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### A GREAT HUMAN FORCE

As we are apt to look at the world physically as a collection of countries having few interests in common, so we are disposed sometimes to look upon it historically as the scene of a great number of isolated incidents having little bearing upon each other. But just as on a little examination we find that the surface of the earth consists of a few great mountain ranges, a few level plains and a few deep valleys filled with water, all related to each other structurally, so we find that the drama of the ages consists of a few great acts, which all seem closely associated. For example, we who live in British Columbia are simply the advance guard of a great racial movement which began a good many centuries ago somewhere in Asia. It has taken over race about twenty-four centuries to cross the Caucasus mountains into Europe, cross the Atlantic to America, cross America to the Rocky Mountains, and cross that range to the shores of the Pacific, and all the long and interesting story of the rise and fall of dynasties and nations, of glorious wars, of daring adventures, of experiments in government, from the feudal system to socialism, are simply the details which show how this great movement has been carried on. We seem to be witnessing the beginning of a new racial movement, namely, among the people of Asia, who have been aroused from their long sleep by the influence and example of the wonderful race mentioned above. Our historical knowledge of "Past" is necessarily limited at present. History almost may be said to begin with Greece and Rome, for although constant additions are being made to our stores of knowledge of what took place at an earlier period, the best scholars are only able to piece out a few fragments of uncertain records of Egypt, the Mesopotamian Empires, India and China, and nothing is known whatever of civilizations which existed and perished so long ago that only the slightest evidence is extant to suggest that they might have been characterized by splendor of achievement. We are asked to believe that man developed by evolution from low types, but the fact remains that while there is plenty of proof of the existence of men of a low type in prehistoric times, there are traces of civilization also in prehistoric times, and it is not easy to say that the former are necessarily more ancient than the latter. It is just as well to be cautious about reaching the conclusion that mankind was degenerate tribes, who thousands years ago were any nearer the monkey-type than are the wise men of the Twentieth Century. But this is a digression. We wish to deal with what is ordinarily meant when people speak of history, and which is little else than the more or less accurate story of a race of people to whom centuries ago the impulse to move was imparted.

All students must regret that little is known of the early history of what may be called the Anglo-Teutonic family. Herodotus, writing in the Fifth Century before Christ, tells us of a people whom he calls the Germani, living in Northwest Persia, but his reference to them is very brief and conveys but much more than the fact that there was an aggregation of manly, warlike, energetic tribes, who were known to be in that locality. Apart from the name there is little to identify them with the people, who about ten centuries later overthrew the Roman Empire, but there are some proofs which seem reasonably convincing, that a people who spoke a language similar to that of the modern Germanic group, were making their slow way across the North Sea, Central Europe and Southern Russia just before and just after the beginning of the Christian era. The forces of this great movement was irresistible. In about four centuries after it entered Europe, we find it assailing the borders of the Roman Empire, vanquishing all before it, finally capturing the Imperial City itself and turning aside the waters of the Tiber to dig in its bed a grave for one of its leaders. Then we lose almost everything like a connected account of its history. The Venerable Bede has told us something of that part of it which had settled in Britain, but speaking generally, we have very little accurate knowledge of what occurred in the four centuries between the breaking up of the empire of Attila and the founding of the greater empire of Charlemagne. From the latter period onward its record has been better preserved. The next landmark in its development was the Crusades, which began two centuries after Charlemagne and extended over the greater part of two centuries. These remarkable wars paved the way for the coming, one being the re-establishment of popular government, which had been lost under feudalism, and the other a period of adventure in lands beyond seas, which led after long delays to the discovery of America. The next step in the western march of this restless race was to the new world, and for three centuries it has been engaged in the conquest of that continent, chiefly by the arts of peace, and now as it enters upon the fourth century it finds itself confronted with the prospective rivalry with a civilization, which was already ancient when the Germani, of whom Herodotus speaks, were yet living in Persia and wearing their rulers of that land with their unrestrained resistance. Thus we see that what we commonly mean when we say "history" is to do chiefly with the events in the extraordinary development of this one section of the human family. We see also that this development has affected all the nations of the earth to a greater or less degree and has been the greatest formative influence in the progress of mankind. Even Christianity found in it its chief champion. We are apt to forget that this religion was at first merely a cult, held by a small and unimportant party of Jews, that it next became a political engine in the hands of Roman rulers, and that it was only when the barbarians of the north repudiated it, became in fact a great evangelizing power, uplifting mankind to higher standards of personal life and higher ideals of human liberty.

