

The High Calling

a bimonthly publication of The Francis Asbury Society

From the President's Desk

The net *worth* of an organization never rises above the net-*work* of its constituencies. From the time I first began to hear Dennis Kinlaw speak of the great resourcefulness of the world God made possible through the likes of Bishop Francis Asbury and his pursuit of raising a group of people “wholly devoted to God,” I have loved to dream the dream that a Society living under that mantra would be capable of carrying the strongest currents for the purposes of God in Christ Jesus. Of course, I will be the first to say, I never felt like I belonged there with that group. But, since the time I gave my heart to Jesus, there has always been a yearning to be numbered there. So my life has been a pursuit of the dream to be numbered among a group of people with the ideals of men like Asbury, Wesley, Kinlaw, et. al. The road has been both steep and difficult. I have been a grave disappointment over the years to colleagues on that journey. Moreover, I have been gravely disappointed by others who have claimed to be on that road. I think I have grown to more fully understand Isaiah’s despondence when he confessed, “I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.” I find myself hoping that God would be merciful to me, like Isaiah found him to be when he supernaturally touched Isaiah’s unclean lips with the hot

coals of his love and redemption as he proclaimed, “Your guilt is taken away, and your sin atoned for” (Isaiah 6:7 NIV).

When he was ordained, Francis Asbury was asked two great questions that I believe set his heroic future course. The first was, “Are you moving on to perfection?” The second was, “Do you expect to be made perfect in this life?” If you in The Francis Asbury Society family will allow me the liberty of using the RSV (the Ron Smith Version) for these questions they are, “Do you believe that Jesus Christ can perfect that which concerns you?” And, “Do you believe he wants to—and can do it—now?” I have decided that the hinge of The Francis Asbury Society hangs on the same premises. The only gospel emphasis that can provide hope and transformation for people like me is that Christ has lived, died, and is coming again in self-giving, holy love to transform his own by making his strength perfect in our weakness. This we believe and proclaim, and we find it to be a place of stewardship and emphasis for our Society. Although I am saying a geographic good-bye to the new team that has come together in The Francis Asbury Society, the United

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Announcing a New President

In a specially called worship service on Saturday, March 1, 2014, the chairman of the board of The Francis Asbury Society (FAS) announced the appointment of Stan Key as the new president.

Stan and Katy Key come to FAS after 10 years of missionary service in Paris, France, and 18 years of pastoral leadership at Loudonville Community Church in Albany, New York. Joining the FAS team a year ago, Stan has contributed to the ministry of the Society through preaching, teaching, writing, and more recently, serving as Director of Operations. He also serves as Spiritual Dean with the Pan African Academy of Christian Surgeons (PAACS) and serves on the board of One Mission Society. He travels and speaks in churches, retreats, conferences, and camps both here and abroad. Katy also serves in many capacities at his side, and they come to FAS as a team. Katy is the daughter of the founder of FAS, Dennis Kinlaw.

Stan and Katy have three grown daughters and four grandchildren. In accepting the new appointment, Stan spoke about the identity and purpose of The Francis Asbury Society:



Stan & Katy Key

God raised up FAS to proclaim the one Name given under heaven by which we must be saved (Acts 4:12). Our calling is first and foremost to promote the name of Jesus, not to propagate a doctrine, perpetuate a tradition, or promote a

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A Note from the Editor

by John N. Oswalt, PhD

As I travel around and talk about The Francis Asbury Society, people ask, “What is it?” “What do you do?” I delight to tell them that a “society” is a group of people who have something in common. In our case, all of us in the Society—and that includes you—are committed to the idea that salvation in Christ is about knowing him to the full, letting him have the central place in our lives, and allowing his Holy Spirit to have control. We believe those things and want to spread that vision of salvation—the Biblical vision, we think. That does not mean that all of us in the Society have to express our convictions the very same way. We are a society, not a bunch of clones. But we are all on the same page.

In this issue of *The High Calling*, we are sharing three expressions of who the Society is and what we are

During the 2014 FAS Renewal Conference, Sam Kamaleson, Jerry Coleman, and Stan Key reminded us that life is a gift from God, through grace, and that it is meant to be lived lavishly in spite of circumstances. Moreover, it is to be shared with others. In the final session of the conference, Stan Key pled with those in attendance to leave the desert of spiritual mediocrity, where many wander in circles year after tedious year, and cross over into the land of victorious and abundant life. As he called us to Communion, he said:



Lavish and luscious fruit is just waiting for us to go over and pick. Don't let the giants who are camping on your inheritance scare you away. Let your appetite for the milk and honey of Canaan become so strong that your appetite for the leeks and onions of Egypt has no appeal at all. Beware! Many have enough faith to get out of Egypt but not enough to get into the Land of Promise.

