

gifts was still mine. My mind remained clear and active, though fled for a while the light.

As soon as my strength returned, I began to take an interest in what the people around me were doing. I would cling to my mother's dress as she went about her household duties, and my little hands felt every object and observed every motion, and in this way I learned a great many things.

When I was a little older I felt the need of some means of communication with those around me, and I began to make simple signs which my parents and friends really understood; but it often happened that I was unable to express my thoughts intelligibly, and at such times I would give way to my angry feelings utterly.

Of course my parents were very anxious about me when I behaved so ill, and they tried to think of some way of having me educated. Finally, they decided that I must have a teacher. My father wrote to Mr. Anagnos, the director of the institution where Laura Bridgman had been taught, and asked him if he could send his little daughter a kind teacher. Dear Mr. Anagnos replied that he could. That was in the summer of 1886. I was then six years old.

My little sister Mildred came to us the following October. One day I discovered a beautiful doll—at least I thought it was a doll, but really it was a lovely little baby—in Nancy's cradle. Nancy was a big, much petted and sadly abused rag-doll. I was delighted with the baby at first, but after a while she seemed much in the way. I thought my mother's love and care all belonged to me, and I began to look upon my sweet sister as an intruder.

It was March before my teacher came to me. The earth was beginning to feel its great heart astir with new life. The fruit-trees were blooming, and in the garden the mocking-birds were building their nests anew. Oh, how well I remember the evening when she came! My mother had made me understand in a dim way that a lady was coming who would have something to do with me.

I was standing on the porch when teacher arrived. I had been waiting there ever since my mother kissed me and went to the station to meet the strange lady. I can imagine it all now. There I stood, clinging to the lattice of the porch, wistfully waiting for I knew not what.

The last rays of the setting sun fell upon my hair and softly kissed my upturned face. Suddenly I felt approaching footsteps; they came nearer; I stretched out my little hand eagerly; some one took it, and in another instant I was in my teacher's arms. I felt her face and hands curiously, and let her kiss me, while feelings that I cannot describe entered my heart.

We could not speak to each other; I could not ask her why she had come. Yet I am sure I felt, in a vague, bewildered way that something beautiful was going to happen me. I knew the strange lady loved me, and that her love would make my life sweet and good and happy.

The morning after teacher came I went to her room, and found her very busy unpacking her trunk; but she did not send me away. She let me stay and help her. When everything was in its place, she kissed me kindly and gave me a beautiful doll. Oh, she was a lovely and delicate doll, with long curly hair and eyes that opened and shut and pouting lips. But exquisite as she was, my curiosity concerning her was soon satisfied, and she lay untouched in my lap.

Then teacher took my hand and slowly made the letters d-o-l-l with her fingers, at the same time making me touch the doll.

Of course I did not know the motions meant letters. I did not know what letters were; but I was interested in the finger-play, and tried to imitate the motions, and I think I succeeded in spelling 'doll' in a very little while. Then I ran down-stairs to show my new doll to my mother, and I am sure she was surprised and pleased when I held up my little hand and made the letters for doll.

That afternoon, besides 'doll,' I learned to spell 'pin' and 'hat,' but I did not understand that everything had a name.

Teacher had been with me nearly two weeks, and I had learned eighteen or twenty words, before that thought flashed into my mind, as the sun breaks upon the

sleeping world; and in that moment of illumination the secret of language was revealed to me, and I caught a glimpse of the beautiful country I was about to explore.

Teacher had been trying all morning to make me understand that the mug and the milk in the mug had different names; but I was very dull, and kept spelling 'milk' for mug, and 'mug' for milk—until teacher must have lost all hope of making me see my mistake. At last she got up, gave me the mug, and led me out of the door to the pump-house. Some one was pumping water, and as the cool, fresh stream burst forth, teacher made me put my mug under the spout and spelled w-a-t-e-r. Water!

