

HOW, WHEN, WHERE, WHY?

You ask me *how* I gave my heart to Christ?

I do not know.

There came a yearning for him in my soul
So long ago.

I found earth's flowerets would fade and die,
I wept for something that would satisfy;
And then—and then somehow I seemed to dare
To lift my broken heart to him in prayer.

I do not know—

I can not tell you how,

I only know

He is my Saviour now.

You ask me *when* I gave my heart to Christ?

I can not tell

The day, or just the hour, I do not now
Remember well.

It must have been when I was all alone
The light of his forgiving Spirit shone
Into my heart, so clouded o'er with sin;
I think—I think 'twas then I let him in.

I do not know—

I cannot tell you when,

I only know

He is so dear since then.

You ask me *where* I gave my heart to Christ?

I can not say.

That sacred place has faded from my sight,
As yesterday.

Perhaps he thought it better I should not
Remember where. How I should love that spot—
I think I could not tear myself away.
For I should want, forever, there to stay.

I do not know—

I cannot tell you where,

I only know

He came and blessed me there.

You ask me *why* I gave my heart to Christ?

I can reply:

It is a wondrous story: listen while

I tell you why

My heart was drawn, at length, to seek his face;
I was alone, I had no resting place;
I heard of how he loved me, with a love
Of depth so great—of height so far above

All human ken,

I longed such love to share

And sought it then,

Upon my knees in prayer.

You ask me *why* I thought this loving Christ

Would heed my prayer?

I know he died upon the cross for me—

I nailed him there!

I heard his dying cry, "Father, forgive!"

I saw him drink death's cup that I might live;

My head was bowed upon my breast in shame,

He called me—and in penitence I came,

He heard my prayer!

I can not tell you *how*

Nor *when* nor *where*;

Why I have told you now.

—F. G. Brown.

THE DEFENCE OF GIBRALTAR.

On Wednesday, March 13, a novel and interesting series of operations was carried out at Gibraltar, with a view to test the promptitude with which the garrison of the famous Rock could turn out to resist a sudden attack by a powerful ironclad fleet. The supposed enemy, says the *Illustrated London News*, was represented by the "Chamel Squadron," under the command of Vice-Admiral Baird, and consisting of H.M.S. "Northumberland" (flag-ship), the "Agincourt," "Monarch," "Iron Duke," and "Curlew." The "general idea" of the operations was that a hostile fleet was known to be cruising in the vicinity, and that an attack on the Rock might be made. The squadron left Gibraltar on Friday, March 8, and proceeded to the westward, returning to the eastward through the Straits under cover of the night.

The Governor of Gibraltar, General the Hon. Sir Arthur Hardinge, issued orders for the whole garrison to stand to their arms at dawn, on March 13 and subsequent days, until the attack should be made; but by his express command no batteries were to be manned, or any troops moved from their alarm posts, until the signal was given that an attack was imminent. The alarm signal ordered was that of three guns fired in rapid succession from the Upper Signal-Station on the summit of the Rock, to be followed, after a short pause, by two more shots. It was a matter of complete uncertainty as to the direction from which the attack would be made.

Every detail was carefully carried out, as if the impending attack was a real affair. The telegraphic communication between the various parts of the Rock was supplemented by signallers; arrangements were made for the ready supply of reserve ammunition for all arms; and the medical

authorities established dressing stations, at numerous points of the Rock, to render "first aid" to those who might chance to be numbered amongst the "wounded." Day broke on Wednesday, the 13th, with a "Levanter," and the heavy clouds hanging about rendered any distant view a matter of difficulty. However, before it had become actually daylight, the alarm guns gave notice that the enemy had been sighted. The troops turned out with great promptitude, being all at their assigned stations in less than a quarter of an hour, and were shortly ordered to various points commanding the east side of the Rock. As day broke, the hostile ships were to be discerned steaming in single line ahead, from the north-east, along the back of the Rock, and about 5,000 yards from it. The flag-ship, followed by the "Monarch" and the "Agincourt," proceeded towards Europa Point, whilst the "Iron Duke" and the "Curlew" stood close in to the eastern beach, so as to engage the northern defences of the fortress. The first shot was fired by the flag-ship, shortly before six o'clock in the morning, at the southern defences. It was replied to, in less than three minutes, by the Europa batteries, and very shortly the engagement became general. The plan of tactics employed by the squadron was that of steaming rapidly up and down, and concentrating their fire in turn on the various shore batteries. Later on, the whole squadron assembled off Europa Point, and fired broadsides by electricity as they steamed past at full speed. The spectacle at this moment was a very fine one, the roar of the heavy guns of the ships being supplemented by the sharp, rapid report of the quick-firing guns, which were supposed to be sending a storm of small shell amongst the defenders of the Rock. The incessant rattle of the ships' machine-guns was also heard in the intervals between the thundering broadsides of heavy ordnance. All the ships were, of course, cleared for action, with topmasts and yards sent down, and it is needless to say they looked exceedingly workmanlike and formidable.

