

Conference week, it would be a demonstration to the people that the Conference is intensely in earnest. It would be a training in this aggressive kind of warfare, and would be owned and blessed of God to the salvation of souls. We trust that the programme committee for next year will arrange on still wider scale for a series of such street services.

Sometimes the hearers' goodwill is shown by their tossing a dime or quarter or more into the ring. But it is easy to say that we are not preaching or singing for money. Rather more embarrassing is it when a half-drunk fellow leaps into the ring and says that he will knock the head off any one who says the speaker or singer is not a lady. But a little tact can turn even such championship to good account.

A NEEDLESS FEAR.

A great deal of discussion has arisen over the proposal of the General Conference of the Methodist Episcopal Church, South, for a re-statement of doctrine as held by the people called Methodists. It declared that the standards of Methodism as contained in Wesley's Twenty-Five Articles of Religion and Fifty-Two Sermons and Notes "are not comprehensive, concise and definite enough for present needs." It proposes that a commission on the subject be appointed to confer with commissions of other Methodist Churches to prepare a new statement of doctrine before the Ecumenical Conference of 1911. The resolution was moved by Dr. Tillet, Dean of the School of Theology of Vanderbilt University, but was stoutly opposed by a number of leading men, including Bishops Wilson, Candler and Hoss, but was supported by Bishop Hendricks, and was carried by a large majority. The dissidents met and passed a resolution protesting against what they conceived to be a revolutionary action. The Methodist Times admits that theoretically a great deal may be said in favor of the proposal, especially on the score of honesty, but practically it is convinced that any attempt at definition just now would be inexpedient. Every Methodist Church now allows certain latitude to its ministers and people on points of doctrine so long as the substance is accepted. That substance has been clearly stated in the Free Church

catechism adopted by the leading Non-conformist bodies in England.

We do not think that Ecumenical Methodism need be afraid of any re-statement of doctrine on which the representatives of its several Churches may agree. We in Canada here have solved a much more difficult problem in preparing a statement which was acceptable to the wise and godly representatives of three Churches much wider apart in their hereditary creed than the different branches of Methodism, and prepared a re-statement of doctrine which has been the admiration of all who have given it candid study. John Wesley claimed the right to revise the Thirty-nine Articles, and rejected more than one-third of them. Why should the dead hand of John Wesley or any one else fetter from growth the great Church which under God's blessing has spread over well-nigh the whole world?

A GREAT CANADIAN WRITER.

The death of Mr. William Kirby, F.R.S.C., Niagara Falls, in his eighty-ninth year, removes one of the most distinguished writers of our country. His "Chien d'Or" is distinctly the foremost work of fiction written in Canada. It is thoroughly Canadian in subject, describing the welter of chaos, confusion and corruption which prepared the way for the conquest of New France by old England. We had the pleasure of reading this great story in fifteen manuscript volumes before its publication, and many of Mr. Kirby's Canadian idyls, his "Dead Sea Roses," "The Hungry Year," "Spini Christi," "The Bells of Kirby Whiske," appeared for the first time in this magazine.

Mr. Kirby was a very remarkable man. Descended from an old Yorkshire family, he was intensely loyal to the Old Land and to British institutions. Largely self educated, he became an excellent classical scholar, read and wrote French like a native and had acquaintance with several modern languages. He had at one time projected a U. E. Loyalist prose story, but this he never carried into execution. For twenty years he was the editor of the Niagara Mail, and for many more was customs officer at the ancient town. He was a man of patriarchal appearance and benignant character. His writings reflect distinguished honor on the man and his country.