

GOODSELL, DANIEL A., BISHOP

Godsell, Bp. Daniel A.

Died - Dec. 5, 1909

Obituary - New York East Conf., 1910. p.106-08
Christian Advocate, Dec. 9, 1909. p.1963

Funeral - Christian Advocate, Dec. 16, 1909. p.2027

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No. 10

BISHOP GOODSSELL

On Tuesday afternoon, December seventh, at the Madison Avenue Church, a great assembly gathered, chastened by sorrow, confident in a living faith. Bishop Goodsell, officially assigned in May, 1908, to residence in New York, had been caught away in the days of serene strength and from a career of wide usefulness, to the house of many mansions. His ministry of over fifty years, for the greater part spent in pastoral work in the vicinity of New York, had created for him in the hearts and homes of the ministers and the people an enduring welcome. His episcopal duties had made him a traveler to the furthest boundaries of our own country, and beyond the seas his benignant personality had been an inspiration to the Christian communities of many lands. Dignified, urbane, imposing; judicial, wise, gentle, fraternal; a lover of the curious in nature and of the beautiful in art; sympathetic and tender, solicitous for his friends, just to all; a delightful host, a charming guest; in public address, convincing and eloquent; with the pen, resourceful, a master of style, witty, at times playful, always courteous; unflinching in the defense of the faith once delivered to the saints, an unhesitating believer, spiritual of mind, rich in the experience of the deep things of God, ever resting himself by the example of the Christ Whose he was and Whom he served—Bishop Goodsell has left in the world from which so suddenly he has been taken the permanent influence of a man of God. Late he came as Bishop into this surging metropolitan life, yet not without the consciousness of the responsibilities his residence here would bring to him. In his Pastoral Address of the Bishops presented to the last General Conference

read by him and substantially written by himself is a paragraph which now may well be pondered. It is as follows:

THE REDEMPTION OF THE CITIES

"The problems of the cities are inextricably interwoven with those of the country. In concentrating opportunity it concentrates temptation. Faith seems to be born most easily under the whole dome of the stars and in the naked spaces. The city holds men to earth. There they can have little open vision of the awakening and creative forces. Much of the best life of the cities is that which reaches them from the country. The two greatest problems before us are the redemption of the cities from vice and the salvation of the small country place from paganism.

"It is matter of profound regret that so many of the immigrants stay in the greater ports. In our larger cities of the North the majority of the population is of foreign extraction. This means the longer spoken preservation of the foreign languages, and slower assimilation to American ideals. It means also the continuance of imported anarchistic and communistic ideals, as property in land is impossible to most who remain in the cities. Property in land is a chief solvent of anarchistic ideas. On account of this congestion of foreign born people in the cities, a heavy drag is attached to the temperance reform. They do not, or will not, see the close connection between social demoralization, crime and the liquor traffic. It has been a great joy to us to note the growth and success of the city missionary societies. These have conserved property, have filled vacant churches, have founded and sustained Christian settlements in un-Christian surroundings, and in so doing, have won

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manners and morals, are exploiting social, industrial and civic problems.

Does the Church Discern the Signs of the Times?

We believe that it does—not, we must admit, with the frank and full recognition one might desire, but with growing conviction. What has often been before the Christian mind as a mere blunder taking error, and definite lines and

of God does not change. The ministry of the Spirit never grows old. The personality of Jesus Christ is still the world's one great outstanding fact. But human life has been run into new moulds. This is not the world of fifty or five hundred years ago. The largest contract to-day for the man of God is to find the media—language, service, institution, personality—by which the changeless acts of human nature and

many to the Lord Jesus Christ. This work is always, as to its needs, scant in money and workers. Our constant prayer is that God may help us to the means and the men for this great cause, and that this Conference may develop plans for the extension of a work absolutely necessary for the salvation of the Republic."

Thrice in less than two years has the Methodist Church in this city and vicinity been bereft of an honored episcopal leader. Is there not here an unmistakable call to a deeper consecration? Is not this sharp arrest of attention, this sudden shock to our hearts, eager for advance but dull with routine, more than a bewildering mischance? What if it should be an insistent lesson taught to us here and to the church everywhere by the great Master Himself, who bears upon His own heart the mighty burdens of life in this vast, complex metropolis?