The various batteries on the Rock replied with great vivacity, and the general effect produced as gun after gun was brought to bear on the ships, and the white smoke wreathed itself round the many crags and precipices of the grim old Rock, was a sight long to be remembered. The exercise afforded to both branches of the service was undoubtedly most instructive. Our illustration is a sketch by Captain Willoughby Verner from one of the batteries above the Europa Flats, at which point the Governor took up his position to watch the operations.

"A LITTLE CHILD SHALL LEAD THEM."

Mrs. C. was a woman of prayer and great benevolence, and for years her prayers and alms had gone up, like those of Cornelius, as a "memorial before God," yet she understood not the nature of the simple faith and childlike trust that claims the promise, "Whatsoever ye ask in prayer, believing, ye shall receive." So, when a beloved brother was sick, and apparently near death, she went mourning about her domestic duties as though all refuge had failed.

Her little son, five years old, noticed her grief, and inquired its cause. After hearing her reply, that it was occasioned by his uncle's illness, he mused awhile, and said:

"Mamma, should we not ask God for whatever we want?"

She replied, "Certainly, my son."

"Then," said he, "why don't you ask him to cure Uncle Samuel?"

The question, so brief and artless, opened her heart to a new revelation of the exceeding richness of the promises to believers, and the simplicity of the prayer of faith; and, though she had presented her brother's case in a general way to the court of heaven, she now felt she had failed to comply in the true spirit with the injunction, "Call upon me in the day of trouble," and she could not claim the promise, "I will answer thee." And, with a heart throbbing with an enlarged sense of the sweet union between the soul and God, she hastened to her closet, and there wrestled in spirit, like Jacob with the angel, for the restoration of her dear brother to life and health, and the guardianship of his

large family of helpless little children. And, feeling the witness within that she asked "according to his will" (1 John 5: 14-15), she left her kneeling place, assured she was heard, and should receive.

The next morning her brother was better, and, as she retired to give thanks, the question presented itself, "Why did I not ask also for the salvation of his soul?" (He was not a Christian.) Then, with the same intense earnestness, she prayed that his sins might be blotted out, and his name written in the Lamb's book of life. In this, too, she was heard, and her brother arose from his sick-bed a new man in Christ Jesus, erected a family altar, and taught his children the way of holiness, as commanded in Deut. 6: 7.

He now rests from his labors, as do most of his children, and his good sister C.; but the promise remains the same. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—Selected.

INDIVIDUALIZING EFFORT.

The Sunday-school teacher, however capable and diligent, is only on the threshold of his work; if he does not follow up his Sunday and class instruction by weekday and personal approaches. I think of a large Bible class, whose members for years are almost uniformly brought into the church by this individualizing effort; and among them are to-day valuable missionaries and ministers and Christian workers. I never understood the secret of a certain teacher's success in bringing class after class to Christ, till I found that he was continually devising ways of meeting his boys during the week, having them at his house, inviting them to come and see him work at the interesting handicraft which he followed, and going off with them on holiday excursions into the suburbs.—*Intelligencer*.

IN CALLING ATTENTION to the necessity of more reverence and seriousness in the Sunday-school, Rev. Daniel Wise says: "Instead of being run down by that spirit, the school will grow through it into an institution of moral and spiritual power. There is no instance in the history of Sunday-schools of one school being run down because it was dominated by a reverent and earnest spirit, while many a record may be found of schools that were swallowed up in the Charybdis of frivolity."

