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.

He was, in every sense, an extraordinary personality. His name must be forever enshrined among the great preachers of the Christian Church and the effective leaders of our Southland. By virtue 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 clarity. He could unerringly separate the incidental from the essential, the temporal from the timeless. He saw with astonishing vision and understanding the whole gamut of the universe of the gospel. He appreciated the greatness of the church. There was room in his heart for all of the world.

He was great in sincerity. No man could know him and doubt his sincerity. He was intensely conscientious. His whole life was a demonstration of the sincerity of his convictions; sincere search for the truth; sincere life; sincere giving of himself for the work of God. 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 proclaim. Christianity. He delivered terrific blows upon all who tried to drag Christianity down. He stood in the front rank of everything that degraded personality, wasted human life and harmed human character. He wrote a life more than an accomplished career. He wrote a life more than a life devoted to God's service and an amazing list of accomplishments. He was a distinguished pastor, college president, student of church education and social betterment, prophet of evangelical Christianity and bishop in The Methodist Church since 1918.

On May 23, 1956, Bishop Ainsworth was elected to the presidency of Wesleyan College. He was elected Bishop at the 1951 General Conference. He served as Bishop in Texas, Mississippi, Alabama, Georgia, Tennessee, Virginia, Cuba, China, Japan and Korea.

Bishop Ainsworth was an extraordinary preacher and leader. He must forever be remembered among the truly great prophets of righteousness and remembered as a faithful ambassador of Alabaster God. By the vigor of his faith, the fullness of his devotion, the passion of his enthusiasm and the scope of his achievements, he realized the highest levels in God's Church and in uncounseled ways civilized our civilization in many spheres.

He believed passionately in the universality of the Christian gospel, and the divine superium of godliness. He was a broadminded, broadminded, broadminded servant of Christ. Sandy conveyed to the task of bringing in the kingdom of God on earth, he gave himself in sacrificial service to the living God his Church. For him, there was more than a ceremony; it was a life to be lived. The cross was for him more than an abstraction; it was an incarnation. While he was ready to defend the faith, he lived to promote it. It was in the Church that he lived, moved and had his being.

Bishop Ainsworth was a man of great courage. He stood as the unbelittling foe of every movement, institution or influence that would mar the excellence of the Church's character and keep men from his high destiny. He contended mightily for the right. Perhaps the outstanding characteristics of Ainsworthian gospel was his voice and the Church's character. All the splendid qualities of his superb mind and compassionate heart were entirely consecrated to the proclamation of the gospel that has never been a life to be lived. The memory of his godly life, love labors and thrilling eloquence will cause all those who knew him and loved him to walk with braver step, finer cour-

Bishop Ainsworth was chairman of the triennial board of the Methodist Episopal Church South, which was the precursor of the present-day General Conference. He was president of James Cannon College, Alabama, a training institution for ministerial students, and was also president of the Southern Methodist University.

In 1920, Bishop Ainsworth opened a school for women in Topeka, Kansas, called Kansas College for Women, and later became the University of Kansas. He also founded the Ainsworth Foundation, which provided scholarships for students from the United States and Canada.

Bishop Ainsworth was a strong advocate of the Methodist Church union with the Southern Methodist Church, and he was instrumental in the formation of the present-day United Methodist Church.

Bishop Ainsworth was a man of great vision. He foresaw the need for a unified church that could stand against the spiritual challenges of the day. He was a leader in the movement that resulted in the formation of the United Methodist Church in 1968.

Bishop Ainsworth was a man of great zeal. He was a leader in the movement to bring about a united church, and he was instrumental in the formation of the United Methodist Church in 1968.

Bishop Ainsworth was a man of great courage. He stood as the unbelittling foe of every movement, institution or influence that would mar the excellence of the Church's character and keep men from his high destiny. He contended mightily for the right. Perhaps the outstanding characteristics of Ainsworthian gospel was his voice and the Church's character. All the splendid qualities of his superb mind and compassionate heart were entirely consecrated to the proclamation of the gospel that has never been a life to be lived. The memory of his godly life, love labors and thrilling eloquence will cause all those who knew him and loved him to walk with braver step, finer cour-

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Letters Do Make an Impression

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

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 stenotype 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 duties, perform deeds that might escape notice of the public 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 unassuming heroes, who, without the glamour of uniforms 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 promotion, medals, or congressional mention, the sailors of the American merchant marine are doing a necessary duty with a spirit of cool courage that is unsurpassed.

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BISHOP WILLIAM NEWMAN AINSWORTH
February 19, 1872 — July 7, 1942
(See Tribute on Page 8)

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 Ching Kai-chi, died unexpectedly at Asheville, North Carolina, July 7.

The widely known prelate died less than 24 hours after leaving his home in Asheville 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 Moro to Korea and from Korea past

See AINSWORTH, Page 8
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 us not forget that we believe that the Allies will eventually win because we 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 behind 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 1930, we shall risk "a series."

