

and the distinction of the K. C. B. About three months later the massacre of Cavagnari and his people in the Bala Hissar of Cabul tore the treaty of Gundamak into bloody rags. Lord Lytton promptly rose to the imperative duty with which, in the still watches of the autumn night, he was suddenly confronted. Ere day-dawn there had sped from Simla the message to Massy, instructing him to seize and hold the Shutargardan. Within twenty-four hours later, Frederick Roberts was hurrying to the front, charged with the duty of avenging the treacherous slaughter of the British envoy. India and England alike applauded the selection. The officers and soldiers who had served under him in the Kuram believed in him enthusiastically, and, what with soldiers is the convincing assurance of whole-souled confidence, they had bestowed upon him an affectionate nickname—they knew him among themselves as "Little Bobs." Ripe in experience of war, Roberts, at the age of forty-seven, was in the full vigor of manhood, alert in mind, and of tough and enduring physique. Junior Major-General though he was, even among his seniors the conviction was unanimous that Lord Lytton and Sir Frederick Haines had acted wisely in entrusting him with the most active command in the impending campaign.

He justified their confidence. A month after his tonga had rattled down the cart-road from Simla, he was in the Bala Hissar of Cabul among the wreck of what had been the British Residency, gazing with moist eyes on the scene of heroism and slaughter, on the smoke-blackened walls, the crimson splashes on the whitewashed walls, the calcined bones in the blood-dabbled chamber where the final struggle had been fought out. Yakoub Khan was in his camp a semi-prisoner; the Afghan dead lay thick on the slopes and in the hollows of Charasiah, where Baker and White had so thoroughly carried out the tactical directions of their chief. Cabul was under his heel: he held its historic citadel; the Sirdars professed profound submission; the country lay quiet and seemed to have accepted its subjection. But Roberts was too well versed in Afghan guile to let himself be deluded into the belief that conquest was assured to him and his handful of 6,000 soldiers. In the great adjacent cantonment of Sherpur, Sher Ali had left to his hand the fortified winter-quarters which he wisely occupied and provisioned. It was not alone on his own perception, sound as it was, that he thus acted. His honored father, during his service in the earlier occupation of Afghanistan, had strenuously struggled to prevent the terrible disaster which befell Elphinstone's army a few months after he himself had returned to India. "My father's experience," the General thus wrote to me, "was of the greatest help to me, especially in the determination to occupy Sherpur instead of dividing my force, and to collect sufficient food for men and animals, in case we should be overtaken by a 'December storm.'"

The "December storm" arrived. The old Mushk-i-Alam, the Peter the Hermit of Afghanistan, raised the banner of the Prophet, and proclaimed to the faithful the sacred duty of a *Jehad* against the unbelieving invaders. The Sirdars and Maliks merged their intestine strifes in the universal effort to crush the detested Foringhees (Europeans). Cabul was the common objective. From the hills and valleys of the north, Meer Butcha led down the tribesmen of the Kohistan. From the southern regions, Logar Zurmat, and the Jadran, levies were gathering below Charasiah. Mahomed Jan had mustered in the west the fighting men of the Maidan and Wardak, and from the western uplands was striding down towards the Chardeh valley. Roberts was prompt to realize that the projected Afghan concentration would entail serious disadvantages, and both experience and temperament enjoined on him the offensive; for he knew well that the game to be played by the commander of disciplined troops against Asiatic levies, even when as now 6,000 had to confront 100,000. The gallant Macpherson routed the Kohistanes at Karez Meer, and then turned southwards to drive Mahomed Jan down on the muzzles of Baker's Martinis. But the Afghan leader was too quick for the Scottish general;

thrusting through the gap between him and Baker, he fell on Massy's guns and troopers and thrust them back. Next day the Afghan standards were waving on the Cabul ridge. Once and again the resolute Baker stormed the heights with his Highlanders and Panjabees, and the British flag floated from the Takht-i-Shah and the Asmai peak; but the cost of holding the positions was held too great, and Roberts wisely ordered a concentration within the Sherpur fortifications. After days of hesitation the Afghans at length hardened their hearts to adventure an assault. Through the mist and gloom of the winter morning rose the fierce shouts of "Allah-il-Allah," as the dense mass of tribesmen, headed by fanatic Ghazis, rushed on the slender defences behind which stood the thin line of British soldiers. Volley on volley struck them fair in the face; they recoiled, but again and again came on, and the morning was far spent before they accepted their repulse. Next morning the vast muster of tribesmen had disappeared to a man, and Roberts with his 6,000 had reinstated himself in the mastery of the situation.

