MALLALIEU, BISHOP WILLARD F.
WILLARD F. HALLALIEU was born in Sutton, Mass., Dec. 11, 1828.

He has, therefore, passed his 75th birthday. Graduating from Wesleyan University in 1857, he entered the New England Conference in 1858.

Taking at once high grade in the pastorate, he made an excellent record in the Conference. From 1882 to 1884 he was presiding elder of Boston District. A companion and greatly beloved friend of Bishop Gilbert Haven, he shared heartily in his reformatory work and especially his friendship for, and loyalty to, the negro. When Haven was dying on that memorable day at Halden, he said to Dr. Hallalieu as his parting request and injunction: "Stand by the colored man when I am gone."

At the General Conference of 1884 the eulogy of Bishop Haven was read by Dr. Hallalieu, and was so fitting and expressive that he made a deep and abiding impression upon that body that he should be elected to finish Haven's great work. He was so elected and sent to the South to administer the work of the denomination there. Upon the retirement of Bishop Randolph S. Foster he chose Boston as his residence, purchasing a house in Auburndale. Bishop Hallalieu has been ardently devoted to his church and has been in labor abundant with tongue and pen for its advancement. He has been brotherly and accommodating, always evangelical and evangelistic. A multitude of devoted friends in New England, as elsewhere, keenly regret his retirement. --- Zion's Herald, May 18, 1904.
W. F. MALLALIEU

Bishop W. F. Mallalieu is a New Engander, born in Massachusetts, educated in Connecticut, and a preacher in the New England Conference from 1856 until his election to the Bishopric in 1884. He is now a resident of Auburndale, Mass. His knowledge of Methodist missions has been increased since he became Bishop by episcopal visits to Europe, Mexico, China, Japan, and Korea.

February 14, 1906.
MALI, Willard Francis, Methodist Episcopal Bishop since 1884.
Born at Sutton, Mass., Dec. 11, 1828; graduated at Wesleyan University, Connecticut, Aug. 1857; entered the Methodist Episcopal ministry in New England Conference, April, 1858; held many important pastorates; member of General Conference, 1872, 1876, 1880 and 1884; presiding elder Boston District, 1882-4.

WHO'S WHO IN AMERICA
EIGHTY-TWO YEARS YOUNG

On the 11th of December Bishop Mallieu will be 82 years old, of which fact we are making in this issue some fitting recognition. To be frank, we must state that neither Bishop Mallieu nor his wife took kindly to our purpose. We were asked, "as a friend," "not to do anything about his birthday"—some person having felt it his duty to advise the good Bishop of the Herald's intention. As, with some hesitation we diagnosed the situation, we inferred that the Bishop objected to the possible inference that, because he was eighty-two, he must be at an age when he was no longer able to do the great work so dear to his soul. Hence we wish, right here, to utterly disuse the mind of any one who is harboring any such mistaken notion. There is absolutely nothing about him to indicate his age. He is literally and emphatically "eighty-two years young." Indeed, no man, be he layman or minister, of our acquaintance in young or middle life, is more active and productive in Christian effort than Bishop Mallieu. His brain was never more fertile, his pen never more alert and pertinent, his power of endurance in preaching, in platform appeal, in travel, and in personal work in the line of reform and connectional enterprises, never stronger or more efficient. He is a spiritual dynamo, touching numberless lives, causes and institutions into higher and more constraining power and usefulness. He is not only incessantly busy himself, but he can plan work for a multitude of men and women engaged in ministerial, educational and reformatory effort. Indeed, we have come to say to him, as he frequently enters the editorial sanctum with his "God bless you!" as accompanied by a benignant smile, "Well, Bishop, what do you want now?" And in nine cases out of ten he has some new scheme that he wants the Herald to help on to success. Euphemistically he is "eighty-two years young."

His theology keeps him young; he believes that the Bible is a special and unequivocal revelation from God, and that God is revealed in His Son, Jesus Christ, for the salvation of lost men. He has tested this fundamental truth, professed it, and seen multitudes converted under his faithful ministry. We very much doubt if any Bishop of the Methodist Episcopal Church today has so large a constituency of men and women looking into the experience of saving faith in Jesus Christ, as he has in his church. If our Bishop gave himself to the task of more effective preaching, he would see an increase in his church. Would it be too much to suggest to him that he might be more active in stimulating his church to more energetic effort?

Bishop Mallieu has been a veritable apostle of reform—throwing himself against all forms of wrong doing, especially the abominable liquor traffic, with all its associated evils. He is one of the most alert, stimulating and active supporters of the Massachusetts Total Abstinence Society—one of the best-managed temperance organizations in the country. He has been, since the death of the late Bishop Gilbert Haven, the negro's most loyal and brave defender. Nothing could be more fitting and tender than the appreciation of this fact from the pen of Rev. Dr. William Ingraham Haven on another page. He is a great friend; he believes friendship means something—loyalty to death, through reverse, misapprehension, even shame. We should delight to tell some tales of loyalty to friends which have come to our ears without the Bishop's knowledge, but space will not permit. If a friend has ever been over a hill and fallen, the Bishop has clung to him and helped him regain his feet, if possible. His tender and sympathetic touch for the incarcerated has always been noteworthy. The aged minister, everywhere, loves Bishop Mallieu.

But it is superfluous to say more when his episcopal colleagues and others are saying so much. He is eighty-two years young—a Methodist to the very centre of his being, true to the genius, inheritance and traditions of the Methodist Episcopal Church. He is genial, gracious, brotherly, with expanding vision and heartened hope. May the good Lord give him a full century to tabernacle here with us, permitting him to continue his incessant activities; and, when the time of glorification shall come, send down Elijah's chariot once more and take him home!

Bishop Mallieu—Biographical Sketch

Willard Francis Mallieu

Willard Francis Mallieu was born in the town of Sutton, Worcester County, Mass., Dec. 11, 1838. He was the seventh of the ten children of John and Lydia (Emerson) Mallieu. John Mallieu was a descendant of that Francis Mallieu, a Huguenot, whom tradition reports as fleeing from France shortly after the massacre of St. Bartholomew, and being one of a company who improved and perfected the earlier woolen industries of Yorkshire. The name is found among the list of Huguenots to whom permission was given to meet in the crypt of Canterbury Cathedraltet with the institution of learning there and fired an already latent ambition to obtain a higher education. This ambition never flagged until, in 1857, he graduated from Wesleyan University at Middletown, and elected to Phi Beta Kappa.

