

The High Calling

a bimonthly publication of The Francis Asbury Society

A Tale of Two Cities

By Stan Key

The title for this issue of *The High Calling* is obviously taken from Charles Dickens's famous story about the cities of Paris and London, *A Tale of Two Cities*. Writing about the traumatic period of the French Revolution when the foundations of western civilization were shaking, Dickens's book chronicles the choices that people were called upon to make in such tumultuous times. The articles in this issue remind us of a tale that is much bigger than the one Dickens tells. This story, found in the pages of the Bible, has cosmic dimensions and speaks of two cities that define human history in general and outline each person's destiny in particular: Babylon, the city of man, and Jerusalem, the City of God. What was true in Dickens's novel is infinitely truer of these two cities:

It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way...†

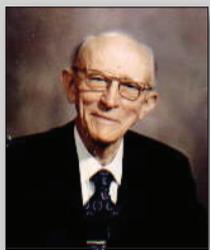


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† *A Tale of Two Cities* (New York: Penguin Books, 2000), 5.

The Christian and this World

By Vance Havner



Vance Havner (1901–1986) was a popular evangelist and author whose ministry led many into a fresher and deeper experience with God. Though coming from a Baptist tradition, he took seriously the call to holiness of heart and life. The following sermon is taken from a small volume entitled *The Best of Vance Havner*.† The text has been slightly modified.

Sermons on worldliness are rare these days. Billy Sunday used to say that the term “worldly Christian” was a misnomer. Of course, Billy didn't put it that way. He said, “You might as well talk about a heavenly devil!” That is in line with the New Testament definition that the friend of the world is the enemy of God.

I am convinced that many people we call worldly Christians are not Christians at all. Our Savior said, “My sheep hear my voice... and they follow me” (John 10:27). A sheep may fall into a mud hole but is not satisfied to stay there. A hog is at home in a mud hole, and Peter tells us that false teachers who revert to their evil ways belong in that category.

When I see a bird that talks like a duck, quacks like a duck, paddles in the water like a duck, and prefers the company of ducks, I conclude that it must be a duck. “Birds of a feather flock together,” and where we feel most at home is where we belong. “We know that we have passed out of death into life, because we love the brothers” (I John 3:14). If we do not enjoy being with the brethren, certain conclusions are in order. When Peter and John were let go after their trial, we read that they went to their own company. Where do you go when you are let go? We gravitate to what lures us most and eventually show up where, at heart, we belong.

The world that God so loved, and for which he gave his Son, is the world of lost souls, and we ought to love lost souls. When God's Word says, “Do not love the world...” (I John 2:15), it means this present age which is under the devil, the god of this age, and the prince of this world. Our Lord came to deliver us from this present evil world (see Gal. 3:4). Before we were saved, we walked according to the course of this world (see Eph. 2:2), but after we are saved we head in another direction.

John has more to say about the world than any other New Testament writer. In our Lord's high priestly prayer, in the seventeenth chapter of John, he forever

† (Grand Rapids: Baker, 1980), 110-114.

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Babylon! Oh Babylon!

By Stan Key

Though human history tends to see cities as the pinnacle of human progress and achievement, the Bible sees them quite differently. From Genesis onward we discover that a “city” is more than a collection of houses surrounded by ramparts. Indeed, a city is a spiritual power that has a profound impact on a person’s life. And in the Bible, this influence is almost always negative.

The first city in history, according to the Bible, was built by the first murderer. Seeking to cope with the guilt of killing his own brother, Cain built a city and named it after his son Enoch (see Gen. 4:16–17). He hoped that this city of man would alleviate his guilt and provide the security, stability, meaning, and relational connections that he craved.

