

When its dictates are disregarded it becomes a stern judge, sitting on the throne of the soul and pronouncing sentence of condemnation. In some sense it is also an executioner inflicting punishment. Conscience makes us all feel a hampered and afraid. A sense of guilt and shame follows in the wake of sin as naturally as the shadow follows one who walks in sunshine.

One may strifle conscience, but cannot destroy it. Its voice may not be heard, but it lives still. The wicked man may be as insensible to the strings of an outraged conscience as though he had lost it; but some day he will find it again. The king of Babylon found his conscience one night when, amid his revelry, he looked up and saw a mysterious hand writing his sentence on the wall. Perhaps it were better to say his conscience found him and tormented his soul like ten thousand furies till the joints of his lions were loosed and his knees smote together. What an awful settlement some men have to make with conscience for the sins they have covered up when a strange voice within cries out, "Thou art the man!"

God is so deeply concerned for the salvation of men that he sends forth his holy spirit to accompany his word. He shall convince the world of sin, of righteousness, and of judgment. It is this spirit that moves men and awakens their slumbering conscience. One may hear the truth and see the truth without being moved. He must hear and see and feel the truth. It is feeling that leads men to obey. The Holy Ghost makes men feel a sense of sin. It was this that gave such efficacy to the preaching of the apostles. On the day of Pentecost Peter preached a very plain sermon, but the people who heard were pricked in their hearts and cried out, saying, "Men and brethren, what shall we do?" We can see the apostles preparing to preach the word. They studied the subject which they intended to discuss, and then they fell on their knees and prayed earnestly for the Holy Ghost to be with them and help. He was present, and hardened sinners felt his power.

Every preacher should aim to produce conviction. He must remember that each sinner has a conscience. That conscience may be stifled, but it is not destroyed. It is part of the soul and cannot be destroyed. The word of the Lord is exactly adapted to the work of awakening slumbering consciences. One reason why it fails to do so is, preachers do not aim at this. They do not expect nor desire it. "Pour in the light" until the whole soul is flooded with the light of God, and sleepers will awake and see. Remember also that the Holy Spirit is present waiting to touch the hardest heart and arouse the most stupid conscience. One reason why we do not witness such effects is, we do not expect nor desire them. We do not ask for this fruit of the spirit. We are content with our finished sermons on which we have spent so much labor. But the great work will not be done in this way. No one shall see men awakened and convicted of sin who does not see the need of it and earnestly seek the help of the Holy Spirit.—Christian Advocate.

Marvels of Memory.

A good memory is one of the chief elements of worldly success. Without it, the finest intellect or imagination is constantly hampered in its struggles with the world, and, if the memory is very defective, often goes down in utter discouragement and defeat.

The way to get a good memory, or to retain it, if you have one already, is by exercise, for this function of the mind has a definite physical basis in the brain, and, like any other part or organ of the body, must be used, to be strengthened. And if it is properly used and exercised, the limits of its attainments and usefulness are almost boundless, as some of the illustrations given below will indicate.

Themistocles, a famous Greek general, is said to have known every citizen in Athens. Otho, the Roman emperor attained great popularity and through that, his seat on the throne, by learning the name of every soldier and officer of his army. Hortensius, the Roman orator, is said to have been able, after sitting a whole day at a public sale, to give an account from memory of all things sold, with the prices and names of the purchasers.

Coming down to later times, there is a very interesting story told of Frederick the Great, of Prussia, the French author, Voltaire, and an Englishman with a very long memory. It is said that at the king's request, Voltaire read one of his long poems, that he had just completed in manuscript, through aloud, while the Englishman was concealed from Voltaire's sight, in such a position that he could hear every word.

After the reading of the poem, Frederick observed to the author that the production could not be an original one, as there was a foreign gentleman present, who could recite every word of it. Voltaire listened in amazement to the stranger as he repeated, word for word, the poem which he had been at so much pains in composing, and, giving way to a momentary outbreak of passion, he tore the manuscript in pieces. He was then informed how the Englishman had become acquainted with his poem, and his anger being appeased, he was willing to do penance by copying down the work from the second repetition of the stranger, who was able to go through it the same as before.