Those who participated in the funeral services of Bishop Goodsell were not only representative of the varied interests of a great church, but also his own personal friends. The honorary pall bearers were Judge George G. Reynolds, Chancellor H. M. MacCracken, Judge H. C. M. Ingraham, Mr. John S. Huyler, Mr. George J. Ferry, Mr. Carl H. Fowler, Drs. A. B. Leonard, Henry A. Buttz, Wm. I. Haven, Homer Eaton, J. S. Chadwick, and Charles L. Goodell. Dr. J. E. Price, the pastor of Bishop Goodsell's family, conducted the brief service at his late residence. At the church, the pastor, Dr. Wallace MacMullen, read the sentences of the procession. The hymns were, "O God our Help in Ages Past," and "For all the Saints who from Their Labors Rest." They were announced by Drs. George P. Tolan and Charles S. Wing, and were sung with thrilling effect by the congregation. The lessons were read by Drs. R. J. Cooke and P. M. Watters. The three addresses, admirable in content, balance, taste and feeling, were made by Drs. J. M. Buckley and George P. Mains, and Bishop W. F. McDowell. The opening prayer was made by Dr. W. V. Kelley, the closing one by Dr. F. M. North.

Bishop David H. Moore pronounced the benediction. The interment was made at Meriden, Conn., on the next day, most careful arrangements having been planned by friends at that place for the comfort of the bereaved family and for the proper dignity of the last rites of burial.

At the October meeting of the Board of Managers of the New York City Church Extension and Missionary Society, Bishop Goodsell, just home from the taxing work of his Conferences, weary, genial, was present to preside. One of his last acts on the day when he left for the last time his office, to the equipment of which he had given such interested attention during the past few months, was to call upon the writer of these notes at the Society's headquarters to excuse himself from attendance at a special committee meeting in the afternoon. His interest in the plans of the Society and in its tremendous tasks was intelligent and profound. At the meeting of the Board of Managers on December tenth, a committee previously appointed at a special meeting, consisting of Drs. George C. Peck, Arthur Thompson and F. M. North, presented for the records and for transmission to Bishop Goodsell's family the following minute:

MINUTE ADOPTED BY THE BOARD
OF MANAGERS

"Again the dread knock at the outer door, and our First Vice President's chair is empty. Thrice within two hurried years has death removed from our Board a Bishop: Andrews, Fowler, and now Goodsell. To some of us Bishop Daniel Ayres Goodsell had been a long-time friend, to a few he was spiritually a father, to us all he was one whose singularly benignant and luminous face was the sign of an open door to a great heart. In his loss, we as a Society feel ourselves bereft, indeed. From his counsel based upon long years of ripening experience; from his quiet sagacity as a devoted churchman; and most of all from his deep and pervasive piety, we were expecting gracious results to accrue to the advantage

of our Society. What we have lost in his departure we shall perhaps realize only as passing months and new exigencies make us increasingly feel the need of his strong hand and wide-eyed optimism. His mellow, thoughtful voice seemed always calling for the best in us. He was so quietly strong, so graciously firm, so sure of the verities of the Kingdom, we instinctively leaned upon as well as loved him.

"We, therefore, members of the Board of Managers of The New York City Church Extension and Missionary Society, desire to place on record a minute of our lasting personal affection for, and sorrow at the severance of earthly fellowship with Bishop Goodsell. To his widow and daughters we offer assurance that in their great loneliness they are carried upon our hearts and included in our prayers.

Bishop Daniel A. Goodsell.

He will Preside over the Conference Session Next Week.

THE following sketch of Bishop Goodsell, who is to preside over the 37th annual session of the Wilmington Conference, which will convene in Grace Church, Wilmington, next Wednesday, is taken, in part, from the Christian Advocate dated May 31st, 1888:

DANIEL AYRES GOODSSELL is the son of the late Rev. Buel Goodsell, one of the master-builders of Methodism in the pastorate and presiding eldership. To use the quaint figure of Phineas Rice, "his trowel spread mortar on almost every rising wall of our Zion" from Lake Champlain to the eastern shore of Long Island. He is the youngest of the five, the date of his birth being Nov. 5, 1840, and its place Newburg on the Hudson. His collegiate education was obtained at the New York University, and he entered the ministry through the New York East Conference in 1859. But nineteen years of age, he was nearly six feet in height and manly in bearing. In his first two stations, after the manner of the time, he remained but one year, but ever afterward the full term, and on the unanimous invitation of the Official Board taken in his absence. In 1861-62 he was at Riverhead; in 1863-65, at Glencove; 1866-68, Greenpoint Tabernacle, Brooklyn; 1869-71, South Norwalk, Conn.; 1872-74, Meriden, Conn.; 1875-77, Washington Street, Brooklyn; 1878-80, New York Avenue, Brooklyn.

