

**AINSWORTH, BISHOP WILLIAM N.**

## Tribute to Bishop W. N. Ainsworth

By Bishop Arthur J. Moore

This is not the time or the place to undertake to tell the full story of Bishop Ainsworth's life. I do, however, want to point out a few features of his character and achievements.

Measured by any standard he was an extraordinary personality. His name must be forever enrolled among the great preachers of the Christian Church and the effective leaders of our Southland. By the vigor of his faith, the intensity of his devotion, the passion of his enthusiasm and the scope of his achievement, he deserves to be called great.

He was great in mind. His intellectual equipment was superb. He saw with extraordinary clearness. He could unerringly separate the incidental from the essential, the temporal from the timeless. He saw the meaning of Christianity. He saw the universality of the gospel. He appreciated the greatness of the church. There was room in his heart for all mankind.

He was genuine. No man could know him and doubt his sincerity. He was intensely conscientious. His whole manner of life demonstrated his sincerity. There was nothing artificial about him. He was incapable of deceit. He was never visionary. He wasted no time on non-essentials.

While always ready to defend the faith once delivered to the saints, his master passion was not to defend but to promote Christianity. He delivered terrific blows upon all who tried to drag Christianity down. He stood as the unrelenting foe of everything that degraded personality, wasted human life and marred human character. If I were asked to name the most vivid trait of his character, I would answer courage. He contended mightily for the right. He was the incarnation of courage. He did things which only a man of an amazing daring would have undertaken.

He was wrapped up in just one thing—the church. He might have been a captain of industry or an outstanding leader in the field of finance or politics but early in life he devoted all of the magnificent powers of intellect and soul which were his to the spread of Christianity. In the church he lived and moved and had his being. Everything else was subsidiary and comparatively insignificant. He had but one work and that was to preach Christ, and build the kingdom of God. His colleagues in the councils of the church will always remember that any task assigned to him was promptly and efficiently done. He was broad-minded, broad-hearted—a tireless and efficient servant of Christ.

It is inconceivable that the grave should be the finish of a life like his. He is at this instant in full possession of all of his faculties, standing in God's presence and feeling in every fiber of his being that life which Christ gives to those who love Him. That eternal life upon which he has now entered is not less real, but more real, not less great, but more great, not less intense or full but more intense or full than the life which he lived here upon the earth.

Surely, I will be forgiven this purely personal word. I knew Bishop Ainsworth intimately. He was a heavenly-minded, courteous Christian gentleman. Since I was a boy preacher he has watched over me with the tenderness of a father. I have been with him many hours and in many circumstances but I have never known him to have one thought that did not honor Jesus Christ. It is hard for me to think of the exit of such a friend from our earthly scene but I know he will be sweetly at home in the heavenly company.

In this solemn hour I give thanks to the Heavenly Father for the high privilege of walking for awhile alongside this unselfish, brave and trusting man of God. I am a better man because he was here. I shall be lonely now that he is gone, but always I shall walk with braver step, finer courage and larger hope because he was my friend.

I bade him goodnight just a few days ago at the door of the Cherokee Heights church in this city. We stood with clasped hands and his parting words were tender. Little did I dream that we were separating until "the morning breaks and the shadows flee away." We bade each other "good night" and when next I greet him we shall bid each other "good morning."

## Bishop Ainsworth

A great and brave leader has fallen. On July 6, William Newman Ainsworth passed to his reward leaving behind the afterglow of a life devoted to God's service and an amazing list of accomplishments. He was a distinguished pastor, college president, sincere friend of Christian education and social betterment, prophet of evangelical Christianity and bishop in The Methodist Church since 1918.

Measured by any standard Bishop Ainsworth was an extraordinary preacher and leader. He must forever be enrolled among the truly great prophets of righteousness and remembered as a faithful ambassador of Almighty God. By the vigor of his faith, the fullness of his devotion, the passion of his enthusiasm and the scope of his achievements, he vitalized the life of Methodism and in uncounted ways enriched our civilization in many spheres.

He believed passionately in the universality of the Christian gospel, and the ultimate supremacy of goodness. He was a broadhearted, broadminded, tireless servant of Christ. Sincerely consecrated to the task of bringing in the kingdom of God on earth, he gave himself in sacrificial service to the call of his Church. Christianity for him was more than a ceremony; it was a life to be lived. The cross was for him more than a decoration, it was an incarnation. While he was always ready to defend the faith, he lived to promote it. It was in the Church that he lived, moved and had his being.

His colleagues and friends will always remember his courage. He stood as the unrelenting foe of every movement, institution or influence that would mar human personality, wreck character and keep man from his high destiny. He contended mightily for the right. Perhaps the outstanding characteristics of his life were courage and thoroughness. All the splendid powers of his superb mind and compassionate heart were entirely consecrated to the proclamation of the Christian gospel. His voice thrilled and inspired the Church. The memory of his godly life, tireless labors and thrilling eloquence will cause all those who knew and loved him to walk with braver step, finer courage and to face life with larger hope. He was a brave, unselfish and trusting man of God.

It is inconceivable that the grave should be the finish of a life like his. At this instant Bishop Ainsworth is standing in God's presence in full possession of all his faculties, awaiting the Master's assignment to some new field of service.

### Headed Church in Far East

Bishop Ainsworth later served as head of his church in Japan, China and Korea. He was head of the Southern Church in 1937, when Japan invaded China, and at that time he warned the United States Government that unless this nation and Great Britain joined to halt the aggression they would have to regret their inaction.

The Bishop, who decided at the age of 14 to go into the ministry, entered Emory College soon afterwards and, between terms, taught school to help pay expenses.

At Emory his room-mate was the brother of Mary Nicholson, the girl he married on Oct. 11, 1893.

In 1909 Dr. Ainsworth became president of Wesleyan. He was elected Bishop at the 1918 general conference. He served as Bishop in Texas, Mississippi, Alabama, Georgia, Tennessee, Virginia, Cuba, China, Japan and Korea.

Emory, the University of Georgia and Baylor University in Texas conferred honorary degrees on him.

### Foe of Ku Klux

Bishop Ainsworth was chairman of the trial board of the Methodist Episcopal Church, South, which on Feb. 7, 1931, exonerated Bishop James Cannon Jr. of charges based on his personal conduct, alleged speculation in the stock market and political activities.

In 1922 Bishop Ainsworth scored the Ku Klux Klan as a menace to the church, declaring that "it won't be long before masked men will assume to dictate to the pulpit."

Born in Camilla, Ga., Feb. 10, 1872, he was the son of the Rev. James Thomas and Kate McRaeny Ainsworth.

## DR. W. N. AINSWORTH, METHODIST BISHOP

Retired Head of the Church in South Dies—Aided Move for United Denomination

ASHEVILLE, N. C., July 7 (AP)—Bishop William Newman Ainsworth, a Methodist circuit rider's son who became one of the denomination's leaders, died of a heart attack today at the age of 70. He came here yesterday from his Macon (Ga.) home to spend the Summer. Mrs. Ainsworth and their son, Malcolm Ainsworth, secretary of the Asheville Chamber of Commerce, were with him.

Bishop Ainsworth was a strong advocate of the Methodist Church union when the matter came before the Southern branch of the church and was approved in 1939. He retired in 1938 before the formal vote of unification, but he was a leader in the movement which preceded the final, official vote.

The Bishop was a vigorous supporter of prohibition and throughout his long career led dry forces, once serving as national head of the Anti-Saloon League.

