ANDREWS, BISHOP E. G.
BISHOP EDWARD G. ANDREWS, D. D.

Bishop Edward G. Andrews was born in New Hartford, Oneida County, N. Y., August 7, 1829, 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 W. Hotaling took place at Cheshire, Conn., August 7, 1851. He was ordained deacon by Bishop James, and elder by Bishop Scott. From 1854 to 1856 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 'ex officio' 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 A. B. and A. M. in course from Wesleyan University, and ... from Genoa College.

Represented, Melo, 1855.

1856
Edward Garver Andrews, M. E. Bishop since Nov 24, 1872;
born New Hartford, N. Y., Aug. 7, 1825; son George and Polly Andrews; graduated Wesleyan University, Conn., 1847 (D. D.,
Genesee College; L. D., Allegheny College, Meadville, Pa.)
Entered M. E. ministry, 1848; Pastor in Central New York 4 yrs.;
teacher and principal Cazenovia Seminary 1854-58; pastor in Stan-
ford, Conn., and Brooklyn, N. Y., 1854-72. Visited missions in
Europe and India 1875-7; 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 York, New York, on August 7, 1821, and was converted and united with the church in childhood. In 1848 he was graduated from Wesleyan University, and was admitted into the Order of Priests in the following year. He arrived in his diocese 

*Note from Bishop J. W. Bruce, 1861, August 7, 1861. He was ordained deacon by B. L. Scott, 1861. To 1867 he was a missionary in the Mississippi 

*See where I stand, I stand at Prentice, Court, 1862, 1863, 1864, 1865.

*This is a brief summary of the life of Bishop C. Andrews, and of his work in various places: 1867, he was admitted to the Order of Priests, and the next year he was ordained to the Diaconate. He received the degree of D.D. in 1869, from Wesleyan University.
Edward Gaynor 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.,
Cazenovia Coll.; L. D., Allegheny College, Meadville, Pa.)
entered M. E. ministry, 1846; Pastor in Central N. Y.; 8 yrs.;
teacher and principal Cooperville Seminary, 1854-56; pastor in Stad-
ford, Conn., and Brooklyn, N. Y., 1864-72. Visited missions in
Europe and India 1876-77; in Mexico 1881; in Japan, Korea and
China, 1886-90. Member in New York since 1860. Was delegate to
the English and Irish Methodist Church, 1874.

—Who’s Who.
to the end of the world, though in the flight of years
his impressions may become unfamiliar, they will still in
fluence the generations and silently work the Master's
will. The influence he exercised over the five hundred Con-
ferees which he addressed and the multitudes of the laity
that heard his discourses has not died; nor is the result
least of the more than thirty-five thousand appointments
of ministers to churches—appointments made with intense
solicitude, deliberation and secret prayer. The example that
he left to ministers of the gospel is not dead, nor is his in-
fluence as far away missions annihilated.

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

To man's needs he is dead. To God he is alive. His per-
sonally ceased by imprisonment or smothered by the flaw. It
should be held as a compensating legacy. The Church
must keep his memory green, and when his name is
spoken in the heart should repeat the penitential prayer: "Let
me die the death of the righteous, and let my last end be
like this."
affecting the sense of the legislation, and was appointed by the Conference of 1890 and 1891. The General Conference has usually appointed several of its members as an advisory consulting committee for the Editor of the Magazine. 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, discrimination, 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 wisdom bishops add 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 Conferences, solving problems of law for young ministers and laymen, deliberating 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 must be done and which should not be done with a uniformity hard to realize fully except by those who are familiar and growth of the whole body of which he is an integral part of the ministry. Most of them were in middle life, but among them were women who, like the prophetess Anna, yielded freely to the sanctity of God, and men who, like Zach, devoted upon a staff, Bishop Dowell, Goodsell, chloride, McPherson, McDowell, and Brown 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 Bishop of this paper; the fourth by the Rev. S. P. Carman, whose residence is near that of Bishop Andrews and between whom and the Bishop a continually growing affection existed; and the last by the Rev. W. K. Lindsay. The closing prayer was offered by the Rev. F. M. North. So many-sided was the personality of his departed friend that little similarity appeared in the various addresses. But in one thing all agreed—the speaker desired to allow his emotions full sway, knowing well that self-control would be almost impossible. And so it was that the influence of sweet remembrance which they placed on the altar of Faith, Hope, and Love rose slowly on the thoughtful air.