Later in Genesis, we encounter Sodom and Gomorrah (see Gen. 18:16–19:29). Destroyed by God because of their great wickedness, these cities are proverbial for their sinful character. The Genesis account highlights their sexual perversions but the prophet Ezekiel mentions other wicked activities that characterized these cities:

This was the guilt of your sister Sodom: she and her daughters had pride, excess of food, and prosperous ease, but did not aid the poor and needy. They were haughty and did an abomination before me. So I removed them.... (Ezek. 16:49–50)

But it is the city of Babylon (originally called Babel, meaning “gate of god”) that captures the essence of what the city of man is all about. Founded by Nimrod (see Gen. 10:8–11), the city’s first great endeavor was an attempt to build a tower (ziggurat) that would reach to heaven itself! In a willful refusal to obey God’s command to scatter over the earth, these city-dwellers wanted to make a name for themselves (see Gen. 11:1–9). Their arrogance and rebellion against God brought upon them divine judgment. In biblical history, Babylon thus became the classic expression of the city of man.

Babylon is not a city. She is the city... No one can rival her, not even Rome. Not because of her historical greatness, but because of what she represents... All the cities of the world are brought together in her, she is the synthesis of them all... She is the head of, and the standard for the other cities... Venice, Paris, New York—they are all the same city, only one Babel always reappearing, a city from the beginning mortally wounded: “and they left off building the city” (Gen. 11:8).†

† Jacques Ellul. *The Meaning of the City*. (Grand Rapids: Eerdmans, 1970), 20–21.

Babylon destroyed Jerusalem in 587 BC, taking citizens from the city of God into captivity for 70 years. Since that time, the people of God have always had to define their existence while living as aliens and exiles in “Babylon.”

Jerusalem, in its earthly form, was a strange mixture of good and evil. Though God himself chose to make this city his dwelling place, Jerusalem could at times become a cesspool of sin, little different from other cities built by men. But just as the earthly Babylon signifies a reality greater than its geographical location and historical presence, so the earthly Jerusalem points to a spiritual reality that has cosmic dimensions.

By faith, Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance. And he went out, not knowing where he was going.... He was looking forward to the city that has foundations, whose designer and builder is God.... [He] acknowledged that [he] was a stranger and exile on the earth. For people who speak thus make it clear that they are seeking a homeland.... But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city. (Heb. 11:8–16)

This New Jerusalem is described in the final two chapters of the Bible (see Rev. 21–22). Here we see in reality what the earthly Jerusalem had shown in symbol. “And I saw the holy city, new Jerusalem, coming down out of heaven

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Songs of Zion

(Psalm 137:1–6 NLT)

*Beside the rivers of Babylon, we sat and wept
as we thought of Jerusalem.
We put away our harps,
hanging them on the branches of poplar trees.
For our captors demanded a song from us.
Our tormentors insisted on a joyful hymn:
“Sing us one of those songs of Jerusalem!”
But how can we sing the songs of the LORD
while in a pagan land?*

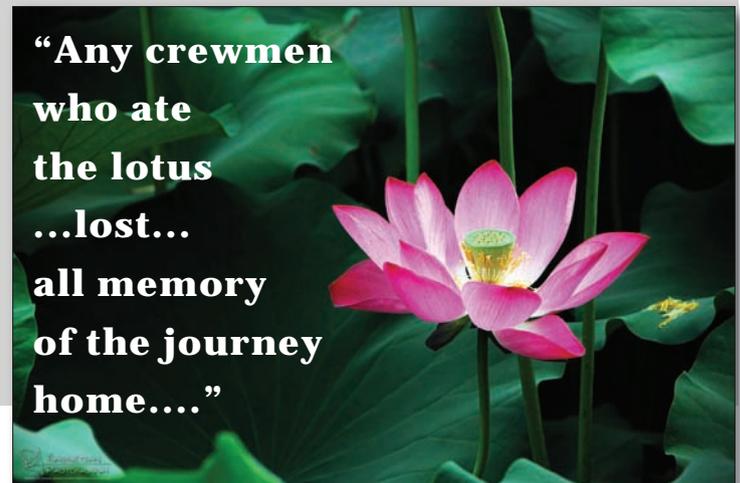
*If I forget you, O Jerusalem,
let my right hand forget how to play the harp.
May my tongue stick to the roof of my mouth
if I fail to remember you,
if I don’t make Jerusalem my greatest joy.*

The Lotus-Eaters

The Odyssey by Homer recounts the story of the Greek hero, Ulysses (also known as Odysseus) and his journey home after the fall of Troy. Ulysses is homesick and longs to return to his home in Ithaca. The voyage is filled with dangers and adventures. But one stop on his journey is more dangerous than all the rest.

