

"The Lord Gave the Word and Great was the Company of those Who Published it." Psalm 68:11



Bedias United Methodist Church Newsletter

C O M E H O M E A G A I N !

POINTS OF INTEREST:

- **Church Address:**
3202 Main Street
(PO Box 160)
Bedias, TX 77831
- **Church Telephone:**
(936) 395-4971
Pastor's Phone:
(979) 571-5761
- **Bedias Food Pantry**
3202 Main Street
(PO Box 115)
Bedias, TX 77831
(936) 395-2023
- **Sunday School Services:**
10:00 AM each Sunday
- **Worship Service:**
11:00 AM each Sunday
- **Tuesday Night Prayer Service:** 6:00 PM
- **Tuesday Night Hymn Sing/Choir Practice/Praise Service:** 7:00 PM
- **New United Methodist Youth** 6:00 PM Thursdays
Please see Page 2 for more information
- **Emmaus 4th Day Mtgs.:**
Tuesday: 6:00 PM
Thursday: 9:00 AM
4th Friday: 6:30 PM
Please see Page 2 for Schedule Changes. For more information, please call Phyllis Johnson at (936) 395-0175
- **Church Web Address:**
www.bediasumc.org
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wgw12@yahoo.com
- **Newsletter Editor:**
wooruffdavid@msn.com

Church News

We welcomed four new members in August; **James Williams, Sr., Scott and Sondra Burditt**, and their daughter **Faith Al Lise Burditt, Alexis Bailey Healy** also joined through baptism and officially became members of our church family

We witnessed the baptism of **Austin Allen Bromley** and **Amber Diane Want**, on August 16th and **Al Lise Burditt** and **Alexis Baily Healy** on August 23rd. This was a joyful experience for all of us as we renewed our own baptism in our hearts.

We have enjoyed seeing many new faces and visitors during the month of August. We hope they will return on a regular basis and join our family in joyful worship.

Happy Labor Sunday!

Sunday School

by Janean Anderson

Can it actually be moving into the Fall series study? The word "Fall" brings to mind some very pleasant pictures of brightly colored leaves; a welcome relief from the heat and dry weather; family and friends gathering in community activities.

Our Bible study for the month of September continues to be learning how to live in covenant with God as a community.

This month, highlights the leaders God called:

Pastor's Message

"For I Know the Plans I Have for You, Declares the Lord, Plans to Prosper You and Not to Harm You, Plans to Give You Hope and a Future." Jeremiah 29:11

Sept. 6th: Joshua, A Leader for the People (Joshua 1:1-11, 16-17)

Sept. 13th: Gideon, A Deliver for the People (Judges 6:1-3, 7-14)

Sept. 20th: Ezra, A Priest for the People (Ezra 9:5-11, 15)

Sept. 27th: Nehemiah, A Motivator for the People (Nehemiah 2:5, 11-20)

We trust you will enjoy these open and lively discussions.

We have the coffee brewing just for you, come join us on Sunday morning at 10:00 AM



Bedias UMC Campus

About the Jesus drawings In the August Newsletter

We have discovered that these drawings were not anonymous but are by the artist **Jean Keaton**.

www.keatonprints.com

These drawings are copyrighted by the artist, and we apologize for improperly distributing them without the artist permission

If you found the drawings moved you, please visit Jean's website to find out more about her religious artwork

Being perfect

We proclaim him (Christ), admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ

Colossians 1:28

Have you ever thought about this scripture, and being made perfect in Christ? Wouldn't it be great if we could indeed be perfect? I don't know about you, but when I consider the expectations of being a Christian, I realize that many times I fall short of what I believe to be perfection. You see, in this world today we have a different perspective on what that word "perfect" means. We somehow get the idea that it means to be without fault, or without blemish in any way. Since we all know that is impossible for

us as humans, we may get a little discouraged when we consider that according to this scripture we should be "perfect." Be encouraged! As always with God's Word there is hope and assurance, and believe it or not, we can indeed be perfect in Christ.

Our Scripture says that we can be presented perfect in Christ, so it is only through Christ that we can be perfect. But even at that, as I said, we know we cannot be perfect as we define it. A closer examination of this word, "perfect" is necessary. After a little research in several of my

Continued on Page 14



by Gary Westbrook

Emmaus Community

by Phyllis Johnson

4th Day Emmaus Community Meetings

Our September dinner meeting is set for the **fourth FRIDAY, at 6:30 PM, September 25th, 2009.** Dinner will be provided (your donations are welcome). **Community Members from all surrounding areas are encouraged to join us.**

There are two weekly 4th Day meetings held in the BUMC large classroom. **Tuesday Evening at 6:00 PM and Thursday Morning at 9:00 AM**

Choose the meeting day and time that best meets your needs for that week. 4th Day is an important part of your ongoing Emmaus experience. Come, join us and be renewed by the Spirit! **For more information on the Emmaus Community please visit: www.bvemmas.org**

DeColores!

B ed i a s F o o d P a n t r y

by Audrey Allemore

The Bedia Food Pantry serves the greater Bedia area, **we served 82 families in the month of August,** including registering 10 new families on Saturday! **We also distributed school supplies** this time, and next year we will organize a school supply drive. We always have a great day, and the fellowship is wonderful. **Phillip Upchurch made shrimp gumbo for the volunteers this month, what a treat!** We have a great bunch of helpers, I am very proud of their dedication. God has blessed us with the joy of helping people in need and this is a blessing to all of us. May God bless each of you.

We distribute food on the 3rd Saturday of each month, your volunteer help is always needed and appreciated.

Our **Food Pantry Truck** comes around **11:00 AM** on the Wednesday before our 3rd Saturday food distribution,

Freely You have **please come down and help with the unloading, if you can.**

Received,

Freely Give

—Matthew 10:8b

Please contact Audrey Allemore at (936) 395-2023 or email allemore7@aol.com for registration times or for more information.

U n i t e d M e t h o d i s t W o m e n

by Deanne Mackey

We will hold our **next regular meeting on September 9th at 6:00 PM.** We will be discussing our plans to visit the **Madisonville Care Center** in December to sing Christmas Carols for the Residents. All willing voices are encouraged to join us. An announcement will be made once we have settled on a date and time for this fun event.

Come join our Women's Group, we meet at 6:00 PM On the 2nd Wednesday of the Month

U n i t e d M e t h o d i s t M e n

by Don Dean

We will be going to the **Brazos Valley Natural History Museum** (\$5 admission) this month, and everyone is invited to join us. Please meet at 8:30 AM at the Church (no breakfast this time, we will stop for lunch after the museum).

Come Join Our Men's Group, We Meet for Breakfast and Fellowship at 8:30 AM on the 2nd Saturday of the Month

U n i t e d M e t h o d i s t Y o u t h

S o m e t h i n g N e w

We are beginning a new Youth group at BUMC! The group will meet between **6:00 PM and 8:00 PM every Thursday** beginning September 10th. All youth in **grades 7th thru 12th** are encouraged to participate. Please call Pastor Gary at (979) 571-5761 for more information. **(Please see additional UMY article *New and Exciting Program...* on Page 4)**

Come Join Our Youth Group, We Meet for Worship, Fellowship, and Fun at 6:00 PM Thursdays

S o m e t h i n g N e w T w o !

We would like to start two new columns for the newsletter, as suggested by Pastor Gary, and we invite you to write them!

First, a new column, **"My Perspective."** What part of our worship service is most meaningful to me and/or my family, and what that means to me in my worship and life.

Second, a new column, **"Why I Belong"** what being a part of this congregation means to me and/or my family and my relationship with Christ and my Christian walk in this world.

We hope many members of our congregation will take the opportunity to share their experiences with us in these new columns. Please contact Pastor Gary at wgw12@yahoo.com or the editor at woodruffdavid@msn.com with your ideas and any questions you may have.



Our Newsletter is now being printed in a larger font. Please let us know if you like the change

Our Newsletter often includes articles which offer different and varying views on religion and faith, from religious thinkers of today and those who have gone before, in hopes that these articles may be considered as resources to enhance our own faith journey. Please let us know if you find these articles useful

Celebrant Singers Visit Madisonville

by Bob Jones

On Wednesday, August 5, 2009, the **Celebrant Singers**, a non-denominational group of 8 young singers and about 5 instrumentalists gave a concert praising God with contemporary Christian music at the **First United Methodist Church in Madisonville**.

The instruments included drums, piano, soprano sax, trumpet/cornet, trombone and viola.

It was a real blessing to hear their music and their testimonies. What a dynamic, enthusiastic bunch!

The concert was very well attended, our church was represented by David and Sandra Woodruff and Bob Jones. We were uplifted by the music, and definitely felt the presence of the Holy Spirit at the Madisonville UMC. The message these young people gave was inspiring. And I have never seen such a hugging church!

The Celebrant Singers ministry is located in Visalia, California, and is currently comprised of two teams of music evangelists... people who volunteer for either 10 weeks in the summer or a 3 week tour. The ministry is the God-inspired work of Jon Stemkoski and was started in 1977.

Ephesians

(3:14-21)

For this cause I bow my knees to the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named,

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

That Christ may dwell in your hearts by faith; that you, being rooted and grounded in love,

May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

And to know the love of Christ, which passes knowledge, that you might be filled with all the fullness of God.

Now to him that is able to do exceeding abundantly above all that we ask or think, according to the power that works in us,

To him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

At the peak of their ministry there were ten tour groups a year. They have given concerts in 98 countries around the world, including the U.S, Mexico and Canada.

if you would like to know more about the Celebrant Singers, go to www.celebrantsingers.com

VBS 2009 CAMP E.D.G.E
Vacation Bible School 2009 is over. We had a steady attendance of 15 to 16 students Monday through Thursday. We had daily visits from **Sparx the Fox** and **Extreme Jean**. Extreme Jean taught us all about the extreme sports of snow skiing; kayaking; mountain climbing; and ice climbing using safe and proper equipment. Sparx taught us how **not to do** the extreme sports.

