

assert, without fear of contradiction, that the relations of pastor and people in the Congregational churches of Britain are marked, in a majority of cases, by a delicacy, a consideration, a tenderness and a respect, which to members of the Church of England is almost unknown. The gospel can change a rugged nature, though it does not alter rude speech; and many a courteous and considerate expression has been uttered by a tongue which knew no other language than the dialect of York or Devon. While asserting all this, however, as true of the majority of the people of our churches, we allow that there are amongst them those whose character does not correspond to their profession, and that these may sometimes, by a show of zeal, push themselves into offices for which they are unfit. If such a one should unfortunately become deacon, he will be no better than the Tozers and Pigeons of this story; but a whole body of deacons of this type is incredible. We allow, moreover, and we desire to draw special attention to this fact, that as in every Christian there are remains of the old carnal nature, which spring up and trouble him, causing him to act unbecomingly, it is to be expected that both ministers and deacons may at times fall into temptation, and, when acting in their official capacity, speak and act like worldly men. Every calling and position has its temptations. For the rich, luxury; for the merchant, covetousness; for the employer, selfishness; for the minister, love of applause; for the deacon, secularity. Mr. Vincent's feelings on the journey to Carlingford are therefore natural, very natural indeed; but they are—what Mrs. Oliphant seems not to understand—very unchristian-like, and simply wrong, for a man called to the work he was. For he did not go there to make a sensation, mix in fashionable society, and draw crowds to the dingy chapel, but to preach the gospel to sinners and edify the church; and if he had kept these objects in view, he would have avoided much trouble. These things look very commonplace to a worldly eye, especially when the said church is composed of buttermen, poultry dealers and such like; but it surely does not need to be said, at this time of day, that this class of people have souls—that it was of just such as they that the primitive churches were composed, and that the great apostle Paul did not disdain to labour amongst them. The special temptation of a deacon is to be dictatorial and sordid—to care more for secularities than spiritualities—to think rather of pew-letting than the salvation of souls. It would be impossible, we think, for any deacon, however humble in social position, to keep up such a course of conduct as the deacons of Salem are represented as doing; but the *temptations* of the office undoubtedly lie in that direction.

We would have "Salem Chapel" read by both ministers and deacons in our churches, for much the same purpose that the Spartans showed their children drunken slaves. If a minister is tempted to set his heart upon worldly distinction, social consideration, and what not, let him think of Mr. Vincent. If a deacon is tempted to forget the object of church organization, and to think of nothing but pew rents and the credit of the "connection" (a word, by the way, we never happened to hear used by any member of our churches); if he has a weakness for giving advice to the minister, and telling him he must do this and that "to please the people," let him think of Tozer and Pigeon, and beware. This will be the best revenge we can take on Blackwood for "Salem Chapel." We shall then catch the spear aimed at us, and turn it into an instrument of improvement. From the nettle, danger, we