

as good a right to wander from the text as any preacher has. One of the greatest pleasures of a holiday is

Meeting Old Friends.

Perhaps they are old parishioners, or old schoolmates, or old college chums, or old neighbors, old friends of some kind. You haven't seen them for years. You didn't expect to see them now, and perhaps the pleasure is all the greater because you didn't. The pleasure of surprise is added to all the other pleasures. And meeting an old trusty friend is one of the greatest pleasures we enjoy on this earth. There is just one thing better than a warm shakehands with a true man, and that is a shakehands with a whole-souled woman. Let any genial kind of man who has spent a month at the seaside, or in Muskoka, or in fact anywhere, say when he comes home what he enjoyed most and prominent among the enjoyable things he will always put "meeting some old friends."

We once heard a most excellent man say that if he had met his neighbor's dog in London he would have taken off his hat to the animal. The good man was "doing" London alone and he got very lonesome.

To have met a neighbor in the metropolis of the world would have been a rare treat. We all know how interesting a neighbor becomes when you meet him two or three hundred miles from home. Some neighbors need to travel about three-hundred miles from home before they take any interest in each other. Would it not be as well if neighbors did not depend so much on distance to stir up their neighborly feelings?

Another of the pleasures of a holiday consists in

Making New Friends.

There are a great many nice people in this world, and one rarely travels any distance or spends a week at a summer resort without meeting some of them. Probably we never heard of them before, never knew they were in existence, but in some way or another an acquaintance springs and ripens into friendship, and the friendship lasts for life. Many of the friendships we value most highly arose in this very way. You meet a man on train or steamboat, talk a little with him, find you have many things in common; later on, he visits you, and you visit him, and you are friends to the end of life's journey.

A third pleasant thing about a holiday is

An Increase of Vitality.

You leave home with a weary brain, shaky nerves, deranged digestive organs, and a physical system generally out of tune. For the first week you probably feel worse. Then you begin to eat more and sleep better, and feel better generally. In a short time your landlord has a very small margin of profit on your meals. The less profit he has financially the more you have physically. When you never know you have a stomach except at meal time, and can sleep ten hours on a stretch, then you strike for home. And be thankful you have a home to go to.

GUELPH PRESBYTERY.

July 16th., 1907.

There was a good attendance of both Ministers and Ruling Elders at the meeting of the Guelph Presbytery, which was held in Chalmers' church on Tuesday last. Commissions to Elders to represent them in Presbytery and Synod for the ensuing year were read and approved from twenty Kirk Sessions, and the names reported were placed on the roll, which was then made up.

According to their practice at the July meeting, the Presbytery proceeded to the election of a new Moderator for the year, when Rev. R. W. Ross, M. A. of Knox church, Guelph, was unanimously chosen, and he took the chair, and returned thanks for the honor conferred. A very cordial vote was passed expressing appreciation of the conduct of Mr. Johnston while occupying the chair, of his courtesy to all members, and of the ability displayed in the transaction of business.

Session Records in default were reported, and some of these were laid upon the table and given to committees to examine. Reports were subsequently given in by the committees, and each record was attested in terms of its report.

A committee to nominate Standing Committees for the year was appointed. Subsequently this committee reported as follows, and their report was adopted:—

Standing Committee.

Superintendence of Students—Convenor, A. M. Hamilton, (Greek); R. J. M. Glassford, (Phil.); A. Blair, (Systematic Theology); J. A. Stewart, (Latin); J. T. Hall, (Church History); W. G. Wilson, (Hebrew).

Church Life and Work—Dr. Dickson, (Convenor); J. G. Reid, Messrs. Cranston and Wm. Scott.

Sabbath Schools—J. A. Moir, (Convenor); Wm. McCrae, James McCrae, S. Lawrence, J. A. Scott.

Evangelistic Services—W. R. McIntosh, (Convenor); W. G. Wilson, J. M. Muir, Dr. Nairn, Wm. McLean.

Y. P. Societies—W. D. Lee, (Convenor); W. A. Bradley, A. W. McIntosh, W. L. Gordon.

Home Missions—W. A. Bradley, (Convenor); W. L. Williman, Walter Deans, Elder of Acton, First Church, Galt, (when appointed).

