

# The High Calling

a bimonthly publication of The Francis Asbury Society

## Beautiful Feet

By Stan Key

Every day when I come to work, I pass the big sign that stands at the entrance to our Ministry Center. The sign announces the name of our organization and displays the logo we use to identify ourselves: Francis Asbury sitting on his horse. As I drive onto the property, I like to give a respectful salute to the bishop and breathe a prayer that we will remain faithful to the original vision of the one after whom we are named. Not only is Francis Asbury's name associated with our ministry but also he is the inspiration for Asbury University and Asbury Theological Seminary just down the street, not to mention the entire Methodist Church in all its American branches. This amazing "man on the horse" oversaw the largest church-planting movement in the history of North America. Everyone reading this magazine, whether conscious of it or not, owes a tremendous debt to Bishop



Francis Asbury (1745–1816). His ministry truly helped to shape our nation and the way it understands "church." His influence is incalculable.

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## The Early Evangelists

By Michael Green



Michael Green is a British theologian, Anglican priest, Christian apologist, and author of more than fifty books. His book *Evangelism in the Early Church* has become a modern classic. The following article is a slightly edited abridgment of Chapter 7, "The Evangelists" (Grand Rapids: Eerdmans, 2003: 234–72).

Who were the people who carried the gospel to the world in the first century and what were they like? These men and women changed the world. In this [article] we shall examine first the identity of these early evangelists and then the quality of their lives and deaths.

### Who Were They?

The obvious and immediate answer is, the apostles. Originally, the term "apostle" was applied both to the original twelve and Paul and possibly one or two others who had known the incarnate Jesus. Even in the New Testament, the term also seemed to be applied to roving missionaries. These peripatetic Christian leaders stand out in sharp contrast to the settled ministry of bishops, presbyters, and deacons. The main characteristics of these traveling preachers was that they did not stay long in any one place, they were dedicated to poverty (and

accordingly supported by the gifts of the congregations they visited), and they were not elected by the churches, like the settled ministry, but felt themselves called to this work directly by God. Their lives, their message, and their Christian effectiveness were their credentials. Men like this were very highly honored.

But the regular ministry, too, engaged in the work of evangelism. The presbyters or bishops were God's gift to the Church whose task was "to build up the saints for their work of ministry" (Eph 4:11–12), and to this extent their function was internal rather than external, church-orientated rather than world-oriented. But evangelism was not neglected.

Another class of "full-time" Christians which must be reckoned among the evangelists is the small but influential group of theologians and philosophers. If missionary bishops were no rarity in the early Church, neither were missionary theologians. It would be a mistake to think that the early apologists and theologians were anything less than evangelists. The objective of their lives was to bring men and women of all backgrounds and intellectual abilities to the truth

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# Lost

By Robertson McQuilkin (1927–2016)



Robertson McQuilkin served as a missionary in Japan for 12 years and then as president of Columbia International University for 22 years. This article is a slightly edited abridgment of Chapter 29, “Lost,” in *Perspectives on the World Christian Movement*, ed. by Ralph D. Winter and Steven C. Hawthorne (Pasadena: William Carey Library, 2009: 170–75).

**H**ave you ever experienced the terror of being lost—in some trackless mountain wilderness, perhaps, or in the labyrinth of a great, strange city? Hope of finding your way out fades and fear begins to seep in. You have likely seen that fear of lostness on the tear-streaked face of a child frantically screaming or quietly sobbing because he is separated from his parent in a huge shopping center. Equally terrifying and more common is the feeling of being hopelessly entangled or trapped in a frustrating personal condition or circumstance: alcoholism, cancer, divorce. Incredibly alone! Lost.

The Bible uses the word “lost” to describe an even more terrible condition. Those who are away from the Father’s house and haven’t found the way back to him are “lost.” Worse than being trapped and not knowing the way out is to be lost and not even know it, for then one does not look for salvation, recognize it when it comes, nor accept it when it is offered.

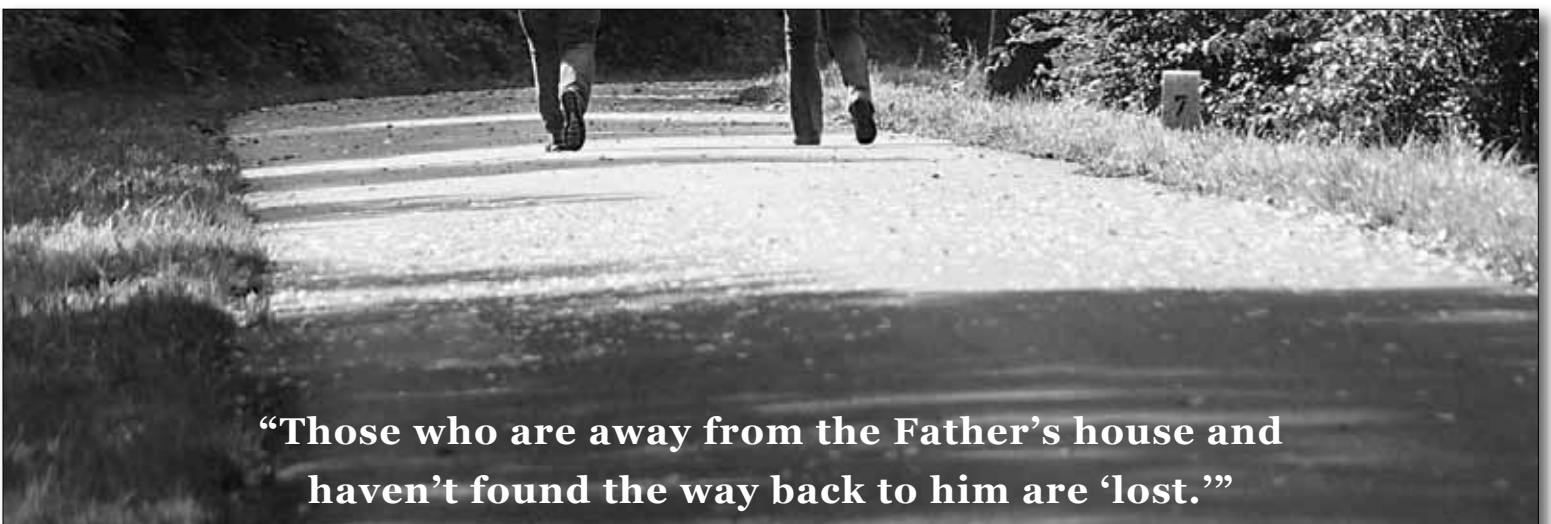
A Japanese proverb assures us that many roads lead up famed Mount Fuji, but they all reach the top. This is the Japanese way of expressing the viewpoint that all religions will have a good outcome. But Jesus Christ himself said, “No one comes to the Father except through me” (Jn 14:6). In other words, Jesus Christ is the *only* agency of salvation. Scripture teaches that people will be judged because they have not believed on *the name* (Jn 3:18). Peter is even more explicit in telling us that there is no salvation in any other *name* given among men (Acts 4:12). Paul also speaks to the issue when he says, “Everyone who calls on *the name* of the Lord will be saved” (Rom 10:13).

