HAMILTON, BISHOP JOHN W.
AND MRS. HAMILTON
It was a very affecting scene that took place at Worcester Friday of last week in connection with the sessions of the New England Conference, when the members of that body, through their chosen spokesman, Dr. William Fairfield Warren, presented Bishop John W. Hamilton a beautiful loving cup in token of the high esteem and warm affection in which he is held by his old Conference. Under the present law of the church, Bishop Hamilton will retire on account of age at the close of the General Conference which meets in Saratoga Springs next month. Very fittingly he was assigned to preside over the New England Conference, of which he was so long an honored and influential member, there to close his active presidency over these annual gatherings, which gave the members of that body the opportunity they desired to express something of the affection which they feel toward him.

Dr. Warren was exceedingly happy in his address of presentation, in choice sentences delineating the major lines of Bishop Hamilton’s career in the church, dwelling upon his loyalty to New England, his devotion to Methodism, his leadership in important movements, and his contribution to the upbuilding of the kingdom. In this he spoke the minds, we are sure, not only of those assembled at Worcester, but of all New England Methodists. After a few introductory words, Dr. Warren said that he was spokesman for the Conference, “bent on expressing something of the honor and esteem” in which Bishop Hamilton, whom he characterized as “our bishop,” is held by his brethren. Then he continued:

“You were not born, like many here present within our Conference bounds, but like many of our new Americans, you claim all the greater credit as having become a New Englander not by mere accident of birth, but by intelligent and deliberate choice of your own. When you came among us—how well I remember it!—you brought with you your choicest treasures, youth, eager aspirations, your household gods, your ever-deepening devotion to Jesus Christ and His kingdom. People’s Temple is but one of many monuments of your youthful faith and later achievement. From the first you have nobly represented New England ideals. From the Atlantic to the Pacific your voice has ever rung out in opposition to all legal and illegal forms of human servitude. You, the honest toiler, white and black, have ever found a mighty champion and a cherished friend. In our world-wide church the laymen, and especially the laywomen, are not likely ever to forget their indebtedness to you for rights and opportunities achieved as yet in no other like branch of the Church of Christ. Your efficiency in the organization of Ecumenical Conferences has given you throughout the Methodist world a recognition attained by no other living representative. In the profound international movement having for its aim a World Conference on Faith and Order, your rank among the leaders is recognized by all communions of the Old World and of the New. Next month at Saratoga, in a veritable world conference of our own, yours will be the chosen voice to utter the quadrilateral message of the millions of the Methodist Episcopal Church to the millions of the world without. When all the world is thus honoring you, how can we, your brothers in a precious lifelong fellowship, remain unmoved?

“Sixteen years ago this Conference sent you at the head of its delegation to the General Conference in Chicago. We all remember what followed. Not all, however, remember as vividly as do you and I a scene on the vast platform wherein we knelt, and prayed and rose, when this evangelist spoke of the Church.
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From that memorable day to this it has been the joy and pride of this Conference to be represented by you in world-wide activities. In every honor paid you we have been honored. Today, not only by word, but also by deed, we desire to remind you, and your loved ones, that you are perpetually in our hearts of hearts. We therefore respectfully ask that you will accept from our hands this loving cup, on which the names of giver and recipient are linked in perpetuity. A few weeks hence you are to pass yet another gateway in your high career. Thereforward, unhampered by such duties as burden and perplex you today, you are to be deered with freedom for the higher, the crowning achievements of your life. Remember as you thus advance that step by step you are ever bailed in the prayers and devout thanksgivings of three your brethren, the members of this—your own—New England Conference.'

The cup, which stands about twenty-four inches high, bears the following inscription:

"Presented to John W. Hamilton, a bishop of the Methodist Episcopal Church, by the members of the New England Conference of which he was a member (1868-1900) and resident bishop (1900-1916) and in whose admiration and affection he will ever abide. April, 1916"

Bishop Hamilton, taken entirely by surprise, was greatly moved. As he spoke his few words of affectionate response he stirred profoundly the emotions, particularly as he referred to Mrs. Hamilton, who would have rejoiced so keenly to share with him in this token of the love of his brethren. It was an honor to touch the heart and tenderly reveal those subtle links that bind together the ministry of the church.
recurrence of such a catastrophe. International good will can be fostered by no other organization as by the church. It is this thought that is back of the call for a gathering of leading clergymen in Garden City, L. I., beginning April 25, when this whole problem of the relation of the church in all lands to international disputes will be considered. No charge was made more insistently, immediately after the outbreak of the war, than that Christianity had broken down. Shallow indeed such a statement, revealing lack of touch with the profounder facts of life as related to the great international currents. Not Christianity but the things in our civilization that were not Christian are responsible for the war. And it is to the problem of eliminating these things, and of making all of life Christian, that the representatives of the churches are to address themselves at Garden City, this gathering to be part of a world-wide campaign of churches of many denominations now going on in nine European countries and in the United States. The conference is called by the American branch of the World Alliance of the Churches for the Promotion of International Friendship in cooperation with the Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America. These two bodies emphasize the fact that the purpose of the conference is concerned with the fundamental question of the spirit of international good will and of the part the Christian church should take in promoting it, rather than with the national issues now being discussed. The World Alliance of the Churches for the Promotion of International Friendship came into existence as God's work in God's way. By every successive output of thought and time and strength I am fitting myself for still higher promotion finally, amid the arenas of the heavenly world!"

