



BRITAIN'S LITTLE WAR IN INDIA—SCENES OF THE CONFLICT.

British and native Indian troops have again been engaged in a "punitive expedition against hostile tribes. The cause of the expedition was the turbulent behavior of the Zalka Khels, villages having been looted, posts attacked, Sepoys and villagers killed and British subjects carried across the frontier. The resources of political officers have long been exhausted, and the government was compelled to send a military force. The Zalka Khels have not succeeded in causing the other Afridi tribes to join them.

The commander of the British troops was Major General Sir James Willcocks, the second column being controlled by Lieutenant Colonel Roos-Koppel, who is the political officer in charge of the Khyber pass. The actual number of the force engaged were: British, 2,008; natives, 8,622. The British regiments are the Seaforth Highlanders, the Royal Munster Fusiliers, and the Royal Warwickshire Regiment.

The country into which the expeditionary force penetrated lies due west from Peshawar and south of the famous Khyber pass. The final advance was made from Ali Musjid, the well-known fort situated in the eastern portion of the Khyber pass. Two rivers flow westward from the Afghan hills toward the plain of the Indus. The northerly one is the Bazar and the southerly one is the Bara. The two streams are separated by a range of mountains known as the Surghar. The expeditionary force has entered the Bazar valley and has advanced toward Chinari and is attacking the Zalka Khel country, which lies at the heads of the Bazar and Bara valleys.

Gateway of Ali Musjid Fort in the Khyber Pass.



Lieutenant Colonel Roos-Koppel's British troops encountered

Watering of Transport Column in the Bara near the Khyber

The Quiet Hour For Thoughtful People

"Inasmuch as Ye Did It."

(By Rev. J. T. Stephens.) It is not much the Master asks of thee; Only a tender smile, a kindly word; To some poor, lonely, troubled, stricken soul, That feels alone amidst life's busy crowd.

It is not much the Father asks of thee; Only a helping hand to His poor child; That wanders blindly o'er mountains cold, Or loses love and life in deserts wild.

It is not much the Saviour asks of thee; Only to love the sinner for His sake; Only to seek the fallen and the lost; Only the consecrated Christ to take.

It is not much the Christ doth ask of thee; Only a cup of water in His name; The hungry fed; the naked clothed again; A word of cheer to halt, and sick, and lame.

It is not much that I can give to thee; Oh, Master! Father! Saviour of us all; But may the words, "Ye did it unto me," To love and labor be to me the call. Goodland Lake, Sask.

Prayer.

Teach us, O Lord, to pray for our selves and for our fellow-men. Show us the things that are best, that we may seek them with the whole heart. Keep us from setting our affection upon what does not matter, and may we be content to lack the lesser things of life if love and peace and hope are ours. Have mercy upon those who have no hope in Jesus Christ. Let Thy light shine upon them and let their eyes be opened that they may know their lost estate and may see Christ's power and willingness to save. Let them feel the influence of Thy love constraining them to love Thee in return. Thus may Thy Kingdom be extended until sin and misery are done away and righteousness and peace and joy cover the whole earth. Amen.

How to Walk Confidently.

Trustful blindness is better than worrying sight. A pedestrian noticed two persons coming toward him at night, and was particularly impressed by the bearing of one, who was walking straight ahead at a good gait, head up, shoulders back, the whole manner bespeaking exceptional confidence and freedom from all uncertainty or worry. And then, on looking closely, he saw that this one was blind, being led by the other. Of course the blind one could walk confidently, for he had something better than sight; he had a guide. This confident bearing of the blind is not exceptional; it is their usual manner, as we all know. How strikingly it contrasts with the worried, uncertain look of those whose seeing eyes shift constantly here and there in the effort to see danger and avoid it! Blindness is the best training for calm and quiet faith; therefore the Lord provides blindness for us all, in our spiritual walk. We cannot see that which is ahead, and we need not; but we have a Guide who is safer than sight.

The Glorious Gospel.

(By Rev. George Richardson, in Canadian Baptist.) "The glorious gospel of the blessed God"—1 Tim. 2: 11. Let us bring these matters to the practical test, the test of actual experiment. The Gospel is a revelation and as such it sheds light on many subjects

IS YOUR FACE PIMPLY?

