

After looking at him, the man said, "Why we have just been holding a prayer-meeting for that very man. He is my brother. We have had a special prayer-meeting to-night to ask God for his salvation."

Five years afterwards the minister was gladdened by knowing that the man was still standing a living witness to the power of God, and was being used as a great blessing to others.—*Manna.*

SYSTEMATIC GIVING.

A colored brother was explaining his system of giving to the Lord. "Yes, sir," he said to the visitor, easing himself back on his spade; "I gibes de truck off o' one acre ebbery year to de Lawd."

"Which acre is it?" inquired his friend.

"Wal, dat is a dibberant question. Truf is, de acre changes most ebbery season."

"How's that?"

"Why, in wet seasons I gibes de Lawd de low land, and in de dry seasons I gibes Him de top acre ob de whole plantation."

"In that case, the Lord's acre is the worst in the whole farm; for in wet seasons it would be flooded, and in dry times parched."

"Jest so," rejoined the systematic giver; "you don't allow I'se goin' to rob my family ob de best acre I'se got, did ye?"

And he went on with his digging, with a sturdy smile of conscious peace with God.

We are often struck with the wonderful similarity between the colored man and the white man. We think we have known several white men who were just as shrewd in their financial management as this colored man was.

ONE AT A TIME.

BY C. H. SPURGEON.

Yonder man is employed in carrying sacks of flour every day. He carries so many hundredweight each time, and in the day it comes to tons; and so many tons in a day will come to an enormous mass in a year. Now, suppose, on the first of January, this man was to calculate this year's load, and say, "I have all that immense mass to carry; I cannot do it," you would remind him that he has not to carry it all at once; he has all the work-days of the year to carry it in. So we put all our troubles together, and we cry, "However shall I get over them?" Well, they will only come one at a time, and as they come the strength will come with them.

THE GALT TRIAL.

What is known in Presbyterian circles as the Galt Heresy Case has attracted as much attention in its own way as did the Macdonnell heresy case of some years ago. The Galt heretics are under the leadership, or whatever the proper term may be, of two brothers named Cranston, who hold peculiar views on the subject of sinfulness in Christian men and women. "Peculiar" from a Presbyterian point of view that is, of course. There are other denominations in which their doctrine would be received as quite as orthodox as there is any occasion for. Presbyterian theologians, however, look upon the Cranstons' theory of Christian sinlessness as decidedly heterodox, and when the most lenient view is taken of it, as, tending to breed disquiet in Presbyterian congregations, and therefore by all means to be discouraged. Just what the Cranstons and their disciples really hold as truth is not particularly clear, though as far as that goes, there is not much difference in that respect between them and other theologians, professional and amateur. So far as the lay mind can understand them they seem to be a very innocuous kind of heretic, and hardly worth the time and trouble that have been expended on them. An unbiased listener to what they said on their own behalf, would not, we are inclined to think, come away with the conception that these Galt "heretics" believe that any mere man or woman, however sincerely Christian in his hope and trust, has ever, or can ever in this life, reach a condition of absolute sinlessness. Their position seems rather to be the simple and far from startling one that it is possible for a Christian man or woman, even in this world, to be so filled with the influence of the Holy Spirit of God, that at times their consciousness is not troubled with the conviction of sinfulness. They are sinners, no doubt. That is to say, they inherit a "fallen" nature, they have sinned in the past, and, potentially, so to speak, are sinners continually, meaning by that, that it is quite possible for them at any time to be "left to themselves," and fall into sin, but so far as present consciousness goes, they have no sense of sin, no feeling of the burdensomeness of transgression, their minds feel perfectly at ease, no cloud or shadow rests upon their conscience, and in this sense they may be said to be temporarily sinless. This seems to be the gist of their doctrine, and the head and front of their offending. Not a very serious offence, either, most people will think.—*Truth.*