

children under one head, special literature to be provided for the young workers. Already catechisms upon the missions in China, Japan and Africa are in circulation. It was also decided to contribute at least \$5,000 towards furnishing the chapel and Auxiliary rooms in the Church Mission House to be erected on Fourth Avenue, New York. The scheme to establish Training Homes for missionary workers received the sanction of the meeting. One will probably be opened in the city of Philadelphia before another year, as a member of the Auxiliary has promised to provide for its maintenance for one year. It is the intention to train workers for Sunday School and Parish work as well as for what is specially called missionary work.

Let me close with a word which can be applied to all missionary workers, taken from Miss Emery's 18th Annual Report. After referring to her visits during the year to forty-three dioceses and missionary jurisdictions, and attending 321 meetings, she adds, "The work of both missionaries and members of the Auxiliary demands much faith, much patience and love, forgetfulness of self, thought for others, practical wisdom, a strong sense of the value of life, because of what it may become—a love of God, embracing and fulfilling love to man. These Christian virtues can be gained in obeying the law of God, in the ordinances of His Holy Church, and the practise of the daily life."

Should each missionary worker upon the field or in the ranks of the Auxiliary, be such as this, each one would be indeed a missionary sent by God, showing Him forth before an unbelieving and unloving world, and winning to His service many broken and child-like hearts."

I remain your sister in Christ,
ROBERTA E. TILTON,
Corresponding Secretary

OTTAWA, The Epiphany, 1890.

DEAR MRS. TILTON,—I must write a few words of farewell to my many friends in Canada, who, during my recent tour expressed so much interest in the cause of India's women. I intended to have done this before sailing for England, but was prevented from doing so. I am now, however, able to tell you definitely about my return to India:

I sail from London, England, for Tuticorin, a port on the south-eastern coast of India, by one of the "British India" Company's steamers, the "Manora," on the 30th Jan., and from there go a short journey by rail to Tinnevely, my first station in India, where I am looking forward to spending a few days with my former fellow workers before proceeding to my own sphere of work—Ootacamund, on the Nilgiri Hills. It is in Tinnevely that two of the children (whom friends in Canada have promised to support), are at school. I shall make a point of seeing them during my visit, and will write a report of their progress as soon as possible.

after having seen them. Some of those who heard me speak may remember the story of a little child—widow named "Meenache," that, I told at several of my meetings, who, at the age of eighteen, though widowed many years before, was for the first time initiated into all the ceremonies of Brahmin widowhood, and her attempts to escape and become a Christian before these should be performed. These attempts, they may remember, failed. In a recent letter I had from Miss Gehrich, the senior missionary, she says: "Just now, I have some hope again, that your friend 'Meenachi' may after all come out." Will those who have joined me in intercessory prayer for her before, continue to plead that the realization of what Christ has done for her may become so strong that she may cry: "Thou gavest Thyself for me. I give myself to Thee." From Ootacamund, also, I hear of one or two fresh baptisms. My happy four months in Canada is now a thing of the past, but they will ever be to me a most pleasant remembrance. I shall often think of those from whom I experienced so much kindness and of those who by their prayers and gifts are helping forward the extension of Christ's kingdom in India. With good wishes for the new year, I remain,

Yours sincerely,

CATHARINE F. LING.

WILLINGHAM, ENG., Jan. 4th, 1890.

Books and Periodicals Dept.

Two pamphlets lie before us, one regarding the sick and the other referring to the dead. *Trophimus*, or a "Discussion of the Faith Cure Theory," by William Gribbon, 1,263 Lexington Avenue, New York, is written to show the fallacy and unscriptural nature of the faith cure theory, in which the author clearly has an easy task. *Sanitary Entombment*, the "Ideal Disposition of the Dead," by Rev. Charles R. Treat, Rector of the Church of the Archangel, New York city, 171 97th st., is a handsomely illustrated treatise on a proposed sanitary method of disposing of the dead. The author believes, what is fast becoming very evident to all, that the method of burying in churchyards and cemeteries is contrary to true sanitation and causes many of the diseases now prevalent. Cremation he holds to be contrary to the hallowed and tender sentiments that we hold towards the departed, and rejects it, advocating in its place dessication, or the placing of dead bodies in mausoleums from which moisture (the true cause of decomposition) in the atmosphere has been extracted. In this case our cities and towns would be provided with large buildings full of vaults, and all under scientific management so as to exclude from the atmosphere everything that has a tendency to cause decomposition. Whether a theory of this kind be adopted or not