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SEARCHING THE SCRIPTURES.

Jesus had healed a man on the Sabbath Day and the Jews sought to kill him. Then He spoke to them of His mission, and in the course of His address said: "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me." Many people construe this into a command to read the Bible, but it cannot mean that for there was no Bible in existence at that time. The New Testament had not been written; the Jewish scriptures had not been collated into a single book, and they embraced many writings not included in the Old Testament. The expression quoted means just what it says, neither more nor less. It was as though He should have said: You do not believe Me; look into the writings of your race and you will see proof of what I say. Jesus did not ask those who followed Him to believe in Him because of what the Scriptures said, but because of what He Himself said and did. If reading the Bible had been essential to the development of Christianity, its progress would have been very slow, for it is impossible that many copies of the Old Testament could have been available to the early Christians. Moreover to any people except the Jews the ancient Jewish writings would have carried very little authority. Even if they did, their reproduction in sufficient numbers to have come into popular use was absolutely out of the question. The same is true of the books of the New Testament, when they came to be written. Besides the impossibility of obtaining the books, there is the further difficulty that probably only a small proportion of the early Christians could read, and certainly those who could, unless they were Jews, would be unable to read the Hebrew writings, and the probability that translations were common is too absurd to consider. We seem, therefore, driven to the conclusion that while the Jewish scriptures testified of Jesus, Christianity at the outset did not rest upon the Bible, and this must have been the case for many centuries. Its basis was individual experience, church tradition and church authority. Reading the Bible as a guide to daily life is a comparatively modern practice.

While the judicious reading of the Bible is of the greatest value, it is a mistake to delve in it for the purpose of spelling out doctrine. This has led to the multiplication of sects, some of which have been of a very highly objectionable character. Fanatics seize upon certain texts and organize so-called religious societies around them. There has been a good deal of bloodshed because of different meanings attached to certain expressions in the Bible. Christianity does not rest upon a book or any set of books. It is nothing if it is not a vital force of itself, which would be just as effective as it is now for the regeneration of humanity, if every Bible in the world were destroyed. St. Peter found it necessary to warn the early Church against misreading the Scripture, for in his General Epistle, after referring to the letters of St. Paul, he said: "In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do other scriptures to their own destruction." Therefore he advised his fellow Christians to rely upon their own knowledge and to "grow in grace." It was not necessary for them to speculate over the difficult things that had been written for their instruction. One might almost feel justified in saying that St. Peter was not himself quite clear what St. Paul meant sometimes. But of one thing he was sure, namely, that there is such a thing as the Grace of God in which a man may grow, if he profits by his own knowledge.

It has been said above that Christianity is a vital force of itself, that carries within itself its own demonstration. It is not necessary to tell a man, who has felt the touch of the Spirit of Christ; that there is such a Spirit. It doubtless was necessary in preaching the Gospel to the Jews to refer them to what their historians, poets and prophets had written. That was the only way in which a people, who held to the Messianic tradition, could be convinced that the Messiah had come. There are a few instances in which the Apostles, writing to the Gentile churches, spoke of what had been foretold in the Hebrew scriptures. St. Paul refers to these writings three times in his Epistle to the Romans and once in his First Epistle to the Corinthians. We are told that the Jews at Thessalonica searched the scriptures diligently in which study not a few Greeks joined them; but speaking as a general proposition references to the scriptures are rare in those parts of the New Testament which were specially addressed to the Gentiles. If today Christianity depended upon the Bible for its sanction, it would fail to hold the hearts of men. Those who scoff at writings, the authenticity of which cannot be successfully established, mistake its real foundation, although they are not without excuse in the preaching of many ministers of the Gospel for doing so. Neither does Christianity rest upon the Church, although the existence of the Church through many centuries, proves that there is behind it a potent agency. We must not forget that Islam has lived only a half dozen centuries less than Christianity, and that it has its sacred book. The proof of the truth of Christianity is to be found in the lives of those who profess it, not simply as a matter of form, but as the guiding principle of their lives. It is proved by its power of regeneration. It is proved by individual experience. It is proved

