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ARTICLE VI.

THE SIGNIFICANCE OF THE HAYSTACK
CENTENNIAL.

BY EDWARD WARREN CAPEN, PH.D.

IN October of this year the members of the American Board of Commissioners for Foreign Missions, prominent leaders in missionary work, and friends of Williams College will gather in Williamstown, Mass., around a monument which marks the site of a haystack. Why should so strange a monument have been erected some forty years ago? and why should hundreds of intelligent persons in this twentieth century gather here? Because on this spot occurred one of the memorable events in the history of the Christian church. The monument tells the simple fact. In raised letters upon the marble face we read:—

THE FIELD IS THE WORLD
THE BIRTHPLACE OF
AMERICAN FOREIGN MISSIONS
1806

SAMUEL J. MILLS
JAMES RICHARDS
FRANCIS L. ROBBINS
HARVEY LOOMIS
BYRAM GREEN

Among the chief glories of America are the thousands of the choicest young men and women from our colleges and universities who have been sent out during the last century by American Christians to carry the gospel with all its transforming power to those who are without a true knowledge of God, and to form into Christian churches and communities those who had been reclaimed from savagery or from a partial civilization. The

modern American missionary movement began in Williamstown on that summer afternoon, one hundred years ago.

I. The Haystack Centennial is significant because *it commemorates a focal event.*—In that group of young men converged the light of nearly two centuries of interest in missions, while from it have come the rays of the brilliant missionary achievements of the century just closing. Behind it were the desultory labors of the missionary workers of the whole colonial period, and the opening years of the national period; before it were the systematic labors of the well-organized and efficient leaders of the American missionary movement.

No one of the young men present at that meeting for prayer had any realization of its significance. Even the exact date is unknown, and the only detailed account of it was given nearly fifty years later by the only survivor of the five, Hon. Byram Green, of Sodus, New York. Do we remember the meeting mainly because of its dramatic features? By no means, but because, so far as is known, it was the occasion of the first definite resolution ever made by Americans to begin for themselves the work of foreign missions; and because it was chiefly due to the resolution then formed that four years later, in 1810, the American Board was organized, and that in 1812 missionaries actually sailed from the United States to Asia.

Williams College had received its charter in 1793, the very year in which Carey and his associate, Dr. Thomas, sailed from England to India to begin there the work of modern missions. Though it was surrounded by those beauties of mountain and valley which have inspired so many generations of Williams men, the early atmosphere was anything but Christian. For years the people of Williamstown received no mail from any direction oftener than once a week, but this isolation was not sufficient to keep out the influence of French infidelity, so prev-

alent at that time in New England and other parts of the country. Infidelity was rampant, and in the first six classes, which contained ninety-three men, there were only seven professed Christians. With the beginning of the nineteenth century there came a change. In the years 1798-99 a great revival swept over Litchfield County, Connecticut, and the adjacent regions, and through a succession of students who came to Williams from the churches thus aroused, the new spirit crept into the college, until in 1805-06 a revival began to transform the college itself. The increasing number of Christian students were accustomed to meet regularly for prayer, and it was one of these meetings which is commemorated by the haystack monument. Thus the way was prepared for a forward step when, in the spring of 1806, there entered the Freshman Class, from Torrington, Connecticut, one who was destined to become a great missionary leader, Samuel J. Mills, Jr.

Born in Torrington in 1783, young Mills came under the influence of a father who was a prominent preacher, a leader in revival movements, a home missionary pioneer, and an editor of the religious and missionary publication, the *Connecticut Evangelical Magazine*. His mother was a woman of great sweetness and strength of character, and was, withal, of an intense missionary spirit. She often spoke to him of Eliot, of Brainerd, and of other missionaries, and she was once overheard by him to remark, "I have consecrated this child to the service of God as a missionary," her thought being, as it later appeared, that he would work for the American Indians. It was not until he was over eighteen, and after two years of spiritual darkness and of rebellion against the arbitrariness of God in passing him by, that the light broke and he had a vision of the graciousness of God. Almost immediately the missionary thought came to him, and he declared to his father that "he