In 1881-83 he was in New Haven, Conn., where, under his ministry, the beautiful Trinity Church was erected. Thence he went to the First Church. No ministry in our church in that city ever commanded more respect within or without our pale than the six years of Dr. Goodsell in these two churches.

Unexpectedly to himself, he was elected editor of *Zion's Herald*, to

proportioned that none would fancy him more than six feet in height and weighing nearly 250 pounds. As a preacher, he is clear, strong and fervent, expressing his ideas in the best English, and his feelings with chastened warmth. Naturally conservative in action, he is more progressive in views than might be supposed.

Bishop Goodsell is not a stranger to the members of Wilmington Conference, he having presided at its session held in Grace Church in 1901.

Daniel A. Goodsell, D.D., LL.D., Bishop of Methodist Episcopal Church

Born Nov. 5, 1840, at Newburg, N. Y. Educated at New York University, and joined the New York East Conference in 1859. During his membership he served as pastor of the most important churches in the Conference. For eight years he was literary editor of THE CHRISTIAN ADVOCATE, and in 1887 he was elected editor of "Zion's Herald," but before he had entered upon his duties as editor he was chosen Secretary of the Board of Education of the Methodist Episcopal Church. He was a member of the General Conferences of 1876, 1880, and 1884, and was elected Bishop in 1888. His episcopal record has been commanding and successful, and in 1897 he secured the union of the Methodist Episcopal Church and the Wesleyan Methodist Church.

1859-60, 1860-61, 1861-62, 1862-63, 1863-64, 1864-65, 1865-66, 1866-67, 1867-68, 1868-69, 1869-70, 1870-71, 1871-72, 1872-73, 1873-74, 1874-75, 1875-76, 1876-77, 1877-78, 1878-79, 1879-80, 1880-81, 1881-82, 1882-83, 1883-84, 1884-85, 1885-86, 1886-87, 1887-88, 1888-89, 1889-90, 1890-91, 1891-92, 1892-93, 1893-94, 1894-95, 1895-96, 1896-97, 1897-98, 1898-99, 1899-00, 1900-01, 1901-02, 1902-03, 1903-04, 1904-05, 1905-06, 1906-07, 1907-08, 1908-09, 1909-10, 1910-11, 1911-12, 1912-13, 1913-14, 1914-15, 1915-16, 1916-17, 1917-18, 1918-19, 1919-20, 1920-21, 1921-22, 1922-23, 1923-24, 1924-25, 1925-26, 1926-27, 1927-28, 1928-29, 1929-30, 1930-31, 1931-32, 1932-33, 1933-34, 1934-35, 1935-36, 1936-37, 1937-38, 1938-39, 1939-40, 1940-41, 1941-42, 1942-43, 1943-44, 1944-45, 1945-46, 1946-47, 1947-48, 1948-49, 1949-50, 1950-51, 1951-52, 1952-53, 1953-54, 1954-55, 1955-56, 1956-57, 1957-58, 1958-59, 1959-60, 1960-61, 1961-62, 1962-63, 1963-64, 1964-65, 1965-66, 1966-67, 1967-68, 1968-69, 1969-70, 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Brooklyn; 1869-71, South Norwalk, Conn.; 1872-74, Meriden, Conn.; 1875-77, Washington Street, Brooklyn; 1878-80, New York Avenue, Brooklyn.

In 1881-83 he was in New Haven, Conn., where, under his ministry, the beautiful Trinity Church was erected. Thence he went to the First Church. No ministry in our church in that city ever commanded more respect within or without our pale than the six years of Dr. Goodsell in these two churches.