God is the source of lavish grace for our lives. He provides grace in times of trial. Grace is part of his very nature, and through him we become channels of grace to others. By his grace, let's live *lavishly!*

For ordering information, please visit our website at www.francisasburysociety.com, and select Renewal Conference 2014 under the Events link. Or, call the office at 1-800-530-5673 (859-858-4222).

about. They are from Stan Key, our new president as of March 1; Jerry Coleman, our Director of International Ministries since October 1, 2013; and me, John Oswalt, the dinosaur of the group, who has been around a long time. You will also find two short pieces from people who are not part of The Francis Asbury Society. They are here to remind us all that this understanding of salvation is not a narrow sectarian idea held by a handful of rather isolated remnants of Wesleyanism, but is indeed the “golden thread” that has run right through the Church. As you read, I hope you will be impressed by the variety of expression, but also by what we believe is a common vision for our Society. I hope you will feel that we are “your people” and be encouraged to feel that you are “our people,” that you are not alone, but truly part of a “society.”

Take My Life and Let It Be...

Taken from *The One Year Book of Hymns*, Wheaton, IL: Tyndale, 1995. Used by permission.

*Take my life and let it be consecrated, Lord, to thee;
Take my moments and my days, let them flow in ceaseless
praise.
Let them flow in ceaseless praise,
Take my will and make it thine—it shall be no longer
mine.
Take my heart—it is thine own; it shall be thy royal
throne.
It shall be thy royal throne.
Take my love—my Lord, I pour at thy feet its treasure
store.
Take myself—and I will be ever, only, all for thee.
Ever, only all for thee.*

The prolific British hymn writer Francis Ridley Havergal wrote this hymn on February 4, 1874. “I went for a little visit of five days to Areley House,” she explained. “There were ten persons in the house, some unconverted and long prayed for, some converted but not rejoicing Christians. He gave me the prayer, ‘Lord, give all in this house!’ And he just did. Before I left the house, everyone had got a blessing. The last night of my visit I was too happy to sleep, and passed most of the night in praise and renewal of my own consecration, and these little couplets formed themselves and chimed in my heart one after another, till they finished with “Ever, only, ALL for thee.” As Francis wrote the words, she capitalized ALL.

Two months earlier, she had made a complete surrender of herself to Christ and experienced “the blessedness of true consecration.” She wrote: “I just yielded myself to him, and utterly trusted him to keep me.”

The Message and Mission of The Francis Asbury Society

Taken from *On Being a Christian* by John N Oswalt (Wilmore, KY: Francis Asbury Society, 2014: iii).