When reporting was forbidden in the house of the Eng-

lish parliament, and anyone seen to make notes was immediately ejected, the speeches, nevertheless, was published in the public press. It was discovered that one Woodfall used to be present in the gallery during the speeches, and, sitting with his head between his hands, actually committed the speeches to memory. They were afterward published.

Lord Macaulay had a marvelous facility for remembering what he read, and he once declared that if by accident all the copies of Milton's "Paradise Lost" were destroyed he would be able to write out the whole of this long poem without a single error. In fact, he once performed the marvelous feat of repeating the whole poem, making only one omission.

Charles Dickens, who was once a reporter, and thus had occasion to roam about the streets a great deal, contracted the habit of reading the signs of shopkeepers. So firmly fixed upon him did the habit become, that he was able, after walking through a long street, to repeat the names and businesses of every shopkeeper on the thoroughfare.

But great power of memory is not always found in educated persons. There is a notable instance of "Blind Jamie," who lived some years ago in Stirling, England. He was a poor, uneducated man, and totally blind, yet he could actually repeat after a few minutes' consideration, any verse required from any part of the Bible, even the obscurest and least important.

The power of retaining events has also sometimes been manifest in a marked degree. A laboring man named McCartney, at fifty-four years of age, claimed that he could recollect the events of every day for forty years. A test was made by a well-known public man who had kept a written record for forty-five years. The man's statement was fully corroborated, indeed, accurate was his recollection that he could recall without apparent effort the state of the weather on any given day during that long period of time.—Everywhere.

Revivalism and the Bible.

A genuine and extensive revival of religion means not only increasing interest in the Bible but an increasing demand for it. There is a hungering for the word of God where the Holy Spirit is abroad in his quickening and converting power. We need to be in no doubt about the reality of a religious awakening when both old and new converts are eager to read and to search the Scriptures which contain not only the words of spiritual and eternal life but which testify to Christ and his salvation.

The revival in Wales is bearing this test of its being a true work of grace. Scriptural reading has been given a fresh and general impetus. The Bible is in remarkable requisition. Christians not only find in it unusual attraction and power, but those whom they are bringing to Christ are anxious to possess it and to consult it.

The London Bible Society gives some interesting and suggestive figures respecting the growing demand for it. The orders for it during the months of November and December from Wales were three times in excess of those for the corresponding periods in 1903. Some of the extras of the letters which accompany the orders may be given. There is an urgency about them which tells their own story. One bookseller writes: "No trouble now to sell Bibles; the trouble is to get them." Another writes: "Please send these on at once. Great demand for Bibles, now the revival is doing so much havoc (?) in our midst." Still another writer: "I find an increased demand for Bibles and religious literature since the great revival wave has burst over Cymru." A fourth writes: "The greater part of the Bibles are ordered by Saturday. The demand is by revivalist people. Do your best, and let us help them."

This is encouraging news from every point of view. It shows that the old Bible has not lost its power. It indicates that nothing can take its place when light is needed for the heavenly traveler, or when the soul is famishing for the Bread of Life, or when men desire to know God's will for time and for eternity. It confirms the truth that the Spirit of God still works in and through the written Word, and that pastors and teachers do their best work when they give to their converts the Holy Scriptures and build them up in the faith, hope, and holiness therein revealed. It affords assurance that neither radical criticism, nor boastful infidelity, nor dreading worldliness can withstand the Bible when the holy Spirit makes it quick and powerful to the aroused conscience and the longing heart. The best panacea against hostile criticism and the surest antidote to skepticism is a revival of religion that sends people to the Bible for instruction, invigoration, and help, that re-instates it in its rightful place as an authority over the conscience, heart, and life, and that causes it to become more and more a lamp to the feet and a light to the path.—C. Presbyterian.

"Postmortem Kindness."

Life's sunshine is braided with death's shadow. I have attended hundreds of funerals—a recent one stands out with special sadness. The faithful wife and mother lay still and at rest. The flowers were many and beautiful. Always and everywhere appropriate their perfumed lips

spoke of the eternal gardens and the lily sang its gladsome Easter song. The service was over. There was the last fond kiss and look. As the heart-broken daughter left the coffin she said: "Mamma loved flowers—she never had many—but she has now." Yes, I thought, but how much better it had been if some of these beautiful flowers had sweetened the mother's heart before it was still in death.

