

NO WORK THAT PAYS BETTER.

It costs something to be a good mother. There is no more exacting and exhausting work in the world than a true mother's work. But there is no work in all the world that pays better. No reward in God's service is surer, richer, grander than the reward to a faithful and faith-filled mother.

And as to the idea that a mother can neglect this work in the earlier years of her children's life, and make it up to better advantage in their later years, that is as baseless in fact as it is in philosophy. No mother on earth ever yet won her child's freest, truest confidence in its maturer years if she had failed of securing it before that period. No mother would deserve such confidence if she deliberately postponed their seeking until then.

It may be—it oftener is—a wise mother's duty to be measurably separated from her children in their later training, when they must be at school or at labour; or in the employment of well-chosen companionship outside of their home; but this should never be accepted as a necessity until the mother's hold on the children's confidence is so strong through the experience of the years that are gone, that only the close of life can diminish, can change the conscious-power of that hold.

As a rule, a child's taste and character, and trend in life and even its permanent destiny, are practically shaped before the child is seven years of age. A mother's failure of a motherly devotedness in those first seven years can never be made good by seven times seven years of devotedness there-after.

COMMERCE PENETRATING AFRICA.

Africa is awakening from her sleep of centuries. She will soon be wide awake, and on a grand and rapid upward movement. The amount of trade recently developed on the Upper Congo, is almost incredibly large. Thirteen French, Dutch, and Belgian trading-posts and a fleet of twenty steamers, are now found above Stanley Pool and in the Congo Valley, where ten years ago the natives had never seen a steamer, and seemed likely to "die without the sight." Steamers from Liverpool now run regularly to Boma and Matida, the head of navigation on the Congo for ocean steamers—the latter port, Matida, being the point of departure for the railway which is soon to be built, and operated for one thousand miles up the Congo Valley to the head of Stanley falls. The results of all this awakening, are that Zanzibar, on the east coast, is no longer the ivory market for Central Africa; that the ivory merchants,

instead of sending their merchandise to Zanzibar on the backs of kidnapped slaves, and on a journey lasting from one to two years, now dispose of it to the Congo traders nearer home; and that there has therefore been an appreciable check to the slave-trade on the Congo River. The completion of the railway may abolish the slave trade entirely in that section.—*Evans*.

The enemies of evangelism hold up the great doctrines of Christian Churches as absurd and inflexible technicalities. "There is your doctrine of the Trinity," they say, "absurd beyond all bounds." "The idea that there is a God in three persons. Impossible. If there is one God he can't be three, and if there are three there can't be one." At the same time all of us—they with us—acknowledge trinities all around us. Trinity is our own make-up; body, mind and soul. Body with which we move, mind with which we think, soul with which we love. Three, yet one man. Trinity in the air—light, heat, moisture—yet one atmosphere. Trinity in the court-room—three judges on the bench, but one court. Trinitities all around us, in earthly government and in nature. Of course, all the illustrations are defective, for the reason that the natural cannot fully illustrate the spiritual. But suppose an ignorant man should come up to the chemist and say: "I deny what you say about the water and about the air; they are not made of different parts. The air is one I breathe it every day. The water is one I drink it every day. You can't deceive me about the elements that go to make up the air and water." The chemist would say: "You come up into my laboratory and I will demonstrate this whole thing to you." The ignorant man goes into the chemist's laboratory and sees for himself. He learns that the water is one and the air is one, but they are made up of different parts. So there is a man who says: "I can't understand the doctrine of the Trinity." God says, "You come up here into the laboratory after your death and you will see it explained; you will see it demonstrated." The ignorant man cannot understand the chemistry of the water and the air until he goes into the laboratory, and we will never understand the Trinity until we go into heaven. The ignorance of the man who cannot understand the chemistry of the air and water does not change the fact in regard to the composition of air and water. Because we cannot understand the Trinity does that change the fact?—*Rev. T. DeWitt Talmage*.