BUSINESS WAYS IN JAPAN

dealing with business methods in Jarin, and was written by Mr. Wm. D. Lochead, formerly of Hamilton, who went to Japan with Mr. Perrin on his recent trip to that country:

As regards the circumstances which determine a man's chance of success or failure in business life, Japan is perhaps a country which forms the nearest opposite to America. In the latter country it is more or less a competitive race, resulting in the majority of cases in the more capable man's cap-turing the laurels, while, on the contrary, in Japan the man of genuine ability, on account of the unyielding fetters placed on him, can scarce hope to make headway commensurate with his just merits. That is, in the land of the rising sun, success or failure are the creatures of circumstance, in the way of social standing or family connection, rather than of capacity on

the part of the individual. Like the military officers in China, a practical, wideawake man is looked upon with some contempt in this country, and through circumstances peculiar to the Japan of today, he is very often the object of jealousy and suspicion, and finds it in consequence most difficult to abtain a prominent position in siness circles. As an independent individual, one who either, on the one hand, purposely cuts loose from all the high positions, or, on the other, for any of the many possible reasons, is unable obtain that formal assistance and advice, his chances for receiving a suitable support at the hands of his bankers, or any great magnitude or patronage from or through other are very remote. As an emplove it is all but impossible to get an appointment to a responsible or remunerative post.

BACK NUMBERS IN CONTROL.

The all but universal prevalence of this undesirable state of affairs is largely, if not altogether, accounted for by the fact that those who are takfinancial affairs are nearly all back to, is tolerated, is not for any foreignnumbers, out of date men (often diser to explain. ing the leading part in commercial and numbers, out of date men (often discarded government officials or politicians), with no business capacity knowledge, and perhaps, more often, and more regrettable, with very little common sense. As such, while most obviously, they are naturally more or less, if not utterly incapable, yet these tral government down to the most men are fairly successful in avoiding petty business firm. It often costs possessed of more practical knowledge heavy expenses, to gain to conference gravity and veneered dignity, on the than themselves. The simple standard deciding as to the meriting of favor or is willing to listen, apparently quite promotion, by his respective men, is contentedly, until the finish, even the degree in which each imitates his though one holds forth for hours. If own (i. e., the employer's) ideas and methods. In fact, he is undesirous of have intimate or frequent business connection with anyone who does not so imitate him. Further, it might be the deal is no nearer a close than at stated that profound respect for his the beginning. Indeed, such thresome own ideas, even in connection with and nerve-rasping indefiniteness; this matters with which he has had little lack of inability or of willingness to or no experience and irrespective of decide is the rule, not the exception, whose interests are invoived, is a and consequently the American man marked attribute of the average Japanese. Of stores of advice for, and of
plans for carrying out each and every
ing, and altogether incompatible with
blind worship in things foreign; some
scheme of others he is most resource. scheme of others, he is most resource- his nature. ful, and only bends to another mind when self economic interest compels it—in which case he is capable of rerecognized and much cherished characruma to go even next door. They may gestions, freely tendered the writer, as distributing salaries to to how his affairs could best be conduct- and officials and wages

who are fortunate enough to secure a to hold back a large percentage until position, soon come to recognize that it will be to their all round advantage as a bonus addition. While a certain to discard independent thinking and amount is paid weekly or monthly, acting, and to execute their office in these amounts being in most cases deaccordance with the stilted ideas of finitely fixed, and while the bonus at their unworthy superiors. Thus, true the end of the year is counted upon, worth and ability rarely, if ever, yet its amount is never known to the merit promotion, but rather, he who is employe until he gets it; whether it best qualified in most cases cannot or is large or small, lying wholly at the will not follow blindly the dictates of discretion of the employer. The tip one for whose judgment he has no re- and bonus system flourish as in no spect, and consequently, by permitting other country, every service, however his own personality to shine forth, trivial, meriting some reward. Perhaps cannot for very long remain a "persona the most peculiar instance of tipping is grata" with his employer or associates, and indeed, in most cases, forfeits his an amount to the proprietor of an hotel

diet and temperature.

Adults.

Travellers and Tourists

Travelling from place to place are subject to all kinds

of Bowel Complaint on account of change of water.