But is it fair and just for God to condemn those who have not had an opportunity to respond to his offer of grace? The Bible does not teach that God will judge a person for rejecting Christ if he has not heard of Christ. In fact, the Bible teaches clearly that God’s judgment is based on a person’s response to the truth he has received. Judgment is in proportion to his rejection of moral light. All have sinned; no one is innocent. Therefore, all stand condemned. But not all have the same measure of condemnation, for not all have sinned against equal amounts of light. God does not condemn a person who has not heard of Christ for rejecting him, but rather for rejecting the light he does have.

God’s response to those who seek to obey the truth they have is the provision of more truth. To him who responds, more light will be given. Cornelius, the Roman officer, responded to the light he had with prayer and good deeds. God did not leave him in ignorance and simply accept him on the basis of his response to the initial light he had received. God sent Peter to him with additional truth (Acts 10). To him who had, more was given. Since this is revealed as God’s way of dealing with men, we can be very sure that every person has received adequate light to which he may respond. God’s existence and his power are made clearly evident to all people through creation (Rom 1:18–21) and through each person’s innate moral judgment or conscience (Rom 2:14–15). To the one who responds obediently, God will send additional light.

Of course, his method for sending this light is a human messenger. Paul makes clear in his letter to the church at Rome (Rom 10:14–15) that the solution to the terrible lost condition of men is the preacher who is sent, the “beautiful feet” of him who goes. Ultimately, then, the problem is not with God’s righteousness, but with ours.

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**“Those who are away from the Father’s house and haven’t found the way back to him are ‘lost.’”**



# Who Will Show Me the Way?

By John Bunyan (1628–1688)

In the opening pages of his spiritual classic *The Pilgrim's Progress*, John Bunyan paints an unforgettable picture of the indispensable role of “the evangelist.” Taken from *The Pilgrim's Progress in Modern English* (Alachua: Bridge-Logos, 1998: 1–3).

As I was walking through the wilderness of this world, I came to a place where there was a cave. I laid down in that place to sleep, and as I slept I had a dream in which I saw a man dressed in rags standing in a certain place and facing away from his own house. He had a Book in his hand and a great burden on his back. As I looked, I saw him open the Book and read out of it, and as he read he wept and trembled. Unable to contain himself any longer, he broke out with a sorrowful cry, saying, “What shall I do?” . . .

Now I saw once, when he was walking in the fields, that he was (as was often the case) reading in his Book. He was greatly distressed in his mind, and as he read he burst out as he had done before, crying, “What must I do to be saved?” I also saw that he looked this way and that as if he wanted to run. Yet he stood still because he could not tell which way to go.

Then I looked and saw coming toward him a man named Evangelist, who asked, “Why are you crying?” He answered, “Sir, I realize by reading the book in my hand that I am condemned to die and after that to come to judgment. I find I’m not wanting to do the first, nor am I prepared to do the second.”

Then Evangelist said, “Why aren’t you willing to die, since this life is accompanied by so many evil things?” The man answered, “Because I fear this burden on my back will make me sink lower than the grave, and I’ll fall into hell. Thinking about these things makes me cry.”

Evangelist asked, “If this is your condition, why are you standing here?” He replied, “Because I don’t know where to go.” Then Evangelist gave him a letter in which was written: “Flee from the coming wrath.” The man therefore read it and, looking very carefully upon Evangelist, asked, “Where must I flee?”

Then, pointing with his finger over a very wide field, Evangelist said, “Do you see that narrow gate over there?” “No,” replied the man. Then the other asked, “Do you see that shining light there?” “I think so,” answered the man. Then Evangelist said, “Keep that light in your eye and go up directly toward it. Then you will see the gate. When you knock on the gate, you’ll be told what you must do.” So in my dream I saw the man begin to run . . .



By kind permission of the Minister and Trustees of Bunyan Meeting, Bedford, England

# The Voice of the Prophet

By Mark Hendrix



Mark Hendrix is an investment adviser representative with Joule Financial in Lexington, KY. A former minister, he serves as a mentor to college and post-college age young men. He also enjoys reading, writing, and gardening and is an avid hiker. He and his wife Diana will celebrate their twentieth wedding anniversary this fall.

About ten years ago I hit the bottom. It wasn’t a typical bottom. My wife wasn’t trying to kick me out and I hadn’t lost my job. I had worked through some pretty rough demons from my childhood and early adulthood, but there was still something that was choking the life out of me. My faith journey had always been focused on walking in harmony with God and

obtaining all that he had for me. However, when I woke up to the fact that my private version of Christianity was powerless, controlling, and self-serving, I was devastated. I had become everything that I despised about the world. I was the hood ornament for pop-culture Christianity.

