

ANDREWS, BISHOP E. G.

B I S H O P E D W A R D G. A N D R E W S, D. D.

Bishop Edward G. Andrews was born in New Hartford, Oneida County, N. Y., August 7, 1825, and was converted and united with the church in childhood. In 1847 he was graduated from Wesleyan University, and was admitted into the Oneida Conference in the following year. His marriage to Miss Susan M. Hotchkiss took place at Cheshire, Conn., August 7, 1851. He was ordained deacon by Bishop James and elder by Bishop Scott. From 1854 to 1864 he was connected with Oneida Conference Seminary, as professor for two years and as principal for eight. From this sphere of service he again entered into pastoral work, being placed in charge of the church at Stamford, Conn., in the New York East Conference. After three years he was appointed successively to Sands Street, St. John's and Seventh Avenue Churches, Brooklyn. While pastor at the latter, in 1872, the church called him to its highest office, and he was elected Bishop at the General Conference held in Brooklyn. His episcopal duties have called him to travel extensively among our missions in Europe and Asia. He received the degrees of B. E. and A. M. in course from Wesleyan University, and . . . from Genesee College.

Representative Methodist
1886

Edward Gayer Andrews, M. E. Bishop since May 24, 1872;
born New Hartford, N. Y., Aug. 7, 1825; son George and Polly
Andrews; graduated Wesleyan University, Conn., 1847 (D. D.,
Genesee College.; LL. D., Allegheny College, Meadville, Pa.)
Entered M. E. ministry, 1848; Pastor in Central New York 6 yrs.;
teacher and principal Cazenovia Seminary 1854-64; pastor in Stam-
ford, Conn., and Brooklyn, N. Y., 1864-72. Visited missions in
Europe and India 1876-7; in Mexico 1881; in Japan, Korea and
China, 1889-90. Resided in New York since 1888. Was delegate
to the English and Irish Methodist Churches, 1894.

--Who's Who.

BISHOP EDWARD C. ANDREWS, D. D.

Bishop Edward C. Andrews was born in New Hartford, Ohio County, N. Y., August 7, 1831, and was converted and united with the church in childhood. In 1847 he was graduated from Wesleyan University, and was admitted into the Ohio Conference in the following year. His marriage to his cousin, Mrs. Kate Kiss took place at Ches. Exp., Conn., August 7, 1831. He was ordained deacon by the Synod of the West, and elected by Bishop Scott, April 1851 to 1854 he was elected to the Ohio Conference as pastor of the church at Sandusky, N. Y., and principal of the academy. From this sphere of service he passed into pastoral work, being placed in charge of the church at Sandusky, Conn., in 1854, and of the conference. After three years he was appointed superintendent of the Synod, St. John's and Seventh Avenue Churches, Brooklyn. His pastor at the latter, in 1858, the church called him to its highest office, and he was elected Moderator of the General Conference held in Brooklyn. His episcopal title has called him to travel extensively throughout the world and the West. He received the degree of D. D. from Wesleyan University and from Central College.

Memoranda with Mr. Andrews
1876

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affecting the sense of the legislation, and was reappointed by the Conferences of 1900 and 1904. The General Conference has usually appointed several of its members as an *advisory consulting committee* for the Editor of the Discipline. That position has placed us in a situation to be able to form an opinion of the intelligence, conscientiousness and fidelity of the Editor, and we believe that no business man has made up his accounts with more conscientious care than Bishop Andrews exercised in fulfilling this trust.

Year after year the respect and love of the Methodist Episcopal Church for him has increased. By his writings he has shown, in advanced age, power of description, distinction and emphasis which would have excited wonder in middle life. By his keen, prompt and precise recollection of past transactions and their explanations he has illuminated the successive bishops added to the episcopal college. In every capacity special to his office as General Superintendent he has been perfect in preparation and swift and accurate in execution.

Whether in organizing Conferences in foreign lands, representing Methodism before other Communion, solving problems of law for young ministers and laymen, debating in the standing committees of the Church with the wisdom of a sage and the quick perception of a youth, he has done that which should be done and omitted that which should not be done with a uniformity hard to realize fully except by the enforced contemplation of its cessation.

Many tributes have been paid to the potential episcopal address which he read to the General Conference of 1900, and most justly; but the delivery of that address was as worthy of attention as its remarkable composition. It was a feat of moral and physical power such as to isolate it from others of its kind. It rolled on as with the volume and sound of the fall of a great cataract—audible in every sentence and enchainning every mind.

The funeral services, held in the immense New York Avenue Church, Brooklyn, were worthy of the occasion. NATURE—a phase of PROVIDENCE—illuminated the scene. There were hundreds of ministers and laymen from hundreds of churches. Those who sat upon the platform saw representatives of every interest in the Methodist Episcopal Church—men and women whose contribution to the momentum and growth of the whole body is of value equal to that of the ministry. Most of them were in middle life, but among them were women who, like the prophetess ANNA, halted feebly to the sanctuary of God, and men who, like JACOB, leaned upon a staff. Bishops FOSS, GOODSSELL, CRANSTON, SPELLMEYER, McDOWELL, and BURT were upon the platform. Various representatives of different causes with which the Bishop was connected took part in the services. The invocation of the pastor prepared the assembly for reverent contemplation. The hymns were sung with solemn feeling, the Apostles' Creed was recited with fervor. The first address was by Bishop Goodsell; the second by Bishop McDowell; the third by the Editor

to the end of the world, though in the flight of years his impressions may become untraceable, they will still influence the generations and silently work the Master's will. The influence he exerted over the five hundred Conferences which he attended and the multitudes of the laity that heard his discourses has not died; nor is the result extinct of the more than forty-five thousand appointments of ministers to churches—appointments made with intense solicitude, discretion and secret prayer. The example that he left to ministers of the gospel is not dead, nor is his influence in far away missions annihilated.

The love of his wife, his brother and his sisters died not with him, nor the heaven-pointing example which he set before his children and grandchildren.

To man's sense he is dead. To God he is alive. His personality cannot be imprisoned or shaded by the tomb. It should be held as a compensating legacy. The Church must keep his memory green, and when his name is spoken the heart should recite the perennial prayer: "Let me die the death of the righteous, and let my last end be like his!"

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OUR COUNSELOR, GUIDE AND FRIEND HAS DIED! BUT THE influence he exerted over his students did not die with him. He lives in them to the second and third generation. The souls of those whom he led to CHRIST are not dead;

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model roadway. The Hamburg-American line never does anything hastily. If the waves can be trained to behave, they that "go down to the sea in ships" will have a less capricious digestion than many of them do now.

