

of souls had gone into eternity in the swirl and tumult of mad waters. There was not even a loophole of hope, and people went about the streets with horror in their solemn faces.

After a while the news crept in to Phoebe. A neighbor called and told the story excitedly, and hurried away to tell somebody else. She did not hear the muffled cry of anguish in her wake.

Luke Nye's mother ploughed across the street, and got Phoebe into her arms. Her own face was drawn and white with pain. Her wrinkled old hand, as it stroked Phoebe's hair, trembled pitifully. But Luke's mother stifled her own anguish, and tried to comfort Luke's little wife.

'Child, child, dear child!' she cried over and over again, and Phoebe nestled in her arms, half-soothed. It was so good to be treated like a little child!

Both women had accepted their sorrow unquestioningly. Luke always went down on the boat, always. He had never gone any other way. And the little scribbled message before them constantly clinched Luke's fate.

'On the return boat—on the return boat.' Phoebe moaned. 'He wouldn't have said "on the return boat" if—if not. Luke always went down on the boat. But we were never angry before. Luke always kissed me good-by.'

Luke's mother stayed all night; and, when Luke came home in the early morning, she was still holding Phoebe in her arms. He stood in the door and watched them a minute.

'Phoebe! Mother!' he cried then, and his voice made the sweetest music they had ever heard. It rang through the little dim room like a great, glad bell.

'Phoebe! Mother!'

It was Luke come home again! He was striding across the floor to them!

'I went by train,' he said. 'I thought I should get back before you heard about the boat.'

'O Luke, thank God! O Luke, thank God!' cried Phoebe. 'And wait, dear; let me say the other, too.'

She pulled his head down to her face, and kept it there.

'I'm sorry, Luke.'

## A New System of Memorizing

(Oscar Lowry, '97-'99.)

The whole secret of memorizing is in knowing how to review.

When I first began the study of the Bible, I could memorize a passage of Scripture with comparative ease, but I could not retain it more than a day or two. Many others have the same difficulty; they can memorize for recitation, but in two or three days they forget the passages.

The difficulty we have to meet, then, is not so much 'how to memorize' as 'how to retain what you have already memorized.' I fully believe that the blessing of knowing how to memorize, or retain what I had already memorized, comes second to but one blessing in my life, and that is my conversion.

### 'I CAN'T MEMORIZE.'

Many who at first say they can't memorize, are finally convinced that it is only laziness of their own minds that is the trouble.

We had in a Bible class, in a certain town in Iowa, a lady about fifty years old, seemingly anxious to memorize Scripture, yet insisting all along through the six weeks of the work that she could not do so. At

each class I tried to show her that it was a delusion, and that if she would use this system of memorizing I was sure she could do it. On the last night of the work, and at the final examination, she laughingly said:

'I have memorized two passages.'

But she became ashamed of that, and a week later I received a letter from her saying that she had memorized and could locate twenty-two passages. A little later she said she had memorized seventy-five passages, and was keeping the work up.

Those who say they 'can't memorize' are usually laboring under delusion, doubtless one of Satan's, for he does not like to have the sword of the Spirit thrust at him, and is well aware that those who know the Scriptures by heart will take Christ's method of defending themselves by always being ready for him with 'It is written.'

### HOW TO BEGIN.

The system is so simple you may think it useless, but I invite you to give it a fair trial, and am not fearful as to results.

Take a small card, about an inch wide and two inches long, and write the passage you want to memorize on one side, and its reference on the other. For example, on one side:

No. 1.

Rom. iii., 23.

On the reverse side:

For all have sinned, and come short of the glory of God.

The number above the reference is for your encouragement, to show how rapidly you advance.

To begin with, it is better that only two passages be memorized each day, until your mind becomes accustomed to the work, adding more as you see you can do it well.

Each day review all that you have memorized before. If you memorize two to-day, memorize two more to-morrow, and review the first two; two more the third day and review the preceding four; each day adding and reviewing.

What advantage is there in writing out the passage on the cards? There are four advantages which are very important in memorizing Scripture:

(1) It trains your mind to accurate quoting.

After a few days you will have a nice little bunch of cards. Before reviewing, mix them up, so that as you take them one by one, one side will be uppermost to-day, and probably the other to-morrow. Always call to mind what is on the other side of the card. After quoting aloud the passage you think to be on the other side, or giving the reference, see if you have made the slightest mistake. Soon you will be surprised at your accuracy.

It is better to review alone, and aloud, if possible.

(2) It trains your mind to work both ways, i. e., to be able to tell where a passage is found as easily as to quote it.

For practical purposes it is almost as important to know where a passage is as to know what it is.

(3) It breaks up all association.

Some teach memorizing by having the student associate the matter he is memorizing with something else, or with its position on the page. Is this always desirable? You do not have to associate the Lord's prayer or the 23rd Psalm, with anything or with their position on the page; you know them, they are part of yourself, and without any effort you can quote them. So it should be with any other passage memorized.

(4) Your card will be a great advantage when your material begins to increase, and you cannot take time to review every day all that you have memorized.

### REVIEWING.

After you have fifty passages or more, you can take those you feel that you have thoroughly mastered and lay them aside, and review them only once a week. Keep adding new passages to your daily review, and transferring the earlier passages to your weekly review. Soon you will have more than you can take time to review even once each week; then put aside those you feel that are best fixed in your mind and start a monthly review. Soon you can start a six months' review, then a yearly review. You will find that you will get the material so well in your mind that by reviewing once in six months or a year you will retain it. But don't forget that the secret lies in permanently fixing the matter in your mind in the daily review.

### PRACTICAL RESULTS.

I know a young man who some time ago adopted this system and has already memorized over 500 verses. It does not take on an average over twenty minutes daily to keep it up, including time used in memorizing new passages. When he last made his 'six monthly' review, out of 270 passages he failed on only 20 passages.

Isn't such a store of Scripture worth the effort? There is no magic way of memorizing; there must be some effort. Try this plan, and you will be surprised at yourself in a few weeks.

### Other Worldliness.

(By the Rev. Principal Dykes, D.D., in 'Presbyterian Review'.)

I do not know that there is anything about the experience of genuine Christian which is a greater puzzle to others, than the sense of belonging to another world more fully than to this one. One reason is that it does not work in Christian minds as un-Christian observers expect it to do. People suppose it ought to make those who entertain it impractical, unbusinesslike, or dreamy. It is expected that they will move through society with an indifferent air, like outsiders who have no business here and no interest in anything that goes on. Now, it does not act in this way at all. Indeed, there are certain aspects of this life which start out into fresh urgency so soon as you tell me that I belong to the super-earthly kingdom of God. In fact, all duty acquires a new value under that light from the other side. For the Judge is standing behind the door. A moment more, and the folding gates may fly open at his word, so that I shall have to give in my stewardship. In that long hereafter, which is for me the real world, my position is to be determined by my discharge of obligation here and now.

There is another thought which is perhaps not so familiar to our minds as it ought to be, seeing that it is often taught by our Lord. Out of a charitable employment of money, he tells us we may procure for ourselves everlasting friendships after death. It is in our power, he says, to lay up treasures that will not rust, and when we die to be rich toward God. This is only to be done by making the utmost of each opportunity of service and usefulness upon earth, as good stewards of God's manifold favors. It is clear, then, that to fold one's hands and dream of heaven is the way to make one's heaven (when one gets there) a poorer place. Whereas now is each servant's chance to transmute the petty advantages and responsibilities of time into a future reward immeasurably higher.