

# GOD'S REVIVALIST

May 2007

*and Bible Advocate*



# the editor's view



LARRY D. SMITH

## LITTLE PILGRIM AT REST

“Hey, Dad! Come here!” called Andrew, my twelve-year-old son. “I found it!” Neither he nor his sister Miriam, three years his senior, had been enthusiastic about another cemetery. In their fixed opinion, my love for family history had already taken them on too many such expeditions. Still, they had agreed to join me on today’s journey, which would take us only 40 miles from home to the tiny village of Orleans in south Nebraska. This time we were not going to locate a shriveled leaf on the family tree but to pay homage to a saint.

Once inside the cemetery gate, we trudged up and down the rows of granite tombstones, reading the carved inscriptions that memorialized the dead. Andrew had moved ahead, but now his insistent cry brought us to his side. He pointed to a heart-shaped stone, and together we read its words: “Eliza Suggs, December 11, 1876– January 29, 1908. *Little Pilgrim at Rest.*”

Years before, as I recall, my grandfather had told me of Eliza Suggs; and the more I learned about her, the more I was gripped by the courage of her Christian witness. For if ever divine strength was made perfect in human weakness, it was in the brief and blessed life of this little African-American woman, who in spite of tragedy and heartbreak could declare, “It is the sunlight of God in my soul that makes me happy.”

That sunshine is still reflected so brightly in her story that it introduces this issue of *God’s Revivalist*. Our theme centers in Jesus’ words: “*Inasmuch as you have done it to one of the least of these...you have done it unto me.*” Eliza would have been among the lowest of the “least,” a nobody in the social pecking order of Gilded Age America. For not only was she black, but also poor, weak, crippled, and obscure. Nevertheless, she was one of Jesus’ sisters’ and (p22)➡

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God’s Bible School and College does not discriminate on the basis of age, race, color, national or ethnic origin, or against otherwise qualified handicapped persons in its admission of students or employment of its faculty and staff.

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COVER PHOTO: A North African child photographed by Michael R. Avery



# the president's page



## THE LEAST OF THESE MY BRETHREN

by Michael R. Avery, President

If you have ever walked through the dark slums of Cairo or Calcutta, you know the deep inner pain of beholding some of the most destitute people in the world. Maybe you have visited a hospice in South Africa where AIDS babies lie dying, or an orphanage in Romania where “touch-starved” babies appear almost inhuman. If so, you know that inner ache that defies language. For most Americans, the closest contact to anything remotely similar to this is passing a homeless person on the street or looking into the empty eyes of a nursing-home patient who has been abandoned by his

family, or coming into contact with someone who is severely retarded. The emotions you feel are only a small reflection of how our Heavenly Father must feel when He looks down upon those He calls the “least of these my brethren” (Matthew 25:34–40).

God reserves a special place in His heart for the socially disenfranchised, the economically disadvantaged, and the physically disabled. As a matter of fact, this group is so close to His heart that to serve them is to serve Him, a service that brings the reward of eternal life. On the other hand, a failure to serve Him by not serving them carries the sentence of eternal wrath. This should not surprise us. In the book of Deuteronomy we see a God that “executes justice for the orphan and widow, and...loves the strangers, providing them food and clothing.” God also institutionalized a system of compassionate justice for Jewish civil life through such things as the law of gleaning and the Year of Jubilee. He became angry with Judah when she failed to “share your bread with the hungry, and bring the homeless poor into your house” (Isa.58:5-7).

Jesus made it very clear in Matthew 22:37–40 that love for God compels us into compassionate love for our neighbor, and then in the story of the Good Samaritan He carefully defined who our neighbor is. Social compassion is extremely high on God’s agenda.

Historically the holiness movement has had a very clear understanding that true holiness had a strong social dimension. Wesley said, “All holiness is social holiness”; that is, we cannot think that we are holy in our personal lives if that holiness does not motivate us to practice justice, mercy, and compassion. In the holiness tradition, social compassion is where the central issue of holiness—love—meets the road. The power to live a virtuous life doesn’t stop within ourselves, but extends outward into our relationships with others. We feed the hungry. We help the helpless. We reach out to the orphan, the widow, the weak and those shoved aside. We look for those who are excluded or neglected because of their social status, or their race, or their background, or their age, or any number of other things; and we do all we can to bring them into the social and spiritual network of the community and the Church.

Our civilization will be judged by how we have treated our most helpless citizens. If we turn away from them, we will extinguish our own light. If we fail to understand that loving and serving Jesus means loving and serving them, we will be destined to hear these words, “Depart from Me, you cursed, into everlasting fire...for inasmuch as you did it not to one of the least of these, you did it not unto me.” ■



# Letters

TO THE EDITOR

Letters should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202, or emailed to [revivalist@gbs.edu](mailto:revivalist@gbs.edu). Letters reprinted here do not necessarily reflect the opinions of the editor of God's Revivalist nor those of the administration of God's Bible School. Names and locations of writers will be withheld at their specific request or at the discretion of the editor. We reserve the right to edit and condense.

## KICK THE TIRES AND LIGHT THE FIRES!

What an encouragement I received from both Dr. Avery's article, "Educating the Flesh," and Part 2 of "To Reform the Continent" ["Editors View," March, 2006]. Your articles through the *Revivalist* swept a beam of hope that causes my heart to "kick the tires and light the fires!" HE CAN DO it again. Lord, use me, even me!

JIM BREWER  
Email

I just finished reading your most recent editorial [Part 2, "To Reform the Continent"]. My, what a wonderful statement of our evangelical holiness position! I commend you. And the articles of the president, Michael Avery, are blessed of the Lord. You are a great team.

RICHARD SHALLEY  
Email

## EVANGELISM AND SOCIAL ACTION:

**"As partners, the two belong to each other and yet are independent of each other. Each stands on its own feet in its own right alongside the other. For each is an end in itself. Both are expressions of unfeigned love." —John W. Stott, *Christian Mission in the Modern World***

# the world to win

Each month we publish brief "field reports" from missionaries around the world. Missionaries are invited to send us their newsletters and other information about their activities. GBS graduates are especially urged to respond, but we also wish to include others who uphold our vision and our commitment.

**BRAZIL.** "Our Bible Institute is in full swing again this semester. We are extremely delighted with the quality of [our] students. All of them are serious with a desire to serve the Lord. Many leave work, come to the institute, study all evening, [and] don't get home until almost midnight. Then they get up early the next morning to catch a bus to go to work. Many of them have the potential to be pastor/pastors' wives or Sunday school teachers/workers in the church. Some already are national pastors and others are pillars in the various churches. God is using the Bible Institute classes to help them to grow spiritually and to be a blessing to others. —Rod and Cora Wells, *Email Newsletter*

**EGYPT.** "The members [of the El Maasara Church] had been worshiping in a church that was probably a hundred years old and rapidly deteriorating. Thinking that they had permission, they tore down the old sanctuary and began raising up a new one, but faced serious opposition almost immediately with threats of bulldozing the work. Saied Ibrahim [EFM national leader] tells me how the pastor had called him, weeping, and then had spent much of the night in prayer. The church people began to pray, and the call went out for [others] to join in intercession. God answered! Authorities told the pastor that if he put a roof on the building it would make it possible to save their new church. Funds came in, [and] not only were they able to pour a flat concrete roof, they also added two more stories to the building. Now the new sanctuary is truly safe." —Steven Hight, *Missionary Herald*

**GHANA.** "In December, 2006, the first members of the district boards of administration and of ministerial training were installed in Ghana. This (p19) ➡



“WHAT WE DID TO TERRI SCHIAVO WE DID TO GOD HIMSELF.”

by Larry D. Smith

**B**y spoken word and printed page, Attorney David Gibbs has told Terri Schiavo's tragic story in many places across the United States. On Wednesday, March 14, he told it again in chapel services at God's Bible School and College. Eloquent and effectively he recounted his last-ditch legal battle to save the brain-damaged Florida woman whom he describes in his book, *Fighting for Dear Life*, as “the first victim of a civil death order by a judge in the history of America.”

