

aside her crutches and to walk at large. Except for a slight halting and stiffness, she was able to take part in the duties of life as well as ever she had done before.

What was she to do with the life thus redeemed from painful suffering, and the power of service which God had been pleased to restore?

While waiting upon God for light and guidance, she was deeply impressed with the need of a home for orphan and homeless children, in which they could receive the motherly and individual care which could hardly be looked for in a large public institution. She knew of some mothers dying who had felt a deep pang of regret as they thought that their dear little ones were being left behind without any one to fill the mother's place, and give them personal love and care. God had promised to be the God of the orphan, the Father of the fatherless; might He not employ her in ministering to those helpless little ones cast upon His care? She had always had a natural love for children; and it seemed as if the Lord might qualify her for such a work, and use her in it for His glory.

An expression used about Moses (in Ex. 18:19) kept repeating itself over and over in her heart. Moses was to "be for the people of Israel to *Godward*." Could not she be "*Godward*" for the fatherless and motherless children? Might not she bring the orphans' cause to God, reminding Him in trustful prayer of their needs and of His promise to "preserve them alive"? Might not also the Lord use her as His agent in revealing to them His own Fatherly love, and His constant care in supplying their needs?

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