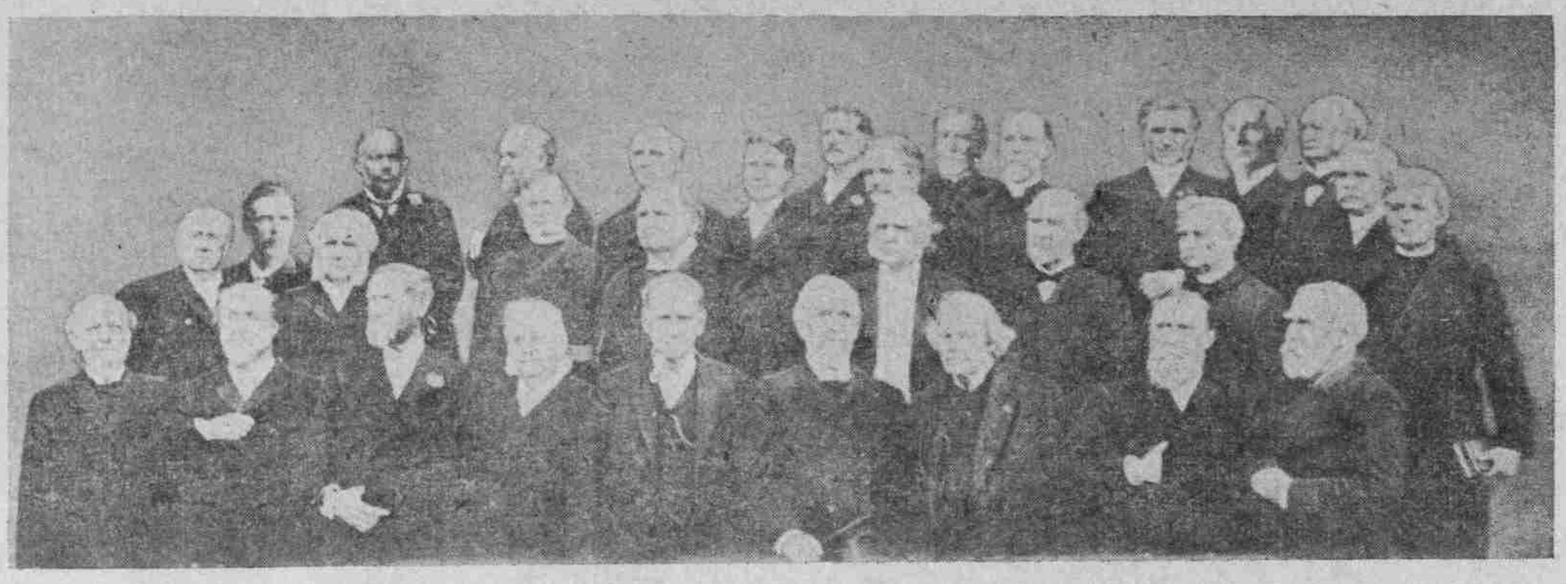
Methodist Bishops Will Convene in Portland on Thursday

PROMINENT MEN OF THE CHURCH WILL FORM A MOST NOTABLE ECCLESIASTICAL GATHERING



BISHOPS OF THE METHODIST EPISCOPAL CHURCH, AS THEY APPEARED AT THE CLOSE OF THE GENERAL CONFERENCE AT LOS ANGELES, CAL., IN 1904.
Reading from left to right those in the picture are: Lower row—Bishop Vincent, Bishop Fowler, Bishop Warren, Bishop Andrews, Bishop Merrill (deceased), Bishop Foss, Bishop Walden, Bishop Mallalieu, Bishop Fitzgerald (deceased). Middle row—Bishop Joyce (deceased), Bishop Hartzell, Bishop Neeley, Bishop Goodsell, Bishop McCabe (deceased), Bishop Cranston, Bishop Moore, Bishop Hamilton. Top row—Bishop Oldham, Bishop Scott (colored), Bishop Berry, Bishop Spellmeyer, Bishop Bashford, Bishop Wilson, Bishop McDowell, Bishop Theburn, Bishop Robinson, Bishop Warne, Bishop Bowman, Bishop Harris, Bishop Burt.

THERE will convene in Portland Thursday, November 14, at Grace and Taylor-street Methodist Episcopal Churches, one of the most notable ecclesiastical gatherings ever assembled west of the Mississippi River. It will comprise about 80 of the most prominent men in Methodism, among whom will be 20 bishops, chief officers of the denomination, whose fields of labor embrace the globe, and under whose general superintendency the gospel is preached to every nation under the sun.