### Soong Sisters at His College

While he was president of Wesleyan College in Macon, the nation's oldest chartered woman's college, two of the three famous daughters of Charles Soong of China were graduated from the school. They were Eling Soong, who later was married to H. H. Jung, the future Minister of Commerce and Industry of the Chinese Republic, and Chun-ling Soong, who became the wife of Sun Yat-sen, father of modern China.

The third Soong daughter was too young to attend college when she first came to this country, and Bishop and Mrs. Ainsworth took her into their home where the Chinese girl, Mei-ling Soong, became the playmate of the Ainsworth daughter, the late Eloise Ainsworth.

Mei-ling Soong went to Wesleyan for a year but after the graduation of her sisters, transferred to Wellesley, to be near her brother, who was attending Harvard. After returning to China she became Madame Chiang Kai-shek.

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Laymen Features

LEADERS W. A. Blasingame  
 emory University

TENTATIVE PROGRAM  
 MID-YEAR MEETING CONFERENCE BOARD OF LAY ACTIVITIES, NORTH GA. CONFERENCE

Emory University, July 26-27 1942

Sunday, July 26

9:30 Registration.  
 10:00 Devotions.  
 10:15 Forum discussion.  
 11:00 Address, Bishop Arthur J. Moore (at Glenn Memorial church).

Afternoon

2:30 Devotions and song service.  
 3:00 Forum discussion.  
 4:00 Address.

Evening

Laymen's Rally at Glenn Memorial Outdoor Theater.

7:30 Address, Bishop Moore.  
 8:30 Forum and Fellowship hour.

Monday, July 27

9:00 Devotions.  
 9:30 Forum discussions.  
 10:30 Recess.  
 10:45 Forum discussions.  
 11:30 Address, Bishop Moore.  
 12:30 Fellowship luncheon.

Address, Rev. Pierce Harris.

Afternoon

2:30 Devotions.  
 2:45 Report of committee.  
 3:00 Forum and exchange of experiences.

4:00 Closing address, Bishop Moore.

Social Circle Is Host to Decatur-Oxford Group At District Conference

By W. C. Thompson

The Decatur-Oxford district conference met July 8, at Social Circle with Rev. Henry H. Jones, district superintendent, presiding, and Rev. G. B. Henderson, host pastor. Conference opened with a devotional service led by Rev. L. F. Van Landingham, pastor of the Lithonia church, and Bishop Arthur Moore brought the principal message of the morning to a capacity crowd.

W. C. Thompson was elected secretary of the conference.

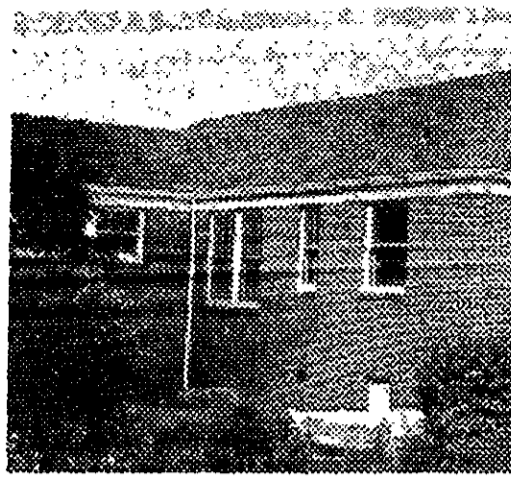
Miss Mary Baldwin, a member of this year's graduating class at LaGrange College, represented the work of that institution in a very interesting manner.

Dr. E. C. Peters then brought a message in the interest of Paine College in Augusta, with special reference to the Warren A. Candler Memorial.

Dr. I. E. McKellar of Wesleyan College, Macon, spoke of the work being done at that institution, and of its future under the leadership of Dr. N. C. McPherson, newly elected president.

Dean George S. Roach represented the work of Emory at Oxford, with special emphasis regarding general preparation of students for college.

Rev. C. V. Weathers presented (See DECATUR, Page 9)



THE NEW INFIRMARY OF THE pictured here, is sturdy brick o venient place for sick youngste

Youngsters At Child Want Some Mild Will Be Elig

By Mrs. Alv

There's really a bit of amusin Children's Home in Decatur. One remarkably healthy by the way, sick, Oh, not very sick! Just a lig would make them ill enough to be on the grounds. You see, they'd being the first patients ever to b private hospital.

Its attractive, beautifully tinted girls' and boys' ward most invitin the intriguing press-bell, light system with which to summon the nurse. Small wonder, then, that one or two ambitious ones would actually welcome the thought of sickness in order to be the first to enter the shining portals. One bright, small girl remarked, "Uh, 'twould be fun to be sick in there."

For years, the Board of Trustees has felt the pressing and vital need of an infirmary at the Methodist Children's Home in Decatur. During the polio epidemic last year, when fear of the dreaded disease gripped every heart, the need was made more acute. Three of the Home's children were among the first to be stricken. Rooms, utilized for an infirmary, were dark, crowded, poorly equipped, and proper segregation was almost impossible.

When the children were safely restored to health and activity once more the board concentrated on this accomplishment. In the fall a request for help on such a building went to the Trustees of the Whitehead Foundation with the result that they donated the sum of \$15,000 to be used specifically for this purpose. Early spring saw the actual construction, with Mr. Henry Toombs, architect, and Mr. Edgar Morris builder.

The building is a one-story, red brick. The floor plan is spacious and well-planned. One enters, first, a large hall which opens into a segregation room on the right, with doctor's special consultation or treatment room and drug room next. On the left is the dentist's office and the nurse's living quarters. From the large vestibule back of the hall can be glimpsed both the wards, the girls

Letters Do Make an Impression

Information coming out of Washington indicates that members of Congress are receiving a mounting flood of mail from their constituents relative to the liquor business. Thousands of mothers and fathers who have never been "prohibitionists" are becoming concerned over the efforts of the liquor trade to exploit the men in uniform.

And letters do make an impression! Ten personal letters, written with pen and ink, on private stationery, are worth more than two hundred names signed to a petition. They represent ten individuals who are enough concerned with the subject to sit down and write a letter and then spend their own postage money to mail it.

Public officials do read their mail! They may answer in stereotype form, but they do not read that way. Careful inquiry among congressmen and senators proves that they are extremely susceptible to the influence of their mail.

Here is a chance for the plain, average, inconspicuous layman to render a service. Write your congressman, senator, governor, and local officials protesting against the conditions that surround the liquor trade. Plead for help in protecting the Army against its own worst enemy—alcohol. Insist that local police do their duty. Ask for legislation that will stand guard over the nation's security.

One letter from each Methodist, written in a frank and courteous manner, and written immediately, would produce amazing results.

