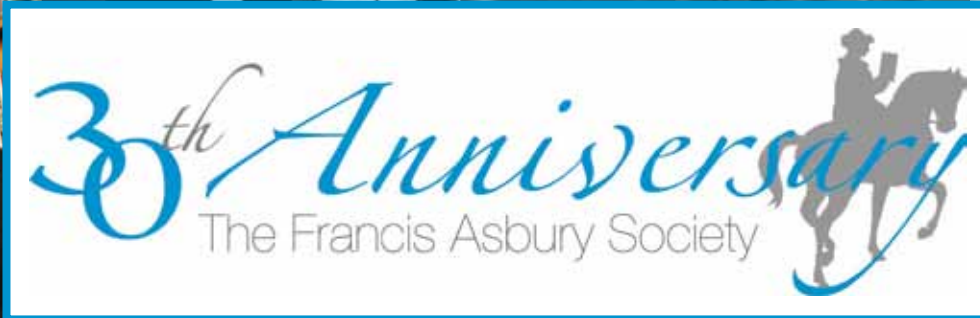


# The High Calling

a bimonthly publication of The Francis Asbury Society



We look back...

Give *praise*  
to the LORD,  
*proclaim* his name;  
make *known*  
among the nations  
what HE has *done*  
(1 Chronicles 16:8)

The Francis Asbury Society was founded in 1983 by Dennis Kinlaw and Harold Burgess as they dreamed, prayed and sketched out their vision for ministry on a napkin over lunch.

From 1983–1992 the FAS office was located in a tiny office borrowed from Asbury College. From 1992–2010, FAS worked in a small basement office, surrounded by boxes of books.

In October 2010, FAS moved into the Ministry Center. Now, every office in the three-floor building is in use for the ministry to which God has called us.

In our 30<sup>th</sup> anniversary year, we praise God for His faithfulness.



The Francis Asbury Society is a network of believers whose lives have been changed by the message of absolute surrender and obedience to Jesus Christ, and who are called to carry that message to the world.

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THE HIGH CALLING—ANNIVERSARY ISSUE  
September/October 2013

*The High Calling* is published by The Francis Asbury Society, Inc., Wilmore, Kentucky. It serves as a link between FAS and its constituents and builds loyalty and awareness of the Society so that the doctrine of Scriptural Holiness may be proclaimed throughout the world. The Francis Asbury Society's sole purpose is to promote the teaching and experience of Christian Holiness as it is revealed in the inerrant Holy Scriptures. To accomplish this purpose, it is committed to sponsoring itinerant ministry, conferences, publishing, and the education of Christian leaders. Your contributions fund the ministries of the Society, including publishing this magazine.

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# A VISION

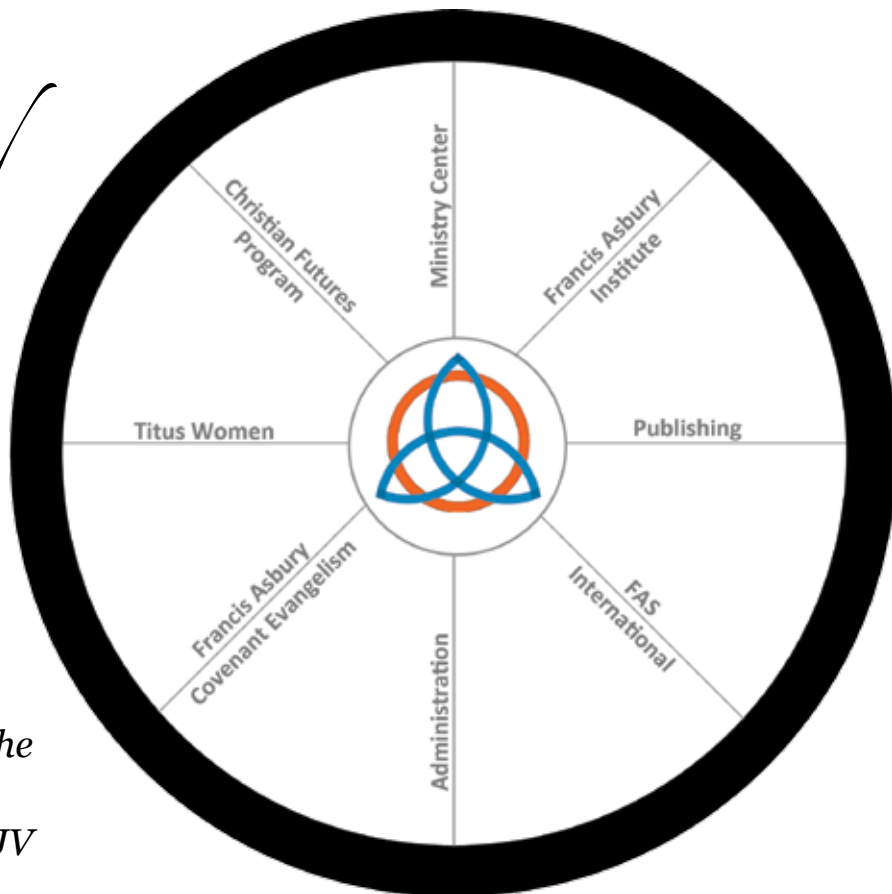
## FOR MINISTRY

### Where the Rubber Meets the Road

by Ron E. Smith, Ph.D

*“And their appearance and their work was as it were a wheel in the middle of a wheel”*

—Ezekiel 1:16 KJV



**“Our wheel has at its center . . . the sign for the Holy Trinity: God the Father, God the Son, and God the Holy Spirit.”**

At nearly the one-third century mark, where does the rubber meet the road for day-to-day ministry at the Francis Asbury Society? For most people other than our staff, perceptions of our work are as often as misunderstood as the person who says with a somewhat interrogating voice to his pastor, “Besides working one hour a week on Sunday, what is it that you do?” We at the Francis Asbury Society thought you may find informative an article on how our wheels spin as traction for our daily work.

We have developed a diagram that will help you with understanding our ministry through the paradigm of Ezekiel’s wheel image—an image that described “*their appearance and their work*” (Ezekiel 1:16).

Our wheel has at its center the Francis Asbury Society’s most important image: the sign for the Holy Trinity. That symbol is on our spectacular stained glass window in our Ministry Center. It is our center because ultimately it is “*in Him we move and have our being*” (Acts 17:28 ESV). Our center is not merely

symbolic. It really is God who moves our witness, and our witness is for him. All that we undertake is with the hope that God will be glorified, and our desire is that all come to personal knowledge and love of the one God in three persons.

The first spoke represents the FAS team of evangelists. We are seeking to build and nurture a vibrant, dynamic, resident team of evangelists in Wilmore that seek to “*go into all the world and preach the gospel*” (Mark 16:15). We are in covenant with one another to seek to be evangelists with clean hands and pure hearts. That indeed is a worthy challenge and our high calling.