As in most VBS's we had great music; crafts; snacks; science projects; and we even learned some of the Greek language.

The Bible story themes all had the **Continued on Page 4**

Are you receiving Pastor Gary's "Daily Devotional" Email message? Contact Pastor Gary at wgw12@yahoo.com to be added to the list!

Our Prayer List

- | | | | |
|----------------------------|----------------------------|-------------------|------------------------------|
| Alex Jones | Gina Legunes | Mary Ann Coleman | Susan Williams & Family |
| Barbara Bancroft & Family | Hayden Hooper | Matt & Eva Park | Tim Woodruff |
| Beulah Posey | Jackie & Wayne Fenton | Michael Malvesti | Trula Schmadel |
| Bethany—Phyllis' Niece | Jacob Rhymes | Montana Family | Truless Weddell |
| Beverly Heflin | James Williams | Morris Mason | Vickie Barnoski |
| Bo Grounds | Jan Ward & Family | Mrs. Ryan Falcone | Wanda Bedenbaugh |
| Brad Thomas—Wounded, Iraq | Jason & Laurie Flick | Nathalie Baldwin | Wayne Jones Family |
| Carla Burnett & Jake Matte | Jeanette Summerex & Family | Paul Smith | |
| Casey—lola | Jeff & Jennifer Newton | Ray Curtis | |
| Cody Keel | Jim Prater & Estel Prater | Ricardo Bucio | |
| Dave & Sandra Woodruff | Joan Escamilla | Richard Smith | Russia Mission Trip |
| Don Vehrs | John & Carolyn Funk | Robin Lowe | Residents of Madisonville |
| Ed Mollitar | John Anderson | Ruby Hairston | Nursing Homes |
| Edith Moss | Joshua Burnett, US Army | Sam Perry | Our Food Pantry Families |
| Elkins-Abbott Family | Lois Allemore | Sandra Burditt | Spiritual Protection for our |
| Ernest Guest | Lou Weaver | Sharina Bucio | Military and their Families |
| Everett Thomson—Tucson, AZ | Louis Anderson | Shorty Plaster | Our President, Our Leaders, |
| Family of Billy Brantley | Martha Reider & Family | Susan's Sister | and Our Country |

VBS 2009 ...
Continued from Page 3
common thread of teaching **Experience & Discover God Everywhere (EDGE)**.

This wonderful experience, that I will hide away in my treasure chest of memories, is the willingness of all of our workers to dedicate their time and energy to serve God in this special way. And of course, on the **Friday Family Night**, watching these special children shine in the knowledge we shared with them. A very special thanks to all who participated from the workers, to our prayer warriors, to the children, and most of all, God.

Sincerely,

Janean Anderson; Director VBS 2009

New and Exciting Program Coming to Bedias

Beginning Thursday, September 10th, **Monica Wallace**, a Senior at Sam Huston State University, majoring in Kinesiology (the study of the mechanics of motion with respect to human anatomy), will be leading a new **United Methodist Youth Program** on **Thursday evenings**, from **6:00 PM to 8:00 PM**, at BUMC. All youth in **grades 7th thru 12th** are invited and encouraged to participate. **(Food and refreshments will be available, and we welcome donations of food items to share and donations of your time in the service of our youth)**. This new program promises to be both fun and challenging. Monica has committed to lead the program for the 1st year.

Monica has been accepted by the United Methodist Church into the ordained ministry. She expects to graduate next August from SHSU, and will then attend seminary to pursue her masters of Divinity degree.

In the near future BUMC will also be looking to establish youth programs for elementary age children and college age young adults, to augment

our present United Methodist Women's and Men's groups, and the new United Methodist Youth grades 7th-12th group.

For more information, or to help with these programs, please contact Pastor Gary at (979) 571-5761.

An Opportunity to Make a Difference

You can help our military airmen through **Rev. Buddy Walker, Chaplain in the Air Force** stationed in Afghanistan (and a former pastor in our United Methodist District). He is collecting **basic school supplies** to distribute to Afghan children and **basic medical supplies** for distribution by Afghani hospital technicians. The Wesley Foundations of the West District will be the collecting points. **BUMC will provide space for these collected goods, and forward them to the collection point.**

Please have all your supplies to the closest Wesley Foundation by September 25th. Wesley Foundations are located in Huntsville, Prairie View & College Station.

School Supplies Needed:

Paper (regular lined and unlined and construction), Pens, Pencils, Erasers, Pencil Boxes, Pencil Sharpeners, Child-safe Scissors, and anything else you feel is an appropriate school item.

Medical Supplies Needed:

Diapers, Depends, Prenatal Vitamins, Tylenol, Motrin, Zantac, Nicorette Gum or Patches

Thank You for Helping Us Support this Program



The task ahead of us is never as great as the Power behind us

Encounters with the Bible

- a series -

Contributed by Bob Johnson

"Faithfulness of God"

By Philip Yancey

I remember my first visit to Old Faithful in Yellowstone National Park. Rings of Japanese and German tourists surrounded the geyser, their video cameras trained like weapons on the famous hole in the ground. A large, digital clock stood beside the spot, predicting 24 minutes until the next eruption.

My wife and I passed the countdown in the dining room of Old Faithful Inn overlooking the geyser. When the digital clock reached one minute, we, along with every other diner, left our seats and rushed to the windows to see the big, wet event

I noticed that immediately, as if on signal, a crew of busboys and waiters descended on the tables to refill water glasses and clear away dirty dishes. When the geyser went off, we tourists oohed and aahed and clicked our cameras; a few spontaneously applauded. But, glancing back over my shoulder, I saw that not a single waiter or busboy—not even those who had finished their chores—looked out the huge windows. Old Faithful, grown entirely too familiar, has lost its power in impress them.

Few things are more quickly taken for granted than God's faithfulness. But few things are more important. God's faithfulness deserves our untiring praise and wonder

From the Article *"What Surprised Jesus,"* Christianity Today, September 12th, 1994

FRUIT TREE

A Joyful Toon by Mike Waters



The fruit of the righteous is a tree of life, and he who wins souls is wise.

— PROVERBS 11:30 NIV

History of Our Church

The Churches Grow
1817-1843
(Part 2 of 7)

The Second Great Awakening was the dominant religious development among Protestants in America in the first half of the nineteenth century. Through revivals and camp meetings sinners were brought to an experience of conversion. Circuit riding preachers and lay pastors knit them into a connection. This style of Christian faith and discipline was very agreeable to Methodists, United Brethren, and Evangelicals, who favored its emphasis on the experiential. The memberships of these churches increased dramatically during this period. The number of preachers serving them also multiplied significantly.

Lay members and preachers were expected to be seriously committed to the faith. Preachers were not only to possess a sound conversion and divine calling but were also to demonstrate the gifts and skills requisite for an effective ministry. Their work was urgent and demanding. The financial benefits were meager. But, as they often reminded one another, there was no more important work than theirs.

The deep commitment of the general membership was exhibited in their willingness to adhere to the spiritual disciplines and standards of conduct outlined by their churches. Methodists, for example, were to be strictly guided by a set of General Rules adopted at the Christmas Conference of 1784 and still printed in United Methodism's *Book of Discipline*. They were urged to avoid evil, to do good, and to use the means of grace supplied by God. Membership in the church was serious business. There was no place for those whom Wesley called the "almost Christians."

The structure of the Methodist, United Brethren, and Evangelical Association churches allowed them to

function in ways to support, consolidate, and expand their ministries. General Conferences, meeting quadrennially, proved sufficient to set the main course for the church. Annual Conferences under episcopal leadership provided the mechanism for admitting and ordaining clergy, appointing itinerant preachers to their churches, and supplying them with mutual support. Local churches and classes could spring up wherever a few women and men were gathered under the direction of a class leader and were visited regularly by the circuit preacher, one who had a circuit of preaching placed under his care. This system effectively served the needs of city, town, village, or frontier outpost. The churches were able to go to the people wherever they settled.

The earlier years of the nineteenth century were also marked by the spread of the Sunday school movement in America. By 1835 Sunday schools were encouraged in every place where they could be started and maintained. The Sunday school became a principal source of prospective members for the church.

The churches' interest in education was also evident in their establishment of secondary schools and colleges. By 1845 Methodists, Evangelicals, and United Brethren had also instituted courses of study for their preachers to ensure that they had a basic knowledge of the Bible, theology, and pastoral ministry.

To supply their members, preachers, and Sunday schools with Christian literature, the churches established publishing operations. The Methodist Book Concern, organized in 1789, was the first church publishing house in America. The Evangelical Association and United Brethren also authorized the formation of publishing agencies in the early nineteenth century. From the presses of their printing plants came a succession of hymnals, *Disciplines*, newspapers, magazines, Sunday school materials, and

other literature to nurture their memberships. Profits were usually designated for the support and welfare of retired and indigent preachers and their families.

The churches were also increasingly committed to missionary work. By 1841 each of them had started denominational missionary societies to develop strategies and provide funds for work in the United States and abroad. John Stewart's mission to the Wyandots marked a beginning of the important presence of Native Americans in Methodism.

The founding period was not without serious problems, especially for the Methodists. Richard Allen (1760-1831), an emancipated slave and Methodist preacher who had been mistreated because of his race, left the church and in 1816 organized The African Methodist Episcopal Church. For similar reasons, The African Methodist Episcopal Zion Church was begun in 1821. In 1830 another rupture occurred in The Methodist Episcopal Church. About 5,000 preachers and laypeople left the denomination because it would not grant representation to the laity or permit the election of presiding elders (district superintendents). The

Continued on Page 6



Do you have something you would like to see in our next Newsletter, or would you like to write your own column?