The more this became clear to me, the more frantic I became in my search for a way to deal with it. Not surprisingly, I had become somewhat disillusioned with the sermons I was hearing from church pulpits during that time. In my mind, I categorized the things today’s preachers were saying into two broad sermon types:

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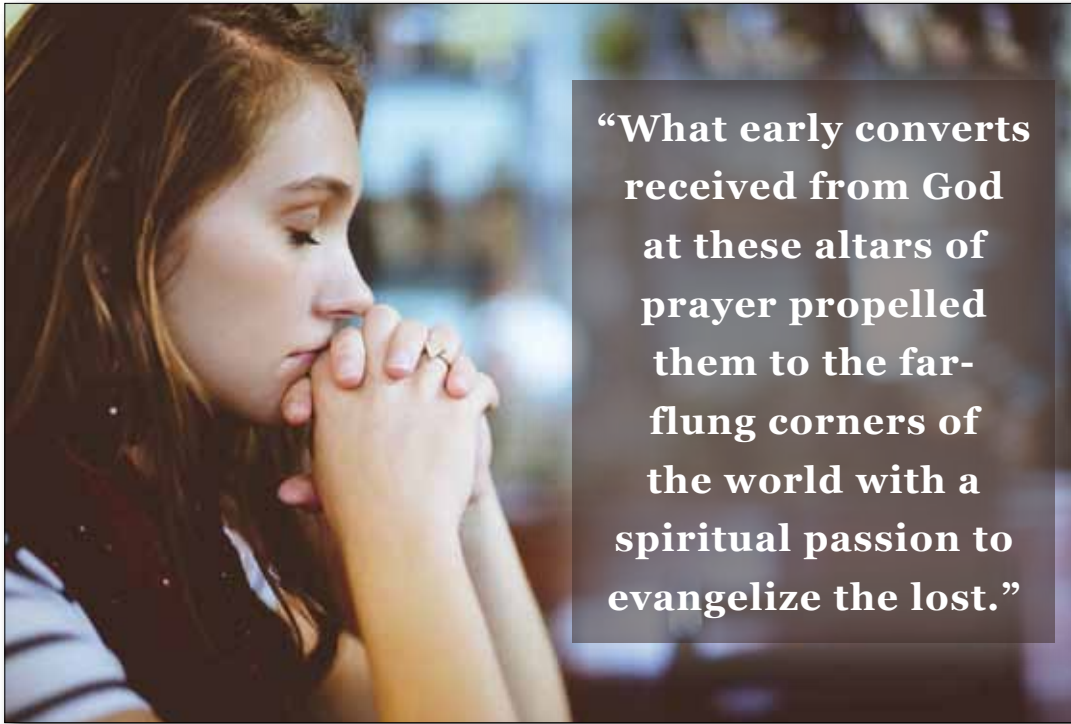
# Altared Lives

By Grant McClung



Grant McClung is the president of Missions Resource Group and a member of the Missions Commission of the Pentecostal World Fellowship. The following article reminds us of the importance of the altar in evangelistic ministry. Many traditions today have all but abandoned “altar calls,” but McClung reminds us of the ongoing importance of ministry that takes place at the altar. The article below is taken from *Enrichment Journal* ([http://enrichmentjournal.ag.org/200903/200903\\_000\\_Altar.cfm](http://enrichmentjournal.ag.org/200903/200903_000_Altar.cfm); accessed August 7, 2018) and has been abridged and slightly edited.

Hebrews 13:10 tells us that “we have an altar.” These words not only remind us of our own evangelical heritage but, if embraced, will determine our horizon for the future.



**“What early converts received from God at these altars of prayer propelled them to the far-flung corners of the world with a spiritual passion to evangelize the lost.”**

If we are to have a future, the altar will need to continue to be central to our worship, experience, and daily living. It must remain fundamental and basic to everything we are and do. As Daniel Tomberlin recently stated:

*While anointed singing and preaching are highly valued, they are not the goals of worship; they are a means to the desired end—an encounter with God at the altar. It is at the altar that souls are saved, converts are sanctified, the sick are healed, and seekers are baptized in the Holy Spirit. Whether these altar calls are noisy and dynamic or somber and tearful, those who witness and participate in this*

*spiritual worship walk away from the altar deeply moved and inwardly transformed. (Encountering God at the Altar, Cleveland: Center for Pentecostal Leadership and Care, 2006: 13)*

At an altar, we experience the following:

1. *Confession (and forgiveness of our sins).* At the altar we confess with our mouth, “Jesus is Lord,” and believe in our heart that God raised him from the dead and we are saved (Rom 10:9). Here, we confess our sins and find forgiveness (1 Jn 1:9) and receive grace to help us in our time of need (Heb 4:16).
2. *Change (transformation).* At an altar of prayer we experience the transforming power of God that results in Paul’s declaration, “Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come” (2 Cor 5:17).
3. *Consecration and closeness to God.* At the altar we are brought near to God, expressed in the truth, “Submit yourselves to God. Resist the devil. Come near to God and he will come near to you.” (Jas 4:7–8). The Psalmist yearned for intimacy with God in the sanctuary and wanted “a place near your altar” (Ps 84:3). When we draw close to God in faith, we experience his cleansing touch (Heb 10:19–20).
4. *Communion of the saints.* At the altar we discover community, a family that surrounds us and includes us. Here, we understand that we are not alone and that we support one another in our desire for holy living (see Heb 10:23–25).

Many memorable and significant spiritual experiences in Scripture happened at an altar of worship and sacrifice. Noah marked his new covenant with God by sacrificing at an altar (Gn 8:20). Abraham’s spiritual journey was marked by his numerous altar experiences (Gn 12:8; 13:1–4; 22:9). His example carried into the next generations in the altar experiences of his son (Isaac) and grandson (Jacob). When God appeared to Isaac at Beersheba he “built an altar there and called on the name of the Lord” (Gn 26:25). The spiritual vitality in the families of Abraham, Isaac, and Jacob was based in their altar experiences.

The hunger for revival and personal experience with God was central in the founding of Holiness and Pentecostal groups at the outset of the twentieth century. What early converts received from God at these altars of prayer propelled them to the far-flung corners of the world with a spiritual passion to evangelize the lost.

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# Why I Am an Evangelist

By Lane Loman



Lane Loman is an evangelist with 23 years of experience in pastoral ministry and 32 years in itinerant evangelism. Lane's passion is to minister God's Word through preaching and singing in the local church, camp meetings, and retreats. His purpose is to encourage spiritual renewal and revival in the twenty-first-century church with an emphasis on holiness of heart and life.