Where the Money Goes

Between December 3 and December 17, inclusive, \$5,366,771.86 were sent by post office money order out of this country. The Oceanic carried \$12,284 postal orders to Germany, \$41,865 to Great Britain, \$8,244 to Italy, \$4,589 to Russia, \$3,794 to Austria, \$2,478 to Hungary, \$5,165 to Sweden, \$2,053 to Norway, \$1,000 to France, \$1,121 to Denmark, \$1,219 to Switzerland, and similar sums to Holland, Portugal, Egypt, Belgium, Greece, Luxembourg, and Africa. This record for post office money orders has never been equaled since the system was established.

Federal Blow at the Liquor Traffic

Hereafter carriers on "star routes"—any route, other than railroad, steamboat, and mail messenger routes, over which mail is carried under contract with the post office

Dr. Cuyler knew, and after his church had become great recalled this conversation to Mr. Beecher. At present the fine old church, though prosperous, is almost down town.

Church Papers and Trade Journals

Today every Profession, Trade or Business *must have* its Trade Journal. The IRON AGE is a wonderful publication. It is a type. The Copper, the Lumber, the Grocery, the Drug, the Leather, the Tobacco, the Beer, the Wine and Spirits, with sub-divisions, each has its Journal. The Lawyers have theirs, some of them as interesting as a novel. The American Medical Association and various and almost countless other Societies, treating every specialty and being the recognized means of communication, have their recognized Organs. The Financial interests, as might be expected, without regard to brains or money, set forth their views.

Why do all these papers flourish?

Because though the Daily Press may discuss all these subjects, they cannot do so thoroughly, and, leaving out a few great papers (and a very few not great in circulation but worthy to be called great), nine tenths of what the Daily Papers say about these trades and professions is chiefly taken bodily from these trade journals, and the clipper or paraphraser is often so unfamiliar as to make egregious errors. A Denominational Religious Paper is in a certain sense a trade or professional paper.

A Church without such a paper is a church ignorant of itself, its doctrines, methods and achievements. Ignorance of itself can be found in large masses in every church, and it is doubtful if not the great majority of every church are grossly ignorant of the body to which they belong. But they are not among those who read the church papers. Few men in the great trades, in Commerce or Manufactures, or even in Agriculture, can achieve success without having access to one of their trade journals. Pecuniary interest compels them to read them.

Pecuniary interest will not compel people to read their Church Journals, but religious interest, Denominational interest will compel it; unless the people are penny wise and pound foolish, and therefore keep the five cents a week which they might have to pay for their church paper.

It is on the basis of this that we ask all our readers who know what THE CHRISTIAN ADVOCATE is to take an interest in circulating it. THE CHRISTIAN ADVOCATE is DENOMINATIONAL, but is not so fenced in as not to do more than glance at the movements of the world, especially at the Gardens cultivated by other servants of the Lord and

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A Woman of Interesting Reminiscence

President TYLER, who succeeded WILLIAM HENRY HARRISON in 1841, was twice married. Last week Mrs. LETITIA TYLER SEMPLE, a daughter of the first marriage, died at the Louise Home. This institution was founded by W. W. CORCORAN, Washington's millionaire philanthropist, for aged Southern gentlewomen. Mrs. Semple died on the anniversary of the philanthropist's birth. She was eighty-four years of age. For more than a dozen years Mrs. Semple was paralyzed. Her conversation at all times was most remarkable. DANIEL WEBSTER, who was her father's Secretary of State, she often met. She said this of him: "It fell frequently to Mr. Webster's lot to take me out to dinner. He was not only one of the most brilliant men, but one of the most profound thinkers I ever met. He

Biographical

The Christian Advocate

JAMES M. BUCKLEY
Editor

Whole No. 4,245

New York, Thursday, January 9, 1908

Vol. LXXXIII, No. 2

EATON & MAINS
Publishers



In Commemoration of Bishop Andrews

The life of EDWARD GAYER ANDREWS, as recorded in books devoted to dates, names and places, seems diversified. But as the wandering branches of a fruit-bearing vine are unified in a common root, so his life work was pervaded by one spirit, one imbuing purpose, developed under one ruling Providence, at once guide, protector and support. Born of parents endowed by the Creator with strong vitality, courage, mental and moral honesty and common sense, he soon displayed much intelligence and tractability. His obedience was not the product of fear but of a recognition of the authority and dignity of his parents. The fruit of their instructions speedily culminated in his becoming a disciple of CHRIST, seeking for evidences (of which he often heard) of the Holy Spirit assuring him that he was born of God. In him were no erratic manifestations, nor was there feverish precocity. Taught that a Christian shows his faith by his works, he pursued his studies as a part of his religion, went through the preparatory schools and college in the spirit of one who came, not for society or sport, but with the resolve to learn all that the institutions could teach him.

Two of his uncles on the maternal side were noted lawyers, one principally conducting his profession in the office, and the other—equally competent but endowed with forensic powers and love for abstract discussion and disquisition—was one of the professors of the noted law school of the University of Michigan. His own brother rose to be Chief Justice of the Court of Appeals of this state, and around him were influences which indirectly gave him a bent assisting to qualify him to exercise a potential influence over the legislation and jurisprudence of the most complex ecclesiastical government in the Christian world, except that of the Roman Catholic and the Greek Churches.

On being graduated from Wesleyan University in the class of 1847, he entered the ministry, joining the *Oneida*

according to the Minutes he was professor in that institution for two years. These must have been parts of two years, since the Alumni Record before referred to represents that for a part of the time he was principal of the Female College of Mansfield, O. In 1856 he resigned that position to accept an urgent and largely supported call to the principalship of the Seminary at Cazenovia. There he remained until 1864. He was elected to the General Conference of that year and sat therein, but was almost immediately transferred to the New York East Conference, and became pastor of the Methodist Episcopal Church of Stamford, Conn. The time-limit having been lengthened to three years, at the close of that period he was transferred to the historic Sands Street Church of Brooklyn. At the end of the first year it was concluded by the presiding bishop, with the approbation of the presiding elder, that DR. ANDREWS was the most available member of the Conference at the time to fill the pulpit of the new Saint John's Church. Sands Street Church had for some years been suffering from the rapid growth of the city, the population which had formerly surrounded it moving in large numbers to the country. Saint John's Church was encumbered by a heavy debt and it was agreed by all persons thoroughly familiar with the situation that it had to be manned with reference to retaining all that were there and building up and consolidating with them as many others as possible.

THE EDUCATOR

This was an important though episodic period of his life. That he was more than satisfactory to the trustees of the Seminary, its patrons and students, appears from the fact that he was so soon called to the principalship.