could not conceive of any course of life in which to pass the rest of his days that would prove so pleasant as to go and communicate the gospel salvation to the poor heathen." With this thought in mind he placed in other hands a farm which had been bequeathed to him, and in the spring of 1806 entered Williams College to fit himself for missionary work. He at once threw himself into the revival then in progress and became a leader, especially among his classmates. This awakening in the college had been marked by prayer-meetings of the Christian students. In the summer of 1806 a group of students, of whom Mills was one, were accustomed to meet Wednesday afternoons in the valley south of West College. There was more leisure on Saturday, and then they went north to a maple grove adjoining Sloan's Meadow, half-way towards the Hoosac River. The afternoon in question was so hot and sultry that only five students braved the heat. Two of these were Sophomores, Robbins and Green, and the other three, Mills, Richards, and Loomis, Freshmen. They went to the grove expecting to hold their meeting there, but dark clouds appeared in the west, and they took refuge from the rain under the northern of two haystacks standing in the meadow. The Sophomores were studying geography, and the talk turned upon the moral darkness of the great continent of Asia. This was the chance for which Mills had been waiting, and he made a proposition that they themselves should send the gospel to those far-away peoples, declaring earnestly, "We can do it if we will." Startling as the proposition must have been, unless Mills had already prepared them for it, three of them at once expressed their approval, while Loomis objected, saying, that missionaries would be murdered, that the Turks and Arabs should first be subdued by armies. True to this conviction, Loomis devoted his life to home missionary work, and performed a notable ser-

vice in what is now the State of Maine, dying in his Bangor pulpit January 2, 1825. In reply to Loomis, the others maintained that God was always ready to have his gospel preached, and that all that was needed was a determination of Christians to undertake the task. Finally Mills said, "Come, let us make it a subject of prayer, under this haystack, while the dark clouds are going and the clear sky is coming." Each of the five, Loomis excepted, prayed for the realization of their vision. When Mills' turn came he had grown enthusiastic, and, as the thunder was dying away in the distance, prayed: "O God, strike down the arm, with the red artillery of heaven, that shall be raised against a herald of the cross." They then sang a quaint stanza from a hymn of Isaac Watts, which has only within a comparatively few years been left out of the hymn-books:—

"Let all the heathen writers join
To form one perfect book;
Good God, if once compared with thine,
How mean their writings look!"

Thus the meeting closed. Four underclassmen in the small college of an isolated New England town had resolved to send the gospel around the globe. At a time when Napoleon was conquering Europe and the world was wondering where his career would end, and when the spectre of war was already rising before the new nation, four boys dared to believe that the claims of the gospel far transcended those of politics or even national existence. Though the United States was hardly more than a loose union of feeble states, whose people had but recently won independence, and had hardly yet begun to cooperate in any philanthropic undertaking, Mills and his companions had courage and faith to believe that they could send the gospel thousands of miles to distant peoples. And what is more significant, in six years the dream became a reality.

Mills was not one to turn back from any plan of action, much less one that involved the welfare of millions. For months the prayer-meetings continued, and Mills was pondering upon the next step. This was taken two years later, when five young men, under the lead of Mills, organized themselves into a secret society, known as the Brethren, with one definite object, "to effect in the persons of its members a mission, or missions, to the heathen." It was on September 7, 1808, in the northwest lower room in old East College, that Samuel J. Mills, Ezra Fisk, James Richards, John Seward, and Luther Rice signed the constitution of a society which in the more than sixty years of its existence enrolled many of the greatest missionary leaders of the nineteenth century. From Mills to Neesima, its list of members, still preserved in a little record-book at Andover Seminary, is a roll of honor. The very existence of the Brethren was unknown for years; yet it secured missionaries, and saw them go to the front by the score. Everything was kept subordinate to the one supreme purpose, and there was no mercy for a member who showed any sign of faltering. Transferred to Andover in 1810, with branch organizations at some time in several other colleges and seminaries, it was ever true to its aim.

The members of the Brethren at once began to arouse interest in their plans, and to secure the support of the leaders in the church. The times were ripe for it. All that was needed to inaugurate the American missionary movement was the definite consecration of individuals to the work and their demand upon the churches for support. The missionary spirit was abroad in the land, the leaders had been made ready for the new undertaking, and the institution that was to bring together and train the new missionaries was about to be opened.