Our General Editor, Guide, and Friend, is here. 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;
model roadway. The Hamburg-American line never does anything hastily. If the waves can be trained to behave, they may "go down to the sea in ships" will have less capricious digestion than many of them do now.

Where the Money Goes
Between December 2 and December 17, inclusive, $5,300,771.50 were sent by post office money order out of this country. The Oceanic carried $12,664 postal orders to Germany, $4,000 to Great Britain, $2,244 to Italy, $4,060 to Russia, $3,754 to Austria, $2,478 to Hungary, $5,415 to Sweden, $2,803 to Norway, $1,000 to France, $1,074 to Denmark, $1,215 to Switzerland, and similar sums to Holland, Portugal, Egypt, Belgium, Greece, Luxembourg, and Africa. This record for postal money order has never been equalled since the system was established.

Federal Blow at the Liquor Traffic
Hereafter carriers on "stop routes"—any route, other than railroad, streetboat, and mail messenger route, now (which will be prohibited altogether.

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 Longshore, the Grocer, the Drug, the Dealer, the Tobacconist, 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 Organ. 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, hearing but a few great papers (and a very few not great in circulation but worthy to be called great), write teeth of what the Daily Papers say about these trades and professions is chiefly taken bodily from these trade journals, and the "clipper" or paraphrase 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 greatly 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 very wise and pound foolish, and therefore keep the five cents a week which they might have to pay for their church paper.

It is to the best 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 formed in its aim to do more than glance at the movements of the world, especially the gardens cultivated by other servants of the Lord and
model roadways. 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 27, inclusive, $3,186,717.30 were sent by post office money orders out of this country. The Oceanic carried $13,381 postal orders to Germany, $11,385 to Great Britain, $2,244 to Italy, $2,060 to Russia, $3,734 to Austria, $2,178 to Hungary, $5,155 to Sweden, $3,933 to Norway, $1,900 to Denmark, $1,521 to Switzerland, and smaller sums to Holland, Portugal, Egypt, Belgium, France, 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—may receive only the sum of $5,165.

Mr. Guyler 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 subdivisions, 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 stolen wordlessly from these trade journals, and the clipper or paraphraser is often so ignorant 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 profession, trade or business.

A Woman of Interesting Reminiscence

President Tyler, who succeeded William Henry Harn- son in 1841, was twice married. Last week Mrs. Lucretia Tyler Seiber, a daughter of the first marriage, died at the Louisa House. This institution was founded by W. W. Conover, Washington's millionaire philanthropist, for aged Southern gentlemen. Mrs. Seiber died on the anniversary of the philanthropist's birth. She was eighty-five years of age. For more than a dozen years Mr. Seiber was paralyzed. Her conversation at all times was most remarkable. Daniel Webster, who was her father's Secretary of State, often met. She said of him: "He 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
In Commemoration of Bishop Andrews

The life of Edward Luter Andrews, as recorded in books devoted to biographies and phrases, seems diversified. But as the waving branches of a fruit-bearing vine are unified in a common root, so his life work was pervaded by one spirit, one uniting purpose, developed under one ruling Providence, at once guide, protector and support. Born of parents imbued by the Creator with strong vitality, courage, moral and moral honesty and common sense, he soon displayed much intelligence and quick-wittedness. 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 quickly evidenced itself in his becoming a disciple of Christian doctrine, seeking for evidences (of which he often heard) of the Holy Spirit warning him that he was born of God. In him were no erratic manifestations, nor was there feverish precipitancy. Taught that a Christian shows his faith by his works, he pursued his studies as a part of his religious work, went through the preparatory schools and college in the spirit of one who aims for society or state, but with the resolve to learn all that the institutions could teach him.