The bishops will convene with the committee on home missions and church extension, when business of great moment to the church in America and all territory under the Stars and Stripes will be enacted. One million dollars, representing a portion of funds collected during the year ending November 1, will be apportioned for work throughout the home mission fields.

Organization will be effected the first day, as the societies are but recently merged, and officers must be elected to serve until the general conference meets at Baltimore next May. Much business is to come before the body during its sessions, which will continue for about one week, morning, afternoon and night. Sunday, November 17, there will be at least one bishop filling every Methodist Episcopal pulpit in Portland, and 75 services will be held in the Methodist churches from Eugene to Kelso, Wash., and from The Dalles to Astoria, with prominent members of the organization as preachers. It will be by far the greatest day for Methodism ever known this side of the Mississippi River.

All but about six of the bishops comprising the board will be present, as well as some of the noted editors of the Advocates and other periodicals of the church throughout the country, including Dr. J. M. Buckley, the famous editor of the New York Christian Advocate.

Plans for Entertainment.

Elaborate preparations have been completed for the reception and entertainment of the noted churchmen during the meeting here. All will be guests in homes of Portland Methodists, and will be afforded every comfort and convenience during their stay here. All of their expenses will be defrayed by local churches, each of which has taken an equal share of the responsibility, financial and otherwise.

The accompanying photograph of the bishops of the Methodist Episcopal Church is the only one in existence, and was taken in Los Angeles, Cal., at the close of the last General Conference. At that time several bishops were elected, and all are to be seen in this remarkable group. Not all of those in the picture will be present at this meeting, as several are located in fields where their absence at this time would mean a great injury to the work under their supervision. Four whose photographs appear here have since died. They are: Bishops Merrill, Joyce, McCabe and Fitzgerald.

Bishops Who Will Attend.

The bishops who will attend and a brief outline of their careers in the church are here given:

Bishop Thomas Bowman, one of the oldest of the board, is 92 years of age. He was retired from active service at the General Conference of 1896, after being in the episcopacy since 1872. He is famed as a simple but exceedingly forceful preacher. Prior to his election to the bishopric he was for 12 years president of Asbury University, now De Pauw University, the denominational school at Greencastle, Ind. He now makes his home with his son-in-law in East Orange, N. J.

Bishop E. G. Andrews is 89 years of age, and was retired in 1904, after serving in the episcopacy since 1872. In his younger years he was a noted preacher, and was elected to the bishopric from the pulpit. He is famed as an ecclesiastical lawyer, his decisions on legal points being very correct and valuable.

Bishop W. F. Mallalieu is 78 years of age, and was retired in 1904, after serving in the episcopacy since 1884. Throughout his pastorate and continuing during his episcopal career, he has been noted as perhaps the greatest evangelist in the church. He has ever been a stanch friend of the negro, and has always championed the cause of the black man. He lives at Newton Center, near Boston, Mass.

Bishop Cyrus D. Foss is 74 years of age, and was retired in 1904, after serving since 1884. He was for years a noted preacher, and later became president of the Wesleyan University at Middletown, Conn., and from that position was elected to the bishopric. Since filling the latter office, he has become widely known as a strict disciplinarian in all of his annual conference and other work. He lives at Philadelphia.

Bishop James M. Walden is 77 years of age, and was retired in 1904, after having served since 1880. Before entering the ministry he was a school teacher and politician. Shortly after taking up pastoral work, he became identified with the publishing interests of the denomination and was for 20 years publishing agent for the Book Concern, with headquarters at Cincinnati. He was a thorough financier, and because of his strict attention to and great success in business became known as "the business bishop."

Bishop Warren's Career.

Bishop Henry W. Warren is 77 years of age, and is distinguished by being the senior bishop of his church in the active list. He is one of the most famous of the bishops. He was in Congress from one of the Massachusetts districts during the Civil War, and later served as a pastor. He is noted as a deep student of astronomy, on which subject he has written several works, and as a clever lecturer and preacher. He lives in Denver.

Bishop Earl Cranston is 68 years of age and was elected to the episcopacy in 1896. He was a captain during the Civil War and later served for 12 years as publishing agent at Cincinnati. He has always been noted for his common-sense judgment on all matters coming under his notice, for his accurate judgment of men and for his aptitude in adapting means to measures. He lives at Washington, D. C.