Then on the tenth day our squadron reached the land of the Lotus-eaters, people who eat the lotus, mellow fruit and flower. We disembarked on the coast, drew water there and crewmen snatched a meal by the swift ships. Once we'd had our fill of food and drink I sent a detail ahead, two picked men and a third, a runner, to scout out who might live there—men like us perhaps, who live on bread? So off they went and soon enough they mingled among the natives, Lotus-eaters, Lotus-eaters who had no notion of killing my companions, not at all, they simply gave them the lotus to taste instead... Any crewmen who ate the lotus, the honey-sweet fruit, lost all desire to send a message back, much less return, their only wish to linger there with the Lotus-eaters, grazing on lotus, all memory of the journey home dissolved forever. But I brought them back, back to the hollow ships, and streaming tears—I forced them, hauled them under the rowing benches, lashed them fast and shouted out commands to my other, steady comrades: “Quick, no time to lose, embark in the racing ships!”—so none could eat the lotus, forget the voyage home.†

† Homer, *The Odyssey* (New York: Penguin Books, 1996), 214.



<http://likesuccess.com/dictionary/lotos%20eater/>

of big shoulders and heavy winds, came to symbolize the industrial energy and dynamism of America. If there is a statue of a hog butcher somewhere in Chicago, then it stands as a reminder of the time when America was railroads, cattle, steel mills and entrepreneurial adventures. If there is no such statue, there ought to be, just as there is a statue of a Minute Man to recall the Age of Boston, as the Statue of Liberty recalls the Age of New York.

Today, we must look to the city of Las Vegas, Nevada, as a metaphor of our national character and aspiration, its symbol a thirty-foot-high cardboard picture of a slot machine and a chorus girl. For Las Vegas is a city entirely devoted to the idea of entertainment, and as such proclaims the spirit of a culture in which all public discourse increasingly takes the form of entertainment. Our politics, religion, news, athletics, education and com-

merce have been transformed into congenial adjuncts of show business, largely without protest or even much popular notice. The result is that we are a people on the verge of amusing ourselves to death. ✪

Amusing Ourselves to Death

By Neil Postman

Written 30 years ago, Postman's book *Amusing Ourselves to Death* (New York: Penguin Books, 1985) continues to be a classic exposé of American culture in which entertainment seems to be the defining reality. The opening two paragraphs orient our attention to the way cities have defined our American identity.



At different times in our history, different cities have been the focal point of a radiating American spirit. In the late eighteenth century, for example, Boston was the center of a political radicalism that ignited a shot heard round the world—a shot that could not have been fired any other place but the suburbs of Boston. At its report, all Americans, including Virginians, became Bostonians at heart. In the mid-nineteenth century, New York became the symbol of the idea of a melting-pot America—or at least a non-English one—as the wretched refuse from all over the world disembarked at Ellis Island and spread over the land their strange languages and even stranger ways. In the early twentieth century, Chicago, the city



<http://allworldtowns.com/cities/las-vegas.html>

Not Home Yet

This story has been told and retold so many times we simply cannot find the original reference. We share it with you in one popular form found on the Internet: "Not Home Yet," last modified June 29, 2011, accessed August 10, 2015, <http://www.topix.com/forum/city/london-ky/TFMMIQT3O9CFEG41>.

An old missionary couple had been working in Africa for years and were returning to New York to retire. They had no pension; their health was broken; they were defeated, discouraged, and afraid. They discovered they were booked on the same ship as President Teddy Roosevelt, who was returning from one of his big-game hunting expeditions.

