

20. That the thanks of the Board be tendered to Rev. W. H. Wade, Rector of the Church of the Ascension, for the use of the School-house connected with the Church and for his personal attention to its comfort.

The Bishop of Toronto reported that the Ontario members of the Board had appointed Miss Jennie C. Smith to succeed Miss Sherlock in Japan, and had accepted Mr. Masazo Kaku-zen as a fit and proper person to be recommended to the Board for the position of a native missionary.

Mr. R. V. Rogers reported a form of agreement to be entered into between persons about to undertake missionary work and the Society, to the effect that should such persons voluntarily abandon their work before the completion of a stated term of years they should refund to the Board the amount of their passage money and outfit.

The Bishop of Toronto also presented a printed form to show returns of statistics as to Indian population in the different missionary dioceses.

The General Secretary having expressed an earnest desire to withdraw from the Secretaryship, asked for a Committee to confer with him on the subject, and suggested the Bishop of Toronto, the Bishop of Niagara, the Dean of Huron, Rural Dean Pollard, and Mr. R. V. Rogers as such Committee. On this subject the Bishop of Toronto reported as follows:

The Committee appointed to confer with the General Secretary beg to report that his desire to resign his office is based upon (1) the heavy pressure that the work entails upon him, in addition to parochial duties, and (2) the difficulties in the practical carrying on of his work, arising out of the separation of the office of Secretary and Treasurer, and these officers living at such a distance apart. The Committee recommend the acceptance of the General Secretary's resignation, to take effect immediately after the autumn meeting of the Board, and that a Committee be appointed to report upon the whole question of the executive officers of the Society and their duties.

The above reports were all accepted and adopted, and with reference to the last, it was resolved:

That the Report of the Committee of Conference with the General Secretary be adopted, and the following be appointed a Committee to consider the whole question of the Executive Officers of the Society, their appointment and duties, and to report to this Board at its October meeting:

Bishop of Toronto, Bishop of Niagara, Dean Innes, Rural Dean Pollard, Canon Cayley, Mr. R. V. Rogers, Mr. Geo. B. Kirkpatrick, Judge Senkler.

## BISHOP HANNINGTON.

**I**N Dawson's Life of Bishop Hannington, we are told that one of his friends at College, who entered the ministry at the same time as he, was moved to write to him as to the state of his soul. He had known Jim Hannington as a young man devoted to spiritual religion, holding quite aloof from and good-naturedly ridiculing the more earnest men of his college, the men who thoroughly believed in conversion and consecration. To write to him thus was no easy task when he thought of the mockery, real, though kindly, with which he believed his words would be met, but sitting down he wrote to him lovingly about his own personal experience, and his finding in Jesus rest and peace for his troubled heart. The letter seemed like bread cast upon the waters. No answer came for months, but meanwhile, unknown to the writer, his words were working in Hannington's heart and were in the end the means of bringing him to a personal knowledge of Jesus Christ, of changing rollicking careless Jim into the whole-souled, devoted Christian worker and missionary, who, on the shores of Victoria Nyanza, gave up his life for Christ's sake, as truly a martyr bishop as old Hugh Latimer.

## AGGRESSIVE CHRISTIANITY IN INDIA.

THE REVEREND G. F. PENTECOST, D.D.

**T**HE particular object that carried me to India was that I might preach the Gospel—the same Gospel, and by the same methods that, as an evangelist, I had used at home. I had come to know that there were perhaps accessible a million educated, English-speaking Indian gentlemen. There are English colleges over all the land, and the aspiration of every young Indian, especially the Brahmin, is to receive an English education. How sensitive they are on this point, I will illustrate. I was told that it would be impossible to hold a student-class of Brahmins throughout a whole discourse—that they would slip out by twos and threes, and that, beginning with an audience of five hundred I would be fortunate if I held fifty to the close. Well, the congregation began to go out as predicted and I tried my little experiment. "I find," I said, "that some of the gentlemen here do not understand English. I sympathize with them greatly because I know that it must be very tedious to sit and listen to an address that they do not understand. Therefore I will pause that those who do not understand English may retire." There were probably about fifty