A look at the map shows that we have to deal with tremendous distances. Wiseful 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. Daring this in mind, do 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 unhealthy ambitions. Their armies will not go hungry if millions of the native starve.

To be sure, I have not lost faith in God or in our nation. But 30 years ago I wrote home to my people: "I still have the letters which they kept and gave to me when I got back talking of the tremendous supplies which Japan was piling up for preparation for war — no small portion of which was coming from our nation."

Too long already we have underestimated the task which lies ahead of us. Bickering, jealousy and waste such as larger entails — these are far more destructive and far more unpatriotic than a realization of the fact that one factor who told me that it would be won "by the first killing burst" 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 suggestions:

1. Keep your hands washout.
2. When two men gamble, both lose character.
3. Never gamble with a machine; it was built to beat you.
4. The devil is a great con artist; God is a great dissembler.
5. The devil's favorite color is red; it is a mixture of black and white.
6. The devil never asks for a surrender; only a compromise.
7. Better live in a cabin with a clear conscience than in a castle with a skeleton in the closet.
8. It is not the size of the house that makes it a home, but the size of the heart.
9. A healthy appetite beats a heap on the table to make a banquet.
10. Pity the man whose purse is a burden.

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

A revived 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.

Forces for the warm fires of love and wisdom burning — unremembered.

"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!"

Clifford Near... WHAT DO WE HAVE

Do we need any new things today who would put on fire with hardly, in this chaos and carnage situation of our time? We had better seek asking spirit to men and women to be more on the right side and hope for the best in the long run.
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. Peete

CHURCHMEN WHO DEFY HITLER
Archbishop de Jong of Holland

Paine College Marches On

"IN REMEMBRANCE OF ME"
(Sermon)
By James Richardson

FROM BOTTLES TO BATTLE
An Editorial

J. S. Gresham on Redistricting

NEWS OF THE CHURCHES
BISHOP AINSWORTH DIES AT ASHEVILLE

Methodists throughout the world 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 1934 before the formal vote on unionisation, 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 Western College, a Methodist institution, two of the three famous daughters of Charles Soong of China graduated during his three-year administration. They were Hsi-lung Soong, who later married M. H. Kung, who became minister of commerce and industry of the Chinese Republic; and Chia-lung 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, Me-li Soong, became the playmate of the Ainsworth daughter, the late Edith Ainsworth.

Me-li Soong went to Wesleyan for one 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 Madam Chiang Kai-shek.

Bishop Ainsworth later served as head of his church in Japan, China, and Korea. Bishop Ainsworth was born in Atlanta, Ga., February 19, 1857, the son of Rev. and Mrs. J. A. 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, 1871.

He married Mary Nichole, of Atlanta, Ga., whose brother was his roommate at Emory College.

When 20, he was assigned to Hatteras 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, Minnesota, 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.

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Also News of the Churches

BISHOP AT LAAO-JUNALUSIKA

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.
"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 1 Peter. 3:8-15.

PRAYER

"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 eves."

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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 1929, 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 POSEING 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 20% of all preachers under him felt they could very well fill the office of bishop—might not have opted every member member and delegate, although he was over the personification "of the school Southern gentlemen." 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 humble 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 the conference and it was shown that 70% of the preachers were receiving an annual average salary of $215.00. 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.

"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 orches, 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

"However great may be our needs, the power of Christ is sufficient to supply them."—Fred B. Wyand.
REPORT OF EXECUTIVE SECRETARY

September 16, 1942

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 9, 1942, at Asheville, North Carolina, of Bishop William Newman Ainsworth.

Bishop Ainsworth was born February 10, 1872, in Camden, 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 notable 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, 1909, 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 Trinity 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 1930 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.
July 9, 1942

NORTH CAROLINA CHRISTIAN ADVOCATE

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

Bishop William Newman Ainsworth of Macon, Ga., died July 6th, 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 Malouin 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. Moir and Dr. W. P. 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 18, 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, 1911.

He married Miss 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 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 ramiacs against whiskers.

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 women'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 Ying Soong, who later married H. H. Kung, who became minister of commerce and industry of the Chinese republic; and Chou 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, Mei Ling Soong, became the playmate of the Ainsworths' daughter, the late Ethel Ainsworth.

Mei Ling Soong went to Wesleyan for one year but after graduation of her sister transferred to Wellesley to be near her brother who was attending Harvard. After returning to China she became Madame Chiang 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 ROUGH

When thou goest forth to battle against thine enemies, and see art 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 death 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 crusade of the virtuous make the Christian religion. Any single virtue when made the only virtue will poison and betray.

When Puritans remembered justice and forgot love, it became hard and cruel. When Puritans remember 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 virtuous 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 we 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 cost 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 fight from their evil throes.

