

of every child of God—"He has never allowed us to want for any necessary thing."

Sometimes there has been no money. Our only resource has been in Him, and kneeling, we have asked our Father; and whenever we have asked in faith, believing that we should receive, we have received. To give an example—one Thursday (the day we devote more especially to this work) there was no money. By next week \$5.00 would be required for rent, \$6.00 for milk, \$10.00 for bread and flour, \$10, for housekeeping. We asked God, for His Son's sake, not to allow nineteen little sick children to want. We had received them in His name and therefore according to His own words were receiving Him. He himself had set us the example of caring for the sick; and we begged for the glory of His name, not to let this work fail—because

1st. We had set about this work for the glory of God—i. e. that there might be a visible proof by God supplying in answer to prayer only, the necessities of the children—that therefore He would be pleased to send supplies.

2nd. That the faith of many of the children of God has been strengthened by this work, and that if God were to withhold the means for the future, those who are weak in faith would be staggered, whilst by a continuance of means their faith might still further be strengthened.

3rd. That many of the enemies of God could laugh were He to withhold supplies, and say—"Did we not foretell this enthusiasm would come to nothing."

4th. That He would show that those were mistaken who said that at the first supplies might be expected while the thing was new, but not afterwards.

5th. That the Lord would remember to hear His children, that He would graciously pity us, and remember that we could not provide for these children, and that therefore He would not allow this burden to lie upon us long without sending help.

6th. That having received the children in the name of Jesus; therefore He in these children is received, i. e. clothed, and that therefore He would be pleased to remember this our work.

There was not, it must be remembered, a single cent in the treasury, and we were owing \$6.33. There was not any way we could get the money: our only help must come from Him. The day following a lady called to say Mrs.— had called at her house the day before—mark, while we at the Hospital were kneeling in prayer—to say "she had \$50.00 for the H. S. C., how should she send it?" That same evening another called leaving \$7.70. Now, neither of these ladies knew one word about our need, for we had agreed not even if asked, to tell how the funds

were, in order that the answer might come from God alone. Thus, while we required \$41.33, our bountiful Father sent us enough and to spare.

This is only one instance in many I might record, of direct answer to prayer; but if stating this will in any way help to strengthen the faith of any trembling, doubting one in the great family of the Great King—if we have been enabled to show how graciously He gives us strength for each day to "do the next thing," our object will have been gained, and our Father's name glorified.

"Oh, He would have thee

Daily more free,

Knowing the might

Of thy royal degree.

Ever be waiting

Glad for His call,

Tranquil in chastening,

Trusting through all

Comings and goings

No turmoil need bring

His all thy future:

Do the next thing.

Do it immediately,

Do it with prayer,

Do it relyingly

Casting all care;

Do it with reverence,

Tracing His hand—

Who hath placed it before thee,

With earnest command.

Stayed on Omnipotence,

Safe beneath His wing,

Leave all resultings;

Do the next thing.

Looking to Jesus,

Ever serene—

Working or suffering—

Be thy demeanour,

In the shade of His presence,

The rest of His calm,

The light of His countenance,

Live out thy psalm.

Strong in His faithfulness,

Praise Him and sing;

Then as He beckons thee,

Do the next thing."

L. McM.

EARLY MEMORIES.

(Continued from page 55.)

Peace to the ashes of poor old Chief Jacques, (pronounced Jack), of the Tuscuaros. Though he died but a few weeks after these occurrences, and nearly three-score years have swept us down the "course of time," yet his disinterested hospitality and kindness so spontaneously bestowed upon strangers and foreigners in race and language, are still gratefully remembered by nearly the last survivor of the party. Nor will you fail, I dare say, to contrast the conduct of this Pagan savage with that of the Christian gentleman, encountered two days before near the mouth of the river. See Matt. V. 45, 47.

It may be proper in this place to mention a fact, of which you are probably aware, that in the great changes in the material and social condition of the country which the half-century has brought about; the Indians of the Grand River have had their share.

At the time alluded to they lived in villages, always located upon or near some of those alluvial flats which admit of easy cultivation. Here each family planted, perhaps, a rood of corn. But as their only implement was the hoe, their cultivation was by no means thorough. Still, owing to the great natural fertility of the soil, their little crops, in good seasons, were by no means contemptible. But their chief dependence was upon the chase, for which the then state of the country afforded abundant facilities. More than three-fourths of the surface of the now populous counties of Brant, Waterloo, Oxford, Middlesex, Lambton and Kent, was still covered with the natural forest, which, with all the vast extent of country north of these counties to the Ottawa River, formed one great preserve or pasture for the animals of the chase, supplying with moderate labor, abundance of meat for food, and skins and furs for clothing. But as these territories became settled, the game grew scarce, and the Indians were driven to the necessity of larger cultivation. Hence their villages have disappeared, and the descendants of those who once occupied them are now settled upon their farms in the townships south of the river. Some of them are already thrifty and skilful farmers, though it will, perhaps, require that another generation or two shall pass away before the mass of them shall reach the average of their white neighbours. As the Indian villages have passed away, and will never be reproduced, at least in Ontario, I may as well give you a brief description of this one. It consisted of from fifty to one hundred wigwag Indian houses, all (except the chief's) which was considerably larger than the rest,) resembling each other; built without any regard to order or arrangement, around an open space of two or three acres, in the centre of which was the council house already described. The house was of logs, the vertical part built up to the height of six or seven feet, when the logs of two opposite sides were drawn in, i. e. those of each succeeding course, on these sides were laid a foot or two nearer the centre thus forming the supports for the roof with the proper inclination. The roof was covered with the bark of the elm tree, peeled off the tree in great sheets of four feet in length, and frequently not less in breadth. These were laid upon the receding logs aforesaid, and overlapping each other, made for the time, an excellent roof. The two sides of the roof however, were not allowed to meet at the apex, but space of a foot or two in width was left open all along the ridge to admit the light, and to allow the smoke to escape. The door entered at one of the gables. Within, on each side, a log, about a foot in diameter, was laid along upon the ground extending from end to end and about three feet from either wall. These were the only seats used by the family. The spaces between these logs and the walls were respectively covered or floored with the same sort of bark which composed the roof; and these were the sleeping apartments or places of the family. The fire was made along the centre of the interior space, parallel with, and immediately below the open space at the apex of the roof. The principal ladder was outside and in front of the door, and consisted of a horizontal pole supported by two upright posts, high enough to be beyond