

them so many holidays, in which his solemn service was the first occupation ; but I did not know that there existed a religion still wherein the same nearness to God might be enjoyed ; where He was remembered in every thing, in every action, in every recreation, in every labour which occurs to mankind in daily life. Where He dwells with man as a dear friend, an indulgent parent, to soften every sorrow, and heighten every joy.

Such a religion does, however, exist. In the same manner as God condescended to rule and arrange even the smallest affairs of Roman Catholics. All are protected and watched over, and cared for, and prayed for. No Roman Catholic knows what it is to be solitary and wholly abandoned. He is a member of a body united to each other in one common band of pious interest and holy communion with their heavenly Father, and Jesus their Redeemer. The Church is constantly calling them together for social worship, and social recreation, or for social sympathy under sorrow, with solemn prayer, or cheering thanksgiving. Every thing is regulated for their spiritual advantage, and as far as may be for their temporal good. Their comfort and happiness are watched over in every thing ; for example :

The Church services are so ordered, that every member of each family may attend the morning service. In towns where there are many clergymen, each performs a service at a different hour every day, from five in the morning to nine. Each service lasts about half an hour. In villages where there is only one clergyman, this order is only observed on Sundays. And on week days only so many of a family go to church in the morning as can be spared at one time. Where there are two clergymen, even in a village, there is always sufficient time, between the services, every morning, to enable all the members of a family to go to one or the other. Our village is a very small one, and there is another small one close to it. Being so near, the bishop allowed always but one clergyman to each parish, and the services were regulated as if they were both in the same parish, (that is, the Sunday services), there always being sufficient time between each to allow those who lived at the distant parts of the parishes to return home before the others of the family set off. The rector of this next parish has, however, become weak by old age, and he is now allowed a curate. Therefore, we have every day three services, all early in the morning, at different hours, so that every body can go to church every morning if they like. Of course many have important work to do which they cannot leave, such as farmers and farm-servants. But I observe many even of these regularly at their church. Our butcher's wife, who is the mother of nine children,

said to me when the new curate came, "It's so comforting, now, I can go every day to church, and let my servant go also." I said, "I wonder how you find time to go to church every day, with your business and so many children?" She replied, "I never find the time lost—for if ever I stay at home from church because I am busy, I always find I lose more time, and the day does not go on well with me at all." Indeed I observe this habit of going every morning to church is the source of all other good habits. For in order to go to church they must rise early. They generally rise early enough to get all, or a great part of their household work done before they go ; so that after church they are ready to sit down to their sewing or knitting, with every thing about them in the neatest order. I love to go in after church, and be asked to visit their sleeping rooms, kitchens, and cellars, (as they call the clean little bricked room where they keep their food, stores, &c.) being sure to be gratified with the sight of most unscrupulously clean bed hangings, with pretty square pillows laid on the outside of the beds, boards white as marble, every thing in its place, and in the cellar all the vegetables cut and prepared ready for the soup, (every Belgian must have his soup,) a bright saucepan, filled with potatoes, standing ready to place on the fire, wood cut, and turf piled up handy for the business of cooking, so that the mistress may prepare the family dinner without in the least soiling her clean house, and knit or sew while she watches it. This going to church every day leads them also to be very neat in their clothes. A ragged gown or apron is scarcely ever seen on any of our villagers. They would be ashamed to be seen ragged or dirty, and as they are every morning in the public church, they take good care always to preserve themselves in neat order. They think it a great dishonour done to God also, if they go to church dirty or ragged. Every duty is in this same way made referable to God. In the same manner as the Jews were commanded to perform all their ceremonies, and to offer all their sacrifices as figures, and remembrances of Christ yet to come into the world to live and die for them ; so Roman Catholics are trained to perform all their services and works as remembrances of His having been in the world, and having lived and died for them. Of them it may be with truth said, that "In Him they live, and move, and have their being." Their church services are generally representations and commemorations of Him in his blessed passion and death ; even the dresses of their minister have all significant meaning about Christ, which are taught and explained to their children from their earliest infancy. Their holidays and festivals are all arranged so as to bring Christ before them in eve-