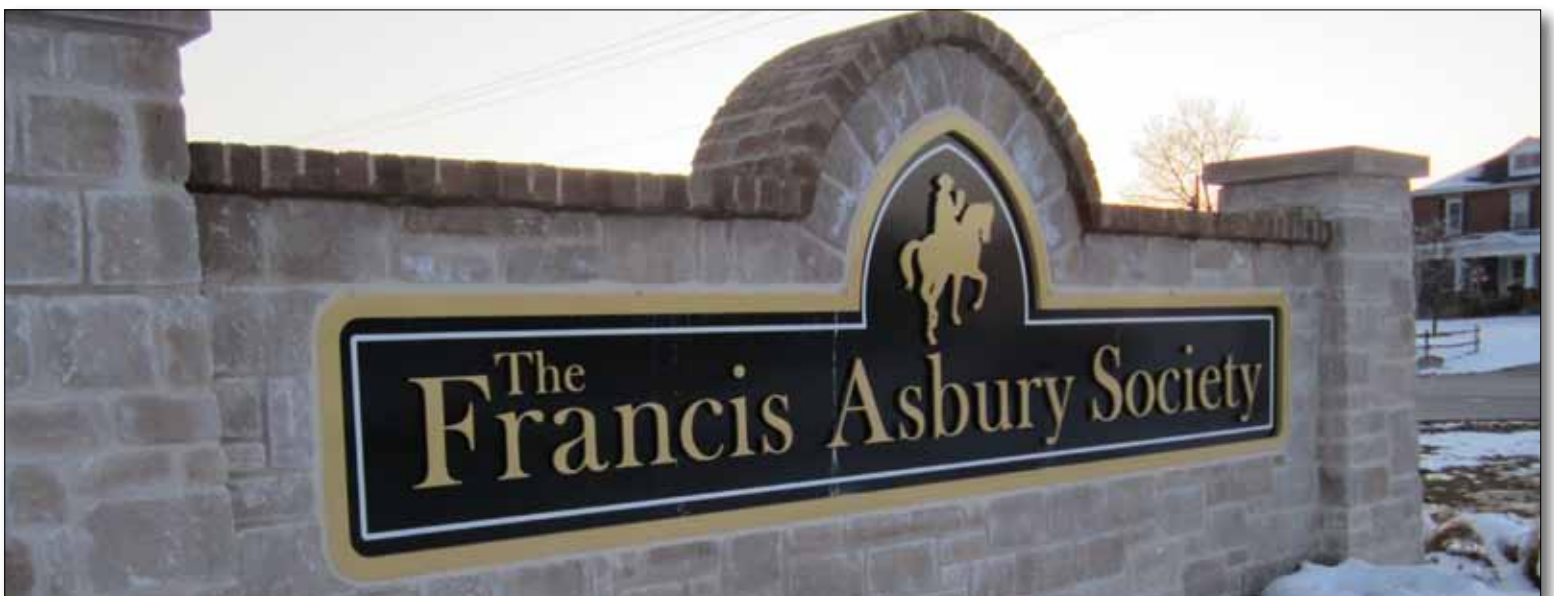
People often ask me, “Well, who is The Francis Asbury Society? Is it the evangelists? Is it the staff? Just who are the members of the Society?” And my answer is that it is those several hundred people who are members of the Francis Asbury Covenant Fellowship, people who have covenanted to pray together, to read the Bible together, and to give themselves to the task of reaching the world for Christ. There are many institutions which have the idea of full salvation as a part of their purpose. There are colleges. There are denominations. There are seminaries. But in every case the continued existence of each of these institutions takes precedence over everything else. And if it is considered that the founding message of the institution is getting in the way of the function of the institution, the message very easily gets lost. The Francis Asbury Society exists for really only one purpose—the Message. Is the Society an institution? Yes it is, but its purpose is not education. Its purpose is not to create a church. Its purpose is not to train clergy. Its purpose is to do everything that we know to be certain that the Biblical message is propagated. That is why we exist. And that is the reason why we urge people to become members of the Covenant Fellowship. It is because you, along with all the rest of us who make up the society, are convinced that what the world needs is a message of full salvation.

But what do I mean by that phrase “full salvation”? I think I have to define it by saying what we do not mean. For too many people in the world today, salvation means deliverance from the guilt and the condemnation of my sin so that I can go to heaven; but that is not salvation as the Bible describes it. That really is an aberration. I might even go so far as to say that it is a heresy. What does the Bible teach? The Bible teaches us that God does indeed save us from the consequences and the guilt of our sin. But he does so not as an end; he does so as a means. He saves us from the guilt and the consequences of our sin in

order that he might share his holy character with us. That is salvation. Salvation is to be found when we indeed are experiencing—living—the life of God.

In my devotional time in recent months I have been working through the epistles of the New Testament, and I have been fascinated again by how completely the letter writers of the early church—Paul, or Peter, or John, or the writer to the Hebrews—were committed to this understanding of salvation. What is their continual concern? Their concern is that these converts, these Christian believers, will go on to experience everything for which Christ saved them. So again and again we read where we have been “saved unto good works,” we were “created for good works,” etc.

Now over and over again in the history of the Church, especially in Protestantism, people have said, “Thank God we’re not saved by our works.” And that is true; thank God! There is nothing that you or I can do to deserve God’s forgiveness and the gift of his Holy Spirit. If coming into a relationship with God depended on our godly living, it would never happen. *But*, he has graciously saved us in order that we might share his life, his holy character, in our daily lives. This is full salvation. This is the message that The Francis Asbury Society exists to propagate, to proclaim, to teach in every way we know how. And so I just want to say as one member of the Covenant Fellowship, how grateful I am to all the other Covenant fellows for their commitment to this shared vision and shared task. If we do not do it, who will? The history of the other institutions is that when the message gets in the way of what is considered to be the good of the institution, the message is quickly lost. That is not the case with The Francis Asbury Society. We exist for the Message. Thank you for being a part of this wonderful enterprise that we believe God has committed to us.