SCHOLARS' NOTES.

(From *International Question Book*.)

LESSON XIII.—JUNE 30.

REVIEW.—Mark 16: 14-20.

QUESTIONS.

SUBJECT: THE LIFE OF CHRIST.

I. HIS BIRTH AND EARLY LIFE.—When was Jesus born? In what place? Who was his mother? Give three chief incidents in his early life. Where did he spend most of his time? In what occupation? When and where was he baptized? How was he tempted?

II. THE TIME AND PLACE OF HIS MINISTRY.—How long did Jesus' public ministry last? In what places was most of it spent? What other countries did he visit? Name the chief cities he visited; two mountains; a lake; a river; the place where he died.

III. HIS TEACHINGS.—What sermon of Jesus is recorded? In what way did he do much of his teaching? Name some of the principal parables he spoke. What are some of the great truths he taught?

IV. HIS MIRACLES.—What are some of the principal miracles Jesus wrought? Against what evils and enemies of man were they directed? What was his purpose in working miracles? Were they all miracles of help and blessing?

V. INCIDENTS REVEALING HIS CHARACTER.—How did Jesus gain the victory over temptation? What does his example teach us about keeping the Sabbath? What do you learn about him from his appearance in the mount of transfiguration? What from his washing his disciples' feet? from his agony in Gethsemane? from his words on the cross?

VI. THE ATONEMENT ON THE CROSS.—Who betrayed Jesus? Where? What did he receive for it? Before whom was Jesus tried? Who mocked and reviled him? When was Jesus crucified? In what place? How long was he on the cross? How many times did he speak while he was being crucified? What events took place at his death? Where was he buried?

VII. HIS RESURRECTION.—How long was Jesus in the tomb? On what day did he rise? Give some proofs that he rose again. How many times did he appear? For how many days? Where and when was he last seen by his disciples?

VIII. THE GREAT COMMISSION.—What was Jesus' last message to his people? (Mark 16: 15, 16.) Who are to go? Where? What are they to teach? (Matt. 28: 19, 20.) What aids did God give them? (Mark 16: 17, 18.) Have missions been successful? Can any church succeed unless it has the missionary spirit? Is Jesus worthy of being preached everywhere? What can we do towards it?

THIRD QUARTER.

LESSON I.—JULY 7.

SAMUEL CALLED OF GOD.—1 Sam. 3: 1-14.
COMMIT VERSES 8-10.

GOLDEN TEXT.

Then Samuel answered, Speak; for thy servant heareth.—1 Sam. 3: 10.

CENTRAL TRUTH.

God calls us to love and serve him.

DAILY READINGS.

M. 1 Sam. 1: 1-28.

T. 1 Sam. 2: 1-11.

W. 1 Sam. 3: 1-21.

Th. Luke 2: 46-56.

F. Matt. 18: 1-14.

Sa. Ps. 84: 1-14.

Su. Eccl. 12: 1-14.

HELPS OVER HARD PLACES.

1. Samuel ministered: did such work as lighting lamps, opening doors, etc. *Before Eli*: under the direction of the high priest. He seems to have been a personal attendant. *Word was precious*: i.e., rare. *No open vision*: no public prophecy, such as had been through Moses and Joshua. 3. *Ere the lamp went out*: i.e., just before morning. *Laid down to sleep*: in one of the buildings within the court of the tabernacle, and built around it, not in the tabernacle itself. 10. *And the Lord came and stood*: in some manifest presence, or vision. Not merely a voice as before. 11. *Both the cars tingle*: with horror. 12. *All things which I have spoken*: some time before this by a prophet (1 Sam. 2: 27-31). 13. *Made themselves vile*: probably better rendered, *have cursed themselves*: i.e., brought curses upon themselves. Eli's sons had blasphemed God and made light of him by their infamous conduct in his very presence. *He restrained them not*: and hence was partly to blame. 14. *Shall not be purged*: cleansed away, but the punishment would surely come.

SUBJECT: GOD'S CALL TO THE YOUNG.

QUESTIONS.