Thousands of young men and women are not for unsightly pimples, blotches, redness, and rough uneven skin. Custom is but unfortunately their effect is but to originate in the skin—their blood, which must be cleansed of all impurities. A Montreal physician who has made a careful study of such cases, says that a blood-building medicine like Ferronze blood its good work begins. Poisons of humor is driven out, and the whole health giving qualities. You can see it—the cheeks are clear and rosy, are bright and expressive because rich, whole system carrying health, energy, a skin eruptions disappear, but an increase in vitality will be apparent. No rebuil Ferronze to-day—Good for young men 50c per box or six boxes for \$2.50 at all dealers

of vital interest to mankind, on which they could never have reached any satisfactory conclusions without it. Take the fact of sin, and what an appalling fact is the fact of human sin, and where outside of the Gospel does man find any rest or satisfaction in regard to it? It needs no Gospel to convict men of sin, of wrong-doing. The consciousness of sin and its deserts, are inseparable from man's being as a sinner. Man cannot shake out of him the fact of sin, nor can he rid himself of the dread of its penalty.

On this fact of sin man is painfully exercised, so painfully exercised at times, as to find his life a burden intolerable to be borne. When a man feels that he is righteously condemned and exposed to the wrath of God, under such circumstances, what would be the most glorious news such a man could receive, if you could assure him of the remission of his sins, would not that be the most glorious news you could take to him? Let me suppose the case of some one, present, it may be, that you feel your- self a sinner before God, that the consciousness of your sin and its deserts oppresses your soul, that it fills the present with darkness, and the future with the blackness of darkness. Such a sinner, as I have said, is dumb with grief and helpless to escape from your sins, the Gospel brings you tidings that you may be forgiven, righteously forgiven, freely, fully and eternally forgiven. Now, I ask, would not such an experience be as life from the dead, would it not be a glorious, would it not be a liberty compared with which all other liberty is bondage.

What can equal the joy, the blessedness of that spiritual emancipation which the sinner experiences when the Gospel opens his prison door and sets him free from the condemnation of law, bringing him into the glorious liberty of the sons of God? The blessed conviction that his sins are forgiven, that the wide gulf between himself and his Maker is filled up; that he is no longer an outcast and an alien, but a wanderer restored to his former unity, dignity and peace. What a bliss is this! How glorious! Yes, it is a glorious Gospel which tells the sinner, of punishment, but redemption, even the forgiveness of sins, the liberty of spiritual emancipation.

Now this is what the Gospel offers to every one of us, a free, full, present and eternal pardon. And, at sinners, from all uncertainty or worry. And then, on looking closely, he saw that this one was blind, being led by the other. Of course the blind one could walk confidently, for he had something better than sight; he had a guide. This confident bearing of the blind is not exceptional; it is their usual manner, as we all know. How strikingly it contrasts with the worried, uncertain look of those whose seeing eyes shift constantly here and there in the effort to see danger and avoid it! Blindness is the best training for calm and quiet faith; therefore the Lord provides blindness for us all, in our spiritual walk. We cannot see that which is ahead, and we need not; but we have a Guide who is safer than sight.

Hoping for Nothing Again.

(Written for the Times.) How many are like the man at the beautiful gate of the Temple who was expecting to receive something; how few have attained the attitude, "Hoping for nothing again."

This is a rare attainment. "All men seek their own, and the things which are Jesus Christ's." They seek long, they wait, they are weary; some think they have attained, but they are not satisfied. "Who will show us any good?" hungry, eager, not beautiful, still they cry; this their way is their folly, yet their posterity approve their sayings. This attainment demands severe discipline.

All adult souls in heaven have passed through fire, loss and suffering. Storms, strife and exile have been the lot of many. We fight not only against flesh and blood, but against principalities and powers; the worst enemy is self. This we must subdue and bring into line lest we lose our crown. The goal is far and high and difficult, but the battle is worthy, and victory is assured.

This attainment is acquired with wonderful ease. An innocent person once asked a saint what they did at sea. "We just sit down and let the wind blow us along, and we get there." Of course this is extravagant, but there is some truth in the utterance, for the sailor finds things ready to his hand, the ship, the sea, the wind.