Where in the World Is FAS?

By Stan Key



Perhaps you heard the story of the man in the hot-air balloon who became hopelessly lost. Pushed this way and that by contrary currents of air, he finally floated close enough to the ground to be heard by people below. Spotting a farmer in his field, the man shouted as loudly as he could, “Where am I?” Looking to his left and

then to his right, the farmer finally looked up into the sky. Pausing for only a moment, the farmer shouted back, “You can’t fool me, I know where you are. You’re hiding up there in that little basket!”

This silly story seems to define much of what I am feeling these days as I assume more leadership responsibilities here in The Francis Asbury Society. As the different currents of recent years push our little organization this way and that, I sometimes want to cry out, “Where are we?”

When you pause to think about it, there are only a few truly important questions in life: Who am I? Where did I come from? Why am I here? And Where am I going? These questions apply to organizations and ministries as well as individuals. When a ministry forgets her identity and purpose, the results are always tragic. Policies and procedures take precedence over mission and vision. The purpose of ministry becomes perpetuating the ministry. Paying the staff, maintaining the structures, and continuing the programs become the focus. But when a ship at sea becomes more concerned over the décor in the lounge than the destination and purpose of the voyage, we have a problem of major proportions!

God raised up The Francis Asbury Society to exalt the Name above every name (Acts 4:12). This is why we exist. This is why we serve and pray and give sacrificially. Whenever we are tempted to think that our purpose is to promote a favorite person or preach a pet doctrine, we apostatize the faith and become marginalized in self-absorbed sectarianism.

And yet we recognize that we are called to live out this Gospel purpose in a specific context that demands a particular identity and a distinctive mission. Though we love

and affirm the grand current of what C. S. Lewis called “mere Christianity,” which includes all the branches of the historic orthodox faith, we understand that our place in the body demands a localized and particularized expression. C. S. Lewis spoke beautifully of this reality.

I hope no reader will suppose that ‘mere’ Christianity is here put forward as an alternative to the creeds of the existing communions—as if a man could adopt it in preference to Congregationalism or Greek Orthodoxy or anything else. It is more like a hall out of which doors open into several rooms. If I can bring anyone into that hall I shall have done what I attempted. But it is in the rooms, not in the hall, that there are fires and chairs and meals. The hall is a place to wait in, a place from which to try the various doors, not a place to live in. For that purpose the worst of the rooms (whichever that may be) is, I think, preferable (Mere Christianity, Preface).

For those who share our identity and want to be part of our mission, we humbly invite them to come in out of the hallway and pull up a chair around the fire place. Here we find fellowship rich and deep. Here we prayerfully consider the role God wants us to play in his larger church and world.

John Wesley helps us to better understand how people in our “room” have historically defined themselves and understood their purpose. Lamenting the fact that many in the broader church perceived the Methodists as a marginal sect, Wesley feared that the Methodists themselves would begin to see themselves in such a light, locking the door and huddling by the fire in the hopes they wouldn’t

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**“For those who share our identity
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to come in out of the hallway....”**

Matrix Back Doors, <http://www.intotheabyss.net/matrix-revolutions>, 19 Mar 2014.

have to mess with those “other people” in the hallway and beyond. Wesley wanted his people to understand that far from being on the margins of what God was doing in history, they were in the very center of his work in the world!

The distinguishing marks of a Methodist are not his opinions of any sort. His assenting to this or that scheme of religion, his embracing any particular set of notions, his espousing the judgment of one man or of another, are all quite wide of the point. Whosoever, therefore, imagines that a Methodist is a man of such or such an opinion, is grossly ignorant of the whole affair; he mistakes the truth totally....



Who then is a Methodist and what are the marks whereby he may be recognized? Wesley drives home the point when he boldly asserts that “a Methodist is one who has the love of God shed abroad in his heart by the Holy Spirit given unto him (Romans 5:5); one who loves the Lord his God with all his heart, and with all his soul, and with all his mind, and with all his strength (Mark 12:30).” To those who pointed out that these characteristics are

only the foundational principles of real Christianity, Wesley simply said, “This is the very truth”.

Who are we and why are we here? Where did we come from and where are we going? FAS exists to proclaim and promote the message of free salvation for all men, full salvation from all sin. We specifically labor to make resources available (sermons, books, people) that will remind the broader church that what God calls us to (whole-hearted devotion, Spirit-empowered service, and victory over sin), he is able to perform.