Contrary to what some might think, I am not an evangelist because my father was an evangelist. At an early age, I determined I did *not* want to follow in my father's footsteps. Yet, in spite of myself, God led me to serve him—as an evangelist! Here's my story.

Just four months after my conversion at age seventeen, I was called to preach. I was a junior in high school and because of my new faith had joined a gospel quartet. It was while our quartet was conducting a weekend youth revival that God's Spirit spoke strongly to my heart. I was confused. Was God calling *me* to be a minister of the gospel? When I shared what was happening with another member of the quartet, he said, "Let's just pray through on this right now!" It was as we knelt together in prayer that God's call on my life was confirmed. Yes, God was indeed calling me into the ministry—but to a specific kind of ministry: I was to do the work of an evangelist.

Soon, opportunities for ministry opened up all around me. While serving as a student pastor, I began to receive invitations to preach revival meetings. By the time I finished my education, I had a full calendar of speaking engagements. Although I was credentialed by a major denomination, I was surprised to find that I was, for the most part, on my own! Having lots of time alone and little direct accountability, I sensed the need to establish spiritual disciplines, ministry policies, and study habits that would keep me on target. These principles have guided my life through many years of ministry.

In the beginning, my primary focus was on youth evangelism. My passion was to reach the unsaved. As the years have passed, I have become increasingly involved in renewal ministries to the local church. I've taken on the role of a "revivalist." Now, I find myself addressing spiritual concerns such as apathy, carnality, forgiveness,

temptation, and sins of the spirit as well as sins of the flesh in the life of the Christian. My passion is preaching the message of scriptural holiness, helping believers understand how Christ frees us not only from the guilt of sin but also from its power.

Though few churches today have traditional annual revival meetings as they did in the past, the need for spiritual renewal in the local church has never been greater! I scratch my head in disbelief when I hear people say that such meetings are no longer relevant. I want to protest when I hear church leaders claim that they are a thing of the past, not cost effective, and people wouldn't attend them!

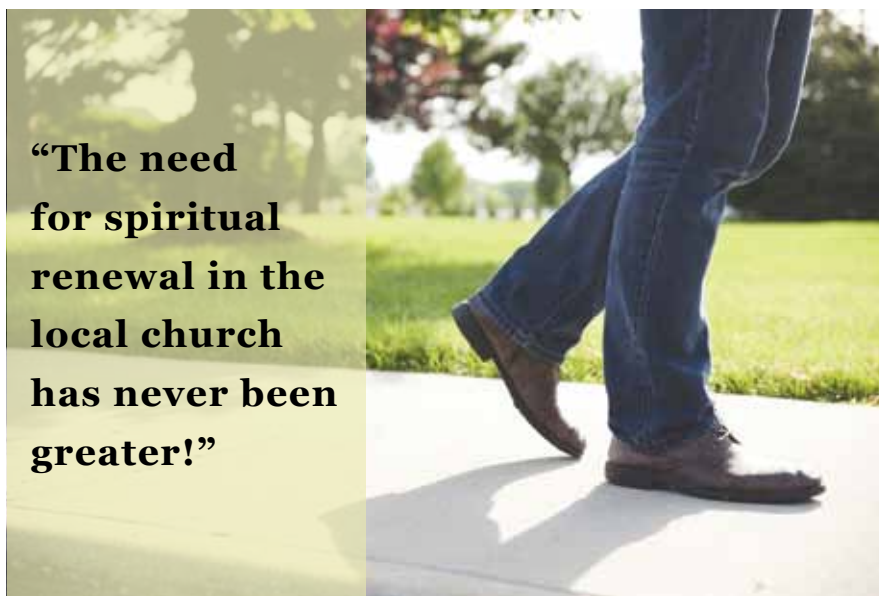
I love it when skeptics ask me why a local congregation would want to invite an outside evangelist to come into their church and conduct special meetings. My answer is simple. First of all, the role of the evangelist

is a biblical calling of vital importance for the body of Christ. Second, the evangelist is the pastor's ally and friend in calling the flock to deeper faith and commitment. Such meetings only strengthen the pastor's ministry and enhance his role in the church. Third, an evangelist usually has a gift of presenting "the deeper life" so

that all members of the church are encouraged to take their discipleship to a whole new level.

I'm an evangelist because I believe God has called me to this work. This calling has no expiration date. The burden for lost souls and lukewarm Christians is heavy. I know God is holding me accountable to be true to what he has called me to do. I consider myself included in the marching orders that Paul gave to the church:

*So Christ himself gave the apostles, the prophets, **the evangelists**, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. (Ephesians 4:11–13, emphasis added) ✦*



**"The need for spiritual renewal in the local church has never been greater!"**



## The Role of the Evangelist

The apostle Paul believed the health and growth of the church depended on the presence of apostles, prophets, evangelists, pastors, and teachers (Eph 4:11). These roles were to be filled by gifted men and women whom Christ himself would call, equip, and send. God raised up the Francis Asbury Society to focus attention on one of these vital roles: the evangelist.

Of all the ministry roles that Dr. Dennis Kinlaw served in his life—pastor, Old Testament professor, college president, author—it was his calling to be an evangelist that most captured his mind and heart. His passion for evangelism was broader and deeper than the mere act of helping someone to make a first-time decision for Christ. He burned with the desire to spread Scriptural holiness over the land by calling believers to full surrender so that the mind of Christ could be formed within them. The birth of the Francis Asbury Society (FAS) is in part explained by this unshakeable burden in Kinlaw's soul.

For almost four decades, FAS has sought to identify, encourage, and support those who have the gifts and calling of an evangelist. These men and women minister in local churches, retreats, conferences, classrooms, and camp meetings. They teach, preach, lead worship, and minister through music and drama.

The speakers on this page represent our current evangelistic team—beautiful feet! A brief description and photograph is all we have space for here, but for more information about each speaker please visit our website: [www.francisasburysociety.com](http://www.francisasburysociety.com). There you will also find a link to our sister ministry, Titus Women. They have a list of speakers who minister specifically among women.