The second spoke is our Titus Women’s Ministry. Founded by Beth Kinlaw Coppedge and currently led by Stephanie Ruff Hogan, our women are marvelously ministering to women around the world. Thousands per year are drawn to the Titus Women’s central message: there is more than enough in Christ

*Continued on page 8*

# “A Kind of Answer:” Leadership in the Kingdom

By J. Paul Vincent, PhD

When Jefferson Davis was elected President of the Southern Confederacy, a fellow politician observed that “the man and the hour have met.” Such a wonderful coincidence of character and crisis is familiar to all of us. But leadership surely involves something more. Neither the “man” nor the “hour” can create a great leader.

Dr. Ron Smith has recently announced his intention to step down from his position as president of the Francis Asbury Society; the organization has shifted into the “search mode,” in the confidence that God in His good time will provide a new and effective leader.

The making of a Christian leader is God’s work and not our own. We appreciate features of contemporary “leadership” curricula and publications. Seminars and workshops, a veritable industry of conferencing,

have appeared. Each enlists participants in problem-solving, team-building, and role-playing exercises; aptitude tests of the Meyers-Briggs form identify varying management styles. But all of these programmatic efforts only go so far. We *would* rather have a leader with some administrative skills and proficiencies than one without them (or averse to them). But even mastery of such a trendy “skill-set,” few would claim, is the sum of the task or the soul of the mission. Even the accent on creativity is biblically suspect. Enrollees are encouraged, as the timeworn phrase puts it, to “think outside the box.” But everyone knows that many of the enduring things are kept inside the box. And outside the cultural box, the chance of finding chaos is every bit as great as finding innovation.

We cannot bypass the importance of a strong resume, but no invigoration of natural gifts is nearly enough. “Seeing the need” is surely no substitute for “receiving a call.” E. L. Doctorow quotes an historian who says that the common denominator of leaders is “not only an intense work ethic” but also a passion to “drive them.” All of our leaders have been hard workers with a passion for the gospel, but no passion, no degree of industry, no natural *charisma* can bring a single beam down from on high. The Christian leader can only be strong in the Lord and in the power of his might. George Hughes once said of John Inskip, President of the National Holiness Association: “He had a habit of trusting in the Lord....It was the work of God, the Spirit’s performance in him; and his spirit and the Divine Spirit were joined together in perfect harmony.”

What, then, is the essential, the “one thing needful”? Mark Guy Pearse, the nineteenth-century preacher, once found himself descending a staircase in a lighthouse. The interior was so dimly lit that he made his way only by carefully feeling his way in the shadowy dark; even so, he knocked his head against the brick. “You want more light inside,” he told the keeper. He was given this explanation: “Oh, it doesn’t matter about us, sir, so long as the light shines well out at sea.” Pearse was quick to note that the condition of the external light depends upon the light within: “Holiness shines within as well as without.”



## Ron Smith

President

**M**y role as President has been an exciting one! To meet the Asbury world, publicly and privately, and to grow in the fellowship of Christ has been a high privilege. That’s true not only for me, but also for my wife Dorena, and my daughters, Katie (24) and Laura (22). When not on the road preaching, my family and I attend Centenary UMC in Lexington. We love to host fellowship groups in our home and to have football and basketball parties! My wife is a true Big Blue fan, and we all march to that drum during basketball season. We have a big yard and spend time together playing as hobby farmers.

I love theologically studying our Wesleyan heritage and continue to diligently work hard in that area. I feel honored to have studied at both Asbury institutions, Princeton Theological Seminary, and Drew University. Most of all, my United Methodist ordination as elder to Word, Sacrament, and Order marks my life as a covenant servant in Methodism at large and through the Greater New Jersey Annual Conference. We love being your friend and colleague!

Back in the early eighties, the Francis Asbury Society was founded; several scholars and preachers (William Coker, Laurence Wood, Harold Burgess, Dennis Kinlaw) had been meeting on a monthly basis in the faculty dining room (Dougherty) at Asbury College. The group came together to pray, to chat about the theology of “perfect love,” and to find fellowship in the joy of the Lord.



**Mark Nysewander**

At one such meeting, Dr. Kinlaw expressed the need of getting two books into print: Harold Lindstrom’s classic *Wesley and Sanctification* and Laurence Wood’s now-classic *Pentecostal Grace*. Harold Burgess volunteered his expertise in publishing and editing. As plans for publication began to get underway, the Spirit led the Kinlaw-Burgess team to think in larger terms. Under their leadership, the Francis Asbury Society was established in 1983. This loyal, informal group understood from the beginning that FAS was not raised up to displace any other institution—college or church, camp meeting or publishing house. The association was dedicated to the retrieval, interpretation, and promotion of a message: the God-given promise of a clean heart, unbroken communion with God, and the indwelling power and presence of the Holy Spirit. For this start-up phase, Dr. Kinlaw (now known as “the Founder”) and Dr. Burgess (the Co-Founder, Publications Manager, and Vice President at Large) provided the leadership and drive.

In 1986, John Brackman was hired as an evangelist for the Society and worked toward consolidation of all evangelistic resources and personnel. Mark Nysewander took over the administrative role of Executive Director from Dr. Burgess in 1989. He encouraged evangelism and missions through conferences and retreats and sought exposure to missions through short-term trips to third world countries. In a short time, he assembled a group of itinerant evangelists located in Wilmore. The inauguration of the Summer Assembly soon followed, an annual retreat/conference for pastors and church workers. With the help of Crouch Media, Mark championed and supervised the production of *When God Comes*, an inspirational video account of the 1970 Asbury Revival.

When Mark returned to the pastorate in 1995, Ron Smith assumed executive duties. He sensed a “living



**Paul Blair**



**Ron Smith**

connection” between a range of religious groups not unified by denominational affiliation but by the notion of Christian service with clean hands and pure hearts. His desire was to promote the holiness message, to continue to produce preaching in holiness, and to disseminate holiness truth in the popular mediums of the day.

When Ron Smith took leave in 1998 to complete his graduate education at Drew University and then to become president of Wesley Biblical Seminary, Paul Blair was elected to replace him as Executive Director. This assignment evolved into a fourteen-year tenure of effective leadership. Under his guidance, a Vision Conference was held in Louisville to ask God’s guidance for the future and to seek his will by collective prayer. The organization successfully weathered the drift to cultural relativism and postmodern nihilism so destructive of mainstream churches in our dark time, developed creative themes for outreach, and put in place—with the indispensable assistance of Board Chair, Dr. Charlie Fiskeaux—an operational strategic plan and policy manual for the Society.

*Continued on page 19*



## **Paul Tashiro**

*Director, FASI-Asia*

**B**orn in a geisha house, educated in a Zen temple, trained as a Kamikaze pilot, witness to the horrors of the atomic bomb, pimp, pusher, businessman, scholar and finally, the only Japanese-born ordained minister in the United States, Dr. Tashiro’s life is a powerful story of redemption. He is a bold witness to the amazing grace of our Lord, Jesus Christ. “I’m a Kamikaze pilot for Jesus,” he said. “God gave me salvation.” Tashiro and his wife, Eiko, lead the ministry of FAS in Asia.

