

I preached on a Sabbath evening to a fair congregation, some of my hearers were evidently unaccustomed to listen decently to the word. I did not think it better to attempt the organizing of a Sabbath school that evening, and so I left an appointment for a week evening. There was no Sabbath school here and a large number of children; all the population professedly Protestant, and I hoped to succeed in doing something for the good of the place. On the evening appointed for my second meeting, there was rather a larger number out though it was harvest time. I preached upon a very solemn subject without any interruption, and during an address of half an hour on the importance of Sabbath schools and the manner in which they should be conducted. There was also seeming attention, all voted in favor of having a Sabbath school organized. I then called upon them to nominate and elect their officers, they commenced, and I soon suspected all was not right but could not express my suspicions. I soon discovered that certain Sons of Belial were there and were, in due form, electing each other officers of the Sabbath school. You will find more of this bold wickedness—this awful trifling with things sacred, in parts of the country where they have had an uneducated ministry and a perfect flood of divers isms. And the result of all this is now, there is nothing stable. A Sabbath school requires double the care and labour here that it does in other places. In the same portion of country a large number of young men on a Sabbath evening seemed determined so to annoy and disturb the meeting by coughing, howling, cleaning throats and spitting, and that too during the reading of the word and prayer. I was much pained and grieved. I spoke kindly several times, it was no use. I then told them distinctly such actions must cease. I told them solemnly I should turn them out and punish them by law, as I had an officer of the law with me. This was sufficient, and we had no more trouble. Now I wish the Union to understand just why we tell these facts. These young fellows of the baser sort have not attended Sabbath School, and they do not wish any religious influence or institution to be established among them. They have succeeded in driving away other Ministers from them, and they hope still to be successful, they much resemble those who cried out to the Friend of sinners. "Art thou come hither to torment us before the time."

S. Schools were organized in each of these places last described, but I have not been able since then, to visit them.

In the same section, I found large numbers who treat the Sabbath day with contempt, regarding the *seventh day* as the only legitimate Sabbath, denying also in part the great Mission of the Gospel, for the destruction of error; they look with jealousy upon S. Schools, and even upon Temperance Societies, they anticipate the working of another power, than the *spirit* of his mouth and the brightness of his coming, and are disposed to regard the ordinary means of grace, Missionary and S. S. enterprises, as innovations drawing away the mind from great events to be expected. They look more at expected events than to the use of the appointed means whereby the most desirable events may consistently be anticipated and hastened and hence—the difficulty of organizing and sustaining a Sabbath School among them; and in the