Long before he entered college, however, before his memorable conversion in fact, Willard Mallieu had felt a drawing toward the Christian ministry, and this feeling deepened with every year of his youth. Acting upon the advice of judicial friends, he did not undertake to preach until after his graduation from college. Then, in 1858, he was admitted into the New England Conference and stationed at Grafton, Mass., where there was neither church, Sunday-school, nor congregation. In October of this same year he was married to Miss Eliza F. Atkins, the daughter of Capt. George Atkins, of Sandwich, Mass. And it is easy to believe the opinion then current that the young preacher had married the most beautiful girl in Sandwich.

After two years in Grafton, the Conference appointed the Mallieus to St. Beilingham Church, Chelsea, where they remained two years, the full time then allowed to the stationed preachers. In 1862 they were sent to Lynn Common, considered the best appointment in the Conference, and this was but the third appointment after only four years of ministerial experience. Verify the love of young ministers is not a new symptom! It was while at this church that the Bishop's only son, Willard Prince, was born. In 1864 the appointment was Monument Square, Charlestown, and after a single year there the first pastor at Bromfield St. began. The changed time limit now permitted appointment for three years. During this pastorate the Bishop's daughter was born and named for the church. Ellen Bromfield. "Bromfield," as she was affectionately called, was a rarely beautiful child, whose life of less than ten years was a peculiar idling to both parents. In use they went again to Chelsea, this time to Walnut St., and remained the full three years. Just at the beginning of this pastorate, the successful pastor was elected president of the Central Tennessee College at Nashville, Tenn., but he declined the honor, and the three years at Walnut St. were perhaps as abundant in success as any period in the pastoral life of Bishop
Mallalieu. In 1871 the appointment was from Trinity Worcester, and from 1872 to 1874 it was St. John's, South Boston. In 1875 Dr. Mallalieu went abroad with Rev. Iras Bidwell, remaining six months, and upon his return in October a vacancy existed at Trinity, Springfield, and this vacancy Dr. Mallalieu filled until April, 1876, when he was appointed for the second time to Bromfield St., where he remained three years. Then a second pastorate of three years at Walnut St., Cos Cob, was terminated by an appointment to the presiding office in 1882.

W. F. Mallalieu was chosen to represent his diocese in the General Conference of 1872, 1876, and 1884. The General Conference of 1884 elected and consecrated him to be a Bishop of the Church. His first episcopal residence was New Orleans from 1884 to 1892. During this residence the Yankee Bishop was distinguished for his untiring zeal for the welfare of the colored people, and he more than any one else was responsible for the establishment of the New Orleans University. In 1892 Bishop Mallalieu's residence was changed to Buffalo, and in June of that year he started upon a round-the-world tour of the mission-field accompanied by his son, Willard Emerson, whose misfortune it was to suffer a severe illness during most of the trip.

In 1894, Bishop Foster having been retired, Bishop Mallalieu became the resident Bishop for New England, and chose the delightful suburb of Auburndale for his home. Here he still lives, honored, beloved, and appreciated by his neighbors and by the great commonwealth in whose important affairs he takes an active and helpful interest. Today, in spite of his more than four-score years, Bishop Mallalieu is a vital, strong force in the life of New England.

The great themes of universal peace, temperance, education, and evenism receive added meaning from his cogent treatment. The causes of "A Sane Fourth of July," the naming of the next new State in the Union in memory of President Lincoln, and the endowment of our secondary schools and reformatory, all are indebted to the indefatigable persistence of Bishop Mallalieu. He has the statesman's vision, the business man's enterprise, and the prophet's sense of righteousness.

But the finest side of Bishop Mallalieu is not discoverable in his public activities, nor revealed in the record of his many achievements. It is as a friend and brother, as a neighbor and companion, that he shines most. And all the years have added no tinge of bitterness to a loving nature; but, mellowed and sweetened by all the experiences of his long life, he stands today a warrior who has not quit the long line, a hero tender and untaunted, the true lover of humanity, and the trusting child of God.

Auburndale, Mass.

Bishop Thomas Bowman

I learn, with pleasure, that ZION'S HERALD intends to make its issue of Dec. 1 a special birthday number in honor of Bishop Mallalieu's 72nd birthday and am very glad that you have given me the privilege of contributing a brief expression of my appreciation of his beautiful character and splendid service. That God's richest blessing may rest upon him and that he may be spared many years to enjoy the herculean, countless hearts would move in kind and grateful feeling towards him. What amount of blessing upon him! How many who are approved of this anniversary will, at some hour of the day, he with him in living thought however widely separated from him! Could these best outgrowths of mind and heart be discerned, what a beauteous vision would be his! May he, in such a good degree, be conscious of these invisible, love-inspired, and gracious influences!

East Orange, N. J.

Bishop Henry W. Warren

Bishop Mallalieu never shirked what he regarded as his duty. He has been a most helpful friend of the negro in the South, and of education in New England and elsewhere.

May his honored years be crowned with even more abundant love and honor!

University Park, Pa.

Bishop John M. Walden

Bishop Mallalieu is nearing another anniversary — the 72d — of his birthday, the 11th of December. Could this be known as widely as he is known throughout our world-enrancing
make it clear why and how we have been yokefellow, in a mannerly way, for more than a quarter of a century.

Bishop Malliaue has done his full share of every form of episcopal work, at home and abroad, and has done it well, and his evangelistic zeal is still a vital and widely felt force in the church; but that which we shall remember into the future, and be most permanent in blessed result, is what he has done by wise planning, untiring, and unceasing sacrifice, in his half of the colored people that people in our midst, whose done united nation should wisely and generously aid and encourage in their every effort to rise.

Cincinnati, O.