# Latin American Ministries: Putting God in the Center

by Jim Harriman, PhD

Before returning to Bolivia, my son, Isaac, and I had the privilege of chatting with Dr. Dennis Kinlaw and hearing him define original sin. He said, “It was when Adam and Eve put themselves in their own center and nudged God out of it. When that happened, everything went haywire.” He went on to explain that sanctification puts God back in the center.

That was the message of John Wesley. It was the message that put Francis Asbury on a horse and compelled him to ride 300,000 miles in order to share it with everyone he could in America. These men spent their lives trying to convey it to the world. The need to be removed from our center and to let God be in it is a message our country—and the world—still needs to hear.



## Jim Harriman

*Director, Latin American Ministries*

Having grown up in Bolivia, South America, I have always had a soft spot in my heart for Latin America. It was quite a natural thing to join the Francis Asbury Society for the Latin American Ministries (LAM). What a privilege to work with our excellent staff at FAS and with international evangelists!

Presently, I am in Bolivia, South America, working with the Bolivian Evangelical University (BEU). It is a unique position as I am able to bring down evangelists and teachers here to the school to preach and teach. The Francis Asbury Society is supporting my role as development director and international representative at the University as part of LAM. I also represent the Francis Asbury Society on the Board of Directors of BEU.

My son, Isaac, is with me in Bolivia. He is a junior in high school. My daughter, Diana, is in her last year at Indiana Wesleyan University, in Marion, Indiana. Thank you for your prayers for my family and for the ministry the LORD has given me. You are a huge part of it!

There are approximately 590 million people in Latin America (counting the Caribbean nations). Protestant Christianity is growing rapidly in some countries, but unfortunately in many cases it is growth with little depth of doctrine and teaching. The Francis Asbury Society’s Latin American Ministries (LAM) is trying to fill that void by sending quality evangelists and teachers to every country in Central and South America. After this year, we will have entered every one except for French Guyana and Belize.

Recently, LAM was able to send professors to the Bolivian Evangelical University in Santa Cruz. Last October, Dr. Leroy Lindsey traveled to the University to speak to both students and pastors on the topic of Wesleyan theology. Last April, FAS sent Dr. Peter Gentry, a world-renown Septuagint scholar, who gave lectures on understanding the Prophets, with a focus on Isaiah and Jeremiah. I had the privilege of being Dr. Gentry’s interpreter for the week!

Meanwhile, David Harriman continues to represent the Francis Asbury Society in his many travels to Latin America—with exciting results! On August 4, he returned from the Andean Mountains of Peru with Tom Dunbar. David reports:

*Last week, Tom Dunbar (retired WGM missionary) and I returned from the mountains of northwestern Peru after a fruitful ministry in six different communities and cities. God greatly blessed us with over 60 who sought Christ (many being young people), and Christians were edified and encouraged in the faith!*

David will hold revival and evangelistic meetings in Nicaragua and El Salvador in October. In December, he will preach at a youth conference in Honduras. Would you pray for his safety? Central America, as you know, has become beset with violence due to the drug trade that is so prevalent in that area.

The message of allowing God to have the center in our lives is a cause that has a ton of worth to it, don’t you think? May the LORD continue to use you and me in that cause. On behalf of the Latin American Ministries of FAS, I want to personally thank each of you for your involvement in the lives of people in Latin America. Please continue to pray for us!

# Harold Burgess: In Memory

By John N. Oswalt

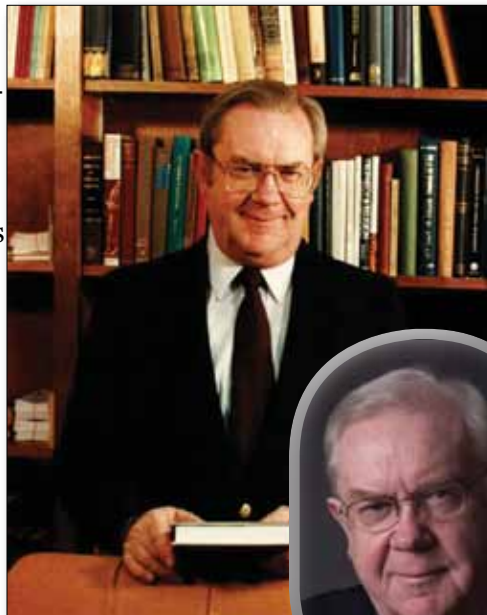
Harold Burgess was very deceptive. I hasten to say that he was not a deceiver—anything but! So what do I mean by a bald statement like that? I mean that on first impression one might not be inclined to give the man his due. But in fact, Harold was remarkable in many ways. He was a preacher, an author, a scholar, a teacher, a thinker, a friend, and demonstrated more than average gifts in every one of those areas. But it was possible not to realize all these “parts” at first glance, because he was rather quiet and slow spoken. Harold was never one to take center stage, nor to draw attention to himself. Thus, it was not uncommon for his friends to learn with surprise that he was involved in some very significant undertakings, such as traveling around the world to speak about Christian education and discipleship on U.S. Navy ships.

But what made Harold truly remarkable in my estimation was his ability, in current parlance, to “git-r-done.” He did not talk much about projects; having determined that a need existed, he simply found a way to meet it with a minimum of fuss and fanfare. Where some of the rest of us tend to talk a project to death, exploring all the myriad ways it might be done, and often never actually completing it, Harold took the opposite approach. If something needed to happen, “Ask Harold; he’ll know how to do it.”

That quality was evident at the very inception of the Francis Asbury Society, as Dr. Kinlaw loves to tell. He was in a meeting with Dr. Burgess and others and expressed a desire to get Harald Lindstrom’s *Wesley and Sanctification* back in print. At the end of the meeting Harold quietly told Dennis that if Dennis could find the money, he, Harold, could get the book reprinted. Out of that successful venture the Society was born.

The Society moved forward into a full-blown organization because Harold saw a need. He told this writer that as soon as he got acquainted with Dennis Kinlaw he knew that there needed to be a vehicle

whereby Kinlaw’s powerful vision and message could become widespread. The need for such a vehicle was especially clear in 1983 at the time when Dr. Kinlaw was between his two tenures as President of Asbury University (then College). While the formation of the organization was certainly a joint effort of Kinlaw and Burgess, getting the actual “nuts and bolts” together was largely Burgess’ work. It was through Harold’s efforts that many of Dr. Kinlaw’s messages were transcribed and turned into books. Two of these are *Preaching in the Spirit* and *The Mind of Christ*. *Lectures on Old Testament Theology* finally got into print as a result of Harold’s refusal to let that project go.



It needs to be said here that Dr. Kinlaw was never willing for the Francis Asbury Society to be merely a vehicle for his ministry, something he made clear from the outset. He insisted that the fellowship needed to exist for the sake of the message and not for the man’s message. Harold saw that and fully embraced that understanding of what the Society is about. Thus, although Harold saw to it that Dr. Kinlaw’s work was published, he also guided into print more than 100 other works that declare the message of full salvation in all its varied ramifications in life.