We do not fulfill our calling in a spirit of arrogance or superiority and we certainly don’t pretend to be the sole faithful remnant who alone preach the authentic Gospel. God forbid! Rather, in humble recognition of our own profound spiritual poverty, we take comfort in the grace that saves even moral reprobates like ourselves so that all glory goes to him alone. We find courage to believe God can even use people like us when we remember the first words Jesus spoke when he began his public ministry: “Blessed are the poor in spirit, for theirs is the kingdom of heaven” (Matthew 5:3).

The Francis Asbury Society has no higher aspiration than this!

FAS and Spiritual Awakening

by Jerry Coleman

I had to pinch myself. There I was at my second Renewal Conference sponsored by The Francis Asbury Society. I attended the very first FAS Renewal Conference...in 1989. How did I get back here? How did I find my way to this place I now call home?

In 1988, while I was in prayer, a vision came out of nowhere. A series of previous spiritual experiences flooded me and grew into a projected picture of the future. This vision of a spiritual awakening rolled over me like a wave of water—like a tsunami!

*A moving of God’s spirit on His people
A people renewed for Jesus
The United States renewed for Him
Nations of the world turning to Him
Weeping and confession and repentance and
wholeness*

That was 25 years ago. I was a 30-year-old Asbury Theological Seminary student and father of three young children. The Francis Asbury Society was in its early days of ministry, too. Now I find myself back where it all began. The vision burns deeper and brighter today. The Francis Asbury Society resonates with the same vision. How did we get here? Where do we go from here?

After my vision of spiritual awakening, I sought counsel to help me process what I had seen and heard. I had

heard the president of Asbury College (now Asbury University) speak once or twice, so when a professor recommended that I share this burning vision with him, I readily agreed. Two weeks after locating Dr. Dennis Kinlaw’s office and scheduling an appointment with his secretary, I sat nervously in his waiting room.

“Come in!” I jumped up.

“Hi, I’m Jerry Coleman. I’d like to describe to you a vision I had during personal prayer.” After I told Dr. Kinlaw this powerful vision about world-wide spiritual renewal he began to ask me questions. I asked him questions. To my surprise, he seemed to understand and even personally relate to this burden about spiritual awakening in the United States and beyond. We began to meet together on occasion to talk and pray.

After our first few meetings, Dr. Kinlaw invited me to the very first Renewal Conference that The Francis Asbury Society sponsored. That was in 1989. I sat nervously and humbly among professors, church leaders, and dignitaries from across the United States. God’s vision continued to grow in my heart and mind!

Now, in 2014, as I sit at my desk in The Francis Asbury Society building and consider the mandate from the

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Hold Nothing Back

Taken from *Our Daily Homily* by F.B. Meyer (Grand Rapids: Zondervan, 1951: 151).

*This is the land which ye shall inherit.
—Numbers 34: 18.*

It is important that we should know the limits and possibilities of our lives. We must beat the bounds, first to know how far we may go; and secondly where we must stop, in our inheritance.

How far we may go. It is our privilege to know God and the hope of his calling, and the riches of the glory of his indwelling in our hearts, and the power of the Resurrection throbbing within us, lifting us to share the risen life of Jesus. Day by day we may be kept from yielding to known sin; day by day, though keenly conscious of temptation, we may be more than conquerors; day by day, the Holy Spirit may work in us perfect love towards God and man, to the limit of our light; day by day the Lord Jesus may be more perfectly formed within us.

Where we must stop. We may expect to be blameless, but not faultless, till He presents us to Himself: to be delivered from temptation, but not free from its assaults: to be kept in perfect peace, but not secured from the pressure of adversity: to be dead to sin and self, but not daring to say that either is dead within us: to be delivered from this present evil world, as to spirit and temper, though still called to inhabit it as its salt and light. Take possession of every inch of God-given territory in Jesus, but beware of going beyond it.

It is a solemn question to all who have been appointed leaders in God's hosts, whether they are rightly dividing their heritage. We must hold back nothing that is profitable: nor must we shun to declare the whole counsel of God. Let our preaching and teaching include all God's provision for his children.

From the President's Desk continued from page 1

Methodist congregation I am serving in southern New Jersey very much will be part of the work of The Francis Asbury Society. Why? Simply because I will forever be in covenant with those people who believe Christ can and will perfect his own if we entrust him with our whole lives for his glory.

