

A VOICE FROM BEYOND THE SEA.

"Ah Pacific! I don't want to cross you again, but I do want to shout across the waves to America to Canada, Awake! Awake!! sleepy Christians, soon we go and stand before the Throne. O God help us to be faithful, death I know is near and judgment follows."—
Dr. G. L. Mackay, of Formosa, in Presbyterian Record.

Wafted o'er high-bounding billows
 Louder than Pacific's roar,
 Hark! a clarion cry resounding
 E'en from Sinim's death-dark shore:—
 "Wake! awake!! O sleepy Christians!
 Stand! we soon before the Throne.
 Death is nigh, - dire judgment follows -
 Wake ye! ere last trump be blown."
 Heed ye not the piteous wailings
 That from myriad sinking souls
 Rend the very vaults of heaven?
 And the death-stream madly rolls;
 List! the shout of them that linger
 On the verge of that black flood,
 "Selfish, perjured, false and lying!
 Ye are guilty of our blood."
 Thou-and millions wait our coming
 Whiles we call it yet to-day,
 But to-morrow they're beyond us,
 Passing hence—they will not stay!
 O! my soul is sick and anguished!
 Can it be we let them die?
 We for whom a Saviour languished,
 Can we thus sit idly by?
 Still the words reproachful echo—
 Echo loudly thro' the land:
 Wake ye! wake ye! drowsy Christians,
 Soon before the Throne we stand!—
 Great Jehovah! do THOU rouse us;
 Kindle flames in every heart;
 Let Thy Glory shining onward
 Tell the nations that Thou ART!

J. H. M.

STRAINS FROM THE BELFRY.

BY VARIETAS.

PERHAPS nothing connected with our institution exerts a more constant, though unconscious, influence on our daily lives than the mellow music of the Wiman Bell. From early dawn to late at night its voice is heard. Bursting in on classic dreams it bids them vanish into air, into thin air; and all day long by a magic note, with cadent refrain, it fills and empties classrooms, ever and anon causing a patter of feet over the corridor tiles. Then, when the soft curtain of night has, like a mystic spirit, descended o'er our academic pile, the neighboring silence is still more disturbed with noisy meeting calls; till the hour at length arrives, of which the drowsy poet sings.

"Bell! thou soundest merrily;
 Tellest thou at evening
 Bed-time draweth nigh."

Since, therefore, "Strains from the Belfry" enter so largely into our life, the following hurried jottings may not be wholly devoid of interest:—

Bells—who first discovered or invented them? It is a question that admits of no positive answer. The word

is derived from *pelvis*, a basin or foot-pan (*pes lavare*), and it has been surmised that Tubal Cain, the sixth in descent from Adam, possibly noticed the sonorous property of metals for the first time, and knew something of the art of making bells, as he was an 'instructor of every artificer in brass and iron.' In the Book of Exodus we read that Moses was directed to attach bells of gold to the hem of Aaron's robe, alternately with blue purple and scarlet ornaments resembling pomegranates in shape and size. The purpose of this was that "his sound should be heard when he went into the holy place before the Lord and when he came out," probably in order that the people, with their prayers, might join in his ministrations within the sanctuary. Another familiar passage may also be mentioned: Zechariah's prophecy foretelling the day when "there shall be upon the bells of the horses HOLINESS UNTO THE LORD," when everything shall be dedicated to the service of the Almighty. Still we must not suppose that the bell spoken of in Scripture was anything like what we now understand by the word. A bell when struck must yield one dominant note, which any one with an ear for music can identify; while it is more than likely that in early times it was simply a jingling together of metals, without any approach to one tone. Nevertheless there can be no doubt that small bells long preceded large ones. Æschylus and Euripides tell of warriors whose shields, like Aaron's robe, were adorned with little bells, and when on duty at night each man shook his shield in order to show by the tinkling sound that he was wide awake and watchful at his post.

The history of bells is full of romantic interest. They summoned the Romans to the public baths, and were used in their processions. Thence they passed naturally into the services of the Western Church, and we find them mentioned in the seventh century by the Venerable Bede. Since that time they have spread throughout all civilized countries, and now may be heard calling the Christian worshippers together in far distant heathen lands. Their influence on ecclesiastical architecture has been marked. Gross in his "Antiquities" writes: "Towers at first scarcely rose above the roof, being intended as lanterns for the admission of light. An addition to the height was in all likelihood suggested by the more common use of bells."

Bells have always been used most by the Roman Catholic Church, as well in the course of the services as for the purpose of assembling an audience. To the present day they are christened by the same Church with great ceremony, persons of high rank often acting as the sponsors. The various tollings were distinguished by such names as the "Angelus," which invoked a prayer to the Virgin Mary from all who heard it; or the "Vesper," which was a call to evening prayers. The curfew was of civic rather than ecclesiastical appointment, and was rung at