### "THE UNKNOWN GOD"

One of the altars in Athens, at the time Paul visited that city, bore an inscription to "The Unknown God." Of all places in the world, Athens in the day of its eminence was the most devoted to philosophical speculation, and there seems to have been complete liberty of thought. Ancient Greece, strictly speaking, had no national religion. There was a popular belief, more or less sincere, in what we nowadays call mythology, and in oracles, but it does not seem to have called for any obligation. Indeed, to associate morality with the Greek gods and goddesses would have been a suggestion too grotesque to be entertained. There were students who endeavored by reasoning to reach some satisfactory solution of the nature of man and his relation to the Universe. There were teachers who laid down rules of life which, if observed, would result in nobility of character. But it would be said with truth that there was a recognized religion, the sense that Christianity is recognized today. The altars of Athens, which were very numerous, bore testimony both to the divergence of thought among the people, and to their desire to express what they conceived to be the truth. It must not be supposed that because an altar was erected to some special deity that the person responsible for it regarded that god or goddess as representative in the fullest sense of the divine. As a rule these altars probably were erected in token of thankfulness or in the hope of propitiating the particular divinity whose name it bore. An altar to the god of war might be designed to express gratitude for victory or a desire to secure it; one to the god of the sea might be a thank-offering for a prosperous voyage or an effort to gain the favor of the power which ruled the seas. As today we have our prayers for the sick, "for those in peril on the sea," our general thanksgivings and our re-

Deums, so the Grecians had their altars. The difference between us is that, while they directed their prayers and thanks to one or more out of many deities, we direct ours to one. They had failed to recognize the great truth, which seems to us to call for no demonstration, namely, that, if there is any God at all, there must be only one. The altar to which reference is made above seems to have been a solitary recognition of this great and all-important truth. This may be regarded as an expression of the consummation of philosophical thought.

Science has erected many an altar to the unknown, but it has less courage than philosophy, and has not given it a name. Perhaps courage is not the correct word to use in this connection, for science ought always to hesitate before declaring its conclusions, and still more so before writing "this" to its examination into any department of physics. Applied to there must always be a point at which Science must pause and say: "I do not know." On all the paths, which she has trodden with uncertain steps, she has built her altars to the unknown. Some of them were abandoned long ago to be replaced by new ones further along the journey. Yet all her paths seem to be tending in the same direction. The early tendency of scientific research was to suggest a lack of unity in material things and the forces that act upon them. Science claimed at one time to have discovered so-called elements in numbers outrivalling the gods and goddesses of Grecian mythology, and forces nearly as many. The number of elementary substances seemed likely to be indefinitely extended, and the Universe was represented as the result of contending forces. But new ideas now obtain. We are beginning to see that matter in its various forms may only present a diversity of manifestations of the same substance, and we seem almost compelled to concede that there may not be many forces in nature, but only one, exhibiting itself under a variety of conditions. It is over-suggested that matter and force may not be separate entities, although this is at present little more than a guess. The unknown is being simplified, but rendered more marvellous. For example, when we looked upon a lump of iron as a compact, inert mass, it did not seem a very wonderful thing; but when science suggests to us that this mass is composed of countless myriads of minute particles in a state of inconceivably rapid motion, it becomes vastly more marvellous, and yet when we see that motion and solidity may be the same, the whole scheme of creation appears more simple. Let us make the illustration more specific. There is in England a stream of water which descends from a great height in a small pipe, and is used for driving machinery. From this pipe a straight branch extends upwards, and through this the water is allowed to escape. It goes up with great velocity, and the stream of moving-water is as rigid as a bar of steel. It cannot be cut with the sharpest sword, not be broken by the strongest blow a man can give with a club. A sword-blade has been broken against it. Water in rapid motion is solid; so also is water from which a certain proportion of its heat has been taken. But solid ice and a solid column of water differ in fragility. A rod of solid ice would be broken by contact with the rod of moving water just as it would be by contact with a rod of steel. We have drifted away a little from the point, which is that science, while in one way simplifying the structure of the Universe, is rendering it more marvellous. The tendency of its investigations is towards an all-pervading and incomprehensible Unknown.