Just Be Enlarged

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This ought to be the cry of Methodism during the next quadrennium, "Christian Social Service." And it should be heard in every one of our secondary schools and colleges.

In the years just ahead of us there will be many demands for teachers for religious education as related to the public school system of the country; there will be a great field for service in our cities; there will be a call for consecrated womanhood in our rural sections; there will be demands also for work among immigrants, women trained specifically to labor among the Italians, Russians, and other groups—n fact, there will be openings in practically every line of human activity and life where consecrated womanhood may lead, inspire, and become instruments under God to the salvation of individuals and the upbuilding of the community. These lines of social service, along with the splendid work which is now being done by the deaconesses as such, are all of them of imperative necessity in any program broad enough to command all the resources of a church such as the Methodist Episcopal Church.

It is one of the most glorious pages of our history that has been written by the consecrated deaconess, who has given her time without stint and without hope of reward. All honor to those who have entered the service in these years! But the time has come when aside from these there must also be the broadening of all of our women's work so as to include all the possibilities of this service. And the only way in which this can be done is by the General Conference facing the situation fairly and so enlarging the scope of the Deaconess Board in its program and in its personnel that it will touch all the educational, social, and religious possibilities. Nothing less than this is big enough for Methodism.

Deaconess Work in

In what way may the young women of Methodism be attracted in larger c
Bishop John W. Hamilton was born in Weston, Virginia; graduated from Mount Union (Ohio) College, and the Boston School of Theology. He was licensed to preach in 1865, serving first the church at Newport, Ohio. He was for two years pastor of the People's Church in Boston, later of Somerville, Mass., and of East Boston. He was elected secretary of the Freedmen's Aid Society in 1862, holding that office until 1900, when he was chosen bishop. He has ever been active in Home Missionary work, having organized our missions in Alaska and Hawaiian Islands. He has represented our church as fraternal delegate to the churches in England and Ireland, and has been a member of several Ecumenical gatherings. He has been a constant writer of books and articles for the church press. For some years he was a resident of Cincinnati, and the readers of the Western felt a proprietary interest in this distinguished servant of our church.

Mrs. Emma Battelle Hamilton, wife of John William Hamilton, bishop of the Methodist Episcopal Church, who was resident in Boston, died suddenly Monday evening at Dr. C. P. Sylvester's private hospital in Hull. Mrs. Hamilton's death resulted from an organic disease of the nervous system, beginning with the prostration occasioned by the San Francisco earthquake. Mrs. Hamilton was born in Fairfax, Virginia, November 26, 1855. She was the daughter of the Rev. Gordon Battelle, D.D., and Maria Louisa Tucker. She was educated in the Wheeling Female College, and later became teacher of art in Wesleyan Female College, Cincinnati, and held that position when she was married to Dr. Hamilton, December 19, 1888. Besides her husband, Bishop John W. Hamilton, Mrs. Hamilton leaves a daughter, Miss Helene Hamilton, who resides with her father; a son, Colonel Gordon B. Hamilton, who is a physician in Oakland, California; a brother, Colonel J. G. Battelle, President of the Columbus (Ohio) Iron & Steel Company; and three sisters, Mrs. Frederica Atwood, of Evansville, Indiana; Miss Frances Battelle, of Boston, and Mrs. Clarence M. Fenton, of Columbus, Ohio.
Miners and Farmers Vote the Saloons Out.

St. Francois County, Mo., voted out the saloons by 500 majority, at a special election held last week.

St. Francois County, south of St. Louis, has been a battle ground of the wet and dry forces for years. It is the heart of the lead mining district and contains several unincorporated mining towns of several thousand each which vote with the county. The drys took the first victory in the county several months ago when Farmington, the county seat, which votes separately, voted dry. Then the fight was centered on the county. The largest part of the majority was rolled up in the largest mining centers, showing a strong vote of laborers, as well as of farmers, against the saloon.

Thank God for this notable victory!

Those Hundred Days at Kansas Wesleyan.

From many sources letters still come in that tell the wonderful record of Kansas Wesleyan during its one hundred days. All letters speak of the energy and unique character of the campaign that has come out not only with the hundred thousand set as the goal, but about thirty thousand beyond. The new champion, President John F. Harmon, writes of the workers, and the workers write of him. Dr. Roach, former president, and no institution ever had a finer type of champion, falls into the vernacular when he writes: "It was a general hustle of a job and the boys laid off their coats and went to work and the campaign went well." About two-thirds of the time it was so wet they could not travel, but we came out at the end of the hundred days with $125,000 and still some to hear from." President Harmon was everywhere. Rain, mud, impossible roads did not stop him. He touched thirty counties, traveled several thousand miles, met the people, and they capitulated, nurses and hearts and all.