We want to encourage you to share this list with your pastor and others who may be searching for gifted speakers for a wide variety of ministry settings: special services, revivals, camp meetings, retreats, conferences, educational settings, etc. While books and videos have their place, nothing equals the impact of face-to-face relationships! We promise to do all we can to help connect you with someone with the gifts and talents that best fit your need.

For more information on scheduling a speaker, please contact:

**Rev. Jerry Coleman**  
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Rev. John Adams feels a call to train evangelists. He has been training evangelists on four continents over the last 20 years.



Rev. Tom Atkins is an evangelist who seeks to bring the timeless truths and experiences of the gospel to our contemporary culture particularly in local churches and camp meetings. He recently received the "A" Award from Asbury University for his evangelistic ministry.



Dr. Matt Ayars serves as the president and a professor of Old Testament at Emmaus Biblical Seminary in Haiti and is fluent in Creole. His passion is preaching a fully missional lifestyle and teaching about salvation and holiness.



Dr. Gary Bond serves as the evangelism coordinator and an evangelist for the Church of the Nazarene, preaching holiness at numerous camp meetings and revivals.



Rev. Jerry Coleman, our director of Speakers, served for 17 years as a missionary in Europe with the Free Methodist Church; the last 11 years serving as the Area Director for continental Europe. Fluent in Hungarian, he has spoken in over 50 countries following his passion for a great awakening around the world.



Dr. Allan Coppedge is a retired professor and author who is an authority in the areas of Wesley Studies and Systemic Theology. He specializes in preaching and teaching for revivals, camp meetings, and men's retreats.



Rev. David Harriman is a dedicated, bilingual evangelist who communicates the gospel to the Hispanic population through evangelistic crusades and youth rallies.



Dr. Hubert Harriman is a bilingual (Spanish) missionary and evangelist whose call is to preach the message of Scriptural holiness. He has spread the message extensively in the U.S.A. and abroad for over 40 years.



Dr. Jim Harriman is a bilingual (Spanish) evangelist who preaches in the U.S.A. and abroad. As liaison to the Evangelical University of Bolivia, he assists in developing a new generation of leaders in Latin America.



Rev. Bert Jones is a pastor who has traveled on five different continents and over 33 different countries to teach and preach the gospel. He engages in leadership development and the Perspectives movement.



Rev. Stan Key, our president and director of Publishing, speaks frequently in churches, conferences, retreats, and camps both here in the U.S.A. and abroad. A former pastor and missionary, he is an in-depth Bible teacher and inspirational preacher and is fluent in French.



Drs. Daniel & Renita Koehn are Christian artists in music and drama. Their ministry centers around God's greatness and completed work through his Son, Jesus Christ, and the presence of the Holy Spirit.



Dr. Leroy Lindsey is a full-time evangelist and missionary who expresses the doctrine of holiness in the terminology and perspective of the classic holiness preachers for twenty-first-century audiences. He is also fluent in Spanish.



Rev. Lane Loman is a full-time evangelist who promotes personal spiritual renewal, holiness of heart and life, and revival in the local church through preaching God's Word and singing.



Dr. John Oswald, a retired professor, is a preacher, teacher, and author whose passion is Christian holiness. His expertise and primary interest is in the Old Testament, showing its relevance for contemporary Christians.



Dr. Nelson Perdue has served as an evangelist for 45 years, preaching the message of biblical holiness in the U.S.A. and abroad. Nelson has served in leadership positions in the Church of the Nazarene.



Dr. Mike Powers, our director of Discipleship, is a retired pastor of over 40 years whose passion is making disciples fully devoted to God and developing spiritually healthy communities of faith through holy covenant relationships.



Dr. Ron Smith is a preacher, teacher, scholar, and author. He currently serves as a pastor, though he has served in many leadership positions and traveled extensively to speak on a variety of theological topics for many denominations.



Dr. Paul Tashiro preaches in the U.S.A. and abroad and teaches missionary work in Japan, Korea, and other countries. He supervises translations of FAS books on holiness into Japanese.

## FAS Speakers

*Spreading the message of  
 an undivided heart and a renewed mind*



about God, man and the universe as it was revealed in Jesus Christ.

But we must not suppose that the gospel was spread only by “professionals.” It was the unknown ordinary man who was the prime agent in mission. The greatest missionary work in the early church was accomplished by means of informal missionaries. It had always been so. The very disciples themselves were laymen, devoid of formal theological training. Christianity was from its inception a lay movement, and so it continued for a remarkably long time. In a sense, the apostles inevitably became “professionals.” But as early as Acts 8 we find that it is not the apostles but the “amateur” missionaries who took the gospel with them wherever they went. This must often have been not formal preaching but the informal chattering to friends and chance acquaintances, in homes and wine shops, on walks, and around market stalls. They went everywhere gossiping the gospel; they did it naturally, enthusiastically, and with the conviction of those who are not paid to say that sort of thing.

If there was no distinction in the early Church between full-time ministers and laymen in this responsibility to spread the gospel, there was equally no distinction between the sexes. It was axiomatic that every Christian was called to be a witness to Christ, not only by life but also by lip. Everyone was to be an apologist, at least to the extent of being ready to give a good account of the hope that was within them (I Pt 3:15). And this emphatically included women. They had a very large part to play in the advance of Christianity.

### What of Their Lives?

Naturally, the lives of these early Christian evangelists came under close scrutiny. The truth of their claims must have been assessed to a very large degree by the consistency of their lives with what they professed. That is why the emphasis on the link between mission and holiness of life is given such prominence in the New Testament. What, then, were the particular elements in this different life led by the Christians which made such an impression on the ancient world?

*First*, their fellowship. The fellowship the Church offered, transcending barriers of race, sex, class, and education was an enormous attraction. The Antioch church must have been a place of remarkable fellowship! This unity was no dull uniformity. From the outset there was variety in doctrinal emphases, forms of church government, and attitudes to food and the observance of sacred days. The quality of fellowship was startling. In the Church, the watching world could see a society in which aristocrats and slaves, Roman citizens and provincials, and rich and poor, mixed on equal terms and without distinction; a

community which possessed a quality of caring and love which was unique. Herein lay its attraction.