For despite Gibbs' heroic efforts, as well as those of her parents Robert and Mary Schindler, the Florida legislature, and the U.S. Congress, Terri died on March 31, 2005, from starvation and dehydration “after thirteen days of valiantly fighting for her life.” This was because lawyers for her husband Michael had persuaded Pinellas County Probate Court Judge George Greer to order her feeding tube removed and all legal actions to reverse that decision had been exhausted.

“*Unto the least of these.*” This is the note that Gibbs struck in the GBS pulpit; and, of course, it is also the theme of this issue of *God's Revivalist*. The “least of these,” as he tells us in *Fighting for Dear Life*, is “anybody who can't give something back to you.” Schiavo—disabled but neither comatose nor terminal—is a prime example, but there are others, as Gibbs reminds us—a senior citizen, a drug addict, a homeless family, a single parent, an impoverished child, the unemployed. “To care for them requires an acknowledgment that this life is not about us. (p18)➡

# FIGHTING FOR DEAR LIFE

ATTORNEY DAVID GIBBS

***Because faithful Christians “wouldn’t give up,”  
a little girl from a broken home  
became a lifelong  
missionary.***



## Is It Worth It?

*By Dr. Lottie Tryon*

**I**’m not going this morning!” the tousle-haired, ten-year-old called out to the young pastor who had come to take her to Sunday school. From what he knew about her family in the three-room “shot-gun” house on the edge of town, the pastor wasn’t surprised that she wasn’t going with him. I was that ten-year-old child.

When my mom was 14 and my dad 17, they ran away to get married. He and his father operated the town moonshine still and then distributed the whiskey they produced. My parents’ marriage eventually broke up; and at the age of

nine, I moved with my mother and stepfather to a new location. Then through the influence of a friend, I began attending Sunday school in a holiness church, though frankly I was absent more than I was present. Saturday night at our house was time for drinking and partying; and, of course, on Sunday morning everybody wanted to sleep in.

But though my mother was living sinfully, she still wanted a better life for me. That is why she told me that I couldn’t go to the movies on Sunday afternoon unless I had gone to Sunday school in the morning! But even then, I often got up too

late to get ready. Undaunted, that young pastor—or sometimes my Sunday school teacher—was back every Sunday.

Then one summer I attended vacation Bible school at the church, and there I made aprons, embroidered tea towels, and won a prize for learning all the books of the Bible. I also learned I Corinthians 10:13 and Proverbs 3:5 and 6, verses which have stayed with me all my life. On Sunday there was to be a concluding VBS program, and the child who brought the most visitors was to receive a Bible. I wanted it so badly that I got my mother and my small brother and sister to go with me.

This was the first time that Mother had ever been to that church. At the end of the VBS program, when an altar call was given, she stepped out, and I followed her. From that time on, our family life was changed drastically. Drinking and smoking were replaced by regular church attendance, missionary meetings, youth services, and family devotions.

Our pastor’s wife encouraged me to sing, lead the singing in Sunday school, and prepare talks for young peoples’ services. She also wanted me to learn to play the piano. There was no money for lessons, however, and no piano in our little house far out in the country where we now lived. So she offered me lessons in exchange for ironing her husband’s shirts—seven a week; and on cardboard she drew a piano keyboard for me to practice on. After Wednesday night prayer meeting, the church piano showed how many notes I had been missing on that imitation keyboard!

About this time I began to feel that I had a calling to fulfill. At age 13 I went to the altar in our church, weeping and crying out to the Lord. Our godly pastor counseled me to “say one big yes to Jesus for all eternity.” I did that, and my journey of obedience and trust has continued down through the years.



By the time I was 16 and ready for high school graduation, I knew my call was to be a missionary. In 1948 I left Arkansas for the first time in order to attend a church college. I had almost no money, but I did know that God would provide. All of the funds available to me were a hundred dollars in a bank. How alarmed I was to find that the bank had charged two-dollars service charges for the first month, and I quickly withdrew the balance before any more melted away!

Lack of money was always a problem. Working in the dining hall and doing housework in nearby homes brought in enough to buy bare necessities and pay the school bill. Occasionally my roommate and I would gather empty pop bottles out of the dorm and return them to the grocery store to collect the deposit.

At first I was pursuing a degree in biological science to prepare for nurses' training. It took many heartaches before I discovered that this was not God's choice for me. You can be sure that I kept busy all the while, for in addition to my classes and work, I was a part of the school mission band, which visited and taught in our inner-city missions.

It was also during those first two years of college that I met Charles Tryon, a ministerial student from Texas. Since we were sure that two could live as cheaply as one, and since our goals were the same, we decided to join forces to follow God's leading for our lives. We were married in my home church, November 23, 1950. We returned to college, but it was very difficult.

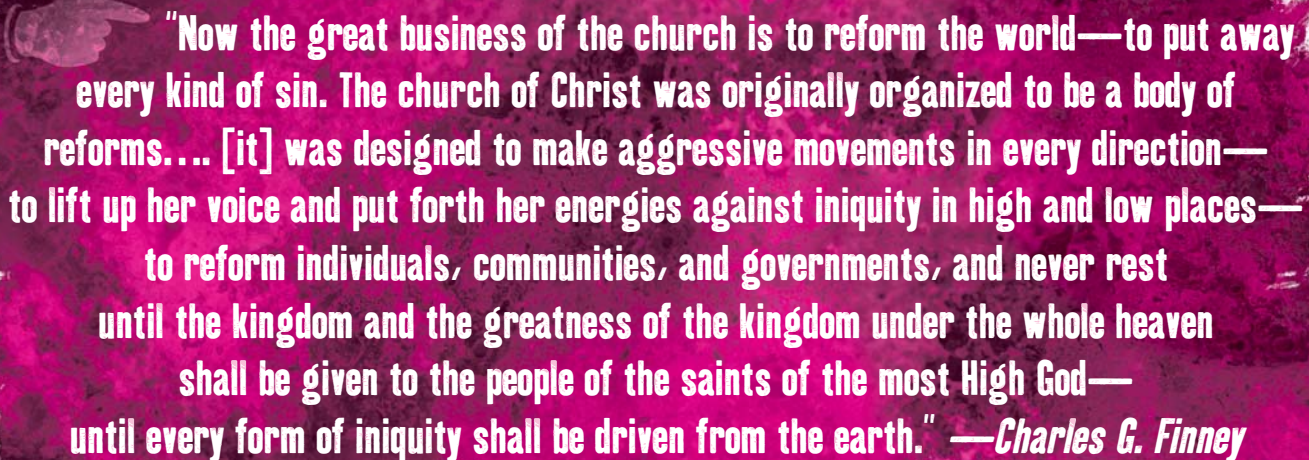
Soon we were both "burned out," and Charles became an assistant pastor, first in Colorado, then in Iowa, and later a regular pastor. After a time we returned to Oklahoma so he could finish his college degree, and there I found employment in the business world.

Together we pastored several churches, and in 1961 we entered missionary service. Thus began the fulfillment of God's plan in our lives—a plan that was to span 40 years and would include ministry in the Philippines, Okinawa, Mainland Japan, and Guam.

Eventually I was able to complete a bachelor's degree in business education, a master's degree in educational administration, and all coursework for a PhD. As Charles' partner in ministry, I also have served in all aspects of an overseas missionary program; and as a "tentmaker," I have worked for the U.S. Government as an administrator in the adult education program and as a management analysis officer in the Pacific region. Together we have begun Bible colleges in the Philippines, Guam, Saipan, and Papua New Guinea.

After we retired from overseas ministry in 2001, we returned to Oklahoma; and then from December 2001 until May 2005 we were in Cincinnati, formulating GBS' Aldersgate Distance Education Program. Our time there and the friendships we developed became "the frosting on the cake" of our lives. Charles and I have now returned to Oklahoma; and though we're not traveling to the mission fields any longer, we remain active in missionary education and administration.