To the Unsung

Let there be no diminution of the appreciation shown to men in the armed forces of the American Government who, in the performance of their duty, perform heroic deeds. The American people will never be able to adequately repay the millions of young men and women who have stepped aside from their life plans for their country's sake in this hour of peril. But at the same time let us not forget to pay appreciation, equally fervent and sincere, to those unknown and unsung heroes who, without the glamour of uniform and the plaudits of publicists, go out to do their duty as sailors of tankers, freighters, and cargo ships. Braving the perils of submarine warfare, living hourly in expectation of disaster, doing their duty without any hope of promotions, medals, or congressional mention, the sailors of the American merchant marine are doing a necessary duty with a spirit of cool courage that is unsur-

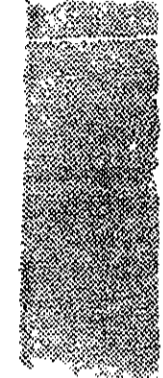
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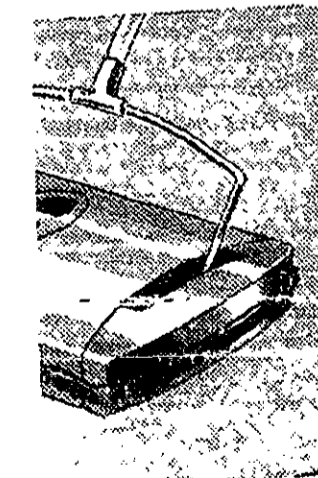
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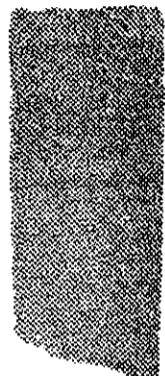


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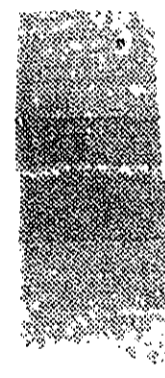
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# Wesleyan Christian Advocate



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MACON, GEORGIA, JULY 17, 1942



BISHOP WILLIAM NEWMAN AINSWORTH  
February 10, 1872 — July 7, 1942  
(See Tribute on Page 3)

## *Career of Lifelong Service Ends For Beloved Georgian, But Leaves Lasting Imprint Upon Many Lives*

William Newman Ainsworth, bishop and outstanding leader of The Methodist Church, religious educator, nationally known temperance leader and close friend of Madame Chiang Kai-shek, died unexpectedly at Asheville, North Carolina, July 7.

The widely known prelate died less than 24 hours after leaving his home in Macon to spend the summer in the mountains and to see his son, Malcolm, who lives in Asheville.

Bishop Ainsworth, whose church duties had carried him from Macon to Korea and from tiny pas-

torates to high offices, had been in ill health for more than two years.

Bishop Ainsworth's life and work left lasting imprints in the Far East and in many sections of the South where he served his church, but nowhere more than in Georgia where he had been pastor, president of Wesleyan College and spiritual counsellor to many thousands.

**Far-Reaching Influence**  
China today echoes the influence of Bishop Ainsworth. Through influence of mission-

(See AINSWORTH, Page 8)

Favorite **FEATURE** Articles

**J. O. J. Taylor . . .**  
**WHY I THINK IT WILL BE A LONG WAR**

It is not unpatriotic to say that we have a long, hard and grinding road ahead of us. A superficial optimism will be more damaging to our cause than a realization of the truth — even if that truth is not pleasant. Let me say outright that I believe that the Allies will eventually win because I believe that they are on the side of right and that God is on our side.

Regardless of the cost we cannot stop until we have won, for it is still the belief of the American and British and Chinese and Russian people that it is better that we should die on our feet than that we should live on our knees.

A study of the map and a study of the psychology that lies back of the enemy nations will require more than one article, but since the writer has been asked so many times why he believes that we may go a total of 15 years from the start in 1939, we shall risk "a series."

A look at the map shows that we have to deal with tremendous distances. Wishful thinking will not make our men to be any nearer to Singapore, Hong Kong and Manila than their fighting ability will take them. England's greatest defense has been a narrow strip of water which a girl could swim. Bearing this in mind, take your map and look at the Pacific war zone: thousands of islands, thousands of miles, and our bases far from the source of supplies and from the land of the enemy.

Take a look at the source of supplies, and you will see that every square mile which Japan has conquered has placed in their hands supplies which are essential to war. They will not hesitate to see the native population deprived of the very necessities of life if these necessities can help Japan in her unholy ambitions. Their armies will not go hungry if millions of the natives starve.

To be sure, I have not lost faith in God or in our nation. But 20 years ago I wrote home to my people (I still have the letters which they kept and gave to me when I got back) telling of the tremendous supplies which Japan was piling up for preparation for war — not a small portion of which was coming from our own nation.

Too long already have we underestimated the task which lies ahead of us. Bickerings, jealousies and waste such as liquor entails — these are far more destructive and far more unpatriotic than a realization of the fact that one farmer who told me that it would be won "by the first killing frost" perhaps may find the climate turning warmer than he anticipated.

Next week we will talk about the psychology of the enemies.

**Uncle Nath . . .**  
**KINDLING**

Maybe some of you young folks and city folks don't know what kindling is. Well, it's something with which you start a fire or make big stuff burn.

Here are a few splinters: Folks are generally wasteful with money they do not work for. When two men gamble, both lose character.

Never gamble with a machine; it was built to beat you.

The devil is a great deceiver. God is a great discerner.

The devil's favorite color is iron gray; it is a mixture of black and white.

The devil never asks for a surrender; only a compromise.

Better live in a cabin with a clear conscience than in a castle with a skeleton in the closet.

It is not the size of the house that makes a home, but the size of the heart.

A healthy appetite beats a heap on the table to make a banquet.

Pity the man whose purse is a burden.

The cistern will some day run dry where more goes out than comes in.

A saviour can save nothing where there is nothing to save.

A Christian is getting into the heart of Christ and getting Christ into our hearts and all together getting him into the hearts of things all about us.

Search for the warm fires of love and wisdom burning everywhere. "Uncle Nath."

Three men were repairing telephone poles. A woman passed by in her car and when she saw the men climbing the telephone poles, she said: Look at those fools—you'd think I had never driven a car before.—Pickup.



*Laff us*

Second-grade children were facing the problem of addition. One boy jumped up and said, "I know how much ten and ten are."

"How much?" said the teacher. "Twenty-one."

Whereupon another alert young citizen in the second grade, gave a cackle and replied:

"You don't have a federal tax on second-grade arithmetic!"

A man hanged himself to a bed post by his suspenders and the verdict of the coroner's jury was:

"Deceased came to his death by coming home full and mistaking himself for his pants."—Sparks Eagle.

Pat, employed in a local quarry, one day set off a stick of dynamite by accident and forthwith disappeared into the clouds with several tons of debris. The catastrophe was witnessed by Mike,

**Clifford Near . . .**

**WHAT DO WE N**

Do we need another Twain today who world on fire with

Hardly, in this chaos and carnage, destruction of pr

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# The Virginia Methodist Advocate

RICHMOND, VA.  
July 16, 1942  
Vol. 4 No. 29

Official Organ of the Virginia Conference

Methodist Church

## Fourteen Fundamental Missionary Propositions

By these fourteen facts let us measure our missionary interest and determine our missionary responsibility.

To profess to be a follower of Jesus Christ and at the same time to ignore the principles involved in this statement is a contradiction and an inconsistency.

1. Every book in the New Testament was written by a foreign missionary.
2. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
3. Every letter in the New Testament that was written to an individual was written to the convert of a foreign missionary.
4. Every book in the New Testament that was written to a community of believers was written to a group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to the seven missionary churches in Asia.
6. The only authoritative history of the early Christian Church is a foreign missionary journal.
7. The disciples were called Christians first in a foreign missionary community.
8. The language of the books of the New Testament is the missionary's language.
9. The map of the early Christian world is the tracings of the missionary journeys of the apostles.
10. The problems which arose in the early church were largely questions of missionary procedure.
11. Of the twelve apostles chosen by Jesus every apostle except one became a missionary.
12. The only man among the twelve apostles who did not become a missionary became a traitor.
13. Only a foreign missionary could write an everlasting gospel.
14. According to the apostles, to be a missionary is the highest experience of the Christian life.—Selected.

