

HODGE, BISHOP BACHMAN G.



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For Immediate Release

Winston H. Taylor

BIRMINGHAM, ALA.--Bishop Bachman G. Hodge, 67, leader of The Methodist Church's Birmingham Area since 1956, died Thursday, Jan. 5, at his residence here.

Death followed several months of failing health, but Bishop Hodge had remained active and made his last public appearance Tuesday night, January 3, at a conference on evangelism.

Funeral services were scheduled for Friday, Jan. 6, at First Methodist Church, Birmingham.

Elected to the episcopacy in 1956, Bishop Hodge was assigned to the Birmingham Area, which includes North Alabama and Alabama-West Florida Annual Conferences.

Born Feb. 21, 1893, in Talladega County, Alabama, Bishop Hodge was a graduate of Birmingham-Southern College and of Candler School of Theology at Emory University. He began his ministry as an Army chaplain in 1917 during World War I and attained full conference membership in 1923 in the Louisville Conference. His pastorates included Woodlawn Church, Birmingham; associate at First Church, Birmingham; Settle Memorial, Owensboro, Ky.; Crescent Hill, Louisville; Belmont, Nashville, and Centenary Church, Chattanooga. He was Nashville district superintendent 1939-44.

He had received honorary doctorates from Kentucky Wesleyan College,

Birmingham Area, which includes North Alabama and Alabama-West Florida Annual Conferences.

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He had received honorary doctorates from Kentucky Wesleyan College, University of Chattanooga and Emory University.

Bishop Hodge was elected in 1960 as president of the College of Bishops for the Southeastern Jurisdiction. For the general church, he was a member of the Board of Hospitals and Homes and of the Board of Missions.

Survivors include Mrs. Hodge and two daughters.

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The Editor, The Methodist Church
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BIRMINGHAM, ALA.
JANUARY 10, 1961

In Memoriam



Bachman Gladstone Hodge
1893-1961

See bishops



Bachman Gladstone Hodge 1893-1961

Bishop Bachman G. Hodge, president of the Southeastern Jurisdiction College of Bishops and resident bishop of the Birmingham Area since 1956, died at his home in Birmingham early Thursday morning, January 5. Although he had been in failing health for several months Bishop Hodge was active until the time of his death.

Funeral services were held at the First Methodist Church of Birmingham on Friday afternoon with Bishop Clare Purcell in charge, assisted by Bishops Roy H. Short, N. B. Harmon, Marvin Franklin, and Paul Hardin, Jr., Dr. Harry Denman, general secretary of the Methodist Board of Evangelism, and Dr. Denison N. Franklin, pastor of First Methodist Church, Birmingham. Burial was in the local Jefferson Memorial Gardens. Survivors include Mrs. Hodge (the former Mary B. Buckshaw of Birmingham); two daughters, Mrs. Perrin Q. Dargan, Spartanburg, S. C., and Mrs. Alfred P. Rogers, Chattanooga, Tenn.; also three brothers, three sisters, and six grandchildren.

Bishop Hodge, a native of Alabama who received his education at Birmingham-Southern College and Emory University, was elected a bishop in 1956 and assigned immediately to the Birmingham Area. He was reassigned for a second quadrennium

at the 1960 Jurisdictional Conference. During his administration the two conferences of the Area have shown notable progress. Special projects which engaged the energies of the Bishop were the Methodist Home for the Aging, the hospital program, and the conference workshop program. A major and consuming interest was evangelism. The deepening of the spiritual life of the Church was his constant concern, and it was no mere coincidence that his last official act was participation in a conference on evangelism.

Bishop Hodge served some of the leading appointments of the Southeastern Jurisdiction, including Centenary Methodist Church of Chattanooga, from which he was elevated to the episcopacy. Honored with membership on many connectional boards and commissions, his passing brought many glowing tributes from church leaders across the nation. The Methodist Christian Advocate joins the thousands who have known and loved Bishop Hodge as a dedicated churchman, pastor, and understanding friend in expressions of affectionate sympathy to surviving members of his family. His life of devout and distinguished leadership is an abiding inspiration, and the memory of his gentle spirit will grow more radiant with the years.

Christ: Those who make such a dedication find
the full meaning and a reward.

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Christ! Those who make such a dedication find life full of promise and adventure.