A significant factor in Harold’s ability to get things done was his many contacts. Years before “networking” was a buzz-word, Harold Burgess was a master at it. If one needed to make contact with a certain organization, the chances were that Harold knew someone in that organization. And these were for the most part not merely casual acquaintances. Even if there had not been a direct connection for some time, people were always warm to Harold and usually glad to be of assistance to him in whatever he was about. I suspect that a significant part of this was his ability to put people at ease. There was nothing intimidating or demanding about him. This meant that people from a wide variety of backgrounds, from Roman Catholics

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for women to be God's holy people, set apart "that [they] may proclaim the excellencies of him who called [them] out of darkness into his marvelous light" (1 Peter 2:9).

The third spoke of the wheel is our Christian Futures Program. Led by Jason and Erin Owens, this program focuses on the intergenerational ministry of the gospel. It strives to prepare young people to embrace and commit to perpetuating the witness of Jesus' saving work for all people. The program seeks young people who will stand in the gap as strongholds to perpetuate His work so that "When the Son of Man returns, [He will] find faith upon the earth" (Luke 18:8). To these ends, the Owens form discipleship groups among university and seminary students, as well as among high school youth. These groups meet regularly "until Christ is formed in [them]" (Galatians 4:19). The groups simply desire to grow more fully



## John Oswalt

*Director, Publishing*

I have been Director of Publications for the Society since the Fall 2012 but have been connected with the Society as a covenant member, Board member, associate evangelist, etc. almost since its beginning. In my present capacity, I oversee *The High Calling*, guide current books through the publication process, select new books, etc.

I first came to Wilmore in 1961 as a student at Asbury Theological Seminary. Karen joined me when we married in 1962. We have been in and around Wilmore off and on ever since. In 2009 we returned for the fourth, and hopefully, the last time. However, we have learned that with God one never says "never."

We have three married children, all in some form of Christian service, and four grandchildren. We live on two and a half acres about 5 miles east of Wilmore where I fight a losing battle with groundhogs and moles. I enjoy reading, gardening (on a small scale), and working on my scale model railroad layout. I am a part-time faculty member at Asbury Theological Seminary and am working on a couple of writing projects.

**We...seek to be evangelists with clean hands and pure hearts. That indeed is a worthy challenge and our high calling.**

into faithful disciples committed to allowing Christ to use them for the transformation of the world.

The fourth spoke of the wheel is our Ministry Center. We seek to hold prayer meetings, discipleship groups, weekly Bible studies, and other events for the promulgation of Christ's truth. Last year on Monday nights, people came weekly to hear Dr. John Oswalt teach on Isaiah. We felt it a blessing that our instructor has written the New International Commentary volumes on Isaiah. This year Rev. Stan Key, a profoundly experienced pastoral leader (who also is Dr. Kinlaw's son-in-law), will lead a weekly Tuesday night Bible Study on *The Good Kings of Judah*. Stan is on the executive team at FAS. We also sponsor regular conferences and theological study classes (among other events) for the spiritual growth of all who desire to participate from our community and the Asbury institutions. Our website regularly posts the schedule of events.

The fifth spoke of the wheel is the Francis Asbury Institute. This is the division in FAS designed to include the world of professional academia. When the Asbury institutions are in session, we review books, sponsor lectures, and endeavor to hold a formal theological dialogue to perpetuate the best thoughts of the Wesleyan scriptural tradition. We also endeavor to support scholars who are doing the work. Graduate and post graduate scholarship is not for everyone, but we believe our scholars must be able to teach and dialogue with those who teach so that the highest thoughts for our tradition may be available for the intellectual transformation of our culture.

The sixth spoke of the wheel is Publishing. Directed by Dr. John Oswalt, prolific author and outstanding biblical scholar, our publishing initiative seeking to present the biblical theology of holiness and God's fully saving work has become a world-wide ministry. We know of 150 countries that have handled our publications. They are available on six continents, and we have distributed millions of books that emphasize some facet of our biblical Wesleyan theology.



Our books are published in a range of target areas, from children to popular readers to academic texts, but hold in common our theological tradition that assures believers we may participate in God's holy life by grace through faith. Our publications are available from our website.

The seventh and final spoke of the wheel is our international ministries initiative. Rev. Jerry and Mrs. Jan Coleman are moving to FAS after seventeen years in Hungary to oversee our international outreach through preaching, teaching, conferencing, and publishing. We now have personnel overseeing outreach initiatives to five continents: Europe, Asia, Africa, Latin America, and the United States. God has truly answered our prayers through His promise, "Ask of me, and I will make the nations your heritage..." (Psalm 2:8). Yet our desire is not to start something for FAS but rather to trust Christ and to walk with Him where He is working.

So what is the desired end of all these efforts? It is simply to renew the Church by nurturing and fostering the spirit of evangelism and to gather a society networked together as a covenant people that, in the words of Bishop Francis Asbury, are "wholly devoted to God." These are people desirous of having clean hands and a pure heart, that we may be free to walk with Christ for the redemption of His world. That is our traction!



## Jennie Lovell

*Office Manager &  
Facilities Director*

I am a kind of "jack of all trades" here at FAS. I coordinate our FAS events, I manage the building and computer systems, and I serve as a senior administrative assistant around the office. I also serve as administrative secretary to the Board of Directors. I am the proud mother of three precious children. They are, at any given moment, my greatest source of joy or my greatest source of stress, and I wouldn't trade the experience for anything. It is my pleasure to serve in a Christian ministry dedicated to spreading the message of eternal salvation and holy [wholly] living, for such is my goal as a Christian and as a parent.

Charles Wesley felt the charge of being a witness that held the world as his parish. He summed up his commitment to that purpose in the words of this hymn:

*O Thou who camest from above  
The pure celestial fire to impart  
Kindle a flame of sacred love  
On the mean altar of my heart!*

*There let it for Thy glory burn  
With inextinguishable blaze;  
And trembling to its source return,  
In humble pray'r and fervent praise.*

*Jesus, confirm my heart's desire  
To work, and speak, and think for Thee;  
Still let me guard the holy fire,  
And still stir up Thy gift in me.*

*Ready for all Thy perfect will,  
My acts of faith and love repeat,  
Till death Thy endless mercies seal,  
And make the sacrifice complete. Amen.*

My fervent prayer is that you will join with us, that Wesley's prayer will become such a reality, that once again God can so mark our lives that His world will be renewed, and "He shall see of the travail of his soul, and shall be satisfied" (Isaiah 53:11 KJV).



Harold Burgess: In Memory *continued from page 7*  
at Notre Dame to Pillar of Fire believers in Zarephath, New Jersey, could relate to him and feel that he at least understood their point of view if he did not necessarily fully embrace it.

To a very great degree the Francis Asbury Society has flourished for these thirty years because of the life and work of Harold Burgess. Seeing a need, he stepped forward to fill it, and did so with both competence and grace. All of us who knew him still see his half-moon smile and hear his quiet, confident voice. Hearing and seeing, we give thanks to God that we were privileged to know him.



# MAINTAINING THE WITNESS

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## An Interview with Dr. Kinlaw

By John N. Oswald, PhD

**Q: You and Dr. Harold Burgess founded the Society in 1983. Why?**

**K:** When I came to Asbury College as a freshman, there were 15–20 full-time evangelists living in Wilmore. They spent their lives going all over the world preaching the gospel as Francis Asbury understood it, and they were the unofficial recruiters for the College and Seminary. So Asbury College and Asbury Theological Seminary became production lines for Christian workers in the Wesleyan heritage, moreso than any other schools comparable to them.