The test has already endeavored to give this wonderful campaign due recognition. If we were to name all who were in the thrilling campaign we should have to name all the district superintendents, pastors, leading laymen. It was a famous victory.

Bishop Mouzon on Organic Union.

Some days ago when Bishop Edwin D. Mouzon of the

Plymouth, Indiana

under the guidance of a special Providence could the work be done. When God sent this man to Plymouth it was with the understanding that a new church was to be built. One of the daily papers said after the task was completed: "Rev. Switzer has been the power behind the throne that has brought about the execution of this gigantic plan. To him was the responsibility of setting before his members the vision of the larger church. He had to lead his people up
Sunday. Besides her surpassing skill, she is credited with "serene impartiality." In this tournament, in which twenty-six nations took part, she defeated the opponents, including the Swiss and French champions, before meeting the American.

DR. JOHN R. MOTT has returned to England, after three new months spent among the Christian workers in the Union of South Africa, the two Rhodesias and the Belgian Congo. He regards this experience as "one of the most fruitful of my life." After presiding at two conferences in England, the International Nyangara Communion and the World's Committee of the Y. M. C. A. at Balliol College, Oxford, he returns on the Euro pea, due in New York, August 10. Correspondents in Africa remark upon his grasp of the matters considered in the conferences and the inspiring quality of his leadership.

The Next General Conference

The Commission on Entertainment of the General Conference of 1935 met in Chicago, July 21. Several questions and Western cities extending relative missions. An agreement to sell rights and be advanced to the interests. Other information in the commission's loose sheet may be secured from the secretary, the Rev. Fred D. Moore, 3301 North Ashland Avenue, Chicago, Ill.

The General Conference Dairy Fund gives the commission its greatest concern. Only a small part of the amount approved is being received. It now looks as if delegates are likely to receive a smaller amount than two dollars per meeting for this purpose. The amount received to date is $175.

Bishop John W. Hamilton

Bishop, M. W. A. and Bishop, Cook, II.

At the Union General Conference, 1935,-

Friends in Council

Bishop Hamilton, Jr., and Bishop Cook, II.

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Bishop John W. Hamilton

Bishop John W. Hamilton, 91, died in Massachusetts General Hospital, Boston, at 6:30 a.m., Monday, July 22. He had been taken ill at his summer home in Methfield, the previous Wednesday, and was removed to the hospital on Saturday. The cause of death was unknown. Though in his ninetieth year, his general health had been remarkably good until this attack, which was of a nature similar to cerebral hemorrhage.

Bishop Hamilton was the second of the five sons of the Rev. William Charles Patrick and Rosemary M. Hamilton. He was born in Weston, Va. (now West Virginia), March 18, 1843. His father, a member of Pittsburgh Conference, later removed to Ohio, where he died leaving his widow with five sons and a daughter to support. John attended Summerfield Academy and taught school before he was sixteen. In 1860 he entered Mount Union College, where he graduated in 1863. In April, 1861, he answered President Lincoln's first call for troops, but was rejected as underage. Two years later he joined the 10th Illinois Infantry as a corporal in Company L. On the 1st of January, 1864, he was commissioned captain of the 10th Illinois and served in the Army of the Cumberland and in the New York State forces. In 1865 he was mustered out of the service.

In 1863 he was married to Pauline, and was a member of the General Conference for 56 years. He was elected a Bishop by the 1871 meeting, and in 1878 was admitted to the Council of Bishops. He was elected at Bishop Hamilton's birthday last month.

The funeral service will be held at 11:30 a.m. today at the First Methodist Church in Methfield, and the body will be taken to Forest Hill, Boston.
Affectionate Tribute to Bishop Hamilton

IT was a very affecting scene that took place at Worcester Friday of last week in connection with the sessions of the New England Conference, when the members of that body, through their chosen spokesman, Dr. William Fairfield Warren, presented Bishop John W. Hamilton a beautiful loving cup in token of the high esteem and warm affection in which he is held by his old Conference. Under the present law of the church, Bishop Hamilton will retire on account of age at the close of the General Conference which meets in Saratoga Springs next month. Very fittingly he was assigned to preside over the New England Conference, of which he was so long an honored and influential member, there to close his active presidency over these annual gatherings, which gave the members of that body the opportunity they desired to express something of the affection which they feel toward him.

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The conference is called by the American branch of the World Alliance of the Churches for the Promotion of International Friendship in conjunction with the Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America. These two bodies emphasize the fact that the purpose of the conference is concerned with the fundamental question of the spirit of international good will and of the part the Christian church should take in promoting it, rather than with the national issues now being discussed. The World Alliance of the Churches for the Promotion of International Friendship came into existence to be part of a world-wide campaign of churches of many denominations now going on in nine European countries and in the United States. The conference is called by the American branch of the World Alliance of the Churches for the Promotion of International Friendship in cooperation with the Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America. These two bodies emphasize the fact that the purpose of the conference is concerned with the fundamental question of the spirit of international good will and of the part the Christian church should take in promoting it, rather than with the national issues now being discussed. The World Alliance of the Churches for the Promotion of International Friendship came into existence.