Augmentation—R. E. Knowles, (Convenor); J. T. Hall, Robert Patterson, Richard Hanna.

Systematic Beneficence and Schemes of the Church—A. Blair, (Convenor); Dr. Armstrong, John Scott, S. C. Templin, D. M. Allan.

Conferences—Mr. Mullan, (Convenor); J. A. Moir, W. D. Lee, Dr. Dickson, George Cummings, Wm. McAllister.

Foreign Missions—Mr. Glassford, (Convenor); J. C. Wilson, J. D. Edgar, F. R. Beattie.

Aged and Infirm Ministers Fund—A. M. Hamilton, (Convenor); J. R. Johnston, Elders of Nassagaweya, Knox Church, Galt, (when appointed).

Commissioners to General Assembly at its late meeting in Montreal reported their diligence in fulfilling the duties of their appointment, some in writing, some verbally. It appears that all the Commissioners had attended, and all who reported spoke in high terms of the tone and character of the Assembly, and the amount of business transacted.

It was agreed that no arrangements be made for missionary sermons and meetings this year.

Mr. Mullan's application for leave to retire from the active duties of the ministry with an interest in the fund for Aged and Infirm Ministers, was considered and approved as furnishing all the information called for in the blank form set down, and the Clerk was instructed to forward it to

the Committee strongly recommending that it be regarded favorably, and that Mr. Mullan's interest in the fund begin with the date of the application, if all is consistent with the regulations and practices of the Committee.

Communication was read from Mr. MacVicar, of Melville church, Fergus, asking the Presbytery to release him of his present charge, alleging as a reason with others, the need of a prolonged season of leisure. An adjourned meeting to consider the resignation was appointed to be held in Melville church, Fergus, on Tuesday, the 30th July, at two o'clock in the afternoon, at which the congregation and office bearers of Melville church will appear for their interests.

Dr. McTavish gave an instructive and interesting address on the work of Young People's Societies, making special reference to the Conference, lately held at Whitby, suggesting that the Presbytery send a delegate to the Conference to be held next year. It was decided that the suggestions be kept in view.

A committee was appointed to consider a communication sent down from the General Assembly through a committee on the supply of vacancies.

Leave was granted to Knox church, Glenallan, and Chalmers' church, Hollin, to moderate in a call as soon as prepared.

Mr. Strachan reported that, according to appointment, he had preached in St. Andrews' church, Fergus, on Sabbath last, and declared the pulpit vacant in the usual way.

Next meeting was appointed to be held in Knox church, Guelph, on Tuesday, the 17th September next, at half-past ten o'clock, forenoon, and this having been published, as also the adjourned meeting in Fergus on the 30th July, the proceedings were closed with the benediction.

A PRESENT DAY PROBLEM.

Dr. J. M. Harper, of Quebec, has an article in the current issue of "Queen's Quarterly," entitled "The Regime de Courtoisie in Quebec," in which he strongly endorses the position taken by the Hon. W. A. Weir, in addressing the Ministerial Association of Montreal. In his address Mr. Weir said:

"I have the greatest admiration for my French-Canadian compatriots, but it has become a matter of life and death to the English-speaking residents of Quebec that some organization be perfected to keep the farms, that are being vacated by our English-speaking farmers, in the hands of English-speaking farmers. Every farm that passes over to purchasers identified with the majority tends to increase the difficulties in keeping up our separate schools and denominational churches. And in the event of such an organization materializing in the near future, I would urge the pastors of the minority to make it their duty to notify it when English-speaking farmers are on the point of giving up their farm lands, so that steps may be taken to secure a proprietor who will become identified with the minority in its support of its schools and churches."

Dr. Harper holds that the two most prominent phases of the phenomenon of depatriation are for the most part apparent in church and school affairs. He says that the problem is staring the publicist in the face, and joins with Mr. Weir in believing that there should be an organization for the purpose of maintaining at least the present strength of the minority in this province. "The entente cordiale," says Dr. Harper, "between majority and minority need not be disturbed by any such organization working alongside another organization of the same kind, differing as they may in intention, if the regime by courtesy be a right evolution, as it seems to be the only possible regime."