Dr. Fowler's

Wild Strawberry

is a sure cure for Diarrhoea, Dysentery, Colic,

Cramps, Pains in the Stomach, Seasickness, Cholera,

Cholera Morbus, Cholera Infantum, Summer Com-

plaint, and all Fluxes of the Bowels in Children and

Relief is almost instantaneous.

Does not leave the Bowels in a constipated condition.

Its effects are marvellous.

It acts like a charm.

following interesting letter, situation is the more lamentable, since for the more or less immediate future. it quite effectually debars all hope for cult to gain favor with the employer, and impossible to avoid the jealousy and suspicion of weak, irresponsible

associate employes.

To this fact, perhaps, more than to any other, viz., that with very few and insignificant exceptions, the leading business houses of Japan are under the management of these unbusinesslike personages, above referred to, each surrounded by equally incapable associates, advisers and assistants (in many cases relatives), can be attrib-

SYSTEM IS UNKNOWN.

One arising directly from it is that | ceive no such thing as system or proper division of labor is known in connection to such duties as should be looked after personally by the superior or even by the head of the firm himself, which latter individual sometimes barrantees. have a great deal to say about the distribution of waste paper or the economy of charcoal. Not ten days since the writer personally saw a junior, aged not more than 15, bring into the reception room of the institution a stack of bank notes aggregating several thousand yen, and himself, unaided and unattended, count out and declerks, easily five times as large as doing a correspondingly large business, each and all, for the most part the different groups of clerks, in dif-

Tardiness, indefiniteness and love of red-tape again are directly attributable to this lack of a far-seeing and all-round competent executive. these all-round competent executive. these most undesirable attributes characterizing every institution from the cenmuch trouble, days of delay and even with the Japanese, but when once ad- part of each in correspondence to his which the employer makes use of in mittance to his presence is gained, he

signing his own opinions with that for- teristics, it being plainly visible in only Japanese can affect. These sug- stance of this is seen in the method of quire that languid, worn-out air, which clerks ed, would, if set down in writing, make extensive and perhaps not uninteresting reading to the foreigner.

borers of every class. Instead of distributing the entire salary or wage over the whole year, paying However, the shrewdest and best ed-tit in regular and definitely fixed acated of those aspiring young men amounts, it is the universal practice position altogether to one weaker and more pliant, or exchanges it for one This is over and above the amount less important. This feature of the given servants, and from a moneyed or

otherwise distinguished guest, it is ex-pected to equal or even exceed in amount the total amount afterwards presented him.

TIPPING IS PREVALENT.

Again, in other connections, these

closing up a certain government conwhich a foreign firm had in participated, this number being exclu-sive of various tips given for less imthe end of the ride the latter will de- surate with shrewdness, the that he owes this amount to the said clerk or servant as a commission for calling him. The household cooks rea similar income from the gro cery man and other merchants furnishing supplies, the official guides, from the curio and art dealers, to

and the supply houses. To red-tape they are slaves; the letter, not the spirit of any rule or law, being always most scrupulously observed, and since this holds good of every department, both governmental and private, much additional trouble and delay is often caused. Were instances ed and unattended, count out and de-liver the whole to the clerk of another bank in exchange for a draft. Imagine a room containing an army of fresh examples of its far-reaching effect. As an instance it might be would be employed by a foreign firm ed that very recently at Kobe port two bales of cotton were finally released from the customs after having been undisciplined, and having no set duties detained over three months, they being destined to another port and put to perform, many of them smoking ing destined to another port and put cigarettes, and one has a fair picture ashore at Kobe by mistake. The abof a Japanese office. In banks the solute folly of this detention will be audible checking of accounts as among | all the more apparent when it is stated that cotton is on the free list of ferent parts of the same room, can't imports. This is only one instance of but be most amusing to an uninitiated many that are daily occurring, owing visitor. Why such confusion and an- to the difficulty that the overly connoyance, as this naturally gives rise scientious officials experience in rightly

While, as has been stated, most of other hand, are both most diplomatic and formally self-important. If Jagovernment down to the most pan is a land of petty, superflucus, individual diplomacy, it is also the country above all others where artificial station in life, is affected to best advantage. By long and constant practice, many of them are very clever at this mental maneuvering, working on so as to turn them to their own way of thinking and acting; while the young men coming up amid such surthis' coveted accomplishment, of being able to bring more or less superficial personal diplomacy to bear on all business relations. While the older men assume an outwardly imhis nature.