Deaconess Work Must Be Enlarged

In what way may the young women of Methodism be attracted in larger numbers? This is a question not directly connected with this or any church, and are becoming identified with activities entirely outside of the denomination. There is no reason whatever why we might not capture the minds of heart and imagination of our best Methodist young women who are college graduates that they would become identified with some form of social service. And we shall do this, as one of our ablest women leaders has said, by putting the emphasis on great service rather than on the bonnet strings. Now this is not to be considered as anything against the bonnet strings, but it is to be understood insisting that the mere incidentals of deaconess work are not to prevent the broadening of our vision as to woman's service, nor keep us from enlarging our scope of activity, that we may be able to capture our best young women and lead them into larger Christian service. This ought to be the cry of Methodism during the next quadrennium, "Christian service." And it should be heard by every one of our secondary schools and...
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In the years just ahead of us there will be many demands for teachers for religious education as related to the public school system of the country; there will be a great field for service in our cities; there will be a call for consecrated womanhood in our rural sections; there will be demands also for work among immigrants, women trained specifically to labor among the Italians, Russians, and other groups.

In fact, there will be openings in practically every line of human activity and life where consecrated womanhood may lead, inspire, and become instruments under God to the salvation of individuals and the building of the community. These lines of social service, along with the splendid work which is now being done by the deaconesses as such, are all of them of imperative necessity in any program broad enough to command all the resources of a church such as the Methodist Episcopal Church.

It is one of the most glorious pages of our history that has been written by the consecrated deaconess, who has given her life without stint and without hope of reward. All honor to those who have entered the service in these years! But the time has come when aside from these here must also be the broadening of all of our women's work so as to include all the possibilities of this service. And the only way in which this can be done is by the General Conference facing the situation frankly and so enlarging the scope of the Deaconess Board in its program and in its personnel that it will touch all the educational, social, and religious possibilities. Nothing less than this is big enough for Methodism.
To erect the broad superstructure of Adventism in any of its forms on this is to "fail of perspective in dealing with the contents of Scripture." Adventism also fails in that it would give to the Jews in the restoration of the nation. Not so the Christ. He is universal. "Who can read," asks Professor Sheldon, "such a description of the centrality of Christ to the spiritual universe as we find in the first chapter of the Epistle to the Colossians, and then think of His reign as conditioned upon, or specially allied with, a perpetuated Jewish nationalism? The New Testament contains an outlook wherein the limits and bounds of Jewish nationality seem thoroughly out of place." Adventism, moreover, is essentially materialistic. It is seeking for the physical reappearance of Christ. But what comfort could there be in that? In His spiritual presence He is everywhere; in His physical incarnation He was only in the days of His flesh, located. Moreover, to contend, as do Adventists, that the Gospel cannot be expected to convert the world, but that this event must wait on Christ's reappearence, is to fly in the face of Scripture. The Holy Spirit is to bring this to pass through the disciples of Christ.

Professor Sheldon clearly shows that all attempts to determine the time of the second coming have no longer any credible bases. Indeed, were Our Adventist brothers not wholly devoted of a sense of humor, they would realize how ridiculous their material, physical interpretations are. Time and again they have figured it out with absolute certainty, and each time they have failed. They have fixed the date, but always it proved to be a movable affair. The words of Christ are at once a rebuke to all such vagaries, and a statement of fact: "He who is not with Me is against Me." There is no good warrant for associating the second coming of Christ with a visible earthly reign. "In the Scriptural references the stress may be regarded as falling not so much on the precise form of the future manifestation as on the certainty that the Christ who had disappeared would reappear in a way that would enforce recognition. This is the important point, and in view of the unwonted scope of divine resources, it is shown by this process that the stress of the reference is upon the recognition of the Christ."
"HE KNOWS ME"

SYMPATHY is the solvent for most of life's troubles. We can bear worry and sorrow much more bravely when we know that somebody somewhere notes and approves the silent heroism and tender attentions to the cultivation of the kindly virtues which are quiet within us. When it comes to the matter of personal mistakes and failures, it is good to feel that these are understood and excused, even if not approved, by those whose good opinion we most desire or cherish. A small boy thus defined a friend: "A friend is a fellow who knows all about you, but likes you." It is these friends who stick to us through thick and thin, liking us for all our faults, and bearing with us though often we disappoint them, who are our truest benefactors. Best of all is it to realize that there is One above who is so compassionate that although He knows all about us, He yet likes us, and will never leave us until He has brought us to perfection.

FORCE OF EXAMPLE

In an office where many poor children call during the day are several desks with vases of flowers upon them. The flowers never stay long in the vase on one of the desks, for the person there seldom allows a wistful-eyed boy or girl to leave without some of the brightness from that vase. Although the vases there are emptied long before the hour for closing, it is ready the next morning with a fresh store of flowers to send out upon their furtive mission. The vases upon the other desks are never emptied save when they need fresh flowers.

One of the ladies who never gives away her flowers came in late one morning and walked to the desk of the young woman, who even then was pressing a few sprigs of fragrance into a small band. She said: "As I was coming down the street this morning I met your roses going up the street—not once, but twice, but three times, four times, five times, I saw a radiant-faced child holding a little bunch of flowers to her breast. Happiness was being spread all along the street because of your roses. If that is what your roses do, I'm going to give away my roses, too."