Bishop D. A. Goodsell is 70 years of age and was elected to the episcopacy in 1888. He was for many years a noted preacher, and was later secretary of the board of education of the church. He is noted for his ability as a preacher. He lives in Boston.

Bishop J. W. Hamilton is 65 years of age and was elected to the episcopacy in 1900. He was secretary of the Freedmen's Aid Society in his younger years, and for a long time was perhaps the most conspicuous preacher in Boston. He is noted for his advocacy of negro rights, for his tremendous energy and for his great boldness in uttering his views. He was in charge of the San Francisco work during the earthquake and fire, and proved himself entirely capable. He lives in San Francisco.

Resident Bishop of Oregon.

Bishop Moore is 68 years of age and was elected to the episcopacy in 1900. He bears the distinction of being the resident bishop of Oregon. He was a military commander, with the rank of Colonel, during the Civil War, and had a leading part in the capture of Morgan, the raider, during the latter's expedition through Ohio. He was for several years a pastor, after which he became president of the Wesleyan Female College, at Cincinnati. He was the first chancellor of the University of Denver, serving until 1880, when he became editor of the Western Christian Advocate, of Cincinnati. He was then elected to the bishopric, serving the first four years in China. He lives in Portland.

Bishop Henry Spellmeyer is 59 years of age and was elected to the episcopacy in 1904. As a pastor, covering many years, he served in charges all of which can be seen from the City Hall tower of Newark, N. J. Since his election to the bishopric he has become noted for his extreme caution in utterances and decisions. He lives in Cincinnati.

Bishop Joseph F. Berry is 54 years of age and was elected to the episcopacy in 1904. He is one of the most popular of the Bishops, especially among the young people, as he is president of the Epworth League, which has about 1,500,000 members. He was a pastor for a number of years, and at the organization of the league he became editor of the Epworth Herald, the official organ, which, through his management, became one of the greatest publications in the church. He lives in Buffalo.

Bishop McDowell is but 49 years of age and was elected to the episcopacy in 1904. His career is the most remarkable of any of the Bishops. At the age of 32 he became chancellor of the University of Denver, at the age of 42 he became secretary of the Board of Education, and at the age of 46 he became a Bishop. He is a remarkable speaker, being in great demand at Y. M. C. A. gatherings. He lives in Chicago.

Bishop James W. Bashford is 59 years of age and was elected to the episcopacy in 1904. He was a noted preacher in Boston and Buffalo, and later became president of the Ohio Wesleyan University at Delaware, O. He is a noted missionary now, and lives at Shanghai.

Bishop William Burt is 54 years of age and was elected to the episcopacy in 1904. He has been a missionary in Italy, with headquarters at Rome, for 25 years, and is the best-known Methodist in Europe. He is but little known in America, but is loved for his great work in foreign lands. His knowledge of church history has made him famous.

Bishop T. B. Neeley is 68 years of age and was elected to the episcopacy in 1904. He was a noted Philadelphia pastor, and for many years was chiefly known for his ability to meet Dr. Buckley, the great editor, on the floor of the annual conferences in debate. He was for four years editor of the Sunday school periodicals. He is a tireless worker and great reader. He lives in Buenos Ayres, South America.

Bishop Fowler an Orator.

Bishop C. H. Fowler is 70 years of age and was elected to the episcopacy in 1884. He is noted as a great orator. He was president of the Northwestern University for six years and for four years edited the New York Advocate. He also served four years as a missionary secretary. He lives in New York.

Bishop John H. Vincent is 75 years of age and was elected to the episcopacy in 1898. He was a successful pastor and always took a great interest in the common people. He is mostly distinguished as the author of the great Chautauqua movement. He lives at Chattanooga.

Bishop Luther B. Wilson is 56 years of age and was elected to the episcopacy in 1904. For 10 years he has been president of the Anti-Saloon League, one of the greatest of the organizations opposed to the liquor traffic. He lives at Chattanooga.

Bishop James M. Thoburn is 71 years of age and was elected a missionary bishop in 1888. He is conceded to be the best loved bishop and the most widely-known one in the church, and the greatest prophet in the world today. He has spent his life in India and Southern Asia. He is still on the active list, but will be retired at the next General conference, his health being broken. He is now living in Portland with relatives.

