

fore even those of us who have been studying the Bible all our lives. Peak upon peak, height upon height, vista beyond vista, it spread before us. It was a revelation, too, of the living greatness of the Church of God and of her relation to every-day life in an every-day world—a revelation, too, of a great mind, tolerant, cultured, broad, in the Christ-like sense of the word. It was a revelation in human nature to see the great church filled every evening with people who came early to make sure of a seat in the place where the Word of God was being expounded. There were no sensational topics announced, no glaring posters displayed; but for the simple study of the Scriptures people came together, not only from Methodist churches, but from other denominations as well.

The founder of the Chautauquan movement needs no introduction to our readers, and his expositions were what might be expected from so deep a scholar and so devout a Christian.

Bishop Vincent was assisted throughout the meetings by the Rev. Mr. Adams, of Schenectady, N.Y., and the Rev. Dr. Guthrie, of Baltimore. We were much inspired by the earnest spirituality of these men. The meetings throughout were characterized by a deeply spiritual tone. The Bible was not studied merely for culture or mental enlightenment, but as the guide-book of every-day life and the pathway into the presence of the living God.

Afternoon meetings were held throughout the week, during which opportunities were given the audience to ask questions and take part in the discussions. Such topics were taken up as "Chief Hindrances to Church Work," "What is Worldliness?" "Family Religion," etc. The evening addresses embraced such subjects as "The Church and the Book," "The Believer at Home," "The Church and the School," "The Church and the Neighbor," "The Church of To-morrow."

Throughout the meetings great stress was laid on the importance of the home, the place of the home in the church, and the church in the home. Bishop Vincent has not got away from the sacredness of the hearthstone. We rejoiced, too, in the splendid emphasis of the sacredness of secular callings. All work for humanity is sacred and worthy of honor when done "as unto the Lord." The world is growing into broader conceptions of service.

The evening services were preceded by impressive organ recitals by Dr. Torrington. We never heard the Magnificat

so grandly given as on Sunday night. At the closing meeting the beautiful Chautauqua vesper service was given.

At this meeting there was passed around a printed service of surrender containing test questions, a promise of life-long surrender to God, and a pledge to form the habit of reading the Bible daily. We have no doubt that hundreds have been interested sufficiently in the Bible to take up these daily readings after the inspiration of these meetings. We who had the privilege of hearing Bishop Vincent will always feel a sense of personal obligation for the uplift received. The entire Church will be keyed up to a higher tone of personal, domestic, civic, and "neighborly" righteousness.

THE DEATH OF DR. STONE.

The many friends of the late Dr. Stone, and few men had more, will have heard with great regret of his sudden and lamented death. He was on a visit to the residence of his son, Mr. H. E. Stone, barrister, of Parry Sound, when he was suddenly called from the activities of earth to the blessings of heaven. The genial face of Dr. Stone, as presented in the accompanying portrait, was a revelation of the man—genial, cordial, vivacious, a man full of the milk of human kindness. "To know him was to love him, to name him was to praise." Dr. Stone was one of the most distinguished members of the Methodist Episcopal Church, and occupied some of the most important positions in its gift. He was presiding elder of the Ottawa District and subsequently book steward and editor of *The Christian Advocate*. In its vigorous pages he strongly helped the cause of Methodist Union, and his ability in debate, his suavity of manner, his strong convictions of duty, contributed in large degree to the achievement of that union. In his position as associate editor of *The Christian Guardian* he helped to make that union a success. In how large degree he enjoyed the confidence of his brethren is shown in his being successively chairman of the Toronto West and Collingwood and Algoma Districts, and in 1889 Secretary, and 1897 President of the Toronto Conference. He was also delegate to four of our General Conferences, fraternal delegate to the General Conference of the Methodist Episcopal Church, South, and a representative to the first Ecumenical Conference in London in 1881. He served his generation by the will of God and fell on sleep.