

## A Remarkable Phenomenon.

BY THE EDITOR.

**T**he visitor from Ontario one of the most interesting features of the Maritime Provinces is the action of the tides. If he arrives first at St. John, N.B., he will be surprised to see vessels of various kinds, at the city wharf, lying helplessly in the mud, away below the street level. Possibly he may reveal his greenness by asking for an explanation of the strange sight, and he is kindly in-



THE PETIVODIAC RIVER, AT LOW TIDE.

formed that "the tide is out." A few hours later these same ships will be floating proudly, and workmen are busily engaged in loading them with all sorts of produce for all sorts of places.

The regular coming and going of the ocean current serves a very useful purpose in keeping the harbor of St. John wonderfully clean. Refuse of all kinds that finds its way into the water is swept out to the sea twice each day, and is seen no more. Passing through the city, last February, I was surprised to note that there was not a particle of ice to be seen anywhere in the harbor. This must be of considerable value to vessels using St. John as a winter port. In some parts of New Brunswick there is a tidal rise and fall of fully thirty feet.

The two most remarkable vagaries of the tide are the famous "Reversible Falls" at St. John, of which we have



THE TIDAL BORE, PETIVODIAC RIVER.

already written in this paper, and "The Bore" at Moncton. The first thing to do upon arriving at this thriving New Brunswick town is to go to the newspaper office and enquire when "the bore" will arrive. They are able to tell you within a very few minutes, so that very little time is lost in waiting for it.

The "bore" is simply a tidal wave which sweeps up the Petivodiac River from the Bay of Fundy, some seven miles away. The tide was going out when several tourists reached the

wharf, and the river seemed almost empty, although quite a stream in the centre was still pouring out to the sea. Suddenly there was a roaring sound, and a foam-crested wave was seen coming around a curve of the river about half a mile away. It has very much the appearance of a wave of the ocean or lake washing up on the shore, only it follows every winding of the river. The swiftly flowing stream is driven back and the whole flow is turned in the opposite direction for some hours.

The height of the bore differs greatly at various times and seasons. Sometimes it is not more than twelve or fourteen inches, but occasionally it measures three or four feet. It is said that, with one exception, it is the only phenomenon of the kind in the world.

## The Theoscope Our Greatest Need.

BISHOP H. W. WARREN.

**W**E have the microscope for seeing fine, the telescope for seeing far, the spectroscope for seeing the dark lines of many material substances in the light, the stethoscope for perceiving, not by the eye, the internal state of the breast; and various other "scopes" for perceiving various things. But what we need most of all is a theoscope for seeing God.

This is a legitimate field for scientific research with suitable instruments. We need not wait till this muddy vesture of decay is taken off, as Job said in despair of present vindication: "Without my flesh shall I see God," for Moses but expressed a desire in accordance with human possibility when he said: "I beseech thee show me thy glory." History had told him that the Lord had appeared under various forms unto Adam, Abraham, Isaac, Jacob and others. But Moses wanted to see the real essence. For that there must be waiting; but in the denial, God offered to make his goodness pass before him. And he did, to the great irradiating of his face. For such vision human eyes are adequate. Elisha knew that the organs for seeing spiritual existences existed and only needed unveiling when he said: "I pray thee open the eyes" of the young man. The Lord of all spiritual realms asserted the same fact when he said: "The pure in heart shall see God." This "shall" have an assertive or imperative, rather than a future force. This is a common significance. The verb *optamai*, from which this *optamai*, "shall see," comes, does not mean to see with eyes exclusively, but it means to perceive with the mind, to know, as Acts viii, 23: "I perceive that thou art in the gall of bitterness and the bond of iniquity;" Col. ii, 18: "Seen with feeling of reverence." [American Version. Note.] John iii, 11 and 32: "Seen with spiritual organs." John xvi, 16: "Ye shall see me spiritually present after my body has departed."

It also means to become acquainted with by experience (John iii, 36), not experience life. Luke xvii, 22: "Not know by experience one of the days of the son of man."

It also means to take heed to, to see to it. Matt xxvii, 4: "See to thy betrayal of innocent blood yourself." Also verse 24: "See to it yourselves." Acts xviii, 15: "See to the effect of your own law."

In these senses, then, (a) to perceive with the mind, (b) to know by experience, (c) and then to reverently take heed to, man may see God.

What is the instrument, the theoscope?

Professor Agassiz once approached the instrument of a celebrated microscopist, but paused and said: "Tell me what I am to see." The microscopist, delighted, answered: "You are a man after my own heart. You recognize that there must be a prepared mind to enable the eye to see rightly." We shall see what we expect or desire to see. Thousands have eyes but see not the things that are visible to others. A cold critic, gazing on one of Turner's gorgeous pictures of sky in which God made the outgoing of the morning and evening rejoice, said: "I never see such colors in the sky as you paint." "Don't you wish you could?" said Turner. "I never can begin to paint what I see." To some

A primrose by the river's brim  
A yellow primrose is to him,  
And it is nothing more.

To another every common lily is aflame with God. So the first qualification is desire and expectancy. Then one is