Bishop Earl Cranston

Let no man dare to write Bishop Malliaue’s obituary until he himself gives the signal! He is too conspicuously active to warrant any editorial pithenishing of final notes in his case. But the church owes him an affectionate salutation as he passes on into the years that may yet await him. His work will not be done until he is crowned, and long before his coronation his manifold minstrelies will be reproducing themselves in the lives and service of hundreds who will owe to him their opportunities, their equipment, and inspiration for service. No Bishop of our church has made a better record in unceasing labors for the unfortunate people and neglected regions of our own country, while never for a moment has he abated his zeal for the conversion of the vast populations beyond the seas. No Bishop has more fervently or persistently called his ministers to their work as evangelists, nor sounded more clearly the note of sane and wholesome evangelism. How masterful his faith in God’s Word! No mountain is high to his fear, no sight black to his eye. He sees the need, heeds the call, and is off to the rescue while scores of younger men are wondering what can be done. Who but such as he could have tackled the traditional heathenism of “our glorious Past” — when may be yet live to see redeemed to a rational observance? But others are to survive. I stand uncovered as my pell-mell, back, “effective” senior march by on some fresh wind of grace.

Washington, D.C.

Bishop David H. Moore

Bishop Malliaue is a radical in religion and in politics. Neutral tints are alien and abhorrent. The reason for the faith that is in him is always ready. His nature abhors a vacuum. Freed from official duties, he has given himself with deep-seated consecration to evangelism, to saving Methodist institutions from financial ruin. His success has been phenomenal.

His winter lingered in the lap of May. His beard is patriarchal, but his heart is untouched by age. May heaven anoint and bless him!

Cincinnati, O.

Bishop John W. Hamilton

If “Harless was a very aged man,” what shall we say of Willard Francis Malliaue? He stands less than twenty-five years in the line of men of his age from the Apostles when he succeeds. An occasional disturbance along the line of the other twenty-two or twenty-three has interrupted, at times, the integrity of the continuous succession, but has not succeeded in removing him from his place in the line. He is a born line descendant of the priesthood of the early church. He is in right order an Apostolic Bishop. When all the Acts of the Apostles have been written, the account vindicating his succession will be found in several verses of several chapters.

During forty of the eighty-two years of his pilgrimage, I have been a close witness of his proceedings both in America Major and Asia Minor. We have never had such differences as Paul and Barnabas. When he grows intense, I recall that I was his name, as one of the Apostle’s sons in the crypt of the cathedral at Canterbury; when I was warm, he knows that the same blood cooled among the flocks on the Grampian hills. Neither of us has had “a time of it.” We have both had our fighting chance. He never could bear to see the negro imposed upon, and I have had something of the same feeling toward the woman. Like Wordsworth’s “Farmers of Tiberus,”

“he’s not like an old man that insecurely gives
About work that he knows, in a track that he knows,”
but his “heart leaps up” with no thought that he ever shall “grow old.”

I am going to tell some of the truth about him, which will be repeated in his biography. There is so much of fourscore among us, and never has been, who has more of the faculty of initiative about him. He starts as many new things which succeed, and favors as many more which should succeed, as Edison. He keeps us at it as if he were “ten birthdays younger.” He has always been determined to win the meat and the best. Now

You would say that each hair of his beard was alive,
And his fingers are busy as bees in a hive.

He is never despondent, and will never die under a juniper tree. He was never against Bulgaria, and now wants a mission in Spain. With defeat in the air, like the farmer again in the midst of a drought, he

With a look of such earnestness often will stand,
You might think he’d twelve reapers at work in the Girdash.”

He reads more books than are published by the Book Concern, and writes more letters than all the Apostles wrote to the churches. If he hasn’t always had his way with the school men, he has had with sinners. And many a good man has been made better by his urgency in pointing to the best. He has solicited more money from men of wealth and from the missionary societies for advance movements than many of his best friends thought any of them had to give. And he has given more money himself than he had a right to give. He is now carrying on such missionary training in Boston University, and missionary work in Porto Rico, Mexico, Italy, Europe, and both America, to superannuate some of the rest of us.

By reason of strength his fourscore years are old, and never will be, since he is partner of eternal life. He never was more alert than at the recent meetings of the General Committees. Bishop Malliaue has stood, and stands today, for a sincere, unqualified faith in the Word of God and in the doctrines and polity of the Methodist Episcopal Church; hence, for a fervent world-wide evangelism. His gaze is not backward, but forward; not down, but up; and he is ever anxious to bring other lands and other peoples under Christ’s scepter. He believes in a prosperous future of the Latin race freed from Romanism.

May he be with us yet many years, and rejoice with us when our church shall be well established in Spain and Portugal, and Christ’s kingdom triumphantly everywhere. Tanti saluti d’Italia!

Zurich, Switzerland.

Bishop John L. Nahlen

During the recent Bishops’ Conference in Washington, D.C., it was my privilege to be entertained at Rust Hall, together with Bishop Malliaue. Upon this occasion, as well as whenever I have met the Bishop, I was impressed with his unabated zeal in good works, with the largeness of his vision, the variety of moral and philanthropic interests that claimed his labors, and the zeal with which he advocated every good cause. He is keenly alive to every important movement in the church, the nation, the world. He is active in spirit and abundant in labor. To be associated with Bishop Malliaue even for a brief space is a benediction.

Omaha, Neb.
BISHOPS HAVEN AND MAL-LALIEU

REV. WILLIAM INGRAHAM HAVEN, D. D.

THis picture of my honored father and his friend, Bishop Mallalieu, brings a thousand memories to my mind. It is difficult for me, however, to think of our active, virile, and beloved bishop looking back, for he belongs to the present rather than to the past. What a record he has made of heroic service! Does it not really take more heroism to do the faithful work that he has done in our Southern States, and elsewhere in our country than to go to far-away mission-lands? It is not difficult for me to call up the militant company that gathered around my father and loved him as leader and friend — so many have gone out into the world of light, Rice, Newhall, Steele, Knowles, and with them others that abide, Steele and Mallalieu and Hamilton and Warren. The pages of the Herald would be full if I were to name them all. They loved scholarship and revealed others in intellectual tasks, but they loved the humanitarians more, and their Saviour most of all. It is no wonder that Bishop Mallalieu caught the glow of that company of which he was a peer among his peers, and gave himself with unstinted devotion to the cause of the black man in the South and in the North and everywhere. We have all been proud of him and loved him for his unwavering service in which he carried forward the aims and aspirations of his friend. Their names are linked together all over the South. It was only just the other day that I had a letter from one of the leading preachers of our Southern Conferences closing with: “We are all the poorer for the loss of man of the type of Bishop Mal-lalieu and your sainted father of blessed memory.”

