

and to introduce those features of European civilization which had pleased him most. Entering heavily into the cotton trade during the war in the United States, he accumulated an immense private fortune, which may have led to the extravagances which have brought disaster to the Egyptian finances. Almost his first act on becoming viceroy was the promotion of the plan of the Suez Canal, and he busied himself at the same time with schemes to add to his power and secure his independence. He offered the Sultan double the amount of Egypt's annual tribute, or \$3,600,000; and received in return, in 1867, the title of Khedive and substantial additions to his authority. Six years later, further concessions from the Sultan made him in all but the payment of tribute an independent monarch, who felt himself strong enough to exercise the power he sued for, with or without the Sultan's permission. Borrowing for his schemes of improvement large sums of money from England and France, he found that he had so entangled himself he could no longer maintain his independence. England and France came forward in the interests of the chief creditors of the Khedive, and insisted that the management of the finances should be resigned to their representatives, Messrs. Wilson and Bignieres. The Khedive could do nothing but bow in humiliation to the decisions of his creditors. Thereafter he became almost a cipher in the administration of the government. Whatever he might think of the wisdom of the policy adopted by his foreign ministers, he could not change it; while his people, staggering under the weight of taxes, saw the foreign administrators only as agents of creditors, determined to collect the money due, though starvation of the taxpayer were the result. The Khedive endured his humiliation a year, and then decided that, come what might, the portfolios of finance and public works should no longer be in the hands of foreigners. So on April 8th he dismissed Messrs. Wilson and Bignieres; and not all the persuasions nor threats of the representatives of England, France, Germany, and other governments of Europe could induce him to reinstate them. He preferred enforced abdication to a position without power, and he has, therefore, given place to his son. The Sultan, who has quite as little independent authority left him as had the Khedive, received his orders for the removal of Ismail I. from London. How the Mohammedan power has fallen!

The future of Egypt is an uncertain one. The present Khedive may throw off the foreign yoke, as his father did. Egypt may be separated from Turkey, and even be annexed to England or divided between England and France. It is not likely that either of these countries will release their hold until their claims have been settled, and they have other interests which must always make them concerned in the fortunes of Egypt. The best thing that could happen to Egypt now is separation from Turkey. It receives no benefits whatever from the government of the Sultan, and the tribute of \$3,600,000 (which, says the firman of the Sultan to the Khedive, "thou shalt pay the greatest attention to remit each year, without delay and in its entirety") could be put to much better use in the payment of the debt. With an annual revenue of \$35,000,000 and an economical administration, Egypt, as an independent power, could in time handle even a debt of \$450,000,000.—*N. Y. Independent.*

EACH IN HIS OWN WAY.

All great works are done by serving God with what we have in hand. Moses was keeping sheep in Midian; God sent him to save Israel, but he shrank from the undertaking. We sympathize with Jethro's herdsman, alone, a stranger, owning not a lamb that he watched. He had nothing but his shepherd's rod cut out of a thicket, the mere crab-stick with which he guided his sheep. Any day he might throw it away and cut a better one. And God said: "What is that in thine hand?" With this rod, with this stick, thou shalt save Israel. And so it proved.

What is that in thine hand, Shamgar? An ox-goad with which I urge my lazy beasts? Use it for God, and Shamgar's ox-goad defeats the Philistines. What

is that in thine hand, David? My sling with which I keep the wolves from the sheep. Yet with that sling he slew Goliath, whom an army dared not meet. What is that in thine hand, disciple? Nothing but five barley loaves and two little fishes. Bring them to me, give them to God; and the multitude is fed. What is that in thy hand, poor widow? Only two mites. Give them to God; and behold! the fame of your riches fills the world. What hast thou, weeping woman? An alabaster box of ointment. Give it to God. Break it and pour it upon the Saviour's head, and its sweet perfume is a fragrance in the Church till now. What hast thou, Dorcas? My needle. Use it for God, and those coats and garments keep multiplying, and are clothing the naked still.

You are a manufacturer, or a merchant, or a mechanic, or a man of leisure, or a student, or a sewing woman. God wants each one of you to serve Him where you are. You have your business, use it for God. Order it in a godly manner. Do not allow any wickedness in it. Give godly wages; preach Jesus to your clerks, not by a long face but by being like Him, doing good. Use your profits for God, feeding the hungry, clothing the naked, visiting the sick, comforting the wretched, spreading the gospel far and wide. What a field you have to glorify God in, just where you are! If you have nothing, use your tools for Him; He can glorify Himself with them as easily as He could with a shepherd's stick, an ox-goad, a sling, or two mites. A poor girl who had nothing but a sewing machine used it to aid a feeble church; all her earnings above her needs were given towards building a house of worship, and in a year she paid more than others a hundred times richer than she. So you can do if you will. Think of the widow with her two mites, the woman with the alabaster box, and Dorcas and her garments; you do as much and have as great reward.—*The Bible Student.*

TENDER HEARTEDNESS.