As a teacher he was systematic and lucid. The least developed scholar could always understand every word coming from his lips. The students feared to offend him, not in apprehension of punishment, but lest they should wound him or lose his respect.

Many, though a fast decreasing number, of his students are living. Forty years ago, after he came to the New York East Conference, the great majority of them were actively engaged in what they were prepared for under his superintendence. No principal of a boarding school in this country was ever more respected and loved than was he.

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On being graduated from Wesleyan University in the class of 1847, he entered the ministry, joining the *Oneida* Conference. (No Conference is at present known by that name, the boundaries of various Conferences having been greatly changed and other names brought into use.) The Alumni Record of Wesleyan University states, no doubt from data furnished by himself, that he began as a Methodist preacher on Morrisville Circuit. The next year he was admitted on trial, and was stationed at Hamilton, N. Y. At that time no Methodist minister in charge of a station or circuit was allowed to remain longer than two consecutive years. Though it was unusual for a young minister to remain two years in his first appointment, he did so and was transferred at the end of the period to romantic and historic Cooperstown. There he came in contact with one of America's most wonderful writers of mingled fiction and history, J. FENIMORE COOPER, who died there during his second year. He was thence transferred to Stockbridge, Mass. As a speaker he was very energetic, and as he did not understand how to economize strength his voice failed. Much against his will he turned from the pastorate to become a teacher in the Oneida Conference Seminary at Cazenovia, N. Y. Ac-

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The late Rev. JOSEPH C. THOMAS, long connected with this office, revered his old teacher, and when he died Bishop ANDREWS pronounced a eulogy of him which to his friends was a great comfort. Episodic though his life as an educator was, it consumed one sixth of his public career.

THE PASTOR

From the beginning the traits that characterized him in his later pastorates were exemplified. His first appointment, at Hamilton, brought him into contact with both plain people and college faculties and students, that town being the seat of the honorable institution now known as Colgate University. Dr. JOHN P. NEWMAN, who entered the Oneida Conference one year after Bishop ANDREWS, followed him at Hamilton. He found there a people that

would have refused an exchange if offered any preacher in the United States in place of the youthful ANDREWS. Every day and often every hour the people, while expressing the greatest satisfaction with their new pastor (in consideration of the fact that they could not keep the former) rang in his ears the praises of his predecessor and his mother. It was not the praise that the merely popular elicit, nor that which the "Hail fellow, well met" receives, but that which is born only from love and trust. The mother of Bishop ANDREWS was of the type of SUSANNAH WESLEY, suited to be the counselor of her children, especially in spiritual things, as long as she lived; of strong will, and conscience ever active, she knew the right and sensed the wrong, and Dr. Newman found that while the people were full of admiration for the son, they had room for the recognition of what his mother was in herself to him and his congregation. He believed that all their praises were merited, but at last they wearied by monotony. He resorted to a novel method of silencing them. On a certain day, in preaching, he referred to the duties and influence of pastors, and delivered, as he of all men could, a comprehensive eulogy of his predecessor. By his eloquence he outdid them all, and after he became Bishop, in speaking to his friends in praise of his colleague he would recount the incident and add that he never heard another commendation; for they all felt that he needed no additional proof.

To estimate fully the gifts of Dr. ANDREWS for the pastorate of a family church with a permanent congregation, it is necessary either to have been a member of one of his churches or congregations or to have succeeded him in the pastorate. The latter privilege was thoroughly enjoyed by the writer at Stamford, Conn. His sermons were carefully cogitated, written in large part, but not slavishly delivered. To the last he used marked divisions, but not too many. Something of the nature of a peroration was uttered at the end of the discussion of each division, and at the close he summed up like a lawyer before a jury. He was a highly oratorical preacher, having an unctious, not wholly of feelings, nor of words, but chiefly of ideas. There was a total absence of slang. Having heard him many times we never noticed an empty adjective, a tautological sentence, or a childish appeal to the sensibilities. All was clear, convincing, lofty, and moving. His preaching was quite independent of the number before him. On torrid summer nights, in Saint John's Church, when many of his parishioners had removed to their country houses, and many others remained at home because of the fervent heat, he would preach as earnestly and appealingly, making a plea for instant decision, as if in a winter service, surrounded by weeping inquirers.

silence was frequently better than some men's speech. He was a comforter; hence all his parishioners clung to him forever.

THE BISHOP

The Rev. EDWARD G. ANDREWS, then pastor of the Seventh Avenue, now Grace, Church, was one of the most active members of the Committee of Entertainment of the General Conference which assembled in Brooklyn in 1872.

Prior to that time his acquaintance was limited to certain sections. He had not been a great traveler. He had held no official position that brought him before the Conferences generally. He had been a member of the General Conference of 1864, but naturally diffident he did not take much part in the proceedings, and being comparatively young did not make many acquaintances; and an interval of eight years is sufficient almost to transform the personnel of a General Conference. Success in his pastorate at Stamford, Conn., Sands Street, Brooklyn, Saint John's, Brooklyn, and the church mentioned above—all in the New York East Conference—had raised him to a high pinnacle in the estimation of all who knew him. He had begun to participate in the debates, speaking always calmly and to the point. Once, however, he had with considerable sternness courageously rebuked a distinguished member for disrespect to the presiding bishop. The reproof being justly deserved, he received general commendation and recognition as a true leader. He had also delivered a masterful address before the New York Preachers' Meeting on one of the great constitutional questions. Three weeks before the General Conference he was elected second in the delegation to that body.

Those whom he met in the General Conference of 1872—in his capacity in connection with the entertainment—met a gentleman, and were undoubtedly pleased to do so; but it is impossible to suppose that he used this brief possible opportunity to promote his own interests.

It is certain that he did not suppose he would be elected to the office of bishop until the second ballot. There were eight bishops to elect. Many leading laymen of New York and vicinity had become aware of his sterling qualities, and were active in spreading his merited fame, as were the majority of ministers hereabouts, and his old friends in western New York confirmed their representations. On the first ballot he received 111 votes; second ballot, 143; and the third ballot, 236. The number necessary to an election was 203.

The first Conference over which he presided saw at once that a model Bishop was before them. He made no errors in parliamentary law; he was not garrulous; he did not browbeat the Conference or create a laugh at the expense of others who made a mistake, as some presiding

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As the physical condition is essential to the highest public expression, though always animated, sometimes he was less so than at others. On not infrequent occasions it seemed as though his heart was struggling to manifest itself visibly to the hearers.