## In This Issue:

### THE CHURCH'S TASK TODAY

By Bishop W. W. Peele

### CHURCHMEN WHO DEFY HITLER

Archbishop de Jong of Holland

### PAINE COLLEGE MARCHES ON

### 'IN REMEMBRANCE OF ME'

(Sermon)

By James Richardson

### FROM BOTTLES TO BATTLES

An Editorial

### J. S. GRESHAM ON REDISTRICTING

### NEWS OF THE CHURCHES

**BISHOP AINSWORTH  
DIES AT ASHEVILLE**

**M**ETHODISTS throughout the world last week were mourning the death of Bishop William Newman Ainsworth, 70-year-old circuit rider's son, who died last Tuesday at Asheville, N. C. Funeral services were held at Macon, Ga., where he made his home.

A staunch supporter of Methodist union, Bishop Ainsworth retired in 1938 before the formal vote on unification, but he was one of the leaders in the merger effort. He was a strong supporter of prohibition, and once served as head of the Anti-Saloon League for the entire country.

While president of Wesleyan College, a Methodist institution, two of the three famous daughters of Charles Soong of China graduated during his three year administration. They were Eling Soong, who later married H. H. Kung, who became minister of commerce and industry of the Chinese Republic; and Chun Ling Soong who became the wife of Sun Yat Sen, father of the modern revolution in China.

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Bishop Ainsworth was born in Camilla, Ga., February 10, 1872, the son of Rev. and Mrs. James T. Ainsworth. At 14 the young boy decided to become a minister and after attending Emory College was admitted to the South Georgia Conference of the Methodist Church, South, in December, 1891.

He married Mary Nicholson, of Attapulgus, Ga., whose brother was his roommate at Emory College.

When 29, he was assigned to Mulberry Street Church at Macon, the youngest pastor in its history.

The 1918 General Conference elected him a bishop and he served in that office in Texas, Mississippi, Alabama, Georgia, Tennessee, Virginia, Cuba, China, Japan and Korea.

In addition to his wife and son, Malcolm, another son, W. N. Ainsworth, Jr., Atlanta business man, survives him.

**Times-Dispatch Editorial**

**T**HE Richmond Times-Dispatch last Thursday carried the following editorial on Bishop Ainsworth:

**A Bishop of Modern China**

It was given to Bishop William Newman Ainsworth of the Methodist Church,



**Bishop Ainsworth**

who died at Asheville, N. C., on Tuesday, to play a part as important as that of any modern churchman in the rise of a great world power. Not only as the bishop of China, but as the American preceptor of the Soong sisters, Bishop Ainsworth exercised a great influence upon the philosophy of nationalist China. In the famous Soong family, there were three sons and three daughters, and the daughters are perhaps more of a story than the sons. Two of them, Ai-ling and Ching-ling were educated at Wesleyan College, at Macon, Ga., and were graduated while Bishop Ainsworth was its president. Mei-ling Soong went to Wesleyan for one year, but transferred to Wellesley after the graduation of her sisters, in order to be near her brother, who was a student at Harvard.

The Methodist Church played a tremendously important part in the education of a family that has become some-

thing of a dynasty in modern China. This, however, is a story that goes back further than the time of Bishop Ainsworth's presidency of Wesleyan, to the day when Charles Jones Soong, the family's founder, arrived at Boston as a cabin boy on the United States revenue cutter Colfax. The exact date of his arrival is apparently not known, but either his good judgment, or the guiding hand of Providence, led him to Wilmington, N. C., where he was baptized into the faith of the Fifth Street Methodist Church. After that, General Julian S. Carr saw to his education at old Trinity College. Charles Jones Soong returned to China and married a Miss Ni, who was a pillar of the Methodist Church in Shanghai.

The three daughters of the Soong family whom Bishop Ainsworth knew and helped to educate, married the three strong men of nationalist China. Ai-ling married Dr. H. H. Kung, as rich as he was powerful. As minister of finance and citizen, Dr. Kung helped democracy along the troublesome road it had to travel in China. But Ai-ling's two sisters were even more intimately associated with the leadership of Chinese nationalism. Ching-ling became the wife of Dr. Sun Yat-sen, the founder of the movement, and Mei-ling married his successor, Chiang Kai-shek, at present generalissimo of the forces of the United Nations in the Far East.

**BISHOP AT LAKE JUNALUSKA**

Bishop W. W. Peele left on last Monday for Lake Junaluska, where he is attending the school for district superintendents this week.

From there he and Mrs. Peele will go to their home in Laurinburg, N. C., where the bishop can be reached until further notice.

**IN THIS ISSUE**

The Church's Task Today ..... Page 4  
By Bishop Peele

What Young People Ask About Religion ..... Page 6  
Questions Answered by the Editor

"In Remembrance of Me," a Sermon ..... Page 7  
By James Richardson

Paine Is Marching On! ..... Page 8

Churchmen Who Defy Hitler ..... Page 9  
Fourth in a Series

Editorials ..... Pages 10-11

California Methodists Urge Prohibition ..... Page 12

Bishops in India Ask Work Be Continued ..... Page 13

Beware of Post-Mortem Dissatisfaction ..... Page 14  
By Joseph S. Gresham

We Must Strengthen Foreign Missions ..... Page 15  
By Kenneth Scott Latourette

Board of Education Page ..... Page 16

Childrens' Page ..... Page 17

Orphanage Page ..... Page 13

Also News of the Churches

# THE Southern Methodist LAYMAN

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Published semi-monthly at office of Laymen's Organization for Preservation of the Southern Methodist Church, 1023 Mortgage Guarantee Building, P. O. Box 389 Atlanta, Georgia. \$1.00 per year. JNO. A. MANGET, EDITOR.

"Be courteous, not rendering evil for evil, or railing for railing. He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good. Who is he that will harm you, if ye be followers of that which is good?"

--Selections from I Peter. 3:8-13.

## P R A Y E R

"O God, the protector of all that trust in Thee, without whom nothing is strong, nothing is holy; increase and multiply upon us Thy mercy; that, Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for the sake of Jesus Christ our Lord." Amen. --Episcopal Prayer Book.

"All my life I still have found,  
And I will forget it never;  
Every sorrow hath its bound,  
And no cross endures forever.  
All things else have but their day,  
God's love only, lasts for aye."

## C O N T E N T S

The Passing of Bishop W. N. Ainsworth-----	Page 2
Those Revealing Methodist Statistics-----	Page 3
Is The Federal Council of Churches On The Way Out?-----	Page 4
God's Faint Beginnings-----	Page 5
Letter From Oklahoma Pastor-----	Page 6
Clippings Culled From Current Religious Press-----	Page 7
Letter From Chairman Ministerial Committee-----	Page 8
Wanted: Old Fashion Revivals-----	Page 9
A Dangerous Loyalty-----	Page 9
Community Communion Service-----	Page 9
Why Our Church Is Not The Progress Hoped For-----	Page 10
Seven Marks of a Good Steward-----	Page 11
Interesting Letter From Florida-----	Page 12



Southern Methodists everywhere will regret the death of William Newman Ainsworth former bishop of the M. E. Church South, which occurred in Asheville, N. C. since our last issue.

When the Unification fight was on in 1926, an effort was made to slip it over them, just as it was finally slipped over in 1938, without the membership being considered at all. It was Bishop Ainsworth a strong opponent of Unification at that time, who dramatically stated to the (political) hosts assembled, that such a procedure would be POURING CONTEMPT UPON the masses of Methodism. His appeal won the day and Unification was killed.