Unexpectedly to himself, he was elected editor of *Zion's Herald*, to take effect Jan. 1st, 1888. Before that time arrived he was invited to fill temporarily, the vacancy in the Corresponding Secretaryship caused by the resignation of Dr. Kidder in the Board of Education. This he did so efficiently that the Board unanimously elected him permanently to the position, and *Zion's Herald* honorably released him.

Dr. Goodsell served as Secretary of the New York East Conference for sixteen years with great efficiency, and has been a member of the General Conferences since 1876. He was elected Bishop in 1888.

In personal appearance he is dignified and graceful, so admirably

*Peninsula Methodist
11 Mar 05 page 11.*

is, therefore, fitting beyond question a representative Church of America. It commended the building and on great and representative Christian learning. Broad minded Christians will gladly cooperate, but Episcopal Church they look for. These words were uttered in the university. They now seem the for since their utterance large to us from members of Church own. Architecturally, the great beautified by the Hall of Ills equal to any that now graces the city ground. It is a beautiful marble, chaste, simple, rich. It planned for its near neighbors, body also the principles and character architecture, with beautiful variations are now being made for the university campus and laying of quadrangles upon which the wings shall face. Great interest by the representative men in the American University. Some in

Mrs. Stiles, 1913 Delaware Ave
W. J. Spicer, 1101 West Seventh
private arrangement
Mrs. Stiles, 904 Jefferson
Alfred Wilson, 1010 Spruce
Mrs. Maguire, 119 Washington
St. Union Church, 404 West 7th
Mrs. Mills, 904 Jefferson
Grace parsonage
H. H. Wood, Fifth and Rodney
Epworth parsonage
Miss C. C. Chuman, 904 Church
Mrs. E. C. St. 1204 Jefferson
Mrs. Josephine M. Coe, 1101 West 7th
Mrs. Rachel B. Brown, 917 West Eighth
S. H. Hayward, Boulevard
Isaac Woodrow, 827 West 6th
Grace parsonage
W. W. Jackson, 818 Lombard
Mrs. Kenworthy, 1123 West St
Kingswood parsonage
J. M. Hall, 106 East Fifth

Biog.

gious life — the church to which nothing human is alien, and which by her devotion to the eternal interests of all men will deliver the masses from the power of the demagogue on the street corner or the rented hall, from the greed of the glutton, the thirst for war, the mutually destructive feuds between labor and capital, and the criminal existence of the saloon — the church that can do this, and will set before the people the true purposes of the Christian state, that church here in America, and that church only, in the long run, will be the church of the people, the savior of society. This is a great program, but it seems great only because the world, in all its activities as the subject of redemption, has become a lost note in Protestant provincialism. No one church now, perhaps, has the courage to undertake and accomplish this vast and complex purpose, but it is the duty of every church worthy of the name to contribute to its accomplishment. Methodism is the church of the people. From the beginning it has been her mission not only to convert the souls of men, but also to aim, through the preaching of the Gospel, to lead in the social betterment, in the intellectual and moral progress of the millions who are seeking the realization of their dreams.

To be a bishop, therefore, of such a church means more than mere superintendency. Certainly a bishop must be a man of piety — *genuine piety*. But he must also be a man of large horizons; quick to discern the signs of the times; able in pulpit and platform to edify, instruct, and inspire; a thinker, a statesman; a prophet of God; a leader of the people. Should he fail in large measure to fulfill these expectations, he cannot compensate for his insolvency of intellect by gracious attendance at pink teas and social functions; by substituting official authority for intellectual power; or by dispensing favors to fawning sycophants for that commanding influence which can come only from exalted character and statesmanlike ability. Bishop Goodsell measured up to the highest requirements. The office did not make the man; the man of God dignified the office. Sometimes, in the church as well as in the state, it does happen that a man who only yesterday was but one among many of ordinary calibre is tomorrow, because of an election to something, hailed by others of equal bore as the prince of orators and the fountain of wisdom. But the election of Bishop Goodsell was no apotheosis of mediocrity. He did not owe his commanding influence to the glamour of office. "He compelled the stars to look our way and honor us." He brought to the episcopacy a spiritual nature nurtured from boyhood under all the holy influences of a Methodism which sought above all other gifts the permanent consciousness of the Spirit and power of God, which is personal holiness. He brought to that sacred office twenty-eight years of richest experience in the pastorate, a trained mind of the largest calibre, powers of speech and inborn graciousness of manner, exact knowledge and varied information, an open mind, an abiding faith in the eternal truths of the Gospel, intelligent loyalty to the doctrines and usages of Methodism, a tolerance for all weaknesses except his own, and a sympathetic heart especially for his brethren in the ministry. Hence, as a bishop he took rank at once as one of the really great bishops of the church, and we have no doubt that the historian of the future will readily confirm this distinction which was universally awarded him by his contemporaries. In the Annual Conferences where he presided the sessions were always of great interest. A great personality always creates interest. In him ministers and laity saw the reality of religion, the solidity of our institutions, the sacredness, responsibility, and dignity of the ministerial office, while the seriousness of the work in hand was often relieved by the bubbling humor, the flashing wit, the radiating pleasantries of this master of assemblies. His colleagues in the board of bishops bear general testimony to the greatness of his character and