Henry Clay Morrison was the founder of Asbury Theological Seminary. He was convinced that pastors who believed the gospel is big enough to transform the world and perfect it to present to God a Church as a Bride without blemish was the greatest hope for the well-being of our nation. I, too, believe that. So I, too, will forever remain a committed part of the FAS mission. I thought I would leave you with Dr. Morrison's optimism for a Society of believers who trusted that Christ could perfect that which concerns us, and do it now. I sub-title this Morrison quote, "Why I believe in the Asbury mission:"

Give a nation a faithful ministry in its pulpits, [people] who feel the call and awe of God upon them; [people] who will be true to His word, declare His truth regardless of consequences, who will faithfully instruct [people] in righteousness and warn them against sin; [people] who will rebuke wickedness among the rich as well as the poor, who making the word of the Lord the sword

of the Spirit, will strike mightily against the sins of the people and warn them of the judgment to come, meanwhile, with tender and loving heart, calling them to repentance and pointing them to the Lamb of God who taketh away the sins of the world. Such a nation can but be blessed. There will be power in the churches; the fires of devotion will glow upon millions of family altars; there will be order and happiness in the home; the schools will be centers of spiritual and intellectual development; there will be honesty in commerce, justice in the courts, civic righteousness will prevail, moral standards will be high, social life will be pure, the fear of God will pervade the earth, the love of Christ will reign and rule in the hearts of [people], the Bible will become the revered and honored book, and the kingdom of heaven will be set up in the hearts of the people; and our crucified and risen Lord "shall see the travail of His soul, and shall be satisfied."

To this end, I go to ministry in the local church, but my covenant remains with the Society of people who bear the name of Francis Asbury and who desire above all things to "be wholly devoted to God." May our network grow until the full worth of Christ be measured in all the earth!



Lord to work and pray for spiritual awakening, I'm overwhelmed once again by the magnitude of the vision.

If we only had a map or destination for the GPS, it would be perfect! Show me where and how, Lord, and I'll go! Jesus said in John 14:6, "I am the way and the truth and the life." Perfect! Show us the way!

Jesus talks about more than direction and destination. This new reality has changed my life and my perspective on Jesus and how to find the way.

In the Gospel of John, Jesus uses the phrase "I am" at least ten times:

- *I am* the bread of life (6:35)
- *I am* the living bread (6:51)
- *I am* the light of the world (8:12)
- *I am* the light of the world (9:5)
- *I am* the gate for the sheep (10:7)
- *I am* the good shepherd (10:11)
- *I am* the resurrection and the life (11:25)
- *I am* the true vine (15:1)
- *I am* the way, the truth, and the life (14:6)

And there is one more. Jesus says in 8:58, "Before Abram was born, I AM."

Incredible! Jesus! He is the "I AM"! He is beyond space and time! He IS the way! The way is Jesus. The way is a person, the person of Jesus.

At the end of life is a person. Jesus.

At the end of truth is a person. Jesus.

At the end and even the beginning of the way is a person. Jesus.

A birthday card my wife gave me has a picture of a tropical paradise on the cover. Palm trees, a peaceful ocean beach, and a beautiful sunset. Inside the card, my wife handwrote many of the places we have lived or visited: South Africa; Haiti; Smoky Mountains; Wenatchee, Washington; Greenville, Illinois; Wilmore, Kentucky; Columbus, Ohio; The Alps; Budapest, Hungary; Rocky Mountains; and ????. But it is the main point of the card that really strikes me. It says, "Paradise is anywhere with you." Ahhhhh. So beautiful! Paradise is NOT a place! It's a person! Finding the way is finding the person.

But there is more. I recently asked God to show me something new in the familiar verses of John 14. I have to confess that what I really prayed was, "Lord God, I don't believe that you can show me anything new in this passage. I already know it so well."

I began reading the preceding verses. I saw in John 13:33 that Jesus said, "My children, I will be *with* you only a little longer." This information shook Peter's world! Jesus would be leaving him. "Simon Peter asked him, 'Lord, where are you going?'" (13:36). Later, in 14:5, Thomas expressed the same sort of anxiety as Peter's, "Lord, we

don't know where you are going, so how can we know the way?"