What a debt of gratitude I owe to all who did not give up when it seemed my situation was impossible! I have tried to be faithful to others, just as that young pastor and so many others were faithful to a little ten-year-old girl from a broken home with little chance of success. I ask the question that so often tempts us: "Is it worth it?" Yes, it was worth every bit of the sacrifice offered by faithful Christians to win me and my family to the Lord. I shall be eternally grateful! ■



**"Now the great business of the church is to reform the world—to put away every kind of sin. The church of Christ was originally organized to be a body of reforms.... [it] was designed to make aggressive movements in every direction—to lift up her voice and put forth her energies against iniquity in high and low places—to reform individuals, communities, and governments, and never rest until the kingdom and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High God—until every form of iniquity shall be driven from the earth." —Charles G. Finney**



# Ministering Christ in the inner-city

*Everything depends on relationships as we meet the needs of our troubled, impoverished neighborhoods.*

*By Eric Himelick, Director  
Victory Inner-City Missions*

“Excuse me, could you help me with a few dollars to get something to eat? I’m really hungry, and I haven’t had anything to eat in a couple of days.” It was our family day, and we had taken a picnic to the canal. Dewan, an African-American young man in his late teens, approached our family as we were praying over our food.

“I don’t have any money to give you, but I could give you one of our sandwiches here.” He gratefully accepted it, then moved on down the canal to a bench to eat his lunch and let us eat ours. We walked by him a few minutes later, and we offered him some more food from our picnic. As I sat down beside him and talked with him, my heart went out to

him. From the guarded information that he shared, I gathered that he was living on the streets and that he had a rather checkered past. I gave him our information and talked to him about Jesus. “God loves you, Dewan, and He has created you with a purpose.”

“You really think so?” he asked me earnestly, as if he was really trying to believe what I said. “I know so,” I told him (p16) ➔



# Camp Meeting

at God's Bible School & College

CINCINNATI, OHIO

May 22-27, 2007

*With guest speakers:*

Dr. Paul Kaufman

Rev. Chris Cravens

Dr. Wingrove Taylor



Dr. Michael Avery *President*

Rev. Mark Cravens *Campus Pastor*

**Music:** GBS Division of Music

**Children's Services:** GBS Students

**GBS Commencement:** Saturday, May 26—10:00 AM

**Rooms Available—call:** (513) 721-7944

Prayer and Healing—7:30 AM	Children's Meeting—10:30 AM
Breakfast—8:00 AM	Lunch—12:00 PM
Heart Talks—9:00 AM	Supper—5:00 PM
Morning Worship—10:30 AM	Evening Service—7:00 PM

*Nursery service provided during the main services*





**GBS STUDENT MINISTRY TEAM VISITS NEW YORK CITY**

On March 30, twenty GBS students (pictured below) left the Hilltop for New York City for a time of ministry and sightseeing. Rev. Dan Glick, chairman of the missions department, with his son Timothy, age 11, led the group. Tom Keiser and his gracious family hosted the group, directed ministry opportunities, and training. Along with ministering on the streets of New York, student heard the Brooklyn



Tabernacle Choir during Sunday morning worship and a special Palm Sunday concert. They especially appreciated the sermon presented by Rev. Jim Cymbala. The group safely returned to Cincinnati on April 4.

**DR. ALLAN BROWN PRESENTS HOLINESS MESSAGE IN SOUTH AFRICA**

Nestled amongst the rolling hills of KwaZulu, Natal, in South Africa is Kwasizabantu Mission,

which has been blessed with an extraordinary outpouring of God's grace since 1966. Tens of thousands of people, including gangsters, witch doctors and Satanists, have come to Christ through its remarkable ministries. While it has never held a healing service, many hundreds of people have been healed. While it does not hold "deliverance services," multitudes have been freed from occultic bondages. God has greatly blessed the emphasis on the Bible, prayer, repentance, faith, and Christian service.



Dr. Allan P. Brown (pictured here), chair of GBS's Division of Ministerial Education, spoke at Kwasizabantu March 5-7. John Parker, who traveled with Dr. Brown, gives this report:

"A special invitation was extended to me to bring Dr. Leonard Sankey to the great minister's conference at Kwasizabantu Mission last August on my visit there. This is a place where revival fires have now been burning for 40

years and a worldwide influence extended as a result. One day before we were to leave for the conference, Sis. Sankey called to say that Bro. Sankey was too ill to go. Dr. Allan Brown agreed to go, and 24 hours later we were en route to South Africa.

"Around 3000 pastors and their families gathered in the great auditorium (which seats 8,000 adults / 10,000 kids) for the conference from around 25 countries. Many from Europe attended the conference. God anointed the speakers, especially Dr. Brown. His message, 'The Meaning of Holiness' from 1 Peter 1:13-16 focused on (I) The CHARACTERISTICS of Holiness; (II) The CONSTRAINTS of Holiness; (III.) The COMMAND to be Holy. Many came to tell us that God spoke to them through the message. Only eternity will reveal the extent of the effect of that message! I sat there praising God for the unbelievable opportunity to take the message of heart holiness to places it's never gone across the world just by that one event! Truly it was a missionary dream come true!"

**FACILITIES BUILDING CONSTRUCTION BEGINS**

After unavoidable delays, the new GBS campus Facilities Building is under construction. This project is part of Phase 2 of the Faith in the Future Capital Campaign. The building is located on the corner of Ringgold and Josephine Streets. The new building will house the offices of Campus Administrator and the Maintenance Department. Completion date will be summer 2007. —Rev. Jack Hooker, Vice President for Advancement





# JOB OPPORTUNITIES AT GOD'S BIBLE SCHOOL AND COLLEGE

## Librarian

Responsibilities for this 9-month position begin August 13, 2007. Some library experience would be helpful, but is not necessary. Candidates should possess a willingness to assist the Head Librarian and learn various tasks related to library management. Ideal candidate would have a graduate degree in Library Science or be willing to pursue one in order to be ready to assume the Head Librarian position at GBS. All interested parties are encouraged to send a resume to Dr. Ken Farmer, 1810 Young St., Cincinnati, OH 45202, or contact him by email, [kfarmer@gbs.edu](mailto:kfarmer@gbs.edu), or by fax, (513) 721-3971; or contact the Office of the President by email, [president@gbs.edu](mailto:president@gbs.edu), or by telephone (513) 721-7944.

## Administrative Assistant to Vice Presidents

GBS is currently looking for an Administrative Assistant to organize and perform a variety of duties in support of the day-to-day operations of the VP for Academic Affairs and VP for Student Affairs. Applicant must be a highly organized, motivated individual who is proficient in the use of personal computers, including

MS Word, Outlook, and PowerPoint. Must have excellent people skills and organizational abilities, superior verbal and written communication skills, a professional telephone manner, experience handling the scheduling of events and meetings, and the ability to handle multiple tasks. Some administrative support experience helpful but not necessary. The position opens at the beginning of June, but training could begin earlier. All interested parties are encouraged to send a resume to Dr. Ken Farmer, 1810 Young St., Cincinnati, OH 45202, or contact him by email, [kfarmer@gbs.edu](mailto:kfarmer@gbs.edu); or by fax, (513) 721-3971; or contact the Office of the President by email, [president@gbs.edu](mailto:president@gbs.edu); or by telephone (513) 721-7944.

## Director of Admissions/Office Manager for Student Recruitment

We are accepting applications for the above position. The applicant needs to have basic computer and office skills. He/she also needs to be able to relate well to prospective students. This is a 12-month position. All interested parties are encouraged to send a resume to Jack Hooker, 1810 Young St., Cincinnati, OH 45202, or contact him at [jhooker@gbs.edu](mailto:jhooker@gbs.edu),

or by fax, (513) 721-3971; or contact the Office of the President by email, [president@gbs.edu](mailto:president@gbs.edu), or by telephone, (513) 721-7944.

