

The High Calling

a bimonthly publication of The Francis Asbury Society

Vocational Holiness

By Stan Key

Question: Who is the first person in the Bible said to be “filled with the Spirit”? I’ll wait while you try to come up with the answer....

Give up? Let me help you. Bezalel. “Who’s that?” you may be saying, “I’ve never even heard of him!” Our inability to answer the question illustrates the reason this issue of *The High Calling* is so important.

Bezalel wasn’t a patriarch, a prophet, or a priest. He wasn’t a missionary, an evangelist, or an apostle. He was a manual laborer! Bezalel was the General Contractor who oversaw the construction of the Tabernacle.

The Lord said to Moses, “See, I have called by name Bezalel the son of Uri, son of Hur, of the tribe of Judah, and I have filled him with the Spirit of God,



with ability and intelligence, with knowledge and all craftsmanship, to devise artistic designs, to work in gold, silver, and bronze, in cutting stones for setting, and in carving wood, to work in every craft (Exodus 31:1–5; see also 35:30–35).

Continued on page 8

Gardens to Work

By Dennis F. Kinlaw



Recently, I sensed an inner voice telling me that I needed to look carefully again at the opening three chapters of Genesis. My first thought was that I have been reading these chapters for the better part of eight decades. What more do I have to learn

there? But my respect for the inner voice is great enough that I started. I am glad I did.

The first thought that slowly got my attention was the fact that the Bible begins its message to us by telling us the way things are supposed to be, not the way things are. What did God have in mind when he created all this world? I listen to the daily news and think, “What a jungle!” In Genesis, I learned that this is not the way he made it. He made a garden, a paradise that we call the Garden of Eden. God did not put his children in a mess for them to straighten out. His intent was that we should live in a garden where our work would be a joy. That was a bit of a shock, and I was a little slow absorbing it.

Then I noticed something else that was hard for me to absorb. In the first two chapters of Genesis, there is a lot

written about work. The Garden of Eden was not like a place where you retire to play golf. The story found in those first two chapters is all about work. The surprise to me though was that it is not about Adam working. This story is not like the other creation stories of the world. The worker in these first two chapters is God himself, and he is working for man, not demanding that man work for him. Apparently, God likes to work. The Bible seems to tell us this, and Jesus, his Son, told the disciples that his Father works (John 5:18–21). In fact, Moses seems to think that God has a regular work schedule.

In the Garden, the servant is not Adam. It is God figuring out what more his creature would need and might enjoy. When he forms Eve out of Adam himself and gives her to Adam, Adam is clearly quite delighted. As I read it this time, I remembered my own wedding. It was a bit of a surprise to me to notice that my father-in-law seemed almost more proud of what was happening than I was as he watched me steal his precious daughter from him. I wonder if God was not thinking joyously of the possibility now for Bethlehem and the New Jerusalem. That may be supposition on my part, but the first chapter is clear that God was pleased with what he had done in that first week of work. Right before he formed Adam out of the dust of the earth, God looked at everything he had made

Continued on page 2

and said: “Good!” He then formed Adam from the very dirt of the earth. (The Hebrew name Adam is taken from the Hebrew word *‘adamah*, which is the term for the dirt of the earth.) He then spoke a second time: “Very good!” I wondered if Michelangelo felt like that when he finished his *David* or his *Pieta*.

Thinking about the Garden took me back a number of decades. I remembered what it was like growing up during the depression. My father came home one day and told my mother that the bank in which our family kept its savings had gone bankrupt, and we had lost all that they had carefully saved. He changed his clothes. He got his hoe. He headed off for his *garden*, singing. I think it was “How firm a foundation, ye saints of the Lord, Is laid for your faith in His excellent Word!... Fear not, I am with thee, O be not dismayed, For I am thy God and will still give thee aid.” The family had to be fed, and the means was a garden. So for the next decade, we extracted most of the food on which we lived from a big vegetable garden. My father worked it early every morning and after work every evening. I have a strange memory. I do not remember my father being sad when he came home from his law office and changed his clothes as he prepared to go work in the dirt of the garden. It was almost as if he had endured his work day to get to his garden.



There was another garden in my life, though. It was my mother’s! It was a flower garden. It was not quite as big as the vegetable garden, but it was as big as the lot on which our house sat. It was the joy of my mother’s life. My mother was not strong. I would watch her as she worked around the house to care for the family and how she would tire. It was obvious. In the afternoons, she would slip out into her garden. There she worked among her dahlias, her tulips, and her roses. When she came back in, there was a new look on her face. The lines had changed. The sparkle in her eyes had returned, and she was ready to fix supper. And in her hands she always brought a handful of flowers that she had cut so that she could bring something of the beauty of the garden into our home for her loved ones.