By 1976, it dawned on me that there was not a full-time evangelist left in Wilmore and the concept of the evangelist had radically shifted in the church. So I said, “Wait a minute. We’re losing our base.” The evangelists were the connectors who put the dots together in the Asbury world and made a complete figure out of them all. I wondered how to get that recruiting relationship restored. I realized it couldn’t be done within the structure of the College; it must be done outside so that it would provide a base that would demand the existence of the College and Seminary without being part of them.

In Ephesians 4, Paul speaks about how God is giving gifts to the church, some to be prophets, teachers, evangelists, pastors. There is no model for a pastor in the New Testament other than Jesus, but there are evangelists. I came to the place where I felt that evangelism is a Biblical order of ministry. It is as distinct as a deacon and an elder who preaches and administers the sacrament. So I wondered how you

get that restored because the church has ditched it. All of this was turning in my head.

There were a group of us that decided we wanted to get together and talk about the Holiness movement, the Wesleyan cause, the Asbury world, the United States and around the world, and the future: how to fit in with what God wanted to do and so forth. In the course of our conversation, I said, “Well, one of our problems is we have no publisher. Our classics are going out of print and are being lost. Asbury College and Asbury Theological Seminary ought to republish, if no one else wants it, Harold Lindstrom’s *Wesley and Sanctification*. That book helped me a great deal because in it he deals with an order of salvation and puts the pieces together in a special way. We ought to publish enough of those that they can be used as textbooks or as collateral for classes in the College and the Seminary.”

We finished our time together and as we walked out, Harold Burgess caught up to me and said, “Give me a little money and I’ll put Lindstrom in print for you.” I think that was our first conversation, ever. I said, “Do you know anything about publishing?” He said, “I know enough to do that.”

I gathered \$3500; Harold picked up \$1500. So with \$5000, we published Lawrence Wood’s first volume and Harold Lindstrom’s *Wesley and Sanctification*, and the Francis Asbury Society was formed. Now, every time I see a reference to Harold Lindstrom, I check to see its source.

So we started FAS in order to maintain the Wesleyan witness in the intellectual world. That witness was there before the Society was, as Harold would remind me every once in a while.

○: **What is it about the ministry of Francis Asbury that caused you to choose his name for the Society?**

K: Well, I had realized that the way to help and protect the Asbury institutions was to see that the Wesleyan message went out. Francis Asbury was the founder of American Methodism, and the two institutions I wanted to help and protect are Asbury's.

Francis Asbury is the most important American that ever lived. The best estimate is that Francis Asbury either slept, preached, or slept *and* preached in over 10,000 frontier camp meetings in the U.S. He was the best known American figure by facial recognizance when he died. Far more people knew him personally than knew George Washington or Thomas Jefferson. People saw them as part of the think tank living "over there;" Francis Asbury was living in town, among them.

He created an atmosphere that made possible the democracy, the character of the republic, the separation of powers. Francis Asbury made Abraham Lincoln possible. A president of Harvard has said that it's obvious the Methodists are a major factor in the freedom of the slaves. So Barack Obama is the president today and the major personal instrument in making that possible is a guy named Francis Asbury.

○: **Francis Asbury, then, is *the* evangelist in the Wesleyan theology and, in that sense, is the prototype for our organization?**

K: Absolutely. The doctrine of predestination really is not very democratic. With predestination, you've got a select few, so there's a line drawn through society: the elect and everyone else. That fits very well with slavery. Abraham Lincoln, when he was elected president and on his way to Washington to be installed, stopped in NJ and spoke to the NJ state legislature—both to the senate and the house—separately. The theme of his message was "the almost chosen people." The philosophy on that was that America was the second Israel.

Now, when Jonathan Edwards got up in the morning, he thought, "Out of the goodness of God, it may be today that I'll meet someone somewhere who is one of the elect." But when Francis Asbury got up in the morning, he thought, "Every person I meet today is intended by God in his love to be in the elect and I'm responsible for witnessing to him." In Indiana, if the night was so vicious that nobody would stick his nose outside, the common saying was, "Well, there's nobody out tonight but crows and Methodist preachers." They covered America, and Francis Asbury was the model for it all.

○: **Why call it a Society?**

K: It is not a corporation or an institution. What binds us together is not that we're members of a structure, but a *homonoia*, a common mind. If we forget that, it'll disintegrate. The fact that we've called it a Society means it's a web of interpersonal relationships, and the basis for that communion we have together is theological, ideological. Our mission is in

*Continued on page 12*



## **Stan & Katy Key**

*Director, FASI–Africa*

**M**oving back to Wilmore this past January, Katy and I feel like our lives have come full circle. Launched into ministry over 35 years ago, we found ourselves pastoring churches in Kentucky and then Illinois. For ten years we served as church planting missionaries in the suburbs of Paris, France. Then for the past 18 years we pastored an independent congregation in the suburbs of Albany, New York. Now, we find ourselves in Wilmore again, seeking God's will for the "fourth quarter" of the game.

Three daughters and three grand children make life rich for Katy and me and the chance to be nearer to our parents for the first time in our adult lives is the icing on the cake. At FAS, I get to preach, teach, and write, and I continue my involvements with surgeons and church planters in Africa and serving on the board of One Mission Society. Our prayer for this season of life is that we will be free enough and surrendered enough to be useful to Jesus and fruitful for the Kingdom.

terms of that common mind, so that's the reason for the Society. Of course, it's also a good Wesleyan term.

**Q: Can you sum up what understanding of salvation shapes the ministry of the Society?**

**K:** This is subtle. The crux of it is the question: what makes you a Christian and puts you in the Christian church? For some, it is if you believe that Jesus is the Christ in your head, rationally, then you are a Christian. But there's more to it than that. He is a *person*, an eternal person who is resurrected from the dead, he lives today, and you can know him. You can talk to him and he'll talk to you.

Salvation is not a thing; what's saving is a *person*. It's not a what; it's a who. John Wesley's two sermons on the witness of the spirit tell us that God can talk and wants to talk, that he'll tell you whether you belong to him or not, and you can know. When you know, it's the result of a personal encounter.

The major metaphor for understanding the gospel in the Reformation is a legal metaphor. But the familial metaphor in Scripture is infinitely more basic than the legal metaphor. That takes salvation out of the courtroom and puts it at the kitchen table.



## **Katie Diddle**

*Treasurer*

**A**s Treasurer, you might think that all I do is pay the bills and make bank deposits. Thankfully, that is not the case. I love to read, cook, plant flowers and herbs, watch Ohio State football and make homemade cards. I teach 4th grade Sunday School, direct a handbell choir and sing soprano in an a cappella choir. I also adore the Lowes' paint color "crushed oregano," though I have not convinced my husband to let me use it in our house yet. I grew up in Northeastern Ohio (Louisville, for those of you familiar with the area) and fled south to escape lake-effect snow and to attend Asbury College. After working several years for a foster care agency, I accepted the Treasurer position at FAS because I have a passion for non-profit accounting and for the role that good financial management and reporting can have in successful ministry. It is an honor to work with you to accomplish the Society's work.