Sir Donald Stewart had marched up from Kandahar, fighting as he came the fierce battle of Ahmed Khel, and winning the easier victory of Urzoo; Lepel Griffin had coaxed Abdurrahman into the acceptance of the vacant Ameeriship; and the army of Cabul was on the eve of evacuating Afghanistan, when the news came of the disaster of Maiwand and the imminent danger of Kandahar. The duty was assigned to Roberts of leading the force which he was to conduct on that memorable march which has made his name immortal. The 305 miles of this strenuous march were covered in twenty days, including one rest day; the average daily distance accomplished was a fraction over fifteen miles. For his immunity from opposition Roberts was indebted to the stern lessons given by Stewart at Ahmed Khel and Urzoo; but it must be noted that he had no assurance of exemption from molestation, and that he marched ever ready to fight. It will long be remembered among us how, when he had started on the long swift march, the suspense as to its issue grew and swelled till the strain became intense. For the days passed, and there came no news of Roberts and of the 10,000 brave men with whom the wise, daring little chief had cut loose from any base, and struck for his goal through a region teeming with fanaticism and bitter hostility. The pessimists held him to be rushing on his ruin. But Roberts marched light; he lived on what the country supplied; he gave the tribesmen no time to concentrate against him; and two days in advance of the time he had set himself he reached Kandahar, retrieved Maiwand by the utter defeat of Ayoub, and earned for himself undying fame.

He came home for a while to tell us some home-truths out of his experience regarding our military methods, and then went back to India as Commander-in-Chief of the Madras army. When Sir Donald Stewart's time was up, he succeeded that grand soldier in the command-in-chief in India, and promptly took up the good work of his predecessor, which had for its aim the adequate protection of the north-western frontier of our Indian Empire. His term of office has been distinguished by the reforms he has introduced, and is still carrying out: it has already once been prolonged because the master-hand is indispensable; and it is an open secret that for the same good reason a second prolongation has been successfully urged upon Lord Roberts. It seems as if, could he be induced to consent, he might have the life-tenure of his Indian command.—*Archibald Forbes, in English Illustrated Magazine*

#### EXAMPLE LIMITLESS.

An eminent lawyer in Boston, forty years in his profession, once told me how a principle governing his life had been set into his mind.

While a student he went to a meeting held in behalf of missions in that city. One speaker, a plain workingman, stated that then in his family was living "a great Sunday-school and missionary girl." She came from New Hampshire; her wages were "nine shillings per week"; she had a class of street-boys in the Sunday-school who never missed her from her place; and she gave one dollar every month to missions. He said further,

"She is the happiest, kindest, tidiest girl I ever had in my kitchen." "I went home," said the now venerable lawyer, "with a stirred-up heart by this narrative: 'Class of street boys: one dollar a month to missions; and happiest girl, etc.' The three things kept running through my mind. I was ashamed of myself. I'll have a place in Sunday-school, was the first resolve. If she can give a dollar a month, I can, and will, come next; and as to the happiness, I'll see."

His resolves became acts. Teacher, superintendent, valuable helper in Sunday-school conventions and councils, all these years have shown him to be. His gifts to missions and to all Christian work have been steadily growing, and might comparatively be called princely; in tens, hundreds, and thousands he has bestowed, at times matching by his own the contributions of the entire church of which he is a member, and which is no mean New England church.

