

ing apostates, the vilest of the vile. The humble confessor was thus left alone, like a sheep in the midst of wolves; but he was not alone, "for the Lord stood by him." He was enabled to walk blamelessly and unrebukeably before them. Sometimes he reasoned with them, at other times he intreated them, but most commonly he did as his Master had done when beset by his accusers, "he answered not a word." His meekness was the more lovely, because he had been afortime a terror to his companions, nor was there one of them who would have dared to provoke him. But now, the gentleness of the lamb restrained the strength of the lion.

The quiet influence of John's consistent walk could not fail to be felt. His life was harder to answer than his tongue. A beautiful proof of this occurred one day. His fellow-workmen had been for nearly an hour decrying Christianity as the source of all crime and wretchedness, whilst they boasted what their system would do if fairly tried, what peace and purity would reign in their "New Moral World." John held his peace for a long time, till at last "the fire kindled," and lifting up his voice, he turned upon them and said feelingly, but firmly, "Well, I am a plain-dealing man, and I like to judge of the tree by the fruit which it bears. Come then, let us look at what your principles do. I suppose they will do in a little way what they would do in a great. Now there," said he pointing at the two apostates, "there are Tom and Jem, on whom you have tried your system. What, then, has it done for them? When they professed to be Christians, they were civil, sober, good-tempered; kind husbands and fond fathers. They were cheerful, hard-working, and ready to oblige. What are they now? What have you made them? Look at them. How changed they are, but not for the better. They seem downright churls, and cannot give a civil word; they are drunk every week; their children are nearly naked; their wives broken hearted, and their houses desolate. *There* is what your principles have done. This is the '*New Moral World*' they have made.

"Now I have tried Christianity, and what has it done for me? I need not tell you what I was before, you all too well know. There was not one of you that could drink so deeply, or swear so desperately, or fight so fiercely; I was always out of humour, discontented, and unhappy. My wife was starved and ill used; I had no money, nor could I get any thing upon trust: I was hateful and hating. What am I now? What has religion made me? Thank God I am not afraid to put it to you. He has helped me to walk carefully amongst you. Am I not a happier man than I was? Can you deny that I am a better servant to my Master, and a kinder companion to you? Would I once have put up with what I daily bear from you? I could beat any one of you as easily as ever; why don't I do it? Do you ever hear a foul word come out of my mouth? Do you ever catch me in the public house? Is there any one that has got a score against me? Go and ask my neighbours if I am not altered for the better. Go and ask my wife: she can tell you. Go and see my house; let that bear witness. God be praised for it; *here* is what Christianity has done for me; *there* is what Socialism has done for Tom and Jem."

He stopped. The appeal was not to be withstood. For that time, at least, the scoffers had not a word to answer. They were overpowered by the eloquence of example.

My brethren of the working class, follow this beautiful pattern—"With well doing put to silence the ignorance of foolish men." "Be not afraid of their terror." 1 Pet. ii. 15; iii. 14. Witness "a good confession." 1 Tim. vi. 13. Stand fast, like Daniel before the den of lions; or Shadrach, Meshach, and Abednego, before the burning fiery furnace. If you cannot argue, you can act. If you cannot reason down, you can live down the artful infidel. There is a logic of which, through grace, you may be masters; a logic so simple that a child can understand it, so conclusive that a philosopher cannot disprove it; it is the logic John made use of—it is *the logic of the life*.—Rev. Hugh Stowell, M.A.