**Q: Is being adopted into the family salvation?**

**K:** It depends on what you mean by adoption. For us, adoption is a legal term. The Greek term means sonship. It was used legally, but the word is not in itself a legal term. It is the life of the Father coming in through the Son to me. I have divine life in me! I have God's life in me, so I'm a new creation.

**Q: What does that imply then for Christian perfection?**

**K:** It's a personal relationship, and personal relationships are never static or done in a moment. Wesley felt you needed to go through a period of repentance before conversion, which made conversion possible. When you come to know Christ, can you trust him? You can't trust someone in a second. So he works with you and you respond to him until you say you can trust him totally.

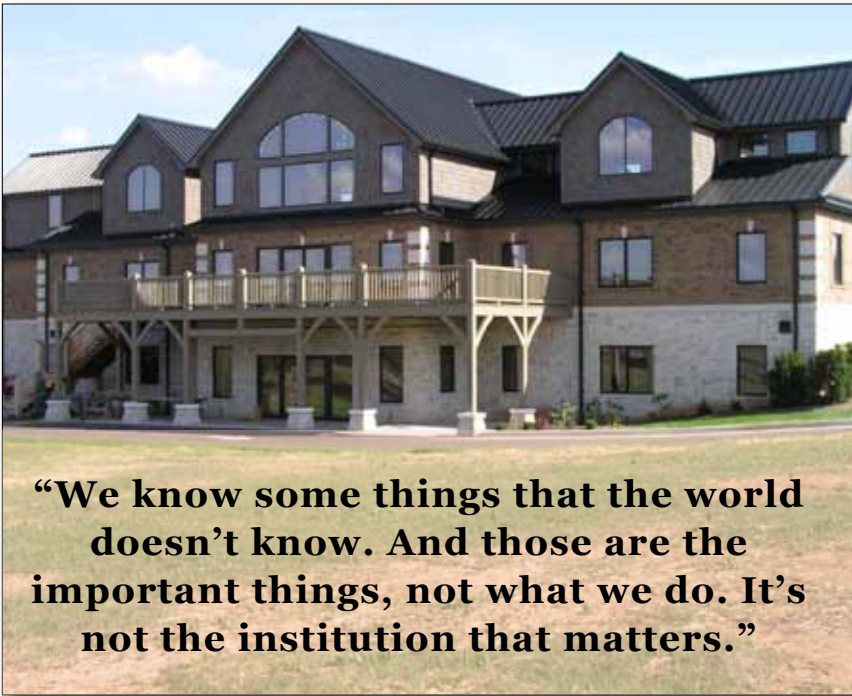
Peter didn't come to that point when Jesus died; he didn't get there until Pentecost or somewhere between the resurrection and Pentecost. Jesus said, "If anyone comes after me, let him deny himself and take up his cross." How long had Peter been with Jesus when he said that to him? Two and a half years! Peter had left his home, his family, his job—all of that—but he was still taking care of Peter. So when Jesus was arrested and Peter saw what was happening, he pulled his sword. Then he denied Jesus when the girl looked at him when Jesus was being questioned and asked, "You're one of his, aren't you?"

You don't know enough about yourself to surrender at conversion. You've got to go a little. God can push that time, but inherently, it is a different process. First, you meet him, then you trust him—with your life.

**Q: Why has the Society always sought to do several things at once: evangelism, publishing, conferences, etc.?**

**K:** What does it take to get the job done? To get the job done, you have to cover the breadth of Truth and the breadth of the need. You can't focus on a part of the whole without losing something. You can emphasize a part, but it has to be in terms of the whole.

Truth is a whole, but it is multiple parts. There is a key to it, and that is the Person, Jesus Christ. It's



**“We know some things that the world doesn’t know. And those are the important things, not what we do. It’s not the institution that matters.”**

like a house with many rooms; the key unlocks the house, but you don’t sleep in the key. The key opens it to you, and then you can see how nice the house is. People will not want to visit our “house” unless they see a different quality in it.

**○: So in one sense, evangelism is promoting the crises of the salvation experience. Conferences try to support persons who are in that experience of salvation. Publishing is an attempt to give an intellectual undergirding of that.**

**K:** I have a grandson who came to me one day who asked me, “Papa, if a person is honest and thinks straight and works at it—does his homework—isn’t it possible for that person to find God without revelation?” I found myself saying, “The question isn’t whether you can find God. The question is whether you can escape him!”

**○: What accomplishments of FAS are you most pleased with?**

**K:** The fact that it’s still here. It shares in the nature of God...it is. (*Laughter*)

The ministry of FAS has been fruitful, effective, and helpful in unexpected places. I get echoes of that. It’s God’s work, not mine. One of the most important stories of scripture is about when Moses struck the

rock the second time (Numbers 20:9–12). He said, “Listen, you rebels, must *we* bring you water out of this rock?” The water gushed out, but God said, “Because you did not trust in me enough to honor me as holy in the sight of the Israelites, you will not bring this community into the land I give them.” Moses got mixed up on his pronouns. I don’t want to get mixed up on my pronouns. He’s at work.

**○: Are there things you wish had been done differently?**

**K:** From my point of view, I wish there’d been more people who’d understood what it’s all about. We perpetually shift from the ideology that formed the institution to using the institution for personal things.

We see ourselves in the institution, not in the truth for which it stands. I think we’ve suffered from some of that. That is what concerns me most. We know some things that the world doesn’t know. And those are the important things, not what we do. It’s not the institution that matters.

**○: How do we avoid supporting the institution instead of the idea it was created to**

*Continued on page 14*



## **Sarah McQueen**

*Administrative Assistant/  
Event Coordinator*

**I** am a newbie at The Francis Asbury Society, having just come on board in November 2012. I am working as a member of the administrative team and have really enjoyed being involved in the work and getting to know the FAS family. After finishing my formal education in 2011, I spent about a year in Costa Rica, working with men, women, and children that were involved in (or at risk of) sexual exploitation. Needless to say, coming back to Wilmore (I graduated from Asbury University in 2009) has been an adjustment.

I’m manning the front desk these days, so if you call or stop in, I’m probably the first one you will meet. Let’s be friends.

**promote? How do we live to perpetuate a message rather than living to perpetuate FAS?**

K: Here's where the Wesleyan doctrine of entire sanctification is precious to me. In it, the understanding is that God can cleanse me of self-interest, where my interest is not me building a kingdom for myself or a monument for me, or giving me a sense of success, but that he can put a love in my heart so that I want to please him. *Immediacy* is the term that keeps coming to me in terms of our relationship with Christ. That's more than rational; I'm talking about personal.

I learned a lot from my wife, Elsie. She wasn't always the world's best at explaining why she felt the way she did, but she didn't have any problems telling me how she felt! I found I needed to keep the relationship centered to where I knew how she felt and my responses to how she felt, not the rightness or the wrongness or the value of it, but as a personal thing. When that personal relationship was clear, we worked together extremely well, and it was a joy.