Please let us know by Monday, September 21st, and we will see that it is included. Please contact the editor at

woodruffdavid@msn.com

**History of Our Church
Continued from Page 5**

new body was called The Methodist Protestant Church. It remained a strong church until 1939, when it united with The Methodist Episcopal Church and The Methodist Episcopal Church, South, to become The Methodist Church.

This 7 part series on our Church history will continue in our next Newsletter.

From The Book of Discipline of The United Methodist Church – Copyright 2008 by The United Methodist Publishing House

*The Wesleys:
Christian
History
Interview*

"Weeds in the Garden"

The Methodist pursuit of holiness has, over 200 years, branched off in some startling directions.

A conversation with Tom Oden, professor of theology at Drew University

Monday, January 1, 2001

The story of the Wesley brothers doesn't end with their deaths. Their influence continues not only in the Methodist denominations (most prominently the United Methodist, Free Methodist, African Methodist Episcopal, Nazarene, and Wesleyan churches), which total some 25 million adherents worldwide, but in the countless lives touched by the hospitals, schools, orphanages, prison ministries, and other tangible expressions of Methodist holiness.

To trace the Wesleys' legacy in today's sprawling Methodism, Christian History interviewed Tom Oden, a lifelong Methodist and professor of theology at Methodist-founded Drew University in Madison, New Jersey.

In what ways were John and Charles Wesley products of their times?

Both men were deeply rooted in Anglicanism (from their father) and in rigorous Puritan piety (from their mother). They both wanted to experience salvation in its fullness, but the

world they lived in did not encourage such a quest for inward and outward holiness. The Anglican Church in the early eighteenth century was self-satisfied and hardly energetic in seeking to live out the gospel.

Oxford University, when they were there, was undergoing something of a revival of interest in ancient Christian sources—patristic writings, the Eastern church fathers, the desert monastics—that centered on the search for holy life. Rather than see this as an academic exercise, the Wesleys took it personally.

In addition, John Wesley read William Law, Jeremy Taylor, and other writers seeking "Christian perfection."

In the Holy Club, he founded what we'd call a support group for those who wanted to pursue holy living—not merely private piety but public acts of charity and service. John Wesley never saw himself as an innovator. He was just taking seriously what the church said it believed. He was just actualizing the tradition.

How did the movement change after the deaths of its founders?

The Methodist movement quickly became identified with the holiness revival tradition and the camp meeting movement, which focused on gospel preaching and a quest for holiness informed by grace. The Holy Spirit was expected to enter a person's heart and transform life in both its private and public aspects.

At the same time, Methodists were ministering to orphans and prisoners, making loans, and in the 1840s, establishing the beginnings of world missions. By 1840 the Methodist

Episcopal Church, with 580,098 members, was the largest denomination in America. The emphasis on both inward and outward holiness continued until end of nineteenth century.

At turn of twentieth century, Methodism, like many other denominations, began adapting to a progressive and liberal view of social change. Philosophic idealism and the social gospel movement had a secularizing effect. Many Methodist bishops were trained at Boston University and were influenced by "Boston personalism," which led to a more humanistic outlook among the denomination's leaders, even as the grassroots remained pietistic.

What caused the splits in the U. S. movement?

During the American Revolution, Methodist pastors here identified with the revolution. Many Anglican clergy fled to Canada or England. So the Methodists in the United States clearly broke from the Church of England.

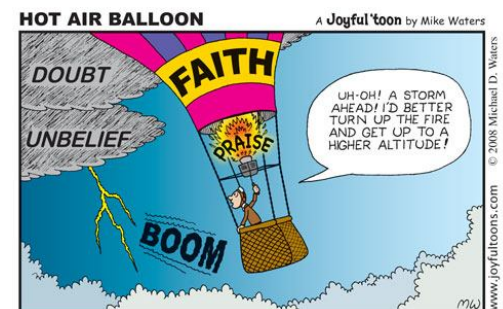
Wesley saw it happening and reluctantly gave his blessing. The Anglican church dissolved in North America, leaving the Methodist Episcopal Church. The Methodist societies in Ireland and England didn't split as quickly, but after Wesley's death, they too eventually broke away.

In 1816 the African Methodist Episcopal Church was formed with the support of Francis Asbury, who consecrated Richard Allen as first bishop of the new church.

In 1843, the Wesleyan Methodist
Continued on Page 7

"Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this," says the Lord Almighty, "and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it."

Malachi 3:10



Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, — ROMANS 4:20 NIV

Weeds in the Garden
Continued from page 6

Church split off to protest the toleration of slavery by the Methodist Episcopal Church.

A year later, largely over the same issue, the Methodist Episcopal Church split into the Methodist Church and the Methodist Church South. Southern Methodist University's name reflects this. The north's counterparts were schools such as Syracuse, Northwestern, Drew, and Boston University.

The Free Methodist Church was formed in 1860 over the issues of free pews (not rented), freedom for slaves, and free worship.

In 1939 the northern and southern churches reunited as the Methodist Church, and in 1968 this group merged with the Evangelical United Brethren to form the United Methodist Church.

In what ways is today's Methodist church a continuation of the Wesleys' movement?

Today there's a modest but significant refocusing of Wesleyan influence. At the 1988 Methodist General Conference, doctrinal standards were more sharply defined. Wesley's Standard Sermons, his Explanatory Notes on the New Testament, and his 25 Articles of Religion were affirmed as foundational.

Of course, different groups emphasize different things. Liberals emphasize Wesley's social concern—his opposition to slavery and his championing of the poor. Conservatives focus on sanctificationist themes that enable social action to be viable.

What would John Wesley not recognize in today's Methodism?

The huge bureaucracy of the United Methodist Church. I say this because John Wesley was clearly dismayed when Thomas Coke and Francis Asbury began referring to themselves as "bishops." Wesley's Methodism was focused on teaching, accountability, acts of service, caring for the

poor and orphans and prisoners and others in need.

In his sermon "The Lord's Vineyard," Wesley describes the Lord's vineyard as overgrown with weeds. At end of his life, he's already despairing that his movement is becoming another institution.

He also wouldn't recognize the vast and independent executive branch of the United Methodist Church, which is supposed to carry out the will of the General Conference, but now is directing its own way. Because of the enormous endowments accumulated over the years, the headquarters is not strictly accountable to the will of the congregations.

So church agencies find ways to speak apart from the will of the General Conference, for instance, on partial-birth abortion. The stress today in the United Methodist church is the issue of accountability.

Early in Methodism, Thomas Coke championed global missions. What has happened to that vision?

In the UMC, the General Board of Global Ministry has \$500 million in assets. If you talk to those on the board, they'll mention their concerns for evangelism and preaching, yet the percentage of missionaries focused on these areas is small. The real energy is in social-action projects—digging wells and building schools, hospitals, and such.

The endowment is large enough that the board doesn't need to be too attentive to the preferences of congregations or even bishops. In recent years, the board has been criticized for its anti-American, anti-capitalism, pro-gay agenda. In Central America, it was clearly identified with liberation theology and visibly supported the Sandinista regime in Nicaragua.

Recently, an alternative mission organization called the Missionary Society has been established, and this group is already sending more preaching pastors abroad than the Board of Global Ministry.

How is Methodism worldwide different from the American brand?

In Africa and Asia, especially, Methodism is more doctrinally centered on salvation by grace through faith and seeking the holy life. Even in British Methodism, the doctrinal focus is stronger—Wesleyan hymns and piety are more prominent. And Methodism has long been associated with the Labor Party (Margaret Thatcher—a Methodist and a member of the Conservative Party—being a notable exception).

In India in 1870, Methodist bishop William Taylor developed a self-supporting, self-determining church. This concept of an indigenous church not dependent on outside funding eventually moved to China and developed into what's known today as the Three-Self Church.

What is the relationship between the Methodist, holiness, Pentecostal, and charismatic movements?

Until the 1880s, the holiness movement was essentially strong Wesleyan teaching on sanctification. Holiness preaching also affected some Presbyterian, Congregational, and Quaker groups. In effect, it was an ecumenical revivalist movement.

The movement split in the late 1800s as some argued for entire sanctification as a definite and distinct "second blessing" subsequent to conversion. This produced Naza-

Continued on Page 10

Did you know?

You can sponsor a Food Pantry Family for as little as \$9 per Month?

Well, you can!

Donations can be sent to The Bedias Food Pantry, PO Box 115, Bedias, TX 77831

Please call Audrey Allemore at (936) 395-2023 for more information on how you can help make a difference!

**God doesn't call the qualified,
He qualifies the called**

Embracing Imperfection

Contributed by Sandra Stapleton

When I was a little girl, my Mom liked to make breakfast food for dinner every now and then. And I remember one night in particular, when she had made breakfast after a long, hard day at work.. On that evening so long ago, my Mom placed a plate of eggs, sausage and extremely burned toast in front of my Dad. I remember waiting to see if anyone noticed! Yet all my Dad did was reach for his toast, smile at my Mom, and ask me how my day was at school. I don't remember what I told him that night, but I do remember watching him smear butter and jelly on that toast and eat every bite!

When I got up from the table that evening, I remember hearing my Mom apologize to my Dad for burning the toast. And I'll never forget what he said: Baby, I love burned toast. Later that night, I went to kiss Daddy good night and I asked him if he really liked his toast burned. He wrapped me in his arms and said, Your Momma put in a hard day at work today, and she's real tired. And besides - a little burnt toast never hurt anyone!

Encourage one another daily... so that none of you may be hardened by sin's deceitfulness

—Hebrews 3:13

You know, life is full of imperfect things... and imperfect people. I'm not the best housekeeper or cook. What I've learned over the years is that learning to accept each other's faults—and choosing to celebrate each other's differences—is one of the most important keys to creating a healthy, growing, and lasting relationship.

And that's my prayer for you today. That you will learn to take the good,

the bad, and the ugly parts of your life and lay them at the feet of God. Because in the end, He's the only One who will be able to give you a relationship where burnt toast isn't a deal-breaker! We could extend this to any relationship in fact—as understanding is the base of any relationship, be it a husband-wife or parent-child or friendship!