At Birmingham Bishop Ainsworth voted with the Unificationists. We think it charitable to say now, that Bishop Ainsworth doubtless felt when he made up his mind to vote for Unification, like another bishop felt who expressed his feelings to this editor in Birmingham before the vote was taken, in words that meant this:

"The Unificationists have it sewed up, so there is no use in my bucking them."

Bishop Ainsworth was the second greatest fighter against liquor in the M. E. Church South, for which, if for nothing else, all Methodists shall revere his memory. We have heard him with his marvelous oratory sway multitudes in his fight against this great evil. We have always honored him for this service, and always will.

Bishop Ainsworth, as presiding officer over a conference—where 51% of all preachers under him felt they could very well fill the office of bishop—might not have suited every member and delegate, although he was ever the personification "of the school Southern gentleman." There was one beautiful custom that Bishop Ainsworth regularly followed, he was never too rushed to treat courteously and very considerately our dear old Retired Ministers. No matter how many laymen wished to plead with the bishop to "give them another preacher," or how badly swivel chair artists, call "connectional men" from Nashville and Louisville, were "champing their bits" to get the floor, this dear Bishop would give time to these dear old soldiers of the cross whom a rich church still treat worse—financially speaking—than humane people treat old horses. We always honored him for this.

Several years, before the Unification fight waxed hot, certain laymen in a certain conference, got it on their hearts to see that a stop should be put to working Ministers of the Gospel, in their conference, for lower salaries that grocery clerks were being paid. A survey was made in that conference and it was shown that 75% of the preachers were receiving an annual average salary of \$915.00. Along this line Bishop Ainsworth did more to encourage this movement than all the bishops we have known in 60 years. We will always honor him for this.

Our sympathy goes out to all those who loved him.

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"A TEMPLE there has been upon earth, a spiritual Temple, made up of living stones; a Temple, as I may say composed of souls; a Temple with God for its light, and Christ for the high priest; with wings of angels for its arches, with saints and teachers for its pillars, and with worshippers for its pavement. Wherever there is faith and love, this Temple is."--John Henry Newman. 1801-1890

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"However great may be our needs, the power of Christ is sufficient to supply them." --Fred B. Wyand.

REPORT OF EXECUTIVE SECRETARY

I. Memorial Minutes.

The following Memorial Minutes were received to be spread upon the records:

Bishop William Newman Ainsworth

The Division of Foreign Missions of the Board of Missions and Church Extension of The Methodist Church has learned with sorrow of the sudden death on July 7, 1942, at Asheville, North Carolina, of Bishop William Newman Ainsworth.

Bishop Ainsworth was born February 10, 1872, in Camilla, Georgia. His father was a circuit rider in the South Georgia Conference, so early in life the young boy "was brought to the understanding of spiritual life and of the patience and faithfulness to the Church of his parents". One friend has said of him, "He was wrapped up in just one thing -- the Church ... He devoted all of the magnificent powers of intellect and soul which were his to the spread of Christianity. In the Church he lived and moved and had his being ... He had but one work and that was to preach Christ and build the kingdom of God ... Any task assigned to him was promptly and efficiently done. He was broad-minded, broad-hearted -- a tireless and efficient servant of Christ."

One of the most note-worthy things in Bishop Ainsworth's career was his relentless war on alcohol. His "contributions to this cause leave the admirers of Bishop Ainsworth with great strength and much foundation work with which to combat" this evil. He was not only conscientious but courageous. He was an ardent supporter of the missionary interests of the Church.

Dr. Ainsworth was married October 11, 1898, to Miss Mary Nicholson. In 1909 he left the pastorate to become President of Wesleyan College in Macon, Georgia. During the three years of his presidency he directed a campaign which cleared the college of debt. Dr. Ainsworth returned to the pastorate, and in 1912 was elected to the episcopacy. During his years as a Bishop he served the Methodist Episcopal Church, South, in Texas, Mississippi, Alabama, Georgia, Tennessee, Virginia, Cuba, China, Japan and Korea. He received honorary degrees from Emory University, the University of Georgia and Baylor University. He served as a member of many national and international conferences of the Church.

Bishop Ainsworth retired in 1938 before unification, but he was a leader in the movement which preceded the final official vote.

We rejoice in the life of this Christian gentleman and leader of Methodism, and express to Mrs. Ainsworth and their children our high appreciation of the place Bishop Ainsworth held in the life of the Church in this country and in the Far East.

RECEIVED IN 1133

**BISHOP W. N. AINSWORTH DIES IN  
ASHEVILLE, N. C.**

Bishop William Newman Ainsworth of Macon, Ga., died July 7th, of a heart attack in the George Vanderbilt Hotel where he came the day before to spend the summer in the mountains of North Carolina. With him at the time was Mrs. Ainsworth and his son Malcolm Ainsworth, who is Secretary of the Asheville Chamber of Commerce.

Funeral services were held Thursday, July 9, at Mulberry Street Methodist Church in Macon. Bishop Arthur J. Moore and Dr. W. F. Quillan, former president of Wesleyan College, now of Nashville, Tenn., had charge of the service.



**Bishop W. N. Ainsworth**

Bishop Ainsworth was born in Camilla, Ga., February 10, 1872, son of Rev. and Mrs. James T. Ainsworth. At 14 the boy decided to become a minister and after attending Emory College was admitted to the South Georgia Conference of the Methodist Church, South, in December, 1891.

He married Miss Mary Nicholson of Attapulgus, Ga., whose brother was his room-mate at Emory College.

When 29, he was assigned to Mulberry Street Church at Macon, the youngest pastor in its history. The church is one of the most powerful and richest in the conference.

During the first decade of this century when a wave of prohibition was sweeping the nation, Bishop Ainsworth became one of the major warriors against whiskey.

The 1918 general conference elected him a bishop and he served in Texas, Mississippi, Alabama, Georgia, Tennessee, Virginia, Cuba, China, Japan, and Korea.

In addition to his wife and son, Malcolm, another son, W. N. Ainsworth, Jr., Atlanta business man, survives.

**Of International Interest**

While President of Wesleyan College, the nation's oldest chartered woman's college and a Methodist institution, two of the three famous daughters of Charles Soong, of China, graduated during his three-year administration. They were Eling Soong, who later married H. H. Kung, who became minister of commerce and industry of the Chinese republic; and Chun Ling Soong, who became the wife of Sun Yat Sen, father of the modern revolution in China.

The third Soong daughter was too young to attend college when she first came to this country, and Bishop

and Mrs. Ainsworth took her into their home where the Chinese girl, Mai Ling Soong, became the playmate of the Ainsworths' daughter, the late Eloise Ainsworth.

Mai Ling Soong went to Wesleyan for one year but after graduation of her sisters transferred to Wellesley to be near her brother who was attending Harvard. After returning to China she became Madame Chaing Kai-shek.

Bishop Ainsworth later served as head of his church in Japan, China, and Korea. He was head of the southern church in 1937 when Japan invaded China and at that time he warned the United States government that unless this nation and Great Britain joined to halt this aggression they would have to regret their inaction. Time has proven that Bishop Ainsworth was correct in his estimate of the situation.

# The Law of Battle

By LYNN HAROLD HOUGH

When thou goest forth to battle against thine enemies, and seest horses, and chariots, and a people more than thou, thou shalt not be afraid of them; for Jehovah thy God is with thee, who brought thee up out of the land of Egypt.—Deuteronomy 20:1.

These striking phrases are taken from the Deuteronomic code and themselves represent a law of battle. The central insight expressed in these words become a part of classic Christianity.