Thus we see that philosophy and science are likely to come to the same conclusion, and as the final consummation of their researches to unite in the erection of an altar to the Unknown God. Will this entity ever be identified with God as revealed to mankind in the Bible? Possibly not, except by irretrievable inference. "God is a spirit, and we worship him; but it must worship him in spirit and in truth"; but it may be that the Unknown God of Philosophy, the Unknown of Science and the God made known to men spiritually may one day be seen by the unanswerable laws of reason to constitute a great Trinity in Unity.

### RELIGIOUS AND SOCIAL REFORMERS

(N. de Bertrand Lugrin.)  
Martin Luther.

There is one lesson that history teaches us that we are all of us the better for knowing. It is this, that no matter how troublous a state of things exists in the world, no matter what complicated conditions, moral, political, social, religious, threaten us there always arises from among the people a man to meet the times. It is the old Biblical truth brought out, if you will, that we are never tried beyond our strength, either as individuals or nations. No exigency can confront us, so complicated, but that the way out may be shown to us. This is true of political as well as religious issues. This lesson is perhaps more of an inspiration than we are at first aware of. The men who, in the past, have met with and grappled successfully with national difficulties were not always those who had been schooled in those attainments supposedly necessary to a clear understanding of the things at stake. In some instances they have been men whose walks in life led away from, and not into, the arena where the great events were taking place. Birth, social standing, the influence of friends, have had nothing to do with their fitness for the problem awaiting their solution. Is there not an incentive in this to each and everyone to live the wisest life he can, to study surrounding conditions to the best of his ability, with the view to their amelioration, remembering that a time may arise when he may be the right man in the right place, the leader to lead the rest from the chaos of trouble and difficulties into the path of enlightenment and peace?

The Sixteenth Century found the people of Germany ready, the times ripe for drastic reforms. The influence of Rome was working for the betterment of Christendom was working for its demoralization. The people awaited a teacher, a leader of sufficient genius and mettle to overcome their superstitious scruples, and to show them the way they were only too eager to seek, the way to moral and religious reformation. Martin Luther, a humble miner's son, who as a student had paid for his schooling by singing from house to house during the hours he could spare from his study; Martin Luther, the unpretentious, plodding student, the unknown religious recluse, was suddenly to step aside from the path he had essayed to follow, and departing into new fields, was by his genius, his fearlessness and his forceful eloquence, to cause the German people to rally round him, and to prepare to face and to conquer the difficulties that menace them, right to establish the greatest religious reform that the world had ever seen.

The most conspicuous feature about Martin Luther's character was his utter fearlessness. Even the most bitter of his antagonists cannot deny him this heroic quality. "So great was his faith in God that he feared nothing but to offend Him." His early power could bring Luther to humility, and when sin existed in high places, no less were the sin and the sinner denounced by him. We read of him as first attracting attention by his ninety-five articles which he wrote against the evil of selling indulgences. The Church of Rome had adopted this unusual means of enriching her coffers, and Luther, who had preached Orthodox doctrine, and had found no fault with existing institutions, was moved to a state of great indignation, and he rebuked not only the agents of the Pope, but the Pope himself. He appealed to the common sense of the people, he proved to them by the Scriptures that the papacy had no

authority for issuing such an order and the people were eager to listen to him and to be convinced. He told them that the Pope had neither the right nor the power to forgive sins. "If the sinner be truly contrite," he said, "God grants him complete forgiveness." The Pope's absolutism has no value in and for itself.

We read of him again in public discussion with Doctor Eck, who, commissioned from Rome, challenged Luther to meet him and let them settle doctrinal questions once and for all. In the great hall at Leipzig, before an audience of thousands of people, the two met, Eck, the foremost ecclesiastical scholar, one of the greatest rhetoricians in Europe, and Luther the unpretentious theologian. We are told that when Eck spoke he quoted such a mass of church authority, and his disputation was so scholarly that many thought that Luther would find his logic unassailable. But it was not so. When the Reformer stood up to reply, throughout his speech using nothing as his authority save the Word of God, his eloquence overmastered the vast assembly and the victory of the contest was accorded to him.

When Luther began to attack the whole papal system the Pope who had hitherto refused to interfere with his teachings, issued a bull against the offender. Luther in retaliation burned the papal decree before an assembly of doctors, students and citizens at Wittenberg.