It is well for us, now and then, to see what other people's roses are doing. It gives our self-sufficiency a needed jolt to come face to face upon the street, with some of the winsome living very ordinary people are putting forth. An experience of that sort is likely to cause us to turn wistfully to the store of treasures within our reach, for enriching the lives of others. All that is needed to make us an abundant blessing to our friends and neighbors and workfellows is a little thoughtful and tender attentiveness to the culture of the kindly virtues which are quiet within us.

A Tribune to the Wife of Bishop Hamilton

CHURCH-WIDE sympathy has come to Bishop John W. Hamilton, resident bishop of New England, in the death of Mrs. Hamilton, which, as announced briefly last week, was very sudden, July 12. Although Mrs. Hamilton had been seriously ill for nearly two years, no indication that the end was so near had appeared. In fact, she was removed only a little over two weeks ago from the sanitarium, where she had been under treatment for several months, to Hull on the South Shore, where the family was to spend the summer. She was apparently as well as she had been for some time, when she quietly fell asleep amid the lengthening shadows of early evening.

During these years of suffering, Mrs. Hamilton has revealed an optimistic Christian faith and patience that was the source of abiding comfort to the members of her immediate family. She knew that everything humanly possible was being done to relieve her. The best of medical skill was at her disposal, while the most tender personal ministration was given her by husband, daughter, and sister. The devotion throughout these trying months of the bishop, who carried the burden of his work—heavy and exacting under the most favorable circumstances—has been the admiration of all. He has watched by her bedside, and in her most critical moments he has lost no opportunity to visit her while she has been in the hospital, and has been tireless in meeting her every wish and anticipating her every need. Love has found in him a tender and beautiful exemplification of its loyalty. He has been a true husband in every sense of the word.

And the church stands by the open grave of the object of his affection to mourn with him.

Mrs. Hamilton, née Battelle, was born in Fairmont, W. Va., a member of one of the leading families of the Old Dominion. Rev. Dr. Gordon Battelle, her father, took a most prominent part in the movement that resulted in the creation of the state of West Virginia. He was a man of eminence, a member of the convention which led to the division of Virginia, and the author of the resolutions which were adopted and which induced Congress and President Lincoln to recognize the new state and admit it to the Union. Emma Battelle was born in 1862, the daughter of Dr. Battelle and Mrs. Battelle, and grew up in the atmosphere of a home of refinement and Christian culture that well prepared her for the place of prominence which she was to fill in her married life. She was educated in the Wheeling Female College, one of the early institutions devoted to the higher education of women. Following her graduation from this school, her talents found expression as a teacher of art in the Wesley Female College of Cincinnati, which position she held until her marriage to Dr. Hamilton, Dec. 11, 1888.

Dr. Hamilton was at the time a pastor in East Boston. Not long after this, however, he was elected corresponding secretary of the Freedmen's Aid and Southern Education Society, whose headquarters are in Cincinnati, and it was to a most congenial circle of friends that Mrs. Hamilton then returned in the Western city. Here they made their home until 1909, when Dr. Hamilton was elected to the episcopacy and was assigned to the San Francisco residence. It was in San Francisco that Mrs. Hamilton suffered the shock to which is attributed the beginning of the illness—both organic disease of the nervous system—that caused her death. She was alone with her family when the devastating San Francisco earthquake, with all its horrors and its awful destruction of life and property, took place. Bishop Hamilton was in the East holding Congress when the news of the earthquake was flashed across the wires. The hours of suffering, the rocking of the earth, the crash of buildings, the burning of children's lives, all of this almost shattered her nervous system. She never outlived the effects of those terrible hours, when death was near, more than death played with the emotions.

Seven years ago last May, Bishop and Mrs. Hamilton came to New England to live, having been assigned to the Boston residence by the Baltimore General Conference. It was home to them in many ways, and from the first they entered the life of the church in this section of the country.

Mrs. Hamilton was a woman of many friends. She accompanied her husband to most of the general gatherings in which he has such an important part, and everywhere, by her genial presence and winsome personality, drew large circles about her. Her interests were those of the church. What strength she had she gave without reserve to the denomination. To her in large measure is due the establishment of the Japanese girls' school in California. The home missionary activities of Methodism found in her a warm friend, and for a number of years she had been an honorary vice-president of the Woman's Home Missionary Society of the
church. But her vision was world-wide also. She knew the needs of the foreign field as well. To her it had been given to travel extensively with her husband, visiting the mission fields in Alaska, Hawaii, Porto Rico, Mexico, Denmark, Norway, Sweden, Finland, and Russia, as well as Central, Southern and Western Europe. When Bishop Hamilton was selected by his confreres as the episcopal board to visit the work of the denomina-
tions—of honor in the episcopacy—Mrs. Hamilton looked forward with a great deal of expectancy to the privilege it would give her to come into touch with our world-wide and to the help it would be to her still further to contribute in her way to the advancement of the cause of missions. But the war interfered and her illness developed, the trip had to be aban-
donned, and the bishop was chosen instead to deliver the episcopal address before the next General Conference at Saratoga Springs in May, 1916. How fruitful to the church these trips taken by Mrs. Hamilton were, when all the