That central insight asserts that God is in the midst of life fighting for those who have made his cause their cause and against those whose victory would be the de-

nature of New Testament religion. Christianity is the religion of the great invitation. It is also the religion of the great divide. The man who makes love an absolute in such a sense that he forgets the demands of justice falls into the fallacy of the isolated virtue. Only the cluster of the virtues make up the Christian religion. Any single virtue when made the only virtue will poison and betray. When Puritanism remembered justice and forgot love, it became hard and cruel. When Pacifism remembers love and forgets justice, it becomes the victim of a soft and rotting process, and substitutes a sentimental gregariousness for the virility of the Christian message. Only moral love is truly Christian love.

With all the graciousness of his invitation, this necessity for judgment was perpetually in the thought of Jesus. He expressed it in what he said of the man without the wedding garment, the virgins with no oil in their lamps, the city so evil that its good master was forced to destroy it, the evil men whose proper fate would be a millstone about their necks, drowned in the depths of the sea. He expressed it in his own terrible word "depart" to be uttered on the day of final adjudication.

Men may reject love. They may reject the love of the cross. Then there is only judgment. That these moral processes must be expressed in history is evident enough. The steward of God is not merely a steward of material things. He is a steward of moral and spiritual values. And woe be to him if he is false to these values.

The paradox of the Christian faith lies in the fact that the Christian is both an evangelist and a judge. As an evangelist, he turns the other cheek, gives the coat for the cloak, and follows Jesus to the cross. As a judge, he faces the moral responsibilities of the world in which he lives and becomes the instrument (humbly and with repentance for his own sins and yet without hesitation) of the moral judgment of God. There are times when the voice of the evangelist can be heard. There are times when the voice of the judge must be heard. You cannot evangelize the lion when your head is in the lion's mouth. Only a swift use of the knife in your hand will prevent the closing of those terrible jaws.

The Christian paradox takes a form which may be expressed thus: You fight in order that you may save. You fight for the children of your foes as well as for the children of your friends. For the freedom and justice for which you do battle will in the long run bring only good to the children of those whom you must now force from their evil thrones.

There is, then, a Christian law of the battle. There are causes which are God's causes. And even imperfect men—the only sort of men there are—have the right to fight for them. In such a cause—and we now have such a cause—"when thou goest forth to fight against thine enemies, . . . thou shalt not be afraid of them; for Jehovah thy God is with thee."—Zions Herald.

I sought the Lord, and he heard me, and delivered me from all my fears.—Psalms.



**AINSWORTH**

(Continued from Page 1)

aries, Charles Soong, a graduate of Vanderbilt University, sent three of his daughters to America to be educated. They came to Wesleyan.

Under the guidance of Bishop Ainsworth, then president of the college, two of the sisters graduated. The first, Eling, returned home to marry H. H. Kung, descendant of Confucius, now one of the great men of the Far East.

The second daughter was under the tutelage of the bishop for a longer period, but she, too, returned to China. She married Sun Yat Sen, father of the Chinese republic and today a powerful figure in her own right.

The third daughter was too young for the collegiate course. She was Mai Ling. She was taken into the Ainsworth home, where she was treated as a daughter and became the playmate of the late Miss Eloise Ainsworth.

Today Mai Ling Soong, reared in the Christian home of the Ainsworths, is Madame Chiang Kai-shek, wife of the Chinese generalissimo and probably the most powerful feminine figure in the Orient.

**Born in Georgia**

Bishop Ainsworth was born in Canfield, February 10, 1872, the son of Rev. and Mrs. James T. Ainsworth. His mother was the former Miss Kate McRaeny. His father was a circuit rider in the South Georgia conference. So early in his life, young William was brought to the understanding of spiritual life and of the patience and faithfulness to the church of his parents.

He was bound closely to the church and his parents taught him the creed it sought to spread. His life was not easy. He was one of five children, and the salary of a circuit preacher was not large. As soon as he was able, William had to work to help with the family.

At 14 when he heard his father conduct a revival, he decided to enter the ministry. Determined that nothing should stop him in his plans, he made up his mind to go to college. So with the aid of his father and money he was able to borrow, William Ainsworth entered Emory College.

At Emory, his roommate was the brother of Mary Nicholson, the girl he married, on October 11, 1898. Her father was Dr. Malcolm Nicholson, the village physician at Attapulgus.

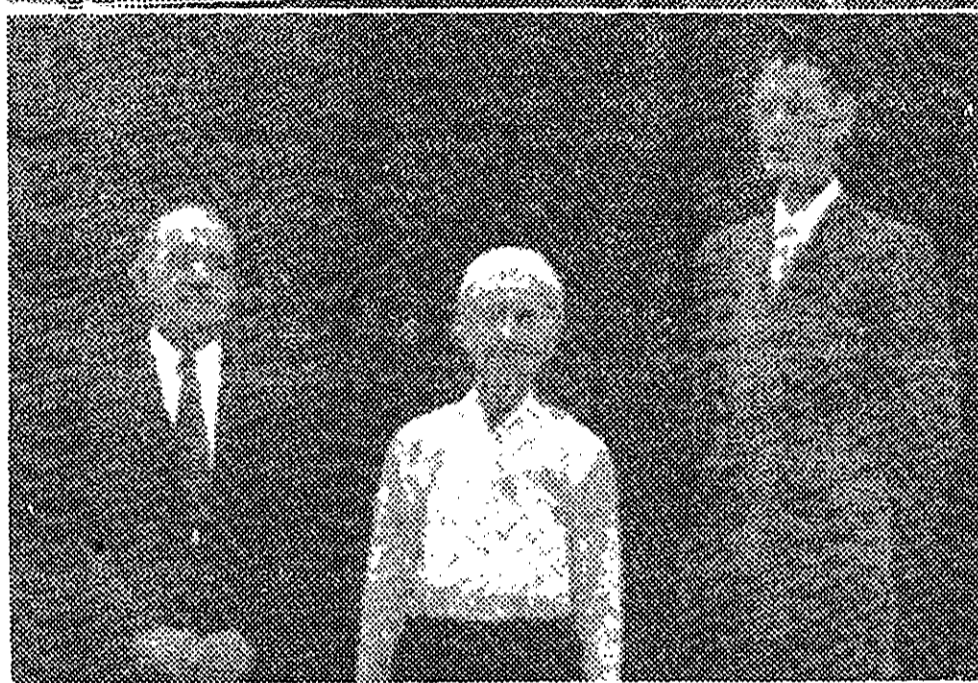
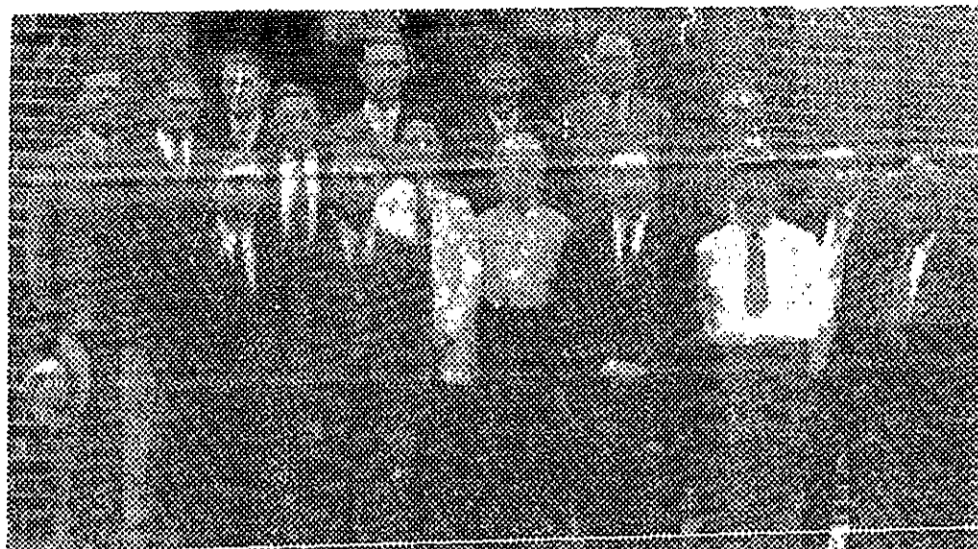
**Admitted to Conference**

In December, 1891, young Ainsworth was admitted to the South Georgia conference of the Methodist Episcopal church, South. His first assignment was Grace Methodist church, a little chapel on Oak street, in Macon.