his power as a bishop. In such a body of superior men, many of them at home in all zones of life, his habitual spirituality, his genial spirit, his valuable experience and judicial ability found the highest appreciation. In general committees, missions, home and foreign, and in various General Conference commissions of which he was either chairman or member, and in other gatherings of official boards, his concise statement, clear judgment, breadth of view, and unbiased interest added strength and established confidence; for, adopting with little change what Macaulay once said of Hume as an historian, "while he managed his cause with the dexterity of an advocate, he always showed the impartiality of a judge." He was never the autocrat. He was never the sole arbiter hurrying with authority but lacking in sense, nor was he ever the opinionated debater who imagines that, if he had lived in the days of Solomon, Solomon himself would have died of envy. Wherever he was, and however grave the deliberation before the body, his playful humor winked genially at opportune moments and smoothed the ruffled currents of debate. He had great personal dignity, partly because of his appearance, but much more because of inner dignity of soul. And yet he was so great that he could afford to be little. At the Conferences people liked to entertain him, and the children in the homes were delighted at his coming; for he played with them and they with him till the embarrassed but secretly pleased mother, wondering at episcopal simplicity and the sweet confidence of childhood, would call the little ones away from some urgent need never heard of before.

BISHOP GOODSSELL A MODEL

DR. R. J. COOKE.

[From *Methodist Review*, January-February.]

As a Bishop, Daniel Ayres Goodsell met the highest expectations of the church.

The office of a bishop in the Methodist Episcopal Church is unique. As Methodism itself, historically, is a revival in modern times of the spiritual life, practice, and polity of the early church prior to the time of Cyprian, and appears, therefore, as something wholly different from the Greek, Roman, or Anglican Church, which, as we see them, are the resultants of a long process of development away from the church of the apostolic and sub apostolic periods, so the episcopal polity of Methodism is also different both in its nature and duties and in its manifold requirements. A Greek, Roman, or Anglican bishop might be an ideal bishop for his particular communion, but an unendurable misfit in Methodism. A bishop in the Methodist Episcopal Church must be as to administration and spiritual oversight all that bishops in those churches are required to be, but in keeping with the genius of his church he must be vastly more. He is not a lord over God's heritage, nor is he a mere official, exercising perfunctory duties, visiting Conferences and automatically registering the judgment of his coadjutors or the stronger will of influential laymen. These are spacious times in which we live, times in which the church of God must either lead in the forefront of the world's best thought in all questions which affect the religious, social, intellectual, and even political welfare of peoples and nations, or else, acknowledging her incompetency to inspire or regenerate ideals or to direct the thought of the age, abjectly surrender her place to discordant secular forces which can never redeem humanity nor sustain Christian civilization, and among which she herself will be tossed like a foundering ship in a storm swept sea. The church that can rise to this position of influence over commerce and industry, over philosophy and literature, and art and science in theologic thought and deepest nature of reli-

Our Correspondents' Forum

Some Suggestions and Criticisms

The high standing and conscientious intent of any contributor to this department is guaranteed; and the writer alone is responsible for the views expressed

THE TIME LIMIT AGAIN

"ITINERANT."

Why all this agitation by certain ones in favor of the return to a time limit? In my humble judgment such an action would be a backward step on the part of the church. Surely our men wear as well as do those of other churches.

The difficulty with the present situation, as I see it, is one of method of administration rather than one of law. With no limit, the question seems to be each year: "Who is obliged to move?" Men are kept in places until they have preached themselves out, or are no longer doing good work.

