

gized for his voice, but thanked God that his lungs were sound—quite sound. He then proceeded.

He treated modern history much in the same way as he had treated ancient sacred history, selecting for edification some great calamities, devastations of war, in short, whatever sent a shroud of people at once 'from time into the eternal world.' I could not help suspecting that he was not very well versed in the actual horrors of the French revolution, else he might have made something more of that than he did. The late ravages of the cholera in the Canadas was a capital subject. This he had seen, and, of course, could paint to the life. Faithfully did he give us the contortions, and groans, and warnings of those he had seen in the agonies of the disease, and their exclamations as they were seized in different parts of the body, which he particularized most minutely.

And now having exhausted the horrors of history, he must needs treat us to a specimen of prophecy. It was declared that an awful visitation was about to come upon mankind, which would send the greater part of them, in less than no time, 'from time into the eternal world.' To establish this announcement, he quoted the 19th and 20th verses of the 2d chapter of the Acts: "And I will show wonders in the heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness and the moon into blood, before that great day of the Lord come." These wonders and signs he averred had been shown; and he particularized times and places, when and where they had been seen. He referred to what he spoke of as a well-known night in that quarter, when, as he phrased it, 'the whole of the stars seemed to leave their orbits and roll towards the earth.' I found, upon enquiry, that an extraordinary shower of *meteors* had actually been seen by many at the time he referred to. For another proof, he appealed to some appearances seen by a number of the brethren and sisters at a prayer meeting. But the most convincing of all was a wonder in the heavens seen by the preacher himself. He described particularly how he was employed, when he was called upon by his eldest boy to come and see a strange sight. And when he went to the door, there, to be sure, he did see a strange sight; for 'lo! in the east, a great fiery dragon, and a great chain from his head to his foot.' It being no longer doubtful, then, that we were all going to be 'sent from time into the eternal world,' our duty to fall into a fit of terror, was clear. The sermon, he said, was 'just going to judgment,' and if it had not the desired effect upon us, our case would be a dreadful one.

Such was the substance of the sermon, if substance it can be called; but this can give but little idea of the quantity of *sound* expended upon the occasion. Of this as much as possible was belched forth with every idea; the orator thus hoping, doubtless, to send his terrors farther home, as we give more velocity to a ball, by increasing the charge of gunpowder. Certain ready-made expressions were always at hand to fill up a vacancy, and keep up a continuity of sound. Many a time were his 'dearly beloved' told that they would 'observe,' and, doubtless, lest evil minded persons should have room to say, that it was the particular attention of any one beloved sister or brother that he was soliciting, the word was generally pluralized into *beloveds*. This was but one of several grammatical beauties which I heard for the first time.

The expression, *eternal world*, did good service that night. It gave a sonorous ending, I am safe to say, to every third sentence. The use made of the names of the Deity was absolutely shocking. He was never spoken of without employing two or three of his most august epithets. The most common assemblage was, 'The Great, Eternal, Jehovah, God.' This was often employed to give weight to a sentence which the preacher felt was next to nonsense.

This first orator having, as he supposed, driven a nail into the consciences of his hearers, two others stood up in succession to clinch it. One spoke chiefly of himself, and declared what 'wrestlings' he would perform for their 'poor souls,' when he returned home, naming the spot, township, and district of his abode. In announcing this, he suited the action to the word, and gave us a specimen of his groans and contortions; and certainly they could hardly have been excelled in vigour, had he been on the rack or under a fit of cholick.

Notwithstanding all this blowing, the iron was manifestly cooling, and it was thought best to strike with the heat it had got. The 'penitents' were now accordingly invited to come forward into the enclosure appropriated for them. This was a space surrounded by a rough fence, and furnished with two forms to lean against in kneeling. One of these was appropriated to the men and the other to the women. The number of those whom I saw in the enclosure might be about fifty of either sex. The lead was taken by one evidently no novice in the exercise. He commenced his prayer at the top of his stentorian voice, and vociferated so loud as to stun all ears, that under cover of his fire, others might have courage to