As I thought about the contrast between the picture of man and his world that the first two chapters of Genesis give us and the picture of what human life was like when man found himself outside the garden, some unexpected questions began to grip me. One had to do with a biblical

understanding of work. The other had to do with the nature of joy. There is nothing in those first two chapters of Genesis that seems to imply that work ought to be onerous, something from which one should want to escape. We, in our ignorance, may think that a paradise—and that is what we have thought the Garden of Eden actually was—would be a place of joy where others might work, but we would not have to work. Funny, the third chapter of Genesis tells us how work became something that a normal person would want to escape. We call it the curse, which comes because of sin. It is there we cease to *enjoy* the world in which we live. The world that once was a garden is now more jungle, and we have to *extract* from it—onerously—enough for life. What caused the change?

A superficial reading of chapter three has caused many of us to find the cause of the tragic change to be produced by the fruit of the tree of the knowledge of good and evil from which Eve ate when God told her not to. As I read this time, I realized that the big change is shown in the difference between Genesis 1–2 and Genesis 3. In Genesis 1 and 2, the work is for someone other than oneself. However, the work at the end of chapter 3 is contaminated by the self-centeredness that Adam and Eve had chosen. Could that self-centeredness be what turns joy into onerous duty? I think it may be.

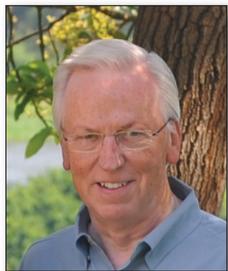
I hope you have someone in your life for whom it is a joy to spend yourself. If so, I think you are among those the Bible would call rich.

A photograph of a church interior. In the foreground, there are rows of dark wooden pews. In the background, a large, arched window with multiple panes allows light into the room. The overall atmosphere is warm and serene.

Sweet Hour of Prayer
Every Monday at noon the FAS staff meets for prayer. We would be glad to pray for you. If you have a special need that you would like friends to help you carry, please call or e-mail us (859-858-4222 or fas@francisasburysociety.com).

If Jesus Were an Academic Surgeon

By Bill Wood



Jesus' behavior from boyhood to ministry's end always faithfully reflected his self-image: Son of God and son of man. He worked in the tension of those roles. Am I an academician who is also a surgeon who happens also to be a Christian? Or am I a Christ-follower who is called to be a surgeon and an academician? The primacy of identity defines my understanding of my work. All else flows from that. When Jesus was faced with difficult decisions he usually resolved them with remembered Scripture. His followers have the luxury of doing the same.

I realized early in my training that a patient interaction was not an opportunity to use the leverage of my role in that interaction as a salesman for my faith. Jesus' transparent love of people of all kinds and backgrounds drew them to him and many wanted to follow him. It seemed to me that we are enjoined to perform our work with excellence, not "good enough for government work," nor above the curve, but as unto the Lord (Colossians 3:23). We also have the amazing ability to ask for wisdom—if we but realize that we lack it—and it is given liberally. That is sufficient to attract favorable attention in this world. Happily, we are not held to Jesus' standards of instantly "healing all who came to him."

What does it mean to be following Christ in a secular university environment as a professor and as a surgeon? To my surprise, it seemed to become known almost instantly that I was a follower without wearing a pin in my lapel or having a fish on my car bumper. When visiting a ward for the second time, I was asked, "Are you a minister?" You can imagine my answer.

It is easy to quote St. Francis of Assisi on witnessing, "Preach the Gospel at all times, and, when necessary, use words." To communicate, it is often required to use words. I found indirection to be non-threatening, and it often opened a door to conversation. I told every patient that they would be in my prayers the morning of their surgery. Many asked if I would pray with them then and again in the pre-op surgery holding area. Faith was now a topic of invited conversation.

Academic life provides another opportunity to follow Jesus. He prayed all night before "hiring." He selected a rather motley crew, few of whom would be potential candidates for tenure. Hiring nearly a hundred teachers of

surgery and selecting and mentoring division chiefs and scientists provides a host of very personal interactions. Chairing search committees, collaborating on national and international research, and presiding over surgical societies and congresses all give opportunities to follow our Lord's principles. The most impressive seems to be seeing oneself as a servant to the others. That attitude does not go unnoticed in either academic or surgical circles.

In my years at Harvard as a division chief, I was able to do some mission travel and teach an adult Bible class each week. At Emory, my responsibilities for a large department and national clinical research oversight meant that those activities were much more limited. I now am enjoying my third career, as Academic Dean of the Pan-African Academy of Christian Surgeons (PAACS).



PAACS Arusha residency, Tanzania

With Stan Key, the spiritual dean, and others, we are the support team for Missionary Academic Surgeons training young physicians in surgery and equipping them to become leaders in the church.

What fun to follow the one whose yoke is easy and whose burden is light (Matthew 11:30).