In pastoral intercourse he performed social duties in a courtly and ingratiating manner. It was delightful to see him among his old parishioners. The business devolving upon a pastor is sometimes very trying. He was attentive to all, and those that came after him had no trouble with the records and found a guide to the houses of his parishioners.

In the highest duty, that of leading souls out of the darkness of doubt and fear into the light of religious confidence, he united personal help with pastoral instruction. Many a time the prescription which would not have been noticed in the pulpit was given in private, and as often that which would not have been impressive in conversation became illuminated in the pulpit and powerful when the hearer, who had not been relieved in conversation, in the "beaten oil" prepared afterward and distilled in the pulpit, recognized his need supplied. In bereavement his

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It is certain that he did not suppose he would be elected to the office of bishop until the second ballot. There were eight bishops to elect. Many leading laymen of New York and vicinity had become aware of his sterling qualities, and were active in spreading his merited fame, as were the majority of ministers hereabouts, and his old friends in western New York confirmed their representations. On the first ballot he received 111 votes; second ballot, 143; and the third ballot, 236. The number necessary to an election was 203.

The first Conference over which he presided saw at once that a model Bishop was before them. He made no errors in parliamentary law; he was not garrulous; he did not browbeat the Conference or create a laugh at the expense of any brother who made a mistake, as some presiding officers in all bodies, ecclesiastical or civil, have done. Those were the days of JAMES and SIMPSON and AMES and FOSTER—great preachers all. Men first said that he preached *well*. In less than six years men said that he preached extraordinarily, but this was the result of their increasing love and regard for him; he always preached extraordinarily, but not flashingly. And so it continued to the end.

In 1880 a Commission was appointed to revise the whole ecclesiastical code of the Methodist Episcopal Church and report the changes to the General Conference for discussion and disposal. It consisted of three Bishops, three Ministers, and three Laymen. The Board of Bishops selected as their representatives HARRIS, MERRILL, and ANDREWS. In the Committee Harris proved to be the authority on past legislation; Merrill the discussor of possible consequences of alterations and additions; ANDREWS the weigher of all statements, and the estimator of their fitness to be incorporated with our system.

In the year 1896 he was appointed Editor of the Discipline, with the privilege of making verbal changes, not

Bishop Edward Gayer Andrews

World-wide Methodism during the six weeks past has made record in scores of religious journals and thousands of pulpits and meetings, of its gratitude for the influence of Bishop Andrews, its estimate of the value of his life and its reverence for his character. Were these utterances to be collated, it would be found that few leaders in the Christian centuries have established and maintained for so long a period upon such high levels of service the confidence and affection of a great church. For three-score years a preacher of the Gospel, for more than half that time a bishop of the church, he constantly exemplified the aspiration which his appeal awakened in others and applied, in his administration of his high office, the principles which had formed the foundation and determined the lines upon which his own character was built. He exercised the Episcopal office in a church whose stations circle the globe; his influence was ecumenical. He was a traveler upon the business of the Kingdom in every part of our own land; his gracious life was known throughout all our borders and no name was heard more gladly or more frequently in the homes and churches of all our states. Exempt as though by special decree from the Psalmist's description, his four-score years were not labor and sorrow; rather, he illustrated that other gracious promise, which declares that "the path of the just is as the shining light, which shineth more and more unto the perfect day."

To the Methodism of the Atlantic seaboard and especially to us in this metropolitan district the presence of Bishop Andrews has been a powerful influence for uplift and illumination. He never, even in his own mind, discredited or min-

ified the dignity of his office, but was unflinchingly modest concerning both his personal rights and abilities. To his highest public services upon the platform and in the pulpit he was compelled by the command of his conscience and the persuasion of his friends. He accepted publicity with distrust; it was to him a regrettable incident to duty. Yet where has he ever failed to meet the responsibilities of a great occasion or chastened the church whose representative he was by infelicity of speech or meagreness of thought? At the command, when engagements permitted, of the humblest preacher or the smallest church, he will be remembered throughout the region of his residence, as that bishop, wise, courteous, kind, strong in intellect and spiritual in heart, who, accessible to all, never said "No" to duty, and to every appeal gave prompt assent when "Yes" meant a church's help or the sharing of a brother's burden.

How closely the personal life of Bishop Andrews was interwoven in the very texture of metropolitan Methodism is suggested by the words of some of those who knew his strength in the organized efforts of the church. He would have inevitably conspicuous place in every phase of the development of the enterprises of the church in this region for a quarter of a century. His absence is already keenly felt, and reflection upon his patient and positive influence in shaping the policies of the church in this critical time and place only deepens our sense of loss. In the papers that follow men speak out of hearts warm with affection for him and from viewpoints which disclose the varied effectiveness of his illustrious and benignant life.

BISHOP ANDREWS AND THE NEW YORK CITY CHURCH EXTENSION AND MISSIONARY SOCIETY

In the translation of our dearly loved Bishop Andrews, the New York City Church Extension and Missionary Society has lost an earnest friend and trusted counsellor. So long have we been

blessed with his grace and truth and energy that it is difficult to estimate the measure of the loss which by his departure has come to the church over which God had made him an overseer.

As editor of the Discipline, expert in General Conference history, secretary and counsellor of the Board of Bishops, his official colleagues will sorely miss him. In the great general boards where his benignant face was as a benediction and his clear vision and sure judgment were so valuable in the wise administration of great trusts, it will be difficult to acquiesce in his absence. In Conference sessions where he was invariably hailed with glad welcome and profoundly trusted because of his brotherly kindness and earnest devotion to the interests of the church, multitudes of his fellow ministers will mourn him. To smaller circles of close friends to whom he was a fountain of refreshment, an appeal for a humbler, sweeter, more perfect ministry and a creator of reverent thoughts and high purposes, a great loneliness has come. To his dear family, enriched so long by the light of his countenance and the beauty and power of his spirit, the loss is indescribable.

He was a man to be relied upon. In his long ministry he was called to many tasks, yet such was the variety of his powers, his judicial poise, his unflagging industry, his absolute absorption in the work on hand, his attractive graces of temper, manner and speech, that in every successive office he was called to fill he was an unquestioned success, and at his death the entire church, which had learned from the grade and length of his service and from his personal qualities, how safe were the matters committed to his care, trusted him to a remarkable degree.

His gentleness was known to all men. That gracious manner, in which there was an abiding charm, disarmed prejudice and awakened confidence. The natural courtesy which was its basis was enriched and made invariable by Christian love.

His interest in ministers and their work, his earnest brotherly concern for them in their burdens and hopes, was powerfully attractive. Conversations free from gossip and rumor and full of eager, inspiring discussions of Christian truth and Christian toil are among the

cherished memories of some who were thus blessed.