"In three directions," says an eminent German scholar, "we acknowledge impassable limits to natural science;" naming as the last "that which leads from the physical phenomena in man to those of the soul." The instance we have told here does better than the philosopher, for it plainly adds to his three one more, and of far more real worth than all his; namely, the measureless limits of a good example! Can anybody calculate the result of that lowly kitchen-girl's example upon and through even this one man? The Sunday-school work it led him into still keeps him busy; the steady forty years' giving, its effects upon himself, upon the church of which he is a member, and upon all who know him; the missionaries his gifts actually have supported; the converts led to Christ by them, and the other soul-harvests by those converts, to be followed by successions of converts to the end of time; and the Bibles translated, printed, given to the heathen, into which work his contributions through these years have entered; the Sunday-schools and even theological schools which have grown up in these, his giving years,—ah! where are the limits?

What that humble young Sunday-school and missionary woman did is just what in other fields, any like her in spirit, in work, in sacrifice for Christ, can do.—*Dr. Whiting, in London Sunday-School World.*

#### "WE WEIGH OURS."

"Have you a good-sized League in your church?" was asked of a preacher-caller the other day.

"One of the largest I know of," was the reply.

"How many members?"

"Twenty," was the answer!

He saw our look of surprise, and hastened to say:

"Oh, we don't count our members; we weigh them."

We saw the point. Do you?—*Epworth Herald.*

#### SCHOLAR'S NOTES.

(From Westminster Question Book.)

LESSON X.—DECEMBER 4, 1892.

WORK AMONG THE GENTILES.—Acts 14:8-22.

COMMIT TO MEMORY vs. 8-10.

GOLDEN TEXT.

"In his name shall the Gentiles trust."—Matt. 12:21.

HOME READINGS.

M. Acts 14:8-22.—Work Among the Gentiles.  
T. Psalm 115:1-18.—Idol-Worship Rebuked.  
W. Jer. 10:1-16.—A Doctrine of Vanities.  
Th. Rom. 1:18-25.—"Without Excuse."  
F. Psalm 19:1-14.—God's Works and Word.  
S. Phil. 3:1-14.—All Things but Loss.  
S. Dou. 5:1-21.—The Worship of God Enjoined.

LESSON PLAN.

I. Worshipped by the People, vs. 8-13.  
II. Preaching to the People, vs. 14-18.  
III. Persecuted by the People, vs. 19-22.

TIME.—A. D. 48, autumn, immediately after the last lesson, and extending into A. D. 49; Claudius Caesar emperor of Rome; Cumanus governor of Judea.

PLACES.—Asia Minor, —Lystra, Derbe and Iconium, in the province of Lycania; Antioch in Pisidia.

HELPS IN STUDYING.

8. *Sat*—in some public place where Paul was preaching. 9. *Faith to be healed*—literally, "faith to be saved." 12. *Barnabas*—who was large and of commanding appearance. *Jupiter*—the chief of the heathen gods. *Paul*—who was small, but eloquent. *Mercurius*—the messenger of Jupiter and the god of eloquence. 13. *Ozen*—for sacrifice. *Garlands*—with which to decorate the victims. *Unto the gates*—of the house where the apostles were. 15. *Vanities*—vain and false

gods. *The living God*—in contrast with dumb idols. 16. *All nations*—all the Gentiles. *Own ways*—of idolatry, without a revelation. 17. *Witness*—proof of his power, wisdom and goodness. 19. *Drew*—Revised Version, "dragged." 2 Cor. 11:25. 20. *Derbe*—twenty miles away, the eastern limit of this first missionary tour.

QUESTIONS.

INTRODUCTORY.—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. WORSHIPPED BY THE PEOPLE, vs. 8-13.—What miracle did Paul work at Lystra? How did it affect the people? Which of the gods did they suppose Paul and Barnabas to be? What did the priests of Jupiter do?

II. PREACHING TO THE PEOPLE, vs. 14-18.—When the missionaries heard of this what did they do? How did they describe the true God? What had God permitted in time past? In what three things had he given witness of himself? What effect had these words?

III. PERSECUTED BY THE PEOPLE, vs. 19-22.—Who came to Lystra? What did they persuade the people to do? In what condition did they leave Paul? What happened afterward? Where did Paul and Barnabas next go? What did they do in Derbe? Whither did they return? What did they do on this return journey?