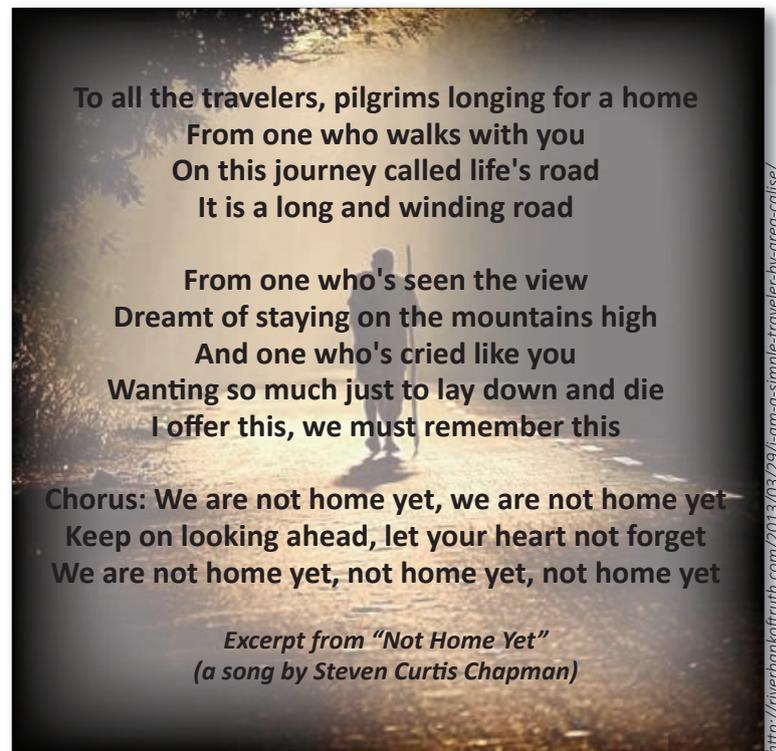
No one paid any attention to them. They watched the fanfare that accompanied the President's entourage, with passengers trying to catch a glimpse of the great man. As the ship moved across the ocean, the old missionary said to his wife, "Something is wrong. Why should we have given our lives in faithful service for God in Africa all these many years and have no one care a thing about us? Here this man comes back from a hunting trip and everybody makes much over him, but nobody gives two hoots about us."

"Dear, you shouldn't feel that way," his wife said. He replied, "I can't help it; it doesn't seem right."

When the ship docked in New York, a band was waiting to greet the President. The mayor and other dignitaries were there. The papers were full of the President's arrival. No one noticed this missionary couple. They slipped off the ship and found a cheap flat on the East Side, hoping the next day to see what they could do to make a living in the city.

That night the man's spirit broke. He said to his wife, "I can't take this; God is not treating us fairly." His wife replied, "Why don't you go in the bedroom and tell that to the Lord?"

A short time later he came out from the bedroom, but now his face was completely different. His wife asked, "Dear, what happened?" "The Lord settled it with me," he said. "I told Him how bitter I was that the President should receive this tremendous homecoming, when no one met us as we returned home. And when I finished, it seemed as though the Lord put his hand on my shoulder and simply said; "But you're not home yet." ✠



A Tale of Two Cities continued from page 1

As I reflect on what has been happening in our world in recent months (redefinition of marriage, Islamic attacks upon Christians, Bruce Jenner, Planned Parenthood selling fetal tissue, turmoil in the Middle East, etc.), I find myself thinking often about the city of man and the City of God. Which city defines my identity?

In the year 410 AD, Alaric and his army of Goths sacked the city of Rome. To see barbarian hordes ransacking the city that many thought would stand forever was almost impossible to comprehend. How did this happen? It seemed that all was lost. Watching these catastrophic events from his home in North Africa, Augustine responded by taking up his pen and writing one of the most influential books in human history: *The City of God*. Reflecting on the difference between the city of man (epitomized by Rome) and the City of God, Augustine wrote:

These two cities have been formed by two loves: the earthly city by the love of self, even to the contempt of God; and the heavenly city by the love of God, even to the contempt of self. The former, in a word, glories in itself, the latter in the Lord. (The City of God, 477)

The city of man lives by the love of power while the city of God lives by the power of love!