by the history of mankind since it was first preached. One may sometimes feel justified in thinking that if there had been less delving into the scriptures to find out therein the secrets of God, and men had been more content to search their own hearts; if instead of hunting for glimmers of truth coming down in an uncertain way from the past, men had opened their hearts and minds to the beams of divine truth; if instead of endeavoring to determine what the imperfect records of what some persons said a long time ago meant, greater effort had been made to find out the experience of contemporaries; if, in short, Christianity had been treated as a living force having its operation in the minds and hearts of people in all ages and all countries, and not simply an inference from what some one wrote a long time ago, the world would be much better than it is. It is well to read the Bible, for it is full of valuable experiences, splendid advice and much divine teaching; but the Bible is not the basis of Christianity. It is only a useful adjunct to it. Depend upon it the Gospel which Jesus came to preach is not merely something that is written in a book. It is a real thing, as real in the spiritual world as the attraction of gravitation is in the physical world. It is a real agency that has survived all the misinterpretations of scripture with which its progress has been handicapped. It is steadily rising superior to the thwarting influences of human ignorance and prejudice. In a purer, simpler and more potent form than ever it is about to revolutionize the world.

CHOCZIM AND VIENNA.

There is no finer figure in the Seventeenth Century than John Zobiesski, King of Poland, from 1674 to 1696. Previous to his election to that office he had been Hetman, an office which has fallen into disuse, but was of scarcely less importance than that of king. He was born in 1624, his father, James, being a man of wealth, station and education. John and his brother Mark were highly educated and sent abroad to improve their minds with travel. They were recalled home by the death of their father in 1648. At this time the fortunes of Poland were at a low ebb. The Turks had invaded the country from the south and so successful were their operations that it seemed only to be a matter of a few months before the standard of the Crescent would wave over Europe from the Mediterranean to the Baltic. Hungary had already been overwhelmed and Austria was in deadly fear of a like fate, but the Turks refrained from pushing the latter country to the wall, preferring to strengthen their position by conquering Poland. The brothers Zobiesski by their courage and example revived the hopes of their countrymen and collecting an army, met the Turks in several engagements, in one of which Mark was killed. John became more resolute than ever. His splendid courage gained him the admiration of his own people and struck terror into the hearts of the Cossacks and Tatars, who were hovering on the eastern borders of his kingdom, ready to second the efforts of the Turks to overwhelm him. On November 11, 1693, he met the whole Turkish force at Choczim, and administered a tremendous defeat, the Turks retreating after leaving 28,000 men dead on the field. The result of this engagement was to free Poland from fear of Turkish supremacy, and the people in their enthusiasm demanded that he should become king, and on May 21, 1694, he was crowned at Cracow. Contrary to the usual custom of the Poles, his wife, Maria Cassimir Louisa Lagrange d'Arguieu, was crowned with him. This lady was very haughty, and when her demand for recognition by the royal house of France was rejected because Louis XIV. declined to acknowledge an elected king as the equal of one who reigned by hereditary right, she became so enraged against him that she persuaded her husband to ally himself with Leopold, emperor of Austria, rather than with the French king. This result of wounded pride had a potent effect upon the history of Europe, as will now appear. Louis XIV. was desirous of universal dominion in Europe, and therefore, while he did not quite encourage the operations of the Turks against his eastern neighbor, took no steps to prevent them. Some historians claim that he incited the invasion of Austria in 1683 by the Sultan Mahomet, but his apologists claim that his only object was to permit matters to come to such a climax that Leopold would be forced to call upon him for aid, and he could then rally all the forces of Christendom and save it from Islam, whereupon he hoped to place upon his brow an imperial crown. He endeavored to persuade Zobiesski to refrain from going to Leopold's assistance, even when the Turks were encamped under the walls of Vienna itself. He assured him that the Turks would be content with overthrowing Austria, but Zobiesski refused to listen and gathering his forces, marched to the relief of Vienna. That city was almost in extremities. Twenty-four times had the heroic garrison made sorties in the hope of breaking the enemy's lines, but in vain. Eighteen times had they repelled Turkish assaults. On September 10 the Turks blew up a great portion of the wall, and were preparing to enter the city when the banners of Zobiesski were seen upon the nearby hill of Kahlen, and his artillery were heard firing a salute to the besieged Austrians. The Turks no longer dared attempt to enter the city, but prepared themselves to meet the new foe. Zobiesski waited four days before striking, and on the morning of Sunday, September 15, he at-