The truth of God, like the mercy of God, was to him "new every morning and fresh every evening." He was intensely alive to the bloom and wonder of the world of thought. In the happy phrase of Principal Rainy he was "an open-eyed conservative," with neither "an obstinate adherence to antiquity nor a profane appetite for novelty." The eternal Christian verities were anchorages from which he was never drifted by the tides of reaction. But his loyalty never damaged his freedom. He was in hearty sympathy with every phase of intellectual progress and keenly interested in new statements of truth. He helped to create, as Bishop McDowell has said, an atmosphere in which the modern man may breathe.

Above all things, his character was the dominant factor in creating the perfect trust of the men of his own generation and the profound reverence of those who are younger. His balance, his judgment, his grace, had their place in the creation of his high regard, but his spiritual qualities had supreme influence. His purity and humility made love for him common and trust inevitable. His spiritual life was like a pervasive atmosphere. He knew the realities of God's life in man's soul, and with close friends would talk of the deep things which are spiritually discerned, but his vital experience was not for argument and not for display. It could always be felt in the grip and sweep of his public prayers and in the marked spiritual feeling and aim of his sermons.

He was a great leader, alert, modern, spotless, wise and loving, and we are grateful to the good God that he was with us so long. With chastened spirits we pray that the memory of his ministry and personality, in which there was such a rare union of beauty and strength, may help to enrich us with the sincerity, simplicity, humility and devotion which were so conspicuous in him.

WALLACE MACMULLEN.

GEORGE C. PECK.

FRANK MASON NORTH.

Committee.

BISHOP ANDREWS AND THE METROPOLITAN THANK-OFFERING ENTERPRISE
THE REV. EZRA SQUIER TIPPLE, D. D.

The relation of Bishop Andrews to the Thank-Offering Movement in New York City was not an official relation merely. One could never think of him as simply a figurehead in any organization with which he was connected. Whenever he consented to the use of his honored name in any enterprise he gave himself with it. As President of the Metropolitan Thank-Offering Movement he was more than its chief officer—he was largely its inspiration. The announcement of the completion of the organization of the Commission which was scattered broadcast throughout the churches was written by him. How characteristic the phrasing!

"The appeal for a thank-offering rests on the wonderful mercy shown to us and to our fathers. A church which during the century has increased from 61,000 to nearly 3,000,000 communicants in this single branch of Methodism; which has accumulated by voluntary gifts a property, in churches and parsonages, of \$67,500,000, and in schools of all grades of about \$30,000,000; which with its missions has entered all continents and great heathen fields; which has, under God, greatly quickened the religious life of other churches, and contributed largely to civic order, virtue and well-being; which has borne unencumbered saintly souls through toils and trials to the church triumphant, and which to ourselves and a multitude beside is still ministering spiritual life and peace—such a church ought to mark the passing of the century by a new and complete personal consecration to God, the Father and Redeemer, and by pecuniary gifts for the advance of His Kingdom." Anyone who knew Bishop Andrews well can feel the surge of his great soul in that early appeal of his to the Methodists of New York. He was convinced that a successful thank-offering enterprise in the Metropolis would be of incalculable value to the Methodism of Greater New York. As he himself said with profound emphasis, the completion of the \$1,000,000 gift for New York Methodism would: 1. Vindicate our church life

from all suspicion of weakness; 2. Unify our churches; 3. Liberate many burdened churches for more effective work; 4. Equip our great charities for wider service; 5. Enhance our self-respect and confidence for future enterprises; 6. Bless with increase of faith and love all who worthily enter the movement; and 7. Assert for us an honorable place in the great struggle for righteousness—individual, municipal and national—with which the twentieth century opened.

Believing all this, he gave himself without reserve to the enterprise. He helped to shape the organization and to formulate the plans; he presided at all the early meetings at which the plans for organization and for procedure were considered; he spoke at the first public meeting held by the Commission in the Madison Avenue Church in May, 1901. He was the first speaker at the first of the great Carnegie Hall Mass Meetings, and Dr. J. Wesley Johnston writing of this meeting,—“one of the most remarkable meetings ever held in New York Methodism,” he styles it—for the Christian Advocate, says: “It was a most fortunate circumstance that Bishop Andrews could be present. From the first he has been deeply interested in the work of the Twentieth Century Commission, and has given to the movement the largest possible measure of service and inspiration. As president of the Commission, as speaker at many of its public meetings, as preacher whenever possible where churches were to pay off debts or raise contributions, he has been most effective, and a large part of the splendid result may be directly attributed to him.” And all of this was literally true. Bishop Andrews' time was at the disposal of the Commission, his counsel was constantly sought and freely given,—not a step was taken without his approval, no plan was put in operation without his cordial assent. His faith in the success of the enterprise was an invaluable ally, his buoyant optimism was a fountain of energy, his courage a tower of strength.

One of the most notable services which he rendered the cause was the address which he delivered on the occasion

of the Wesley Bi-Centenary Celebration, under the auspices of the Thank-Offering Commission in February, 1903. The meeting was held in Carnegie Hall, which was crowded as almost never before. The President of the United States came from Washington to speak on "Methodism," and was greeted with remarkable enthusiasm. Chancellor Day, of Syracuse University, followed with an address of sustained strength and power. It was after 10 o'clock when Bishop Andrews rose to speak on "Then and Now: A. D. 1703—A. D. 1903," but he was,

as always, equal to himself and master of a trying situation. His address was universally regarded as a matchless comparison of the two periods, an eloquent contrast of conditions, and a brilliant epitome of the two centuries of Methodist history. It was in every respect worthy of the great theme and the great occasion. But in less conspicuous ways also, and throughout the entire progress of the Thank-Offering Enterprise, to its successful termination Bishop Andrews gave wise, devoted, even monumental, assistance.

BISHOP ANDREWS AND THE MISSIONARY SOCIETY

It is not given to all men of large nature to find the place in life which ever demands of them their best. In the tribute levied by conditions some part of their resources is overlooked or neglected. Capacity rests unused because opportunity does not appeal. Development halts in the absence of demand. But when the life and the man are so adjusted to each other that every element of his equipment is taxed by the urgency of his privileges or his tasks, a strong personality is inevitably enlarged and lifted to its highest power and use.

