GOODSELL, DANIEL A., BISHOP
Goodsell, Ep. Daniel A.

Died - Dec. 5, 1909

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

Funeral - Christian Advocate, Dec. 16, 1909. p.2027
On Tuesday afternoon, December seventh, at the Madison Avenue Church, a great assembly gathered, chastened by sorrow, confident in a living faith. Bishop Goodsell, officially assigned in May, 1868, to residence in New York, had been caught away in the days of serene strength and from a career of wide usefulness, to the house of many mansions. His ministry of over fifty years, for the greater part spent in pastoral work in the vicinity of New York, had created for him in the hearts and homes of the ministers and the people an enduring welcome. His episcopal duties had made him a traveler to the furthest boundaries of our own country, and beyond the seas his benignant personality had been an inspiration to the Christian communities of many lands. Dignified, urbane, imperturbable: judicial, wise, genial, fraternal: a lover of the curious in nature and of the beautiful in art: sympathetic and tender, solicitous for his friends, intent to all: a delightful host, a charming guest; in public address, convincing and eloquent; with the pen, resourceful, a master of style, witty, at times playful, always courteous: unflinching in the defense of the faith once delivered to the saints, an unswerving believer, spiritual of mood and in the exercise of the deep things of God, ever being humbled by the exaltation of the Christ Whom he served. Upon the world in which the Lord has placed him, Bishop Goodsell has left the world in which so much of the work of the Church of God has been done, to any amount of the congestion of foreign born people in the cities, property in land is impossible to most who remain in the cities. Property in land is a chief solace of anarchistic refugees, in account of the congestion of foreign born people in the cities, it is a drag is attached to the temper and reform. They do not or will not, see the close connection between social and immoralization, crime and the liquor traffic. It has been a great joy to us, to see the growth and success of the city missionary societies. These have conserved property, have filled vacant churches, have founded and sustained Christian settlements in un-Christian surroundings, and in so doing, have won manners and morals, are exploiting social, industrial and civic problems.

Does the Church Discern the Signs of the Times?

We believe that it does—not, we must admit, with the frank and full recognition one might desire, but with growing conviction. What has often been before the Christian mind as a men, him taking him, and forming him, into the likeness of the God who made him. The influence of God does not change. The ministry of the Spirit never grows old. The personality of Jesus Christ is still the world's one great outstanding fact. But human life has been run into new bounds. This is not the world of fifty or five hundred years ago. The largest contract today for the man of God is to find the media—language, service institution, personality by which the things acts of human life and
many to the Lord Jesus Christ. This work is always, as to its needs, scant in money and workers. Our constant prayer is that God may help us to the means and the men for this great cause, and that this Conference may develop plans for the extension of a work absolutely necessary for the salvation of the Republic.

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

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

Minuti Adopted by the Board of Managers

"Again the dread knock at the outer door, and our First Vice President's chair is empty. Three within two-and-twenty years has death removed from our Board a Bishop, Andrews, Fowler, and now Goodsell. For some time Bishop Daniel Ayres Goodsell had been a long-time friend, to a few he was simply a father, to others he was a singularly benignant and human face was the sign of an open heart to a great heart. In his loss, we as a Society feel ourselves bereft, indeed, from his counsel based upon long years of ripening experience; from his quiet wisdom as a devoted churchman; and most of all from his deep and per­vasive prayer, we were expecting gracious results to accrue to the advantage of our Society. What we have lost in his departure we shall perhaps realize only as passing months and new exigencies make us increasingly feel the need of his strong hand and wide-eyed optimism. His mellow, thoughtful voice seemed always calling for the best in us. He was so quietly strong. so grand a firm, so sure of the virtues of the kingdom, we instinctively came upon as well as loved him.

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

He will Preside over the Conference
Session Next Week.