That is entirely wrong. And there is a way out of it without putting on a limit, and thus making the whole church to suffer. Let the question that is put each year be this: "Who ought to move?" No difference, you say? There is all the difference in the world. In the first instance you oblige a man to stay until he is no longer wanted, then it becomes almost a disgrace for him to move. In the second place, you simply encourage a man to move when it seems best for him and the church. And that

office of bishop not because he happens to be in this or that locality, but because he is fit for the position. How often we hear men say: "Oh, well, there is no chance for both of those men; they come from the same section, and the church will not elect two men from the same part of the country." Why not, if that section happens to have just the men that are fitted for the position? The assumption is entirely wrong.

I thank you, Mr. Editor, for this space. I have had my say. I suppose that "those that be" will go right on pushing their favorite sons just the same. But then, I feel better, for I have had my say. And, moreover, I think I am right.

Maine.

A SUGGESTION UPON OUR SUPERVISION PROBLEM

REV. E. H. CRITCHELOW.

The question of supervision in our church has become a vital problem. So much thought has already been given it that it would seem as if, with a fair discussion before, and in, the General Conference, there could be a workable plan developed. Then it would be possible to effect necessary legislation, and to make the plan effective soon after the adjournment of General Conference.

Let me suggest this plan: *More bishops, men with the largest grasp of conditions in the kingdom; and fewer, but stronger, district superintendents.* While the church would oppose heavier expense in supervision, yet no doubt the present standard of expense could be maintained, if increased results were shown. The amount saved on salaries of district superintendents could be used to strengthen our Episcopal Board.

The Methodist Episcopal Church is an organism. Growth must come normally from its fundamental system. We never can successfully engraft a feature simply because it is good in another system. "Independency," "Congregational polity," "Diocesan supervision," or many other good plans in their systems, would be to us, perpetually, a foreign element working against the larger good. Legislation should regulate growth, relate new growth, or accelerate normal and abiding growth. We may well pray for deliverance from legislation which is "slammed" into our system. The letter of the law on the "amusement question" stands as our ghostly example.

In this matter, the tendency for a generation has been toward a reduction rather than an increase of supervision. In proportion to our membership, we had more bishops in 1872 than we have today. In 1888 we had the most episcopal supervision, measured by the possible term of service, that the church has ever had. For at that time there were sixteen effective general superintendents and two missionary superintendents. That is, one bishop for 158,000 members. Not only that, but these men were so young, or so virile, that only two were retired at the end of eight years, and not one died for eleven years. In contrast to this condition the General Conference of 1908 adjourned with nineteen effective general superintendents and six missionary superintendents, or only one effective bishop for 166,000 members at home. And, furthermore, the need for foreign supervision had increased so rapidly that four of this nineteen were sent immediately beyond our flag. That is, our last five General Conferences

would give us the most effectual supervision for the present.

Some zealously advocate a districted bishopric for a four years' term. Present conditions make this impossible, even if it were advisable; for it would mean, with our 3,000,000 communicants and fifteen bishops at home, 200,000 communicants for each bishop. In the North Atlantic States, where distances are limited, Bishop Hamilton would find his field this side the Hudson. But what of the district facing the Pacific? It would cover nineteen fortieths of our land, coming to the one hundredth meridian, which is almost in sight of the geographical centre of the country.

I have no quarrel with any plan which truly helps to greater results. But it seems as if we need, and might have, a full-sized working plan for today. Our bishops have from the beginning been given almost unlimited scope; and, being mature men when elected, they have, with marvelously few exceptions, shown themselves to be workmen fitted for their tasks. Therefore let the church elect more of her strongest men for bishops; and appoint strong leaders to be district superintendents, making them leaders indeed by assigning them to a great work and by following their leadership in every aggressive campaign for the advance of our Redeemer's kingdom.

Edgartown, Mass.

A BISHOP FOR EACH HUNDRED THOUSAND MEMBERS

[From *Central Christian Advocate*.]

In a paper of sharp distinctions and statesmanlike foresight, before the Kansas City Preachers' Meeting, Rev. Dr. Jesse W. Jennings among other things suggested the practicability of a bishop for every 100,000 members. The more we reflect upon the matter the more it commends itself to our judgment, with the understanding that it applies to the membership in America.