Mills and his friends, as has been intimated, were themselves

the product in part of a long and honorable missionary history. The missionary purpose was back of the colonization of America, notably in the case of the Massachusetts colonies. The first generation had not passed before the colonies, under the lead of such men as Rev. John Eliot, of Roxbury, and Thomas Mayhew, father and son, of Martha's Vineyard, began work for the heathen who were at their doors. The success of this work for the Indians led to the organization of missionary societies in England and Scotland, which maintained work in the colonies throughout the colonial period. Again, in the eighteenth century, contemporaneous with the religious movement known as the Great Awakening, and in part the result of it, there were renewed attempts to reach the Indians. David Brainerd is the best known of the leaders in this second period of missionary activity, though in actual results among the Indians his early death prevented his efforts from being so fruitful as those of others. John Sergeant, Eleazer Wheelock, Samuel Kirkland, the Mohegan Indian Samson Occom, and the devoted Moravian missionaries in the middle colonies did a great work, in spite of many difficulties, and their names and deeds were well known in the early years of the nineteenth century. Had it not been for the opposition of the Society for the Propagation of the Gospel, the Society for the Propagation of Christian Knowledge among the Indians of North America, chartered by the colonial legislature of Massachusetts in 1762, would have been the pioneer missionary society of the United States.

The broader vision had not been wanting. One of the most widely read religious books of the eighteenth century was "Essays to do Good," published in 1710 by Cotton Mather, in which he pleaded with the colonists to emulate the example of the Jesuits and of the Dutch missionaries in Ceylon, and the Danish at Malabar, and attempt "the propagation of the holy

and glorious religion of Christ." Had the breaking out of the war with England not occurred in 1775, educated negro missionaries would actually have sailed for Africa to carry the gospel to those tribes which had been so terribly wronged by the slave traders. Under the lead of Samuel Hopkins and Ezra Stiles, of Newport, Rhode Island, funds had been secured, and two colored men educated for the work. Hopkins was a friend of Samuel J. Mills, Senior, and it is not possible to tell what part of the interest of the son, especially in Africa, was due to the influence of the Newport pastor.

In the last quarter of the eighteenth century there began a new missionary movement, which trained the leaders and prepared the way for the organization of work abroad in 1810. I refer to the organization of societies to prosecute work among the Indians and in the newer towns in the West, in the territory opened to settlement after the French were expelled from North America in 1763, and our treaty with Great Britain in 1783. Presbyterians, Baptists, and Congregationalists were all interested in this, working either independently or together. For Congregationalists Connecticut was the first to act. In 1774 the General Assembly voted in favor of raising funds to send missionaries to "the settlements now forming in the wilderness to the westward and northwestward"; that is, in New York and Vermont, to which many Connecticut people had moved. The outbreak of the war prevented active measures, but the discussion was resumed after the conclusion of peace, and in 1793 eight pastors, one of whom was Rev. Samuel J. Mills, were asked to make missionary tours of four months each. Five years later, in 1798, the Association constituted itself a missionary society "to Christianize the heathen in North America, and to support and promote Christian knowledge in the new settlements within the United States." The society

was incorporated in 1803, while in 1800 the publication of the *Connecticut Evangelical Magazine* was commenced. In Massachusetts a missionary society was organized in 1788, the constitution then adopted and a provision added in 1804 both declaring the purpose to be not merely to evangelize the new settlements, but to carry the gospel to the heathen in America and across the seas. In 1803 the *Massachusetts Missionary Magazine* began to be issued. This and the Connecticut magazine contained much information concerning the work in India and elsewhere, supported by the Baptist and London Missionary Societies, organized in 1792 and 1795. Other magazines helped to disseminate missionary information, English missionary publications reached America and were reprinted here, while some of the missionaries for the East went to their fields by way of the United States. In all of these ways the missionary spirit was being aroused to such an extent that the sum of \$6,000 was sent to Carey during the year 1805-06 for his work in India. Among the leaders in these societies were some whose vision was already directed across the seas, and who, in their sermons before missionary societies and ecclesiastical bodies, urged the privilege of emulating the English Christians in their missionary zeal. It was in connection with editorial labors and missionary work that the first two secretaries of the American Board were trained. These were Rev. Samuel Worcester, of Salem, and Jeremiah Evarts, Esq., of Charlestown, the former a leading spirit in the Massachusetts Missionary Society, the latter the editor of the *Panoplist*, which did so much to bring about the separation between the conservatives and the radical or Unitarian element in the Congregational churches of Massachusetts. They were both young men, not so many years older than the Williams College students, though recognized leaders among the churches of Massachusetts. At the time of the or-

ganization of the American Board, Dr. Worcester was not quite forty, while Mr. Evarts was ten years younger, but two years older than Mills himself.