tended mass at daybreak, knighted his son in commemoration of the victory, which he was confident of winning, exhorted his officers to emulate the glories of Choczim and told them that he was about to lead them to the salvation of Christendom. All day was spent in preparing for the actual struggle, which began early on the following morning. The battle lasted all day and the Turkish force was broken by the personal valor of Zobiesski, who, as one historian says, at a critical moment, led a charge "with all the fury of a hurricane." The Turks fled from the field and Vienna was saved. But there was a vast Moslem army that had not yet taken part in the battle and Zobiesski called his officers together to decide if they should continue the fight that day or wait until morning, when a messenger arrived saying that panic had seized the Turks, who deserted their camp, leaving behind them 300 pieces of artillery, 5,000 tents, money amounting to 15,000,000 crowns, arms studded with jewels and an incalculable amount of other booty. Thus was Vienna relieved from the Turks for the first time in one hundred and forty years. Needless to say Zobiesski was hailed as a deliverer by the people of Austria. Every honor that could be devised was showered upon him. When Leopold returned to his capital—he had fled at the first sign of danger—he treated Zobiesski with great hauteur, which the latter completely ignored, and leaving the emperor to recover his prestige with his subjects as best he could, followed the retreating Turks until he had driven them beyond the Danube.

While Zobiesski possessed great qualities as an administrator, he had very little opportunity to exercise them, being so occupied in wars. He foresaw that his kingdom would not long survive him, and foretold its partition among the neighboring powers a century before Catherine of Russia destroyed its independence on the field of Maciejowits. But though the name of Poland has disappeared from among the nations, all Christendom owes her and her greatest king an eternal debt of gratitude.

GREAT INVENTIONS.

If a piece of amber is rubbed quickly and then placed near a light object, such as a scrap of paper or a small piece of a dried leaf, it will attract it. The name of amber in Greek is electron, and that is the root of our word electricity. That the existence of this property in amber was known very long ago is certain. For Theophrastus, who wrote in 321 B. C., mentions it. How long before his time it had been observed cannot be told. Neither is there any means of telling if, in former civilizations, mankind was aware of the properties of electricity and made use of them. If we accept the theory that myths are only distorted history, there are some things that can be better explained by supposing the use of electricity to have been known long before the beginning of history and to have been forgotten than in any other way, but all that is pure guess work. The Greeks knew of the electric power of the torpedos, and cases are mentioned in ancient writing where the electrical properties of the human body had been observed. Wolimer, king of the Goths, could emit electrical sparks from his own body, and there is an account preserved of a philosopher, whose clothes crackled and emitted sparks, when he was undressing, and from whose body flames, that did not consume anything, occasionally issued. But these demonstrations of force remained to the ancients only subjects of curiosity. No one seems to have suspected that they bore any relation to lightning. It was not until the latter part of the Sixteenth Century that an attempt was made to collate the known or readily ascertainable facts bearing on the subject and draw inferences from them. Dr. Gilbert, of Colchester, who was born in 1540, was the first to do this; his efforts seem to have been directed to ascertaining what substances possessed this power, and his most lasting contribution to the science was the name, which was his invention. Gilbert discovered that the condition of the atmosphere had something to do with the electrification of substances by the primitive means at his disposal. It may be mentioned that he developed electricity by rubbing, and therefore our dynamos are only an application of the fundamental principle known to the Greeks more than two thousand years ago. Other experimenters followed in Gilbert's footsteps, each adding a little to the meagre store of knowledge on the subject, among them being Sir Isaac Newton. In 1705 Hawksbee, in the course of some experiments, observed dim flashes of light, and he suggested their resemblance to lightning, which appears to have been the first time that the identity of force generated by friction, and the atmospheric electrical displays were observed. Three years later Dr. Wall, having developed strong electric sparks, which he observed were accompanied with a crackling sound, suggested that they were similar to lightning and thunder. The first great step in advance was made in 1729 by Stephen Grey, who ascertained that electricity could be conveyed from one point to another. In connection with an associate named Wheeler, he transmitted it over a wire for a distance of 836 feet. He also proved that water would transmit it. The next discovery of importance was made a few years later by Dufay, who ascertained that there were two kinds of electricity, one that attracts and another repels. About the middle of the

Eighteenth Century several investigators found that highly inflammable substances could be ignited by the electric spark.