In the first place, it would furnish that episcopal superintendency of our affairs which is the crying demand of our day. The Baltimore General Conference gave the church general

GOODSELL, Daniel Ayres, Methodist Episcopal Bishop since May, 1888; b. Newburg, N.Y., Nov. 5, 1840; prepared at Clinton Acad.; grad. University of the City of New York, 1859 (S.T.D., Wesleyan, Conn.; LL.D., Dickinson, Pa.); entered ministry of the Methodist Episcopal Church, 1859; literary editor Christian Advocate, New York, 1880 - 8; Secretary Board of Education, Methodist Episcopal Church, 1888. Has officially visited China, Japan, Korea, Italy, Bulgaria, Switzerland, Germany, Scandinavia, Finland, and nearly the entire United States; m. June 5, 1860, Miss S. F. Loweree, Flushing, L.I. Frequent contributor to reviews and periodicals.

WHO'S WHO IN AMERICA

THE GOODSSELL MEMORIAL MINUTE

We are looking every moment for Bishop Goodsell to come in and take the chair as President of this Board. He went home the other day from his office, rather earlier than usual, saying that he felt like taking a little rest. He has not returned. On Dec. 5 a report went out that he was dead; and a stately and solemn service which purported to be a funeral, was conducted in Madison Avenue Church, on Dec. 7, over a motionless, massive form in a big casket; and a long procession of clergy and laity looked upon a great head and a large face of startling whiteness. There must be some mistake. Bishop Goodsell came home from the heavy work of his Fall Conferences and the regular meetings of the Bishops and of the General Committees, in such splendid vigor, with sparkling eye and fluent speech, that we wondered at him, at the unwearied energy and animation of a man in his seventieth year. That a little pimple on the neck could quickly make an end of that superb strength, and master the might of that majestic man, seems almost incredible. The tidings of his departure fell like a crash upon the Church at large, entirely unprepared for such a report.

While this Board of Foreign Missions joins with the whole Methodist Episcopal Church in lamenting the death of our resident Bishop and the President of this Board, we prefer even in the freshness of our grief, to emphasize gratefully the fact that the Church has enjoyed the benefit of his high example and faithful labors for more than half a century, thirty years of pastoral work and over twenty-one years of episcopal service. We recall with thankfulness and praise his consistent fidelity to duty, the courteous brotherliness of his bearing, the ability, and dignity, and wisdom which he brought to every

task and every occasion. Though a man of very sensitive nature, sometimes fretted by small annoyances, he yet rose readily to the level of high demands, met stormy situations with self-control and steadiness, and having studied his problems with prayerful patience, he exercised the power of his great office with courage, with decision, with gentle and considerate strength. His thinking was marked by philosophic breadth and balance. His affluent vocabulary gave him the fit and admirable word. His spoken and written style was an education to the young ministers of Methodism in chaste and noble English diction.

His most distinct service to the cause of Foreign Missions was in connection with his episcopal visitation of our work in China in 1891, and his two years' continuous supervision of our European Missions, with his residential headquarters in Rome during 1896 and 1897. His most notable work in Europe was his official share in consummating the unification of Methodist Missions in Germany by the merging of the English Wesleyan Missions with our own, so bringing the whole into the ownership and control of our Methodist Episcopal Church. The blessing which that unification brought to both bodies was reflected in the joy of all the participants therein. Bishop Goodsell thus describes the scene:

"The consent of the presiding bishop being necessary under the enabling act, I rose and said, hardly able to restrain my tears of joy: 'I hereby consent to this union, and do declare that henceforth we are of one love and one house.' Then followed a wonderful scene of holy love. The ministers of both confessions, - the English and our own, - large as their feet, tall as the other's necks, and kissed each other on both cheeks, while hallelujahs and cries of thanksgiving resounded. The joyous and bright illumination and work that one to an-

other with a holy kiss. In the midst of it all, someone began singing Luther's hymn, 'A mighty fortress is our God', and every voice joined to send the song heavenward. Then the former Wesleyans crowded before the altar, shook hands, and saluted me as their Bishop; and so ended the twenty minutes of Pentecost. No nobler scene is in my memory, nor do I expect any until God's mercy opens Heaven's gate to an unworthy servant."