Indefiniteness, or perhaps better, inneath their dignity to walk in the possibly have an ulterior object in thus giving up exercise in order to acmany of the leading men affect.

INSINCERITY IS GENERAL.

Perhaps the most lamentable feature of Japanese commercial intercourse is the decided lack of reliability and sin-cerity one toward the other, and the consequent prevalence of suspicion and mistrust, which characterize every transaction. No such feelings as full confidence or implicit trust in another, those primary essentials to successful development and rapid growth of commercial enterprise and economic exchange, are known in Japan. If after placing an order for future delivery, the Japanese merchant later finds economic interests to cancel the same, he will do so, without the hesitation or compunction over his own sin, or any thought of the possible loss or inconvenience caused by the other member of the agreement. This practice when applied to staple articles, is pernaps not so disastrous in its workings, yet, as regards perishable articles, or those special purposes, particularly imorders, its damaging effect trade must be very obvious to all. In every other possible respect, as well, one is ever ready to take unjust advantage of another, and consequently the prevalence of suspicion on every hand needs no further explanation. Nearly all contracts are for short terms, with all the conditions of pay-ment, etc., explicitly stated. John ment, etc., explicitly stated. Chinaman is more or less honest and reliable in his contracts, because he recognizes it is the best economic policy for him, but the Jap is either more shortsighted, or finds it more difficult to overcome his innate tendency for playing false, the first being perhaps the explanation for the majority of

No foreigner ever enters into as extensive a contract with a Japanese irm without first having every particular of that contract clearly enunciated, a good percentage of the contract price advanced on ordering the goods hipped, and the balance well stipulated for. Even with these precautions, cases of short parment or other diffi-culties in connection with the deal are frequent enough. In fact, figuratively speaking, no foreigner ever trusts a Japanese, of whatsoever rank or in any capacity, out of his sight, and very few care to have them in sight any longer than possible. If one did not at all times discount their re-presentations and statements, by half or more, he would have to conclude that he was dealing constantly with moneyed potentates, with men of untold influence and importance, and of unquestionably upright principles. A race containing a larger proportion of extravagant bluffers and of cool de-

ceivers, has yet to be found. The preceding is, necessarily, more or less general in character, and may be considered by the reader unfamiliar with Japan, somewhat harsh, and as by no means setting forth the Japanese man of business on his better side. The writer appreciates this fact, but regrets to add that in as far as he has been able to see or learn, there is very little in the way of redeeming features

to give account of. WONDERFUL PROGRESS.

It must be admitted, however, that during the last few decades the Japanese have made wonderful commer-cial and industrial progress. This is, in the main, if not altogether, attributable to their coming in contact more and more with foreign ideas. While they have little or no originality in any line, they are yet wonderfully skillful at imitating, and the rapidity with which they have turned, and are continuing to turn, to their own advan-tage, foreign methods and inventions, is truly marvelous. Surely the outside world has made modern, industrial Ja-

pan what she is, nearly everything that the people know or have in the economic sphere, that is, worth know-ing or having, having been borrowed from the more progressive European or American. Further, it is the well-Again, in other connections, these tips often take the form of a commission, this, too, being very wide in its that their presence, while not desired, application. In counting up the numis yet tolerated on account of their ber of Japanese principals, bantos, and superior knowledge, and on account of remedy, those of the rising generations of greatest worth finding it most difficases on the whole, in others on part love and covet the foreigner's reof the contract price) for various di- sources, both in the matter of mind rect and indirect services rendered, in and material things, but do not favor or suffer foreign control, except in so far as they are helpless to avoid it. hand, a short time since, it was found in this, as in all things, they are pure-that no fewer than 27 first and last by selfish never for a manual resource. ly selfish, never for a moment respect-ing or recognizing the rights of others, or appreciating that there is any such portant services. If one tells a clerk thing as acquiring a bad name or reor servant to call a karuma-ya (jin-rikisha boy) the probability is that at uted the many objectionable features mand five or ten sen extra, claiming, that characterize almost all business and in most cases with truthfulness.

ful to be honest. Still, there is hope for the Japanese. With the diffusion of ideas, along industrial and commercial lines, let us hope that at the same time there may appear to them a clearer and clearer vision of the primary importance for strong, economic fabric, of both plac-ing confidence in others, and in turn being true to that confidence reposed in them. Without the latter the former cannot be, and since this self-honor and integrity, and respect for and confidence in others, have been proved to be the fundamental underlying principles of steady and healthy economic growth, in all truly progressive countries, the future for the Japanese canthis all important truth strikes more forcibly home to them. W. M. D. LOCHEAD.