Two of his uncles on the maternal side were noted lawyers, principally conducting his profession in the office, and the other—equally competent but endowed with forensic powers and love for abstract discussion and disputations—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 him to exercise a potential influence over the legislation and jurisprudence of the most complete 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, following the tradition among the Methodists that he was a professor in that institution for two years. These must have been years of intense study, since the Alumni Record before referred to represents that for a part of the time he was principal of the Female College of Mansfield, Ohio. In 1850 he resigned that position to accept an urgent and largely supported call to the principalship of the Seminary at Chautauqua. 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 5th Street Church of Brooklyn.

At the end of the first year it was concluded by the presiding bishop, with the appreciation of the presiding elder, that the Andrews was the most available member of the Conference at the time to fill the pulpit of the New Jerusalem Church. St. John's 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. Being John's Church was encountered by a heavy debt and it was agreed by all persons thoroughly familiar with the situation that it had to be reconstrued with reference to retaining all that were there and building up and consolidating with those 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 soon called to the principalship.

As a teacher he was systematic and exact. The best developed scholar could always understand every word coming from his lips. The students trusted to offend him and in apprehension of punishment, but lest they should wound him or lose his respect.

Surely, 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 has ever been more respected and loved than he was.

Biographical
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 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 Annual 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 the Recruit and Stony Creek Conference. There he came in contact with one of America's most wonderful writers of unigated fiction and history, J. Fenimore Cooper, who died there during his second year. He was then 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 pastoral to become a teacher in the Oneida Conference Seminary at Coatesville, N. Y. 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 hard. The least developed scholar could always understand every word coming from his lips. The students feared to offend him, yet in appreciation 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 supervision. No principal of a boarding school in this country was ever more respected and loved than was he. Some there are whom one can respect but the foregoing of their personality is such as not to warm the affections; and there are others whom one can but love but finds it hard to respect. To the last of their lives, by the very mention of his name, many of his pupils could be stirred to highest commendation and almost tears of joy in the recollection.

The late Rev. Josiah C. Thomas, long connected with this office, recited 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 was as an educator was it consumed one third of his public career.

THE PASTOR

From the beginning the traits that characterized him in his later pastures were exemplified. His first appointment, at Hamilton, brought him into contact with both plain people and college families and students that town being the seat of the honorable institution now known as Colgate University. Dr. John R. Newcom, 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 or offered any preacher in the United States in place of the youthful Andrews. Every day and every hour the people, while expressing the greatest satisfaction with their new pastor (in consideration of the fact that they could not keep the Turner) sang in his ears the praises of his predecessor and his mother. It was not the praise of the more popular alibi, nor that which the "well-meaning, well-meaning" receive, but that which is born only from love and trust. The mother of Bishop Andrews was of the type of Mountain Wøoder, noted to be the numbers of her children, especially in spiritual things, as long as she lived; and conscientious writer, she knew the right and sensed the wrong, and Mr. 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 noticed, but at last they carried by insensibly. He resorted to a novel method of silencing them. On a certain day, in preaching, he referred to the duties and influence of parents, and delivered as of all men would a comprehensive eulogy of his predecessor. By his eloquence to outbid them all, and after he became Bishop, in speaking to his friends in praise of his colleague, he would reverse 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 very fully explained, written in large part, but not critically delivered. To the last he used marked divisions, but not too many. Sometimes of the nature of a question was offered 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 controversial preacher, having an opponent, 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 inspiring. His preaching was quite independent of the matter before him. On several summer nights, in Saint John's Church, when many of his parishioners had removed to their country homes, and many others remained at home because of the fervent heat, he would preach in earnestly and apparently, making a plea for instant decision, as if in a winter service, surrounded by sipper introductions.