The editorial staff sends out this edition of *The High Calling* in the hopes that the articles included here will be a source of comfort and strength to you, dear reader. May the realization of your true home bring you both inner peace and outward courage as you live out the reality of your dual citizenship in these troubled times.

In the World But Not of It

Written by an unknown Christian in the second century AD, *The Epistle to Diognetus* is an explanation to an inquiring unbeliever (Diognetus) who desired more information about the beliefs and practices of Christians.[†]

The difference between Christians and the rest of mankind is not a matter of nationality, or language, or customs. Christians do not live apart in separate cities of their own, speak any special dialect, nor practice any eccentric way of life.... They pass their lives in whatever township—Greek or foreign—each man’s lot has determined; and conform to ordinary local usage in their clothing, diet, and other habits. Nevertheless, the organization of their community does exhibit some features that are remarkable, and even surprising. For instance, though they are residents at home in their own countries, their behavior there is more like that of transients; they take their full part as citizens, but they also submit to anything and everything as if they were aliens. For them, any foreign country is a mother land, and any motherland is a foreign country.... Their days are passed on the earth, but their citizenship is above in the heavens....

To put it briefly, the relation of Christians to the world is that of a soul to the body. As the soul is diffused through every part of the body, so are Christians through all the cities of the world. The soul, too, inhabits the body, while at the same time forming no part of it; and Christians inhabit the world, but they are not part of the world.... The flesh hates the soul, and wars against her without any provocation, because she is an obstacle to its own self-indulgence; and the world similarly hates the Christians without provocation, because they are opposed to its pleasures. All the same, the soul loves the flesh and all its members, despite their hatred for her; and Christians, too, love those who hate them. The soul, shut up inside the body, nevertheless holds the body together; and though they are confined within the world as in a dungeon, it is Christians who hold the world together. ✦

[†] Quoted from *Early Christian Writings*, Maxwell Staniforth, trans. (New York: Penguin Books, 1968), 176–177.

A Displaced Person

By Malcolm Muggeridge



Malcolm Muggeridge (1903–1990) was a British journalist, author, media personality, and satirist. In his youth, he was sympathetic with the communist movement. Converted to Christianity as an adult, he became a fervent witness for Jesus Christ.[†]

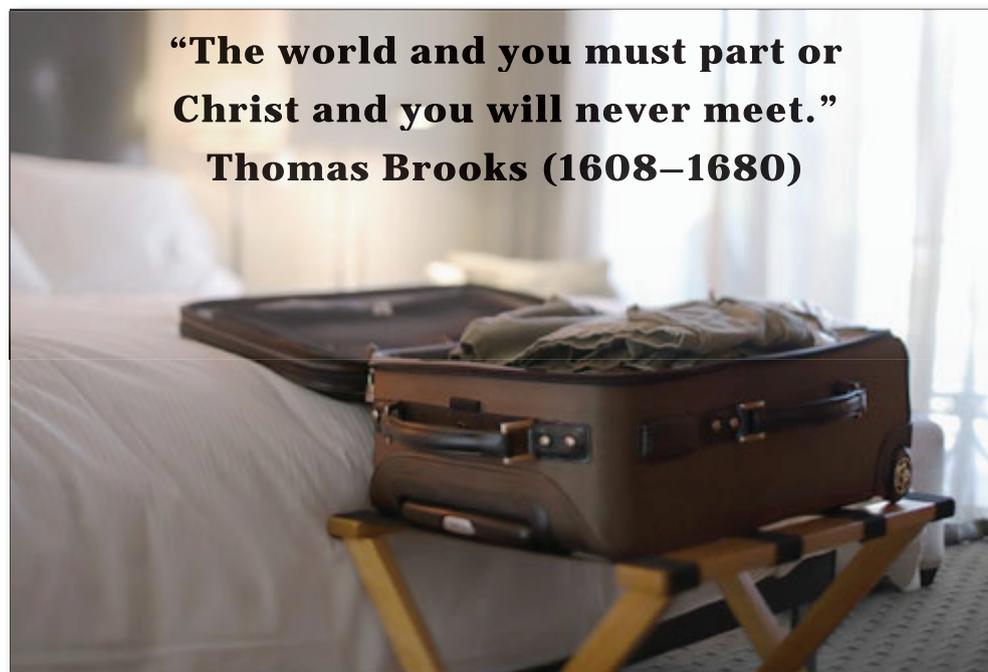
I was brought up to be an ardent believer in the religion of this age—utopianism.... At the same time, I had a sense, sometimes enormously vivid, that I was a stranger in a strange land; a visitor, not a native. My first conscious recollection of life is of walking down the street in Sanderstead, where we then lived (it must have been in about 1909, when I was six) in someone else’s hat, and wondering who I was. Then, some thirty-five years later, at Allied Headquarters in Algiers, a colonel explained to me how the term “displaced person” had been decided upon for all the various individuals who had already found, or would shortly find,