No. 10 Kawaguchi-cho, Osaka, Ja-

IS BEELZEBUB A LIVING PERSON?

Have the Cohorts of Evil Actual Existence.

Chicago Doctor of Divinity Decuses An Absorbing Theological Question.

The question, What is the truth about Satan and demons? may, perhaps, be better than otherwise answered by comparing the views of socalled liberalism on the one hand with those of orthodoxy on the other, says their own associates and subordinates Rev. Luther T. Townsend, D.D., (author of "Credo," "Bible Theology and Modern Thought"), in the Chicago and demons. It calls attention to the with malicious parasites and bacteria that trouble and destroy vegetable and fact that the word Satan as a proper that trouble and destroy vegetable and roundings, in their turn, try to acquire Record-Herald's series of "Answers by Experts."

The truth according to liberalism is that the orthodox belief in Satan and demons has for its only basis either incredible Bible statements or erroneous interpretations of those statements; that the words Satan and demons do not stand for actual personal agencies, but are figurative sions representing the evil tendencies found in man and in the nature of things; that if Bible writers thought that Satan and demons are personal beings they were mistaken; that if they did not think them such they merely conformed in their writings to the prevailing notions of the times in which they lived; and that whether Bible writers believed in the personality of Satan and demons or not, their notions and those of others have had no basis except that of legend and

THE ORTHODOX BELIEF. On the other hand the truth, according to orthodoxy, is that Satan and demons are as really personal agencies as are any other beings in either the visible or invisible universe; that the Bible writers firmly believed them to be such; that they were created and were innocent when created, but became sinners, as human beings do, by yielding to temptation; that a tento sin was thus established, which, having been followed for a long time, has become, according to a law applies to all moral agents, fixed habit, and therefore at this time that fixed habit has become an unalterable destiny; that they are now incorrigibly and desperately wicked. but are limited in their power to do evil; that though they can move from place to place with the rapidity of kingdom consists of innumerable hosts, which the ruling purpose of all is the overthrow of the kingdom of righteousness and the ruin of human souls; that Satan and demons will meet deever, and some time will be consigned to a place of imprisonment and punishment called hell; and that when all the necessities of the case are understood the judicial sufferings in that place will not disturb the serenity of God's boundless empire any more than a distant earthquake or volcano, though destroying thousands of lives. disturbs the composure of a scientific or philosophical mind that under-stands the nature of the earth and

-YOUR GOSTLY-

that can see the beneficent design of

volcanoes, which, though devastating

some parts of the earth, render other

and larger parts inhabitable and safe.

is out of order you have it regulated, you don't at once throw it aside. Why, then, when your bowels are out of order, do you treat them as

That is precisely what it means to take violent cathartics. They do not regulate the bowels, but take their work away from them, debilitate them, and make you more constipated than ever. You had far better throw away your

good watch than treat your bowels roughly. You can get another watch, but you cannot renew your The only cure for Constipation is

a gentle laxative with tonic action.

TABLETS Are the Perfect Tenio

MAMMOTH PRIZE COMPETITION

GOLD SOAP \$2,500.00 IN PRIZES.

N order to get thousands of people in all parts of the country to see how pure and economical GOLD SOAP is for all manner of washing and cleaning, the manufacturers have decided to hold a Mammoth Prize Competition, to start May 15, 1902, and end November 15, 1902. The prizes will be awarded to the person sending in the greatest number of GOLD SOAP wrappers before November 15, 1902. The full list of prizes will be found below, and all those who do not win a prize will receive a regular Gold Soap premium in return for their wrappers -varying in value according to the number of wrappers sent in.