"Carry each others burdens, and in this way you will fulfill the law of Christ."

—Galatians 6:2

Twenty-Seven Names of Jesus

This is a series of meditations for the Newsletter based on the book, *Praying the Names of Jesus*, by Ann Spangler.

We encourage you to pick up the book and study the Names more fully. We plan to publish one Name each month. Please join us in meditating on each name for the month.

Rabbi, Teacher

—Rabbouni, Rhabbi, Rhabbouni, Didaskalos

Matthew 23:8 / John 13:12-15

(Jesus said to his disciples)

"But you are not to be called 'Rabbi,' for you have only one Master."

(John 13:12-15) "Do you understand what I have done for you? He asked them. "You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you."

A House on a Wall

[Rahab] let them down by a cord through the window; for her house was upon the town wall, and she dwelt upon the wall.

—Joshua 2:15

Some walled cities of Bible times had an inner wall and an outer wall for maximum protection. To strengthen these walls, the space between them was filled with dirt and rubble at selected points. Houses were sometimes built right into the city wall by placing them on top of these piles of rubble.

Since Rahab "dwelt upon the wall" of Jericho, she must have lived in one of these "wall houses." She helped the Israelite spies escape over the city wall by lowering them with a rope from her window.

Another similar escape was made in New Testament times by the apostle Paul. Believers in the city of Damascus delivered him from his enemies, who were watching the city gates "day and night to kill him" (Acts 9:24). They placed Paul in a basket and lowered him over the city wall.

From *The Illustrated Guide to Bible Customs and Curiosities*, © 2007 published by Barbour Publishing, Inc.

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CHARACTER BUILDER

A Joyful 'toon by Mike Waters



For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love.

— 2 PETER 1:5-7 NEW

Do They Know It's Labor Sunday?

The century-old observance is scarcely observed, but its concerns remain current

by Elesha Coffman | August 19, 2009

Unless you are part of the United Church of Christ, you likely do not know that Labor Sunday is coming up September 6, 2009. I've never encountered this observance in a lifetime of attending assorted denominational and non-denominational churches. The UCC website suggests ways to bring the concerns of workers before the congregation, but Web searches on "Labor Sunday" plus the names of other denominations bring up only very old documents like a 1907 Assembly Herald (Presbyterian) and a 1911 Herald of Gospel Liberty (General Convention of the Christian Church). The latter declared, "This day stands for the united action of the churches in the field of industrial life, a fact of supreme importance in the history of religion. ... And yet how many preachers, and how many church members are familiar with the 'Social Creed of the Churches,' and its requirements[?]"

Though Labor Sunday precedes Labor Day on the calendar, Labor Day is the older holiday. According to the U.S. Department of Labor, either Peter J. McGuire, cofounder of the American Federation of Labor, or Matthew Maguire, secretary of the Central Labor Union in New York, proposed the holiday in the early 1880s. In the middle of that decade, municipalities across the country declared a "workingman's holiday" on the first Monday of September. Congress recognized the date in 1894. Typical celebrations included a parade, intended to demonstrate "the strength and esprit de corps of the trade and labor organizations," speeches, and



AFL Co-Founder Peter J. McGuire

amusements for workers and their families.

Churches organized alongside labor interests in the first decade of the twentieth century

In 1907, the (Northern) Presbyterian Department of Church and Labor asked ministers to preach on workers' problems the day before Labor Day. The Rev. Charles Stelzle, Presbyterian minister and author of *The Social Application of Religion*, reported that the effort was a great success. Some labor unions gathered members in their halls and marched together to church to hear the special messages. Newspapers reprinted the sermons the next day, and ministers were invited to address workers at their shops. These events brought together people who did not often mingle. "Both sides discovered that each had been misunderstanding the other," Stelzle wrote. "Many a preacher, in his study, preparatory to the service, got a new vision of what the labor movement stands for; and many a workingman, listening to his Labor Day address, caught a glimpse of the purpose of the Church, which he had never dreamed of."

When the Federal Council of Churches formed the next year, one of its first important moves was to endorse a "*Social Creed of the Churches*," affirming principles sketched by **Methodist activist Harry F. Ward**. The creed called for "*equal rights and complete justice for all men in all stations of life, a living wage, abatement of poverty, and numerous worker protections, including arbitration, shortened workdays, safer conditions, the abolition of child labor, regulation of women's labor, and assistance to elderly and incapacitated workers*. Like all decisions of the Federal Council, this one was both weighty and ephemeral. The Social Creed articulated, in 14 succinct points, ideas that would become policy in the Progressive Era, but, as *The Herald of Gospel Liberty* sighed, many ministers and church

members paid little attention to the document. The Federal Council could not enforce its decisions, and the denominational representatives that attended its meetings tended to be more urban, more educated, and more liberal than their churches' rank and file, meaning that they were, demographically at least, not really very representative.

All of which brings us to Labor Sunday, adopted by a resolution of the American Federation of Labor in 1909. This observance added educational and spiritual heft to Labor Day while also giving the Federal Council an opportunity to convey social messages to congregations through suggested sermons. Media attention to the sermons amplified the messages.

For example, the Labor Sunday sermon for 1931 caught the attention of *Time* magazine, which ran a short feature on its content and context. Back in 1929, before the market crash, the council had warned, "[The churches] have called attention to serious and persistent unemployment, to the economic insecurity of old age among the workers, and to low standards of income and therefore of living in large sections of the population." And then, of course, everything got much worse. After the Depression hit, the council pled for relief (remember, welfare did not yet exist) and condemned the greed and short-sightedness that had engendered economic collapse. In 1931 its annual statement lamented, "Our economic life now seems to be without a chart." We all know how that feels.

I'm skeptical about pronouncements like the "*Social Creed of the Churches*." Ancient creeds owed their authority to liturgical repetition across time and geography. They could be changed, through much deliberation, in response to major theological questions (most often, heresies), but they were never topical or

Continued on Page 10

Labor Sunday...
Continued from Page 9
occasional, never directly political. On the other hand, I'm drawn to the idea of Labor Sunday, albeit minus the prescribed sermons and marching trade unionists. Why not take a week off from the latest sermon series to consider the challenges facing the working and jobless poor? Heaven knows these concerns weigh on many hearts this year, and since heaven already knows, the subject is certainly something we can talk about in church.

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God has included you in his plans; Have you included God in yours?

Weeds in the Garden
Continued from Page 7
-rene and holiness churches. Pentecostals shared that emphasis but added a focus on glossolalia [speaking in tongues].

The charismatic movement has influenced Methodism much as it has Anglicanism and Catholicism. Most charismatics wouldn't think of themselves as following a Wesleyan emphasis but simply following the Holy Spirit.

Is there a conscious effort now to recover the legacy of John Wesley?

Within the UMC are 12 renewing movements, all committed to recovery of Wesley's emphases. The Good News movement has been a voice for reform for 30 years. In the last six years, the Confessing Movement, a grassroots lay movement of half a million people, has emerged for the renewal of doctrinal integrity.

What has been the Wesleys' most significant contribution?

The recovery of ancient ecumenical teaching and the focus on small group accountability, grounded in scriptural study and prayer, attentive to social responsibility. These priori-

ties weren't unique to their movement, but they were more intensified than in many others.

The Wesleys were considered radical because they took so seriously the faith and the ethical responsibilities that they considered incumbent on all Christians.

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Book Review "Goat Song"

Goats are good company, they follow their herders and don't have to be driven. They pursue individual interests but never stray far from their companions. "The Igbo of Nigeria tell their children, if lost in the wilderness, follow a goat, she always knows the way back home."

Human culture is flavored by pastoralism: "To Caper" is to dance like a goat, the word "tragedy" is a hat tip to the goat's haunting cry and means, literally, "goat song." Five letters of our alphabet are pictograms depicting "either a hoofed animal or a tool used to herd it."

"With a poet's eye for natural world detail" author Brad Kessler writes about the actual work of herding and cheese making in his new book **"Goat Song: A Seasonal Life, a Short History of Herding, and the Art of Making Cheese."**

Kessler's story is a reminder that we are all "strong enough and smart enough" to draw sustenance from the land. "His entire existence is deepened. He is more at home in the world."

Should we try to be more like goats than sheep?

For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord
—Romans 8:38, 39

Matthew 11:28-30

*Then Jesus said,
"Come to me,
all of you who are weary
and carry heavy burdens,
and I will give you rest.
Take my yoke upon you.
Let me teach you,
because I am humble
and gentle at heart,
and you will find rest
for your souls.
For my yoke
is easy to bear,
and the burden
I give you is light."*

LOVE LETTER



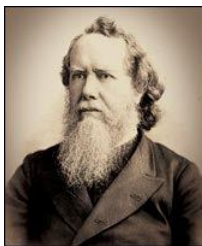
You show that you are a letter from Christ, the result of our ministry, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.

"After the Holy Ghost is come upon you; ye shall be witnesses unto the uttermost part of the earth"

—Acts 1:8

Hudson Taylor
Faith missionary to China
Friday, August 8, 2008

"China is not to be won for Christ by quiet, ease-loving men and women... The stamp of men and women we need is such as will put Jesus, China, [and] souls first and foremost in everything and at every time—even life itself must be secondary."



In September 1853, a little three-masted clipper slipped quietly out of Liverpool harbor with Hudson Taylor, a gaunt and wild-eyed 21-year-old missionary, aboard. He was headed for a country that was just coming into the Christian West's consciousness; only a few dozen missionaries were stationed there. By the time Taylor died a half-century later, however, China was viewed as the most fertile and challenging of mission fields as thousands volunteered annually to serve there.

