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GIVING WHILE IN DEBT.

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Soon after I was converted I was plunged into debt by becoming surety for another, and obliged to pay. I found myself owing over a thousand dollars more than I possessed. I was also in bad health for twelve years. The question of giving soon came up for decision. The minister and other church expenses, the missionary cause, anti-slavery, temperance, and other reform causes, the poor, the unfortunate, all these must be sustained by money. I was in debt deeply ; my time belonged to my creditors. Could I justly use any of my earnings for benevolent causes? The Lord helped me to soon decide that His claim on me and my earnings was FIRST, and creditors next. So I gave to all causes which I considered to be the Lord's, and the Lord worked wonderfully for me, and aided me to pay all my debts, and to regain my health. Remember the Lord is first, and all things in Him.—*Selected*

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SURREPTITIOUS SELFISHNESS.

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BY REV. C. W. HUNTINGTON.

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Gross selfishness is comparatively easy of discovery and expulsion. It occupies so much of one's self that it cannot escape detection. It is like an army in the enemy's country, which does not attempt concealment but invites attack. In the effort to subdue it there is a clear field for action ; the weapons can be wielded without hindrance directly against the foe. The battle over and won, a great sense of triumph follows, along with a feeling of future security.

There is a subtler form of selfishness, in some respects more dangerous than that which is thus pronounced. It often comes in when the other is driven out. It comes in by stealth. It takes refuge beneath the cloak of generosity. It springs up silently, imperceptibly, within the spacious chambers of earnest devotion. It is so small, so unobtrusive, and there is withal such a certainty of the pure and generous purpose in the main, that it is unobserved by the one into whose heart it has stolen. It is cowardly, for it sails under false colors ; its light is borrowed, or rather pilfered from the lustre of the predominant love. It is to be feared because unrecognized, and because of the venom of its tongue.

Sadly is it to be deplored when one whose absorbing intent is Christian, harbors this deceptive guest. It mars the beauty of character ; it sullies the purity of purpose ; it clogs successful endeavor. Yet such is its elusive nature, that if one searches for it within himself, he will not find it ; he says