

Upon this I took my leave; begging that she would recollect that nothing must be considered an obstacle with respect to myself; that I had seen every possible scene of affliction and misery amongst the sick, and the dying; and that nothing new, or unexpected, could take place to make me at all indisposed to the performance of my duty. She seemed to understand me, and said, "then I do not despair. You will perhaps hear from me." I did not however hear till the next morning, which was Sunday, when I was desired to pray for Mrs. Brereton in the Church. It was done. She died before the evening service, and was buried according to the original intention, amongst the Baptists.

LAY PREACHING.

From the Gospel Messenger.

The following is part of a Sermon preached at Litchfield, Conn. in October last, by the Rev. Mr. Stanton, of the Congregational Church. The discourse, it seems, was delivered at an ordination. The remarks in the following extract will be read with approbation by Churchmen. When we find such sentiments advanced by those who hold opinions very different from ourselves, have we not good reason to adhere with increasing attachment to that ministry which is maintained in our Communion, and which we believe to have been appointed by the divine head of the Church? The truth is, every departure from a divinely constituted ministry has ever been productive of evil; and many of those who commenced their ecclesiastical establishments upon the principle of perfect parity, and that any "good man might be a minister of Jesus Christ," have discovered, and more will discover, the importance of adopting a different maxim.

"Not every good man, who happens to think his endowments sufficient, and that he is moved by an impulse from above, has either a call or a warrant to be a preacher of the gospel. He must pass through the ordeal which the church has established to decide on the qualifications of candidates for Holy Orders. *No man taketh this honor unto himself but he that is called of God as was Aaron.* He must be officially invested as well as spiritually furnished. The impulse to which he is trusting may be all a delusion. He must not, like a thief and a robber, climb up some other way, but must enter in *at the door*. He must be clothed with the priestly garments before he can lawfully wait at the altar. The Levites must carry the ark, as God has most awfully decided by the breach which he made upon Uzzah, who rashly put forth his hand to prevent its jostling. A little attention to the sad history of this presumptuous intruder upon the prerogatives of the priesthood (who, it does not appear, had any evil design against the Levites, but probably thought that he was strengthening their hands and doing God service,) it would seem, were sufficient to fill the conscientious layman with dread when he thinks of assuming the station, and performing the services of a minister of religion;—a station, it is to be recollected, which is vastly more difficult to be occupied under the Christian dispensation, than that which fell to the lot of the sons of Levi under an Economy of outward rites and ceremonies.

"In vindication of the practice of lay-preaching, it is not unfrequently said, that some laymen appear to be as competent to give religious instruction as the regular ministers of Christ. If it be so, which is a position, we are not at present inclined to controvert, let them *enter in at the door*. Let them be made