Bishop Gerald Kennedy, who as president of the Methodist Council of Bishops is giving rare spiritual leadership to the Church, has warned that we either move forward spiritually or we retreat; we grow in grace or we deteriorate. He told this interesting story to the 1960 General Conference:

"In a shack at the edge of a little town, a strange hermit lived alone. He had withdrawn from life and the few people who knew about him regarded him as a little crazy. But his story was an interesting one. He was a boy at the time of the Civil War and his father was proud of him. He was to go into the prosperous family business and his father could not think of him going into the army. So he bought a substitute — a man to serve in the boy's place. When the war was over, the men began to come back to the village, and they all returned except the substitute. He had been killed. This boy turned in upon himself and gradually withdrew from life. He stopped seeing people and became an eccentric hermit. He said something that could have been his epitaph: 'I died when I received my exemption papers'.

"No man is exempt. No man can settle down. Life is a matter of dwelling in tents, because our God moves about . . . We die when we deny Him, and we live when we go with Him."

It is fine to make New Year's resolutions. But for Methodists this year—and every year—all resolutions should support one grand dedication: Jesus Christ is Lord in all of life for all of life. "Bring forth the royal diadem and crown Him Lord of all."

BEGIN WITH EVANGELISM!

"Personal Witness and Evangelism" is properly the first of the "major emphases" which make up the current quadrennial program. "Evangelistic passion has been the heart of the Methodist movement," declared the 1960 General Conference. It is the dynamic which undergirds and motivates all other endeavors included in the Nine Major Emphases.

Continues the General Conference statement: "Once again we are coming to recognize that our most sacred privilege as Christians is to share with our family and friends the inestimable blessings which we have received in Christ. We call upon our people to join us in an evangelistic outreach by personal witness."

To this evangelistic emphasis has been assigned the two months before Easter of this year (February and March). Bishop Kennedy, who leads in this phase of the overall program, looks to the week before Easter (March 26-April 2) as the climactic period of ingathering of new

Truth Spoken In Love

A PERSONAL COLUMN BY THE EDITOR

CHRIST LIMITED OR CHRIST THE LORD?

"Why call ye me, Lord, Lord, and do not the things why I say" — Luke 6:16

One of the greatest obstacles the Christian cause faces is the limitations men put on Christ. To exercise their own narrow or selfish views of the gospel they departmentalize religion and restrict it to the fringes of life, if, indeed, it ever touches real life at all:

Warnings against preachers of the "social gospel," or "politics in the pulpit," are usually an indirect way of saying, "We will not have Christ interfering with our business or social life, or our politics." Thus many rationalize greed, prejudice, or blind political loyalties while professing loyalty to Christ. They are saying "Lord, Lord," but not doing the things Christ said. Surely this is loyalty to a limited Christ. As has often been stated, "a limited Christ is a dead Christ" — not the living Christ sent of God to redeem the world.

By emphasizing for four years the theme, "Jesus Christ is Lord," the Methodist Church is declaring, "It is time for Methodists to put up or shut up, to show that we mean business; that we intend to submit all of life to the judgement of Christian conscience, and by precept and example to witness to Christian life and truth before the world." It would truly be revolutionary if every Methodist did this. It could change the world!

Opponents of the social gospel will say, "But John Wesley only talked of fleeing from the wrath to come and being saved from sin." It is true that Wesley looked on this life as but preparation for the next, and that he was distrustful of man-made policies and programs. Nevertheless, Wesley was *very much involved* in the social and political life of his time. He demanded that individual holiness be validated in Christian citizenship. Few religious leaders ever kept the two in such sensible balance.

Look into a book such as that I have just finished reading: Colin Williams' "John Wesley's Theology Today," and see with what vigor—and success — Wesley pursued social reforms and fought social evils. His letter to Wilberforce in opposition to slavery is famous. Wesley made it crystal clear that a man cannot separate his religion and his ethics, his creed and his conduct. Love to God and love to neighbor are inseparable, not two separate (individual and social)

Editorial

SUPPORT SUSTENTATION!

A quick perusal of the 1960 North Alabama Conference Journal reveals the fact that a distressingly large proportion of the pastors still receive a salary considerably less than the \$3300 as the minimum salary goal for 1960-61. The Stentation-Minimum Salary offering goes far to meet financial problems faced by these derpaid ministers.