## Two Maintenance Technicians

The Maintenance Technician performs skilled and semi-skilled maintenance activities that may include a wide variety of general carpentry, plumbing and electrical work. A general knowledge of repair functions related to the care and maintenance of a facility like a college campus and all housing facilities is important. Knowledge of heating and cooling systems would be highly desirable but not mandatory. The Maintenance Technician will be a team member of the Facilities Department and will be supervised by the Facilities Manager. For further information or inquiry contact John Lum at [jlum@gbs.edu](mailto:jlum@gbs.edu); or the Office of the President by email, [president@gbs.edu](mailto:president@gbs.edu), or by telephone, (513) 721-7944.

*God's Bible School and College welcomes applications from all persons sharing our faith commitment. We especially welcome applications from qualified female and minority candidates.*

# REVIVALIST FAMILY

*On these pages, we feature items about GBS alumni, vital statistics, significant events scheduled throughout the "Revivalist family," and brief news notes from across the holiness movement. An item for inclusion in the "Revivalist Family" must be submitted within four months of the event which it reports and should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202; or [revivalist@gbs.edu](mailto:revivalist@gbs.edu).*

## MARRIAGES



**Daniel A. Huskins ('98 AA Bible and Theology) to Kathryn M Shaferly**, March 17, 2007, Findlay, Ohio, Rev. Chris Cravens and Rev. Tim Stuart, officiants.

## DEATHS



**Mary Ann Bell, 60**, Indianapolis, Indiana, died February 4, 2007. Her unwavering faith in God was evidenced by faithfulness to Him in every area of her life. She was a devoted and loving wife, mother, and grandmother. For more than 20 years she served as a pastor's wife, then in later years

worked with her husband in his insurance office. She also shared her exceptional musical talent as a church pianist for decades.

Mrs. Bell is survived by her husband of 38 years, Jerry L. Bell; her children, Nathan, Ruthie, Jonathan, Rhoda, and Joseph; her grandchildren, David, Victoria, Daniel, Hannah, Abigail, and Elizabeth; and by other family members. Funeral services were held at Beech Grove Independent Church of the Nazarene, Beech Grove, Indiana.

**Arthur L. Brestel.** "This is to inform you that my father, Arthur Brestel, passed away on March 4 at the Thomson-Hood Veterans Center in Wilmore, Kentucky. He was a graduate [ThB 1950] and former faculty member of GBS [1951-54] and a teacher at Asbury College from 1958-91." —Charles Brestel (p19) ➡





# WE MUST NOT WALK TO THE OTHER SIDE OF THE ROAD

*Working with inner-city teenagers means showing compassion to those who may not deserve our help.*

*By Matt and Dorcas Hallam*

In the story of the Good Samaritan, Jesus surely raised some eyebrows by making a Samaritan the hero. This would have been shocking to Jesus' audience, because Samaritans weren't really considered true believers. Jesus himself said in John 4 that the Samaritans had some wrong beliefs about God. Knowing this, Jesus purposely made the Samaritan the star character of His narrative. Perhaps one of the points He was making was that a person who has wrong beliefs and shows compassion for others may be better than a person who has right beliefs and does not have compassion for others. Certainly Jesus wanted the religious leaders to see that a passion for God is always linked with a compassion for people.

It is compassion for the lost people that we know which continues to keep my wife Dorcas and me working with inner-city teens, even after we have graduated from GBS. Our hearts are gripped when we sit next to a high school graduate who cannot fill out a grocery store job application. The words of the speaker who spoke for the Millville Middle School's eighth grade graduation echo in our minds. He said that only half of the students we saw standing in front of that auditorium would ever graduate from high school. We feel the pain of a 14-year-old girl who cannot sleep at night because her two brothers were murdered last summer. We ache for the 16-

year-old girl battling cancer and for the 19-year-old boy kicked out of his home by his own mom.

We can turn our gaze, shift lanes and cross to the other side of the road, thinking it is not our fault the beaten and battered are lying over on the other side. We can choose to walk on a nicer street or guard ourselves from those who would try to take advantage of us. It is easy to say that they should know better, but the growing realization has come to us that often they really do not know better. The Word of God has not been taught to them, and it has never penetrated their lives. How will they know a better way unless someone has compassion on them and teaches it to them? We have seen and know too much to be able to turn our backs on the hurting people all around us.

In Matthew chapter 9 we are told that Jesus looked out on the crowds of people and felt compassion when he saw them. Then He said to his disciples that the harvest was plenteous; what was lacking were those to gather the harvest. If we looked at the people around us with compassion instead of walking to the other side of the road to avoid their problems, there would be a greater harvest of Christians.

We will never forget sitting around a large wooden table in a room with a student of our Teens of

**"When the Spirit of God has been generated in a human being, it must not be shut up in the prayer meeting or the church building, but turned on the saloons, the gambling houses, the haunts of shame." —Frances Willard**





Power School (TOPS) program, as a school principal brokenly informed us, the teachers in that program, that the student would no longer be permitted to attend. That student had done something seriously wrong and therefore was not allowed to continue at the Christian school.

But did that mean he no longer deserved our help? Should we or could we continue to work with this teen who had numbed us all by his sin? Could we let him just drop out of school and become another statistic? Inside we were torn between feelings of revulsion for what he had done and feelings of compassion. Should we just sweep him under the rug and mark him off as lost, or was there still hope for him? These were tough

questions to answer, but we were determined to continue to work with him.

And the results? Just today he sat at our kitchen table with four different Bible passages he had found and said that he wants to preach on Sunday night in our inner-city mission chapel. His life has been proof to us that there is a great harvest for those who show compassion to the lost in Jesus' name.

It is not just that we need a greater passion to win lost people in general, but that we need to show far greater compassion for the lost people we already know. There are plenty of people all around us who might become Christians if we would just stop and help them with their problems. Don't just walk to the other side of the road! ■

**Matt and Dorcas (Byer) Hallam** graduated from GBS ('06 and '05) and continue to work with a team of dedicated volunteers at the college's Main Street Chapel located in the inner-city of Cincinnati. Their primary ministry is with youth, but they work with children and adults as well. There are three students in the TOPS program (Teens of Power School) in the high school of GBS' Aldersgate Christian Academy. They also sponsor a musical group, Hearts of Praise, that travels to various churches to share testimonies.



# “A Stranger, And Ye Took Me In”

by Michael R. Avery

I was in Uzhgorod, Ukraine, to preach a revival for Wesley Bible College. The revival was being held at the church pastored by the WBC president, Sergey Bogomazyuk. Arriving at the church for the first service, our car pulled up in front of a strong iron gate. A young boy of about fifteen rushed down the driveway, opened the gate, and waved us through with an infectious smile. Struck by his apparent joy, I asked the pastor who he was. He explained to me that he was a gypsy boy named Joseph who lived in the church basement. I was sure I must have misunderstood him, but said nothing. Getting out of the car I noticed evidences of children playing, an idle soccer ball and a “hop-scotch” board drawn on the concrete driveway. As I walked toward the church, I was greeted by two more young men and a lovely little girl. After introductions, the pastor explained to me that they, too, lived in the church basement. Now perplexed but still silent, I walked into the church and was ushered to a chair in the front row of the crowded sanctuary. As I sat down, my eyes fell upon a small container sitting discreetly atop the piano. It had a sign on it, written in both English and Russian, which read, “Offerings for the orphans, widows, and poor.” My curiosity now greater than polite reticence, I determined to find out what was going on.

It didn't take a lot of prompting for Pastor Sergey to tell me the story. He explained his belief that if the church expected God's blessing, it must do God's work, including caring for the orphans and widows. So the church started a soup kitchen in the basement to feed hungry children, along with another ministry which now cares for about thirty widows. As children started coming to the soup kitchen, the church people realized that some of them were homeless, some orphaned. They responded by providing living quarters in the church basement, as well as clothing for the children who lived there. The church now houses about nine kids.