The year 1745 marked a new departure in electrical discovery, for it was then that the Leyden jar was invented. Muschenbrook, of Leyden, thought that if he enclosed electrified bodies in a non-conducting fluid they would retain their electricity, and found that his surmise was correct. Some French experimenters charged a Leyden jar and transmitted electricity from it a distance of 12,000 feet, and in 1747 Sir William Watson used electricity to explode gunpowder in a musket. Benjamin Franklin gave much attention to the new science, and in June, 1752, performed his celebrated kite experiment. The only practical result of his investigations was the invention of lightning rods. Simultaneously with Franklin, European savants were experimenting with atmospheric electricity, using iron rods instead of a kite. Professor Richman, of St. Petersburg, was killed while conducting one of these trials. Approaching too near the rod, his head became enveloped in a bluish flame, and he died instantly. In 1800 Volta invented the Voltaic or Galvanic pile, and identified the electricity thus produced with that resulting from friction. In the same year Nicholson and Carlisle decomposed water by use of a Voltaic pile, and seven years later Sir Humphrey Davy revolutionized chemistry by employing electricity for analytic purposes in his laboratory. Other names to be remembered in this connection are: Ampere, Faraday, Arago, Grassmann, Neumann, Helmholtz, Seebeck, Weber, Siemens, Wheatstone, Ohm and many others, and perhaps chief among them, Sir William Thompson.

The electric telegraph was first proposed by Grey in 1753. He suggested the use of twenty-six wires, each representing a letter of the alphabet. It was a workable toy. In 1797 Lomond proposed the use of a single wire and an alphabet of motions. Reize about the same time suggested the use of the electric spark for purposes of communication. When the Voltaic pile was invented, experiments in telegraphy became more frequent, and Faraday suggested a means of applying it, which was taken up by Steinhall and brought to considerable perfection. In 1835 Morse invented the recording telegraph, which is the foundation of the modern system of telegraphy.

Wheatstone made the first discovery in telephony in 1837, when he found that, by connecting the sounding board of two musical instruments by a pine rod, music played upon the one instrument would be reproduced by the other. In 1837 Page, of Salem, Mass., drew attention to the fact that sound could be transmitted by means of electrically charged wires. In 1854 Boursel, of Paris, suggested the transmission of sound by means of a flexible plate operating in connection with an electrically charged wire, and almost simultaneously Reis described in a lecture a device whereby he could produce consonants readily, but not vowels in equal degree. At this stage Bell appeared on the scene. He had the advantage of knowing that sound could be transmitted electrically, and he devoted himself to the production of an instrument that would transmit it accurately. In this he succeeded so completely that his invention is regarded as the acme of telephonic instruments. Edison, Grey and others have devised variations of Bell's transmitter and receiver; but just as the credit for the introduction of practical telephony must be given to Morse, so that of practical telephony must be given to Bell.

As will appear from what has been said above, the production of light by means of electricity was one of the earliest results of systematic experiment, but a long time elapsed before practical use was made of the knowledge. In 1862 a lighthouse at Dungeness was fitted with an electric light, which is the first case of its practical application. Inventors were encouraged by its success to persevere, and by 1876 two methods of producing the light were shown at the Centennial Exposition at Philadelphia. Two years later Brush devised a special form of dynamo and lamp, and the Thompson-Houston system was developed about the same time. Edison's great contribution to this field was the incandescent lamp, which he first exhibited in 1879. One had been invented as long ago as 1845 by a young Englishman, who obtained a patent for it, but he died shortly after and nothing of practical value was done with it.

The first known electric railway was made by a Vermont blacksmith, named Davenport, in 1835. Three years later Davidson, of Aberdeen, made an electric locomotive for use on ordinary railways, which ran successfully. In 1879 an electric railway, 1000 feet long, was successfully operated in Berlin. In 1883 Siemens and Halske built a railway operated by a third rail and another operated by an overhead wire. In 1884 the first practical trolley line was opened in the United States. It was in Omaha. Storage batteries came into use in 1900.