The word startled my soul, and it awoke, full of the spirit of the morning, full of joyous, exultant song. Until that day my mind had been like a darkened chamber, waiting for words to enter and light the lamp, which is thought.

(To be Continued.)

HELP OF THE HOLY SPIRIT IN BIBLE STUDY.

BY REV. J. B. KANAGA, A.M.

Bible study is a common Christian privilege and duty. As a means of personal edification no one can afford to neglect it. We are admonished not only to grow in grace but also in the knowledge of our Lord Jesus Christ. The great Teacher commanded us to 'search the Scriptures,' and then added as a sufficient incentive, 'for in them ye think ye have eternal life, and they are they that testify of me.' In His high-priestly prayer we find this petition: 'Sanctify them through thy truth: thy word is truth.' The Old Testament saints put great honor upon the Word of God. The ideal saint of the Psalmist was one who delighted in the law of the Lord, and in that law meditated day and night. This use of the Word the teacher should never neglect. To confine Bible study to the limit and purpose of class work endangers our growth in knowledge and grace, while we go through routine duties in only a perfunctory manner. A general reading of Scripture for the freshening of our spiritual life is indeed a part of preparation for teaching. Piety in the teacher is paramount. If living is better than long, and deeds than dreams, better than either is being. Being is doing—the most effective service any can render. We teach best by what we are. Therefore the sanctifying agency of the Holy Spirit is indispensable to the utmost efficiency of the teacher. The perfect will of God must be done in you before it can be done by you and through you. Until the regenerating and sanctifying power of the Holy Ghost has been experienced, no one is qualified to teach the Divine truth of redemption, whatever be their natural or acquired abilities.

After we enjoy the washing of regeneration and the renewing of the Holy Ghost, we still have need of His continuous help in the work of specific preparation for teaching. It is impossible to fully comprehend the contents of this book without the aid of the Author. We may gather a great amount of useful information and guiding principles of moral action from the holy oracles without any special Divine help; but to so know the truth as to be made free—to be made wise unto salvation through faith in Christ and be able to lead others into this blessed experience we must have our natural faculties supernaturally assisted. The lesson may seem on the surface to be only a fragment of ancient history with only a few plain and practical inferences for us. But to the earnest Bible student, under the conscious guidance of the Holy Spirit, the historical event may illustrate some of the cardinal doctrines of the Christian religion or some of the profoundest principles of the moral government of God. The same event may, to the spiritually minded, be full of helpful suggestions for every-day Christian life. We cannot discover the deepest significance of even the simplest portions of holy writ without the help of Him who is given to guide us into all truth and all the truth of a particular passage of God's Word. Those who have been of most service in opening up the Word to the clear view of the common people and as master workmen were able always to rightly divide the word of truth have owned their utter dependence on Him

who alone is competent to take of the things of Christ and show them unto us. Without His help Bible study will be to little purpose. The self-confident approach to the ark of the covenant by Uzziah was signally reprov'd. Let us not repeat his folly lest a worse judgment come upon us. The temple of inspired truth stands invitingly open to all, but enter only under the guidance of Him who abides there. Bible study, by the help of the Holy Spirit, will contribute largely to growth in grace and increase incalculably your efficiency in any capacity in which you may be called to serve in the church.—*Evangelical Sunday-school Teacher.*

AFTER CHURCH.

A Chicago paper says: Have you ever noticed how we Americans close our services? I have often deplored it. As soon as the benediction is pronounced people make a break for the door as though they were running for a train. I could not but be impressed with the change in English churches; the benediction is pronounced, the people stand a moment, and then reverently sit down; wraps are adjusted, gloves put on; a friendly word is exchanged, and then in a quiet and orderly way they go out. That is as it should be. But watch your congregation next Sunday.

EVERY KNEE SHALL BOW.

A most remarkable event was a vast Hindoo conference recently held at Benares, India, to take steps toward saving Hindooism from the triumphs of Christianity. There was set apart a day for special prayer to the Hindoo gods for the preservation of the religion. This is probably the first time that such a thing has been done in any pagan land, and it is a great concession to the growing power of Christianity.—*Herald of Mission News.*

SCHOLAR'S NOTES.