As the week progressed, I watched these children worship and heard their testimonies. Some had fled homes where drunken, abusive parents were (p19)➡







## mediaminute

Resources for the Christian Family

*Compiled by Robbie and Rachel England, this feature is provided as a service to our readers. The opinions presented here are those of the individuals making the recommendations and do not necessarily reflect an endorsement by God's Bible School or the Revivalist Press.*

### MOST AMERICANS BELIEVE IN GOD

According to Nathan Black in the *Christian Post*, the "latest Newsweek poll found 91 percent of American adults say they believe in God and nearly half reject the scientific theory of evolution." Eighty-two percent of American adults still call themselves Christians. "According to Newsweek, only six percent say they do not believe in a God at all; 10 percent identify themselves as having "no religion"; and three percent say they are atheist.... Moreover, 36 percent of Americans think the influence of organized religion on American politics has increased in recent years. Thirty-two percent say religion has too much influence on American politics and 31 percent say it has too little."

### EPISCOPAL BISHOPS SNUB ANGLICAN COMMUNION

"We affirm once again the deep longing of our hearts for the Episcopal Church to continue as a part of the Anglican Communion," declared that denomination's House of Bishops at its March meeting. But it also registered opposition to a plan promoted by worldwide Anglican leaders to provide a "primate vicar" for conservative Episcopalians who reject the liberal denomination's presiding bishop. Continual disruption has plagued the Episcopal Church since it consecrated an active gay

bishop in 2003. Orthodox bishops in the Global South have teamed with conservative Episcopalians in the U.S. to oppose homosexual ordinations and other departures from Biblical faith and practice. The House of Bishops also declared, "We proclaim the Gospel that in Christ all God's children, including gay and lesbian persons, are full and equal participants in the life of Christ's Church."

### UNITED METHODISTS CONCERNED FOR AGING MEMBERS

"As the Baby Boomer generation gives rise to the world's population over 50 years old, United Methodists have plans to utilize the elderly bunch," according to Audrey Barrack in the *Christian Post*. She quotes research released by the United Methodist News Service that "Over the next 14 years, the number of people over 50 in the U.S. will grow 74 percent, while people under 50 will increase by only 1 percent." Barrack also notes that Rev. Rick Gentzier, Jr., church official on aging, has said that "62 percent of the United Methodist Church are 50 years old or older and nearly 50 percent are 60 and older." She adds that the UM "Committee on Older Adults made two proposals for the future: training volunteer caregivers to interact with the growing number of older adults, and modeling intentional intergenerational ministry where older adults serve as mentors to the younger...." ■

### Spiritual Development *Holiness and High Country*

by A.F. Harper

*"This book of devotional readings is a wonderful help to those who desire to understand the way of holiness better. I buy this book in bulk to hand out to friends!" —Alvin Downs*

### Money Management

*Money, Possessions and Eternity*

by Randy Alcorn

*"This is a heart-changing, eye-opening book on viewing and managing our God-given resources in light of eternity. It is both philosophical and practical, with great suggestions for immediate life application." —David and Sarah Fry*

### Software

[www.e-sword.net](http://www.e-sword.net)

*"As a robust Bible program, I recommend this software that has commentaries, devotionals, maps, and more. I require my Hebrew students to purchase it in addition to buying BibleWorks (the Mercedes Benz of Bible software)." —Philip Brown*

—Philip Brown

To submit your recommendations for the Media Minute, please send titles, authors, and a sentence or two about each book to [robnrach@paonline.com](mailto:robnrach@paonline.com).

*"Never, for sake of peace and quiet, deny your own experience or convictions."*

—Dag Hammarskjöld

MAY 2007



➡(p8) confidently. I prayed with him before we parted, and I am praying for him now as I write these words. Only God knows where Dewan is sleeping tonight.

Most people today live so insulated from need that they can deny its existence. Even if they do see potential need, they cynically respond, "That guy holding the sign probably works a full-time job on the side." Of course, they may be right. How do you know where those coins in his cup are going? Because of the con artists, it is all too easy to dismiss everyone. "If they wanted to, they could find a job. Just look at all of those help wanted signs," we say. But without a relationship, the full story may not be apparent. Mental illness, a criminal record, a lack of transportation, a lack of child care, and a host of other obstacles may stand in the way, but if you don't know what they are, you may not be able to respond appropriately. The real need is always for real relationships.

"I was a stranger and you took me in," Jesus said. But are our efforts to help "the strangers" among us rooted in a love for Him, as well as for them? Or do those efforts come from a desire to feel better about ourselves and to assuage our own guilt? Dropping that check in the mail to the local rescue mission, giving a bag of clothes to the Salvation Army, or volunteering to serve a meal at Thanksgiving—what are these actions really about—you or them?

Perhaps we at Victory Inner-City Missions are more fortunate than most.

We are not insulated. We live in the inner city. We are surrounded by need. God has given us relationships with people in need and opportunities to really help them. Sometimes the sheer volume of it is overwhelming. There is seemingly an endless stream of people needing something. But as a result, we have endless opportunities for real relationships with people who have nowhere else to turn.

What should be our response? Could we ignore the needs and just continue to "have church"? Probably. Could we just open up the check book and give away everything to people who won't use it wisely or well? Probably. But neither of those options is either sustainable or smart. So what should we do?


Because we are learning that everything rises and falls on relationships, we are prayerfully helping in the context of those relationships wherever we can. We have chosen to work for the long haul. We are investing most of the resources that God has entrusted to us into the development of capacity. We have a community store, Victory Village Shoppe, that employs people from our congregation. We have a farm, Victory Acres, that is providing good work for people who need to get away from the city while providing good food for people in the city. We are finishing a duplex, the Stranger Project, where a host family can

mentor guest families while they rebuild.

While we could give people fish (and feel better about ourselves for doing so), we could do better by teaching people to fish—and then open their own fish market. Rather than just paying someone's rent, why not invest that same money in a store that will provide the money to pay an employee who will then be able to pay his own rent each month? In the long run, many more can be helped through building capacity than could ever be helped with temporary "Band-Aids." People are not just needs; they are people—made in the image of God, fashioned for a purpose, and full of untapped potential.

To see Candace's little Jackie grow up to become the doctor that she wants to be. To see Nathan go to college. To see Wes working at Victory Acres. To see all of them serving God and their brothers and sisters in Christ with the abilities that God has placed within them. To see a community of faith growing everyday in its understanding of what it really means to be the church in this place. To see His Kingdom come and His will done on the near east side of Indianapolis as it is in heaven. There could be no greater joy. ■

*Victory Inner-City Ministries* serves needy people in Indianapolis, Indiana. Its website is [www.vicm.org](http://www.vicm.org). Email address for Eric Himelick, its director, is [eric@vicm.org](mailto:eric@vicm.org).



**"He was one of the few that made public opinion instead of following it; and happily for mankind, like the great Master he loved, he made it on the side of the poor, the bond, and the ostracized...."** —*Tribute to Methodist Bishop Gilbert Haven*





Floyd Hyatt ministers to a prisoner

“In Prison, And  
Ye Visited Me”

## FLOYD HYATT RECOUNTS THE JOYS OF JAIL MINISTRY

As my wife and I were walking through Wal-Mart, I thought I heard my name being called. I turned to find a man looking right at me. He came over and asked, “Aren’t you a chaplain?”

When I replied, “Yes,” he turned and called for his wife.

As the lady and their young children came toward me, the gentleman said to them, “I want you to meet the man who led me to the Lord.”

He told me he was back with his family, and then he told me what church they were attending.

The oldest little girl put her arms around my waist, gave me a big hug and, with tears almost forming in her eyes, said, “Thanks for giving my daddy back.”

He had been out of prison for over two years.

For over two decades, I have been director of GBS’ jail ministry, and in that time we have ministered to many inmates and trained many students. We regard these two purposes as of equal importance, and that is why we neither sacrifice a soul to train a student nor sacrifice a student to win a soul. It is true that while reaching out to souls, we expect a great

deal from our students who wish to serve on the jail team.