I began reading further in John. "Don't you believe that I am *in* the Father, and that the Father is *in* me? The words I say to you are not just my own. Rather, it is the Father, living *in* me, who is doing his work" (14:10). Jesus goes on in 14:16-17, "And I will ask the Father, and he will give you another Counselor to be with you forever—the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be *in* you." And then, in 14:20, "On that day you will realize that I am *in* my Father, and you are *in* me, and I am *in* you."

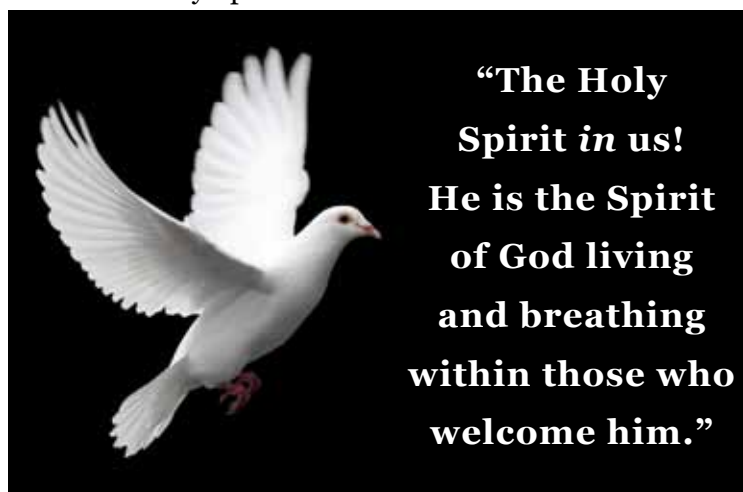
Preceding John 14:6, Jesus centered on the preposition "*with*." Following John 14:6, Jesus centered on the preposition "*in*!" Whereas, Peter and Thomas struggled with the thought of Jesus leaving them, no longer being *with* them, Jesus knew it would actually be better for them as he returned to his Father. Jesus would no longer be *with* them but be *in* them.

The Father had a gift for Peter and Thomas. He has a gift for me, for us! The Holy Spirit *in* us! He is the Spirit of God living and breathing within those who welcome him. When we have one of the three in us, we have all three.

The Holy Spirit *in* Peter made all the difference. The Holy Spirit makes a world of a difference! It radically changed him. I am changed as well. Jesus in me. Jesus himself drawing me to himself. This is what spiritual renewal is all about. This is what The Francis Asbury Society is all about.

Now after 17 years of service with the Free Methodist Church as a missionary and overseer for our work on continental Europe, I return to Wilmore. My daily prayer is that, with the indwelling of the Holy Spirit and the resources of The Francis Asbury Society, we will see this 25-year-old vision come to full fruition. How? Jesus in me. The Holy Spirit in me. The Father in me. *In* you, *in* us.

Will you join me? Will you join The Francis Asbury Society in praying for a new reality, for new spiritual life in our nation and in the nations around the world? Jesus *in* us. The Holy Spirit *in* us. The Father *in* us!



personality. However, as the name of our society reminds us, we are to do this in a specific context. Francis Asbury devoted his life to spreading Scriptural holiness over the land. The blood of Calvary and the Spirit of Pentecost make possible a life where victory over sin is a reality and one is enabled to obey the Great Commandment to love the Lord with all our heart and our neighbor as ourselves. In accepting this call to leadership I want to live according the watchword of Nicolas Von Zinzendorf who said, "Preach the Gospel, die, be forgotten."

Outgoing president, Ron Smith, will remain with the Society until April 30, helping with the transition and assisting in development. Smith has accepted a call to serve as Senior Pastor of St. John's United Methodist Church in Turnersville, New Jersey, and will be moving there to devote himself to his new assignment. The chair of the board of directors expressed deep appreciation for Smith's valuable service and strong leadership to FAS during his tenure as president.

The Francis Asbury Society appreciates your prayers and looks forward to serving the local church, pastors, missionaries, and the broader community here and overseas through its ministries of publishing, conferencing, and providing speakers and teachers.



One-way Ticket: Leaving Home for Good

by Jerry Coleman

\$14.99

On August 13, 1996, Jerry Coleman and his family left the suburbs on a One-Way Ticket to Budapest, Hungary, in Europe. As a family, they learned the Hungarian language, connected with people in their community and tried to resist the desire to pack it up and go back to a more comfortable life (read "Let's Go Sell Insurance").

The High Calling—March/April 2014

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.

The Francis Asbury Society

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The High Calling

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