Soon after his marriage to Miss Nicholson, who had just graduated from Wesleyan College in Macon, he and his young wife were sent to the Montezuma church. He served later at Bamberg and Dublin.

When he was 29, Ainsworth became pastor of Mulberry Street Methodist church in Savannah, the youngest pastor in the city.

After four years at the Atul-



ROME DISTRICT CONFERENCE shots by the Advocate camera. Above, left to right, Dr. W. H. LaPrade, D. S., Miss Kate Cooper and Rev. C. L. Allen, host pastor. Below, a group of preachers and laymen assembled in front of the Douglasville church, the seat of the conference, just before opening.

berry Street church, he was transferred to Wesley Monumental church in Savannah. In 1905 he received his doctor of divinity degree from Emory University.

**Wars on Whiskey**

In the first decade of this century when a wave of prohibition sentiment was sweeping the country, Dr. Ainsworth became one of Georgia's chief warriors against whiskey.

In 1907 he traveled throughout the state and appeared before the state general assembly to plead for passage of the bone dry law.

After the prohibition law was enacted in Georgia, near-beer parlors sprang up in Macon and other cities.

One day a drunken man left one of these parlors in Macon and shot to death an innocent young woman.

Ainsworth called a mass meeting. His address so stirred the citizenry that in two weeks every near-beer parlor and blind tiger closed.

His war on alcohol was relentless. He fought every effort to repeal the state prohibition laws.

His first illness began five years ago immediately after he appeared before the Georgia legislature making an appeal for retention of prohibition laws. A heart attack at this time kept him in Emory university hospital for three months.

Recovering from this he used every opportunity to strengthen

the cause. His last public reference to this question came on the last Sunday before he passed upon attendance at church services at Mulberry Street church, Macon. The pastor had preached a sermon on the question after which he called upon Bishop Ainsworth to speak concerning this question. Dr. Stoves, the pastor at Mulberry, stated that his last message on this matter was just as militant and courageous as ever, saying that "Bishop Ainsworth was a prophet to the last."

As he dealt with this current situation he observed that there were no tires for dairies but tires for the liquor dealers.

The contributions to this cause leave the admirers of Bishop Ainsworth with great strength and much foundation work with which to combat the forces of evil on every hand.

**Life-Long Crusader**

Throughout his life, he fought lawlessness and Godlessness.

In a sermon in Elberton in 1936, he said:

"Georgia is in need of a sound religious awakening and nothing else is going to change and elevate the course of our life.

"The deep need of this country is the coming of the Kingdom of Jesus Christ.

"The beer parlor, tap room and road house are debauching thousands of our people and already talk is on about legalizing more liquor when the next legislature meets."

In Savannah he is credited with having stopped horse racing when a plan was inaugurated to start the sport there.

In 1909 Dr. Ainsworth left his Savannah pastorate to become president of Wesleyan College in Macon.

During the three years of his presidency he directed a campaign which yielded \$300,000 and cleared Wesleyan of debt. Relinquishing this post, he was returned to Mulberry Street church for a second four-year period. Later he again became pastor of the Wesley Monumental church in Savannah—fulfilling the unusual task of serving two of the biggest churches in the conference twice each.

**Elected Bishop**

The general conference early began to notice the outstanding work of Dr. Ainsworth in Georgia and at the 1918 general conference elected him a bishop.

As bishop of his church he served the episcopacy in Texas, Mississippi, Alabama, Georgia, Tennessee, Virginia, Cuba, China, Japan and Korea.

Emory University, the University of Georgia, and Baylor University in Texas honored him with degrees.

Bishop Ainsworth had been a member of many national and international conferences of the church. He was a member of the Ecumenical conferences of Methodism in Toronto in 1911; in London in 1921 and in Atlanta in 1931. He was also a member of the World Missionary conference in New York in 1900 and in Edinburgh in 1910. In 1925 he was a member of the Universal Christian conference on Life and Work at Stockholm, Sweden. In 1927 he was a member of the world conference on faith and order in Lausanne, Switzerland.

Bishop and Mrs. Ainsworth had two sons, Malcolm and W. N. Ainsworth, Jr.

The last tribute of love and admiration was paid upon the occasion of funeral services at Mulberry Street church by Bishop Arthur J. Moore, Bishop J. Lloyd Decell, Birmingham, Alabama; Dr. W. F. Quillian, New York and Dr. George Stoves, pastor at Mulberry Street, where floral offerings from the high and the low within and without the church banked all the available space around the spacious altar and the choir loft.

Pallbearers were J. Clay Murphy, Dr. R. H. Mason, C. D. McCowen, A. C. Felton, Dana H. Adams, Frank Branah, Leo B. Huckabee and R. C. Dunlap.

Members of the North Georgia and the South Georgia conferences and the Macon Ministerial Association constituted an honorary escort.

I do not believe there is any happiness in the world, any real happiness, that does not find its root in a loving, simple trust in God as our Father and our Friend; One who is so strong that no need of our life can ever be greater than His capacity to help.—Robert E. Speer.

Comment of the  
**Church PRESS** Secular

QUOTING THEM . . .

School boy essay in history (from Quote): "The Armistice was signed November 11, 1918, and since then we have had two minutes peace every year."

Archbishop of Canterbury: "Peace must be nothing less than good will effectively maintained against every form of greed."

Rt. Rev. Fulton J. Sheen makes a point: "We are not out to preserve everything as it was. If we were, we would be keeping up a world that already has produced a Hitler." (From Quote.)

A Navajo school boy expresses confidence in defeat of America's enemies: "They didn't do it before, and they can't do it again!" (From Quote.)

Stephen Vincent Benet, American poet, prays: "We are all of us children of earth—grant us that simple knowledge." (See complete text on this page.)

**THE DUTY OF THE CHURCH**  
Excerpts from the radio address delivered by the newly enthroned Archbishop of Canterbury (via short wave) to the delegates in this country attending the Institute for Education by Radio. (From RNS.)

What is the message of the Church to the world today? Of course, the heart of it is the unchanging gospel of the love of God made known in Jesus Christ. That is eternal, and to proclaim it is the primary duty of the church in every generation.

Yet if this gospel is proclaimed in detachment from those anxieties and needs which are most prominent in men's minds, the testimony which we give will be less effective than it might be.

If, with regard to the evils which actually afflict men, we say that for these we have no remedy or even fail in fact to offer a remedy, they will turn away from all that we have to say about salvation, supposing it to be of no interest to them. No doubt, their deepest need is for that fellowship with God to which the gospel opens the way, but they do not know this, and the need of which they are conscious is on another level. We have to show that the gospel can meet this need also.