The major decisions in my life have been ones where I had to look at another person and say, "I can't. Don't ask me why. It's an inner check. And I can't." When I look back, those are the moments I'm more grateful for than anything else. What I felt was the Spirit checking me. I had one recently. Someone wanted to do something for me. But I was checked. It was incomprehensible to him. He was honoring me, but that inner check said, "No." That's what I need to live with, which means I'm living with Him, not with



## Jason & Erin Owens

*Directors, Christian Futures Program*

**H**i. We live here in Wilmore, and are both pursuing a Masters in Divinity. We have an adorable dog, aptly nicknamed Deana the Diva. When we are not studying or working, we love to play games, go hiking, or minister at Wesley Village retirement center. Jason loves to play basketball, while Erin enjoys making crafts. We are from Texas but are thoroughly enjoying our time here in the beautiful state of Kentucky.

**Salvation is not a thing; what's saving is a person. It's not a what; it's a who.**

**You can talk to him and he'll talk to you.**

Christianity nor even with the Christian faith. I'm living with him.

O: **To me, that's what Aldersgate was all about. For the previous years, John Wesley knew God very, very well intellectually. But that night, suddenly, it became personal.**

K: In Catholicism, the church bridges that gap for you. The church will tell you who he is, and then you trust the witness of the church. That's true of a lot of Protestantism, but that is not true of Wesley.

O: **As you look toward the future, especially with the decline of Christendom in North America, where do you think FAS should focus its attention?**

K: On Jesus. I don't say that glibly. In the Chalcedonian creed, there are four key words behind the word *person*. In fact, it is in the Chalcedonian creed that the word "person" finds its place. The four words, which are actually adverbs in Greek, are: without confusion, without mixture, without division, and without separation. If you confuse things and mix the human and the divine, you've broken the first commandment and lost salvation. All of salvation is in God. The human and the divine cannot be combined. How do you put eternity and time into the same category? How do you put the infinite and the finite in the same person? You can't do that with an individual, or a self. But if you take the Trinitarian understanding of person, the Son is not all there is of God, but all there is of God is in the Son.

When Jesus sent out the 12, he said, "If they accept you, they get me; if they reject you, they miss me. If they miss me, they miss my father, because I am in you and you are in me." When Jesus sent out the 70,

he said the same thing to them! Then I read John 12–13. Jesus’ final prayer says, “Father, as I am in you and you are in me, let us be in them and them be in us.” You can’t do that with a concept of self. And you can’t do it with a concept of individual, which means person has to be defined radically differently than we define it.

○: **What is it that makes the Francis Asbury Society unique in your eyes? Is there a reason why the Society should continue to exist?**

Ⓚ: That could be answered in several ways, but let me just talk metaphysics. All of the metaphysicians until Nicaea sought for the one out of which all things could come. The Jews say, “the Lord our God is one.” And then the Christians come along and say their one is three. Now, it’s not three of something else; it’s the three persons of the oneness. So the one makes the three and the three make the one. So people say, “you’ve got division.” But it depends on what holds one thing to another. If what binds the two together is each one caring more about the other than he does about himself, then self-interest isn’t a factor. The fall put the self-interest in our relations, but it is not a part of the divine trinity.

What binds the three and makes them one is *agape* love. But *agape* love is not something that I’m supposed to do, it’s something that I’m supposed to receive. But if I receive it and want to live in *agape*, then I care more about you than I do me, and the unity of the triune godhead is possible.

Everything that makes him God comes from within him. There is no outside need for God to be God. We [Christians] are the only people in the world who believe that. But if all that makes him God comes from within him, then there’s something unifying in the very nature of God. The other (Jesus) is inside him, not outside. He sent the other outside and poured his love upon him. The Holy Spirit, then, is the bond that binds.

In the reformed tradition, the love of God is something that comes out of His will. But in Wesley, his will comes out of his love (see Romans 12:1–2). This love is not something you do; it’s something you have (the Spirit). It is never indigenous to you.

# Thank You!

Throughout this issue of *The High Calling*, we have inserted staff photos and bios, introducing the FAS administrative staff to you at a more personal level. You are part of us and we are part of you in this Society, and we want you to know us who serve in the offices of the Francis Asbury Society.

Over the years, hundreds of people have given of themselves to the Society: as staff, volunteers, evangelists, donors, etc. Even if we could remember everyone’s name, there is no way we could possibly list them all here! Still, we wish to thank all of you whose contributions to the ministry of the Francis Asbury Society have made these last 30 years possible. Your prayers, your time, and your financial support continue to sustain our ministry, our Society.

Last, but certainly not least, we must acknowledge our Lord Jesus Christ, for it is in him that we find our inspiration, and he is the source of all that we do. May we never forget that the work we do is not ours; it is his. Amen.



## **Jerry Coleman**

*Director, FASI–Europe*

My wife, Jan, and I have just returned to the USA after serving 17 years as missionaries in Europe with the Free Methodist Church. After essentially growing up in Hungary, our three children now live on three different continents! It’s a joy for me to become a full-time team member of FAS! My participation in the first FAS Spiritual Awakening Conference in 1989 confirmed in me a kindred spirit with the movement. A deep call to spiritual renewal in Jesus and a love for the people of all cultures prepare me for this new challenge. I see an open door before us to the nations as God has placed so many FAS-related people around the world. It will be a joy to connect with global partners and be part of what God has started. I also enjoy running, bicycling, and hanging out with my wife of 35 years!

# Titus Women: A Simple Message

by Stephanie Hogan and Erin Hill

**T**itus Women begins and ends with a simple message: Jesus wants to bring women into an intimate love relationship with the Father, Son, and Holy Spirit. He longs not only to save us but also to become our very center and the source of all we need. It was with a hunger for a more intimate relationship with Jesus that Beth Coppedge began hosting discipleship groups in her home in the late 1970s. When Linda Boyette found her way into one of these groups in 1980, neither one knew it was the beginning of a decades-long ministry.

Those small discipleship groups grew into a Bible study and children's program in Wilmore, KY. The ministry continued to grow and, as a need for more formal organization arose, Titus Women was officially born. Later, Linda began Titus Women's Bible Study—Ohio in her new location. In 1992, she invited Beth to speak to the women in her group, and this speaking engagement was the beginning of an extensive retreat ministry. Twenty years later, in 2012, Titus Women teams spoke at 29 different retreats and gatherings around the country.

In 2004 Titus Women became a ministry of The Francis Asbury Society, and soon after that the first



Beth Coppedge



Linda Boyette

Discipleship Summit was held. Out of a women's prayer meeting in which Titus Women was a part, a burden for a national conference inviting women to lives of Spirit-filled holiness began. In 2006 the first Come to the Fire conference was held with a transformational and reviving work of God at each successive conference. The Lydia Prayer Ministry, calling women to pray together for revival, also officially began in 2006. Lydia Prayer Groups number in the hundreds and have begun in other countries. A resourcing ministry began in 2008 with the publication of *The Lydia Prayer Journal*, and Titus has published 5 more original titles since then, along with a wealth of Bible study material.