To receive a volunteer chaplain’s badge in the Hamilton County Justice Center, our local jail, an applicant must take a fourteen-week training course from the Council of Christian Communion and then be accepted on the CCC’s chaplain team. A chaplain is allowed to visit inmates one-on-one, conduct Bible studies, give death notifications, etc.; and is assigned to a floor to do what he or she feels would be helpful for the inmates there. I received my training and was accepted as a chaplain 21 years ago, and others from GBS, including Jerry and Carol Vandervort, Aaron Marshall, and Steve Klotz have also received their badges.

Our students who assist us must take a four-hour training class. They carry worship team badges enabling them to conduct Sunday morning worship services and help in evening Bible studies. In addition, all of us in jail ministry must have a police background check every two years. I require everyone to spend at least one hour in prayer every week for the services, inmates, officers, and other team members.

In addition to our Sunday morning worship services, one-on-one visits, and Bible studies, we give out nearly one hundred Bibles and hundreds of tracts every month. With the help of “Answers in Genesis,” our newest effort is to offer instruction in a creationist point-of-view for the Christian life. You would rejoice to see maximum security inmates who are very hungry for the Gospel attending our chapel services, sitting on the floor in front to hear every word, and expecting change in their lives. They come eagerly three times a week and ask for more. Many even seek to be entirely sanctified.

“The word that comes to mind when thinking about the kids from the GBS jail ministry is faithfulness,” comments the Rev. W. Jack Marsh, the Associate Director for Justice Chaplaincies, Council of Christian Communion of Greater Cincinnati. “I have said for years that when a GBS person tells me they will do something, I cease to worry about it because I know it will be done. Further, I appreciate Brother Hyatt’s passion and leadership in this ministry. Finally, I have been impressed with a number of students for their willingness to stretch (p20) ➡



➡(p5) On Judgment Day God will say that whatever we have done for these 'unwanted' and 'undesirable' people, we will have done it for the King of Kings himself. Talk about an unmatched privilege!"

It is this sense of Christian compassion that underscores Gibbs' involvement with the Schiavo case, but that compassion is also steeled by conviction that "what happened to Terri was wrong. Very wrong." This moral outrage—shared by millions around the world who prayed and supported Schiavo—is cogently demonstrated on page after page of this young lawyer's account of our judicial system's failure to protect "the least of these." There are "three reasons," as he tells us "why I feel compelled to tell Terri's story." In a sense, these three sum up Gibbs' entire message, which he believes ought to arouse America's conscience. Consider each of them:

1. "I was there. I witnessed firsthand what happened...in the courtroom. I sat and visited with Terri on numerous occasions. I looked into her eyes. I spoke and laughed with her." He discusses Michael Schiavo, who "did not want to see Terri as she was: a disabled, yet fully alive, spirited woman." He tells us of Judge Greer, "who held the very heartbeat of Terri's life in his hands," and who yet "refused to go and meet Terry Schiavo, watch her interact with her mother, or call her as a witness in his courtroom...."

He also describes his contacts with Terri's parents, who engaged him as their legal representative, mandated to "do anything that we could think of that was legal and proper to save their daughter's life." He reminds us of "the wall-to-wall media coverage during Terri's final days," the fears of many that "the judicial branch is unaccountable and out of control," and his own conviction that "Life itself was on trial."

As he notes, even "the self-proclaimed atheist and well-known liberal journalist Nat Hentoff called the dehydration and starvation of Terry Schiavo 'the longest public execution in American history,' and he believes America has already lost her way." Gibbs insists that neither he nor the Schindlers were "denying death's inevitability or suffering from some sense of cultural denial toward its prospect." Rather, "we were fighting against the *unnatural, premature death* of someone who did not deserve to die."

2. "Second, I was raised to love and respect America and the rule of law." Deeply steeped in traditional patriotic commitments, Gibbs says he "came to believe America was the greatest, kindest, and most generous nation in the world."

"But when the Supreme Court refused to grant our final appeal to rescue Terri from death, I thought, *Dear Lord, how as a nation, have we reached this point?* For the first time in my life I was embarrassed to be an American.... America has sent men and women overseas to fight the atrocities and human abuses in Afghanistan and Iraq.... Yet

here at home on our own soil, with the full blessing of our courts and under the alleged authority of American law, we were engaged in an equally barbaric act."

Gibbs argues persuasively that American ideals have been severely betrayed in the Schiavo case, and he warns that our future will be clouded by further abuse unless Christians act responsibly and immediately to challenge a degraded secularist agenda. "The only consideration the sanctify of life person makes is to follow what God says in the Bible." This he summarizes in three "guiding principles: God is the giver of all life; God is the allower of any disability; God and God alone should decide when life ends."

3. "The third motivation for creating this eyewitness account flows from the tears of Mary Schindler, Terri's mother. There are some things law school cannot prepare you for. One such event was the afternoon Mary and I walked out of Terri's hospice room for what would be the last time Mary would see her daughter this side of heaven. Mary turned to me and said, 'David, I'm no lawyer and I'm no doctor. But what I don't understand is why did they have to kill my little girl?' That is the troubling moral dilemma."

David and the Gibbs Law Firm did everything humanly possible to save Terri's life. Now David carries on the campaign to keep her memory alive and to save other Americans from a similar fate. For as the book jacket on *Fighting for Dear Life* so emphatically declares, Gibbs had "witnessed what the the media did not see or report that Terri was not a vegetable; that she laughed, cried, and responded to verbal commands; and that, yes, her life was very much worth saving." Yet it was taken from her, as he believes, in one of the great moral catastrophes of our times.

Attorney Gibbs seemed pleased to be at GBS, and faculty and students were deeply impressed by his message. At the end of the chapel service, he autographed copies of his book which he had given without charge to his audience. *Fighting for Dear Life* contains a profoundly disturbing story, and it is so compelling that every concerned American should read it.

"One of the most gut-wrenching stories in recent years was the deliberate, systematic, court-ordered starvation of Terri Schiavo," writes Dr. D. James Kennedy, famous evangelical church leader in his endorsement of Gibbs' book. "David Gibbs III, the Christian attorney who fought so valiantly to save her life, has now written a gripping account of the fight to save Terri. This book...is a wake-up call to a society that shrugs its collective shoulders as to how we treat the most vulnerable among us."

"*Fighting for Dear Life*—yes, fighting for "the least of these." ■

*David Gibbs* defends the rights of churches and Christians nationwide as a legal missionary through Gibbs Law Firm and the Christian Law Association. The book *Fighting for Dear Life* was published in 2006 by Bethany House Publishers, Bloomington, Minnesota.



➡(p4) historic event marks the completion of the transition of the Wesleyan Standard Church of Ghana into the Global Partners family. There are now 37 Wesleyan churches in Ghana." —*Wesleyan Life*

**OHIO.** "When nine months of treatment [for alcoholism or drug abuse] are completed at New Destiny [Treatment Center], you see new men. If not for treatment they would still be lurking on the streets, slaves to their addictions. However, when they leave treatment they have a new enthusiasm and aspirations to make something of the life God has given them." —*Dr. R.W. Bolois, Destiny*

**RUSSIA.** "I had the wonderful privilege to attend a special conference in Russia. Its purpose was to address the problems of transitioning orphans into adult living after they have graduated from orphanages. The statistics are sad for orphans who have reached the age at which they can no longer be cared for in an orphanage or who have graduated and need further technical training. Russia has set a goal that by the year 2009, only 12% of current orphans will be in orphanages. The rest will be in subsidized foster care. Earnest prayer was requested for this new program." —*Judy Sexton, Hope International Missions Orphan Update*

Richard and Judy Grout, missionaries in Vyborg, Russia, add this note: "Many orphanages will be closing and children will be sent to live with foster Christian families in the poorest Russian villages. It may become almost impossible for American Christian families to adopt Russian orphans any longer. Now we must shift our focus to saving those who are left behind. Please join with us in praying for these children and youth whom we are helping with some of our ministries." ■

"Prophetic Christianity has always been good news for the poor, bad news for the acquisitive and powerful. Methodism's journey into social reform stems from her beginning as a religion of the disinherited...."  
—*Walter G. Muelder in Methodism, edited by William K. Anderson*

➡(p14) intolerable. Others were orphaned, and some had turned from a life of crime and gang activity. One boy had lived in a sewer for a while. But all of them had come to the church for food, and they had found more. They found people who loved them. They found a Savior who met their deepest needs. Now, they are radiant, happy, and loving children. They worship with upraised hands and glowing faces. You would never know the darkness of their past.