(From Westminster Question Book.)

LESSON VII.—FEBRUARY 18, 1891.

GOD'S JUDGMENT ON SODOM.—Gen. 18:22-33.

COMMIT TO MEMORY VS. 23-26.

GOLDEN TEXT.

'Shall not the Judge of all the earth do right?'—Gen. 18:25.

HOME READINGS.

M. Gen. 18:1-8.—Angels Entertained.
T. Gen. 18:22-32.—The Intercession of Abraham.
W. Ex. 32:7-53.—The Intercession of Moses.
Th. 2 Sam. 21:1-10.—The Intercession of David.
F. Neh. 1:1-11.—The Intercession of Nehemiah.
S. John 17:1-26.—The Intercession of Christ.
S. Rom. 8:15-23.—The Intercession of the Spirit.

LESSON PLAN.

I. The Peril of Sodom, vs. 22, 23.
II. The Intercession of Abraham, vs. 24-32.
III. The Mercy of God, v. 33.

TIME.—B.C. 1897, soon after last lesson.

PLACE.—Hebron, about twenty miles south of Jerusalem.

OPENING WORDS.

The events of this lesson took place soon after those of the last lesson. Abraham received three heavenly visitors and entertained them in his tent in the plains of Mamre. One of these was the Lord, the Angel of the Covenant. The promise of the birth of Isaac was renewed. The Lord made known to Abraham his purpose to destroy Sodom and Gomorrah. Abraham interceded with him in their behalf, as recorded in this lesson.

HELPS IN STUDYING.

23. *Abraham drew near*—to the Lord, who remained after the two had gone. *Wilt thou also*—an appeal to God's justice. 25. *That be far from thee*—I know that thou wilt not do unjustly. 26. *The Lord said*—God's readiness to grant Abraham's prayer is very wonderful. 27. *Dust and ashes*—unworthy. 30. *Let not the Lord be angry*—he continues his intercession with great humility. 33. *Let communing*—when Abraham ceased interceding. (See John 16:23.) *His place*—his tent under the oak.

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? What did God promise to Abraham? What change was made in his name? Title? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE PERIL OF SODOM, vs. 22, 23.—What purpose did the Lord make known to Abraham? What reason did he give for telling Abraham of his purpose? Why was he about to destroy Sodom and Gomorrah?

II. THE INTERCESSION OF ABRAHAM, vs. 24-32.—How did Abraham approach God? What did he ask? How did he enforce his intercession? What was the Lord's answer? For what did he then pray? How did he continue his prayer? How was Abraham like Christ? Heb. 7:25. How does Christ execute the office of a priest?

III. THE MERCY OF GOD, v. 33.—How many times did Abraham pray for Sodom? What was his first prayer? What was his last prayer? What did the Lord say? What did this show?

What did Jesus say of his disciples? Matt. 5:13. What evil days did he promise should be shortened for the elect's sake? Matt. 24:22. What did our Saviour say in Luke 18:17. What is said of the prayers of the righteous? James 5:16.

PRACTICAL LESSONS LEARNED.

1. It is a great privilege to have good parents and friends to pray for us.
2. God spares the wicked for the sake of the righteous.
3. We must pray not for ourselves only, but for others also.
4. We must be humble, earnest and importunate in our prayers.
5. Christ ever liveth to make intercession for us, and him the Father heareth always.

REVIEW QUESTIONS.

1. What had the Lord determined to do? Ans. He had determined to destroy Sodom for its sins.
2. For whose sake did Abraham plead with the Lord to spare Sodom? Ans. The righteous people in the city.
3. For what number did the Lord first promise to spare the city? Ans. If fifty righteous people were in it.
4. For how few righteous people did he finally promise to spare the city? Ans. If ten should be found in it.
5. What did this show? Ans. The Lord's willingness to save.