Radical missionary

Taylor was born to James and Amelia Taylor, a **Methodist** couple fascinated with the Far East who had prayed for their newborn, "Grant that he may work for you in China." Years later, a teenage Hudson experienced a spiritual birth during an intense time of prayer as he lay stretched, as he later put, "before Him with unspeakable awe and unspeakable joy." He spent the next years in frantic preparation, learning the rudiments of medicine, studying Mandarin, and immersing himself ever deeper into the Bible and prayer.

His ship arrived in Shanghai, one of five "treaty ports" China had opened to foreigners following its first Opium War with England. Almost immedi-

ately Taylor made a radical decision (at least for Protestant missionaries of the day): he decided to dress in Chinese clothes and grow a pigtail (as Chinese men did). His fellow Protestants were either incredulous or critical.

Taylor, for his part, was not happy with most missionaries he saw: he believed they were "worldly" and spent too much time with English businessmen and diplomats who needed their services as translators. Instead, Taylor wanted the Christian faith taken to the interior of China. So within months of arriving, and the native language still a challenge, Taylor, along with Joseph Edkins, set off for the interior, setting sail down the Huangpu River distributing Chinese Bibles and tracts.

When the Chinese Evangelization Society, which had sponsored Taylor, proved incapable of paying its missionaries in 1857, Taylor resigned and became an independent missionary; trusting God to meet his needs. The same year, he married Maria Dyer, daughter of missionaries stationed in China. He continued to pour himself into his work, and his small church in Ningpo grew to 21 members. But by 1861, he became seriously ill (probably with hepatitis) and was forced to return to England to recover.

Prayer is the place where burdens change shoulders

In England, the restless Taylor continued translating the Bible into Chinese (a work he'd begun in China), studied to become a midwife, and recruited more missionaries. Troubled that people in England seemed to have little interest in China, he wrote **China: Its Spiritual Need and Claims**. In one passage, he scolded, "Can all the Christians in England sit still with folded arms while these multitudes [in China] are perishing—perishing for lack of knowledge—for lack of that knowledge which England possesses so richly?"

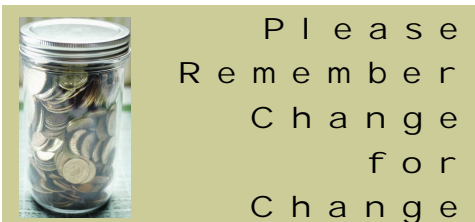
Taylor became convinced that a special organization was needed to evangelize the interior of China. He made plans to recruit 24 missionaries: two for each of the 11 unreached inland provinces and two for Mongolia. It was a visionary plan that would increase the number of China missionaries by 25 percent.

Timeline

- 1780** Deutsche Christentumsgesellschaft Founded
- 1813** Russian Bible Society Formed
- 1818** Methodist Missionary Society Begins
- 1832** Hudson Taylor born
- 1905** Hudson Taylor dies
- 1914** World War I begins

Taylor himself was wracked with doubt: he worried about sending men and women unprotected into the interior; at the same time, he despaired for the millions of Chinese who were dying without the hope of the gospel. In 1865 he wrote in his diary, "For two or three months, intense conflict... Thought I should lose my mind." A friend invited him to the south coast of England, to Brighton, for a break. And it was there, while walking along the beach, that Taylor's gloom lifted:

Continued on Page 12



FAITH, HOPE & LOVE A Joyful 'toon by Mike Waters



And now these three remain: faith, hope and love. But the greatest of these is love. — 1 CORINTHIANS 13:13 NIV

Prayer: Don't give God instructions -- just report for duty!

Hudson Taylor...
Continued from Page 11

for a break. And it was there, while walking along the beach, that Taylor's gloom lifted:

"There the Lord conquered my unbelief, and I surrendered myself to God for this service. I told him that all responsibility as to the issues and consequences must rest with him; that as his servant it was mine to obey and to follow him."

His new mission, which he called the China Inland Mission (CIM), had a number of distinctive features, including this: its missionaries would have no guaranteed salaries nor could they appeal for funds; they would simply trust God to supply their needs; furthermore, its missionaries would adopt Chinese dress and then press the gospel into the China interior.

Within a year of his breakthrough, Taylor, his wife and four children, and 16 young missionaries sailed from London to join five others already in China working under Taylor's direction.

Strains in the organization

Taylor continued to make enormous demands upon himself (he saw more than 200 patients daily when he first returned) and on CIM missionaries, some of whom balked. Lewis Nicol, who accused Taylor of tyranny, had to be dismissed. Some CIM missionaries, in the wake of this and other controversies, left to join other missions, but in 1876, with 52 missionaries, CIM constituted one-fifth of the missionary force in China.

Because there continued to be so many Chinese to reach, Taylor instituted another radical policy: he sent unmarried women into the interior, a move criticized by many veterans. But Taylor's boldness knew no bounds. In 1881, he asked God for another 70 missionaries by the close

of 1884: He got 76. In late 1886, Taylor prayed for another 100 within a year: by November 1887, he announced 102 candidates had been accepted for service.

His leadership style and high ideals created enormous strains between the London and China councils of the CIM. London thought Taylor autocratic; Taylor said he was only doing what he thought was best for the work, and then demanded more commitment from others: "China is not to be won for Christ by quiet, ease-loving men and women," he wrote. "The stamp of men and women we need is such as will put Jesus, China, [and] souls first and foremost in everything and at every time—even life itself must be secondary."

Taylor's grueling work pace, both in China and abroad (to England, the United States, and Canada on speaking engagements and to recruit), was carried on despite Taylor's poor health and bouts with depression. In 1900 it became too much, and he had complete physical and mental breakdown. The personal cost of Taylor's vision was high on his family as well: his wife Maria died at age 33, and four of eight of their children died before they reached the age of 10. (Taylor eventually married Jennie Faulding, a CIM missionary.)

Between his work ethic and his absolute trust in God (despite never soliciting funds, his CIM grew and prospered), he inspired thousands to forsake the comforts of the West to bring the Christian message to the vast and unknown interior of China. Though mission work in China was interrupted by the communist takeover in 1949, the CIM continues to this day under the name Overseas Missionary Fellowship (International).

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Prayer does not need proof, only practice

Lord of the Dance

by Sydney Carter
(Page 261 "Red" Hymnal)

*I danced in the morning
when the world was begun,
and I danced in the moon
and the stars and the sun,
and I came down from heaven
and I danced on the earth.
At Bethlehem I had my birth
Dance, then, wherever you
may be, I am the Lord of
the Dance, said he.
And I'll lead you all
wherever you may be,
and I'll lead you all
in the dance, said he.*



Scripture Readings for September

September 6, 2009

Proverbs 22: 1-2, 8-9, 22-23; Psalm 125 or Psalm 124
James 2: 1-10, 11-13, 14-17; Mark 7: 24-37

September 13, 2009

Proverbs 1: 20-33; Psalm 19
James 3: 1-12; Mark 8: 27-38

September 20, 2009

Proverbs 31: 10-31; Psalm 1
James 3: 13-4: 3, 7-8a; Mark 9: 30-37

September 27, 2009

Esther 7: 1-6, 9-10; 9: 20-22; Psalm 124
James 5: 13-20; Mark 9: 38-50

The Great tragedy of life is not that men perish, but that they cease to love

**Birth of The Song
"Precious Lord"**

Contributed by Hazel Weidman

Back in 1932, I was a fairly new husband. My wife, Nettie and I were living in a little apartment on Chicago's south side. One hot August afternoon I had to go to St. Louis where I was to be the featured soloist at a large revival meeting. I didn't want to go. Nettie was in the last month of pregnancy with our first child. But a lot of people were expecting me in St. Louis... I kissed Nettie good-bye, clattered downstairs to our Model A and, in a fresh Lake Michigan breeze, chugged out of Chicago on Route 66. However, outside the city, I discovered that in my anxiety at leaving, I had forgotten my music case. I wheeled around and headed back.

I found Nettie sleeping peacefully. I hesitated by her bed; something was strongly telling me to stay. But eager to get on my way, and not wanting to disturb Nettie, I shrugged off the feeling and quietly slipped out of the room with my music.

The next night, in the steaming St. Louis heat, the crowd called on me to sing again and again. When I finally sat down, a messenger boy ran up with a Western Union telegram. I ripped open the envelope. Pasted on the yellow sheet were the words: Your wife just died.

People were happily singing and clapping around me, but I could hardly keep from crying out. I rushed to a phone and called home. All I could hear on the other end was 'Nettie is dead. Nettie is dead.'

When I got back, I learned that Nettie had given birth to a boy. I swung between grief and joy. Yet that same night, the baby died. I buried Nettie and our little boy together, in the same casket. Then I fell apart.

For days I closeted myself. I felt that God had done me an injustice. I didn't want to serve Him anymore or write gospel songs. I just wanted to go back to that jazz world I once knew so well. But then, as I hunched alone in that dark apartment those first sad days, I thought back to the afternoon I went to St. Louis. Something kept telling me to stay with Nettie. Was that something God? Oh, if I had paid more attention to Him that day, I would have stayed and been with Nettie when she died.

From that moment on I vowed to listen more closely to Him. But still I was lost in grief. Everyone was kind to me, especially one friend. The following Saturday evening he took me up to Madam Malone's Poro College, a neighborhood music school. It was quiet; the late evening sun crept through the curtained windows.

I sat down at the piano, and my hands began to browse over the keys. Something happened to me then. I felt at peace. I felt as though I could reach out and touch God. I found myself playing a melody, once into my head they just seemed to fall into place:

**'Precious Lord, take my hand,
lead me on, let me stand,
I am tired, I am weak,
I am worn, through the storm,
through the night, lead me on
to the light, take my hand,
precious Lord,
lead me home.'**

The Lord gave me these words and melody, He also healed my spirit. I learned that when we are in our deepest grief, when we feel farthest from God, this is when He is closest, and when we are most open to His restoring power.