The manufacturers of Gold Soap could not afford to offer such an astounding inducement to the public were it not for the fact that they feel sure that once Gold Soap is tried it will be used constantly, as no good house-keeper would think of going back to one of the common, impure soaps after using the soap that is "worth its weight in gold." GOLD SOAP is the purest, handiest and most economical soap that it is possible to make, and if used constantly will keep down expense, make the washing more quickly and easily done, and will bring the clothes out beautifully white.

THERE ARE 5,213 PRIZES.

If you start now to save your Gold Soap wrappers you will have quite a lot by November, and you will then share in the big Gold Soap competition. Do not be afraid to send in your wrappers, no matter how many you may have, because you are CERTAIN to receive a prize or a regular Gold Soap premium.

Please note that you are not asked to send any money or do any work of any kind—simply use the best soap in the world, save the wrappers and we send you a prize or a premium. This is the greatest offer ever made to the public, and will make GOLD SOAP known from ocean to ocean—and wherever it is known it is liked and recommended. Of course, if you prefer to have one of the regular Gold Soap premiums that are described on the backs of the wrappers, you may send in your Gold Soap wrappers at any time, with a note telling which premium you wish. All Gold Soap premiums are guaranteed, so you don't take the slightest risk.

DIRECTIONS-Save your Gold Soap Wrappers and send thom into Gold Soap, Toronto, marked "Competition," before November 15th. 1902, with your own name and address inclosed. The prices will be sent out on November 24th with a full list of the winners. You may send your wrappers in at any time so long as your name and address comes along with each lot. Do not send in the whole wrapper, but just the center part, with the word

LIST OF PRIZES IN THE MAMMOTH PRIZE COMPETITION:

1st PRIZE -(For the largest number of Gold Soap Centers received) \$100 in Cash. 2nd PRIZE -(For the second greatest number) \$50 in Cash. 3rd PRIZE -\$30 in Cash.

2rd PRIZE-\$30 in Cash.

Bach of the next 50-4 14-k Gold-Filled Watch for Lady or Gentleman, guaranteed.

Bach of the next 10-\$10 in Cash.

Each of the next 10-A Handsome Silver Watch for Lady or Gentleman.

Each of the next 100-One dozen Silver-Plated Teaspoons, guaranteed.

Bach of the next 100-A Handsome Piece of Silver-ware-Silver Sets. Cream Jugs, Ladies' Novelties, Sugar Each of the next 3,000-A Handsome Piece of Silver-ware-Silver Sets. Cream Jugs, Ladies' Novelties, Sugar Bowls, Salts and Peppers, Butter, Knives, etc.. etc.

Bowls, Salts and Peppers, Butter, Knives, etc.. etc.

Gold Boap. This Picture cannot be precured elsewhere.

CONDITIONS:

All wrappers sent in must have contained soap; we have a secret process for detecting bogus wrappers. Consumers should be careful never to buy Gold Soap unless it is wrapped in the regular black and orange wrappers. All wrappers (or centers) must be plainly marked "Competition," and must contain the name and address of the sender, and be mailed to Gold Soap, Toronto, on or before November 15, 1902. Those that redeve prizes will not receive any premium as well, but all those not winning prizes will receive a regular Gold ceive prizes will not receive any premium in case two people send in the same number of wrappers, the Soap premium in return for their wrappers. In case two people send in the same number of wrappers, the prize will be divided. Persons giving information leading to the conviction of anyone trying to defraud Gold Soap will be liberally rewarded. Address all communications simply GOLD SOAP, TOKONTO. 41f

These different orthodox views, how- | temptation have puzzled for a long ever, are pronounced by liberalism to be unphilosophical, unscientific, and have given careful study to there therefore unreasonable.

Up to this point, therefore, assertions are met by counter assertions, tions under theological controversies.