Thus Providence had aroused a general interest in missions and had brought forward leaders for the new movement. It had done more: it had provided an institution where the candidates might be trained. Heretofore ministers had received their training with older pastors, or had been taught theology in colleges like Harvard. As a result of the Unitarian controversy, the two conservative parties in Eastern Massachusetts, together with those who had been longing for the inauguration of missionary work abroad, had united in founding Andover Seminary, which opened its doors in 1808. This union of forces was followed by the consolidation of the *Panoplist* and the *Massachusetts Missionary Magazine*, the organs of the two parties. Another result of the controversy had been the organization in 1803 of the conservative and missionary pastors of Massachusetts into a separate body, known as the Massachusetts General Association, by which in 1810 the American Board was constituted.

While the first consecrations to missionary service were made under the haystack in 1806, and eventuated in the organization of the Brethren two years later, missionary and evangelistic interest was not confined to Williams College. Men from other institutions were being moved simultaneously, and Andover Seminary drew together these men and made possible their coöperation. From Union College there came to Andover, Samuel Nott, Junior, already impressed with his duty to go as a missionary. From Harvard came Samuel Newell, while Brown University sent Adoniram Judson, both of whom soon united with Nott and the Williams men in their missionary campaign. With his ardent temperament and his imperious

will, Judson became the leader of the little band, while Mills, modest and retiring, content so long as the work was done, became less prominent, though his intensity and consecration made him still the quiet, indefatigable worker.

Here were nearly a dozen young men, college trained, eager to be sent abroad. But how could they get to the front? They little realized the missionary interest of men like Worcester and Evarts, and almost despaired. In the spring of 1810 Judson wrote to the secretary of the London Missionary Society to inquire if that society would send out several young men from America. Before the reply had been received, four young men had, on Thursday afternoon, June 28, 1810, appeared before the Massachusetts General Association, in session at Bradford, and presented a remarkable document. It deserves to be transcribed here:—

“The undersigned, members of the Divinity College, respectfully request the attention of their Reverend Fathers, convened in the General Association at Bradford, to the following *statement* and *inquiries*:—

“They beg leave to *state*, that their minds have long been impressed with the duty and importance of personally attempting a Mission to the Heathen; that the impressions on their minds have induced a serious, and they trust a prayerful, consideration of the subject in its various attitudes, particularly in relation to the probable success and the difficulties attending such an attempt; and that, after examining all the information which they can obtain, they consider themselves as devoted to this work for life, whenever God, in his providence, shall open the way.

“They now offer the following *inquiries*, on which they solicit the opinion and advice of this Association. Whether, with their present views and feelings, they ought to renounce the object of Missions, as either visionary or impracticable; if not, whether they ought to direct their attention to the eastern or western world; whether they may expect patronage and support from a Missionary Society in this country, or must commit themselves to the direction of a European society; and what preparatory measures they ought to take, previous to actual engagement.

“The undersigned, feeling their youth and inexperience, look up

to their fathers in the church, and respectfully solicit their advice, direction, and prayers."

"ADONIRAM JUDSON, JR.

"SAMUEL NOTT, JR.

"SAMUEL J. MILLS.

"SAMUEL NEWELL."

The matter was referred to a committee, of which Dr. Worcester was a member. They brought in a plan already worked out by Dr. Worcester, who had been one of those who advised the young men to take this step. This plan was the appointment, by the Association, of the American Board of Commissioners for Foreign Missions, which was organized in the following September by the adoption of a constitution, the election of officers, and the publication of an appeal for funds. Judson was sent to England to confer with the officials of the London Missionary Society, and ascertain whether aid might be expected from that quarter. He returned without the promise of any aid, but with commissions from that body for himself and three of his friends. The result of this action was the resolution, at the second meeting of the Board, in 1811, to send out the young men as soon as arrangements could be made. The four, Judson, Nott, Newell, and Gordon Hall, together with Luther Rice, were ordained in Dr. Worcester's church in Salem, February 6, 1812, and sailed for India two weeks later. Thus were answered the prayers of Mills and his friends on that summer's day, 1806, while Mills himself remained in this country, set in motion influences which resulted in great developments in home missions, as well as in beginning the missionary work in Hawaii, and finally laid down his life in the service of Africa.