And so I go on living for God willingly and joyfully, until that day comes when He will take me and gently lead me home.

—Thomas Andrew Dorsey

Precious Lord is sometimes credited to **Tommy Dorsey** (a band leader in

the thirties and forties), but Thomas A. Dorsey was actually a completely different person who lived and wrote music at about the same time! Thomas (who was African-American) was born in Villa Rica, Georgia, on July 1st, 1899. He was a blues bandleader for singers including Ma Rainey, but after becoming a Christian he turned to writing gospel music, reportedly after undergoing a spiritual experience while hearing the hymn **"I Do, Don't You?"** at a Baptist convention. Across the course of his lifetime he penned hundreds of gospel hymns, including **"Say Amen," "Somebody," "Take My Hand"** and **"Peace in the Valley."** [Research from Snopes, <http://www.snopes.com/music/song/precious.asp>]



(**"Precious Lord, Take My Hand"** can be found on page 474 of our "Red" Hymnal).

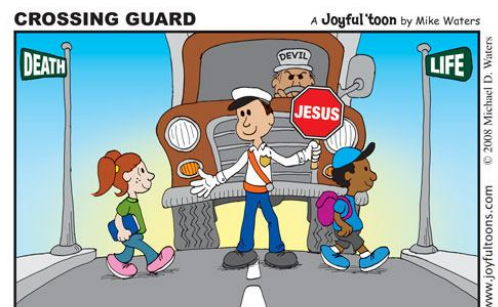
More About Thomas Dorsey

During the early 1930s, Thomas Dorsey created gospel music—the African American religious music which married secular blues to a sacred text. Under the name "Georgia Tom" he performed with blues artist Ma Rainey and her Wild Cats Jazz

Continued on Page 14

*His compassions fail not.
They are new every morning,
great is Thy faithfulness*

Lamentations 1:22-23 (KJV)



I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life.

— JOHN 5:24 NIV

More About...
Continued from Page 13
Band. He wrote over 400 compositions, but it is for **"Take My Hand, Precious Lord"** that he is best known.

Dorsey was the son of a Baptist preacher; his mother was the church organist. Throughout his early years he felt torn between the sacred and the secular. At eleven, he left school to take a job at a local vaudeville theater. Six years later, Dorsey left Atlanta for Chicago. He was part of the Great Migration north. In Chicago, Dorsey found success almost immediately. He was known as the "whispering piano player," called to perform at after-hours parties where the pianist had to play quietly enough to avoid drawing police attention.

At twenty-one, his hectic and unhealthy schedule led to a nervous breakdown. He convalesced back home in Atlanta. There, his mother admonished him to stop playing the blues and "serve the Lord." He ignored her and returned to Chicago, playing with Ma Rainey. He married his sweetheart, Nettie Harper. But in 1925, a second breakdown left Dorsey unable to play music.

After his recovery three years later, Dorsey committed himself to composing sacred music. However, mainstream churches rejected his songs. Then, in August 1932, Dorsey's life was thrown into crisis when his wife and son died during childbirth. In his grief, he turned to the piano for comfort. The tune he wrote, **"Take My Hand, Precious Lord,"** came, he says, direct from God. Dorsey co-founded the National Convention of Gospel Choirs and Choruses in 1933. Six years later, he teamed with Mahalia Jackson, and the team ushered in what was known as the "Golden Age of Gospel Music." Dorsey himself became known as the father of gospel music. He died in Chicago in 1993.

Drawn from the PBS Program **"This Far by Faith"** www.pbs.org/thisfarbyfaith/people/thomas_dorsey.html

God demands a whole heart, but will accept a broken one if He gets all the pieces

Pastor's Message
Continued from Page 1

favorite commentaries I find some interesting facts. The following comes from William Barclay's commentary on one of Paul's letters: The word Paul uses here, and many other places in his writings, for "perfect" is the Greek word *teleioun*. This word is the verb of the adjective *teleios*, and can indeed be translated as "perfect" if we remember what the Greek meant by "perfection." Barclay writes, "To him (the Greek) a thing was *teleios* if it perfectly carried out the purpose for which it was designed. When he used the word he was not thinking in terms of abstract and metaphysical perfection; he was thinking in terms of function." For example, Barclay continues, "all the experiences of suffering through which Jesus passed perfectly fitted him to become the Savior of men."

So, how does this research help us in our quest for this "teleios" or "perfection"? Well, as we just noted, only through Christ can we be presented perfect. When we are carrying out His work here on Earth as the Body of Christ, and doing the things that bring about the Kingdom of Heaven, as Jesus put it, we become "teleios", or "perfect" because we are now accomplishing the work for which we were created and equipped. We were all created to be the Body and carry out its work, to help others in this life.

When we feed the hungry and clothe the naked we become perfect. when we visit the sick and support the lame we become perfect. When we put the good of others before our own desires, we become perfect. When we live our lives as a sacrifice to God, we become perfect. When we are sincerely compassionate to others by sharing their burdens, we become perfect. When we stop to help another in need; when we fight against the injustices of this world;

"If we are willing to be molded by His hands, the Lord will shower us...and our relationships with abundance. That is the way He works. He made us for each other. He is the Author of Love."

—Shaunti Feldhahn

when we stand up for those who cannot stand up for themselves, we become perfect. So, you see, God has provided a way in which we can be perfect after all. And all we need to do, is that which we were created and equipped to do in the first place. So, go forth into this world which so desperately needs what Christ can bring, and be perfect!

—Gary

West District News

We are going to begin including announcements and the District Superintendent's Message from the (bi-monthly) **West District Newsletter** with this issue of our Newsletter as requested by Pastor Gary:

Background

The West District of the Texas Conference of the United Methodist church is located in the heart of Texas. Our district lines border on the north at Marlin, Texas; on the south at Belleville, Texas; on the west at Giddings, Texas and east at I-45 including the towns of Centerfield, Madisonville, and Huntsville, Texas. We have a total of 87 churches in the District. The combined membership of the district

Continued on Page 15

Life has taught us that Love does not consist in gazing at each other, but in looking outward together in the same direction

KANGAROO

A Joyful 'toon by Mike Waters



Rescue me from my enemies, O LORD, for I hide myself in you.

— PSALM 143:9 NIV

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www.joyfultoons.com

West District News...
Continued from Page 14

stands at 16,886 full members and an average worship attendance of 7672.

Fall District Conference Sept. 20, 2009

Our fall District Conference will be held at Aldersgate UMC, College Station, on Sunday, Sept. 20, 2009, at 4:00 p.m. The purpose of the conference will be to elect several persons to fill vacant District leadership positions. We will also receive the 2010 District budget and be updated on District events.

The conference will be followed by brief dedicatee meetings for our District clergy and laity. These will be conducted by the District Superintendent and Lay Leader. We will conclude before 5:30 p.m.

For more information please visit the
West District Website:
www.west-district.org

District
Superintendent's
September/October
Message
Rev. Joe W. Fort, Jr.

"ENTERING MATANUSKA VALLEY MOOSE RANGE"

I recently returned from spending a week in Alaska with two of our boys. It was a great trip and we saw much spectacular country together. Just outside the camp where we were staying there was a road sign that offered a serious reminder that we were no longer in the Lone Star State. "Entering Matanuska Valley Moose Range" was what it said.

Welcome to Alaska!

Now, the truth is that during that week we never actually saw any moose close up. There were none grazing by the road or standing in the middle of it. There were none on the trail. We saw none in the meadows around the camp. During hundreds of miles of driving, we never saw a moose wandering on a distant hillside.

Despite this reality, we lived each day under the burden that we could run into a moose at any time. After all, weren't we in a "moose range?" Didn't the sign keep telling us that every time we pulled out on the highway? Isn't it a strange existence to have the sense that one is within a moose range when the fact is that moose are only infrequently encountered along the way?

I think it is easy in the ministry to become afflicted with something of a "moose range" mentality. This is true for both pastors and congregations. What does this mean? **It means living under the shadow of threats that either aren't really there, or aren't as bad as we think they are.** Churches have plenty of money in the bank and worry about how the next set of bills will get paid. Pastors know in their heads that they cannot keep everyone happy all the time, yet still get bothered when someone gets a little upset about something. We imagine people are talking about us behind our backs, when they aren't very much. Then when we figure that out we wonder why they don't talk about us more. After all, don't they care? Ah, life on the moose range. Ain't it grand?

One day on our trip we took an incredible drive into the mountains of eastern Alaska ...truly beautiful. That evening my son flew us into a glacier valley—an amazing adventure. It could not have been a better day. For supper that same night the cook at our camp fed us moose stew. No kidding! My advice to you is this: savor the blessings of life and your ministry every single day. Don't sweat the small stuff. Then, just eat the moose and be done with it.

Grace and peace, Joe W. Fort, Jr.



God and the Spider

Contributed by Sandra Stapleton

During World War II, a US marine was separated from his unit on a Pacific island. The fighting had

been intense, and in the smoke and the crossfire he had lost touch with his comrades.

Alone in the jungle, he could hear enemy soldiers coming in his direction. Scrambling for cover, he found his way up a high ridge to several small caves in the rock. Quickly he crawled inside one of the caves. Although safe for the moment, he realized that once the enemy soldiers looking for him swept up the ridge, they would quickly search all the caves and he would be killed.

As he waited, he prayed, "Lord, if it be your will, please protect me. Whatever your will though, I love you and trust you. Amen."

After praying, he lay quietly listening to the enemy begin to draw close. He thought, "Well, I guess the Lord isn't going to help me out of this one." Then he saw a spider begin to build a web over the front of his cave.

As he watched, listening to the enemy searching for him all the while, the spider layered strand after strand of web across the opening of the cave.

"Hah, he thought. "What I need is a brick wall and what the Lord has sent me is a spider web. God does have a sense of humor."

