

Presbyterial Meeting.

The Women's Foreign Missionary Society, Owen Sound Presbytery, held their annual meeting in Knox Church on Tuesday last, Mrs McLennan, President, occupying the chair. Almost every Society was represented and reports were heard from nineteen auxiliaries and seventeen mission bands. These all showed a year of progress in membership and contribution.

The following officers were elected: President, Mrs. McLennan; Vice Presidents Mrs. Eastman, Mrs. Acheson, and Miss Carr; Treas. Mrs. McAlpine; Secretary Supplies, Mrs. Caton; Cor. Secretary, Mrs. Fraser; Sec. M. Bands, Mrs. Nelson; Rec. Secretary, Mrs. McGill.

At the afternoon session Rev. R. J. McAlpine in a few words welcomed the Society in the name of Knox Church. The address of the President covered the ground of the work done during the year, making special reference to the loss sustained by Chatsworth Auxiliary in the death of their President, Mrs. Cromar, who for many years had been a faithful worker. In concluding the address three open doors were presented to the members, viz: Shall we go forward? Shall we go backward? or shall we sit with folded hands while the work is going on?

Mrs. Acheson, of Warton, gave an enthusiastic report of the annual meeting at Guelph.

The Missionary address given by Mrs. Mitchell, of China, was of great interest as the speaker possesses the rare ability of making her hearers eye witnesses of the scenes she so vividly portrays. Many pathetic incidents were given of the great trials involved when a Chinese convert decides to confess Christ and their anxiety to follow the little light they can grasp.

The singing of a hymn brought to a close a very profitable meeting, the pleasure of which was enhanced by the hospitality of the ladies of Knox Church, who entertained the delegates.

The Rev. R. J. Campbell.**Recognition Meetings at the City Temple.**

The following account given by one of the London journals of the Recognition meetings in connection with the induction of Dr. Parker's successor is well worthy of careful attention. The significant thing is the presence of prominent officials of the Anglican Church. Of course, these brethren represent the Broad Church section and their action will be condemned by the Ritualists, but it is significant all the same.

"The recognition," of the Rev. R. J. Campbell took place recently in the City Temple. It marks an epoch in his own life and in that of the worshippers in that place. It meant the "recognition" of the new pastor not only by representatives of the Free Churches, but by the presence of Canon Hensley Henson, Canon Beeching, and Canon Fleming, recognition by the Anglican Church, and, in the promised and advertised visit of Sir Henry Campbell Bannerman at the evening meeting, a recognition from the political forces of the country. That indisposition kept Sir Henry away in no way minimised the significance of his acceptance of the invitation.

From eleven in the morning till ten o'clock at night the City Temple was a place of pilgrimage. From Brighton

some 200 members of Mr. Campbell's former congregation came up by special train. At the morning service, the Rev. J. H. Jowett, of Birmingham, was the preacher. At the afternoon reception in the lecture hall, so constant was the stream of people who passed by with a handshake of Mr. Campbell and his wife that it soon became evident that the building above must be utilised for the informal speeches promised.

Canon Hensley Henson was given priority in the programme. He recalled an invitation he had received from Dr. Parker to preach there, which, for reasons not to be mentioned, he found impossible of acceptance. He was not there merely as a private person. He was sure in the minds of all present he stood there as representing a great Christian church, which, with all its faults, had the singular distinction of being the Mother Church of all English speaking churches; and, therefore, enjoyed the right to be able to come forward and offer words of fellowship and kindness. (Loud cheers.) Coming as he did from Westminster, he reminded them there was no name cherished there in the Abbey more jealously than that of David Livingstone. Indeed, Westminster Abbey must be always fatal to all sectarian prejudices—(cheers)—and, he would venture to submit, was the shrine of reconciliation. With much courage—to use Mr. Campbell's comment—he next made an appeal. "Our protest is," he said, "against the tyranny of long-established prejudices which haunt men's minds and colour their language." They were met at no ordinary time, and an added significance to his presence was given by the fact they were aware of, that he dissented most strongly from the position they had felt bound to take up of what was called "passive resistance." But he had yet to learn that political agreement is a condition of Christian fellowship. (Loud cheers.) Underneath the inevitable variation of political opinion there is a fundamental agreement, in which Christian people ought to combine. Anglicans and Nonconformists surely should ask themselves the question whether the old issues, the historic causes of severance, upon which their forefathers went apart, had not lost their validity. (Cry of "No.") As a great student of seventeenth century history he was convinced that the reasons which justified separation are ceasing to have any force. (Murmurs of dissent.) He disclaimed infallibility, but that was his conviction, and there was a good deal to be said for it. At least, he asked, could we not purge our minds from misleading associations and cleanse our lips from exasperating language in discussing matters of difference? Speaking in their camp he would ask, was it not time to cease talking about a great Christian Church as "a branch of the Civil Service under the head of the chance occupant of the throne?"—a statement unjustifiable in law and history, and extraordinarily painful to every honest and religious Anglican. In conclusion, he said that Mr. Campbell's entrance upon his ministry was regarded with the greatest friendliness by the mass of the London Anglican clergy.

Dr. Horton, who was called upon to speak after Canon Hensley Henson had left the building, referred to the quotation reported above as from his own speech, but disclaimed an intended slur upon

Churchmen, their religion, creed or work.

The Rev. R. J. Campbell's comment upon the Canon's speech was that it is never wise or well to obscure or gloss over definite issues by speaking as though they don't exist; and that a larger view of the differences of the seventeenth century included both views. But in face of the present crisis the minister of the City Temple is bound to take a definite stand.

Many had to be turned away from the evening meeting, over which Lord Kinnaird presided. At its opening it was announced that Sir Henry Campbell-Bannerman could not come. He expressed his regret, because by his presence he had hoped to testify that their opposition to the Education measure was not confined to political and administrative points, but was also due to repugnance to clerical domination and proselytising amongst children.

The Rev. R. J. Campbell, who was greeted by the entire audience standing, in his concluding speech, said that there would be some changes at the City Temple, for his message was to his own age. He had a dream that the City Temple would become the young men's Church of the metropolis. He promised that he would stand up for his convictions.

The New W.H.M.S.

A public meeting of the Woman's Home Missionary Society was held at Knox church, Toronto, on Tuesday afternoon, at 3 o'clock. Mrs. Smellie, the newly elected president, occupied the chair. The meeting was large and enthusiastic, most of the city churches being represented.

The meeting having been opened with praise and prayer, Mrs. Smellie gave a short address, in which she gave as a watchword for the new Society the two words, Humility and Service.

The minutes of the meeting of May, when the Society was organized, were read, and the constitution of the newly-organized Society was then read, article by article.

Many letters were read from those who had been asked to work on the organization committee, expressing warm sympathy with the movement though some were unable to take up further work. One letter, from St. Andrew's Church Home Missionary Society, Brantford, asked that they may be affiliated with the Society.

The names of the members of the newly-formed Society were then read. Twenty three had joined. Then the constitution for the H. M. Auxiliaries in affiliation with the parent Society was read, article by article, and passed.

The Atlin Hospital Committee had been disbanded and become the Hospital Committee of the newly-formed Society.

Mrs. McCurdy spoke of the work of the Literature Committee, whose plans were not yet fully formed.

An invitation for the annual meeting which is to be held next February was extended from St. Andrew's church, King street, and accepted.

Mrs. Hall and Mrs. Esler spoke of the needs of the Jews and Finns and others driven from their homes by persecution, who are coming to our country in great numbers.

The officers elected are as follows: Hon. Pres., Mrs. Mortimer Clark; Pres., Mrs. R. S. Smellie; 1st Vice-Pres., Mrs.