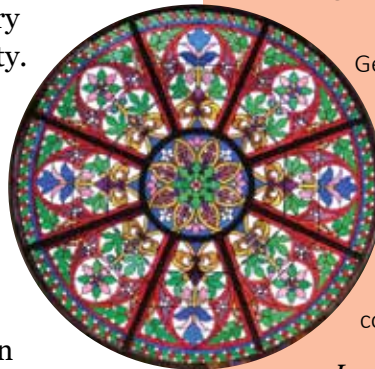
*Second*, their transformed characters. The New Testament lays great emphasis on this. The transformation of John, that Son of Thunder, into the apostle of love, or of Peter, that mercurial hothead, into a man of rock is an essential part of the logic of the gospel. This is what contact with Christ does for a man. He becomes changed into the likeness of Christ from one degree of glory to another. In particular, Christians stood out for their chastity, their hatred of cruelty, their civil obedience, their good citizenship, and their payment of taxes. They did not kill infants. They did not swear. They refused to have anything to do with idolatry and its by-products. Such lives made a great impact. The link between holy living and effective evangelism was unbreakable.

*Third*, their joy. The sheer joyous enthusiasm of the early evangelists enhanced their absolute claims for Jesus Christ. If he really was the only way to God, if there was salvation in no other, then it is not surprising that they should commend him with such enthusiasm

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## The Windows

By George Herbert (1593–1633)



George Herbert was a Welsh-born priest of the Church of England best known for his devotional (metaphysical) poetry. In this poem, Herbert compares a preacher of the gospel to a stained-glass window. Though the pieces of glass are broken and flawed, the light comes through with amazing color and warmth. In a similar manner, God has chosen to use flawed messengers to convey his glorious gospel.

*Lord, how can man preach thy eternal word?  
He is a brittle crazy glass;  
Yet in thy temple thou dost him afford  
This glorious and transcendent place,  
To be a window, through thy grace.*

*But when thou dost anneal<sup>†</sup> in glass thy story,  
Making thy life to shine within  
The holy preachers, then the light and glory  
More reverend grows, and more doth win;  
Which else shows waterish, bleak, and thin.*

*Doctrine and life, colors and light, in one  
When they combine and mingle, bring  
A strong regard and awe; but speech alone  
Doth vanish like a flaring thing,  
And in the ear, not conscience, ring.*

<sup>†</sup> To subject glass or metal to a process of heating and slow cooling in order to toughen it and reduce brittleness.

Recently, however, my morning ritual has changed. Rather than tipping my hat to the *man* on the horse, I have begun saluting the *horse*! I've come to realize that there would have been no Francis Asbury without his horse. How could I have missed for so long what was so blatantly obvious? It's the horse, of course!

Asbury had great affection for his horses. He gave them names (Fox, Spark, etc.) and cared for them as best he could. On June 2, 1804, his horse Jane was "horned by a cow and lamed" near Radnor, Pennsylvania. As a result, she had to be left behind and replaced. Asbury found the process challenging because Jane represented "half of my personal estate." Though a new horse cost him \$80—more than a Methodist preacher's annual salary—he quickly made the purchase, knowing how indispensable this means of travel was to the success of his mission.

Asbury's ministry reminds us that the horse was almost as important as the man. The gospel has no power to change lives and nations unless it is spread, and it can only be spread when there is some mechanism and means of getting the message out. Without Jane, Spark, and Fox, the ministry of Francis Asbury would have been only local and limited. To evangelize a continent, he needed a horse! As an evangelist, Asbury knew it was his responsibility to go to where the people were. Every year, he mounted his horse and rode from Georgia to Maine, preaching the gospel. He traveled between 4,000 and 6,000 miles annually and crossed the Allegheny Mountains some 60 times! Wherever his horse stopped, he preached. His was perhaps the most recognized face in America at the time.

On his deathbed, he was asked if he had anything to he wanted to communicate. Thinking of his preachers, he said, "I wish to warn you against the growing evil of locality in bishops, elders, [and] preachers." He expected his preachers to saddle up and travel even as he did. Appointing them to a "district," these "circuit riders" were expected to evangelize and plant churches.

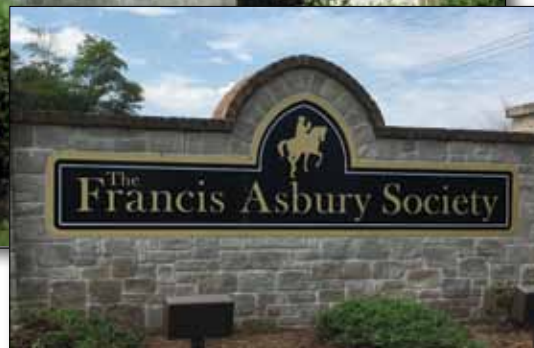
The *method* behind Method-ism was eminently successful. When John Wesley sent Asbury to North America as a missionary in 1771, only a handful of people identified themselves as "Methodists." By the time of his death in 1816, he had ordained over 2,000 preachers and saw the number of Methodists grow to over 200,000 members. For Asbury, there was no secret to world evangelization: just get on your horse and go!