When, bereft as we are to-day of the stimulus, the counsel, the fellowship, which the presence of our beloved Bishop Andrews ever brought into our assemblies, we attempt to make brief account for our records of our thought of him, we express first our deep affection for him and our profound gratitude to God that through so long a period of unbroken service he was permitted to influence the thought and direct the activities of the church. The personal charm of his manner, at once courtly and genial, the constant evidence in daily intercourse that the qualities of the gentleman were in his fibre, not alone in his custom, his hearty and ever helpful interest in the concerns of others, where official relations or personal intimacy gave proper warrant, his confidence, ever modest in expression but unchallenged and unshaken, in the fundamental realities of the faith as a daily, vital experience, gave him easy access to all our hearts and won for him our reverence and our love. But

beyond this range of personal intimacy we see, as his public life passes in review, that the church has had, in our wise, devout, affectionate, inspiring friend, one of its greatest leaders, one whose impress upon its thought, its temper and its legislation can never be effaced. His sixty years of ministerial life, early broken, but quite probably enriched, by the period devoted to educational work, and in the last three decades and a half broadening into that noble ministry of the preacher, the administrator, the statesman, the bishop, in which among the many excellent he was unexcelled, have illustrated the response of a great personality, intellectual, social, spiritual, to the requisition of a great epoch. Rarely have the man and the life revealed fitness so complete. By an exactness of adjustment almost unique, to the world was opened the treasures which lay in the being of a large soul: by it the man was set upon the higher levels and was drawn up to his own greatest height. Who can be blind to the movement of the providence of God in so comprehensive a career, or will refuse to our Lord the grateful praise for the power which moulded a character so exalted?

When Bishop Andrews came to New York for residence, he entered into those relations with the Board of Managers of the Missionary Society which have proved so agreeable to its members and so influential in its proceedings. He was a careful student of its Constitution, aided in the choice of its members, be-

came familiar with its precedents, survived several of its successive administrations, presided more frequently than any other man over its deliberations. His official visitation of foreign missions and his frequent journeys on the church's business throughout our own land brought him personal knowledge of the world-wide field, while his familiarity with parliamentary law, his large experience in the representative councils of the church, his broad view of world forces, his extraordinary memory and his judicial temper, equipped him for singular effectiveness in committee counsels, in open debate and in the president's chair. In recent years as Chairman of the Open Door Emergency Commission he had made large contribution to the forces which have set forward our missionary aims, and his addresses upon the preparation of the nations for the coming of the Kingdom of Christ have throughout the land from many platforms mightily inspired and strengthened the church's high resolve.

The latest energies of Bishop Andrews were given to our Missionary Society. In November last, in the meetings of the General Committees of the two Missionary Boards, he was at his best; alert, lucid, vigorous, optimistic, wise, devout,—a living embodiment of unflinching faith, a vital, personal impulse to larger

service. He presided at the meeting of the Board on November 26th. He showed no pause in activity of mind or body. Yet as from these seats we watched him skillfully, courteously conducting the business of a long meeting, we thought that there were lines in his fine, friendly face which we had never seen there before. They were there, and the benediction then pronounced, in the reverent tones so long and so well known, was for us, of this Board of Managers, his last word.

To the family of our beloved Bishop we extend our deepest sympathy, and assure them that he who was so truly their own dwells in our memory and in our lives an abiding and ever-inspiring influence.

Here, upon the plain records of our transactions, we inscribe our ardent hope that the grace of the Lord Jesus Christ, which in our Bishop's last public words he invoked upon us, may abide in our hearts and upon our work, and we pledge a service more patient, more eager, more loving, as our best memorial of his beneficent life, our highest tribute to his noble and victorious spirit.

GEORGE P. MAINS,

A. B. LEONARD,

FRANK MASON NORTH,

Committee.

BISHOP ANDREWS AND THE OPEN DOOR EMERGENCY COMMISSION

THE REV. FRANK D. GAMEWELL, D.D.

The Open Door Commission was organized in St. Andrew's Methodist Episcopal Church, New York, on January 2, 1902, and Bishop Edward G. Andrews was elected Chairman. From that date until his death, December 31st, 1907, he continued in this position, and some of the largest service he rendered to the church and the extension of the Kingdom of God throughout the world in his exceptionally long and pre-eminently useful life was given during these last years in the work of the Commission. He presided at the Cleveland Convention, the first, and up to this date the only National Missionary Convention ever held by our church. His intimate knowledge

of the plans of the Commission, the result of the time he had given to the work by his attendance at the regular meetings, and at the special meetings, called for by the consideration of the many important questions to be determined in connection with the Convention, gave him a mastery of the situation that exerted a large influence on that remarkable gathering at which \$300,000 was subscribed for Missions.

At the meeting in New York referred to, as the little group gathered about a table in one of the smaller rooms in St. Andrew's Church and considered the many important and perplexing questions of its organization and of carry-

ing forward the aggressive work committed to it, again and again Bishop Andrews called for a pause in the proceedings, and, in prayer uttered by himself or at his request, sought Divine guidance in the work that was being projected. One who had travelled a thousand miles to be present at the meeting said to the writer, at the close of the session of two days, that when he started East he thought the organization of yet another agency was a mistake, but the Spirit of God, in answer to prayer, had been so manifestly present, and had so directed in the organization and plans formulated that he was sure no mistakes had been made.

Bishop Andrews presided at most of the larger conventions held under the auspices of the Commission and infused the spirit of prayer into these great gatherings. The spiritual impress of the initial days referred to have continued through the years. Bishop Andrews not only presided at most of the conventions during a period of six years, but he delivered the opening address at many of the conventions on "Providential Preparation for this Missionary Age," an address scholarly, masterful and inspiring, and always delivered with some variation. To meet the exigencies of changing program conditions he would con-

dense it into forty minutes, or, if occasion allowed, he would speak for an hour and twenty minutes. At a Convention in Sioux City, Iowa, the evening was assigned to Bishop Andrews and Bishop Joyce. Bishop Andrews spoke with such remarkable power that when he sat down Bishop Joyce, himself a wonderful apostle of Missions, said in effect that there were times when the dictates of common sense led to a change of plans, and although it had been planned that he should follow Bishop Andrews, the audience would best go home with the wonderful impression of the wonderful address to which they had just listened. Saying this, he dismissed the assembly.

Bishop Andrews' wide acquaintance with our various Mission Fields, from first hand observation, made him particularly felicitous as a presiding officer in the introduction of speakers. The introductions were brief, inspiring to the audience and helpful to the speaker.

We are grateful that so much of the thought and the strength of the last years of this man of God were given to the work of the Open Door Commission. The results will abide in the ever-enlarging influence so intimately associated with his consecrated efforts.

BISHOP ANDREWS AND THE BOARD OF EDUCATION

THE REV. WILLIAM F. ANDERSON, D.D.