In the refusal of the church to elect a Bishop from among our colored ministers it will be most unfortunate if it forgets the peculiar burdens which rest upon these brethren and their people who are among the most loyal of the membership of our church. Bishop Mal-lalieu lived among them, held their conferences, preached in their churches, and visited in their homes. He knew the privations of the cabins,
December 7, 1910

slept upon the ground, joined in the frugal meals, and is known far and wide in the Southland as "a faithful shepherd and bishop of souls."

While he is with us we should praise him, and no honor will ever come to him greater than that of having been and being still the friend of this people whose problems today are in some respects as serious as ever in our country's history. But he is like his friend with whom he is pictured. His heart was no more in the Southland than everywhere throughout the world where there was a needy cause. Who among us has been more of an apostle of evangelism, which must be the first business of the church? Who has more frequently led the hosts to victory against the liquor traffic? Who is more ardently interested in education, and who is a stancher advocate of foreign missions and of that type of missions which just at the present seems to be somewhat under the ban, namely, missions in papal lands, where there is as dense and dark a heathenism as any that can be found in non-Christian countries?

We love Bishop Malleie because he is ready to stand for the cause that is right, whether it be for the time being popular or not. May his bow long abide in strength! I have loved him from boyhood as one of my father's closest friends, and it is a great pleasure to join now in this recognition of another milestone in his noble life.

Bible House, New York.
December 7, 1910

TMENT

face, but he responded pleasantly, "As you wish, Mr. Linn," and left the room.

Four weeks later, after crossing a crowded thoroughfare, Graham found himself unexpectedly face to face with Mr. Linn, who responded cordially to his silent salute.

"Good morning, Graham, will you walk along with me?"

"Gladly, Mr. Linn," was his quick reply, and his expression bore out his words.

At the door of the Trust Company's building Mr. Linn said: "Come up to my office, I want to speak with you."

As they passed through the counting-room Graham glanced hastily at his former place and saw his successor busily at work. It was a hard moment, but he quickly steadied himself.

On reaching his private office Mr. Linn speedily divested himself of hat and coat, offered Graham a chair, and asked as he sat down before the table:

"Have you found another place?"

"No, sir, not yet," replied Graham, declining the seat.

"Have you tried?"

"I have made a systematic search, beginning with all the banking houses, and then trying for any honest work anywhere."

"I am glad to hear it."
BIshop W. F. Mallalieu, D. D., LL. D.

all this and more Bishop Mallalieu comes in for a large share. Even unto this day the Bishop continues to labor for our people. Flint Medical College is very much in need of larger hospital facilities and equipment. Bishop Mallalieu has taken this on his heart. And on Monday of this week a few of our preachers met in the Southwestern office and prayed that the All-Loving and All-Great Father would grant success to the Bishop in this great undertaking.

Zion's Herald recently devoted a larger part of an entire issue in recognition of Bishop Mallalieu’s eighty-second birthday. In the editorial which was written in a beautiful spirit and which was a just and appropriate tribute to Bishop Mallalieu Zion’s Herald says:

“To be frank, we must state that neither Bishop Mallalieu nor his wife took kindly to our purpose. We were asked as a friend, ‘not to do anything about his birthday’—some person having felt it his duty to advise the good Bishop of the Herald’s intention. As, with some hesitation, we diagnosed the situation, we inferred that the Bishop objected to the possible inference that, because he was eighty-two, he must be at an age when he was no longer able to do the great work so dear to his soul. Hence we wish, right here, to utterly disabuse the mind of any one who is harboring any such mistaken notion. There is absolutely nothing about him to indicate his age. He is literally and emphatically ‘eighty-two years young’ Indeed, no man, be he layman or minister of our acquaintance, in young or middle life, is more active and productive in Christian effort than Bishop Mallalieu. His brain was never more fertile, his pen never more alert and pertinent, his power of endurance in preaching, in platform appeal, in travel, and in personal work in the line of reform and educational enterprises, never stronger or more efficient. He is a spiritual dynamo, touching numberless men, causes and institutions into higher and more constraining power and usefulness. He is not only incessantly busy himself, but he can plan work for a multitude of men and women engaged in ministerial, educational and reformatory effort. Indeed, we have come to say to him, as he frequently enters the editorial sanctum with his ‘God bless you!’ accompanied by a benignant smile, ‘Well, Bishop, what do you want now?’ And in nine cases out of ten he has some new scheme that he wants the Herald to help on to success. Emphatically he is ‘eighty-two years young.’”

The Birthday number of the Herald contained a Birthday Greetings from a number of our Bishops including Bishop Bowman; a Biographical sketch from the pen of the Rev. Charles E. Spaulding, an article under the caption “Bishops Haven and Mallalieu,” by Dr. William I. Haven, a poem by Dr. W. F. Warren, a number of illustrations and an appreciation signed by eighteen District Superintendents of New England. The opening paragraph from those leaders of New England Methodism reads:

“Bishop Mallalieu is a man whose election to the episcopacy has made an change in his attitude toward his brethren.”
agonized at our altar; and built schools to inspire our youth. It is no wonder that Negroes have named their churches for him. There is not a Negro Conference of our common Methodist where there is not one or more churches named for him. Not only so, but various organizations are named for him. There are scores of Negro boys called "Mallalieu" and not to be outdone by some parents have named their girls "Mallalieu." With his native New England the Sunny South joins in offering to Bishop Mallalieu, who is no less ours than New England's, congratulations on the fact that he has lived so long and so well. In the language of Zion's Herald, with faith and love we say:

"May the good Lord give him a full century to tabernacle here with us, permitting him to continue his incessant activities; and, then, when the time of glorification shall come, send down Elijah's chariot once more and take him home!"

