

sionary Dorcas work is a thing of the past, present and future, and although the present only is ours, yet we may so labor as to redeem the past, and give good hope for the future, if we are permitted to fulfil it. A mistaken view of this department of Auxiliary work seems to prevail to some extent, and possibly for this reason we lose some valuable help. It has been said that with due respect to the high office of ministers of Christ and stewards of the mysteries of God we should not humiliate them by offering to supply their personal wants. It was remarked to the writer that it seemed like pauperizing the clergy. No such unworthy sentiment should find place in any mind. It has been ordained that those who are taught should minister to those who teach in *all* good things. Besides, we must bear in mind that we can thus strengthen the hands and enlarge the usefulness of missionaries whose hearts ache for the sick poor in their midst, while enduring all manner of privation themselves without a murmur. In speaking of the people let it not be thought that in succoring the needy, material benefit alone will result. No less an authority than the missionary Bishop of Algoma has told us that the warm clothing and other comforts dispensed through the instrumentality of the Woman's Auxiliaries have been the means of not only bringing Church people together, but of increasing their interest in, and strengthening their attachment to, the Church itself. Those members so recognize their oneness in Christ as to take thought in so many ways for those fellow subjects of the Great King, whom they are probably destined never to see in the flesh. If we require further incentive, is it not here?

The system of Dorcas work, as we now practice it, must not be regarded as a fixed science, on the contrary it is and should be progressive, and to that end we must gather up our energies, working while it is called to-day.

It may be that to those now addressed words of exhortation are not needed, but as some faint echo may reach those who as yet are not of us, let us close with the injunction, "to do good and to distribute, forget not, for with such sacrifices God is well pleased."

BELLS OF MOSCOW.—Moscow is said to have had at one time over one thousand seven hundred large bells, and as many as five thousand all sizes. In the Ivan tower alone there are now thirty-four, one of which, in the first story above the chapel, weighs more than sixty tons; it swings freely, is easily rung, and if one smites it with the palm of his hand it responds in a wonderfully clear and startling manner. Two others are of solid silver, with very soft, pure tones. It has been consecrated as a chapel, the door being an aperture six feet high by seven wide at the base, made by one piece, weighing

eleven tons which broke and fell out during the fire of 1737, when water came in contact with the heated metal. The bell is twenty-one feet high, twenty-one feet six inches in diameter, twenty-four inches thick, and weighs four hundred and thirty-two thousand pounds, or something over two hundred tons. Some authorities give the weight as four hundred and forty-four thousand pounds, or two hundred and twenty tons. It has bas-reliefs of the Emperor and Empress, the Saviour, the Virgin Mary and the Evangelists. Another bell about half as large required twenty-four men to ring it, and this was done by pulling the clapper.—*New England Magazine.*

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