The achievements and the succeeding century of work abroad, which were the outcome of the haystack meeting and of the influences which had made that possible, constitute the first significance of the Haystack Centennial.

II. The Haystack Centennial is significant, also, because of *the principles and methods of the leaders of the missionary movement.*—There were giants in those days, and any one who studies the writings of the early secretaries and missionaries expecting to find them narrow men, will be surprised to discover that they were men of broad vision, of almost modern viewpoint, and believers in methods of work which the present age fondly believes it discovered. To be sure, their theology is not that which is popular in these days. There was a sense of the awfulness of sin and of man's need of an atonement which has been largely lost. They preached the doctrine of eternal suffering in a way which sounds strange in our ears. They were sticklers for dogma beyond us moderns. They believed non-Christian religions to be the work of the evil one. At least many of the missionaries themselves thus agreed with the prevailing theology of their day rather than with that of ours. At the same time, there was a loftiness of aim and a breadth of sympathy upon the part of the officials and leading missionaries which well nigh amazes us.

We have been wont to believe that this is the day of federation and union of churches, and that a hundred years ago sectarianism was rife. The fact is that in the early years of the last century denominational lines were drawn less sharply than they have been since. There was a closeness of coöperation between Congregationalist and Presbyterian, between Congregationalist and Baptist, at least in Eastern Massachusetts, which we little appreciate. That was the day of interdenominational movements, such as the Bible, Education, and Sunday-school societies. Mills himself was a leader in forming some of these, and believed that Christians of every name should unite to lift humanity and spread the blessings of the gospel. Thus he was a factor in securing the union of denominations of the Presby-

terian type in the United Foreign Missionary Society in 1817. The American Board urged the Presbyterian General Assembly to organize a similar society. But, when the Assembly preferred to unite with the Board, it at once elected Presbyterians to membership. Members of the Dutch Reformed Church and the German Reformed Church coöperated with the Board, which absorbed the United Foreign Missionary Society in 1826.

The same spirit was characteristic of the workers abroad. The first missionaries were instructed to regard "the Christian missionaries of every Protestant denomination sent from Europe to the East...as...brethren; the servants of the same Master, and engaged in the same work. . . . With them your only competition will be who shall display most of the spirit and do most for the honor of Christ." In the Levant, in Ceylon, and wherever they met, there was the closest fellowship between the missionaries of the Board and those of the Church Missionary Society and other boards of Great Britain. In Bombay a missionary union was formed as early as 1825; while the Ceylon missionaries, before they reached their own field, were on most intimate terms of fellowship and communion with the Baptist missionaries.

The instructions of 1812 were notable for the spirit inculcated towards other religions. The section devoted to this point reads:—

"You go, dear brethren, as the messengers of love, of peace, of salvation, to people whose opinions and customs, habits and manners, are widely different from those to which you have been used; and it will not only comport with the spirit of your mission, but be essential to its success, that, as far as you can,, you conciliate their affection, their esteem, and their respect. You will, therefore, make it your care to preserve yourselves from all fastidiousness of feeling, and of deportment; to avoid every occasion of unnecessary offense, or disgust to those among whom you may sojourn; and in regard to all matters of indifference, or in which conscience is not concerned, to make yourselves easy and agreeable to them.

"In teaching the Gentiles it will be your business, not vehemently to declaim against their superstitions, but in the meekness and gentleness of Christ, to bring them as directly as possible to the knowledge of divine truth."

While the purpose of Mills and his friends was probably simply religious, it was not many years before the aim set before the missionaries was something more than the mere rescue of individuals from lives of sin: it was nothing short of the complete Christianization and civilization of whole peoples. Thus, in instructions given to missionaries for Hawaii in 1827, the Prudential Committee declared that the missionary cause required something more than piety or mere religious feeling. There is work for every power of intellect possessed by the missionary, who must discover the best methods of reaching unenlightened men, gaining their confidence, controlling their tempers, and reaching their hearts. Education must be introduced, and they must be formed "into a reading, thinking, cultivated state of society, with all its schools and seminaries, its arts and institutions."