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

THE BISHOP

The Rev. Howard G. Andrews, then pastor of the Seventh Avenue, now Orangetown 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 an official position that brought him before the Conferences generally. He had been a member of the General Conferences of 1866, but for obvious reasons 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 personality of a General Conference. Success to his pastorate at Stamford, Conn., Sands Street, Brooklyn, Saint John's, Brooklyn, and the church mentioned above—all in the New York First Conference—that aided him to a high place in the estimation of all who knew him. He had been a partner in the debates, speaking always calmly and to the point. Once, however, he led with considerable sternness and with some surprise, raised a distinguished member for disrespect to the presiding bishop. The reply being justly observed, he received general commendation and recognition as a true insider. He had also delivered a most important 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 whose seat in the General Conference of 1872—his capacity in connection with the entertainments—met a gentleman, and were sublimely pleased to do so; but it is impossible to imagine that he used the 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 homes of New York and vicinity had become aware of his sterling qualities, and were active in spreading his worthy face, 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, 145; and the third ballot, 296. The number necessary to his election was 200.

The first Conference ever which he presided over at one that his model bishop was before them. He made no errors in parliamentary law; he was not nervous; he did not bellow the Conference or cause a laugh at the expense of any who made a mistake, or some something
too many. Something of the nature of a pension was.ultered 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 intelligent preacher, having an ancient, not wholly of feelings, nor of words, but chiefly of ideas. There was no absence of thought. 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, left, and moving. His preaching was quite independent of the matter before him. On several summer nights, in Saint John's Church, when many of his parishioners had returned to their country homes, and many others remained at home because of the fervent heat, he would preach as earnestly and appealingly, making a point for instant decision, as if it were winter service, surrounded by weeping mourners.

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

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

In the highest, that of healing souls out of the darkness of death and fear into the light of religious confidence, he united personal help with pastoral instruction. Many a time the persuasion which could not have been noticed in the pulpit was given in private, and no often 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 "rubbin oil" prepared afterward and distilled in the pulpit, recognized his need supplied. In his sermons he

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 merits, that is, were the majority of ministers hereabouts, and his old friends in western New York confirmed their representations. On the first ballot he received 112 votes; second ballot, 143; and the third ballot, 200. The number necessary to an election was 150.

The first Conference over which he presided saw at once that a needed bishop was before them. He made no reserve in parliamentary law; he was notavanaic; he did not broach the Conference to 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. These were the days of James and Harris and James and Power--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 1862 a Committee was appointed to revise the whole ecclesiastical code of the Methodist Episcopal Church and report the changes to the General Conference for discussion and adoption. It consisted of three Bishops, three Ministers, and three Laymen. The Board of Bishops selected as their representatives Harris, Munn, and Anderson. In the Committee Harris proved to be the authority as past legislation; Munn the absence of possible consequences of alterations and additions; Anderson the weight of all statements, and the estimator of their fitness to be incorporated with our system.

In the year 1865 he was appointed Editor of the Discipline, with the privilege of making verbal changes, not
Bishop Edward Gayler Andrews

Worldwide Methodism during the six score past has made record in scores of religious journals and thousands of pulpits and meetings, of its gratitude for the influence of Bishop Andrews, in 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 actions circled the globe; his influence was cosmopolitan. 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 bounds and no name was loved more gladly or more frequently in the houses and churches of all our states. Amongst as though by special decree from the Psalmist's description, his four-score years were not labor and sorrow; rather, he illustrated that other graces 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, discreeted or minimized the dignity of his office, but was unceasingly 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 permissiveness of his friends. He accepted publicity with distrust; it was to him a regenerate incident to duty. Yet, where he was ever failed to meet the responsibilities of a great occasion or clasped the church whose representative he was by helpfulness of speech or neatness of thought? At the command, when engagements permitted, of the humblest preacher at the smallest church, he still be remembered throughout the region of his influence, as Bishop, wise, courteous, kind, strong in intellect and spiritual in heart, who, inerever he never said "No" to duty, and to every appeal gave prompt assent when "Yes" meant a churchly help or the sharing of a brother's labor.

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 incredible conspicuous places 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 of hearts wrung with affection for him and from viewpoints which disclose the varied effectiveness of his gracious and benignant life.

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

In the transition of our dearly loved Bishop Andrews, the New York City Church Extension and Missionary Society has lost an earnest friend and trusted counselor. So long have we been blessed with his grace and truth and mercy that it is difficult to estimate the service of the two years which he spent as bishop. The love that has come to the church over which he led has made him an overcomer.
The Christian City

As editor of the Discipline, expert in General Conference history, secretary and president of the Board of Bishops, his official colleagues will surely miss him. In the great general boards where his benignant face was a benediction and his clear vision and sure judgment were so valuable in the wise administration of great trusts, it will be difficult to accept his absence.