So wrote Bishop Goodsell. But this Board joins with the Methodist Episcopal Church of all lands in recording its judgment that Daniel A. Goodsell was to the end a worthy servant of Jesus Christ.

F. M. North }
A. B. Leonard } Committee
Wm. V. Kelley }

West Twenty-fourth Street.	Rev. J. J. Blithe.....		11.00	8.00	....
in Hill					
East 50th Street	321 East 50th Street.				
ble, (Van Nest)	Rev. C. P. Barnes.....	Mr. Howard Laws.....	11.00	8.00	10.00 ✓
	700 Morris Park Ave., Van Nest.				
Mission.....	Mr. Lee Towe	Mr. Lee Towe.....	.....	7.00	....
42 Mott Street.	42 Mott Street.				
of the Saviour.....	Rev. J. S. Stone.....	Rev. J. S. Stone.....	11.00	8.00	9.45
h Street, and Lexington Avenue.	New Rochelle, N. Y.				
Memorial.....	Rev. J. H. Lockwood.....	Rev. Otto Brand.....	11.00	8.00	9.30
Street, near Second Avenue.	301 East 65th Street.				
le Parish.....	Rev. J. R. Henry.....	Mr. T. C. Marshall.....	11.00	8.00	....
Second Avenue.	4 Second Avenue.				
.....	Rev. C. W. Winder.....	Mr. James H. Bacon.....	11.00	8.00	....
East 158th Street.	360 East 159th St., The Bronx				
Church.....	Rev. A. S. Hogarty.....	Mr. J. M. Tienken	11.00	8.00	....
East Seventeenth Street.	349 East 17th Street.				
Missions:					
ark Street	Rev. J. Charbonnier, 63 Park Street....	Merged in English School..	.....	4.30	....
East 114th Street.....	Rev. F. Tagliatela, 407 East 114th St.	Rev. F. A. Tagliatela....	11.00	8.00	10.00
East 149th Street.....	Rev. A. Luzzi, 261 East 149th Street....	Mr. E. Bucci.....	10.00	8.00	9.30
Missions:					
Concord Street, Brooklyn.....	Rev. K. Miura.....	Rev. K. Miura.....	10.30	7.30	9.30
484 124th Street, Manhattan.....	17 Concord Street, Brooklyn.				
leights	Rev. L. B. Longacre.....	Rev. L. B. Longacre	11.00	8.00	....
ris Heights.....	1700 Sedgwick Avenue.				
an Mission.....	Rev. B. E. Carlen.....	Mr. Oscar Brantcn	11.00	8.00	9.30
Kelly Street.....	1518 Kelly Street, The Bronx.				
Home Church.....	Rev. Ernest L. Fox.....	Rev. E. L. Fox.....	11.00	8.00	10.00
East Eleventh Street.	513 East 11th Street				
reet.....	Rev. John Rowe.....	Rev. John Rowe	11.00	8.00	....
Perry Street.	9 Bank Street.				
L Avenue Church.....	Rev. Wm. M. Carr.....	Mr. C. W. Fuess.....	10.45	7.45	....
pect Avenue cor. Macy Place.	468 Macy Place.				
emorial.....	Rev. F. A. Cullen	Mr. G. C. Mitchell.....	11.00	8.00	....
West 124th Street.	232 West 124th Street.				
le Chapel	Rev. W. B. Oliver.....	Mr. Eli White.....	11.00	8.00	10.00
th Avenue and 111th Street					
en's	Rev. E. A. Lowther.....	Mr. W. Stark	11.00	7.45	9.45
esbridge.	Marble Hill, Kingsbridge.				
Street.....	Rev. J. R. Henry.....	Mr. Bleecker Stirling.....	11.00	8.00	....
venth Street.	27 Seventh Street.				
15th Street	Rev. Thomas Bond.....	Mr. A. G. Laughlin	10.45	8.00	....
West Thirty-fifth Street	9 Bank Street.				
venth Street.....	Rev. E. C. Hoag.....	Mr. C. R. Saul	10.45	7.45	....
East Thirty-seventh Street.	141 East 45th Street.				
.....	Rev. H. E. Luccock		11.00	8.00	..

Photographs from this
file have not been
included but are
available upon request.
For more information
please contact
research@gcah.org