

Society for Propagating the Gospel in North America. This organization originated on the other side of the water, and had commissioners in Boston. From this organization, Eliot, the "Apostle of the Indians," received support. These commissioners sent missionaries to the Indians of the Susquehanna Valley more than a hundred years ago. The first missionary societies in this country had for their object the diffusion of "the knowledge of the Gospel among the heathens, as well as other people in the remote parts of our country, where Christ is seldom or never preached." They were essentially foreign missionary societies, and our ancestors had been engaged in such efforts more than fifty years before they formed a distinctively home missionary organization. In 1818, the Domestic Missionary Society of Massachusetts Proper was formed, "to assist needy churches, parishes, and waste places," in the State.

The decade from 1810 to 1820 was remarkable for the origin of great benevolent movements. It is worthy of special note that most of these great organizations originated with the Congregationalists.

The Six Societies which are now known as Co-operative Congregational Societies have received over thirty-one million of dollars.

The catholic spirit of the Congregationalists is seen in the following facts:—

1. For more than fifty years after they commenced the organization of benevolent societies, they never organized one under a Congregational name or on a distinctively denominational basis.
2. They never withdrew from a union society except in one case, and then only on the ground of its maladministration.
3. Of the six denominational societies which they now sustain, five were originally union societies, and were made denominational only by the withdrawal of other denominations from them. Four of them still retain an undenominational name.

4. They have a smaller number of denominational objects for which they make annual appeals to the churches than any other of the great evangelical denominations of Christians.

So thoroughly have the Congregationalists entered into benevolent work in all its various departments that it is impossible to separate what they have done from the work of others, and establish their distinctive claim to it. In the founding of institutions of learning, in aiding young men in a course of education, their work has been conspicuous. Through the American Education Society they have given aid to 6,300 young men in preparing for the Gospel ministry. They have not been careful to keep within their own lines. They gave thousands of dollars to furnish a library for Lane Seminary, and thousands also to build houses of worship for Presbyterian churches in Missouri. What they have given through union societies to extend the influence of a common Christianity is so mingled with confluent streams that it cannot be computed with precision; but, considered in its relations to their numerical strength, its amount is such as to reflect the highest honour on their Christian zeal and on their spirit of sacrifice. In the centennial review, testing their principles by their truth, New England men have occasion for congratulation and thankfulness.

When we pass from organizations of a purely religious character to those which have for their aim the promotion of moral reforms, we find that Congregationalism is none the less conspicuous. In the early temperance movements the Congregational ministry were prominent. Dr. Lyman Beecher preached his six famous sermons on temperance in 1825-6. In 1825, Dr. Justin Edwards united with Dr. Leonard Woods and fourteen others in forming in Boston, the American Society for the Promotion of Temperance. This reformation in its entire history has had the support of the Congregational churches of our land.

The great anti-slavery reform was carried on by the churches—if not in their organic capacity, at least in their individual membership. This is conspicuously true of the Congregational churches. It was in 1776—just a hundred years ago—that Rev. Samuel Hopkins published his "Dialogue Showing it to be the Duty