When Charles V. came to the throne of the empire, another great event took place in Luther's life. He was summoned before the Diet at Worms, an episode which has become familiar to most of us. We can see the dauntless man standing before his judges and accusers, and all the assembled powers of Germany, and he tells them simply and firmly: "Unless I be convinced by Scripture and reason, I neither can nor dare retract anything for my conscience is a captive to God's word, and it is neither safe nor right to go against conscience. Here I take my stand. I cannot do otherwise. So help me God. Amen."

Luther had done nothing more than translate

the Bible into German, thus establishing the national language and making possible for all his name would have been held in the most grateful remembrance. This he accomplished during his enforced confinement by the Elector of Saxony. Once at liberty again he returned to Wittenberg, braving the dangers that menaced him in order to quell the insurrections that had arisen among the peasants, and to subdue the unruly spirits he had acquired power in his absence. At no period in his life was he greater than now in the stand he made against lawlessness on the one hand and tyranny on the other. He vindicated his claim to be a Reformer in the highest sense by the wise and manly part which he played in this great social crisis in the history of Germany.

Luther's marriage has been the subject of much controversy. But whatever anxiety it may have caused his friends, and whatever satisfaction it may have afforded his enemies, there is no question about the happiness it brought into his life. He married Katharina von Bora, one of the nine nuns, who under the influence of his teaching had emancipated themselves from their religious lives. His home life was ideal, and his devotion and tenderness to his wife and children very beautiful. Unquestionably Luther was one of the greatest men that ever lived, one of the most powerful and able leaders of people the world has ever seen. Unquestionably also there are few men whose lives are open to more than a few interpretations. But in the study of such men, the study of all the heroes of history, the condition of their lives lived in must be taken into consideration. For what was questionable in his career the Protestants are the excuse. The man that founded the Protestant reformation in Germany does not need an apologist.

### NECROMANCY

By the Rt. Rev. Bishop Cridge.

"Necromancy," a Greek compound term—necros, dead, mantels, perhaps is perhaps the only word in English which correctly defines the practice of seeking communication with the dead, a practice which, of old, had been so disfigured with horrid rites that, before our time, it had in Christian lands become odious and obsolete; and when at length revived it was commended to the world under the name of spiritualism, a term which, seeing that there are good and bad, and many other meanings of the term, is one of the most accurate and misleading. There is no such ambiguity about the term "necromancy." It simply denotes the thing as it is, neither more nor less; so that while truth requires, neither courtesy nor fairness forbids, the suggestion of its appellation.

The question then arises, is necromancy sanctioned by the divine law? Can any of that great body of people variously termed Greek, Roman, Catholic, Protestant, Lutheran, Hebrew and others, who all hold the Old Testament Scriptures as of authority in matters of faith, practice or favor necromancy and be in good conscience? To answer this question we need only turn to the heathen practices of seeking the unknown through supernatural powers and omens, and such like, as recorded, and as an abomination to God, forbidden. The last in the list of such offences is in our authorized version translated "necromancy," that is, "prophesying the dead," in the Donal (Roman) version, "that seeketh the dead," in the Septuagint, "that enquireth of the dead," and in the Hebrew one "that seeketh the dead." The abomination of the thing is not in the method, but in the thing itself. This act was the culminating point of King Saul's unhappy career, the final decisive proof of his alienation from God.

But some of our Christian faith may say that this Old Testament law is done away in Christ. Rather it is confirmed. An apostle, warning Christians in his day of perils of idolatrous intercourse, says: "The things which the Gentiles sacrifice they sacrifice to devils and not to God," and he adds, "I would not that ye should have fellowship with devils." And we learn from Scripture produce proof by just induction that the dead they pay unconsciously not to the dead themselves but to devils who personate them. Our Lord warning his hearers to use wisely the opportunities of the present life, lifts the veil which conceals the dead in their respective abodes of bliss and misery from human ken and reveals a wholom from the dead to warn his brethren, let us say, come to that "place of torment." The abomination refused on the ground that it was profitless and vain "if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." The Old Testament God promises his people that they should not need to have recourse to unlawful arts to know the unknown, but that he would send them a prophet who would tell them all things, and that he himself would give heed on pain of being cut off from God's people. An apostle declares, and Christ denies it will deny it, as it was declared to me that this school years ago, that I was declared to me that the invisible world to view, and knew all things in heaven and earth and hell, is accused of seeking information from the dead.

