

places of worship in this small town, near to one another, the Church of England, the Dutch Calvinists, and the Lutherans, and they are all supplied with ministers. The minister of the Church of England is paid from home as the other clergy of that description are. But the other two are supported by their people by a voluntary subscription. The Lutherans are the most numerous; next to them the Calvinists. The Dutch Calvinists cleave to Calvin's doctrines, or in other words, the doctrine of the scriptures, and are of the same principles with the Church of Scotland, holding the doctrines of the confession of faith, though they do not treat of them in the same form of sound words. They have also three orders of church officers, Ministers, Elders and Deacons.

Mode of dispensing the Lord's Supper.—The Church in Lunenburg differs a little from the Church of Scotland in dispensing the Lord's Supper. They dispense it four times in the year, but give no tokens of admission, so that the minister in a manner does not know who is to communicate till they come forward to partake. But great pains are taken with the young people previous thereto, to have them well instructed in the doctrines contained in their catechisms. For that purpose they are obliged to attend upon their minister for sometime previous. In entering upon the solemnity, there is a discourse suitable to the occasion preached upon the Saturday, and upon the Sabbath a sermon answering the end of the day. Then the minister reads the form appointed to be read at the time, and which contains warnings to such and such characters not to come forward, as it would add to their guilt, and of course heighten their condemnation, and on the other hand encourages those who they think have a right to attend. This form as to matter may be said exactly to correspond with what the ministers of the church of Scotland according to their directory deliver previous to their dispensing the elements. The Dutch Calvinists differ in this, that the clergy are obliged to read this form, while the ministers of the church of Scotland are left more at discretion. While this form and consecration prayer are being read the people stand in decent and considerably solemn manner. When this is done, the minister proceeds to dispense the elements, he himself communicating first. There is a table upon which the elements are placed, which stands on the area before the pulpit, and the people come forward in a regular orderly manner,

and receive, all standing. The following is the order in which they partake, 1st the minister, 2nd the elders, 3rd the deacons, 4th, the old men, 5th, the men of middle age, 6th, the young men, 7th, the old women, and so on as was observed with the men, the young unmarried women coming last. This order they carefully observe, coming in a decent manner, coming up on one side of the table, till there may be about twelve or sixteen at a time standing around the table, the minister serving them with the bread out of his own hand, speaking a few words to each as their case requires. Then he gives the cup in the same manner, and when the first hath received the cup then he retires, so the second in order. And while they are retiring, others are coming on the other side of the table, so that after the first table they all know their place so well, that there is a constant coming and retiring till the whole are served, and that in a most regular and comely manner, without ever being requested. All the while they are communicating, which was I suppose about three quarters of an hour, the congregation are singing hymns, suited to the service, so that the whole congregation are employed. The manner, though different from the Church of Scotland, was orderly and agreeable, and the whole gone about with considerable solemnity. A few might not retire with such gravity as others, or as might answer such a solemn service; yet this is the case less or more in every society upon the same occasion. There might have been about 100 communicants.

Order in Meeting.—They have also a particular order of sitting in the Church; the women sit all below; no men sit below except the deacons and elders—the elders on the one side of the pulpit and the deacons on the other. The other men all sit in the galleries, and, what is farther to be observed, the young unmarried people are on one side of the church, the married on the other.*

Relative strength of Religious bodies.—There are an hundred and forty three families belonging to this congregation, scat-

*This body has recently connected itself with the Established Church of Scotland, and more recently with the Free Church. Divine service is now of course conducted in the English language, and we believe that in their religious order they conform to what is usual among Scottish Presbyterians.—[Ed.]