ATTITUDE OF BIBLE WRITERS. In support of its belief or creed is used thirty times; that Satan is suicide of which men are guilty. murderer, dragon and the wicked one, terms that seem to imply personality, and that the word demon, meaning

fallen spirit, is used forty-one times in It seems orthodoxy, therefore, alduces as confirmatory evidence cermost incredible that any careful and tain psychic phenomena, insisting that the New Testament. scholarly reader of the New Testament can reach other than this conclusion; that its writers, whether in error or not, firmly believed in a literal and not figurative demonism. They were not the kind of men deliberately and intentionally to deceive their readers, nor were they the type of men who would wing at existing misconceptions or engage in the business of perpetrating pious frauds up the people meant what the said. If the Satan and demons are noth myths, then orthodoxy insists indictment that must follow is this: that Peter, when uttering his ings against Satan; that Paul when describing the deceitfulness of Satan, and that Christ, when instructing his followers to pray daily to be delivered from the evil one, really supposed they were teaching the truth, though actually teaching an error. Orthodoxy insists, therefore, that the criticisms of liberalism at this point are not only

crude, but exceedingly destructive and absolutely untenable ARGUMENT FROM NATURE. And, more than this, orthodoxy claims that the revelations Bible have strong support in the nature of things: that, for instance, the vegetable kingdom is crowded with spiritual existencies, they are not grubs, moths, worms and other in-omnipresent, and that through Satan's sects and parasites that prey upon tree, plant, shrub and flower; it is a confederacy of anarchists, in animal kingdom is in a similar plight, and that the bodies and homes of the human family are no better off, being invaded by multitudes of disease and death-producing bacteria and microbes feat after defeat, move on down for-, that have to be overcome by a daily

resistance. If, therefore, the use of natural history, as Emerson says, is to aid in the interpretation of spiritual history, and if, as the apostle says, the invisible things of him from the creation of the world are perceived through the things that are made, then natural history is as pronounced in support of the orthodoxy belief concerning Satan and demons as is the Bible, and the orthodoxy belief is not only scriptural, but strictly scientific

INSTINCTIVE BELIEF.

Still further, orthodoxy claims that Its creed as to Satan and, demons has ample philosophical as well as scientific support. It points to the persistent and widespread belief in unseen personal being and demands a rational explanation which liberalism in all its attempts has not yet succeeded in giving. Who invented the idea of invis-ible evil being and what has kept that invention, if is such, so prominently and continuously before the minds of men? are questions asked by orthodoxy, but as yet liberalism has given to

them no valid answer.

To say that this belief is stition does not relieve the difficulty, for the origin of the superstition remains to be accounted for. The rational conclusion, according to orthodoxy, is, that belief in Satan and demons, though certain crude vagaries have attached to it, has its origin in an organic and ineradicable instinct in the human race. It follows, therefore, since God is the author of these instinctive beliefs and predispositions that the orthodox belief in Satan and demons rests upon as sound philosophical basis as any other doctrine of the Christian religion and is as well established as any principle in the wisest philosophical systems of man-

CONTROL OVER EVIL MEN. Another phase of the psychological view of the subject is found in certain the career of the inebriate, that of the victim of impurity, that of the gambler, that of the suicide and the ways in which other victims are led on in and preservation of the moral universe.

phenomena say that outside the sacred scriptures the strongest possible evi-dence to their minds of the existence crowd had gather nothing being proved as to the ques- of invisible spiritual agencies that tions under discussion, an outcome that is met with quite frequently in victims is found in the conduct of fallen and wicked men who continue in wickedness, seeking the ruin of all

who come under their influence. Orthodoxy therefore claims that orthodoxy is able to show, however, there is no better way to account for that on the grounds of scholarly criti-cism there can be discovered not the ity than to suppose that this world is slightest indication that the New beswarmed with invisible evil agencies. Testament writers entertained any doubt as to the personality of Satan as the physical world is thronged name, meaning enemy or architend, is animal life. Orthodoxy contends, used in the New Testament thirty-five times; that the word devil as a given why evil beings may not have proper name, meaning false accuser, a share in almost every crime and called Beelzebub, Behal, Apollyon, tempter, enemy, liar, prince of devils, even if there are demons they cannot affect the minds of the millions of the human race who inhabit the different parts of the earth, orthodoxy replies by referring to the announcements of the Bible, and then intro-

hypnotize, mesmerize or take full possession of that of another, a fact now well established, and if good angels and the Holy Spirit can influence the human mind to chose paths of right-eousness, instead of those that lead to sin, as multitudes believe is the case, then no reason can be given why, in harmony with the teachings of the Bible, Satan and demons may not also influence, hynotize or take full pos-session of minds of those who yield themselves to the seductions of evil and invisible beings.