PRACTICAL LESSONS LEARNED.

1. God has given proofs of his power, wisdom and goodness in his works.  
2. He has come down to us as the Lord Jesus Christ in the likeness of man.  
3. He is to be loved, honored and worshipped as the Lord our Saviour.

REVIEW QUESTIONS.

1. What miracle did Paul work at Lystra? Ans. He cured a lame man who had never walked.

2. How did this miracle affect the people? Ans. They thought that Paul and Barnabas were gods, and were about to pay them divine honors.

3. How did Paul and Barnabas prevent this? Ans. They told the people that they were only men, and preached to them the one only true and living God.

4. What did the people next do? Ans. They stoned Paul and dragged him from the city, thinking he was dead.

5. Where did Paul and Barnabas now go? Ans. They went to Derbe and preached the gospel there, and then returned to the cities they had before visited.

LESSON XI.—DECEMBER 11, 1892.

THE APOSTOLIC COUNCIL.—Acts 15:12-29.

COMMIT TO MEMORY vs. 8-11.

GOLDEN TEXT.

"Through the grace of our Lord Jesus Christ, we shall be saved, even as they."—Acts 15:11.

HOME READINGS.

M. Acts 14:21-28.—The Return of the Missionaries.

T. Acts 15:1-22.—The Apostolic Council.

W. Acts 15:23-35.—The Apostolic Letters.

Th. Gal. 2:1-10.—Paul in the Council.

F. Gal. 2:11-21.—Paul's Exposition with Peter.

S. Col. 2:13-23.—Legal Ceremonies Ended.

S. Col. 3:1-17.—Risen with Christ.

LESSON PLAN.

I. Work Among the Gentiles, v. 12.

II. Advice About the Gentiles, vs. 13-21.

III. Letters to the Gentiles, vs. 22-29.

TIME.—A. D. 50; Claudius Caesar emperor of Rome; Cumanus governor of Judea.

PLACE.—Jerusalem.

QUESTIONS.

INTRODUCTORY.—What caused dissension in the church at Antioch? Who were sent to Jerusalem to get counsel on this matter? How were these commissioners received at Jerusalem? Who met to consider the question? What took place at the meeting? Whose speech is first recorded? What did Peter say? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. WORK AMONG THE GENTILES, v. 12.—To whom did the council then give audience? What did Barnabas and Paul declare? What have you learned about these signs and wonders among the Gentiles?

II. ADVICE ABOUT THE GENTILES, vs. 13-21.—Who then addressed the council? What do you know about James? What did they say? What had been foretold concerning the Gentiles? How did these predictions agree with what Peter had said? What advice did James give? What gave great weight to his opinion?

III. LETTERS TO THE GENTILES, vs. 22-29.—What did the council determine? Who were sent to Antioch? What were sent by them? To whom were the letters addressed? From what place had the trouble of peace at Antioch gone out? What had these trouble-makers declared? What did the council say of this declaration? What were Judas and Silas to do besides carrying the letters to Antioch? To whom did the directions of these letters seem good? What was not to be laid upon the Gentile converts? From what must they abstain? How were these letters received at Antioch?

PRACTICAL LESSONS LEARNED.

1. We are saved not by observing forms and ceremonies, but by believing in the Lord Jesus Christ.

2. We observe the ordinances of the Church because we are Christians, not in order to become Christians.

3. It may be our duty, from regard to others, to abstain from that which is in itself lawful.

4. We must be careful to put no stumbling-block in the way of others.

REVIEW QUESTIONS.

1. Who caused trouble in the church at Antioch? Ans. Certain persons from Jerusalem who taught that Gentile converts must keep the law of Moses.

2. To whom was the question referred? Ans. To the apostles and elders at Jerusalem.

3. Who were sent to Jerusalem? Ans. Paul and Barnabas, with certain others.

4. By whom was the council addressed? Ans. By Peter, Paul, Barnabas and James.

5. What did the council decide? Ans. That the Jewish law was not binding on Gentile converts.