What a Bishop of the Methodist Episcopal Church Should Do in Making Appointments

Address Delivered By Rev. T. B. Ford Before the Portland Methodist Ministerial Association

THE following address was delivered recently before the Methodist Ministerial Association by Rev. T. B. Ford, pastor of Sunnyside Methodist Episcopal Church. The topic was "What a Bishop of the Methodist Episcopal Church Should Do in Making Appointments":

Mr. President and Brethren: I have never delivered an address before any preacher's meeting on a subject that means more to Methodist ministers as such, to the bishops as officers of the church, and to the security and efficiency of the special features of our church polity, the episcopacy and itinerancy, than the one I am to speak on today.

I trust you will not consider me presumptuous because I have opinions on "What a Bishop of the Methodist Episcopal Church Ought to Do in Making Appointments," nor lacking in respect for the high office of a bishop, or discourteous to any of its incumbents, because I utter these opinions in this presence.

I regard myself as entirely within my prerogative as a Methodist minister, and within the rule of highest expediency, and shall give expression to my convictions on this subject in language which I think altogether respectful.

I prepared the outline of this address prior to the opening of the recent sessions of the Columbia River, Puget Sound and Oregon conferences, and it grew out of my meditations on the principles of the appointive power as vested in the bishops of our church and their application in general administration.

I have not attempted to describe an ideal bishop, working under the most favorable circumstances, but the exercise of authority under conditions which are possible in almost every case.

We all have our opinions upon this question, and have a right to them and to express them, and it is wholesome that we do.

Mr. Wesley was a refacto bishop, and the general superintendent of the Wesleyan movement in Europe, though he did not wear either title. He was a presbyter by ordination and believed himself to be an episcopus, and exercised functions accordingly.

He may have had a bias in favor of the episcopal form of government as held by the Church of England, and distinguished from the ecclesiastical monarchies of the Greek and Latin churches and from the Presbyterial and Congregational forms of his day, but he certainly believed that even in the Anglican church innovations contrary to New Testament standards, destructive of apostolic simplicity and tending to dangerous usurpation of power, had been introduced and become common. But his influence was not sufficient to arrest the process of reversion, and the movement of which he was the projector and leader was forced out, into independency. He believed in a modified episcopacy and was himself an illustration of his views.

When he consented to the separation of the preachers and societies in the United States from the United Societies in England, Scotland and Ireland, he selected men in England who had imbibed his views, and been trained under his supervision, and ordained them elders, and set apart, by prayer and imposition of hands, Thomas Coke, a presbyter of the Church of England, to be superintendent and to preside over the flock of Christ in America, intrusting him with his policies and commissioning him to execute them, and to ordain Francis Asbury as joint superintendent.

It was in the order of things, as we interpret, that Mr. Wesley's views concerning the form of Government for the new church in America should control the judgment and action of the men who organized the Methodist Episcopal Church of the United States of America. He preferred the episcopal form of government with important modifications; and this form was adopted by our church fathers.

Government in the Church.

The government of the Methodist Episcopal Church, though episcopal with considerable accentuation, is not a government by episcopacy, nor by bishops. Our government is lodged in a delegated, governing conference. The episcopacy as a unit, though as such without specific constitutional, or statutory recognition, dignification, or prerogative and possessing no vested rights, exerts a powerful influence on the life, policies, movements and destiny of the church—its connectional affairs, ministry and membership—the Sanhedrim of the church without authority, but not without power, and the little black book which contains the rules governing it severally, though not with sufficient detail and inflexibleness to protect the church against unfortunate diversities of administration, serves to preserve the general superintendency as a unit. And although we have no college of bishops, with a big C and a big B, and no house of bishops, with a big H and a big B, the bishops of our church have conferred upon them great, almost unlimited authority. No bishop, or archbishop of the Protestant Episcopal or Roman Catholic Church, gowned and capped, and invested with greater honor, has more authority. No prelate of the established church or cardinal of the Romish hierarchy, though crowned and sceptered, and held in the highest veneration by clergy and people, is clothed with greater power. No ecclesiastic of the mediaeval church, nor the whole apostolate of Jerusalem, exercised greater authority over churches and ministers, than that vested in a bishop of the Methodist Episcopal Church—his authority is absolute, and from it there is no appeal so long as he is within his prerogative.