themselves, as it were, loose in the world—without nationality, or place of residence, or even identity; only a vague awareness of being ostensibly such and such a person, born of such parents, at such a time, and now no one and belonging nowhere. As he went on talking...it seemed to me that this was the sickest of sick expressions, an emanation of a sick

world, which, as victory approached, came to seem sicker than ever.

Then I thought: after all, I’m a displaced person myself, and always have been one, from the beginning. The feeling, I was surprised to find, gave me a great sense of satisfaction, almost of ecstasy.... This sense of being a stranger, which first came to me at the very beginning of my life, I have never quite lost, however engulfed I might be, at particular times and in particular circumstances, in earthly pursuits.... The only ultimate disaster that can befall us, I have come to realize, is to feel ourselves to be at home here on earth. As long as we are aliens, we cannot forget our true homeland... ✦

[†] Excerpt from *Jesus Rediscovered* (New York: Doubleday, 1969), 45–48.



<http://www.53-weeks.com/page/5>

Vanity Fair

In his spiritual classic *The Pilgrim's Progress*, John Bunyan paints an unforgettable picture of the believer's struggle with worldliness in his description of the wicked city Vanity Fair. Pilgrim's journey began in the City of Destruction and ended in the Celestial City but between these two cities travelers encountered many other possible places of human habitation. Other cities (Carnal Policy, Vainglory, Graceless, Morality, etc.) could be reached only by leaving the straight and narrow path. But Vanity Fair was located right in the middle of the pilgrim's path!

Then I saw in my dream that when they had gotten out of the wilderness they saw a town before them, and the name of the town is Vanity. A fair is set up in the town, and it is called the Vanity Fair. It is held there year-round, and it bears the name of the Vanity Fair



because the town where it is located is “lighter than vanity,” and also because everything sold there or that comes there is meaningless.... At this fair are sold such merchandise as houses, lands, businesses, places, honors, promotions, titles, countries, kingdoms, desires, pleasures, and delights of all sorts, such as prostitutes, brothels, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and so forth. Besides this, to be seen at all times at this fair are all kinds of jugglings, cheats, games, plays, fools, apes, rascals, and mischief makers. Also to be seen here (and at no charge) are the worst kinds of thefts, murders, adulteries, and those who perjure themselves by giving false testimony.[†]

[†] John Bunyan, *The Pilgrim's Progress in Modern English* (Alachua, FL: Bridge-Logos, 1998), 121–122.

The Christian and this World *continued from page 1*

locates us as believers with regard to this age. First, he says we have been saved “out of the world” (John 17:6). We are the called-out ones. We have been saved out of this world system and given a new position with Christ in the heavenly places. Our citizenship is in heaven, and our position up there and our condition down here ought to match. We are pilgrims and strangers, exiles and aliens, and this world is our passage but not our portion, as Matthew Henry said long ago.

Our Lord said further that we are “in the world” (John 17:11). Although we have been saved out of it, we still have to live in its houses, trade in its stores, and mix with its people. The old mystics tried to make themselves holier by hiding from society, but living in a hole does not make you holier! Jesus was in the world, and was not a recluse or a hermit. He went to weddings, and was called a friend of publicans and sinners.