This is not only one of the highest, but one of the sweetest and most peaceful of Christian experiences. A tender, pure, gentle heart is the loveliest object in the sight of God, the most acceptable in the eyes of good people, and certainly the richest treasure that can be borne in the breast.

It is not only an exhortation but a very precious command of the Holy Spirit, "Be kind and tender hearted one to another." This is just the opposite of human nature; but the divine Spirit has overcome human nature, with His nature which is love. The sufficiency of the Word and Spirit of God to soften and refine these rough hearts of ours is immeasurable, if we will only consent to go down deep enough in humility and self-abnegation.

1. A truly spiritual and tender heart suffers more pain from its own infirmities and mistakes than it does by all the injuries that can be done it by others. Such a heart is so keenly alive to its own unworthiness and nothingness, that it can bear sweetly and cheerfully the representations or injuries of others; but it will weep and prostrate itself in secret over any unintentional wound it may have caused some one else. Of course, if such a one is made the instrument of awakening a guilty conscience, that is not wounding a person properly speaking. That is the work of God. But a tender heart in the Bible sense, grieves over all unnecessary pain.

2. A tender heart will feel specially drawn out in prayer for its enemies, or those who in any wise may have evil "entreated" it. In such a case, this praying for foes will not be a mere pious fit, or spasmodic exertion of the will, but real prayer—in which the Holy Ghost will draw the heart out in such a warm stream of intercession, that it will find real delight in loving and praying for those who least esteem it.

To love our enemies so tenderly that if we are not oblivious to their ill-will, we shall deeply sympathize with them in their trials and afflictions, is one of the sweetest and most Christ-like experiences of a human soul. Oh what a miracle of love that God can take a vile, hard heart and so transform it by divine processes as to bring it into so magnanimous and heavenly a disposition.—*Western Christian Advocate.*

HOME.

Go through the town any evening, and you will be surprised, if you have never given the matter any thought, at the number of boys and young men who make a practice of squandering their evenings, to say nothing about the days spent in the same manner. Squandering time is the sin of the age. As a rule, the idle indolent boy goes to the bad. He may have all the elements necessary to make a first class business or professional man; but if he is not instructed and encouraged to form habits of industry, he will be a failure almost inevitably. There is wisdom in the Jewish proverb, "He who brings his son up without a trade, brings him up to be a thief." Prison statistics show that a large proportion of convicts never learned a trade till they learned one in prison.

There is one way this great evil of squandering time can be remedied, if not altogether obviated. Parents must take the matter in hand—must themselves set the example of industry and frugality, and must see that their children imitate the example, and that they have something to do. Make the home pleasant and attractive. If the boys love the street or the loafing place better than the home, you may rest assured that the home is wanting in some important particular. Provide the boys with interesting reading matter, and useful tools, and encourage them to employ their time in any harmless way that will keep them from idleness and profligacy. When you see a boy or a young man willing to trifle away a day, a month, or a year in doing the work of a disgusting street loafer, you may set it down that it would not take much to persuade that boy or that young man to become a full-fledged scoundrel.

It is well to teach the boys that no success comes from squandering time, and that the better class of people have about as high a regard for a real industrious thief as for an ignorant, idle loafer. It is in the power of most parents to regulate this matter, and if they will do it we shall see our army of trifling, loafing young men and boys diminish. Make the home what it should be, and you have done much towards assuring the future of our boys.

But if parents suffer their own minds to grovel continually in sties and stables, and see nothing higher in life than land and money, how can they lead their children on to useful lives, fruitful in noble words and deeds?

WHAT A GLASS OF WINE DID.

The Duke of Orleans was the eldest son of King Louis Philippe, and inheritor of whatever rights his father could transmit. He was a very noble young man—physically noble. His generous qualities had made him universally popular. One morning he invited a few of his companions to breakfast, as he was about to depart from Paris to join his regiment. In the conviviality of the hour he drank a little too much wine. He did not become intoxicated; he was not in any respect a dissipated man, his character was lofty and noble; but in that joyous hour he drank just one glass too much. In taking the parting glass he slightly lost the balance of his body and mind. Bidding adieu to his companions, he entered his carriage; but for that one glass of wine he would have kept his seat. He leaped from his carriage; but for that one glass of wine he would have alighted on his feet. His head struck the pavement. Senseless and bleeding, he was taken into a beer-shop near by, and died. That extra glass of wine overthrew the Orleans dynasty, confiscated their property of one hundred millions of dollars, and sent the whole family into exile.

DEATH is only the prelude of a new life. Decay is only the preparation for reconstruction. Nothing in nature perishes. There may be dissolution; but there follows, inevitably, resolution into new forms. Matter itself, strictly speaking, is indestructible. And if the material perish not, surely the immaterial is secure from extinction. If the clay shall endure, how much more the spirit?

Never try to rob any one of his good opinion of himself. It is the most cruel thing you can do.