The Methodist Episcopal Church is connectional with the general conference as the recognized governing body. It is not one as the Roman Catholic Church is one, en masse, under a vice-gerency assuming the prerogatives of Christ, but one composed of many, fitly joined together, with Jesus Christ as the acknowledged head. The connectional character of out church necessitated a general superintendency. A general superintendency having charge of ministers and churches, without authority, would be a superfluous appendage. Authority over the preachers and churches without the appointive power would impose upon the superintendents responsibility without power to discharge it, and the general superintendency would become a sinecurism.

Our form of government made necessary the episcopacy with all it means in Methodist Episcopal parlance.

I do not raise the question of the perpetual adaptation, efficiency and sufficiency of the system today neither that of the wisdom of a church, organized almost simultaneously with a new republic, democratic in spirit and form, and supposedly in harmony with its genius, to keep pace with its progress, binding itself in chains of steel, and fastening upon all future interpreters of its constitution, its legislators, and upon its Supreme judicial and legislative council, restrictions which they can neither "do away," or even amend so as "to change." These are questions for legislators, jurists and constitutionalists to settle—if indeed they can settle them.

With such authority, coextensive with the church, exercised usually, but not necessarily, nor always, at a session of an annual conference, or in connection with the presidency and charge of such, with only such limitations as the bishops themselves have agreed upon on the basis of "courtesy to colleagues," and to avoid the greater confusion, there are relations, prerogatives, consequences and responsibilities in which is deeply rooted the subject, "What a Bishop of the Methodist Episcopal Church Ought to Do in Making Appointments."

Obligation of the Bishop.

He is not without obligation, though almost without specific limitations. His obligation is deeper, broader, higher and more sacred because it is ethical rather than statutory.

He ought to come to the annual conference over which he is to preside, by assignment of his collegues, with the fullest possible knowledge of the conference,—its history, geography and conditions—industrial, financial, social, educational and spiritual, its embarrassments and peculiar difficulties, its personnel and its persons.

A casual glance at maps, a trip through the territory in a palace car, and occasional visits to the more prominent churches, are not sufficient for gaining this knowledge. But our bishops are not confined to these as sources of information. Such knowledge as the bishops of the Methodist Episcopal Church possess, or may, relative to conditions in the annual conferences, severally, general and particular, of men and churches, is not possessed by any body of men in church or state, charged with administration. They gather it from many sources,—the press, general minutes, conference journals, reports of presiding elders, letters from pastors, correspondence with laymen, in the interim of conference sessions; accounts given by collegues, and personal inspection. They meet semi-annually, are in session one week, approximately; hear reports, scrutinize administrations, listen to explanations, and discuss men, churches and policies, form conclusions, and make appointments. His immediate predecessor, and all who have preceded him in the administration of a given conference, may be conferred with, and their knowledge is available. He has time usually for correspondence, and special study of the conference to which he has been assigned, and which he is to administer, and though never on the field, and possibly knows but few even of the more prominent men, he may come to the conference session with a fullness and accuracy of knowledge that will enable him to take up the work intelligently, and he ought.

He ought to approach the work of making the appointments without bias for, or against any man whose appointment he is to make. Though knowing much he ought not to assume to know all things about all the men whom he is to assign to fields of labor, and he ought to proceed with eyes, ears and heart open, with a receptive mind, and with his spirit disciplined to the discernment of spirits, that he may rightly interpret his brethren, and weigh them in the balance of just judgment, that he may do no man injustice, but deal with all in christian equity. He ought to guard against prejudgment at the suggestion, or recommendation of a predecessor, or at an ante-conference interview with some man who "torments him before the time," or coterie. No man's appointment ought to be predetermined. If unfavorable representations have been made of a man, even with the weight of a bishop's judgment, the bishop having the final responsibility in the matter should withhold his decision until he has had ample opportunity to know for himself. If an unfavorable impression has been made upon him concerning any brother he ought to refrain from showing it in conference, or in the cabinet, until such has been removed, or confirmed, and then without unkindness of spirit, or harshness of word, decide his case as in the fear of God, opening the matter to the man himself, if he be aggrieved. It is easy to form, but difficult to overcome prejudice. A bishop ought to possess his power in impartiality.

He ought to seek and obtain the fullest intelligence concerning each preacher,—his age, ability, experience, adaptation, special gifts, peculiarities, efficiency and preference. He ought to know the preacher's family, the number and condition thereof, what manner of woman he has for a wife, and the social and educational needs of his children. The preacher's wife has rights that ought not to be ignored, or treated indifferently. She is full partner with him in the sacrifices and toils of the itinerancy, and should share in the recompense of reward. His children have claims that ought to be carefully considered in making his appointment. No man who deserves a place among us ought to be forced to deprive his children of educational advantages, or to give up the ministry, by being sent to some charge where the educational facilities are wholly inadequate to their needs. A knowledge of such conditions and needs is necessary to an equitable adjustment, and a bishop ought to particularly inquire into these things.