THE ADDRESS

I am perfectly clear in my mind as to why I am here. I am here in the plain and simple capacity of a friend, without any confusion of that role with any official relation to Mrs. Ham-
ton, or Bishop Hamilton, or this occasion. Friendship is a spontaneous and unsuppressed thing. There is no ritual ordained for its use, no constitution or by-laws to regulate its pro-
cedure; it runs on so trelliswise, it grows out as lawlessly as the rambler roses on the banks of a railroad track in certain parts of the road be-
tween here and New York city. And so my participation in this occasion is extremely informal, and if it does not follow prescribed and customary routines, you will not wonder.

With this dear woman who is gone, and with her husband, I have had the honor and the

beautiful appreciation of a true and noble character. Mrs. Hamilton’s many friends through-
out the church will prize it, we are certain. Dr. Kelley spoke as follows:

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From Doubt to Faith

There are sermons that make sermons, for they bristle with thought-stirring texts, and significant phrases, that set the minds of preacher or teacher auditors wandering in aimed and byways of the Bible country not generally traveled. In a thoughtful and discriminating sermon preached in the tabernacle at Chi leuffs on July 11, Rev. Frank B. Upham, D. D., dealing with the interview of Nicodemus with Christ, stressed the theme, "How can these things be?" and in connection with the thought of the near-mass-tion of the apostle of 10s for an acceptance of His message, which rested in the nature but contained also an imperishable element of supernatural mystery, cited three pregnant phrases: "Art thou a man of Israel, and knowest not these things?" "He turned aside to see." "Nay, thou hast this thing in thy self, and didst thou not believe thee of me?" "We speak that we do know." The first of these reminded Nicodemus that his real or assumed knowledge of God as revealed in the history and records of Israel ought to have served as a base for a Christian superstructure; the second offered a reward to him who with sacred curiosity turns aside from the ordinary avocations of life to glimpse the theophany which gleams behind the wayside phenomenon: the third demands a personal appropriation and expression of the truth (which can never be a mere hearsay report of an experience extrinsic to the man himself), and the fourth sounds the note of authority with which Jesus closed the interview with the Jewish rabbi, and to which, after all has been doubted, thought, or said, the truth-seeker must bow: We must accept the God that is, and Him through Jesus Christ.

A third, 4th-century story was cited to the speaker, detailing the experience of a ma n of China. The latter was preaching to a group of people who never before had heard the gospel. As the evangelist closed his story of the passion and crucifixion of Christ, one of two Chinese women who had been closely listening to the nation turned to the other, and said, "Have I not often told you that there should be a text like that?" And equally apophasis was the quotation from the Roman priest, returning to the faith he had held in his youth, summed the matter up in the terse comment: "It is Christianity, or it is nothing!"

There are modern men who, like Nicodemus, are all the while coming to Jesus "by night"—in the night of doubt of depression, or of bewilderment—and happy are they who, finding God through Christ and finding Christ to be God, obtain guidance and assurance for the life to come. "If you are still in doubt," concluded Dr. Upham, "think more broadly; if you continue to be perplexed, read more broadly; if you cannot understand, get a new philosophy of certainty; then, if still you doubt, read Christ, hear Him!"

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ZION'S HERALD

July 21, 1915

MORE PAGES YET

In Memoriam — E. B. H.

This day a bell
In joy, in grief;
The page is full.
God turns the page.

What next? Who knows?
This day I weigh
Who sent the rose.
Has more to say.

Her new-found page
No pen can fill
Whole ages ago:
My soul, be still.

July the twelfth.

W. F. Warren

PERSONALS

— Darius Cobb, the Boston artist, who will be eighty-one years of age next month, has just returned from his remarkable successful tour to the Pacific coast, exhibiting his greatest painting, "The Master," and telling the story of why and how he painted it.

— The Springfield Republican says: "The Republican cities in Massachusetts have not brightened to the extent that Charles Summer Bird is ready to come into the old party and support either McCaull or Cushing. He himself has said it."


— Rev. Rutherford H. Moore, pastor of our church at Lynden ville, was married in the church of which the groom is pastor, July 15, by District Superintendent R. F. Lowe, in the presence of three hundred people.

— President Woodrow Wilson sends Rev. Francis E. Clark, of the Christian Endeavor Society, ill with typhoid fever at his summer residence at Sagamore, the following letter of sympathy:

"My dear Dr. Clark: I have heard with the deepest distress of your illness. I hope it will cheer you up a little to think with what solicitude affection we are all praying for your speedy recovery. The great work you have done in the Christian world has made you a multitude of friends, and none wishes for your welfare and recovery more heartily than does your sincere friend,

Woodrow Wilson"

— Miss Mary R. Sewart, a graduate of the Chicago Training School, and for several years a missionary in Rome under the W. J. M. S., has accepted an urgent call to the superintendent of the Peace work in Washington state with headquarters at the Training School in Seattle.