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 battle against thine enemies... thou shalt not be afraid of them; for Jehovah thy God is with thee."—Zion's Herald.

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

(Continued from Page 8)

Ainsworth, a graduate of Vicksburg University, and the mother of his daughters, attended America's premiere women's college. They came to

Ainsworth in 1910 to teach English and to serve as the head of the English department. He remained at Ainsworth for several years, during which time he became a well-known figure in the Vicksburg community.

Bishop Ainsworth was born in Vicksburg, Mississippi, on November 15, 1859. He was the second child of Dr. and Mrs. John Ainsworth, a prominent family in the city. Ainsworth attended Vicksburg University and later graduated from Princeton University, where he received his Bachelor of Arts degree. He then went on to study law at the University of Virginia and was admitted to the bar in 1882.

Ainsworth was ordained a deacon in the Episcopal Church in 1884 and was consecrated a priest in 1886. He served as rector of St. John's Church in Vicksburg until 1896, when he was named bishop of the diocese of Mississippi and Louisiana. Ainsworth was one of the founders of St. Paul's School in Vicksburg and served as its first headmaster.

Rome District Conference

The Ainsworths moved to Atlanta in 1899, where Ainsworth became the leading figure in Atlanta's Episcopal Church. He served as rector of Christ Church in Atlanta and later as bishop of the diocese of Georgia. Ainsworth was a key figure in the development of the Atlanta area, serving as a member of the Atlanta Chamber of Commerce and the Atlanta Board of Education.

Ainsworth retired from his bishop's office in 1920, but he remained active in the Episcopal Church until his death in 1927. He was buried in the grounds of Christ Church in Atlanta. Ainsworth is remembered as a figure of great influence and leadership in the Episcopal Church in Georgia and beyond.

In 1900 Dr. Ainsworth was elected as bishop of the diocese of Charleston and served in that capacity until his death. During his time as bishop, Ainsworth worked to establish new churches and schools in the diocese and to improve the education system. He was a strong advocate for the Episcopal Church and was known for his eloquent sermons and social advocacy.

Ainsworth was a man of great faith and dedication, and his legacy continues to inspire those who know him. His work and dedication to the Episcopal Church and the community of Atlanta is remembered and celebrated today.
Comment of the
Church Press

"QUOTING THEM..."

School boy essay in history (Quoted from "The Argus") signed November 11, 1918, and since then we have had two more years peace every year.

Archbishop of Canterbury: "We can do nothing less than work for world peace, which is the only way to avert future war and create a better world for all." (Quoted)

The Rev. Fulton J. Sheen makes this point: "We are not yet out to preserve everything as if it were a sacred cow, but we are seeking the world that already has produced a Hitler" (Quoted)

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" (Quoted)

From Cate

Stephen Vincent Benet, American poet, says: "We are all children of the earth who need 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 (the Rev. Fulton J. Sheen) to the delegates in this country attending the Institute for Education by Radio.

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.

Yes, this gospel is proclaimed in the world from generation to generation, through the ages, by the Church. The Church is the body of Christ, the people of God, sent into the world as a witness to the love of God in Christ Jesus.

And to the world, in particular, he says: "It is the Church's duty to proclaim the gospel, to be a witness to the love of God in Christ Jesus, to be a light in the world, a city set on a hill, a city whose light shines before all nations." (Quoted)

The Church's mission is to be a community of love, a community of faith, a community of justice, a community of peace, a community of hope.

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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, 1918 at Asheville, North Carolina of Bishop William Newman Ainsworth.

Bishop Ainsworth was born February 19, 1843 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. The friends had said of him, "He was wrapped up in just one thing -- the Church ... It was 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 would always be cheerfully done. He was broad-minded, broad-hearted -- a splendid, great-hearted servant of Christ."

One of the most noteworthy things in Bishop Ainsworth's career was his relentless war on alcohol. His contributions to this cause leave the society of clergymen with great strength in the fight against this harmful evil. He was not only a theological but a practical man, and like a great many of the missionary preachers of the Church.

In 1890 Bishop Ainsworth was married to Miss Carrie Nichol. In 1908 he left the pastorate to become President of Morehead College in Morehead, Kentucky. During the first years of his presidency he directed a campaign which cleared the college of debt. Dr. Ainsworth returned to the pastorate, but in 1918 was elected to the episcopacy. During his years as a bishop he served the annual conferences of the South, in Texas, Minnesota, Illinois, Kansas, Indiana, Virginia, Cuba, China, Japan and Korea. He was honored by various universities and religious bodies. He served on the Board of Missions of the Church.

Bishop Ainsworth retired in 1928 before suffering, but he was a leader in the movement which preceded the 1930 official vote.

A leader in the life of this Christian, laity and leader of Methodism, and express to his children our high appreciation of the place Bishop Ainsworth held in the life of the Church in this country and in the Far East.

[Signatures]