I. A RELIGIOUS HOME.—Who were Samuel's parents? (1 Sam. 1: 1-2.) Where did they live? What shows that they were truly pious people? (1 Sam. 1: 3, 10, 11, 21; 2: 1, 19.) What is the advantage to a child in being brought up in a religious home? What religious influences should be in a true home? How does attendance upon church and Sunday-school aid the religious training at home?

II. THE CHILD SAMUEL (v. 1).—When was Samuel born? In what place? (1 Sam. 1: 1.) To what service did his mother devote him? (1 Sam. 1: 11, 28.) How old was he when he went to the house of God to live? What did Jesus do when he was 12 years old? (Luke 2: 41-50.) Where was the tabernacle? (1 Sam. 1: 3.) What kind of a boy was Samuel? (2: 26.) What is said of Jesus' boyhood? (Luke 2: 40, 52.) What can you tell about Samuel's after life? Did his being a good boy help him to be a good man?

III. THE CALL OF GOD (vs. 1-10).—What did Samuel do in the house of God? (vs. 1, 15.) How early can we do something for God's house? How young should children join the church? What is meant by the word of the Lord being precious? by "no open vision"? Where did Samuel sleep? What took place one night? Rehearse the story. How did Samuel at last learn who called him? How did he show his obedient and pious spirit? In what ways does God call you? How by his Spirit? How by conscience? How by the Bible? How by religious services? How by the example of others? By what providences has he spoken to you? What does he call you to do? What should be your reply to him?

IV. A MESSAGE FROM GOD (vs. 11-14).—What was God's message to Samuel? By whom had he sent similar word to Eli before this? (1 Sam. 2: 27-34.) What did Eli ask Samuel the next morning? (v. 17.) Did Samuel find it hard to tell him? (v. 15.) Is it good for us sometimes to have hard duties to do? Why?

PRACTICAL SUGGESTIONS.

I. It is a great blessing to have pious parents.
II. Children can become Christians in very early life.
III. By doing the duties of childhood well they are prepared for greater things in after life.

LESSON CALENDAR.

(Second Quarter, 1889.)

- Apr. 7.—The Triumphal Entry.—Mark 11: 1-11.
- Apr. 14.—The Rejected Son.—Mark 12: 1-12.
- Apr. 21.—The Two Great Commandments.—Mark 12: 28-34.
- Apr. 28.—Destruction of the Temple Foretold.—Mark 13: 1-13.
- May 5.—The Command to Watch.—Mark 13: 24-37.
- May 12.—The Anointing at Bethany.—Mark 14: 1-9.
- May 19.—The Lord's Supper.—Mark 14: 12-26.
- May 26.—Jesus betrayed.—Mark 14: 43-51.
- June 2.—Jesus Before the Council.—Mark 14: 55-65.
- June 9.—Jesus before Pilate.—Mark 15: 1-20.
- June 16.—Jesus Crucified.—Mark 15: 21-39.
- June 23.—Jesus Risen.—Mark 16: 1-13.
- June 30.—Review, Missions, and Temperance.—Mark 16: 14-20; 1 Cor. 8: 4-13.

(Third Quarter, 1889.)

- July 7.—Samuel called of God.—1 Sam. 3: 1-14.
- July 14.—The Sorrowful death of Eli.—1 Sam. 4: 1-18.
- July 21.—Samuel the Reformer.—1 Sam. 7: 1-12.
- July 28.—Israel asking for a king.—1 Sam. 8: 4-20.
- Aug. 4.—Saul Chosen of the Lord.—1 Sam. 9: 15-27.
- Aug. 11.—Samuel's Farewell Address.—1 Sam. 12: 1-15.
- Aug. 18.—Saul Rejected by the Lord.—1 Sam. 15: 10-23.
- Aug. 25.—The Anointing of David.—1 Sam. 16: 1-13.
- Sept. 1.—David and Goliath.—1 Sam. 17: 32-51.
- Sept. 8.—David and Jonathan.—1 Sam. 20: 1-13.
- Sept. 15.—David sparing Saul.—1 Sam. 21: 4-17.
- Sept. 22.—Death of Saul and his Sons.—1 Sam. 31: 1-13.
- Sept. 29.—Review and Temperance.—1 Sam. 25: 23-31 and 35-38.