— Mrs. Annie E. Mariott Cuyler, widow of Rev. Dr. Theodore Ledyard Cuyler, who was pastor of the Lafayette Avenue Pres byterian Church in Brooklyn for thirty years, died on Monday at her home in Sagamore, Ct. Mrs. Cuyler was born in Ohio eighty-four years ago, and was married in 1840 to Dr. Cuyler, who founded the Lafayette Avenue Church. What tenderly affectionate and grateful memories of Dr. Cuyler are awakened in

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The American University
By Chancellor John W. Hamilton

The announcement that I have been elected chancellor of the American University has been published widely. It would seem anomalous for me to retire from one responsibility having reached the age limit, to assume another no less arduous and equally important.

When my brother was elected to the episcopacy the Bishop resident in Washington and one of the leading trustees of the university came to me to obtain my consent to accept the chancellorship if elected by the trustees. I responded promptly, "No, I am having down cards at the voice of the Church. Why should I elect to take up others equally responsible?" But one Bishop after another continued to make the same request, until I found but one sentiment and a unanimous decision in the annual meeting of the trustees.

A substantial pledge toward the erection of another building was immediately made by one of the trustees, $1,500 in each was placed in my hands toward a fund for free scholarships, and $50,000 given toward the improvements of the institution.

The pledge was made with the understanding that I would not have the same in my hands more than a number of years, as I thought that to the future, the church, and the nation, the time was not far distant when some great educational institution would be needed.

It is certain that in this respect the Church and society in general have been more than progressive. From the Atlantic Ocean to the Pacific, and from the shores of the Mississippi to the eastern borders of the continent, the chain of educational institutions has increased. In the west, the Northwest, the South, and the North, institutions of learning are increasing, and the influence of the Church is extending over the whole country.
One of the most pathetic incidents of the tumult was the number of only sons who have fallen on the field or have sunk beneath the waves. It is when one visits the homes of the people that one realises the drain on our manhood and womanhood. This week I made a pastoral call on a widow in humble circumstances who has twelve children. Four of her five sons are bearing the king's uniform. One of them has been for months a prisoner in Germany. The other three are training for the field. One or two of her daughters are engaged as military nurses. It does not demand a vivid imagination to conceive that this particular mother must endure many an anxious hour. Several of our nobility have placed their splendidly timbered ancestral parks at the disposal of the Government for training camps. Employers are paying in full to wives or dependants the wages of employees who have gone to the front. In all kinds of ingenious and unexpected ways, men, women, and children are displaying their willingness, sense and their capacity to help. For instance, I heard yesterday of a woman of independent means who, when I knew that the state may fail. This case is only typical of thousands of others.

The Wizard of Mililani

Only the future can reveal the fame and the power that are within the grasp of Mr. Lloyd George. But he has now reached what is to be the acme of his influence. He is one of the most romantic figures in our public life. The story of his career reads almost like a fairy tale. A few months ago we were all greatly interested in his being appointed to the Cabinet, in the character of the young man of the nation. He took the reins of the government, political figures have been the subject of their own interests, and all, including myself, have been pleased with the results. The picture of the situation in 1914, when my mind was not so cramped by the necessities of the war, is a picture that I will not forget. The wizard has taken up his position in the Cabinet, and the results have been most satisfactory. The picture shows the wizard in all his glory, with a staff in his hand, and a crown upon his head. He is a man of great power, and all men who are in any way connected with him are eager to see the results of his work. The wizard has taken the reins of the government, political figures have been pleased with the results, and all men who are in any way connected with him are eager to see the results of his work.

Preferred a Church

An interesting story, com
Mrs. Bishop Hamilton.

The whole Church grieves for Bishop Hamilton in his bereavement. He had found in Mrs. Hamilton so much; so much of reserves, of understanding, of moral strength; so much of comradeship in his labors far beyond the strength of any man. Particularly was this true during the labors that fell to his lot after the San Francisco earthquake and the holocaust. Always Bishop Hamilton had worked as if his life were in an atmosphere of oxygen which burns so brightly because it is consumed so fast; always his mail, his correspondence, his personal attention to the humblest details and the obscurest brethren, was so careful, so sincere, it forgot all human limitations as to endurance. But during those dark times when the queenly city by the Golden Gate lay in ashes and ruins, when his health was undermined and the surgeons having him on the operating table despaired his life, when weakness was the lot of that frame of knitted steel, Mrs. Hamilton was by his side, in every way the pillar and guard and inspiration of his daily existence.

Mrs. Hamilton, like her distinguished husband, took the episcopacy as one views not honors on the outside, but humble, even monotonous, routine from within. Too sensitive and too sensible of its responsibilities, she was never bewildered by its distinctions or its appreciative applause. She accompanied the bishop on all his official visits to foreign countries, including Alaska, the Hawaiian Islands, Mexico, Porto Rico, Denmark, Norway, Sweden, Finland, Russia, and all of Central, Southern and Western Europe, and acted as his helper in a thousand ways. She had hoped to accompany him around the world in fulfillment of his recent appointment on his visit to Israel missions, but this journey was postponed on account of the war. She purchased for the Woman's Home Missionary Society the beautiful home in Honolulu for the Susannah Wesley Orphanage during her visit to the Hawaiian Islands and all this only suggests her wide interest and wide usefulness.