In Conference sessions where he was invariably hailed with glad welcome and profoundly trusted because of his brotherly kindliness 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 humble, prayerful, perfect ministry and a constancy of correct thoughts and high purposes, a great loneliness has come. In his dear family, enriched so long by the light of his companionship and the beauty and power of his spirit, the loss is inestimable.

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 sense, his unflagging industry, his absolute honesty in the work at hand, his attractive grace of temper, manner and speech, that in every successive office he was called to fill he was unhesitatingly accepted, and at his death the entire church, which had learned from the grace and length of his service and from his personal qualities, knew where the matters committee's, his bar, 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 moral courage which was his basis was enriched and made invulnerable by Christian love.

His interest in ministers and their work, his earnest brotherly concern for them in their burdens and joys, was powerfully attractive. Conferences free from gossip and rumor and full of eager, inspiring discussions of Christian truth and Christian life 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 obdurate adherence to antiquity nor a profound appetite for novelty." The eternal Christian verities were angraves from which he was never diverted 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.

About all things, his character was the dominant feature in creating the perfect man of his own generation and the profound reverence of those who are younger. His balance, his judgment, his grace, and 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 meat 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 observed, but his oral 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 aims of his sermons.

He was a great leader, alert, modern, spirited, wise and strong, and we are grateful to the good God that he was with us so long. With clasped hands 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 disarming, simplicity, humility and devotion which were so conspicuous in him.

WALTER MACMILLAN.
GEORGE C. DICK.
FRANK MASON NOWELL.
Chairman.
The relation of Bishop Andrews to the Thanks-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 Thanks-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 church was written by him. (It characterizes the phrasing):

"The appeal for a thank-offering was on the wonderful mercy shown to us and to our fathers. A church which during the century has increased from 60,000 to nearly 3,000,000 communicants in the 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 $3,000,000, 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 uncounted holy souls through trials 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 conversation to God, the Father and Redeemer, and by pecuniary gifts for the advance of His Kingdom. Anyone who knew Bishop Andrews will 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 thanks-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 $1,500,000 gift for New York Methodism would: 1. Manifest our church life from all suspicion of weakness; 2. Unify our churches; 3. Liberates many burdened churches for more effective work; 4. Empower our great churches 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. Assure for us an honorable place in the great struggle for righteousness—individual, municipal and national—whose which the twentieth century opened.

Delivering 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, he has spoken at many of its public meetings, as preacher whenever possible where churches were in debt or raise contributions, he has been most effective, and a large part of the splendid result may be traced to his influence. 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 aid; his homely opinion 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 300th Anniversary 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-V. 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 companionable ways also, and throughout the entire progress of the Thank-Offering Enterprise, to its successful termination Bishop Andrews gave wise, devoted, even munificent 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 levelled by a hundred connoisseurs of their resources is overlooked or neglected. Capacity rests unwarded because opportunity does not appeal. Development fails 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 inflamed and lifted to its highest power and use.

When, hence, as we are to-day of the stimulus, the counsel, the fellowship, which is one of our beloved Bishop Andrews ever brought into our assemblies, we attempt to make brief account of 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 quiet and genial, the earnest vitality in daily intercourse, that the qualities of the gentleman were in his fibre, not alone in his outward, bear and even 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 that has had, in our wise, devout, awakening inspiring friend, one of its greatest leaders, one whose impress upon its thought, its concern 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 unrivalled, have illustrated the resource of a great personality, intellectual, social, spiritual, to the requisition of a great epoch. Rarely has the man and the life revealed together so complete. By an experience of adjustment almost unique, to the world, was opened the treasury 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 excellent?