He ought to counsel freely with the presiding elders, and give due consideration to their representations, and weight to their recommendations.

I do not favor the proposition to make presiding elders the legal constitutional advisers of the biship, a sort of suffragan bishopric with power, nor would I have conferred on a majority, or the whole of them in any conference, the authority to veto any appointment; I would leave the final responsibility where it is now, not wholly the bishops in the process of reaching a decision, but his in the act that finally determines the case and fixes the appointment.

Duties of Presiding Elder.

To set aside a presiding elder or ignore his representations and turn down his recommendations based on facts gathered from a most careful personal examination, and after prayerful study of all the interests involved, is to demonstrate the absolute uselessness of the presiding eldership, and the necessity of districting the bishops, neither of which is desired by any one of our general superintendents, so far as I know, and put the entire responsibility of the appointments, and the sequences, upon the bishop who pursues such a course. Few bishops covet such responsibility.

The presiding elder must answer directly to the preachers and the churches of his district for the appointment, and he ought to be heard. No self-respecting presiding elder will try to shirk responsibility by placing all the blame of "misfits" on the bishop, who, in most instances, is beyond the reach of the afflicted church and the minister aggrieved. It is his business to make representations of the preachers and churches under his charge, and to give advice, and if he is not sufficiently intelligent to do so, and honest enough to command the confidence of the bishop, and his brethren, or is lacking in requisite courage, and administrative ability, another should be found to take his place, and fill his diocesan bishopric, one whose wisdom, integrity and fortitude will enable him to withstand the bishop with all due respect, when a brother is in peril, and to bear his share of the burden of the administration. The presiding elders ought to be consulted by the bishop in making the appointments, and consultation ought to be free and full.

He ought to confer freely with the preachers, especially when changes are to be made involving their convenience, support, comfort and usefulness, and the welfare of their families. The preachers' judgment and wishes, while not determining, ought to be important factors in guiding the hand that makes the appointment.

The timid man, the man of modest demeanor, and the men who tread the winepress where it is hardest, who are seldom heard in conference, ought to find easy access to the bishop, and made to feel comfortable in his presence, and free to represent their cases, and their reprsntations ought to have weight in determining their appointment. And if it has been so, and it happens, as it often does in our economy, that their wishes could not be complied with the fact that they were permitted to speak for themselves without embarrassment, will go a long way toward relieving the strain of disappointment, and will be an element of strength to them and the system in the years to come.

If laymen are to be consulted as to who shall preach for them, I know of no sufficient reason why the preacher may not be consulted as to the laymen he is to preach to. There is as much propriety and equity in the one as in the either.

Voice of Laymen Should Be Heard.

He ought to receive and hear the representations of godly laymen whether they come singly, doubly or in fours, whether by appointment of the quarterly conference, or the official board, or of their own accord. He ought to question them carefully and searchingly and make further inquiry to ascertain their intelligence, character and loyalty, their support of the means of grace—the public service, prayer and class meeting—whether they have family prayer and keep the rules of the church, and whether they have any pique or grievance or "are in love and charity with their brethren," and take a church paper, and listen to them, and not simply to one man who may have wealth, or position, or perchance be related to some dignitary of the church. The voice of laymen ought to be heard in making appointments, and the most careful consideration given to their wishes, especially when they are men of "solid piety" and "both know and love Methodist doctrine and discipline," and such may have wealth and position, and we inveigh not against them, but praise them.

He ought to give all the intelligence he can command and the time and patience necessary to the study of the plan of the work, the scheme of appointments, of each church he is to supply, and every preacher he is to appoint. He ought to be as careful in making the appointment of one man as another. He ought not to "make fish of one and flesh of another." He ought to look after the submerged man. He ought to protect the man against whom the presiding elder may have prejudice, or a grudge, or wants to favor. He ought not to be indifferent to the privations and sufferings of men and their families following upon their disappointments. Time and patience, and the wisdom from above, are essential to such painstaking work.

The making of the appointments is the chief thing with a bishop, and dedications, receptions, lectures, rallies and anniversaries, all important in themselves, and the presence and services of a bishop almost indispensable in connection with them, should not be allowed to encroach and engage him to such an extent that he must take from his supreme work the time and strength required to do it, and to do it well.