Poor Carlyle! He little appreciated the wife who cared for him so kindly and made possible his literary success. It all came to him after she died. He went to the place where she was last seen alive, bared his head in the wind and rain, and said: "O! If I could but see her for five minutes to assure her that I had really cared for her throughout all that! But she never knew it—she never knew it!"

Mary gave the alabaster box of affection before the Lord's death. Many others delay until the flowers they send are for the sepulcher. Better late than never. Better never late. The kind words you intended to say, say now. The sympathy you expect to show, show now. Record your love now in your friend's toilsome days; not in the future on his dreary tombstone. What are hot tears on the marble brow—loving words in the heavy ear—or a fragrant rose in the death-white fingers?

"You placed this flower in her hand you say, This pure, pale rose in her hand of clay? Methinks, could she lift her sealed eyes They would meet your own with a griefed surprise! When did you give her a flower before? Oh, well, what matter when all is o'er?" "Behold, now is the accepted time."

—G. L. Morrill.

The Test of Men.

One recognizes in our own rough daily judgments that fidelity is the discriminating test of men. We are told that So-and-So has made a certain statement. That gives the statement no significance of value to us. But So-and-So also made it. That quite alters the matter. He is a faithful man, and his own trustworthiness covers all that issues from him. It is what we seek in servants—simply fidelity in all quite and unostentatious duty. And it is what we crave in friends, "Give us a man," said Dean Stanley, "young or old, high or low, on whom we can thoroughly depend, who will stand firm when others fail; the friend, faithful and true; the adviser, honest and fearless; the adversary, just and chivalrous. In such a one there is a fragrant of the 'Rock of Ages.' For, as Paul joyfully realized, fidelity is the very nature and characteristic of God. Whatever else changes, he changes not. He abides faithful because it is his own being. He cannot deny himself.

Love, says Paul, is a greater thing than faith or hope; but love in this sense is simply fidelity, the realization in life of the faithfulness of God. Paul's doctrine is that fidelity which is simply veracity in action is sovereign over life. And this is Christ's doctrine: "Be thou faithful unto death, and I will give thee a crown of life." That was the closing verse in a small Christian tract prepared for distribution to the Japanese soldiers going to Manchuria. A captain read it with delight. "That is the religion for us," he said. A curate whom the late Archbishop Temple proposed to send to a very difficult post was urged by his friends to decline on the ground that he would not live two years in the strain and trial of it. He came to Temple. "Yes, it may be so, was the reply; 'but you and I don't think of things like that, do we?'"

Dying is a trifle, an incident in the temporary episode of life; but fidelity is no trifle. It is an anchorage in the eternal moral integrity of God. To betray it for the sake of life or any other bauble is to trade diamond for glass; to build hay, whose end is fire, instead of gold, which is to be tried and to endure.

This conception of what, after all, is the greatest thing in life dignifies our common ways. It brings the heroic within the reach of each one of us. If we can display the divine nature in our common living, then that glory is possible to every one. And it is by taking advantage of this possibility of fidelity in the ordinary things of life that we shall come some day without knowing it to the glory of the divine character realized in life.—Robert E. Speer.

No one sensitive to spiritual atmospheres can fail to note the increasing signs of the approach of a great spiritual awakening. Among them are the wonderful revivals during the last year in England, in Wales, and the indications of a great awakening in Scotland. Many Christian workers in close contact with the people in scattered fields have had for months the impression that a great change is at hand. The various denominations are pushing their evangelistic work and praying and working for a fresh baptism of the spirit. The flood of intellectual confusion is abating. There have been oceans of negation. Now our work is to be constructive. The great facts of redemption will be proclaimed with an old-time passion and power. Thoughtful men are coming to see that it is high time we were realizing the magnitude of the perils with which we as a nation are confronted, and that the republic cannot survive without religion. Having reveled long in the glory of socialistic theories, we are seeing that the individual should never be lost sight of, and that by the consistent testimony of the individual disciple the church is to conquer and humanity to be redeemed.—Dr. Charles M. Jefferson.