Most artistic depictions of Asbury picture him mounted on a horse. The equestrian statue in Washington D.C. is typical. When President Calvin Coolidge dedicated this statue in 1924, his speech included these words:



*How many temples of worship dot our landscape; how many institutions of learning... all trace the inspiration of their existence to the sacrifice and service of this lone circuit rider! He is entitled to rank as one of the builders of our nation.*

The mission of *The Francis Asbury Society* is to spread Scriptural holiness over the earth. Note it well: the purpose is not just holiness, but *spreading* holiness! For this, we still need "the horse." Paul summarizes the mission of the church in these memorable words:



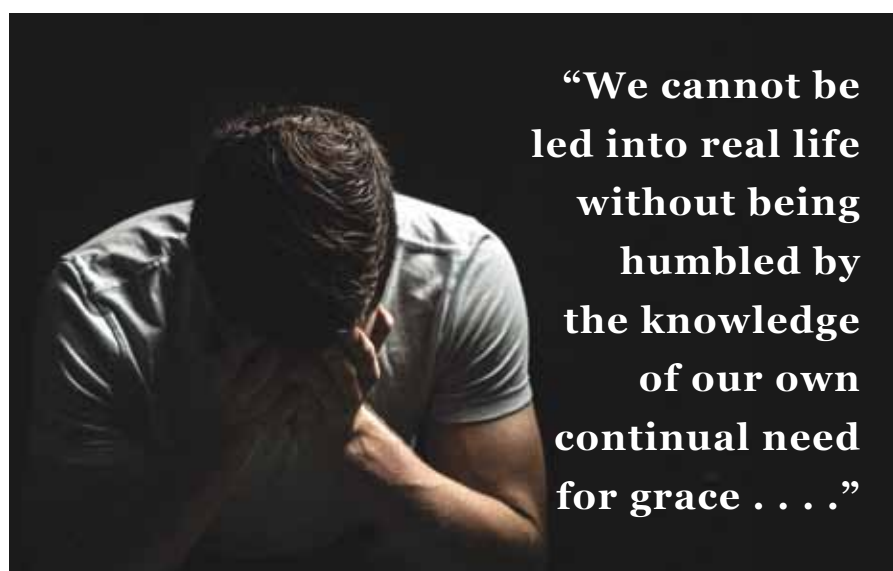
*But how can they call on him to save them unless they believe in him? And how can they believe in him if they have never heard about him? And how can they hear about him unless someone tells them?*

*And how will anyone go and tell them without being sent? That is why the Scriptures say, "How beautiful are the feet of messengers who bring good news!" (Romans 10:14–15 NLT)*

This issue of *The High Calling* is devoted to beautiful feet. Whether those feet belong to an evangelist, a preacher, a prophet, or a horse, the articles included in this issue highlight the importance of spreading the good news of full salvation across the street and around the world. We send it with the prayer that it will motivate *you* to get on your "horse" and go! ✨



“Don’t be a bad person; be a good person” and “Be a better Christian.” My problem was that I was so wrapped up in my own way of seeing and doing things that I had no idea how to go about changing. When I looked around, I realized that there were plenty of people talking about being good and doing better with God, but there was no one to show me exactly what part of me needed to change or how to go about navigating that intimidating terrain of the soul. After searching, I realized there was no voice in my life to call me out of the pit I was in, and I knew if I was going to survive this dark chapter that I would have to embark on a self-imposed desert journey of the soul. So I stopped going to large group church services for two years (always with the intent to re-enter Christian community once I was healthy). I didn’t know it then, but my frustration was that there was no one to show me how to die—how to die the one true and unending death without which Christian faith cannot flourish.



**“We cannot be led into real life without being humbled by the knowledge of our own continual need for grace . . . .”**

So I spun a cocoon of sorts in my home office where I would steal away for hours at a time and submitted myself to a handful of Christian spiritual masters whose writings have stood the test of the centuries. By the grace of God, they exposed the self-centeredness of my soul, my fearful way of thinking, and the controlling way I tend to move through life. They dealt straightforwardly with the idols of my heart and would not let me walk away without seeing the part of myself that I desperately wanted to ignore, or worse, compensate for with a religious spirit. My gracious Father had brought me under the tutelage of the voice of the prophet.

By “the voice of the prophet,” I mean the Holy Spirit-led voice that speaks piercingly into the soul of the follower of God. (From here on when I use the word prophet, I mean it in this context.) This voice can come from a book, from a local pulpit, or from the neighbor next door. I am afraid, however, it is a voice that has been all but silenced in a culture hyper-focused on niceties, fairness, and polite speech.

Using my own life as an example, I have drawn the conclusion that the gospel of modern Christian culture is largely a salvation of the intellect. We focus almost exclusively on right thinking and believing and do little more than moralize about behavior. We tolerate massive disconnects between what we confess to be true and how we actually live. Our pulpits and books are full of words that justify our pursuit of wealth, worldly ambition, and political control. In short, we have told ourselves that we can obtain the “cares of the world” without being poisoned by them. Meanwhile, we remain blind to our own frailty and never learn the humility without which God cannot be pleased. This kind of double-mindedness lays like a hardened callus over the heart of the believer.

The prophet’s work is largely concerned with the heart of a person. He is laser focused on whether each person is rightly related to the Living God. His passion is to see the body, mind, and spirit of each person brought together in union with God, which is our best understanding of

salvation. He knows that we cannot be led into love without our self-centeredness exposed. We cannot experience transformation without confronting our self-righteous religious spirit. We cannot be led into real life without being humbled by the knowledge of our own continual need for grace, and we cannot enjoy the peace of God without coming to grips with the false freedoms we prefer.

Similar to the work of the evangelist, the prophet’s work reminds us that God’s love first wounds us before it comforts and consoles, and grace is deadly before it becomes life-giving. Because we tend to clutch our attachments, broken beliefs, and bad behavior very tightly, the prophet must wound us skillfully. The pain

and suffering inflicted always will coincide with the depth of our attachments. His words cut like a plowshare, piecing the soil of our hearts, long ago hardened by pride.

The prophet does not allow the religious mind easy access to grace, knowing that the things of God will be co-opted for selfish reasons. Instead, he sets before us the cross of Christ as the only portal through which we may pass, not once but continually, into life. It is a way that is narrow to the thinking and sensibilities of the religious mind.

Because human nature rarely will accept healing from the same person who brings pain, the prophet provides a critical role that bearers of good news (the evangelist) and shepherds (pastors) often cannot deliver without damaging or severing a relationship. Whether pruning away dead and unproductive branches or removing old branches to make way for the new, the prophet’s work is indispensable to the health of the body of Christ. ✨

Lost continued from page 2

But the question will not go away. How does one respond in a Japanese village when a new convert inquires, “What about my ancestors?” My response is simple: I am not the judge. “Will not the Judge of all the earth do right?” (Gn 18:25). This crucial question recorded in the first book of the Bible is answered in the last: “Yes, Lord God Almighty, true and just are your judgments” (Rv 16:7). We are not called as judge—either of God, whose ways we do not fully know, nor of man, whose destiny we are not called upon to settle. Rather, we are commissioned as his representatives to find the lost.

