

employed regularly on the Sabbath, he has been obliged to rely upon the co-operation of his lay brethren in providing for religious services at nine or ten preaching places. He holds a meeting of the elders and church members who are engaged in this work, once in two or three months, when he gives to each one a card with the appointments which he is to meet till the next meeting. Another set of cards is prepared, and sent to the several preaching places, showing who may be expected from time to time. One day is usually devoted to the narratives of the native brethren and to other exercises; and they are then paid for their "working time" at the rate of fifty or seventy-five cents a day. "Most of the elders," Mr. Copeland says, "enter into this plan with great cordiality, as do some others." Still it is painfully manifest that our brother needs assistance of a different character. In speaking of the general aspect of his field, Mr. Copeland represents it as on the whole encouraging. Where there are darker shades in the picture, the explanation is commonly to be found in the fact that there has been a deficiency of missionary labor.

To the Mount Pleasant church eleven have been added by profession during the year; to the Six Town church four; to the Chickasaw church two; making the whole number in the first fifty-five, in the second fifty, in the third fifty-nine. But this is not all. "There has evidently been a growth in grace," Mr. Copeland says, "in the case of many members of this church. Many are becoming rooted and grounded in the faith, so that there appears to be something substantial in their piety. They are, or appear to be, persons who can be depended upon. Many are obtaining clearer views of Christian obligation, and are more consistent in the discharge of their duties. There is a better attendance on the preaching of the Word than heretofore. Few families, who have ready access to our preaching places, can now be found who do not attend, more or less, on the ministrations of the sanctuary. There appears to be more of a spirit of self-denial and Christian benevolence than heretofore; and there is also more inquiry in regard to the progress of the gospel in other parts of the world."

As might be expected, there has been decided progress in other respects. The Choctaws in Mr. Copeland's neighborhood have improved, especially in the article of dress. "They buy better cloth, and make it up in better style; so that they will compare favorably with the inhabitants of Texas or Arkansas." A marked change is also seen in the houses, fences, fields, &c., of the Indians. Almost every where, moreover, temperance is gaining ground. "At Mount Pleasant the drunkard's whoop or song has not been heard for months." And were it not for the influence of bad white men, there would be little to apprehend from this quarter.

Conclusion.

The preceding statements must have convinced the readers of the Herald (1) that the Lord has greatly blessed the Choctaw mission, and (2) that there is an urgent call for additional laborers. The Prudential Committee have been very anxious to send three new missionaries into this field before the close of 1851; but they have been able as yet to obtain only one. They would make their appeal to candidates for the sacred office, and ask if our Choctaw brethren must still be left to bear so great a burden. These missionaries are by no means weary of their work. One of them has said: "It is a blessed work, and I hope to spend my days here. I feel a growing attachment to the Indians. The more I labor for them, the more I love them. All my intercourse with them, with a few exceptions, has been pleasant. True, we have our trials of faith and patience; but these are to be encountered every where." And all the missionaries would bear the same testimony. Who will become partakers of their joy?

Cherokees.

EXTRACTS FROM RECENT COMMUNICATIONS.

Advance in Education.

THERE are unequivocal signs that the Cherokees are making decided progress in knowledge and the arts of life. They have a good government; and the affairs of the nation are managed with dignity and decorum. And it is gratifying to find, that during the past year the interests of education have been assiduously promoted. The following extract from a letter of Mr. Worcester, dated June 12, will be read with pleasure.

Within the year past a society has been formed, entitled the Cherokee Educational Association, the object of which is to promote the right education of youth in schools, and which, it is hoped, may exert a good influence. It has taken decided ground in favor of a moral and religious influence in the schools of the nation.

The opening of the two higher national seminaries of learning, which has recently taken place, may be regarded as a highly auspicious event; especially as they are placed at the outset under a decidedly religious influence. Each seminary has, for the present, two teachers, all of whom are pious. The principal of the male seminary is a preacher of the gospel, of the Baptist denomination. Public worship is held at both in-

stitutions, I believe, every Sabbath. Dr. Butler usually preaches at the female seminary; and at the other, either the principal preaches, or some other minister at his request; or the assistant teacher, a pious graduate of Yale College, conducts a service nearly tantamount to preaching.

It is required of candidates for admission to these seminaries, that they pass a good examination in English grammar, arithmetic and geography; and it is designed that twenty-five shall be received each successive year, to be entitled to the privileges of the seminary free of cost for four years, if not forfeited by misconduct or neglect to attend.

Labors of the Mission.

The boarding school at Dwight had about twenty pupils at the close of the last term, six having left in April to enter the national female seminary. And it is an interesting fact, that more than one half of the twenty-five now in the latter institution were formerly scholars at Dwight. A school has been sustained at Fairfield during the year, as usual; and for a part of the time there has been one at Lee's Creek.

The gospel has been preached by our brethren from Sabbath to Sabbath, and during the week, as in past years; and though the fruit has not been so abundant as they have wished, they have not labored altogether in vain. Seven persons have been admitted to the church at Dwight on profession, three at Park Hill, and one at Honey Creek.

But, on the other hand, some have fallen asleep. In relation to this subject, Mr. Worcester says: "Three members of the Honey Creek church have died. One was Epenetus, who had long been a zealous Christian, endeavoring by exhortation and teaching to save his people from their sins. Another was an aged woman, named Sally, who had adorned a Christian profession for twenty-seven years. Another was an old man, whose name was Charles Moore. Both he and Epenetus, I think, must have made a profession of religion not far from the same time with Sally, though at a different place, she having joined the church at Willstown, and they at Hightower. They all died in peace; and they have entered, as we have reason to believe, into their everlasting rest."

In the following extract Mr. Willey describes, in a letter dated in June last, a case which fell under his own observation.

One young man has died near us, whose case has awakened much interest. His father was one of the first converts at Creekpath. He became an elder in the church there, and was a man in

whom all had confidence. He was a deacon of this church when he died, five years since.

Thomas Spencer, the son, became very dissipated. He was one of the most hardened transgressors that I ever saw, and the most bitter against religion. He continued this course till he began to bleed at the lungs, about a year since; when he felt that something must be done, in order to his preparation for dwelling with the righteous; among whom he had reason to think that his father and mother and two sisters were numbered. He immediately set himself to seek in earnest an interest in Christ. After a long and tedious conflict, he began to hope that he was forgiven and accepted in the Beloved. This was some five or six months before he died.

He had not made a profession of religion when he began to feel that he was soon to die; whereupon he became very anxious to unite with the church. On the first Sabbath in May, a church meeting was appointed at his house for his examination. There was quite a company present; and among the rest many of his old associates in wickedness had assembled. He expressed a very deep hatred of his past life; but it was too painful for him to dwell upon his sins. He remarked, "I cannot tell how deeply I feel for my old associates in sin." At another time, one Sabbath, three of them called to see him, somewhat under the influence of strong drink. He gazed upon them and wept. He tried to speak to them and warn them; but he could only weep; and he wept till they left. He said that he tried hard to speak; but he could only weep and pray.

During his examination he began to reprove and warn some of his old associates. He called them by name, and said, "It was from your jugs that I drank ruin to myself and family. You tempted me, and helped me on; and now I must die." He warned them and wept, till he was exhausted. We felt that he gave as good evidence of piety as the circumstances would allow. The whole scene was one of the most affecting I ever beheld.

The next Sabbath afternoon, a number of the church members went to his house, and he was admitted to Christian fellowship. He said, "I cannot tell how happy I am, that I have found an Almighty Savior." He died, May 25, in the triumph of a firm hope in Christ. He was a baptized child, and the subject of faithful instructions and many prayers.