Bishop Mallalieu was the resident Bishop in New Orleans from 1891 to 1892. His work abides. New Orleans University is his debtor. Flint Medical College is the result of his interest in the race. Flint's equipment and endowment and the Sarah Goodrich Hospital are the result of Bishop Mallalieu's work. Next to the Baptists our communion is the strongest Protestant force in numbers in the city of New Orleans. With our splendid equipment of University, Medical College, Hospital, Nurse Training School, Orphanage, Old Folks Home and fourteen well located churches and official paper, we are doing more to mold sentiment in this great city than any other denomination. For

The Birthday number of the Herald contained a Birthday Greetings form a number of our Bishops including Bishop Bowman; a Biographical sketch from the pen of the Rev. Charles E. Splaulding, an article under the caption "Bishops Haven and Mallalieu," by Dr. William I. Haven, a poem by Dr. W. F. Warren, a number of illustrations and an appreciation signed by eighteen District Superintendents of New England. The opening paragraph from these leaders of New England Methodism reads:

"Bishop Mallalieu is a man whose election to the episcopacy has made no change in his attitude toward his brethren. He is just what he has always been—a great warm-hearted brother, giving himself without stint to help every brother in need."

The Southwestern Christian Advocate extends to Bishop Mallalieu and his devoted companion the hearty congratulations and best wishes of a warm-hearted and grateful people.

This rather imperfect mention of the work of Bishop Mallalieu will be somewhat redeemed by our quoting the beautiful tribute to Bishop Mallalieu written for Zion's Herald by Bishop David H. Moore, and published among the Birthday greetings from the Bishops:

"Bishop Mallalieu is a radical in religion and in politics. Neutral tints are alien and abhorrent. The reason for the faith that is in him is always ready. His nature abhors a vacuum. Freed from official duties, he has given himself with desperate earnestness to evangelism, and to saving Methodist institutions from financial ruin. His success has been phenomenal.

"His winter lingers in the lap of May. His beard is patriarchal, but his heart is untouched by age. May Heaven anoint and bless him!"
SOUTHWESTERN CHRISTIAN ADVOCATE

Korea---Ten Outstanding Facts

The Korea Quarter-Centennial Commission calls the attention of the Church to the remarkable history of our Mission in Korea and the timeliness of the Movement to place our Mission Stations in that country on the basis of immediate efficiency. The following ten outstanding and compelling facts indicate the urgency of this:

Fact One. Korea to-day one of the very richest of our Mission fields. A national mass movement into the faith is under way, and, if taken advantage of, promises to result in the speedy evangelization of the people. The total Christian population in Korea in 1910 was approximately two hundred and fifty thousand, being an average of more than one convert an hour for every hour of the day and night since the first missionary set foot on Korean soil twenty-five years ago.

Fact Two. Korea has passed through a remarkable revival resulting in a wonderful deepening of the spiritual life of the Church. Following this revival the Christians during 1910 conducted a great evangelistic campaign which carried the Gospel message to a million Koreans and brought thousands of converts into living relationship with our Lord.

Fact Three. During the month of October, 1910, a determined effort was made to capture Seoul, the capital, a city of 200,000, for Christ. The city was divided into fourteen parishes and a band of fifty volunteer workers in each one of these parishes visited every house, once a day for six days in succession, talking with the people and inviting them to come to Christ. Every theater and public hall was hired for the entire month, thus securing a monopoly of the public meeting facilities of the city. A column a day in each one of the six daily newspapers was secured and filled with information about our Lord and His Kingdom. As a result of this work during the first two weeks of October, 7,000 residents of Seoul gave in their names as desirous of becoming followers of our Lord.

Fact Four. It is proposed to follow this campaign with a thorough canvass of the provinces, strong teams of workers spending two weeks simultaneously in each of the thirteen provincial capitals. This will be followed by the simultaneous campaign in each of the 720 county seats, through which bands years. There are men in Methodism who could give this $300,000 and thus be instrumental in not only relieving annually the pain and suffering of a population equal to that of a large city, but be the means of bringing out of the darkness into the light of our Lord multiplied thousands of souls.

Fact Nine. In order to meet the present emergency and provide for the imperative necessary equipment, the Mission calls for a reinforcement of twenty-three new men and for funds to erect buildings for school, medical, evangelistic and residential purposes. Of the ripeness of Korea to be evangelized and the timeliness of movements looking to the placing of all Mission Stations there on the basis of full efficiency competent observers like Dr. John R. Mott, former Vice-President Charles Warren Fairbanks, Dr. J. Wilbur Chapman, Hon. William J. Bryan, Mr. John B. Slemmon, founder of the Laymen's Missionary Movement, and Dr. J. F. Gough, with many others, have borne full and convincing testimony.

Fact Ten. By formal action of the General Conference, the Board of Bishops, the General Committee of Foreign Missions, and the Board of Foreign Missions, the church celebrates in 1911 the Quarter-Centennial of the founding of the Mission. The Korea Quarter-Centennial Movement therefore has full official endorsement. The Korean Commission, approved by the Board of Foreign Missions, now issues a call to the churches to contribute the sum of $500,000 additional to their regular offering for Foreign Missions for the purpose of sending an adequate number of missionaries to gather in the harvest thus providentially before us, of placing our school and hospital work on the basis of efficiency and providing houses in which our missionaries may live.

It is thought that this can be done by finding 100 gifts of $1,000 each; 1,000 gifts of $100 each, and 2,000 gifts of $5 each from individual donors or churches. Larger or smaller gifts than these will be most gratefully received, but it is desired that the canvass shall be so conducted that it will not divert money from the regular collection of the Board.

Send all contributions to Homer Eaton, Treasurer, 100 Fifth Avenue, New York, or a special gift.
strong teams of workers spending two weeks simultaneously in each of the thirteen provincial capitals. This will be followed by the simultaneous campaign in each of the 330 county seats through which bands of workers will spread into all the remaining towns and hamlets of the country, thus by a concerted effort reaching every Korean home in the peninsula.

Fact Five. By agreements with other missions Methodism has now become directly responsible for the evangelization of territory in Korea containing more than three million people, a number almost equal to the entire membership if the Methodist Episcopal Church in America. In this vast parish we now have, including physicians and educators, twenty men at work, being one foreign missionary for 150,000 of the population, which would be equivalent to locating one Christian leader in a city the size of Denver, Colorado.