**“He must not lead people astray on the basis of conjecture or logical deduction from limited information.”**



Consider the analogy of a security guard charged with the safety of residents on the tenth floor of a nursing home. He knows the floor plan posted in a prominent place, and it is his responsibility in case of fire to get the residents to the fire escape which has been clearly marked. Should a fire break out and lives be put in jeopardy, it would be his responsibility to get those people to the fire escape. If he discusses with the patients or with a colleague the possibility of some other unmarked fire escape or recalls to them the news report he read of someone who had jumped from the tenth floor of a building and survived, he could surely be charged with criminal negligence. He must live and labor in obedience to the facts that are certain and not delay to act. He must not lead people astray on the basis of conjecture or logical deduction from limited information.

When all has been said that can be said on this issue, the greatest remaining mystery is neither the character of God nor the destiny of lost people. The greatest mystery is why those who are charged with rescuing the lost have spent 2,000 years doing other things—good things, perhaps—but have failed to send and be sent until all have heard the liberating word of life in Christ Jesus. The lost condition of human beings breaks the Father’s heart. What does it do to ours? ✦

Altared Lives continued from page 4

5. *Commissioning into the world.* At the altar we understand that we are sent by God on mission into his world. Here, we find his direction for purpose-driven, missional living. Isaiah was commissioned as a prophet at an altar (Isa 6:1–8) and it was at an “altar of prayer” in Antioch where the Holy Spirit commissioned the first cross-cultural missionary team (Acts 13:1ff). Recently the evangelical world commemorated the 50-year observance of the death of Jim Elliot and other brave young missionaries martyred in the jungle of Ecuador. Recounting that event, one of Elliot’s friends from college stated, “I was there when Jim died.” A bystander who heard that remark protested, saying that couldn’t be true since everyone with Jim Elliot that day had been killed. “You don’t understand,” Elliot’s friend continued, “Jim Elliot didn’t die in the jungle of Ecuador. He died at an altar of prayer. I was his roommate at Wheaton College and I remember the revival meeting where Jim died to self.”

May we never forget our legacy and may we never fail to impart to the next generation that “we have an altar” (Heb 13:10). ✦

The Early Evangelists continued from page 8

to others. Jesus had promised them joy, a joy which no man could take from them, and they demonstrated that this was so. They might be thrown into prison for their views, but they were still singing hymns to God at midnight! Outward circumstance could not rob them of the joy which was their Christian birthright. Joyful Christian lives and, even more, joyful Christian deaths were major factors that attracted non-Christians to Christ.

*Fourth*, their endurance. This joy of the Christians in both life and death is closely linked with their patient endurance of scourging, insults, and martyrdom which had an incalculable effect in bringing observers to faith. “The oftener we are mowed down by you, the more in number we grow. The blood of Christians is seed,” said Tertullian. The pagan world knew of those who had met death with courageous resignation, but Christians faced it with joyful exultation.

*Fifth*, their power. There was one other notable characteristic about the early evangelists, though it is one which reads strangely to modern Western eyes: the sheer power that went with the proclamation of the Christian message. It was not merely the conviction with which they spoke, though this was noted by pagans. There was another dimension to this power. It involved healings and exorcisms, and this was a factor of incalculable importance for the advance of the gospel in a world which had inadequate medical services and was oppressed with belief in demon forces of every kind. ✦



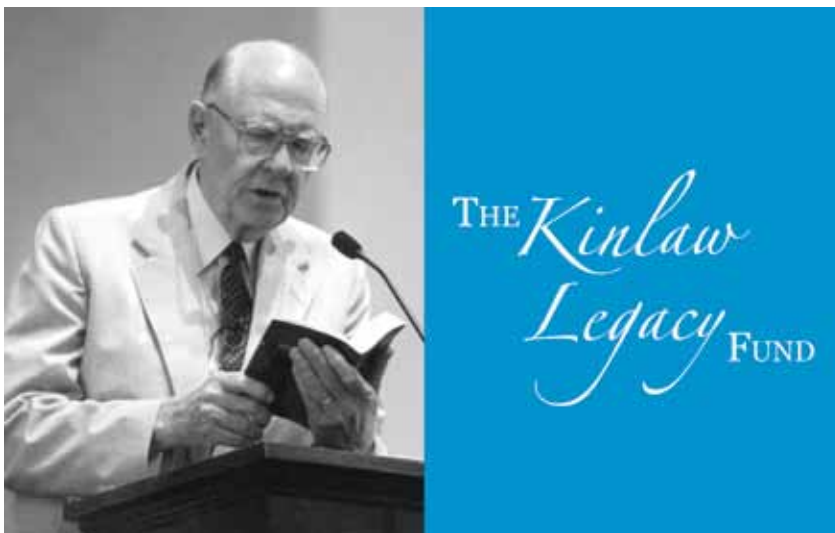
# Kinlaw Legacy Fund:

## A Status Report

By Charlie Fiskeaux, Special Assistant to the President for Development

The purpose of the Kinlaw Legacy Fund is to honor and perpetuate the legacy of Dr. Dennis Kinlaw by supporting the role of the evangelist within the ministries of the Francis Asbury Society. To date, gifts and commitments total over \$203,000 from 93 donors. Thank you all for your financial and prayer support, which has enabled these results.

We are grateful for every gift and commitment so far, but the Fund has not yet met its goal of \$250,000. Therefore, it is still active and open for future gifts and commitments. There is still opportunity to remember Dr. Kinlaw by supporting the Kinlaw Legacy Fund. ✨



**“[Dr. Dennis Kinlaw’s] passion for evangelism was broader and deeper than the mere act of helping someone to make a first-time decision for Christ.” (see page 6)**

**The High Calling—September–October 2018**  
*The High Calling* is a bimonthly publication of The Francis Asbury Society to serve as a link between FAS and its constituents, building loyalty and awareness so that the teaching and experience of Christian holiness may continue to be lived and proclaimed throughout the world.  
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