At the annual meeting of the Board of Education held at the Board rooms in New York on November 16, 1887, Bishop Andrews was elected president of the Board to fill the vacancy occasioned by the death of Bishop Harris. Thus for a term of twenty years he rendered conspicuous service to our great cause. During that long period of time he was the chief counsellor, the unfailing support and the constant inspiration of each successive corresponding secretary of the Board. When difficult problems arose in the administration of the Board's affairs, Bishop Andrews could be depended upon absolutely to point the way to their solution. A sense of irreparable loss overwhelms us as it comes

to us again and again that we may turn to him no more for counsel as we face the knotty problem and the difficult situation in the administration of the Board's affairs.

Surveying his conspicuous service to the important educational interests of the Church during this long period of time, it seems to us that the elements of mind and heart which rendered him so invaluable to the cause were the following:

He was a man of vision.

Lowell says, "To have greatly dreamed precludes low ends." With equal truth it may be said that broad vision precludes narrow policies. Bishop Andrews was sure to see all sides of all questions

and to see them in the large. Particular policies were not to be dealt with as though they stood alone. Every question had vital relation to the larger aspect of things and must be settled in its relation to the larger as well as to the more immediate interests. Out beyond the boundary of the actual lay ever in his mind the ideal. This might not be easily or quickly attainable, but it must never be lost sight of. The ideal was the goal at which he always aimed, not only in personal aspiration, but as well for all the interests of the great church of which he was so loyal and devoted a servant. This quality which shone so conspicuously in him rendered him invaluable to every cause that he touched and was one of the chief elements of the high service which he rendered to Methodism and to the world.

He was a man of accurate and detailed knowledge.

Men of broad vision are not always patient of minutiae, but it was characteristic of Bishop Andrews that he must know every element in the problem even to the smallest detail. It is a temptation to busy men to glide over the petty and to be content with broad generalizations. Bishop Andrews never yielded to this temptation. He seemed to have a native gift for going straight to the heart of any problem which he took in hand. This he cultivated assiduously through the years with the effect that his very touch seemed to disseminate clearness. He was an adept in grasping a situation and in putting himself vitally into it. In the discussion of any problem the incidental and the accidental seemed to fall into the background, while the essential elements stood out in bold relief. Truth seemed ever ready to reveal its very heart at his call, and after he had spoken we all wondered why we had not seen it from his viewpoint before. This power of the complete mastery of problems, which amounted to genius, served to make Bishop Andrews an ever-increasing and most potent factor in the councils of the church, even to the closing days of his advanced and remarkable career. No man among us was more thoroughly alive to the issues of the times, more constantly alert to the demands for wise and aggressive policies.

He was a man of rarely fine judgment.

"When wisdom entereth into thy heart and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee." I have never known a man who was a more conspicuous illustration of this promise from the olden time than was Bishop Andrews. Such an attainment represents the finest fruitage of all the forces which contribute to Christian manhood. What more dignifies human nature than such rare faultlessness of discriminating judgment. Nothing in human character is more God-like. Bishop Andrews never claimed infallibility for himself, nor have any of his friends claimed it for him. But if there have been men who were clothed in the armor of a more faultless judgment than he, it has not been our privilege to know them. How carefully he weighed every question with which he dealt, how judiciously he balanced all the issues involved! They must be considered in their historical relation, in their present bearing, in their future influence. Their relations to the law of the church and to the church's life were kept in sight. Then when all had been carefully weighed, quick as the lightning's flash the decision was reached; and how wise the decision, almost without exception, the great church knows full well.

Wherein lies the secret of this marvelous power, this high attainment rarely reached by the sons of men? Let due and grateful acknowledgment be made of the fortunate inheritance received in this connection from a splendid parentage. This must ever be reckoned a large factor on the human side. But such characters may be accounted for only by the recognition of the supernatural elements which make for manhood. Is not this "the secret of the Lord" which the Psalmist declared "is with them that fear him?" And is it not in fulfillment of our Lord's words, "If any man will do His will he shall know of the doctrine, whether it be of God or whether I speak of myself?" The man who can so live as to bring the Mind of the Spirit to the solution of the practical problems of the earth life renders a service to human progress the value of which cannot be estimated. So lived and so wrought our crowned leader!

BISHOP ANDREWS AND DREW THEOLOGICAL SEMINARY

THE REV. H. A. BUTTZ, D.D., LL.D.

The relation of Bishop Andrews to Drew Theological Seminary was a very intimate and important one. At the time of his death he had been a member of the Board of Trustees for nearly twenty years, and for almost the whole period had been the Vice-President of the Board. By his tastes and training and official position Bishop Andrews was deeply interested in theological education. From his entrance upon his official relations with the Seminary, he devoted himself to its interests with that earnestness which was characteristic of him. He was never absent from the meetings of the Board, except when imperatively prevented by some official duty.

The characteristic which impresses one in relation to Bishop Andrews was his universality. He had broad visions of the work of the church, and nothing pertaining to its welfare was foreign to him. He cheerfully accepted positions of responsibility in many fields and with all of them he was profoundly sympathetic. This universality of his sympathies was a part of his personality. Breadth of appreciation and of interest in human welfare characterized him to an unusual degree.

With his universality there was combined concentration. While he was interested in all, he gave special attention to each. He studied with care every interest committed to him, and the minutest matters received his careful consideration. The closeness of his study of the affairs of the Seminary was manifest in all the deliberations of the Board of Trustees. No detail was regarded as unimportant, and for the time being that one interest was his great concern. He exemplified the maxim, "A whole man to one thing at a time" in a remarkable degree.

Another characteristic of Bishop Andrews was development. He recognized the necessity of all interests to grow, and he grew with them. I have in another place referred to his own powers of growth down to his latest years. Those

most closely associated with him recognized a constant growth in his relations to great interests and in his capacities, and he was ever fresh to meet immediate conditions. I recall that on one occasion he was called upon suddenly to deliver an address at the Seminary in the place of another who had been expected. He came without hesitancy and exhibited a freshness of thought and a freshness of adaptation to the immediate necessities of the occasion which astonished all who were present. It was the expression of youth and not of age, although he had reached the age of eighty.

We may further note his quietness and gentleness of touch on all the interests which he served. He never blustered or stormed. Everywhere he showed the refined Christian gentleness, and he presented his views with constant courtesy. One would mistake, however, if he thought Bishop Andrews wanting in virility of thought or action. As firm as a rock when convinced that he was right, he was ever ready to yield to stronger argument and to the convictions of others when he thought it wise. These were some of the main things which I recognized in his relations to Drew Theological Seminary. His interest in the young preachers gathered there was unflinching unto his death, and he was never too busy to hear of anything pertaining to the advancement of the Seminary and always ready to advise with that wisdom which was so universally recognized as one of his great characteristics.