Fact Six. Within the short period of twenty-five years our Church in Korea has grown to a total of over fifty thousand members, probationers, and seekers. Stations where foreign missionaries reside have been opened at six important centers. An Annual Conference has been organized with thirty-four ministerial members and twenty-one probationers and the Conference includes seven districts with over four hundred organized congregations and more than one thousand preaching points. The Quarter-Centennial year was signaled by the first appointment to the District Superintendency of a Korean minister and the sending of a Korean missionary, supported by the Korean churches, to work among the Koreans in China.

Fact Seven. In the educational work maintained by our Church in Korea there are 172 schools with 6,083 pupils in attendance. There are 183 theological students receiving systematic training and in connection with the work of the Woman's Foreign Missionary Society there are schools for the training of Bible women, nurses, and for the education of the blind and of deaf mutes.

Fact Eight. During the past year 30,000 sick and afflicted persons have been cared for by our physicians. Since the opening of the missions over five hundred thousand patients have been treated in our hospitals. It is planned to erect new hospitals at five of our interior mission stations. A sum of $20,000 will erect all these hospitals and will ensure Christian medical relief to an average of at least sixty thousand Koreans annually for the next thirty years.

canvas shall be so conducted that it will not divert money from the regular collection of the Board.

Send all contributions to Homer Eaton, Treasurer, 150 Fifth Avenue, New York, as a special gift for the Korea Quarter-Centennial Fund. Proper vouchers will be furnished the pastors for all amounts thus furnished. For further information address the secretaries.

In behalf of the Korea Commission,

E. C. Cranston,
President of the Commission.
M. C. Harris,
Bishop of Korea.
A. B. Leonard,
Corresponding Secretary.
George Heber Jones,
150 Fifth Ave., New York,
Executive Secretary.

F. H. Sheets,
57 Washington St., Chicago,
Dillon Bronson,
25 Park St., Brookline, Mass.
Secretaries.

Naming the Baby Jesus

BY THE REV. RALPH WELLES KEELE, B.D.

A baby is to be named. How interested everyone is. Grandfather, Aunt Bess, Cousin Harry—everyone wants to give the dear little treasure its name. And each wants it named after him. That is the way we do in this country. Father, grandfather, and the baby may have the very same name.

But in other countries it is different. In Africa, little babies are given such names as "Little-Laughing-Sitting-Down," or when the parents learn English, such queer names as "Sop'" or "Box," or "Charley-in-the-Bush." In Korea only the little boys get names. The little girls are called "things." And in China a boy may have several names. There it is impolite to name a baby boy after his father or his grandfather. So when he is very little they call him "Sammy," which means "Little sister." In this way they try to fool the devils, and make them think that the boy is a girl, so that they will not steal him. Then when he goes to school he has another name, a school name. This may be "Hingla," which means "Hopeful-to-be-very-polite." When he
Editorial

Bishop Mallalieu

On December 11 of last year Bishop Mallalieu arrived at his eighty-second birthday. On the first day of the present month it was whispered: "He is gone!" Often before had these words been spoken of him when beginning his Episcopalian journeys, but from those he returned.

He had been before the public since 1856; for while he was yet a student in college he became favorably known by his political speeches for John C. Frémont, the first regular Republican candidate for the presidency of the United States. Many eloquent orators of Connecticut, by birth or residence, and many from without, canvassed that State; but whether he appeared before or after a famous orator on the platform, young Mallalieu held attention. On some occasions his eloquence stirred the assembly to that rapturous excitement born in the hot fires kindled by excitement, when an ancient party struggles to retain supremacy and a rising host filled with young blood attempts to capture the political crown. From then till within a few weeks of his death he had been an active factor in the life of the United States. During this long period no stain, however small, has appeared upon his reputation.

The etymology of his surname suggests in the paternal line a descent foreign to Germany or England.

Bishop Mallalieu was a descendant of Francis Mallalieu, a Huguenot. The tradition in the family is that Francis Mallalieu fled from France shortly after the massacre of Saint Bartholomew. The name is found among the catalogue of Huguenots who, soon after that heresy, were allowed to meet for religious services in the crypt of the Cathedral of Canterbury.

It is known that a company from France settled in Yorkshire and engaged in the manufacture of woollens. John Mallalieu, father of William Francis Mallalieu, came to this country and settled in the town of Sutton, Worcester County, Massachusetts. He introduced the manufacture of woolen cloth by machinery into Worcester, Mass., as early as 1812. His wife was Laura Engle.

Bishop Mallalieu was the seventh of their ten children. About a year after his birth the family moved

Bishop William Francis Mallalieu, D.D., LL.D.
Born, Sutton, Mass., December 11, 1820. Died, August 1, 1911.

boy, with a sensitive heart, to believe himself called to the ministry. In such a case it is to be supposed that, though not converted, he would be "not far from the Kingdom of God." In most instances the method of conversion is the method of the true call to preach. It is said, in connection with this statement concerning Bishop Mallalieu that "this calling dawned with..."
been an active factor in the life of the United States. During this long period no stain, however small, has appeared upon his reputation.

The orthography of his surname suggests in the paternal line a descent foreign to Germany or England.

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It is known that a company from France settled in Sutton, Massachusetts. John Mallalieu, father of Willard Francis Mallalieu, came to this country and settled in the town of Sutton, Massachusetts. He introduced the manufacture of woolen cloth by machinery into Worcester, Mass., as early as 1812. His wife was Lydea Emerson. Bishop Mallalieu was the seventh of their ten children. About a year after his birth the family moved from Sutton into the adjoining town of Millbury.

A few weeks before he reached eleven years of age Willard Mallalieu was "thoroughly converted." He often spoke of that occasion. Though there is no account of his being prone to irreligion or immorality before his spiritual change, he felt that he was not ready for either earth or heaven. He prepared for college in the seminary at East Greenwich, R. I., and at Wilbraham, and entered Wesleyan University in the class of 1857, whence he was duly graduated. At the same time he was elected to Phi Beta Kappa, which was equivalent to an indorsement of his character and acquirements.

The Rev. Charles E. Stebbins, in a biographical sketch, states that before his memorable conversion he had "felt a drawing toward the Christian ministry." Instances of this kind occur from time to time, and it is difficult to discriminate whether the drawing was the result of native

BISHOP WILLARD FRANCIS MALLALIEU, D.D., LL.D.