How easy to do a little good, give with a free hand, give a smile to the weary, wipe the tear from the sorrowful, carry a garment to cover from the cold. Do it for its own sake. Sever mind reward; foolish teacher that I am, you are rewarded already. He that gives gathers. This is a secret, "Do good and lend, never despairing, and your reward shall be great, and you shall be sons of the Most High."

EXERCISE NOT FOR THE YOUNG ALONE.

(By Prof. A. Hoffa.) The best place to find out the status of a people with regard to athletics is the hospital. In the many years which I have been connected with hospitals rarely have I run across a patient whose body showed the benefit and development which would result from regular and systematic exercise such as athletes in various forms afford. One might of course go to the other extreme and say that people who are fond of athletics never are sick and consequently never come to hospitals. This, however, would be false reasoning, especially in view of the large number of patients from all classes who come under my consideration.

The truth is that we have too little athletic. The people at large are not yet aware of the wonderful influence which exercise, regular and systematic, has upon the constitution. Athletics in the general sense of the word is the best remedy for a harmonious development of the body and should be recommended and encouraged everywhere. The field of athletics has been so widened as to make possible all kinds and forms of exercises for men and women, young and old. There is a form of athletics which will exercise every portion of a man's body, and this should be taken advantage of.

One of the most erroneous views which people and even partisans of athletics entertain is that athletics must be begun by the young; that older people should let it alone. Nothing is more illogical. Older people should be encouraged to go through certain exercises which will benefit their systems as much if not more than young people. Nearly all the various forms of sports and athletics require a more or less free play of every part of the body. Golf, football, baseball and ball games of all varieties bring every limb of the body into motion. They develop especially the muscles and joints. In individual cases, however, these games frequently run to the extreme and then the effects are not normally distributed. One going through certain exercises which will benefit their systems as much if not more than young people.

Hope.

(Written for the Times.) The goal or hope set before the human race is to be perfected and attain to resurrection "in Jesus Christ," Phil. iii, 8-14; who is the Resurrection and the Life John xi, 25; the beginning of the creation of God—Rev. iv, 11; the image of the invisible God—Col. i, 29; to whose image God designed "before the foundation of the world" to conform to the race—Eph. i, 3-4; Rom. viii, 29-30; by adopting us as children to Himself through Jesus Christ—Eph. i, 3-5. This grand and gracious purpose is "the mystery of God's will"—Eph. i, 9; which no one can know till by submission he experiences it. "If any man willeth (tries) to do God's will He shall know"—John vii, 17. Paul beseeches all to take this absolutely necessary step, in order to find out by experience how good, acceptable and perfect God's will is—Rom. xii, 1-2. (a) Rom. viii, 15-17; John xiv, 13-14; (b) 1 John, ii, 9; (c) John xv, 1-5.

I press in faith to glorious height Of resurrection, good Of all our race, 'E'en in the light Of God, unblemished in His sight, "Thou newly-driven stand my white, "In Christ" shall stand my soul.

And though imperfect yet I be, I know I shall prevail. For confident am I that He Who undertook from sin to free, And has begun the work in me, Will not forsake nor fail.

On Christ, my Saviour, I rely, The power is His, not mine; 'Tis Christ in me, no longer I, In Him I live, in Adam die, Yea Christ will me yet glorify With character divine.

In my soul, barren waste, and wild, Christ His own life did sow; This gift makes me God's very child, Thus He the stars reconciled, Defiled, He makes me undefiled, And scarlet turns to snow. O simple truth, yet voice so strange, That Christ in me does live; His life of higher power and range, Into his image me will change

EXERCISE NOT FOR THE YOUNG ALONE.

Corrects when'er sin does derange— All praise to Christ I give. This life makes me to God as nigh As Christ Himself can be; "Father," this life to God does cry, (a) No prayer, it makes will God deny, (b) It never sins, it cannot die, (c) This "branch of Christ" in me.

As Adam's child I stumble here, But He uplifts again; With strong assurance He does cheer, Before me He the way makes clear, And points me to the goal, more near Than when the work began.