I went to Uzhgorod to preach a revival, but I left the revival revived myself! I had seen firsthand what can happen when a church lives out the commands of Christ to care for the "least of these my brethren." When the church obeys, God's power is released to flow through us, changing the lives of those around us. ■

**REVIVALIST FAMILY** continued

**Rev. Hoyt C. Cargal, 68**, died February 4, 2007. He attended Bethany Nazarene College and earned a Bachelor of Theology degree from American Divinity School. He served as a minister for over 45 years in Texas, Oklahoma, Iowa, South Carolina, Louisiana, and Indiana. He also taught in various Bible colleges and was involved in short-term mission work in Honduras, Egypt, New Guinea, and Guam. He is survived by Julia, his loving and dedicated wife of 47 years; his daughters Rebecca, Cynthia, Christi; his son Hoyt Carl, grandchildren, and great-grandchildren. Following funeral services, final committal was in the Bethany, Oklahoma, cemetery.



**Kristy Lynn (Archer) Riddle, 46**, of New Castle, Indiana, died April 9, 2007. She was a 1982 graduate of God's Bible School and College. While at GBS, she met Paul Riddle, to whom she was married in 1980. In 1987 they moved to Hampton, Virginia, where he served as pastor of the Wesleyan Methodist Church for 14 years; in 2001 they moved to New Castle, where he became pastor of the Westview Church of the Nazarene. Kristy was a loving wife and mother, a helper in her local church, and a substitute school teacher.

She is survived by her husband; four children, Jenny, Jason, April and Nathan; parents, Verlin G. and Chleda Archer; three sisters, Cindy, Debra, and Karen; two brothers, John, and Wesley; and other relatives. Funeral services were held at Westview Church of the Nazarene, Dr. Ted R. Lee and Rev. Frank Voss, officiating, with burial at the South Mound Cemetery. ■



➡(p17) beyond their own faith tradition as they learned and served with others in the jail ministry."

We urge you to become involved in jail ministry in your own community. God will help you, as He has helped us. We have been in contact with over three hundred men and women to whom we ministered through the years and who have been out of prison for at least two years. Most of these former inmates are now back with their families and are attending church regularly. All praise to God!

**THOUGHTS FROM FORMER GBS TEAM MEMBERS**

**Jerry Vandervort.** "I started with Brother Hyatt as the first jail team pastor, also doing 'bound-over juvenile' prisoners as a chaplain. Carol Acuff was the team advisor and one of the first to receive a chaplain's badge. Being on the GBS jail team brought our lives together; and as husband and wife, we are still serving the Lord in pastoral ministry. Jail ministry affected my life and view of ministry greatly, awakening in me a desire to be a soul winner, challenging me to grow spiritually, and filling me with desire to minister any way that God chooses to lead."

**Kimberly Easley.** "I'm thankful for my time spent on the jail team and serving as the inmates' choir director from 2000 to 2004. Those years helped me to learn the value of every individual, regardless of his or her past. Ministering to men and women in a jail setting gave me the first hand opportunity to see that!

**Katrina (Charles) Gilmore.** "The close mentoring that we received as members of the jail ministry team, along with the all-important weekly Bible studies that kept us focused, was immeasurably important to me. When we saw the changes that God made in the lives of the

inmates and other team members, we were reminded that He was bigger than anything we might be facing and that we had an obligation to share His love with those who were hungry, thirsty, sick and in prison. I think the best part about the jail team was the one-on-one calling."

**Aaron Marshall.** "I started with the jail team as tract secretary, since at that time I wasn't old enough to go into the jail. When I turned seventeen, I started preaching on the juvenile floor and continued to do so until I changed to the regular Saturday Bible study team. In 1998 I went for chaplaincy training, and then served on the maximum security floor as chaplain. In 2002, my wife Lanee and I accepted the pastorate of Blue River Wesleyan Church, Arlington, Indiana, where I volunteer as police chaplain.

"I realize that my time in the Cincinnati jail as team pastor and assistant to Brother Hyatt has molded my ministry to focus on the forgotten. I praise God for the wonderful years I had on the GBS jail team. I can say without a doubt it has helped make me into the pastor and chaplain I am today."

**TESTIMONIES FROM INMATES TO WHOM THE GBS TEAM HAS MINISTERED**

**Larry Gibbs.** "In December 1990, I found myself in a jail cell afraid, alone and filled with uncertainty. It was the God's Bible School jail team ministry which God enabled to minister to me for the entire ten years of my imprisonment. Without the love and support of God's Bible School, I hate to think of where I would be today as I am now in my seventh year of being a free man."

*(Please note that if all goes well, Larry Gibbs will be the first former inmate under our ministry to return to minister at the Justice Center. His clearance papers have already been approved.)*

**Rahman Rucke.** "I'm an inmate in the Cincinnati Justice Center. I had an opportunity to gain my freedom by giving false testimony. But because of





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Chaplain Floyd Hyatt



Bro. Hyatt and friends

# JAIL MINISTRY TEAM

Criminal Histroy:

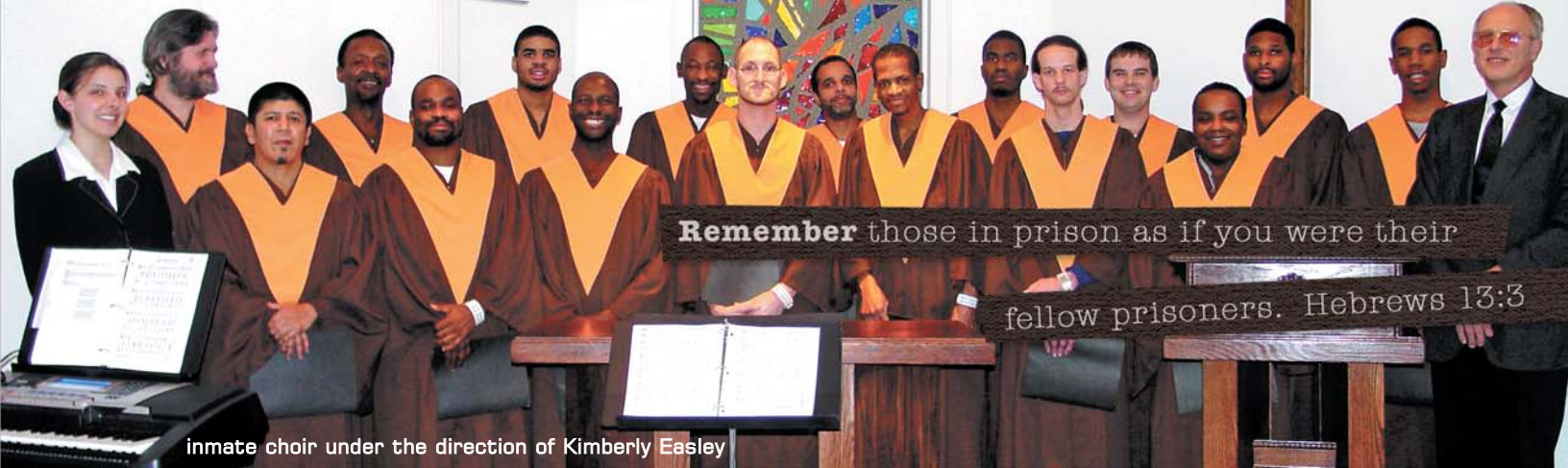
. 23, 2004: Attempted Murder  
. 15, 20  
. 13, 20

Notes:

armed a  
100,00



Ancil leads the singing



Remember those in prison as if you were their fellow prisoners. Hebrews 13:3

inmate choir under the direction of Kimberly Easley

the guidance of Brother Hyatt and his team of God's Bible School students, I studied more and gained a deeper relationship with God; and this led me to make the right decision. I realized I'd rather walk behind these prison walls with God for ten years and gain my salvation—which is true liberation—than to gain so-called freedom, knowing I lied and cheated to get it."

