

## THE OLD CHURCH BELL.

BY ELIZA COOK.

PEAL on, peal on—I love to hear  
The old church ding-dong soft and clear!  
The welcome sounds are doubly blest  
With future hope and earthly rest.  
Yet were no quelling changes found  
To spread their cheering echoes round,  
There's not a place where man may dwell  
But he can hear an old church bell.

Go to the woods, when winter's song  
Howls like the famish'd wolf along;  
Or when the south winds scarcely turn  
The light leaves of the trembling fern—  
Although no cloister chimes ring there,  
The heart is called to faith and prayer;  
For all creation's voices tell  
The tidings of the old church bell.

Go to the billows, let them pour  
In gentle calm, or headlong roar;  
Let the vast ocean be thy home,  
Thou'lt find a God upon the foam:  
In rippling swell or stormy roll,  
The crystal waves shall wake thy soul;  
And thou shalt feel the hallow'd spell  
Of the wide water's old church bell.

The lark upon the skyward way,  
The robin on the hedge-row spray,  
The bee within the wild thyme's bloom,  
The owl amid the cypress gloom,  
All sing in every varied tone  
A vesper to the Great Unknown;  
Above—below—one chorus swells  
Of Heaven's unnumbered old church bells.

CASTING SINS INTO THE SEA.—A strange scene was witnessed by an English visitor at Odessa on the first day of the present Jewish year. Late in the afternoon a large number of the 50,000 or 60,000 Jews inhabiting Odessa wended their way toward the sea with the purpose of throwing their last year's sins into it, in order to begin the new year with a clean soul. They stood about in groups, closely packed together in some places, looking towards the water, reciting prayers or reading psalms or a portion of Isaiah. The groups were formed for the most part of listeners, with a man, and in a very few instances a woman—an old woman with spectacles on her thoroughly Jewish nose—reading to them.—Some of the people turned their empty pockets inside out and shook them towards the sea. Others merely made a sign of throwing something into it.—*Leisure Hour.*

CARLYLE ON THE BOOK OF JOB.—I call the Book of Job, apart from all theories about it, one of the grandest things ever written with a pen. One feels, indeed, as if it were not Hebrew—such a noble universality, different from noble patriotism or sectarianism, reigns in it. A noble book! All men's book! It is our first, oldest statement of the never-ending problem, man's destiny, and God's ways with him here on earth. And all in such free, flowing outlines; grand in its simplicity, and its epic melody, and repose of reconciliation. There is the seeing eye, the mildly understanding heart. So true every way; true eyesight, and vision for all things, material things no less than spiritual; the horse—"hast thou clothed his neck with thunder?"—he laughs at the shaking of the spear! Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind; so soft and great; as the summer night, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit.

HINDOO APOSTLES.—The Hindoos, tired of their passive position in the matter of conversion, have determined to organize a mission for the propagation of Brahminism among the benighted English Christians of Australia. Suradschi, the new apostle, is an eminent Brahmin of Benares, who, while recently visiting the Australian colonies, was struck by the fearful prevalence of drunkenness among the inhabitants. Returning to his native country, he called together a meeting of Brahmins at Benares, the Holy City of the Hindoos, and laid before them details of the miserable and degraded condition of their fellow subjects in Australia. It was unanimously agreed that the only lasting remedy would be the conversion of the Australian Christians to a better and a purer faith. A large sum of money has been subscribed, and several Brahmins have placed themselves at the disposal of Suradschi, who is busily engaged in translating portions of the Vedas into the English tongue for the use of missionaries.