As the enemy drew closer he watched from the darkness of his hideout and could see them searching one cave after another. As they came to his, he got ready to make his last stand. To his amazement, however, after glancing in the direction of his cave, they moved on. Suddenly, he realized that with the spider web over the entrance, his cave looked as if no one had entered for quite a while.

"Lord, forgive me," prayed the young man. "I had forgotten that in you a spider's web is stronger than a brick wall."

We all face times of great trouble. When we do, it is so easy to forget

Continued on Page 19

**A ship in the harbor is safe,
But that is not what ships are
built for**

—William Shedd

Billy Graham and the Rest of the Los Angeles Story

Famed evangelist had
help with the revival
that almost wasn't

by Collin Hansen
August 11, 2009

Sixty years ago this summer, Billy Graham reached a decision that changed the course of evangelical events. Shaken by his friend Charles Templeton's growing skepticism of biblical authority, Graham wondered whether he could continue to preach. The doubts grew so strong that he even considered going back to North Carolina to work as a dairy farmer. With evangelistic meetings being planned for Los Angeles that fall, Graham needed a quick resolution one way or another. He conferred with Henrietta Mears, who founded the Forest Home Christian conference center where he was speaking. He confessed his concerns to God and wrestled for an answer. Fortunately for evangelicals, Graham resolved to accept God's Word by faith. "I'm going to allow faith to go beyond my intellectual questions and doubts," Graham prayed, "and I will believe this to be Your inspired Word."



And the rest, as they say, is history. During his first sermon under the tent in Los Angeles, Graham thundered, "God Almighty is going to bring judgment upon this city unless people repent and believe—unless God sends an old-fashioned, heaven-sent, Holy Ghost revival." He punctuated the end of every description of what ailed America with the refrain, "We need revival!" God heard his pleas. Aided by favorable media coverage of Hollywood conversions, Graham's tent meetings lasted eight weeks,

attracting hundreds of thousands. And the lanky Southern farm boy with the fiery delivery became a national celebrity.

This part of the story is familiar to many evangelicals. But they might not be aware of the people and events that preceded this well-known demonstration of the mid-century revival.

"By the eve of the evangelistic campaign in September 1949, there were some eight hundred prayer groups throughout the region," historian Joel Carpenter writes in his book ***Revive Us Again: The Reawakening of American Fundamentalism***. "The evangelical forces of the city were mobilized as never before."

The man most responsible for these prayer groups was one-time Missouri Synod Lutheran pastor Armin Gesswein. Beginning in 1941 and 1942, he organized the Ministers' Prayer Fellowship for Revival in Los Angeles. Gesswein had seen the Norwegian revival in person in 1937 and 1938 and brought this zeal back across the Atlantic. These prayer meetings became a key rallying point for believers who would welcome the later revivals near the end of the decade. Revival historian and advocate J. Edwin Orr likened them to the businessmen's prayer meetings in 1857-58, especially in how they avoided controversy and united Christians across opposing views on soteriology, [the doctrine of salvation, especially the Christian doctrine of salvation through Jesus Christ] polity, and baptism. They somehow also managed to overcome divisions over Pentecostal teaching on the second blessing and whether evangelicals should strictly separate from liberals. As the pastors prayed together, "theory was abandoned for a practical ecumenicity of seeking together for spiritual revival," Orr wrote.

But if Graham had followed Orr's advice, the fall campaign might never have built upon these stirrings of the

Spirit. That summer, Orr had discouraged Graham from holding the Los Angeles meetings, believing he should wait to allow the Spirit to continue preparing the way. Afterward, Orr was thankful the evangelist continued as planned. Reporting in December for United Evangelical Action, Orr gave thanks for the work of God in Los Angeles. "It is about time some good people made a choice between their sterile, faith-destroying, eschatological [the body of religious doctrines concerning the human soul in its relation to death, judgment, heaven, and hell] pessimism and the optimism which springs from the sure knowledge that God will revive His work in the midst of the years preceding the Coming, despite apostasy and because of it."

Image: Billy Graham in Duisberg, Germany, 1954. Bundesarchiv of the Federal Republic of Germany via Wikimedia Commons.

Collin Hansen is an editor at large for *Christianity Today* and author of ***Young, Restless, Reformed: A Journalist's Journey with the New Calvinists***. He is pursuing the master of divinity degree at Trinity Evangelical Divinity School. Hansen previously studied European history and journalism at Northwestern University.

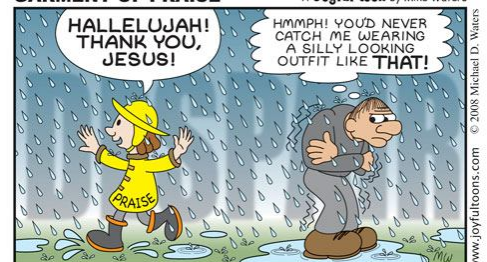
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GARMENT OF PRAISE

A Joful'toon by Mike Waters



and provide for those who grieve in Zion—to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair.

—ISAIAH 61:3 NIV

The Sack Lunches

Contributed by Edith Moss

I put my carry-on in the luggage compartment and sat down in my assigned seat. It was going to be a long flight. 'I'm glad I have a good book to read Perhaps I will get a short nap,' I thought.

Just before take-off, a line of soldiers came down the aisle and filled all the vacant seats, totally surrounding me. I decided to start a conversation. "Where are you headed," I asked the soldier seated nearest to me. He said, "Petawawa. We'll be there for two weeks for special training, and then we're being deployed to Afghanistan."

After flying for about an hour, an announcement was made that sack lunches were available for five dollars. It would be several hours before we reached the east, and I quickly decided a lunch would help pass the time.

As I reached for my wallet, I overheard soldier ask his buddy if he planned to buy lunch. 'No, that seems like a lot of money for just a sack lunch. Probably wouldn't be worth five bucks. I'll wait till we get to base.' His friend agreed.

I looked around at the other soldiers. None were buying lunch. I walked to the back of the plane and handed the flight attendant a fifty dollar bill. 'Take a lunch to all those soldiers.' She grabbed my arms and squeezed tightly. Her eyes wet with tears, she thanked me. She said, 'My son was a soldier in Iraq ; it's almost like you are doing it for him.'

Picking up ten sacks, she headed up the aisle to where the soldiers were seated. She stopped at my seat and asked, 'Which do you like best—beef or chicken?' 'Chicken,' I replied, wondering why she asked. She turned and went to the front of plane, returning a minute later with a dinner plate from first class. This is your thanks.'

After we finished eating, I went again to the back of the plane, heading for the rest room. A man stopped me. 'I saw what you did. I want to be part of it. Here, take this.' He handed me twenty-five dollars.

Soon after I returned to my seat, I saw the Flight Captain coming down the aisle, looking at the aisle numbers as he walked, I hoped he was not looking for me, but noticed he was looking at the numbers only on my side of the plane. When he got to my row he stopped, smiled, held out his hand, and said, 'I want to shake your hand.' Quickly unfastening my seatbelt I stood and took the Captain's hand. With a booming voice he said, 'I was a soldier and I was a military pilot. Once, someone bought me a lunch. It was an act of kindness I never forgot.' I was embarrassed when applause was heard from all of the passengers.

Later I walked to the front of the plane so I could stretch my legs. A man who was seated about six rows in front of me reached out his hand, wanting to shake mine. He left another twenty-five dollars in my palm.

When we landed I gathered my belongings and started to deplane.. Waiting just inside the airplane door was a man who stopped me, put something in my shirt pocket, turned, and walked away without saying a word. Another twenty-five dollars! Upon entering the terminal, I saw the soldiers gathering for their trip to the base. I walked over to them and handed them seventy-five dollars. 'It will take you some time to reach the base.

It will be about time for a sandwich. God Bless You.' Ten young men left that flight feeling the love and respect of their fellow travelers. As I

walked briskly to my car, I whispered a prayer for their safe return. These soldiers were giving their all for our country. I could only give them a couple of meals. It seemed so little...

A veteran is someone who, at one point in his life, wrote a blank check made payable to 'The United States of America ' for an amount of 'up to and including my life.' That is Honor, and there are way too many people in this country who no longer understand it.'

And he said unto them, Go ye into all the world, and preach the gospel to every creature

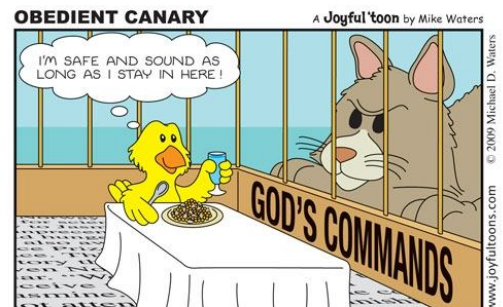
The world's easiest quiz... or is it?

1. How long did the Hundred Years War last?
2. Which country makes Panama hats?
3. From which animal do we get catgut?
4. In which month do Russians celebrate the October Revolution?
5. What is a camel's hair brush made of?
6. The Canary Islands are named after what animal?
7. What was King George VI's first name?
8. What color is a purple finch?
9. Where are Chinese gooseberries from?
10. How long did the Thirty Years War last?

Answers on Page 19



Please
Remember
Our
Food
Pantry



Follow my decrees and be careful to obey my laws, and you will live safely in the land. Then the land will yield its fruit, and you will eat your fill and live there in safety. — LEVITICUS 25:18-19 NV

*"Jokes You Can Tell In Church"*WRONG E-MAIL
ADDRESS

Contributed by Sandra Stapleton

A Minneapolis couple decided to go to Florida to thaw out during a particularly icy winter. They planned to stay at the same hotel where they spent their honeymoon 20 years earlier.

Because of hectic schedules, it was difficult to coordinate their travel schedules. So, the husband left Minnesota and flew to Florida on Thursday, with his wife flying down the following day.

The husband checked into the hotel. There was a computer in his room, so he decided to send an email to his wife. However, he accidentally left out one letter in her email address, and without realizing his error, sent the email.