Our first duty as Christians is, I am sure, to make evident to the world our unity in Christ as something far greater than our differences of interpretation. The difference between those to whom Jesus Christ is Lord and all others is far greater than any difference which can arise between his disciples. But we have presented an appearance to the world, which has made the people outside the churches far more aware of our differences than of our unity.

For that we ought to repent with bitter shame. It has weakened our weakness and hindered the work of Christ through His

RELIGIOUS REMARKABLES

**TALMUDIC RIDDLE:**  
"WHAT ANIMAL HAS ONE VOICE LIVING - AND SEVEN VOICES DEAD?"

**ANSWER:**  
THE IBIS, FROM WHOSE CARCASS SEVEN DIFFERENT MUSICAL INSTRUMENTS ARE MADE.



**THE MISSION OF SAN JUAN CAPISTRANO**  
IN CALIFORNIA, IS FAMOUS FOR THE FACT THAT ITS SWALLOWS LEAVE THE MISSION ON ST. JOHN'S DAY, OCT. 23RD, AND RETURN ON ST. JOSEPH'S DAY, MARCH 19TH, EACH YEAR. (THEY WERE 4 HOURS BEHIND SCHEDULE ONCE BECAUSE OF A STORM AT SEA.)

**REV. E. M. ELLIS,**  
MISSIONARY IN MONTANA,  
HAS TRAVELED MORE THAN 25,000 MILES ON A BICYCLE.

*Hussar*  
Religious News Service

church. There is now an abundance of evidence to show that there is a great public ready to listen to what we say together, who do not pay any attention while we say it in separation.

Our unity is part of the evidence for our message. There is no need to obscure real differences or to pretend to more unity than exists. The great need is to make manifest and to act upon the unity we have, especially in declaring to the world the guidance which the gospel offers for the life of men today. The great political issues of our time are in their own nature religious and theological. What this war is really about is the nature and destiny of man.

I do not believe that in the pressures of the modern world, with its tendency to synchronized control, there is any hope of preserving a free civilization except on the foundation of faith in God and the hope of eternal life. Does the gospel then offer any guidance for the use of this freedom which it establishes? Yes. But not by offering us programs or policies . . . It should urge its members to exercise their judgment in the light of Christian principles, so that the spirit of Christ may permeate all policies and all parties. This will not end political differences, but it will end political bitterness.

What are the principles which

the gospel offers? They are mainly concerned with the order in which we set value on the various good things that men may seek to possess or enjoy. There can be no doubt that a large part of the confusion and evil of the world in our day comes from our getting this order or scale of values wrong.

We need a new outlook based on a new and pure estimate of values . . .

The Gospel, begins with the call to repent, and the word repent means get a new outlook, and the ground is not the fear of disaster if we go on as we are, though that is sure enough, but hope of what is ready for us if we fulfill the conditions.

This reorientation of our minds will go far to remove many of the evils that now hold men in prostration and hopelessness. It will also point the way to that profound readjustment of social life which is needed, if it is to become more expressive of the principles of the Gospel. I pray that in both our countries a Christian movement with these objects may stir the consciences of those within and without the churches, but so men's feet may be set upon the way of justice and peace while they learn to follow Christ in social as in private life as the leader who can give rest to their souls.

A PRAYER FOR BROTHERHOOD

Written by Stephen Vincent Benet, American poet-author, and quoted by President Roosevelt at the close of his United Nations Flag Day address.

God of the free, we pledge our hearts and lives today to the cause of all free mankind.

Grant us victory over the tyrants who would enslave all free men and nations. Grant us faith and understanding to cherish all those who fight for freedom as if they were our brothers. Grant us brotherhood in hope and union, not only for the space of this bitter war, but for the days to come which shall and must unite all the children of the earth.

Our earth is but a small star in the great universe. Yet of it we can make, if we choose, a planet untroubled by war, untroubled by hunger or fear, undivided by senseless distinctions of race, color or theory. Grant us that courage and foreseeing to begin this task today that our children and our children's children may be proud of the name of man.

The spirit of man has awakened and the soul of man has gone forth. Grant us the wisdom and the vision to comprehend the greatness of man's spirit, that suffers and endures so hugely for a goal beyond his own brief span. Grant us honor for our dead who died in the faith, honor for our living who work and strive for the faith, redemption and security for all captive lands and peoples. Grant us patience with the deluded and pity for the betrayed. And grant us the skill and the valor that shall cleanse the world of oppression and the old base doctrine that the strong must eat the weak because they are strong.

Yet most of all grant us brotherhood, not only for this day but for all the years — a brotherhood not of words but of acts and deeds. We are all of us children of earth — grant us that simple knowledge. If they hunger we hunger. If their freedom is taken away, our freedom is not secure. Grant us a common faith that man shall know bread and peace — that he shall know justice and righteousness, freedom and security, an equal opportunity and an equal chance to do his best, not only in our own lands, but throughout the world. And in that faith let us march, toward the clean world our hands can make. Amen.

A SERMON'S HIGHEST COMPLIMENT

William Lyon Phelps, writing in "Angell of Yale," tells this brief story on himself.

"One of Dr. Angell's children paid me as high a compliment as I have ever received. I was preaching in the Yale chapel; this little girl sat with her father and mother in the presidential pew; after I had finished the sermon, 'Mama, during Professor Phelps' sermon I didn't hear once.'"

The tissues of the life to be  
We weave with color all our  
own,  
And in the field of destiny  
We reap as we have sown.  
—Whittier.

Mr. Reid

Bishop William Newman Ainsworth

The Division of Foreign Missions of the Board of Missions and Church Extension of The Methodist Church has learned with sorrow of the sudden death on July 7, 1942 at Asheville, North Carolina of Bishop William Newman Ainsworth.

Bishop Ainsworth was born February 10, 1872 in Camilla, Georgia. His father was a circuit rider in the South Georgia Conference, so early in life the young boy "was brought to the understanding of spiritual life and of the patience and faithfulness to the Church of his parents". One friend has said of him, "He was wrapped up in just one thing -- the Church ... He devoted all of the magnificent powers of intellect and soul which were his to the spread of Christianity. In the Church he lived and moved and had his being ... He had but one work and that was to preach Christ and build the Kingdom of God... Any task assigned to him was promptly and efficiently done. He was broad-minded, broad-hearted -- a tireless and efficient servant of Christ."

One of the most note-worthy things in Bishop Ainsworth's career was his relentless war on alcohol. His "contributions to this cause leave the admirers of Bishop Ainsworth with great strength and such foundation work with which to combat this evil. He was not only conscientious but courageous. He was an ardent supporter of the missionary interests of the Church.

Dr. Ainsworth was married October 11, 1898 to Miss Mary Nicholson. In 1909 he left the pastorate to become President of Wesleyan College in Macon, Georgia. During the three years of his presidency he directed a campaign which cleared the college of debt. Dr. Ainsworth returned to the pastorate, and in 1918 was elected to the episcopacy. During his years as a Bishop he served the Methodist Episcopal Church, South, in Texas, Mississippi, Alabama, Georgia, Tennessee, Virginia, Cuba, China, Japan and Korea. He received honorary degrees from Emory University, the University of Georgia and Baylor University. He served as a member of many national and international conferences of the Church.

Bishop Ainsworth retired in 1938 before unification, but he was a leader in the movement which preceded the final official vote.

The voice in the life of this Christian gentleman and leader of Methodism, and express to Mrs. Ainsworth and their children our high appreciation of the place Bishop Ainsworth held in the life of the Church in this country and in the Far East.

July 5, 1942  
C. B. W.  
Ep. Com.