

4. Antoine Moret and Daniel Amaron, Colporteurs, from Switzerland, both distinguished by deep piety and active zeal. Mr. Amaron's station is at Belle Rivière, where his wife keeps school. These Colporteurs are chiefly occupied in travelling from place to place and from house to house, for the purpose of selling the Scriptures and reading, conversing, and praying with the people, wherever they are permitted. On the first Sabbath of the month they assemble at St. Thérèse for the communion of the Lord's Supper.

5. Leocadie F——, a young French Canadian, who was formerly very devoted to the Roman Catholic Church, and conscientious in the performance of its observances, but who has now a lively knowledge of the faith as it is in Jesus, and lives with Madame Tanner, to obtain instruction and assist in domestic duties.

6. A young lady and three young gentlemen, boarders in the house, for the purpose of learning French.

7. The Secretary of the F. C. M. Society, and the writer.

A *cantique* was sung by the company, and a chapter was read by one of the Colporteurs, upon which remarks were afterwards made in the way of conversation by the company. The pastor then engaged in prayer, and all adjourned to the breakfast table. Here one of the Colporteurs offered up rather a short prayer than what we call a grace, and conversation of a profitable kind continued throughout the repast. At the close, Madame Tanner repeated a verse of scripture, and each individual around the table did the same, the penalty for omission being to repeat two verses at next meal. Another short prayer concluded the morning repast.

Reading the Scriptures and conversation filled up the time till eleven o'clock, when all met for Divine service in the little chapel or school-room connected with the establishment, which, by the bye, was formerly a stable. Here the household was joined by two respectable French Canadian women, one of whom, a Madame G——, (whose husband is, I believe, a Captain of Militia) was that day to unite in communion for the first time with the little church formed here; and two Canadian farmers, one of whom is, and the other will probably soon be, in communion with the church. There were also a few of the old country settlers, who are scattered among the French Canadian population, and almost entirely destitute of religious privileges.

After a chapter had been read by a Colporteur, and a *cantique* had been sung, Mr. Tanner read a portion of Scripture, and invited any one present to make remarks upon it. The three Colporteurs availed themselves of the opportunity to make several sensible and appropriate observations. Mr.

Tanner then delivered an appropriate discourse upon the duty of self-examination before partaking of the Lord's Supper, and after reading the usual passage from the Corinthians, dispensed the elements. The service was closed by prayer, after which Madame G—— received the kiss of peace from Madame Tanner, and the right hand of fellowship from the other members of the church.

After dinner, which was conducted in the same manner as breakfast, Mr. Tanner, accompanied by two Colporteurs and some others of the company, walked three miles to hold a prayer meeting in the house of one of the *habitués* who was present at the morning service. Here we found a fine family, and our welcome was of that warm-hearted joyous kind which is so common amongst the Canadian people. Certain matters of dispute between Protestants and Roman Catholics were the chief subjects of conversation—such as the sacrifice of the mass, purgatory, confession, &c., on all of which the notions of the people appeared to be enlightened and scriptural; both old and young being, as far as I could judge, thoroughly convinced of the duty of following the scriptures as their guide to salvation rather than the priests. I understood that there were two or three other families in this neighbourhood, and a few scattered up and down the country of the same way of thinking. These I cannot help considering as analagous to the little Icaeven.

After singing and prayer, we were presented with refreshments, consisting of milk, maple syrup, and an agreeable kind of coffee, made of roasted barley, and I learned with pleasure that since the family had embraced religion, they had given up the use of intoxicating drinks.

In walking through the village the children at the doors called after the missionaries, "*Suisse, suisse, marche donc!*" I did not understand this cry at first, but was informed that *suisse* is the common name for a little striped squirrel. To this poor show of spite has the violent persecution which the missionaries first suffered been reduced by their patience, gentleness, and firmness.

At supper and at the family altar, in the evening, the exercises were much the same as those already mentioned; but I may here remark, that their prayers were much more pointed and special than those I have been in the habit of hearing.

I understand it is in contemplation by the Committee to establish seminaries for the youth of both sexes, where they may learn the French language, and what is of incalculably more importance, vital religion at the same time. This plan, if carried out, will supply a deficiency which has been long felt by parents in the United States and Canada, who wish their children to acquire the French language, and have hitherto been obliged to send them to Roman Catholic colleges or con-