**Kevin DeMont Kinney.** "I've been in and out of prisons from my youth up to right now because of sin.

I've been almost ten months at the Hamilton County Justice Center and have been attending Bible studies. I went after God with all my heart, and He won. But it had to take a dedicated person like Chaplain Hyatt whom God could trust to bring to us His Word. Also the ministry team from GBS has been a great witness to all of us. I pleaded guilty to my charges and received seven years in prison. But I'm free with peace in my heart. Thanks to God and the GBS jail team, Jesus reigns king in my heart now and forever." ■



➡(p2) in her fellowship with Him in suffering, she also became a partaker with Him in glory.

Her parents, James and Malinda, “were both converted while slaves,” according to his obituary. During the Civil War he escaped from his master and joined the Union Army. After his discharge, he was reunited with Malinda; and later they moved to Illinois, where he became a Free Methodist evangelist.

“Large crowds gathered to hear him; and from that time on, it was the business of his life to minister Divine truth to dying men and women,” Eliza tells us in her 96-page autobiography *Shadow and Sunshine*, published in 1906. James moved his family west, focused his ministry in Illinois, Iowa, Kansas, and Nebraska; and he was ordained an elder by Bishop B.T. Roberts in 1884. Two years later he settled his family in Orleans, then in 1889 “passed quietly away to the heavenly rest.”

Malinda was to survive him for many years, earning her living over a steaming washboard. She remained a joyous Christian even after she was too infirm to attend public worship. Her district superintendent, Rev. Alfred Randall, recalled the last time he ministered Holy Communion to “Mother Suggs,” apparently in her home, “while she shouted the praises of God.” James’ obituary adds that he and Malinda were the parents of 13 children, one of whom was “a bright girl [who is] a helpless invalid.”

This was Eliza. At four weeks of age, she had developed what doctors later diagnosed as “an extreme case of rickets,” a pitiful childhood disease that leaves the skeleton softened and deformed. “And thus my bones would break, one after another for six long years,” she says. “Whenever I was moved, it caused me great suffering.” She could not play with other children, sometimes unable even to sit propped up in a chair. Her death was expected, but “God saw fit to let me live”

She did stop growing, however; and for the rest of her life she was a little bundle of shattered humanity, brilliant in mind but grotesquely handicapped in body, never able to take a step. “My weight...is about fifty pounds and my height about thirty-three inches. I ride in a baby carriage or go-cart, and am often taken for a baby and spoken to

as such.” While Rev. C. M. Damon described her as “a tiny mite of body,” he noted that “her frail hands and well developed head have accomplished wonders, obtaining a fair education.... In former times she assisted her father...in evangelistic work, and has presided in public meetings with marked dignity and ability.”

Historians have recently discovered Eliza’s little book, which they consider significant because of the “slave narrative” that it contains. Of course, she hated “the curse of African slavery,” graphically detailing its vicious horrors. Yet her primary purpose is to affirm her joyous experience in Christ. “As I look over my past life and remember how good the Lord has been to me through all my sufferings, I am made to wonder. But if He can get any glory out of my life I shall be satisfied.”

She was converted at an early age. “I wanted to be a Christian and know that I was saved [and] the Lord heard my prayer and blessed my soul.... I was not at that time more than five years old, and I have served the Lord ever since....” She opens the door into her life of prayer and her love of missions, adding that sometimes she sang and gave “recitations” at area temperance rallies.

Never does Eliza complain about her disappointments. “I get much pleasure from the reading of good books,” she assures us. “I enjoy looking at the beautiful things in nature and in art. I love to listen to the singing of the birds and to sweet music.” She is pleased to be able to earn a bit of money—faithfully tithed, of course—by “knitting, crocheting, fancy work, and making horse hair watch chains.” One of her blessings is her “comfortable home, just a few rods from the seminary, where I attend Sunday school and church.”

This was the old Orleans Seminary built on a little rise just west of the cemetery. Begun in 1884 by Free Methodists from Kansas and Nebraska, the school continually waged an heroic struggle for its existence. For as historian Wilson T. Hogue has explained, the “work in this region began and continued under all those adverse conditions incident to frontier prairie country.... It has been a long battle against poverty, droughts, failing crops and disappointed hopes, as well



ELIZA SUGGS, AGE 16



as ‘against the principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.’”

Yet as Hogue also insists, the school gave “many choice and useful young men and young women to the Church.” One of its founders, the Rev. G.B. Howard, remembered that its first building was “begun, carried forward, and completed in a perfect blaze of glory.” At times “the power of God would come upon [the laborers], and they would drop any tool that they might be using and give vent to their feelings by praising God alone.” Two large, brick, three-story buildings—one with an ornate tower, dormered windows, and mansard roof—eventually provided classrooms and dormitories, as well as a chapel used by the local congregation.

Here Eliza received a rudimentary education, and here she came to join the acappella singing, affirm the fiery preaching, and participate in the class meetings, love feasts, and revivals—all so characteristic of early Free Methodism. When she wished to testify, Katie, her sister, would hold her up; and Eliza would speak “clearly and forcibly.” On occasion she would go with Florence McNeese, a plucky pioneer pastor, to assist in her preaching assignments. “She was a remarkable character,” according to another minister.... She had learned submission and patience by the things which she suffered.”

Wistfully I have stood at the site of Orleans Seminary and pondered the rich spiritual life that once flourished there—a life which Eliza so freely shared and so gladly enriched. It was anchored in an earnest and robust Wesleyan piety that defied prejudice and snobbery to embrace the “least of these” with love, and acceptance. In telling Eliza’s story we honor those faithful Christians who unselfishly ministered to her in Jesus’ name and who at last buried her in their cemetery.



*compiled by Lettie Cowman*

## THE MALADY OF “ME”

*“With God, all things are possible.” Matthew 19:26*

Perhaps, for most of us, the hardest thing in life is to master ourselves, to keep ourselves facing the light and the right. Our chief difficulty lies within ourselves rather than in our circumstances. We suffer from what the French call “the malady of me”; from what we call “temperament,” or “weakness.” All our efforts may end in failure, simply because we begin at the wrong end.

“Is anything too hard for the Lord?” Can He not change the heart? Can He not live and work and reign in us? Can He not so deliver us to the very end of our days as to make the last stages of the way the best of all? —Allon Poole ■

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On the day before Eliza left this world, “she visited her neighbor,” according to her obituary, “and talked of sudden deaths and how God in His wisdom ‘unfolded to us only one step at a time.’ She awoke the next morning at five o’clock, and was seized with a spell of coughing which resulted in hemorrhage of the lungs. She could not talk and was gone in ten minutes.” Her funeral—surely held in that old seminary chapel—“was largely attended by those who knew her from near and far.” It was remembered as “an impressive occasion,” ringing with Malinda’s ardent “exhortation that melted all to tears.”

“Eliza Suggs, December 11, 1876–January 29, 1908. *Little Pilgrim*

*at Rest.*” This is the inscription on that heart-shaped stone where Miriam, Andrew, and I had come to pay homage to a saint. For if ever divine strength was made perfect in human weakness, it was in the brief and blessed life of this little African-American woman, who in spite of tragedy and heartbreak could declare, “It is the sunlight of God in my soul that makes me happy.” ■

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