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

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

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

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

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

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

Born Nov. 5, 1840, at Newburg, N. Y. Educated at New York University, and joined the New York East Conference in 1859. During his membership he served as pastor of the most important churches in the Conference. For eight years he was literary editor of the Christian Advocate; and in 1885 he was elected editor of Zion's Herald, but before he had entered upon his duties as editor he was chosen secretary of the Board of Education of the Methodist Episcopal Church. He was a member of the General Conference of 1888, 1892, and 1896, and was elected Bishop in 1899. His episcopal work has been commanding and successful, and in 1895 he secured the union of the Methodist Episcopal Church and the Wesleyan Methodist Church.
Brooklyn; 1869-71, South Norwalk, Conn.; 1872-74, Meriden, Conn.; 1875-77, Washington Street, Brooklyn; 1878-80, New York Avenue, Brooklyn.

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

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

In personal appearance he is dignified and graceful, so admirably
ZION'S HERALD

January 24, 1812

BISHOP GOODSELL A MODEL

DR. R. J. COOKE

[From Methodist Review, January-February.]

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

The offense of a bishop in the Methodist Episcope Church is unique. As Methodism itself, historically, is a revival in modern times of the spiritual life, practice, and policy of the early church prior to the rise of Cyprian, and appears, therefore, as something wholly different from the Greek, Roman, or Anglican Church, which as we see them, are the results of a long process of development, away from the church of the apostolic and sub-apostolic period, so the episcopal policy of Methodism is different both in its nature and duties and in its manifold requirements. A Greek, Roman, or Anglican bishop might be an ideal bishop for his particular communion, but an unendurable mistake in Methodism. A bishop in the Methodist Episcopal Church must be as an administrator and spiritual oversight all that bishops in those churches are required to be, but in keeping with the genius of his church he must be vastly more. He is not a lord over God's heritage, nor is he a mere official, exercising perfunctory duties, visiting Conferences and automatically registering the judgment of his confrères or the stranger will of influential laymen. These are spacious times in which we live, times in which the church of God must either lead in the forefront of the world's best thought in all questions which affect the religious, social, intellectual, and even political welfare of peoples and nations, or else, acknowledging her incompetency to inspire or regenerate ideals or to direct the thought of the age, objectively surrender her place to discordant secular forces which can never redeem humanity nor sustain Christian civilization, and among which she herself will be tossed like a foundering ship in a storm swept sea. The church that can rise to this position of influence over commerce and industry over philosophy and literature, and art and science in chivalrous thought and deepest nature of religious life — the church to which nothing human alien is alien, and which, by her devotion to the eternal interests of all men will deliver the masses from the power of the demagogue on the street corner or the rented hall, from the greed of the plutocrat, the thirst for war, the mutually destructive feuds between labor and capital, and the criminal existence of the saloon — the church that can do this, and will set before the people the true purposes of the Christian state, that church here in America, and that church only, in the long run, will be the church of the people, the savior of society. This is a great program, but it seems great only because the world, in all its activities as the subject of redemption, has become a lost state in Protestant provincialism. No one church now, perhaps, has the courage to undertake and accomplish this vast and complex purpose, but it is the duty of every church worthy of the name to contribute to its accomplishment. Methodism is the church of the people. From the beginning, it has been her mission not only to convert the souls of men, but also to aim, through the preaching of the Gospel, to lead in the social betterment, in the intellectual and moral progress of the millions who are seeking the realization of their dreams.

To be a bishop, therefore, of such a church means more than mere superintendency. Certainly a bishop must be a man of piety — genuine piety. But he must also be a man of large horizons; quick to discern the signs of the times; able in pulpit and platform to edify, instruct, and inspire; a thinker, a statesman; a prophet of God; a leader of the people. Should he fail in these expectations, he cannot compensate for his insolvency of intellect by gaudy attendance at picnics and social festivities; by substituting official authority for intellectual power; or by dispensing favors to fawning acolytes for that commanding influence which comes only from exalted character and statesmanlike ability. Bishop Goodsell was up to the highest requirements. The office did not make the man; the man of God dignified the office. Sometimes, in the church as well as in the state, it does happen that a man who only yesterday was but one among many of ordinary caliber is in the near future, because of an election to something, hailed by others of equal sex: as the prince of orators and the fountain of wisdom. But the election of Bishop Goodsell was no spotlessness of mediocrity. He did not owe his commanding influence to the glamour of office. "He compelled the stars to look our way and honor us." He brought to the episcopacy a spiritual nature nurtured from boyhood under all the holy influences of a Methodism which sought above all other gifts the permanent consciousness of the spirit and power of God, which is personal holiness. He brought to that sacred office twenty-eight years of rich experience in the pastorate, a trained mind of the largest caliber powers of speech and learned graciousness of manner, exact knowledge and varied information, an open mind, an unifying faith in the eternal truths of the Gospel, intellectual loyalty to the doctrines and usages of Methodism, a tolerance for all weaknesses except his own, and a sympathetic heart especially for his brethren in the ministry. Hence, as a bishop he took rank at once as one of the great bishops of the church, and we have no doubt that the historian of the future will readily confirm this distinction which was universally awarded him by his contemporaries.

