

toms, and died on the 1st July. It makes one's heart ache to read, "Though everything was done for her that possibly lay in our power, still more might have been done if we had only possessed blisters, spirit lamp and surgical cups to relieve the overcharged vessels of the brain." But it is nice to know that "at her interment our sympathizing Indian neighbors wept at her grave-side, as though she had been a beloved sister of their own." Mr. Robinson asks that we will all unite with him at the Throne of Grace in asking for guidance how to act, as well as for God's special blessing on the bereaved little ones who have no female sympathizer near who can speak their mother tongue.

UNITED THANK-OFFERING.

Small, handy cardboard boxes have been prepared by the Provincial W.A., in which to put the money for the United Thank-offering, to be presented at the Triennial Meeting of 1898, and given to the hospital at Nagano, Japan. These boxes can be obtained free of charge from the Diocesan Treasurers, but a tax of *one cent* will be taken out of the whole amount to cover the cost. The first cent put in the box, therefore, will not be looked upon as part of the Thank-offering, but simply as paying for the box. This plan is thought to be less expensive than collecting through the Diocesan officers, as that means a lot of postage and some money orders to be paid for by them. Better let the cent stay in the box and be deducted when the box is emptied. As soon as it is full please notify your Parochial Treasurer. We trust all will take these boxes and that they will be found "abounding therein with thanksgivings." When we realize what the W.A. has done for others and how our own lives have been lifted up in so many ways since we became members, one's heart seems to rejoice at this opportunity of giving to God's sick and heathen ones some outward expressions of all we feel within, of thankfulness to Him for allowing us to work for the spread of His kingdom on earth.

Bishop Reeve, of Mackenzie River, writes:—"To my great disappointment, circumstances prevent my visiting Eastern Canada this year, and necessitate my returning to my Diocese as soon as the General Synod is over. My present intention is to leave Winnipeg on the 5th of September, and I hope by steady traveling to reach home about October 20th. But as half of the 2,200 miles will have to be performed in a small boat or canoe, and as there is not a little probability of winter meeting me on the way, it is not at all unlikely that the journey may have to be completed on snowshoes, and prolonged five or six weeks. My dear wife, too, although she suffered much from the shock caused by the fire, and although her health is not so good as it was previously, has decided to remain at her post and 'hold the fort' during my absence, feeling that the work would suffer if we both left it for such a long time. She has seven scholars (ten on some occasions) each of whom receive individual instruction, and comes for