Her character was beautiful, because she loved to serve. Natural, unaffected, with no touch of affectation, she was a type of the Christian woman, wife, mother, friend. The Church holds Bishop Hamilton up to the throne today, and invokes on him the comfort, the far away look, the hope that cannot be put to shame, of a morning dawning where life takes upon itself its wondrous way.
to the test, rather, and see how present a help is he in time of trouble.

Miners and Farmers Vote the Saloons Out.
St. Francois County, Mo., voted out the saloons by 900 majority, at a special election held last week.
St. Francois County, south of St. Louis, has been a battle ground of the wet and dry forces for years. It is the heart of the lead mining district and contains several unincorporated mining towns of several thousand each which vote with the county. The drys took the first victory in the county several months ago when Farmington, the county seat, which votes separately, voted dry. Then the fight was centered on the county. The largest part of the majority was rolled up in the largest mining enters, showing a strong vote of laborers, as well as of farmers, against the saloon.
Thank God for this notable victory!

Those Hundred Days at Kansas Wesleyan.
From many sources letters still come in that tell the wonderful record of Kansas Wesleyan during its one hundred days. All letters speak of the energy and unique character of the campaign that has come out not only with the hundred thousand set as the goal, but about thirty thousand beyond. The new champion, President John E. Harmon, writes of the workers, and the workers write of him. Dr. Roach, former president, and no institution ever had a finer type of champion, falls into the vernacular when he writes: "It was a general hustle of a job and the boys" until off their coats and went to work and the campaign went well. About two-thirds of the time it was too hot; they could not travel, but "we came out at the end of the hundred days with $1,800 and still some to boot from President Harmon" was called.

The campaign has already culminated to give the wonderful K.W. applause, in the recognition that all who were in the thrilling campaign we should have to name all of them.

Bishop Mouzon on Organic Union
HAMILTON, John William, Methodist Episcopal Bishop since May, 1900; born at Weston, Va, March 18, 1845.

Graduated at Mt. Union College, O., 1865; Boston University, 1867 (A.B., Wesleyan University, Connecticut; D.D., Baker University, Kansas; LL.D., University of Southern California DePauw University, Mt. Union College). Married (first) Dec. 24, 1878, Julia Elizabeth Battelle, Covington, Ky. (died, 1883); (second) Dec. 18, 1886, Emma Lydia Battelle, Buffalo, N. Y.

Admitted to the Pittsburger Conference of the Methodist Episcopal Church, April, 1868, ordained deacon, April, 1868; appointed to Newport, O.; transferred to the New England Conference, April, 1868; ordained elder, April, 1870; Founder and for nine years pastor of the People's Church, Boston;

Member of the General Conference, Methodist Episcopal Church, 1884, 1888, 1892, 1896, 1900; member of the Methodist Ecumenical Conference, Washington, 1891; fraternal delegate to churches in Ireland and England, 1896; elected, 1892, corresponding secretary of the Freedmen's Aid and Southern Education Society, 1892-1900; member executive committees Methodist Ecumenical Conference, London, England, 1901.

Author: Memorial of Jesse Lee in the Jn Zln., 1874; Lives of the Methodist Bishops 1808-18; People's Church Recipe, 1894; American Fraternal Greetings, 1899 & 28. Editor of The Christian Educator, 1882-1903.
In 1916 the General Conference granted him the retired relationship. He has recently been appointed Chancellor of the American University at Washington, D. C., where he now lives.

Nov. 10, 1916.
JUN W. HAMILTON, D.D.

Dr. Hamilton is the son of the late Rev. A. C. F. Hamilton, of Pittsburg Conference, and was born in West Virginia; was educated at Mount Union College, Ohio, in 1855, and studied theology at Boston University; joined the New England Conference, and speedily rose to its most important pastoral positions. General Methodism began to hear of him when the conception of a great "People's Church" was formed in his mind, projected before the public, and shaped itself into the vast structure since so well known. For nine years he was the pastor of the society, and sustained by his personal force, untiring energy, and fertility of resource, he enterprise against indifference, lone adverse criticism, and various unforeseen obstacles in a way which demonstrated the possession of a large amount of every kind of ability necessary to achieve results. In every pastoral position he has had decided success. In 1880, 1881, and 1882 he was active member of the General Conference; in 1883 editor of the Methodist American, published at the request of the Church and moral current "Communications," and has the widely written them on various and places wisely and impartially, and recommend mainly with regard to the history and problems of the Church at the same and moral subject.
ity with all the traditions of our work in the South, and his general business ability and energy, will, in the opinion of all who know him, qualify him in an especial degree for success in the various forms of effort now required in a widening field of great importance to the Church, to the country, to the elevation and salvation of a great people; and thus to the kingdom of Christ.

The Christian Advocate, June 9, 1892.
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PHOTOLOGY IN AMERICA
Photographs from this file have not been included but are available upon request. For more information please contact research@gcah.org