In the Annual Conferences where he presided the sessions were always of great interest. A great personality always creates interest. In his conferences and laity saw the reality of religion, the nobility of our institutions, the sacredness, responsibility, and dignity of the ministerial office, while the reminiscence of the work in hand was often tried by the daunting humor, the flashing wit, the radiant phrases of this master of assembly. His colleagues in the board of bishops bear glowing testimonies to the greatness of his character and his power as a bishop. In such a body of superior men, many of them at home in all zones of life, his habits' spirituality, his genial spirit, his valuable experience and judgment, his ability found the highest appreciation. In general committees, missions, home and foreign, and in various General Conferences, commissions of which he was either chairman or member, and in other gatherings of official boards, his concise statement, clear judgment, breadth of view, and unbiased interests added strength and established confidence; for, adapting with little change what Jesus once said of John as an historian, "while he managed his cause with the dexterity of an advocate, he always showed the impartiality of a judge." He was never the orator. He was never the selfish broker to influence authority but lacking in sense, nor was he ever the opinionated debater who imagines that, if he had lived in the days of Solomon, Solomon himself would have died of envy. Whenever he was, and however great the deliberation before the body, his playful knowing wits were genially at opportune moments and smoothed the rough currents of debate. He had great personal dignity, partly because of his appearance, but much more because of his manner and duties and in the intellectual and moral progress of the millions who are seeking the realization of their dreams.

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Our Correspondents’ Forum

Some Suggestions and Criticisms

The unique and challenging nature of our contributor to this department is guaranteed; and the writer alone is responsible for the views expressed.

THE TIME LIMIT AGAIN

"ITINERANT."

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

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

That is entirely wrong. And there is a way out of it without putting on a limit, and thus making the whole church suffer. Let the question be put each year this: "Who ought to move?" No difference, you say? There is all the difference in the world. In the first instance you oblige a man to stay until he is no longer wanted, then it becomes almost a disgrace for him to move. In the second plan, you simply encourage a man to move when it seems best for him and the church. And that office of bishop not because he happens to be in this or that locality, but because he is fit for the position. How often we hear men say: "Oh, it is well, there is no choice for both of these men; they come from the same section, and the church will not elect two men from the same part of the country." Why not ask: "If that section happens to have just the men that are fitted for the position?" The assumption is entirely wrong.

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

Main.

A SUGGESTION UPON OUR SUPERVISION PROBLEM

REV. J. H. CRITCHLOW.

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

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

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

In this matter, the tendency for a generation has been toward a reduction rather than an increase of supervision. In proportion to our membership, we had more bishops in 1861 than we have today. In 1851 we had the most episcopal supervision, measured by the possible term of service, that the church has ever had. For at that time there were sixteen effective general superintendents and two missionary superintendents. That is, one bishop for 1,500 members. Not only that, but these were so young, set so solidly, that only two were retired at the end of eight years, and not one died for eleven years. In contrast to this condition the General Conference of 1861 adjourned with nineteen effective general superintendents and six missionary superintendents, or only one effective bishop for 15,000 members at home. And, furthermore, the need for foreign supervision had increased so rapidly that four of this nineteen were sent immediately beyond the flag. That is, our last five General Conferences

A BISHOP FOR EACH HUNDRED THOUSAND MEMBERS

[From Central Correspondent.]