The Annual Report of 1833 appealed for support, because, while the Board was preëminently a society for preaching the gospel, it was also organized to explore mission fields; translate, print, and distribute books; and to educate peoples, arousing their minds, and instructing them in reading, writing, arithmetic, geography, and other sciences, as well as in the doctrines and duties of Christianity. And the immediate goal, as explained in a resolution adopted by the Board in 1837, was to "rear up native churches, place them under the care and instruction of capable native elders ordained over them, [and] furnish them with ample self-propagating gospel instrumentalities at the earliest possible period." It was with this aim in view that there was started in 1817, under the auspices of the Board, at Cornwall, Connecticut, the Foreign Mission School

to train for service among their own people natives who had reached America or who had been sent thither to be educated. The missionaries in Ceylon in 1823 proposed to establish a college for the training of natives to be Christian leaders in the church and in the community; and, had the colonial government permitted the necessary reënforcement of the mission, the college would have been founded.

This leads naturally to the methods of missionary work advocated and inaugurated by the first leaders. It is generally known that in these days there are at least five great departments of work,—those of evangelization, education, industrial training, medical relief, and publication. It is not so generally known that each one of these departments may be traced back to the very beginning; though it must be admitted that at a later period, when narrower counsels prevailed, some were all but abandoned. Messrs. Worcester and Evarts and their associates had few precedents to follow. The great English missionary societies had been in existence less than twenty years, and there was little experience to guide. Our leaders had to feel their way. They may have moved somewhat slowly, but few missteps can be discovered in those early days, and they at once saw the wisdom, yes the necessity, of each of these five modern methods of work.

Education was given a prominent place; for it was necessary to teach persons to read, or the Bible, even in the vernacular, would remain a sealed book. Native helpers and pastors must be educated and the whole community must be enlightened. It was believed by the leaders that the work of civilizing must go on side by side with Christianizing, and among the less-advanced people instruction in industry and arts was afforded. The missions among the American Indians were from the start markedly industrial. Some years later the expense of such

work, and also, it is to be feared, a narrowing in the conception of the missionary purpose, led to its partial abandonment. For the Hawaiian Islands similar work was planned, though for various reasons the execution of the plans was postponed for some years. Medical work was believed in from the start. Of the first band of missionaries, Messrs. Newell and Hall had received medical instruction, and the same may be said of Warren and Richards, pioneers to Ceylon, who sailed in 1815. In 1819 Dr. John Scudder, a practicing physician of New York City, was accepted and commissioned for Ceylon, and he trained at once a native physician, who unfortunately died shortly after the completion of his training.

The work of translating, printing, and distributing the Bible, in whole or in part, and of circulating other Christian literature, was regarded as a chief means of propagating the gospel. Presses were set up in each mission save Ceylon, and there, as the government would not permit the mission to be reënforced even by a printer, the mission used the press of the Church Missionary Society.

The Board recognized clearly that to prosecute successfully so varied a work called for the most thorough possible training. The leading missionary boards in Great Britain have always sent out men without what we call a complete education. This was especially true in the early days. Not so the officers of the American Board. While, for the industrial work and for some of the positions in the Indian missions, men and women of limited education were used; yet, in persons designed for the position of missionary, especially in the missions over sea, the best available education was insisted on from the beginning. All the missionaries, with hardly an exception, had had a full collegiate and theological course, and were as well fitted to cope with the difficulties of the foreign field as the schools of Amer-

ica could make them. A few supplemented their training here by study abroad. Many of these men proved themselves true missionary statesmen, workers of whom America can well be proud.

Surely, the principles and methods of the leaders of the missionary movement indicate that the prayers at the haystack were being fully and wisely answered.

III. The Haystack Centennial is significant, also, because of *the spirit of the early missionary movement*.—The officers and the constituency of the Board showed dauntless faith and courage. They were worthy of being commemorated.