Meanwhile, somewhere in Houston, a widow had just returned home from her husband's funeral. He was a minister who was called home to glory following a heart attack.

The widow decided to check her email expecting messages from relatives and friends. After reading the first message, she screamed and fainted.

The widow's son rushed into the room, found his mother on the floor, and saw the computer screen which read:

To: My Loving Wife
Subject: I've Arrived
Date: October 16, 2005

I know you're surprised to hear from me. They have computers here now and you are allowed to send emails to your loved ones. I've just arrived and have been checked in.

I've seen that everything has been prepared for your arrival tomorrow. Looking forward to seeing you then!!!!

Hope your journey is as uneventful as mine was.

P.S. Sure is hot down here!!!!

**When you get to your wit's end,
you'll find God lives there**

A 60-year-old woman was walking along 5th Avenue when she heard a booming voice from above,

"You will live to be 100!"

She looked around and didn't see anyone. Again she heard,

"You will live to be 100!"

Boy, she thought to herself, that was the voice of God. I've got 40 more years to live!

So she took out a loan and off she went to the plastic surgeon. She got everything fixed from head to toe.

When she left the plastic surgeon's office, she got hit by a bus, died, and went up to heaven.

She said to God, "You told me I would live to be 100. I was supposed to have had 40 more years. So how come you let the bus kill me?"

God said: "I didn't recognize you."

**"If I have been of service, if I
have glimpsed more of the
nature and essence of
ultimate good, if I am inspired
to reach wider horizons of
thought and action,
if I am at peace with
myself, it has been a
successful day"**

—Alex Noble

THE LORD'S BASEBALL GAME

Contributed by Edith Moss

Freddy and the Lord stood by to observe a baseball game. The Lord's team was playing Satan's team.

The Lord's team was at bat, the score was tied zero to zero, and it was the bottom of the 9th inning with two outs. They continued to watch as a batter stepped up to the plate named **'Love.'**

Love swung at the first pitch and hit a single, because **'Love never fails.'**

The next batter was named **Faith**, who also got a single because **Faith** works with **Love**.

The next batter up was named **Godly Wisdom**. Satan wound up and threw the first pitch.

Godly Wisdom looked it over and let it pass: Ball one. Three more pitches and **Godly Wisdom** walked because he never swings at what Satan throws.

The bases were now loaded.. The Lord then turned to Freddy and told him He was now going to bring in His **star** player. Up to the plate stepped **Grace**. Freddy said, 'He sure doesn't look like much!'

Satan's whole team relaxed when they saw **Grace**. Thinking he had won the game, Satan wound up and fired his first pitch. To the shock of everyone, **Grace** hit the ball harder than anyone had ever seen! But Satan was not worried; his center fielder let very few get by..

He went up for the ball, but it went right through his glove, hit him on the head and sent him crashing on the ground; the roaring crowds went wild as the ball continued over the fence . . . for a home run!

The Lord's team won!

The Lord then asked Freddy if he knew why **Love**, **Faith** and **Godly Wisdom** could get on base but couldn't win the game. Freddy answered that he didn't know why.

The Lord explained, 'If your **love**, **faith** and **wisdom** had won the game, you would think you had done it by yourself... **Love**, **Faith** and **Wisdom** will get you on base but **only My Grace** can get you Home:

'For by Grace are you saved, it is a gift of God; not of works, lest any man should boast.' Ephesians 2:8-9

Psalm 84:11, **'For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from those who walk uprightly.'**



**Preach the Gospel every day,
and when necessary
use words**

Easiest Quiz... From
Page 17

Answers to the quiz

1. 116 years, from 1337 to 1453.
2. Ecuador.
3. From sheep and horses.
4. November. The Russian calendar was 13 days behind ours.
5. Squirrel fur.
6. The Latin name was Insularia Canaria - Island of the Dogs.
7. Albert. When he came to the throne in 1936 he respected the wish of Queen Victoria that no future king should ever be called Albert.
8. Distinctively crimson.
9. New Zealand.
10. Thirty years, of course. From 1618 to 1648.

(How did you do?)

**Laughter
is an instant vacation**

**A n e f f e c t i v e
E x e r c i s e
P r o g r a m ?**

- 1) Beating around the bush
- 2) Jumping to conclusions
- 3) Climbing the walls
- 4) Swallowing my pride
- 5) Passing the buck
- 6) Throwing my weight around
- 7) Dragging my heels
- 8) Pushing my luck
- 9) Making mountains out of mole-hills
- 10) Hitting the nail on the head
- 11) Wading through paperwork
- 12) Bending over backwards
- 13) Jumping on the bandwagon
- 14) Balancing the books
- 15) Running around in circles
- 16) Tooting my own horn
- 17) Climbing the ladder of success
- 18) Pulling out the stops
- 19) Adding fuel to the fire
- 20) Opening a can of worms
- 21) Putting my foot in my mouth
- 22) Starting the ball rolling
- 23) Going over the edge

24) Picking up the pieces
Happy Exercising!



There was a little old lady, who every morning stepped onto her front porch, raised her arms to the sky, and shouted: 'PRAISE THE LORD!'

One day an atheist moved into the house next door. He became irritated at the little old lady.

Every morning he'd step onto his front porch after her and yell: 'THERE IS NO LORD!'

Time passed with the two of them carrying on this way every day.

One morning, in the middle of winter, the little old lady stepped onto her front porch and shouted: 'PRAISE THE LORD! Please Lord, I have no food and I am starving, provide for me, oh Lord!'

The next morning she stepped out onto her porch and there were two huge bags of groceries sitting there.

'PRAISE THE LORD!' she cried out. 'HE HAS PROVIDED GROCERIES FOR ME!'

The atheist neighbor jumped out of the hedges and shouted: 'THERE IS NO LORD; I BOUGHT THOSE GROCERIES!!'

The little old lady threw her arms into the air and shouted: 'PRAISE THE LORD! HE HAS PROVIDED ME WITH GROCERIES AND MADE THE DEVIL PAY FOR THEM!!' —Contributed by Janean



An atheist was spending a quiet day fishing when suddenly his boat was attacked by the Loch Ness monster. In one easy flip, the beast tossed him and his boat high into the air. Then it opened its mouth to swallow both. As the man sailed head over heels, he cried out, "Oh, my God! Please help me!" At once, the ferocious attack scene froze in place, and as the atheist hung in mid-air, a booming voice

came down from the clouds, "I thought you didn't believe in me!"

"Come on God, give me a break!!," the man pleaded. "Two minutes ago I didn't believe in the Loch Ness monster either!"

**Don't wait for 6 strong men to
take you to church**

There was an elderly man at home, upstairs, dying in bed. He smelled the aroma of his favorite chocolate chip cookies baking wafting up from the kitchen.

He wanted one last cookie before he died. He fell out of bed, crawled to the landing, rolled down the stairs and crawled into the kitchen where his wife was busily baking the cookies.

With his last remaining strength he crawled to the table and was just barely able to lift his withered arm to the cookie sheet.

As he grasped a warm, moist chocolate chip cookie, his favorite kind, his wife suddenly whacked his hand with a spatula.

Gasping for breath, he asked her, "Why did you do that?"

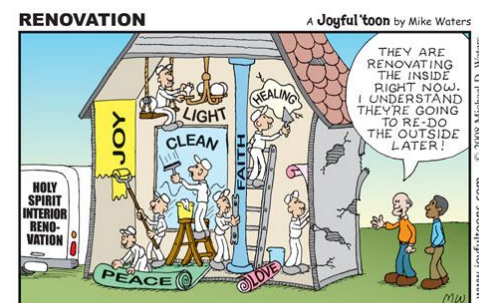
"Those are for the funeral!"

**Courage is fear that
has said its prayers**

—Dorothy Bernard

God and the Spider
Continued from Page 15

what God can work in our lives, sometimes in the most surprising ways. And remember with God, a mere spider's web becomes a brick wall of protection



Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day.
— 2 CORINTHIANS 4:16 NIV

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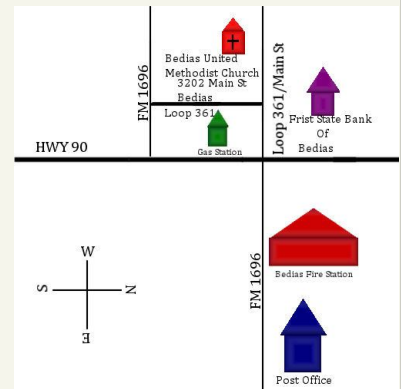
The Bedias United Methodist Church serves the Bedias and surrounding communities in Grimes County, Texas with a variety of Christian ministries to accomplish the good works of Jesus Christ and to meet the needs of the world around us.

We are located just three blocks West of the intersection of State Highway 90 and FM 1696/Loop 361 (the Bedias Bank/flashing light is on this corner), at 3202 Main Street. We look forward to seeing you next Sunday!

Sunday School Services:
10:00 AM each Sunday

Worship Service:
11:00 AM each Sunday

New! United Methodist Youth
6:00 PM each Thursday



Open Hearts, Open Minds, Open Doors
The People of Bedias United Methodist Church

September 2009

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1	2	3	4	5
6 1st Sunday Fellowship Dinner	7 Happy Labor Day!	8	9 UMW 6:30PM	10 New! UMY 6:PM to 8:00PM *	11	12 UMM 8:30AM Brazos Vly. Nat. Hist. Museum Trip
13	14	15	16 Food Pantry Truck	17 UMY 6:PM to 8:00PM	18	19 Food Pantry Distribution
20	21 Newsletter Submissions Due	22	23	24 UMY 6:PM to 8:00PM	25 Emmaus Dinner Mtg. 6:30PM	26
27	28 Newsletter Revisions Due	29	30	Publish Newsletter Today	* Please see pgs. 2 & 4 for more information	