

fertility, it makes the world habitable in its effect upon climate and temperature and although once a barrier it forms now a most convenient mode of transport and is the world's great highway.

The revelation which St. John makes, "There was no more sea," only becomes clear in the light of Scripture. The Jews were not a maritime nation. Their chief city was difficult of access, and so was their land, for Joppa is one of the worst ports in the world. They looked upon the sea with dread. In Bible language the sea is always a symbol of power, or tumult, or danger. And St. John, the fisherman of Galilee, knew something of its perils in his earlier life, while now, in his age, he was chained like an eagle on the lonely, sea-girt isle of Patmos, separated from all whom he loved by the weary waste of waters. The blue Ægean, whether it smiled or frowned, was all the same to him; it kept him from the work in which his heart was centred.

But let us, in a closer study, attempt to discover the reason why, in the world to come, there shall be no more sea.

(1) *The sea is the emblem of separation.*—Matthew Arnold calls it: "The unplumbed, salt, estranging sea." It is the world's natural divider, and almost all the divisions of countries are caused by seas and rivers. This, of course, has its good side, and for our present conditions was God-ordained. It was intended to develop the national spirit. We see this at its best in modern life in the British Isles. And for that reason Tennyson sings:

"Thank Him Who isled us here, and
roughly set
His Briton in blown seas and storming
showers."

That, too, was the secret of the development of the character of Israel, separated from the world powers, so that in the fullness of time Christ should be born. But there are evils in separation. When families are broken up, and when the wide, wide sea severs fond hearts. In heaven there will be no more sea, nothing to divide or separate, but all will be united beneath a sky of cloudless love.

(2) *The sea is the emblem of change.*—There is nothing in the world more uncertain or unstable. At one moment quiet and gentle, moving on its way in majestic calm, the next storm sweeps its billows, soon lifting their heads almost mountain high. Its constant change makes it a picture of the life of the wicked apart from God. The prophet tells us that they are like the troubled sea which can never rest. It portrays too, human life which is like a restless sea, with its rises and falls, its joys and sorrows, its successes and failures. The sea has its outward changes through the influence of the sun and moon and wind; and the outward life of man is affected by trials and difficulties which he must meet on every hand. The sea has inward changes caused, as Maury tells us, by marine life, which has power to influence old ocean to its greatest depths from pole to pole. And man's life has its own difficulties which arise from within, the inward doubt and temptation and lust which war against the soul.

In heaven there will be no sea, instead of constant change, there will be rest and peace, peace which is compared to the gentle onward flow of some quiet word. God's peace which never knows the shadow of a change will be over all.

(3) *The sea is the emblem of life's storm.*—The greatest storms are at sea, or there at least they are felt the most. But they are necessary, stagnation breeds disease and issues in death. And so it is that in this life, the winds of adversity and loss serve their purpose, they send us to Christ for aid, they teach us to seek a refuge in Him as the fortress of our souls. But in heaven life's storms will be over for it is God's haven where His own are kept in safety.

(4) *The sea is the emblem of mystery.*—There is no object in nature so much so. In vain we attempt to learn its secrets. We may watch its surface, but will only find that while it is a mirror to reflect the face of Nature, it is also a veil which hides from human eyes "the deep, unfathomed beds of ocean," and that we cannot pierce its depths. So life is a mystery. The ways of Providence are beyond our mortal ken. We cannot understand

why it is that prosperity is grand in the path of the wicked, while adversity so often seems to be the lot of the godly. We have no eyes to read the mystery which covers life's sad fact, that the young, the lovely, the useful and the promising are taken, making life sad and home desolate, while the worn-out and useless are left almost a cumbrance upon the earth. Why is it? we ask, and there is but one answer: "What I do thou knowest not now." In heaven there will be no more sea, no more painful mystery, but all will be made clear in God's good time, and it will be seen that love reigns over all.

Life is compared to a voyage, and in our Church service for baptism the Prayer is offered that the person may so pass through the waves of this troublesome world that finally he may come to the land of everlasting life. The desired haven is ever to be kept before the mind's eye, however weary may seem the sea: "Weary the oars, weary the wandering fields of barren foam," for heaven means perfect peace, where storms are unknown. Christ stands upon the shore, and His word is "Peace."

EVENTIDE.

I trace the rainbow through the falling
rain,

A fleeting fringe of lace so deftly spun,
What thrills of sweetness run along my
pain,
Divinely tinted rays attend my setting
sun.

—H. T. MILLER.

Beamsville, Ont.

WINGS.

From the wings of the earth have we heard songs
even glory to the righteous—Isa. 24: 16.

Where the people of the Lord
are, they will sing. He giveth songs
in the night, in the day, in the prison,
on the sea, to the uttermost
parts of the earth. When a harp is
in tune and is touched by a master
hand, it must give forth music.

Who has fully studied wings, their
power, beauty, speed? They touch
us, fire our imagination, and disappear;
the colours of the wings are
taken from the heavens, the sun-
beams from the brush wherewith
the great artist paints their perfect
beauty.

Wings appeal to experience. "And