Stephanie Hogan became the Director of Titus Women in 2010, and God has continued to use the ministry to impact women's lives with ever widening borders. As we look into the future, Titus Women shares an increasing burden, as a part of the FAS Ministry wheel, that now is the hour to invite women around the world to know the life-transforming joy of holiness.



## Stephanie Hogan

*Director, Titus Women*

**M**y heart still leaps at the fact that I am a part of Titus Women. I joined the team in 2006 when God led my husband and me to return to KY (we are both Asbury grads). Life hadn't turned out like I expected it and with more time on my hands than I wanted, I offered to do anything I could to help the Titus team get ready for their missions trip to Hungary. God knew making luggage runs was just the beginning of what He had in store for my hungry heart.

You won't see me often in the FAS office as my husband and I returned to our home state of NJ. We recently celebrated our 10th wedding anniversary hiking, biking, and kayaking Acadia National Park in Maine. I love a good cup of coffee, a day at the beach, and spending time with family.



## Erin Hill

*Communications Coordinator*

**H**owdy y'all! (Having been a lifelong Kentucky resident and an avid Andy Griffith watcher, I feel entitled to use that greeting.) I'm Erin: would-be writer, back-road driver, and irony enthusiast. I grew up just outside Cincinnati but came to Wilmore in 2005 to attend Asbury University. I first came on with FAS and Titus Women in 2011, and I don't have time to tell how profoundly God has used this ministry and its people in my life. The written word is my first love, but I maintain at least a fleeting interest in pretty much everything but math and heavy metal. I especially love my family, good conversation, good food, Yorkshire tea, and stamps in my passport.



# The Covenant Fellowship: We Are in It Together

by Jennie Lovell

For 30 years, The Francis Asbury Society has sought to truly be a society—a network of believers committed to living lives wholly devoted to God. This society has always included not only our evangelists or staff members but also you, the people who partner in the mission of FAS. Throughout the years, we’ve maintained the society aspect of FAS primarily through the Covenant Fellowship. Covenant members are those who have signed the covenant agreement and believe in the vision and mission of the Society as a whole. They participate in the ministry with not only their finances but also their prayer support and time. For many years, members also received monthly communication from FAS along with special sermons and other resources.

Over the past few years, the Society has been settling into new headquarters and concentrating on administrative transitions. Because we recognize the center of our Society is our spiritual covenant, we are seeking to rebalance the Fellowship and return the program its original, priority status. Our plan involves heavy use of technology, specifically, online media: emails, podcasts, video streaming, and other electronic resources.

By leveraging existing technology, FAS can minimize the staff’s overhead and eliminate the significant postage required in the past to maintain the Covenant Fellowship program. At the same time, by offering timely and meaningful resources, we can ensure the Fellowship continues to be reciprocal in nature, as was originally intended and is still very much desired.

So in 2014, FAS is relaunching the Covenant Fellowship program. Our mission as a Society has always been to promote the message of Scriptural holiness so that every man, woman, and child can live their lives, as Francis Asbury put it, “wholly devoted to God.” The Covenant Fellowship program can maximize each individual’s contribution—prayer, time, and finances—by combining them into a more effective whole. By joining together in ministry, we can accomplish much more than we could individually. However, we must acknowledge that it is only through the power of the Holy Spirit in our lives that we can do anything. Without Him, we accomplish nothing of any lasting value. It is our intimate relationship with the Holy Spirit that enables us to sign the FAS Covenant Agreement and keep its precepts.

The FAS Covenant Fellowship is the foundation upon which the Society was built. Covenant members believe in the vision and mission of the Society as a whole and are eager to participate in the ministry with their finances, prayer support, and time. Covenant members also receive special discounts, gifts, and other considerations from the Society.

To become a Covenant Fellowship member, read the following list, and then sign below.

*With the help of the Holy Spirit, I will:*

- ✓ *Surrender my will to God daily and trust him to fill me with his Spirit.*
- ✓ *Reject every known sin in my life, and if I should fall into sin, immediately confess it, repent of it, and seek every means to prevent its return.*
- ✓ *Pray and read my Bible daily, praying especially for the Society and its work.*
- ✓ *Seek out a small group of like-minded Christians with whom I can pray and be accountable.*
- ✓ *Attend church at least once a week.*
- ✓ *Support the work of the Society financially as I am able.*

Signed \_\_\_\_\_

Printed Name \_\_\_\_\_

Email \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

cut out and return to FAS

**“Covenant members are those who believe in the vision and mission of the Society.”**



During Paul’s tenure, *The High Calling* became an effective newsletter and a Wesleyan systematic theology project was undertaken (now in process).

Generous donors made the construction of a Ministry Center a possibility. From the time of the ground-breaking until the day of occupancy, Paul worked with contractor Charles Howell to oversee the work through the various phases of the project. Returning from a leave of absence to work on a doctoral degree at St. Andrew’s University in Scotland, his superintendence became more and more “hands on.” Finally, the building was dedicated in a celebrative service under a big white tent in May 2011.

In 2012, Ron Smith again assumed executive leadership for FAS. Committed to the humbling and heartening message of clean hands and a pure heart, Ron felt that the Society should be theologically engaged. The universal message of redeeming and sanctifying grace needed to be expanded to an international audience. Publishing (Francis Asbury titles can now be found in 150 countries) moved to the center of outreach initiatives. The Kinlaw Symposium for Theological Dialogue became a regular feature of the annual ministry schedule, and FAS Directors for



*The Board of Directors at the FAS groundbreaking ceremony in 2007*

Latin America, Africa, Europe, and Asia were put in place.

Like all human mysteries, leadership in the end must be a matter of speculation. T. S. Eliot in his volume *The Use of Poetry and the Use of Criticism* speaks of our definition of poetry; we read it and enjoy it, but to devise a formal definition is beyond us. Even so, the very act of appreciation is “a kind of answer.” And so it is with leadership. We can say some things about it—some things not wholly wrongheaded. We can sense the moral and spiritual authority of true leadership. But the essence eludes us.

In a time of transition, at least this much can be said: At moments, the past becomes a guide for the future. Our faith is not in historical continuity or cultural inertia, but in the unchanging faithfulness of God. The Father who has met our needs in the past will meet our needs in the present.

We must, I think, go back to the notion of the light within the lighthouse. An old Salvation Army chorus speaks of “a sunlit heart.” When the darkness of sin is taken away by the cleansing blood of the Savior, the leader’s whole nature can be uplifted and enlisted in the task at hand. Then, perhaps, the great rotating light will shine steadily from the tower; then, perhaps, the bright beam will burst upon the coastlines of this tired old planet and ride upon the rollers in happy glints and lifesaving glimmers.

## The Francis Asbury Society

### Preaching Institute

January 7–9, 2013



#### “Preaching through the Prophets”

Dr. John Oswalt will be our exegesis instructor. Join us in our Ministry Center in Wilmore, KY. Space is limited, and open registration begins November 1.

**Save the Date!**

[www.francisasburysociety.com](http://www.francisasburysociety.com)



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...and then forward