The Making of Appointments.

He ought to give to each and every man the very best appointment possible. But in doing this he must take into consideration the ability, merit and claims of the man, and the needs of his family, not separately and apart from, but in connection with the interests of his brethren, and their families, and the welfare of the churches concerned. We be brethren; we are members one of another; no man liveth and serveth unto himself. The other man must be considered. No man ought to be singled out, and given consideration and preferment because he happened to be a student in some institution when the bishop was its president, or a college chum, or classmate, or is the nephew of some high official, or the great-great-great-grandson of his great-great-great-grandfather, and put into an important church, to its great affliction, with a large salary, while men with more ability, with a record of uninterrupted success, with just claims, are sent to inferior places, and are expected to go without murmuring, and to believe that the hand of God was in the appointments. I have found even so great faith among Methodist ministers! I prefer to believe, and it is more wholesome to my faith, that God did not have anything to do with such adjustments.

He ought to give to every charge the very best preacher he possibly can give it, all interests involved being considered. This must be done in consideration of its position, relations, needs, claims, supporting power and its social, educational and business advantages, not exclusively, but jointly with the claims of other churches, based on like conditions.

No church in our connection ought to be considered separately, and provided for regardless of others. There ought to be no special case in any city, except after the most thorough examination of the entire situation by men capable of studying and solving such problems, and determining a policy for such that will provide for its special needs, and bring to it prosperity, power and influence, without encroaching upon the rights of other churches, and imperiment of their interests,—if not endangering their very existence, and at the same time enhance the usefulness of methodism as a civic and evangelistic force.

He ought to equalize as far as possible the advantages and burdens of the preachers and their families, and promote the welfare of the brotherhood of the itinerancy, and the unity and prosperity of the churches as parts of the whole. There is no reason, or logic, or justice, or even common worldly fairness, in sending one man with a wife and dependent children to a remote field, with little assurance of support, where he must struggle to live, and drag his faithful companion and uncomplaining children through privation and poverty, and murmur not, while another man with the same number in family, or less, with no more ability, no greater adaptation, no superior gifts, no better record for efficiency, no more promise, and with no greater claims, is sent to another field, far more desirable, with furnished parsonage, kind people, and good support assured. This is being unequally yoked together. Such discriminations can not be justified on the ground that in one case the man quietly submits, and yields obedience, while in the other there is favoritism because of the well-known attitude of the brother who will go where he is sent, if he be sent where he wants to go.

The equalization of which I speak is not to be made without reference to the gifts, grace and usefulness of men, and the fitness of their families, but with due regard to these, and when made on this basis the preachers will not be classified by metallic standards, and stamped with dollar marks, but by merit and service, and can then, and will, fulfill, and illustrate the scriptural injunction, "in honor prospering one another."

The belief that there is an earnest effort on the part of the bishops to equalize the hardships incident to the itinerant ministry, especially where changes are frequent, would do much toward reducing to the minimum complaints against the administration, relieving the tension of the average Methodist preacher, and inspiriting the rank and file of those who preach the gospel among us.

He ought to especially prepare the preachers to receive their appointments. The methodical and wise use of time; solemn and yet cheerful demeanor; affability and reserve; freedom and dignity; latitude and conservatism; close attention to business with due relaxation; kindness and firmness; judgment matured in deliberation and prayer; decision poised in gentleness; the spirit of inquiry, devotion and revival pervading both him and the conference, and all crowned with uplifting services, inspiring the preachers and the people with profound respect for the bishop, with confidence in his judgment and administrative ability, in the integrity of his motives and honesty of his purpose, and with veneration and affection for him as the servant of God and of his brethren, will put the preachers in such frame of mind, in such heart, and under such a spirit of brotherliness and enthusiasm that they will receive their appointments "as from the mouth of God," and with a glad will and mind go forth like "giants refreshed with new wine," ready to "run through a troop, or leap over a wall," to assume the most difficult tasks, face the greatest dangers, to "endure hardness as good soldiers of Jesus Christ counting the sufferings of the present as not worthy to be compared with the glory of the cross, and the honor of preaching the gospel, believing that their appointments were made by a man of God, after much prayer, in firm reliance on the guidance of his spirit in the examination and determination of each case. Such conditions make heroes of us all!

I have used the word "ought," instead of the word should, because it expresses more fully the thought of obligation which I wish to emphasize.

