

against its own worse members—against those particularly who have refused to take the earlier training of which I have spoken.

Now do you think that this constant reiteration of "Thou shalt not" makes all life one long prison house experience? Not at all, although some think so. Ask your own observation and experience for an answer. Is the wilful little child who insists on doing what is forbidden and suffers the natural penalty brighter and happier than the one who takes warning and avoids what is bad for him? Is he even freer in the best sense of the word? Is the street boy who has had no home discipline, who has grown up to steal, and lie, and swear, freer and happier than the lad who, under the strong and loving compulsion of father, and mother, and teacher, has learned to speak the truth, to keep from picking and stealing, to look all men in the eye with frank honesty and the simplicity of a pure heart? Is the man who shuts his ears to the "Thou shalt not" of the law, and so finds himself behind prison bars, to be compared with the man who obeys the laws, bends his own will to the will of those who make the laws, and so is free to walk the streets, looking the whole world in the face?

Certainly not. The truth is that the best and noblest freedom that can be enjoyed in the world is that which is enjoyed under obedience to law. The grand motions of the stars and planets with their wide sweep through space are all controlled by law. So it must be with every human life. It is those who have learned to accept with a humble spirit the restrictions placed upon them by the laws of God who have really taught the true secret of noble life. Within those restrictions they are able to exercise to the utmost all their noblest forces of body, mind, and spirit. So drive from your minds the thought that the "Thou shalt not" which meets you at every turn, and will meet you as long as you live, makes life a prison house. It is the necessary discipline of freedom. It is the gateway to the fullest happiness which is possible for man.—*G. R. Parkin, Principal of Upper Canada College.*

FULLY TRUSTING.

BY THE REV. E. DANIEL, PORT HOPE.

We are commanded in Prov. iii. 5 to trust in the Lord with *all* our hearts, which means, of course, so to rest our whole souls upon God, upon His wisdom, power, and goodness, that the burden of our lives, the care and government of them, rests upon Him and not upon ourselves, our part being that of waiting upon Him in absolute dependence, as willing servants, ready to carry out His orders as He reveals them to us. And why should we not do so? Why should we not allow God to carry our burdens and to manage our concerns when He not only offers to do so, but positively commands us to trust in Him with all our hearts, to cast all our cares and burdens upon Him? As someone says truly, we find no difficulty in trusting the Lord with the management of the universe, of all the outward creation, and can *our case*, by any possibility, be more difficult or complex than that? We put our souls into His keeping, we trust Him with the whole work of our salvation; but why stop there? Why, when God commands us so to do, should we not extend that trust to everything that concerns us, and rely upon Him with all our hearts?

Go back to the patriarchs, to Enoch, and Noah, and Abraham, to Isaac, Jacob, and Joseph. Examine the history of the prophets and the kings; of Samuel, and Elijah, and Elisha, of David and of Solomon and Hezekiah, and where do you find a case where a single trusting soul was deserted or disappointed by God Almighty? We do find cases where even God's servants involved themselves in difficulties and perplexities, and we do find them allowed to reap the results of their follies, but we never find them erring or suffering in this way through trusting God too fully; on the contrary, in every instance it was when these saints began to be distrustful and disobedient, to waver in their confidence, to become half-hearted in their faith, and to lean upon their own understanding that they began to stumble and to fall. And so it is still. If we trace our sins and failings down to the root

we shall find that want of trust in God, that a half-hearted trust, which is only another term for unbelief, is the secret and the cause in almost every case. God must have our confidence or He cannot deal with us effectually. Give to a physician half your confidence, or give to someone who has undertaken a business matter for you only half your confidence, trust him at one time and refuse to trust him at another, and what satisfaction would there be for anyone concerned? And so in our dealings with God, unless we trust in Him with all our hearts, and lean not upon our own understanding, unless in all our ways we acknowledge Him, we make it morally impossible for Him to direct and make plain our paths. On the other hand, nothing but blessing, nothing but that which leads to deeper happiness and peace, can come to us if we trust Him fully.

SOME OF THE HABITS OF STONEWALL JACKSON.

He used no coffee, tobacco, or spirits. He would go all winter without cloak or overcoat, and that, too, in the mountains of Virginia, because—the only reason he gave—he "did not wish to give way to cold." People laughed, because they did not know that, like St. Paul, he was keeping under his body, and bringing it into subjection. Jackson was a dyspeptic, and had been at a water-cure establishment, and on leaving it was prescribed a diet of stale bread and buttermilk. A wet shirt was to be worn next to his body. He followed these directions for a year after entering upon his professorship at the Virginia Military Institute, though he boarded at a hotel, and these peculiarities caused him to be laughed at. The water cure doctor had directed him to go to bed at nine o'clock. Jackson obeyed strictly. If that hour caught him at a party, a lecture, or a religious meeting, he invariably started homeward.

His pastor once called upon him to pray in public. He did so, but with such confusion of utterance that the pastor told him he would never require it of him again. Jackson replied that he did not wish