This is my hope, assured, profound, That I shall perfect be, "In Christ," who ought me till he found In arid through Christ my hope finds ground, "Much more than sin does grace abound" "In Christ" is victory.

NEW USE FOR AUTO.

Motor Car Used in Michigan Woods to Break Roads. A New York autoist, who has just returned from a visit to Michigan, tells a new use for automobiles. "I have seen automobiles used for many different purposes, but to me the funniest use I ever saw was in Michigan last week. There had been a heavy fall of light, dry snow the night before, and it did not pack very well. A friend of mine took out his Dragon runabout and drove over about five miles of road, with two large kettles dragging behind the car. These kettles were filled with stones and as they were drawn along they left two hard packed tracks, just right for the teams. It seems that these kettle tracks are rather an old device with the farmers, and in winter they use this method of breaking road, through the snow. In the summer and fall these same kettles are used for making snags. "The use of automobiles for breaking snow roads seems to become more general each year. The driver is able to make a straighter track than the old-fashioned team of oxen, which formerly had the field to themselves. In the lum-

ber woods the larger contractors use automobiles to visit their different camps, which generally are far back in the woods. I noticed the care which these lumbermen take in building their snow roads and they are almost perfect for automobiling, being hard packed. At night they freeze, and by morning are almost smooth ice roads. Of course, in driving over them you must use good non-skid tires. I drove out to one of these camps and I had expected that the lumbermen would be surprised to see an automobile so far in the woods in winter, but when I arrived at the camp I saw two other machines which had been driven in by the contractor and his superintendent."

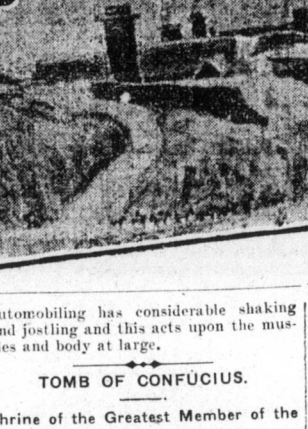
SHRINE OF THE GREATEST MEMBER OF THE OLDEST FAMILY IN THE WORLD.

A new guide book buries this laconic paragraph among its descriptions of the German port of T'singtau and of about fifty routes in the Shantung province of China: "At T'shau fu, on passports and cards presented to Duke Kung, permission is granted to visit the temple and tomb of Confucius." Many known tombs were very old before that of Confucius was built, but there is no doubt, says the New York Sun, that Duke Kung can show a longer pedigree than any other person. He is the latest in the line of the descendants of Confucius, and the family has lived for 77 generations in the very place where the illustrious Chinese philosopher was born and died.

The remarkable history of this family is due largely to the attitude of the philosopher toward the descendants of the great teacher. The family is the only example of hereditary aristocracy in the empire. The head of the house is an independent nobleman, ranking next to the Imperial family, supported by the State on the rentals derived from nearly 200,000 acres of land, and distinguished by various special honors and privileges. The governor of the province of Shantung, in the western part of which Confucius was born, is required to prostrate himself nine times when he pays his respects to the Duke, but the few Europeans who have visited the place have been simply and cordially welcomed though making only their customary salutation. No other family in the world, of course, has a record of having lived for over 2,400 years in one place. Confucius died in his birthplace 2,385 years ago.



Sir James Willcocks



Watering of Transport Column in the Bara near the Khyber

SHRINE OF THE GREATEST MEMBER OF THE OLDEST FAMILY IN THE WORLD.

A new guide book buries this laconic paragraph among its descriptions of the German port of T'singtau and of about fifty routes in the Shantung province of China: "At T'shau fu, on passports and cards presented to Duke Kung, permission is granted to visit the temple and tomb of Confucius." Many known tombs were very old before that of Confucius was built, but there is no doubt, says the New York Sun, that Duke Kung can show a longer pedigree than any other person. He is the latest in the line of the descendants of Confucius, and the family has lived for 77 generations in the very place where the illustrious Chinese philosopher was born and died.