He says further, “they are not of the world” (John 17:14, 16). This is so important that he repeats it. When the boat is in the water, that is one matter; when the water is in the boat, that is something else. We are not to be conformed to this world (see Rom. 12:2). We are to keep ourselves unspotted from the world (see James 1:27). We are not to love the world, neither the things that are in the world (see I John 2:15). Alexander McLaren said: “The measure of our discord with the

world is the measure of our accord with Christ.” Gypsy Smith said: “If you are in with God, you are at outs with this world.” Dr. G. Campbell Morgan said: “The world hates Christian people, that is, if they see Christ in them. The measure in which the world agrees with us and says we are really a fine type of Christian is the measure in which we are unlike Christ.”

Our Lord said to his brothers: “The world cannot hate you; but it hates me because I testify about it that its works are evil” (John 7:7). He said to his disciples: “If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you” (John 15:18–19). All of these verses from John ought to settle forever the status of the Christian in this world.

The Savior said one thing more in his prayer concerning this matter: “[Father], as you sent me into the world, so I have sent them into the world” (John 17:18). Here, then, is the

summing up of the Christians relation to this world as set forth in our Lord's prayer. We have been saved *out* of the world; we still must live *in* the world; we are not *of* the world; we have been saved to go back *into* the world to win others out of it, and that is the only business we have in the world! ✦

**Glorious things of thee are spoken,
Zion, city of our God;
God, whose word cannot be broken,
formed thee for his own abode.
On the Rock of Ages founded,
what can shake thy sure repose?
With salvation's walls surrounded,
thou mayst smile at all thy foes.**

Stanza 1 of “Glorious Things of Thee Are Spoken” (a song written by John Newton)

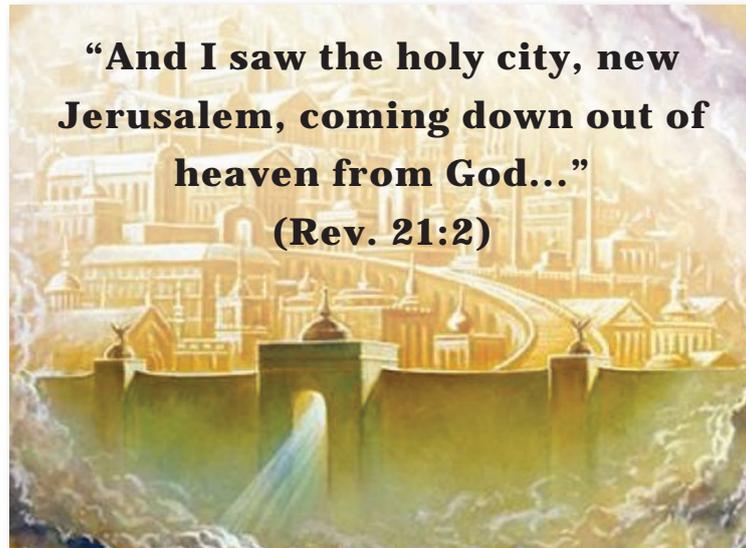
from God, prepared as a bride adorned for her husband” (Rev. 21:2). Nothing unclean will be found in this city. Resplendent in beauty, the New Jerusalem will endure forever!

Today, followers of Christ are called to live in “Babylon” while maintaining their citizenship in “Jerusalem.” This is challenging! Here are five things Christians need to know about the city where they now live as aliens and exiles:

1. *Babylon is seductive... so don't be captured by her charms.* The book of Revelation pictures the city of Babylon as a prostitute “arrayed in purple and scarlet, and adorned with gold and jewels and pearls” (Rev. 17:4). Her power comes from her ability to seduce others with the promise of carnal pleasures. Christian beware! This woman is a slut and a hooker who desires only to use and abuse those in her diabolical grasp. Don't be fooled by her charms!
2. *Babylon is cruel... so be brave.* Citizens of Babylon hate Christians! The power of Babylon comes from the devil himself (see Rev. 17:3) thus explaining this world's deep opposition to the Lamb and all of his followers. But don't be paralyzed by fear. Victory is promised those who boldly bear witness to the truth and are ready to lay down their lives for what they believe (see Rev. 12:11).
3. *Babylon is needy... so seek her well-being.* Amazingly God loves the Babylonians! In fact, he sent his only Son to die for their salvation, and he sends his children into Babylon as witnesses in the hopes that some will turn from their sin and change their citizenship. “But seek the welfare [Hebrew: *shalom*] of the city where I have sent you into exile, and pray to

the Lord on its behalf, for in its welfare you will find your welfare” (Jer. 29:7).

4. *Babylon is doomed... so don't identify yourself with her.* Every city of man will ultimately fall: Babylon, Sodom, Nineveh, Rome, Athens, Paris, Washington, etc. “All flesh is grass, and all its beauty is like the flower of the field... The grass withers, the flower fades, but the word of our God will stand forever” (Isa. 40:6–8). Therefore, God's people, though living in Babylon, must not become Babylonians! They are to be in the world without becoming worldly. Don't conform to this present world (see Rom. 12:1–2). “‘Be separate from them,’ says the Lord, ‘and touch no unclean thing; then I will welcome you, and I will be a father to you’” (II Cor. 6:17–18).



<http://www.rodsgarden.50megs.com/wheredie.htm>

5. *Babylon will be replaced... so shout hallelujah!* When Babylon is destroyed and tossed into the ocean like a great millstone (see Rev. 18), a song breaks out in heaven. This is the original *Hallelujah Chorus!*

Hallelujah! Salvation and glory and power belong to our God, for his judgments are true and just; for he has judged the great prostitute who corrupted the earth with her immorality, and has avenged on her the blood of his servants... Hallelujah! The smoke of her goes up forever!... Hallelujah! For the Lord our God the Almighty reigns. Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready.... (Rev. 19:1–8)

It is only when Babylon has been removed that the kingdoms of this world can become the kingdom of our Lord and he shall reign forever and ever (see Rev. 11:15). Now, at last, the City of God can come on the earth. Thy Kingdom come! *Maranatha!* Come, Lord Jesus! ✠

A Prayer Against Worldliness

By Thomas à Kempis

My God, Sweetness beyond words, make bitter all the carnal comfort that draws me from love of the eternal and lures me to its evil self by the sight of some delightful good in the present. Let it not overcome me, my God. Let not flesh and blood conquer me. Let not the world and its brief

glory deceive me, nor the devil trip me by his craftiness. Give me courage to resist, patience to endure, and constancy to persevere. Give me the soothing unction of Your spirit rather than all the consolations of the world, and in place of carnal love, infuse into me the love of Your name.

Two Cities: A Comparison

The City of Man

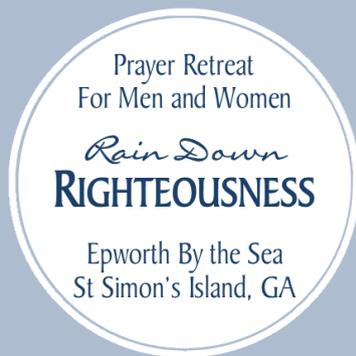
- Designed and built by man
- Self-protection
- Man is glorified
- Man building a stairway to heaven (Babel's tower)
- Results in confusion and judgment
- The love of power
- The Great Prostitute
- A place of exile
- Will one day be destroyed
- Human arrogance and pride

The City of God

- Designed and built by God
- God is our refuge and strength, a mighty fortress
- God is glorified
- God building a stairway to earth (Jacob's ladder)
- Results in unity of comprehension and divine favor
- The power of love
- The Holy Bride
- Home
- Will last forever
- Humility

SAVE THE
DATE!

March 4–6,
2016



The High Calling—September–October 2015

The High Calling is a bimonthly publication of The Francis Asbury Society to serve as a link between FAS and its constituents, building loyalty and awareness so that the teaching and experience of Christian holiness may continue to be lived and proclaimed throughout the world.

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