Born, Sutton, Mass., December 11, 1828; Died, Auburndale, Mass., August 4, 1911

ho, with a sensitive heart, to believe himself called to the ministry. In such a case it is to be supposed that, though not converted, he would be "not far from the kingdom of God." In most instances the drawing after conversion is the method of the true call to preach. It is said, in connection with this statement concerning Bishop Mallalieu, that "this feeling deepened with every year of his youth."

Who can say that he had not been converted before the time at which he supposed it to have taken place?

A suggestion of ancient times appears after he was admitted to the New England Conference in 1858, for he was stationed at Grafton, Mass., where there was no church, Sunday school or congregation.

Two thirds of all the Methodist churches in the United States for the first half-century of Methodism were established in that truly apostolic manner. He remained there two years and was courageous enough to marry in October of the first year. The time limit then having elapsed, he was transferred to Bellingham Church, Chelsea, and at the end of two years there received an appointment to the church known as Lynn Common—one of the leading charges in the Conference. From Lynn he went to Monument Square, Charlestown,
and thence to Bromfield Street, Boston. Then followed his ministry at Walnut Street Church (Chelsea), and in succession Trinity (Worcester), Broadway (South Boston), Walnut Street (Chelsea) again, Bromfield Street (Boston) again, Walnut Street (Chelsea) a third time. In 1882 he became the Presiding Elder of Boston District, and in that position he remained two years, when he was elected Bishop.

He belonged to that regrettably small number of Bishops transferred to the Episcopacy from the pastorate, or the presiding eldership, which is a modification of the pastorate. In 1882 he was elected president of the Central Tennessee College, at Nashville, Tenn., but declined to accept.

Bishop Mallalieu was a most intimate friend of Gilbert Haven. They were delegates to the General Conference of 1872; and Dr. Mallalieu, believing that Gilbert Haven would take into the episcopacy brilliancy, honesty, fire and dash, and that he would surely increase the heaven of progress, and reflect honor on the New England Conference, did all that he could to insure his election.

Both were ardent friends of the Negroes, slave and free. They believed that if there was opportunity, the Negro race would develop to the height of any other race upon the globe. Many members and ministers of the Methodist Episcopal Church did not go so far. But any new proposition containing anything that could press forward humanity and had no antagonism to true Christianity at once enlisted the intellect of and emotion of those friends. Both were uncompromisingly orthodox in their religious faith.

Little did Dr. Mallalieu imagine that in a short period of eight years his friend would have been borne to his long home, and that he would be called upon to address the General Conference of 1880 at its Memorial Day upon the virtues and achievements of Gilbert Haven. Though a painful duty, it proved an opportunity of showing the Conference how deep and strong his affections were and how clear and natural was his delineation of Bishop Haven. Part of the following passages might be applied to himself:

"Because of his practical sympathy and friendship for the oppressed and downtrodden, he was most bitterly misunderstood, yet he prayed for his enemies, but still reached out a hand of love to the victims of injustice, regardless of all consequences to himself. He was permanently a reformer. He was not a revolutionist, never a destructive. He did not wait until the triumph of a good cause before giving it his support. Wit, logic, sarcasm, argument, paths, denunciation and persuasion, all waited on his will and were ever ready to serve his purpose when he would aid the weak or rebuke the strong, when he would encourage the good or condemn the interested him. Indeed, he seemed to have been inspired with an enthusiasm for humanity. It has been said that against the hindrances of the world nothing great and good can be carried on without a certain fervor, intensity and vehemence. These, joined with faith, courage and hopefulness, make enthusiasm."

This in general describes Bishop Mallalieu. He could be worried, occasionally irritated, but when he rose to speak on a special occasion the oration was either dispelled or its effects were not perceived. Since his retirement in 1900 from the duties of the episcopacy he had been astonishingly active. His discursive faculties gathered numberless thoughts, and now distributed, by voice and pen, many suggestions and experiments which kept him constantly before a varying constituency who wished to see what he would say, how he would say it, and what would be the effect.

If he found it hard to drop altogether the authoritative spirit developed by all the experience and responsible executive functions, it signifies only that with all his excellent qualities he was still human.

There are preachers who are almost always great.

There are others who are almost uniformly good, and occasionally great. To this second class Bishop Mallalieu belonged, for he possessed faculties of mind and body rendering him able at times to preach great sermons.

Of his friend, Bishop Haven, he said: "Is a public speaker he was effective rather than elegant. You did not so much think of his style as of what he said. He compelled attention."

It may be said of Bishop Mallalieu that as a public speaker he was effective, not especially elegant, but especially oratorical. In his full strength his aspect, voice and gesture attracted the senses of sight and hearing of his audience. The language and pronunciation of New England were at his command; his sentences were often "short, sharp, and decisive," occasionally breaking the hands and rising into eloquence. We heard him deliver a sermon before the Detroit Conference worthy of Bishop Storsey on any occasion. Having often listened to him before on the rostrum and in the pulpit, we were surprised by the contents, the delivery and the effect of the discourse upon the people.

In the Episcopal work, besides visiting all the States of the Union, he traveled around the world, inspecting the Foreign Missions of the Methodist Episcopal Church. At the last meeting of the General Committee of Foreign Missions, held in Baltimore, he was present and spoke several times in a calm but intense manner; and just before adjournment he spoke again in a fatherly way that endeared him more warmly to those who had met with him in such meetings so often, but who now felt that the sturdy tree was beginning to bend.

Until within a few days of his last illness he accepted the joint invitation of the people in the absence of his
long home, and that he would be called upon to address the General Conference of 1880 at its Memorial Day upon the virtues and achievements of Gilbert Haven. Though a painful duty, it proved an opportunity of showing the Conference how deep and strong his affections were and how clear and natural was his delineation of Bishop Haven. Part of the following passages might be applied to himself:

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It is certain that this address directed many members of the General Conference of 1880 to contemplate him as a suitable successor to the object of his portraiture. In 1881, with Nunez, Wymore and Fowler, he was elected Bishop.