He was a frequent visitor to the Seminary, not only in his official capacity but on all occasions of interest. He was frequently called upon to preach and deliver addresses, and always responded with that carefulness of preparation and readiness to serve which was so characteristic of him, and there was no man more welcome on the platform or in the homes of its faculty. Of those close relations of friendship which it was my privilege to enjoy during these well-nigh twenty years of his association with the Seminary, I may not speak. It was my

privilege to meet him on many public occasions, and in the associations of private intercourse. He was ever a friend, a counsellor, and a bishop, attaching all who came in contact with him with cordial love under every aspect and condition under which they were privileged to meet him. In his death one of the

choicest spirits of our time and one of the ablest bishops in the whole history of the church passed from us. Among the many and diversified interests of the church which Bishop Andrews so faithfully and efficiently served, in none will he be more sincerely missed and mourned than in Drew Theological Seminary.

BISHOP ANDREWS AND THE AMERICAN BIBLE SOCIETY

THE REV. WILLIAM I. HAVEN, D.D.

In few groups of his fellow-men was Bishop Andrews held in more affectionate esteem than in that of the managers and officers of the American Bible Society. This company of chosen men, all of them, with the exception of the corresponding secretaries, laymen, meeting together month by month with one great purpose, has come to have a most intimate sense of fellowship. Into this fellowship more than twenty years ago Bishop Andrews entered, as was his right as a ministerial life member of the Society. He rarely failed to be present at the regular monthly meetings of the Board. He accepted appointments upon the committees and gave of his wisdom and his charm to all the councils of the Society. His word carried great weight in these gatherings, to which his rare blending of dignity and courtesy seemed singularly adapted. His wide experience with the work of the Society through his Episcopal responsibilities in many lands where the agents of the Society are supervising the circulation of the Scriptures, his scholarly equipment and taste, giving him touch with the ever-present task of rendering faithfully the Scriptures into the changing languages of men, and his deep sense of the power of the Bible as a Divine transforming force in the hearts of men and of nations, made him especially at home in his relations to this Society. I have never seen him more wholly himself in all those graces of his nature which were the delight of all who knew him, than in these councils. And what a rare spirit he was; how larger

and larger grew the place which he filled in this world of life and service, until now that he has gone out of our sight all seems so vacant.

At a recent meeting of the Board of Managers when by rising everyone present testified to his appreciation of Bishop Andrews in adopting a memorial minute, the customary business was not resumed until tribute after tribute was uttered spontaneously and with deep feeling by one after another, representing the most widely and divergent forms of religious faith, all affected by the remarkable simplicity and power of this man who had gone in and out among them for many years. They did not so much hold him in reverence, for he seemed one of them. He was so youthful, so vigorous, so alert, so in touch with the present and alive to all its details and interests, they just loved him as one who loved truth and was true. And there he was ever to be found, where truth needed an advocate, an exponent, a friend. How he will be missed from our midst. I cannot think of him without feeling that I cannot write. It is not easy to reform the broken fellowship of life where interests are at stake that seem so essential and vital to the Kingdom of our Christ. It will not only not be easy to find another counselor and friend like our beloved bishop; it will be impossible. Others may come to take his place and work, but his life has been lived and lived to the full, and no one ever can be like him. Pure, noble, translucent soul, true, genial, unselfish man, he was brother, he was father, he was friend.

Methodism and Modern Methods of Church Work

THE REV. W. F. LLOYD, D.D., Methodist Episcopal Church, South

The old standpoint of Christian work was to prepare for the future, the new standpoint is equipment for the present and the future; the old aim was the pardon of sins, the new aim is the pardon of sins, plus the moral health of the soul with the fullest of mental and bodily culture; the old standpoint of effort was to escape hell and gain heaven beyond the grave, the new standpoint is to do that none the less, but also to transform all that is hellish on earth into an earthly heaven; the old viewpoint was to lift the soul to heaven after death, the new is to bring heaven down to earth during life. The salvation of the whole man, body, mind and spirit, is the governing idea in the newer theology and method of Christian activity.

True, some of this thought always obtained. The history of Christianity is brightened by a thousand works of mercy to the body. For the most part, however, these works were only undertaken for the relief of suffering or for healing. An injury had to be inflicted before the church felt the call to help. The larger idea of giving needed help before the recipient became helpless and so averting a threatened calamity, is the product of the ever-advancing Christ Spirit in this latest born of the centuries. It is a sort of moral and spiritual sanitary science that accomplishes its work by prevention rather than cure. It deals with anti-toxins rather than sedatives and restoratives. This is just as it should be. The new wine of Christian higher life can no more be contained in the wine skins of mediævalism than the science and philosophy of this age could content itself with the tools and methods of the tenth century.

This change in the methods and ideals of Christian activity has grown partly out of the necessities of the case, owing to the changed type of our civilization, and partly out of an enlarged and more comprehensive view of what is meant by the Kingdom of God. No longer is our

civilization individualistic and self-centered. Great scientific discoveries and mechanical inventions have introduced a vast number of changes into our industrial life, so that the individual is being more and more lost sight of, and we are becoming a great social organism, almost infinitely complex, and in the very nature of the case drawing our attention increasingly to the thought of human relations, that is, to our relation to God on the manward side.

Dr. Strong says: "The Christian religion deals with man in his relations to God and to his fellow. It is not strange that when civilization was individualistic, religious teaching and activity should emphasize almost exclusively man's Godward relations; and it is quite natural that, as the close and multiplied relations of a new and complex social order present strange and difficult problems, we should turn to the neglected social teachings of Jesus, and lay new stress on our manward obligations."

The assertion that there has been a rediscovery of the Kingdom of God is not far wrong. The idea which obtained for centuries that the Church and the Kingdom of God were synonymous has disappeared. The early Christian conception that the Kingdom of God is a new social ideal yet to be realized on the earth, is fast being revived, and that not merely in the renaissance of chiliasm with its millennium of the personal reign of Christ, but by the introduction of the golden rule and the social teachings of Jesus into all the affairs and relations of men.

Just what is signified by this newer thought that is beginning to animate the religious world may be indicated somewhat in a brief paragraph descriptive of the architecture of a modern institutional church, which differs as widely from the meeting-house of the past few centuries as it differed from the cathedral that preceded it.

EDWARD G. ANDREWS

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February 14, 1906.

Photographs from this
file have not been
included but are
available upon request.
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