The remarkable history of this family is due largely to the attitude of the philosopher toward the descendants of the great teacher. The family is the only example of hereditary aristocracy in the empire. The head of the house is an independent nobleman, ranking next to the Imperial family, supported by the State on the rentals derived from nearly 200,000 acres of land, and distinguished by various special honors and privileges. The governor of the province of Shantung, in the western part of which Confucius was born, is required to prostrate himself nine times when he pays his respects to the Duke, but the few Europeans who have visited the place have been simply and cordially welcomed though making only their customary salutation. No other family in the world, of course, has a record of having lived for over 2,400 years in one place. Confucius died in his birthplace 2,385 years ago.

Four-fifths of the population of the little city that is hallowed by the dust of Confucius can trace their lineage to the philosopher. If the book referred to is visited hereafter by the tourists who will go to China in increasing numbers as transportation facilities improve there should be some agreement as to the spelling of its name. It is spelled in the Chinese books referred to, and Legge, Williamson and some other writers on Confucius have their own original transliterations for the name of his birthplace. Political reform in China should be accompanied by reform in the Occidental spelling of Chinese place names.

Sequestered among the mountains of Shantung, the town has been almost unattainable by foreigners; and even today few pilgrims, unsustained by firm purpose, will undergo the great discomfort of the journey there. Six days are required to reach the town from the railroad at T'sinan fu. The road is too bad for driving, and the choice is offered to the tourist between six days on a donkey or in a wheelbarrow. The place is called the Mecca of China, but many devotees from the Western world are likely to wait for the improvement of transportation facilities.

Some hours before the city is reached the visitor may see the large cemetery in which the remains of Confucius and his descendants rest. Near the top of a gentle eminence is a terrace to which a stone stairway gives access. The terrace is covered with flagging stones, not in the best of repair, for the surface is uneven, and at the further side of the flagging opposite the stairway rises a tombstone of ordinary height, embedded in mortar between cross pieces of stone. The flat surface is covered with the inscription, and in front of it are a stone prayer stool and a handsome vessel in which incense is constantly burning.

NEW USE FOR AUTO.

Motor Car Used in Michigan Woods to Break Roads. A New York autoist, who has just returned from a visit to Michigan, tells a new use for automobiles. "I have seen automobiles used for many different purposes, but to me the funniest use I ever saw was in Michigan last week. There had been a heavy fall of light, dry snow the night before, and it did not pack very well. A friend of mine took out his Dragon runabout and drove over about five miles of road, with two large kettles dragging behind the car. These kettles were filled with stones and as they were drawn along they left two hard packed tracks, just right for the teams. It seems that these kettle tracks are rather an old device with the farmers, and in winter they use this method of breaking road, through the snow. In the summer and fall these same kettles are used for making snags. "The use of automobiles for breaking snow roads seems to become more general each year. The driver is able to make a straighter track than the old-fashioned team of oxen, which formerly had the field to themselves. In the lum-

ber woods the larger contractors use automobiles to visit their different camps, which generally are far back in the woods. I noticed the care which these lumbermen take in building their snow roads and they are almost perfect for automobiling, being hard packed. At night they freeze, and by morning are almost smooth ice roads. Of course, in driving over them you must use good non-skid tires. I drove out to one of these camps and I had expected that the lumbermen would be surprised to see an automobile so far in the woods in winter, but when I arrived at the camp I saw two other machines which had been driven in by the contractor and his superintendent."

COAL AND WOOD AT Lowest Prices THE ROGERS COAL CO. LIMITED 8. GILLIES, Pres. GEORGE J. GUY, Mgr. 'PHONE 1481

The Paper on Which "The Times" is Printed is Made by the Riordon Paper Mills Limited at Merriton, Near St. Catharines. THEY ALSO MAKE BUILDING PAPER AND ARE THE LARGEST MAKERS OF SULPHITE PULP IN CANADA. Head office, Mark Fisher Building, Montreal, where all correspondence should be addressed.

Merchants The motive power of your business is ADVERTISING The leading merchants everywhere have demonstrated this fact. In the large cities the Persistent Advertiser has become famous and makes the money. If you would be in this class you must advertise in the TIMES the paper that goes into the homes and the one that reaches an exclusive clientele. Circulation large and growing. It is an easy matter to let the other fellow get your business. See Our Ad. Man Daily and Semi-Weekly