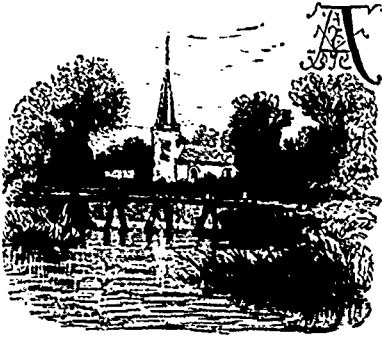


OVERCOME EVIL WITH GOOD.



At the time when good old father Jinike was at the head of the Bohemian church in Berlin, and when the hatred of many rested on this faithful servant of God, and on the little flock who

attended his sermons, the following circumstance took place:—

A colonel who had found and acknowledged the King of kings, both in the manger of Bethlehem and on the cross at Golgotha, and devoted himself to serve beneath the banner of the cross through life and death, was among the most diligent and regular attendants at Jinike's services. He was often assailed and jeered at by his comrades who worked in the War Office with him. They mocked and laughed at his piety, and used every opportunity of employing against him the weapons of wit and scorn.

But the soldier bore a shield from which every arrow rebounded and fell harmless,—it was that faith which worketh patience. Nothing could irritate him; by his gentleness the scornors were brought to shame. Nothing is more vexatious to our ghostly enemy than when his slanders are not met and repelled by carnal anger. He now therefore suggested to the minds of these scoffers a plan, the performance of which they were certain would excite the violent wrath of the pious colonel.

One of his colleagues in the office sketched a caricature of the colonel kneeling in the Bohemian church and receiving the Holy Communion. It was plain from the entire character of the work, that a deadly hatred against the holiness of the Lord had inspired the pen which drew it. The sketch was placed upon the desk of the colonel, and with a secret satisfaction his colleagues waited one morning for the moment when the pious man should enter the office, behold the caricature of his piety, and, as they thought, burst out into a rage. But they had made a mistake.

The colonel came in, went to his desk, saw the sketch, shook his head, folded up the paper, put it into his pocket, went on with his work, and conversed with his colleagues in his usual friendly manner. The day passed off quietly.

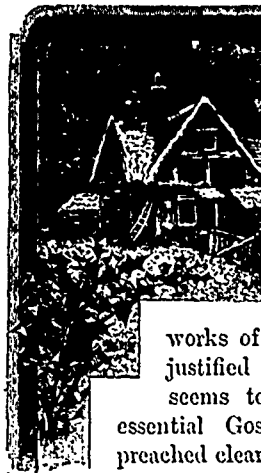
A few days after, someone knocked at the colonel's door, and the man who drew the wicked sketch came in. The patience of the Christian hero had been a thorn to him, which he had not been able to extract. He came now with deep emotion, to apologise for his impertinent act.

The colonel gave him his hand in the most friendly way, and assured him he had already forgiven him everything, for his Lord and Master, Jesus Christ,

had taught him, that he must suffer with joy the reproach of the world. And now the mouth of the pious man was opened, and he began boldly to testify of Him who prayed for His murderers, and as the Lamb of God bore the punishment of our sins.

The Holy Spirit took such firm hold of the blasphemer's soul that his heart was melted, and now he awoke to the sense of his sin and fled to the cross of Christ. Not very long after, he knelt by the colonel's side in the Bohemian church, receiving with joy the Lord's Supper, and with tears of gratitude acknowledging that he had found Him who has made atonement for the sins of the ungodly. From thenceforth he became one of the warmest friends of the pious and long-suffering Christian soldier.

PRECIOUS FAITH.



THE old way of deliverance by the law was, "Do this, and thou shalt live;" but faith

is the way of life under the Gospel. No subject is treated more frequently, and none is more clearly revealed in the New Testament than this, that no flesh shall be justified before God by the

works of the law; but that man is justified by faith; and this doctrine seems to contain compendiously the essential Gospel, so that when this is preached clearly, sinners are converted, men are removed from death unto life, and from

the kingdom of Satan unto God.

When I ask, "What must I do to be saved?" the answer from heaven is, "Believe in the Lord Jesus Christ, and thou shalt be saved." This induces the most important question, What is this faith through which alone I can be saved? Hundreds of passages show the value and the effects of faith, while there is but one in the Bible that defines it: "Now faith is the substance of things hoped for, the evidence of things not seen."

The Spirit here says that faith consists of two things—confidence in the character of the testifier, and a conviction of the truth of the testimony; the former being the ground of the latter; and these constitute the sense in which the term is used among men. A man receives a promissory note or bill, with a sum marked upon it sufficient for all his wants, were he to live as long as Methuselah. You ask him, "What do you think of that note?" "Oh, I am quite sure it is really a note from the bank, whose manager has signed it." "Well, you are well provided for for life." "No!" "Why not?" "I have no confidence in the wealth or integrity of the company; I have known persons whom they have disappointed."