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

In the first place, it would furnish that episcopal supervision of our affairs which is the crying demand of the day. The Baltimore General Conference gave the church general
of the meeting, March 3rd, 1848; and the names, Mr. J. B. W. W. F. and J. A. C. M. S., included.

1846; A. E. B. and M. F.; and the names, W. B. E. and J. A. C. M. S., included.

1848; The Rev. J. B. W. W. F. and J. A. C. M. S., included.

1849; The Rev. and Mrs. J. B. W. W. F. and J. A. C. M. S., included.

1850; The Rev. and Mrs. J. B. W. W. F. and J. A. C. M. S., included.

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1863; The Rev. and Mrs. J. B. W. W. F. and J. A. C. M. S., included.
GOODSELL, Daniel Ayres, Methodist Episcopal Bishop since May, 1888; b. Newburg, N.Y., Nov. 5, 1840; prepared at Clinton Acad.; grad. University of the City of New York, 1859 (S.T.D., Wesleyan, Conn.; LL.D., Dickinson, Pa.); entered ministry of the Methodist Episcopal Church, 1859; literary editor Christian Advocate, New York, 1880 - 8; Secretary Board of Education, Methodist Episcopal Church, 1888. Has officially visited China, Japan, Korea, Italy, Bulgaria, Switzerland, Germany, Scandinavia, Finland, and nearly the entire United States; m. June 5, 1860, Miss S. F. Loweree, Flushing, L.I. Frequent contributor to reviews and periodicals.

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

While this Board of Foreign Missions joins with the whole Catholic Episcopal Church in lamenting the death of our resident Bishop and the President of this Board, we prefer even in the freshness of our grief, to emphasize joyfully the fact that the Church has enjoyed the benefit of his high and watchful labors for more than half a century, thirty years of pastoral work and over twenty-one years of service, I remember with thankfulness and praise his conspicuous ability to lead, the courteous brotherliness of his bearing, the ability, and skill, and wisdom which he brought to every
task and every occasion. Though a man of very sensitive nature, sometimes fretted by small annoyances, he yet rose readily to the level of high demands, met stormy situations with self-control and steadiness, and having studied his problems with prayerful patience, he exercised the power of his great office with courage, with decision, with gentle and considerate strength. His thinking was marked by philosophic breadth and balance. His fluent vocabulary gave him the fit and admirable word. His spoken and written style was an education to the young ministers of Methodism in China and noble English diction.

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

"The consent of the presiding bishop being necessary under the enabling act, I rose and said, hardly able to restrain my tears of joy: "I hereby consent to this union, and do declare that henceforth we are of one love and one house." Then followed a wonderful scene of holy love. The members of both Societies, the clergy and our own--high and low, near and far--kissed each other and kissed each other on both cheeks, while handshakes and signs of thanksgiving succeeded. The joy, thankfulness, and spirit of imitation and work from one to an-
other with a holy kiss. In the midst of it all, someone began singing Luther's hymn, 'A mighty fortress is our God', and every voice joined to send the song heavenward. Then the former Wesleyans crowded before the altar, shook hands, and saluted me as their Bishop; and so ended the twenty minutes of Pentecost. No nobler scene is in my memory, nor do I expect any until God's mercy opens Heaven's gate to an unworthy servant."

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

F. N. North
A. B. Leonard: Committee
Wm. V. Kelley
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<th>Location</th>
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<td>385 3rd Avenue</td>
<td>Grace Episcopal</td>
<td>Mr. Howard Lane</td>
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<td>795 3rd Avenue</td>
<td>1st Avenue Congregational</td>
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<td>Pearl Street and Lexington Avenue</td>
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<td>Rev. E. B. Southard, 130 East 19th Street</td>
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<td>Rev. E. K. Martin, 122 East 21st Street</td>
<td>Rev. K. Murr</td>
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<td>East 23rd Street, Manhattan</td>
<td>Rev. A. H. Long</td>
<td>Rev. E. R. Long</td>
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<td>Rev. J. L. Lockwood</td>
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Photographs from this file have not been included but are available upon request. For more information please contact research@gcah.org