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, ac-
BISHOP ANDREWS AND THE OPEN DOOR EMERGENCY COMMISSION

The Rev. Frank D. Gamwell, 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 presided in his position and some of the larger services he rendered to the church and the extension of the kingdom of Christ throughout the world in his exceptionally long and prominent 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 $10,000 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 most important and perplexing questions of its organization and of carry-on.
ing forward the aggressive work committed to it, again and again Bishop Andrews called for a pause in the proceed-
ing, 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 last few days referred to have continued through the years. Bishop Andrews not only presided at most of the conventions during a period of twenty years, but he delivered the opening address at many of the conventions on “Provisional 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 expand 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 speaker 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-growing influence so intimately associated with his consecrated efforts.

BISHOP ANDREWS AND THE BOARD OF EDUCATION

By WILLIAM F. ANDERSON, D.D.

At the annual meeting of the Board of Education held at the Board rooms in New York on November 10, 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 able counselor, the infallible support and the constant inspirer 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 Church’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. Lowdell says: “To have greatly dreamed preserves low costs.” With equal truth it may be said that broad vision includes narrow policies. Bishop Andrews was wise 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 ques-
tion had vital relations to the larger as-
pert 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 as 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 those so
costiously in him rendered him at-
avilable 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 detail
knowledge. Men of broad vision are not always
patient of minuteness, but it was character-
istic of Bishop Andrews that he made
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 her very touch
seemed to distinguish clearest. 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 ele-
ments 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 problem, which
accustomed to genius, served to
make Bishop Andrews an ever-increas-
ing 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 con-
tently alert to the demands for wise and
aggressive policies.

He was a man of rare and fine judg-
ment. "Wise wisdom enters into thy heart
and knowledge is pleasant unto the soul.
Discipline shall preserve thee, understand-
ing shall keep thee." I have never
Snown a man who was a more consci-
ous illustration of this promise from the
oldest time than was Bishop Andrews.
Such an attainment represents the finest
fruitage of all the forces which contrib-
ute 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 judg-
matic than he, it has not been our privi-
lege to know them. How carefully he
weighed every question with which he
deal, how judiciously he balanced all
the issues involved! They must be consid-
ered 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. When all had been carefully
weighed, quick as the lightning's flash the
decision was reached, and here was the
decision, almost without exception, the
great church knows full well.

Wherein lies the secret of this mar-
celous power, this high attainment rare-
ly reached by the sons of men? Let
the
grateful acknowledgment be made
of the fortunate inheritance secured in
this connection from a splendid parent-
ate. 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 ele-
ments 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 the 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
called leaders!
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 tact, 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 responsibilities in many fields and with all of them he was profoundly sympathetic. The 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. He found it 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 periods 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 hesitation 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 hurried or stormed. Everywhere he showed 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 unflagging into 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 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 more welcome on the platform or in the house of its faculty. Of those close relations of friendship which it was my privilege to enjoy during those well-nigh twenty years of his association with the Seminary, I may not speak. It was my
BISHOP ANDREWS

In few groups of his fellow-men was Bishop Andrews held in more affection as a preeminent 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 counsel to all the councils of the Society. His word carried great weight in these gatherings, to which his rare blending of dignity and courtly seemed singularly adapted. His wise experiences 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 work of rendering faithfully the Scriptures into the changing languages of men, and the 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. He has never seen him more wholly himself in all those groups 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 thing 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. Now he will be missed years and years. 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, transcendent soul, true, selflessly, unselfish man, be sensible, he was father, he was friend.
Methodism and Modern Methods of Church Work

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 general 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 once the loss, but also to transform all that is ill when 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 social and spiritual sanitary science that accomplishes its work by prevention rather than care. It deals with ant-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 mediocrity 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, moving 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 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 idea yet to be realized on the earth, is fast being revived, and that 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 religions 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

Bishop Edward G. Andrews has been on the Board of Bishops of
the Methodist Episcopal Church since 1872. He entered the ministry
in 1848, and from 1854 to 1864 was teacher and principal of
Cazenovia Seminary. He has visited the missions in Japan, Korea,
China, India, Europe and Mexico, and is Chairman of the Open Door
Commission of the Missionary Society.

February 14, 1906.
Photographs from this file have not been included but are available upon request. For more information please contact research@gcah.org