At that time, American Christians were unaccustomed to great enterprises; means of communication were slow and expensive; methods of transmitting information or funds were uncertain; there were no means of knowing how largely the Christians of America could be depended upon to support missionary work. Nevertheless, there was no faltering upon the part of Worcester, Evarts, and the others. Cool, clear-headed men, they had also dauntless faith and youthful courage, guided by mature wisdom. One mission, two missions, three missions,—what were these among the unevangelized millions of the world? It was the duty of Christians to go into all the world, and there was no limit to the obligation of the American churches, save only the available supply of men and money. The one question was whether the field could be occupied with reasonable prospects of success. In 1810 there was not a single American missionary across the seas; not a single mission maintained exclusively by American money; not a single field that had been explored by Americans with a view to the establishment of Christian work. Within about twenty-five years, nearly every important mission field ever occupied by the American Board had been entered, except Roman Catholic

countries and hermetically sealed Japan. North Africa, including Egypt, had been explored, and work had begun in Western and Southern Africa. Of the countries around the eastern end of the Mediterranean, Palestine, with headquarters at Jerusalem, Syria, including Beirut and the Lebanon, Smyrna, and Greece had all been the scenes of missionary efforts. The press at Malta had printed thousands of copies of the Bible and of Christian literature in various languages. Work for the Jews, Greeks, and Armenians in Constantinople and vicinity was under way. Missionaries had been sent to Broosa, Trebizond, the interior of Armenia, and to the Nestorians and Mohammedans of Persia. Plans were forming for the exploration of Afghanistan and even of Thibet. In India, Bombay, Ahmednagar, and Madura were centers of missionary influence, and a remarkable work had begun among the Tamul people in the district of Jaffna, Ceylon. Siam, Java, Singapore, and China, at Canton, had been occupied. The great transformation in Hawaii was well started, and work had been attempted in the Marquesas Islands.

On the American continent, explorers had been sent to Patagonia and through the various countries of South and Central America, including Mexico, to ascertain whether the nations, until recently under the control of Catholic Spain, were favorable missionary fields. And, lastly, most vigorous efforts had been put forth for the North American Indians. Missions had been established for the Cherokees, Choctaws, Creeks and Chickasaws; for the Osages, the Pawnees and the Sac and Fox; for the Ojibway and Stockbridge Indians. A large educational work had been maintained at Mackinaw for the tribes around that great trading center. The Indians of Western New York; near Maumee, in Ohio; and the Abernauquis tribe in Canada had not been forgotten. Explorations had been made along

the Pacific coast, the situation from Southern California to Alaska was known, the Rocky Mountain region had been visited, and missionary work was already under way in the far West.

All this rapid expansion was in accordance with the fixed policy of the Board during all the early years. This was to appoint every well-trained applicant for whom a suitable position could be found, and to enter every field which presented a favorable chance for work and for which workers offered themselves. A list of the open fields, with the number of missionaries called for by each, was published annually or at frequent intervals. It was believed that American Christians would support a policy of courage, and would give the money to send every missionary appointed. This faith policy, as it has since been called, prevailed for a quarter of a century, and during that period results seemed to justify this confidence in the churches, based upon faith in the God whose was the work.

The leaders were men of boundless faith, the worthy successors of Mills, with his famous motto, "We can do it if we will." In his early manhood, before his connection with the American Board, Jeremiah Evarts was remonstrated with for entering upon a course of action which was declared impracticable, sure to excite opposition and invite defeat. His terse and sufficient reply was, "It is right; therefore it is practicable"; while of Dr. Worcester it was remarked, by a member of the Prudential Committee in those dark early days, that he seemed to have all the faith there was in the world; his faith was equal to everything. This spirit they imparted to their associates, and to it may be attributed, under God, the wonderful achievements of the early movement, victories only less marked than the still greater accomplishments of these latter days. It is the spirit in which the work must ever be done. As exemplified in the

men of the haystack and their successors, it is fully worthy of commemoration.

The celebration at Williamstown this autumn thus calls to mind an event which was the product of generations of humble missionary endeavor, and the beginning of a still greater missionary movement, the principles and methods of which are worthy of all commendation. If the men of the present day are true to the ideal thus set before them, all the powers they possess, material, intellectual, and spiritual, must be devoted to the further extension of the work planned one hundred years ago. This is, in part at least, the significance of the Haystack Centennial. It is a time for giving thanks for what has been accomplished, and for girding ourselves for the greater achievements already within the grasp of American Christians.