Orthodoxy also points to the fact that the telephone and wireless telegraphy establish the possibility of easy, free and quick communications between Satan and his human victims, and also between Satan and demons, though separated by immense distances.

FREE MORAL AGENCY. Other assertions of liberalism are that the orthodox creed which teaches that God created angelic beings. knowing they would become demons, is contrary to all rational ideas of God. and that if Satan and demons, as orthodoxy claims, are personal and mischiefworking beings, then God should either destroy or remove them without delay to some place where they can do

no more harm. But orthodoxy replies that if it is not unreasonable for God to allow men of the highest social and professional standing to throw away their splendid gifts and opportunities and become wretched outcasts, which is sometimes the case, then it is not unreasonable that he allowed Satan and demons, while they were good angels, to yield to temptation and become reprobates, and that if God does not at once destroy or remove from the earth perverse and wicked men to some place where they can do not more harm, it hardly can be said to be unreasonable when he does not make such immediate disposition of Satan and demons; that is, wicked men may be no less harmful than demons; if so, the one should be removed as soon as the

OVERCOMING SATAN.

Another assertion of liberalism is that if this world is bethronged with invisible, malicious agencies whose mission is to tempt and destroy a helpless human race, God should be held responsible whenever a man falls or is ruined. To this orthodoxy replies that it might be so were it not for the fact that man is not morally a help-less creature and that God has provided complete immunity from all the harmful assaults of Satan and demons that is, if one keeps one's self in sound spiritual health as one can do if one so chooses, or if one lives a life of perfect obedience toward God and of perfect integrity toward man, which the law of God requires, and it requires no more than can be done, then one will be as safe from any spiritual harm that Satan and demons can inflict, as if those malicious and merciless beings already were banished to the solitary and dark world prepared for them; and that the feeblest man on earth is not only abundantly able by divine help to resist all the temptation of Satan and demons, but that the most perfect types of both angelic and numan character can be reached only through trial and temptation, and that Satan and demons when their assaults are resisted become important agencies in the spiritual development of the

human race, though such benign results are no part of Satan's purpose. Orthodoxy also claims that the final view of the subject is found in certain doom of all persistently sinful beings. experiences of humanity; for instance, whether demens or men, falls under a

The London Police.

As the Duke of Cambridge came out of Westminster city hall yesterday, Chronicle, a large crowd had gathered, and converging streets were thronged with a jumble of vehicles. Suddenly from Whitehall came that wonderful carrying cry which tells of the approach of the fire engine. Policemen waved hands right and left, and a wide lane was magically cleared toward St. Martin's Church. Up narrow St. Martin's lane 'busses, hansoms, broughams and butchers' carts made a solid line as far as the eye could reach, leaving the left side free. The fire engine hustled through without slackening speed then all was confusion again. American who saw this grasped the hand of an astonished policeman: "We'll give you all your ships back," hand of an astonished he cried, "if you peelers will come to New York and work our streets for us like that.'



that her worst trial is the sticking of the iron to the linen.

This is impossible with

BEE STARCH Moreover Bee Starch gives an un-

surpassable finish with very little ironing—and requires no boiling.

A set of three Patent Flat Irons highly nickled for 100 Bee Brand coupons. BEE STARCH CO., 449 St. Paul St., Montreal.,



is a guard against all skin troubles in children. It cleanses, softens, soothes and prevents chafing and sores. IT IS AS GOOD FOR THE OLD AS THE YOUNG. ALBERT TOILET SOAP CO., MFRS.

Do You Realize What a Million Means?

If a man were able to save Ten Dellars a day for every one of the three hundred and sixty-five days in a year, to accumulate One Million Dollars it would take him just Two Hundred and Seventy-four Years.

This will give you a slight idea of what a million means.

HUDGON'S DRY BOAP has been used and is used by millions of satisfied peeple in Great Britain and elsewhere.

It was a household word when the present generation were toddlers.

the present generation were tod-diers.

It is a DRY SOAP, consequent-ly when you buy soap you get soap, every particle in every pac-ket having a cleansing value.

It saves what it is used upon, the person who uses it, and the ourse.

These are a few points for your consideration when buying household soap.