The recent accession of an eminent scientist to the ranks of spiritualists or necromancers may indisputably give some color to the supernatural in their alleged manifestations, but of what service to them of such added proof; the more we think ourselves wise in such matters the devil of such intercourse, the more, in the light of Scripture, may we be assured that we are taken captive by our adversary at his will. It is not true, if we believe the Scriptures, that if men will be perverse, God often chooses their delusions and, as perhaps in the case of Saul, permits forbidden things to happen.

An affable New York police officer who cultivated the acquaintance of the people who passed his corner regularly, says that he missed a German porter who was in the habit of stopping to speak to him every day. A few days later he reappeared and was asked where he had been.

"Over in Jersey," he replied.

"What part of Jersey?"

"I don't know," replied the German. "Funny thing 'bout them towns over in Jersey; they all have different names."

The Fourth Estate repeats a good story told by "Bob" Davis, formerly of the Call and now on the editorial staff of Munsey's. While Davis was connected with a paper in a rough-and-ready Western town, a shabbily dressed stranger walked in one day and asked for some old clothes, although his own were fairly good. The staff contributed, and to the surprise of every one, the stranger pulled out \$8 and paid for a year's subscription to the paper. Then, having donned the contributed clothing, he hastily departed. He had been gone but a little while when the sheriff came in looking for a horse thief. His description fitted the stranger to a nicety. "He was in here," said the foreman, "and went up the street when he left. If you hurry you will catch him." Davis was surprised.

"H—!" retorted the foreman, with freezing dignity, "you wouldn't have me go back on a subscriber, would you?"

In "Rambling Recollections," the recently issued

book by Sir H. Drummond Wolff, many interesting

anecdotes are found. Here are two of them—British

Parliamentary stories, vouched for as true:

At the time of an important division, a member

happened to be confined in a lunatic asylum. Every

vote was necessary. Arrangements were therefore

made to deliver him at the House at the moment re-

quired, and he was received by the whip of the party,

who induced him to walk through the lobby by pre-

ceding him with a stick of barley-sugar in his hand.

Amongst other members connected with the House

of Commons was an eminent barrister, who, unfor-

tunately, was not very particular about the letter H.

In one speech he more than once repeated his aston-

ishment that the gentleman to whom he was replying

"about had said certain qualities. The gentleman,

member, in his answer, described the distinguished

lawyer as "the honorable member for Harrogate."

Dorothy Donnelly had an unfortunate experience

recently in one of the cities of the Far West. One

Sunday night, in company with Miss Payne, a mem-

ber of the same organization, she attended a per-

formance at one of the other theatres. The treasurer

was unable to accommodate them with seats to-

gether, so he placed them in seats directly behind one

another.

Seated next to Miss Payne were a man and a

woman. At the end of the first act Miss Donnelly,

thinking that the man and woman were not togeth-

er, as they had not indulged in any conversation befor-

the rise of the curtain or during the act, and being

desirous of sitting beside Miss Payne, leaned for-

ward, touched the man on the shoulder, and said:

"Excuse me, sir, are you alone?"

To her horror, the man slightly turned in his

seat and whispered to her: "Get wise, get wise; my

wife's with me."

Prince Urussov writes in his "Memoirs of a

Russian Governor," of an acquaintance, one Von

Rohren, a very kindly man who liked to tell some-

times of his presence of mind and his police ability

as demonstrated on one occasion at his former post.

He was once called upon to be present at the execu-

tion of a Jewish criminal.

The condemned man hung the required number

of minutes, and was taken down from the gallows,

when the physician was supposed to confirm his

death. But it appeared that they had forgotten to

cut off the Jew's long thick beard, thanks to which,

although the noose had deprived the man of con-

sciousness, it had not killed him.

"Imagine yourself in my position," said Rohren:

"the doctor told me the Jew would come back to

life in five minutes. What was I to do? To hang

him a second time I held to be impossible, and yet

I had to execute the death sentence."

"But what did you do, then?" I asked, and re-

ceived the memorable answer:

"I had him buried quickly before he regained con-

sciousness."

Porter Wright, who was a servant in the employ

of Daniel Webster, says the great statesman's sense

of humor was infinite. On one occasion a man pre-

sented a bill to him for payment of such like, and

replied, and as an abomination to God, forbidden.

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