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J. BLAKETT ROBINSON, Manager and Editor

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### THE SCOTCH CHURCH CASE.

The Edinburgh correspondent of The London Times writes that he is informed, from a trustworthy source, that the following are the proposals which the leaders of the Free Church propose as a first idea of the terms on which they would be prepared to open negotiations with the United Free Church:

1. That the Free Church shall retain the historic Assembly hall for their assembly and commission meetings.
2. That the Free Church take immediate possession of the Aberdeen College, with its emoluments, for the training of their students for the ministry.
3. That the Sustentation, Continental, and Aged and Infirm Ministers' Fund be a matter of arrangement.
4. That the Home Mission, Church and Manse, Colonial and Jews Funds be administered by the United Free Church.
5. That the Highlands and Islands Funds be wholly taken over with the view of benefitting those congregations who will return to their former church.
6. That the Foreign Mission Committee Funds be secured to the extent of keeping up the mission in India, to be in future administered by the Free Church.
7. That the churches in those towns where there is no possibility of return be given to the United Free Church, but in case of congregational division the matter be left for future consideration.
8. That the money from the sale of the Synod buildings expended upon the Assembly hall since the so-called union be handed back to the United Free Church.

On his return from his last trip the Rev. Dr. Wilkie found awaiting him a very complete Surgical Case, a set of tooth forceps, a case for medicines and some supplies. The giver is unknown, but it is a very timely gift in view of the mission work which Dr. Wilkie will soon take up. It is the gift of one deeply interested in the work of Dr. Wilkie and correspondingly appreciated by him.

### THE DOMINION PRESBYTERIAN AN INTERESTING CONFERENCE.

The Missionary Review of the World for August gives an account of a remarkable pan-religious conference held in Tokio on May 16th. The immediate cause of the conference was the effort on the part of the enemies of Japan to make the present war appear to be a contest between Christianity and heathenism, and its object was to "discuss the relation of the Russo-Japanese war to religion." Shintoists and Buddhists took part, as well as Christians; for while the Christians were anxious lest such an idea prevail in Japan for fear of its influence on missions, the others were equally anxious lest it alienate foreign sympathy. The result of the conference was the following resolution, which the representatives of all the creeds were to circulate among their people; and whatever else it may have indicated, it makes sure the fact, which many of the speakers dwelt upon, that the religious freedom granted by the Japanese constitution is a reality in its fullest sense. The resolution reads:

"Resolution adopted at a meeting of representatives of all religions in Japan, held at the Chakon Shido Kaikwan, Tokio, on the sixteenth day of the fifth month, thirty-seventh year of Meiji (May 16, 1904) "The war now existing between Japan & Russia has for its object on the part of Japan, the security of the empire and the permanent peace of the East. It is carried on in the interest of justice, humanity and the civilization of the world. With differences between races or religions it has nothing whatever to do. We therefore, meeting together without distinction of race or religion, agree that we will endeavor to publish to the world, each in a manner accordant with the methods observed in the religious body to which he belongs, the real purpose of the present war as now described. We also express a most earnest desire for the speedy accomplishment of an honorable peace."

### AN ENGLISH-SPEAKING ARBITRATION TREATY.

The Conference of Friends, before departing from Toronto, adopted a resolution to memorialize the government of Great Britain and the United States respectively to agree to an Arbitration Treaty for the settlement of all future international differences between the two countries as they arise. Such a treaty would be a great thing for the world, setting a good example and rendering it easier for each country and all countries to keep military expenditures within reasonable dimensions.

Everything looks as if the nations generally may soon tire of settling disputes by war. The object lesson of what Goldwin Smith calls mechanical massacre, as between Russia and Japan, has set the masses of the people in the other countries thinking. The horror of modern warfare grows. If the conviction deepens that it is the clumsiest, least permanent, and least necessary method of settling international differences, a long stride in the right direction will have been taken. The time may not be far distant when nations will be compelled by irresistible influences, moral and financial to compose their disagreements before courts of arbitration or other international tribunals.

### THE MEDDLESOME HABIT.

One the easily besetting sins against which the best people need to be on their guard, is meddlesomeness. No Christian should be what Saint Paul calls "a busybody in other men's matters." But how hard it is not to be. Going into church the other Sunday we noticed that every devout Christian mother stopped her little flock upon the steps of the sanctuary and gave one last savage twist to braid and bow, one vigorous pat to the carefully parted hair, and one final tilt to her own protruding headgear. She might have spent hours upon the same toils and cares before leaving her home, but so long as there was a moment left in which to add another touch, nothing could be considered complete. At the inner door of the sanctuary we heard a little group discussing the "horrid" arrangement of the flowers upon the communion table, and we noted that one of the grave and revered deacons before he took his seat looked carefully up and down the row of windows, and at last tip-toed up to one and closed it; while upon the opposite side of the church an usher ran up one curtain and down another without any other reason that we could see than sheer force of habit. The first thing the minister did when he entered was to twist the pulpit "all ways for Sunday," and the elder who handed up a pulpit notice stopped a moment to retouch it.

All of which is due to pure force of habit, the habit of meddling with things as we find them, under the foolish impression that nothing is correct until we have given it our peculiar and personal twist. Indeed, we found ourselves before the sermon was concluded thinking over a half-dozen better ways in which the dominie might have laid out his discourse; and the first book we opened on our return to the home was, as we discovered, by some new critic who had written five hundred pages to show how Moses ought to have rearranged the Pentateuch. In fact, every one appears to be of the opinion of Hamlet,

"The time is out of joint; O cursed night, That I was ever born to set it right."

Now there is just where "you and I and all of us (fall) down." The time is well enough if we would only let it alone. The chances are that by our meddlesomeness we mar more than we mend. The probability is that the cook broiled the breakfast bacon better than we could have done it, the tailor cut the coat better than as if he had followed our directions, and the minister's sermon was more logical and forceful as he laid it out than it would have been could we have jogged his elbow.

No one can be happy in this world who fancies himself or herself born to "set it right." It would do us all good at times to sit with the pupils, instead of taking, uninvited, the seat of the master and critic. One of the most useful lessons any man can learn is to let things alone. Let the chair stand where the maid placed it. Let dinner be served without protest as the good wife