessary for the introduction of Christianity into a heathen land and providing for its Christian ordinances. Most of the above particulars are in some form alluded to, in these pages.

What may be called the *school question*, is more especially kept in mind—whether schools can be properly used among the heathen as CONVERTING AGENCIES; whether the English language, and western science should be taught with that view under any circumstances; whether English is needed by any class of native ministers; whether heathen children should be taught Christianity, even in the vernaculars, if brought together for secular instruction by heathen teachers; whether such schools in the vernaculars, or high schools in English, or boarding schools, either for boys or girls (the Female Boarding-school at Oodooville being an example of the latter) are helps or hindrances—these and other particulars, are considered.

May the Holy Spirit direct to a right understanding of these and other important and connected subjects, and enable all interested in them to decide how far “the machinery of missions” may be so worked, as most effectually, to extend and establish the Redeemer’s kingdom.

THE AUTHOR.

NEW YORK, April 25, 1856.

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PRELIMINARY REMARKS.

SOME account of the perishing state of the heathen, and other unevangelized nations—especially of the Hindus—and some abstract, at least, of the obligations lying on Christians to send them the Gospel, would seem to form a proper introduction to this little volume. But to attempt a description of the degraded state of the Hindus, even as to this world—to depict their physical wants, arising not from insalubrity of climate, nor sterility of soil, nor a defective government, but from moral causes—especially the destructive influences of idolatry—and to show their religious and social defects, the prevalence of untruth and impurity, the absence of all proper views of a superintending *Providence*; and their consequent bondage to superstition, to a belief in witchcraft, fear of signs, and omens, and of death;