It is unnecessary to speak of the invention of wireless telegraphy and wireless telephony, for these are so recent that every one is more or less familiar with their story. The interesting point brought out by the facts as above stated is that, although mankind knew for thousands of years that there was such a thing as electricity, its practical use is of very recent date, and its application has broadened with a speed that is simply amazing. The applica-

tion of electricity to mechanical purposes seems likely to revolutionize the conditions of mankind as much as did the invention of a means of producing artificial fire.

The Birth of the Nations

XXIX.

(N. de Bertrand Lugrin)

The Scots.

When Rome in the height of her strength and power, was extending her dominion over all the then civilized world, Julius Caesar commenced the conquest of Britain in the year 55 B. C. More than a century later, Agricola visited the Island and reduced the Britons to the condition of colonists. It was not until this year that the war for the conquest of Scotland was begun, a war that was to cost the Romans very dear, and to result at last in the discomfiture and defeat of the armies of the great Empire.

Four years passed before the barbarians in the southern part of Scotland were to any extent subdued, and in 84 Agricola undertook the subjugation of Caledonia in the north. The inhabitants of this part of the country were called "the men of the woods" as they lived for the most part in the open and were renowned for their strength and valor. Many of their southern compatriots having joined them rather than submit to the supremacy of the Roman eagles, they formed a formidable army and marched against Agricola with the famous chief Galgacus at their head. A great battle was fought under the shadow of the Gramplan Hills, and though the Romans gained a nominal victory they were so reduced in numbers that they were compelled to retreat to their ships before the Caledonians should have time to rally and make an attack upon them, the outcome of which would have probably meant disaster to the invaders. After Agricola's departure, in order to make sure of his conquest of at least the southern portion of Scotland many forts were built through marsh districts, and roads were built through the hardy and fierce Caledonians, that about thirty years later even the forts proved insufficient protection against the constantly uprising barbarians, and the Emperor Adrian was forced to construct a great wall, reaching from the Tyne to the Solway. In order to repel further attacks. Later still, in the reign of Antonine a second wall was built as a means of more complete protection, though this wall and the country beyond seem to have been abandoned later by the Romans as the irrepressible Caledonians became an endless source of trouble, refusing to admit defeat or to acknowledge the Roman supremacy.

One wonders why the Emperors of Rome should have considered the subduing of these wild districts of so much importance. But the powerful legions of the great Empire no doubt felt the keen disgrace of being set at defiance by a few handfuls of uncivilized, undisciplined men, and considered no sacrifice too great if they could accomplish their subjugation once for all. So in 208 we find the Emperor Severus at the head of a large army of picked troops marching against the Caledonians in order finally to conquer them. But the many difficulties to be overcome during the march, the bridges and roads to be built, so delayed the invaders, that they were wasted and fatigued by the time an open battle was possible. In the meantime the Caledonians fell upon them on the flanks and rear, and were successful in greatly lessening the strength of the army. At length, however, having arrived at the Fifth of Forth, Severus was able to make a peace with the barbarians, and having concluded what he thought had been a successful invasion, the aged Roman, then in his seventieth year, returned to York.

Just before his death he was informed that the Caledonians had again risen, and he gave orders that another attack should be made upon them. But his commands were not carried out, and his son returned to his father as the woods of the land which his father was supposed to have acquired for Rome. So the boast of Scotland that she was never under the dominions of the otherwise all-conquering Romans, is no vain one, the Caledonians were not subdued, and the northern and western Highlands were never even invaded.

We learn that in the fifth century there were two great and powerful tribes inhabiting North Britain or Scotland. There were known as the Picts and the Scots. The Romans called the Picts the "painted men" because they stained their bodies with various coloured pigments. They belonged to the tribes that had their territory outside the Roman walls and had always been free men. The Scots were of Irish origin and came to Scotland in the fifth century with Fergus, son of Eric, as their king. Both the Picts and Scots were of a very fierce and warlike nature. They allowed their hair to grow and plaited it, and matted it, into a sort of helmet with which they could protect their faces when necessary. They lived in houses made of wattles, a species of reed, or else in holes in the ground which they reached by long, tortuous, underground passages. They also built a rude kind of fort for protection in time of war. The Picts knew something of farming, the Scots on the contrary lived almost entirely on the produce

(Continued on Page Seven)