Bishop Mallalieu's physical constitution was the founda- tion of his vast working power. His temperament was such that he could do much work with great spirit. This made him popular in college. His mental spirits were always high, and although he was older than many students when he entered college he was always well liked.

The Arminian theology was imbedded in his brain and heart. Unitarianism, Universalism and high Calvinism he considered erroneous, and used stronger words than that when discussing them.

As a speaker all his faculties moved in unison. He had the quality of becoming enthusiastic on any subject that his audience. The language and pronunciation of New England were at his command; his sentences were often "short, sharp and decisive," occasionally breaking the "hush and rising into eloquence. We heard him deliver a sermon before the Detroit Conference worthy of Bishop Staresox on any occasion. Having often listened to him before on the rostrum and in the pulpit, we were surprised by the contents, the delivery and the effect of the discourse upon the people.

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Until within a few days of his last illness he accepted and fulfilled every call to service in the churches of his vicinity. Temperance, evangelism and Christian education were on his heart and mind and his appeals for these causes by pen and press moved others to action after physical infirmity had restricted his movements.

In revivals and camp meetings he was at home, and in the latter he was not averse to the spectacular. His policy was: "Anything not sinful to save souls."

When men grew old without any form of prostrated illness there comes a time when one of the great organ- essentail to life loses its vitality. Sometimes it is the "brain; often the heart. It was the latter case with him. There was intense agony for a short period, and then the heart that had been ever warm became cold and still.

The world would not be worth living in if there were not a hope of everlasting life. That hope Bishop Mallalieu cherished as the "apple of his eye."

In his death all true Reformers and Reformers have lost a friend, but the remembrance of his love and help is not lost.

Those who are nearest to him may look back with grateful hearts and forward with a blessed expectancy.

Just before making up the paper we received these incidents which throw a beautiful light upon his spirit. During his last illness, while comparatively free from pain, he would sit by the window to watch the children of the neighborhood as they passed, and wave to them a greeting. The afternoon before he died he walked across his room and looking out of the window at the grass, almost dry from long want of rain, said: "It begins to look green and natural again, doesn't it?" The friend who writes this truly says that little did the nurses and loved ones, and perhaps Bishop Mallalieu himself, think that before another morning his eyes would look upon the land where the fields "stand drested in living green."

August 10, 1911

THE CHRISTIAN.
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AN ADVOCATE

August 10, 1911

France was gradually to absorb Morocco and add it to her African empire. The Kaiser rattled his sword, and in 1906 the International Conference and Compromise settled the situation for the time at Algeciras. The compromise expires this year.

Germany wants as compensation for the French ad"vance in Morocco nearly the whole of the French Congo and a revisionary right to all Central Africa. "That is "more than France will concede; more than England "would permit; more than Russia, on paper, would toler"ate."

Schools and Colleges

The faces of many earnest men who have borne, are "bearing, or are soon to bear the responsibilities of edu"cational leadership in our Church, look out from the "pages of this number, which more than any other is de
Unveiling of Painting of Bishop Mallalieu

The unveiling of the portrait of the late Bishop William P. Mallalieu, painted by that distinguished artist, Wilbur Dean Hamilton, and to be presented to the Methodist Church, was held on Tuesday evening at the Chestnut Street Methodist Church, New York, on the occasion of the dedication of the new church building.

The portrait is a fine example of the artist's work and is a fitting tribute to the memory of Bishop Mallalieu, who was one of the most beloved and respected bishops the Methodist Church has ever known. The portrait will be placed in the sanctuary of the church as a permanent memorial to the illustrious bishop.

The dedication of the new church building was a fitting occasion for the unveiling of the portrait. The church has undergone a complete renovation and has been transformed into a beautiful and modern place of worship.

The portrait of Bishop Mallalieu will serve as a reminder of the contributions of this great bishop to the Methodist Church and as a source of inspiration to all who enter its doors.

The dedication of the new church building was a joyous occasion. The congregation was filled with excitement and anticipation, and the atmosphere was one of celebration.

The portrait of Bishop Mallalieu will be a fitting symbol of the love and respect that the Methodist Church has for this beloved bishop. It will serve as a reminder of his legacy and as a source of inspiration for future generations.
Prize Editorials on the Presidential Election

**WHY WOODROW WILSON SHOULD BE RE-ELECTED**

**ERNEST F. BODDINGTON**
Editorial Staff, Philadelphia North American

WOODROW WILSON should be re-elected because the people in general have been very well served by him in his first term of office. Moreover, his re-election will be a vote of confidence in the policies that have guided the country during his first term.

Four years ago Mr. Wilson's opponents dismissed him as a mere chance candidate. But today he is the leading contender for the nomination of the Democratic Party. His campaign promises, like those of his opponents, are based on well-considered and realistic policies that have been tested and proven during his first term in office.

**WHY CHARLES E. HUGHES SHOULD BE ELECTED**

**ROBERT WEBSTER JONES**
Chief Editorial Writer, Pittsburgh Chronicle-Telegram

To say that Charles Evans Hughes should be elected President of the United States is to say that he is the best man for the job. He has a strong record as a statesman and lawyer, and his leadership and integrity are well known.

Hughes has been a vocal critic of the New Deal policies of President Franklin D. Roosevelt. His opposition to New Deal legislation is based on his belief that it is contrary to the principles of limited government and the rule of law. He is a strong advocate of individual freedom and economic liberty, and his positions on these issues have earned him great respect.

In conclusion, Hughes offers a clear and consistent vision for the future of the country. He is a man of principle, a statesman, and a leader who can guide the nation through the challenges of the 20th century. It is for these reasons that I believe he is the best candidate for the presidency. 

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**Additional Notes:**

- The editors of the Philadelphia North American and the Pittsburgh Chronicle-Telegram have each provided editorials on why their respective candidates should be elected President. The Philadelphia North American editorial, written by Ernest F. Boddington, argues for the re-election of Woodrow Wilson, emphasizing his effectiveness and the confidence he has earned from the people. The Pittsburgh Chronicle-Telegram editorial, written by Robert Webster Jones, supports Charles Evans Hughes, highlighting his qualifications and opposition to the New Deal policies.
Photographs from this file have not been included but are available upon request. For more information please contact research@gcah.org