The obligation of a bishop to do these things is grounded in well known and conceded facts.

The church has invested him with full authority to make appointments, not designedly initiative, but always final.

Bishop Is the Chief Pastor.

He is the chief pastor, and has the care of the undershepherds of the flock, whose success in caring for the flock depends so largely on his care of and for them.

He has the supreme care of the churches, whose condition, growth and productiveness depend so much upon the spirit, power and effectiveness of the pastors whose assignment is in his hands.

The condition and prosperity of the entire connection are involved in his disposition of the men, and provision of the churches under his immediate supervision.

He holds in his powerful hand not only the destiny of the preachers, but also that of the families, their wives and children, for the Methodist Episcopal Church, in conferring such power upon her bishops, did not enforce celibacy upon her ministers, and they usually have Roosevelitian families, and one of the most sacred obligations of a bishop is the care of the wives and children of the preachers.

The success or failure of our system of supplying churches with pastors, and providing pastors with churches, is so largely dependent upon the spirit and manner in which the bishop exercises the appointive power, and the whole scheme of the itinerancy is involved.

He must give account not only to the general conference, but also to the Supreme Shepherd and Bishop of all souls as the Judge over all.

I have not referred to instances as illustration. I have not said "as has been the case," or "as I have seen," or "as you have known." I make no odious comparisons or disparaging references to any bishop or particular administration. If the suit I have made fits too loosely, it is because I had plenty of cloth and it was a yard wide, and it is better to fill it out than to cut it down; we have men who fill it and others who are capable of filling it.

I would think independently of some traditions, but would not engage in a mad search for novelties. I have some visions, but I am not a dreamer. If you think my position is too liberal and that I am unduly sober and earnest, I beg you to remember:

That no church with a centralized form of government has gone on the rock of disaster by becoming too democratic in administration.

That great apostacies have followed in the wake of usurpation of power by pampered ecclesiastics, an effeminate ministry and unrestrained worldliness of the people.

That no church in all history when once well in the process of reversion has ever recovered, and swung forward into leadership among the moral and spiritual forces of the world.

That while the trend in the Methodist Episcopal Church is in the direction of a larger distribution of power, and greater freedom of preachers and churches, there is a powerful tendency to revert to the original type and condition—that of the Church of England in Mr. Wesley's time.

That if we check this tendency, and recover, and take our position as the great evangelistic movement of the 20th century, marching to the conquest of the world to Jesus Christ, we will prove the exception in Christian history, and demonstrate our right to live and do business for the king of kings.

That judgment must begin at the house of God, and extend from the bottom to the top, and from the top to the bottom, if there be any top or bottom in the church of Christ, and extend throughout the entire system, in a more liberal construction of the constitution, wiser legislation, lessening the aparities of power, higher standards of measurement for men, requiring souls rather than shekels, a greater sense of security among ministers and churches, and a higher type of religious experience and life among our people regardless of yalth, position or social distinction.

Big Men Need of the Church.

One of the greatest needs of the Methodist Episcopal Church today is more big men in the bishopric.

You can not put a big bishop in a little man.

One of the most pitiable sights that any body of Methodist ministers ever beheld is a little man trying to play a big bishop.

One of the most heartening, inspiring and commendable things ever witnessed by preachers is a big man filling the big office of a bishop, not as lord over men, but as a servant of all in his name.

The Methodist Episcopal Church can stand more such men and such bishops.

Such men and such bishops would mean like presiding elders, and such would mean more to our ministry and membership than any man can conceive.

My plea is for a greater temple, and we cannot build it of cobble-stones and two-by-twos. I plead for a great church, and we can not build it of little men in big offices whether in the pastorate, presiding eldership, or bishopric. We have homes, altars and schools for producing great men, and we produce them. Let us hold them, lay hands on them, and give them leadership!

Washington Postmasters.

OREGONIAN NEWS BUREAU, Washington, Nov. 2.—Charles W. Little has been appointed regular and James Foley substitute rural carrier for route No. 1, Walla Walla, Wash.

HOTEL SAVOY SEATTLE

Savoy Hotel, Seattle, 2d ave., near Union St.; 12 stories, fireproof, concrete, steel and marble, in the most fashionable shopping district. Special large sample rooms for display, English grill; 210 rooms, 135 baths; barber shop; library. Most refined, modern hostelry in Seattle. 'Busses meet all trains and boats.

RATES $1.00 UP.