LESSON VII.—FEBRUARY 11, 1891.

GOD'S COVENANT WITH ABRAHAM.

Gen. 17:1-9.

COMMIT TO MEMORY VS. 7, 8.

GOLDEN TEXT.

'He believed in the Lord; and he counted it to him for righteousness.'—Gen. 15:6.

HOME READINGS.

M. Gen. 13:1-18.—Abram and Lot.
T. Gen. 11:2-24.—Abram and Melchizedek.
W. Gen. 15:1-21.—God's Covenant with Abram.
Th. Gen. 17:1-9.—The Covenant Renewed.
F. Gal. 2:10-20.—Heirs According to the Promise.
S. Rom. 4:1-18.—Righteousness by Faith.
S. Rom. 10:1-21.—Christ our Righteousness.

LESSON PLAN.

I. A New Promise, vs. 1-4.
II. A New Name, vs. 5-7.
III. A New Country, vs. 8, 9.

TIME.—B.C. 1898.

PLACE.—Hebron, about twenty miles south of Jerusalem.

OPENING WORDS.

There are twenty-four years between the date of this lesson and the last. The leading events are—Abram's sojourn in Egypt; his return to Canaan; his separation from Lot; the incursion of Chedorlaomer and the captivity of Lot; Abram rescues Lot; is met by Melchizedek; the covenant with Abram: Abram makes Hagar his wife; the flight of Hagar; her return and the birth of Ishmael; the covenant renewed; and the names of Abram and Sarai changed to Abraham and Sarah. Study the intervening chapters—12-16.

HELPS IN STUDYING.

1. *When Abram was ninety years old and nine*—twenty-four years after his departure from Haran, and thirteen years after the birth of Ishmael. *The Lord appeared to Abram*—in some visible form. *The Almighty God*—able to fulfill his promises. *Walk before me*—conscious of my presence. *Be thou perfect*—upright, sincere. 3. *Tell on his face*—in awe and worship. 4. *My covenant is with thee*—the covenant already made with him. 5. *Abram*—'high father.' *But Abraham*—'father of a multitude,' as the next clause explains. 7. *An everlasting covenant*—to stand forever. 8. *I will give unto thee... the land*—it had been previously promised to Abraham and his posterity (chap. 15:18). Here it was promised as an 'everlasting possession,' and was therefore a type of heaven. Heb. 11:16. *I will be their God*—a promise and pledge of all spiritual blessings.

QUESTIONS.

INTRODUCTORY.—How long an interval between this lesson and the last? What were the leading events of this period? Title? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. A NEW PROMISE, vs. 1-4.—When did the Lord appear to Abram? By what name did he declare himself? What command did he give? What did Abram do? What did the Lord promise him?

II. A NEW NAME, vs. 5-7.—What new name did the Lord give Abram? Meaning of *Abram*? Of *Abraham*? Why was this new name given? Of what promises was this new name the pledge? Who are meant by the seed of Abraham?

III. A NEW COUNTRY, vs. 8, 9.—What new country did the Lord promise to Abraham and his seed? For how long were they to possess this new country? Meaning of *I will be their God*? Of what is the land of Canaan a type? To whom is heaven promised for an everlasting possession? What did the Lord require of Abraham?

PRACTICAL LESSONS LEARNED.

1. The Lord is almighty, and able to fulfill all the promises of his covenant.
2. His people should trust in his truth and love.
3. He will never fail those who trust in him.
4. The covenant with Abraham includes believers in Christ, the promised Seed of Abraham.

REVIEW QUESTIONS.

1. How did the Lord reveal himself to Abram? Ans. The Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.
2. What did the Lord say to Abram of his covenant? Ans. As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

3. What token did the Lord give as a pledge of this covenant? Ans. The Lord said, Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.
4. What did the Lord promise in the covenant? Ans. I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant; to be a God unto thee, and to thy seed after thee.

5. What duty did God require of Abraham? Ans. God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.