Dr. G. M. Davenport, Executive Secretary of the Commission on Town and Country Work, has given the Conference devoted leadership in seeing this voluntary offering for many years. The Advocate is confident that he will find Methodists ready and willing to give vigorous

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Every congregation should rejoice to have a rt in holding up the arms of these servants of od who serve so sacrificially in the hard places. generous response to this appeal will guar- tee that none of our pastors will suffer. It ill express a proper appreciation for services roically rendered to Christ and our great urch. Let our gifts match the devotion of those r when they are given! If they do, the goal ill be more than met. It is a good way to start the ew Year!

NEW YEAR'S DEDICATION

Many Americans view 1961 with anxiety if ot with terror. They search hysterically for se- nity; but like the will-o'-the-wisp it continues to eape them. What has religion to say?

The Methodist Church is saying in no uncer- in terms: Make Jesus Christ Lord. This is the cret of true—which means inner—security. Let us be the one master New Year's resolution: rededication to Christ as Lord of every life nd all of life—beginning with my own. Only ose who hold back from faith's complete sur-

girds and motivates all other endeavors included in the Nine Major Emphases.

Continues the General Conference state- ment: "Once again we are coming to recognize that our most sacred privilege as Christians is to share with our family and friends the inestim- able blessings which we have received in Christ. We call upon our people to join us in an evan- gelistic outreach by personal witness."

To this evangelistic emphasis has been assign- ed the two months before Easter of this year (February and March). Bishop Kennedy, who leads in this phase of the overall program, looks to the week before Easter (March 26-April 2) as the climactic period of ingathering of new members.

Methodists must unite forces for a surge for- ward. The Episcopal Address to the Southeast- ern Jurisdictional Conference, noting the small net gain in membership in the Southeast during the last quadrennium, states the conviction of the bishops that "there should be in this quad- rennium in every annual conference a continu- ous evangelistic crusade so well organized that we Methodists will knock upon every door in our Southland to ascertain if the people are church members and if not to offer to them our Savior Jesus Christ . . . If we believe that men are lost without Christ then it is the basic duty of the church to take Jesus Christ to these peo- ple. We must have an evangelism that is moti- vated by the sense of urgency and which rises from a Christlike concern for individuals."

A "Blueprint" for action on the quadrennial emphases is being placed in the hands of pasto.s. The evangelistic emphasis will include an Area conference, a week of enlistment of "witnesses," a week of witnessing, and a week of spiritual enrichment prior to Easter. Let every Methodist be in prayer that these plans may issue in great victories for Christ and His

ful of man-made policies and programs. Never- theless, Wesley was *very much involved* in the social and political life of his time. He demanded that individual holiness be validated in Christ- ian citizenship. Few religious leaders ever kept the two in such sensible balance.

Look into a book such as that I have just finished reading: Colin Williams' "John Wesley's Theology Today," and see with what vigor—and success — Wesley pursued social reforms and fought social evils. His letter to Wilberforce in opposition to slavery is famous. Wesley made it crystal clear that a man cannot separate his religion and his ethics, his creed and his conduct. Love to God and love to neighbor are insepar- able—not two gospels (individual and social) but one; two sides of the same coin.

Says Williams, "For Wesley inward holiness must flow forth in social holiness . . . this means the life of a 'true neighbor' and a citizen of the world . . . Wesley believed that the Christian is called to work for social renewal, and he rejoiced to see the transformations which (how- ever incomplete and temporary) flowed from the life of his societies."

Wesley had no "liberal" illusions about the innate goodness of human nature; he was sure man is inherently corrupt and is cleansed only by divine grace; but he refused to fence Christ inside the sanctuary (on Sunday), in a sacred Book, in another world (beyond the sky), in past history, or inside the individual soul. Suspicious of "good works" done for merit, he neverthe- less made it obvious that he considered good char- acter and responsible citizenship as valid tests of Christian professions. Wesley is thus in many ways quite contemporary. For him Jesus was Lord of all of life; he was far beyond many who today claim him as spiritual father.

"Why call ye me Lord . . . and do not the things I say?" Where could one find a better de- finition of how *not* to make Jesus Christ Lord!

The Methodist