Professor William C. Wood, M.D., F.A.C.S., F.R.C.S., Eng. (Hon.), F.R.C.P.S., Glas., is currently Professor of Surgery at Emory University School of Medicine and Professor of Global Health in the Hubert Department of Global Health in the Rollins School of Public Health. Since 2012, he has served as Academic Dean of PAACS eight surgical residency programs in Africa. He is a Senior Research Fellow of the International Prevention Research Institute of Lyon, France, and serves on the Board of Advisors of the Africa Oxford Cancer Foundation. He is Editor-in-Chief of *Oncology*, Associate Editor of *Annals of Surgical Oncology*, and has written over 270 full-length scientific articles, over 35 book chapters, and has edited or co-edited 7 books, including the 3-volume *Oxford Textbook of Surgery, 2nd Ed.*

Obedience to Christ: the Foundation for Education

By Sherry Powers



The final student left the classroom eager to begin her summer vacation. This had been the most challenging group of students I had ever taught. However, these children had repeatedly demonstrated the ability to grow, learn, and make significant academic progress in spite of their “at risk” and “special needs”

labels. I loved these children. As I scribbled down new ideas for my incoming third graders, I told a colleague I felt excited about addressing the increasing array of student learning needs in my classroom. Unbeknownst to me, this would be my last day teaching in an elementary school. A month later, I left this familiar and comfortable environment and began teaching at a regional public university. The transition from teaching third graders to instructing young adults reminded me that I must have a teachable spirit as well as a calling to teach.

Several years after completing my doctoral program, I encountered a similar professional “fork in the road.” I was collaborating with colleagues and highly successful educators who shared my passion for teaching, research, publishing, securing grants, and writing curriculum. This seemed like “my dream job.” To my surprise, my immediate supervisor asked me to assume an academic administrative position. I felt inadequate, anxious, and yet honored that I was considered for the role. Sensing God’s leading and trusting in his help, I accepted the position. This transition from a full-time professor to an academic administrator was exciting but also overwhelming. Although my decision was an act of obedience to Christ, I experienced many moments of regret that I had left my



full-time professorial position. My new administrative role required me to develop new skills, wisdom, patience, maturity, and dependence on Christ.

These two vignettes illustrate how I have experienced God leading me in ways that required my complete surrender and obedience to his call. From my perspective, God’s guidance was not logical, and these transitions did not meet my expectations. However, I am consistently reminded that my surrender and obedience to Christ is the foundation of “being” an educator. For example, Jesus (the model educator), in word and deed, calls me to ensure that all students have access to quality instruction, to know and love my students, to address educational injustices that marginalize numerous racially diverse students, to build partnerships with parents, to increase resources for high poverty schools, to set high expectations for learning and achievement, to provide equity pedagogy, and to teach in a manner that makes Christ real and alive for students and colleagues. Simple obedience to Christ allows opportunities for experiencing God’s presence in all aspects of my work. My work as an educator is an act of heartfelt loving worship for Christ in the day-to-day moments of life and work.

This work, however, requires skills, abilities, wisdom, insights, and patience that exceed my own personal resources. Therefore, prayer is an essential spiritual discipline for maintaining an appropriate personal and professional life. My personal worth is diminished when my identity becomes too closely tied to my professional career. The result is that I risk my ability and willingness to remain objective, to sense God’s leading, to maintain concern for students and colleagues, and to value different ideas of colleagues. The natural next step is to perceive differences and problems as threats to my self-image. Furthermore, I fail to listen and discern ways that Christ calls me to surrender and live in obedience to his word.

In contrast, vocational holiness as an educator catapults my most mundane daily tasks into opportunities to worship and love Jesus. When fully surrendered to Christ, my work becomes a creative expression of God’s gifts and his means of grace in my life. I am empowered to serve others and privileged to participate in the holy significance of God’s work.

Dr. Sherry Powers is the Dean of the School of Education at Asbury University. During 1999–2012, Dr. Powers served on the faculty, was a Department Head and later the Director of the School of Teacher Education and Associate Dean of the College of Education and Behavioral Sciences (CEBS) at Western Kentucky University in Bowling Green, KY. She is a Professor of Literacy Education and has received several awards for her research contributions. In 2008, Dr. Powers was the recipient of the Western Kentucky University CEBS Faculty Research Award. She is Chair of the Board of Directors for the Hindman Settlement School. Dr. Powers has held educational positions as a reading specialist, an elementary school teacher, a Montessori classroom teacher, and a clinical literacy specialist.

Business Is Ministry

By Jess Correll



When I was a teenager, my brother Vince and I wanted to be the richest men in Kentucky. We grew up hearing our father's business talk at the dinner table and had already embarked on our own business ventures, some of which included selling watermelons, owning soda machines, and raising cattle.

While I was a student at Asbury College, Vince and I bought diamonds from Harry Winston in New York and sold them to our friends who were getting engaged. We even tried to buy the local water company.

After three years of college for me and one year for Vince, we started developing our fledging engagement ring business into a growing retail and wholesale jewelry company.

We bought our first bank in our mid-twenties. Vince and I continued our partnership, with him running the diamond business and me running the bank.

We really didn't start out wanting to run our businesses like Jesus; all we really wanted to do was make a lot of money. As we grew and prospered, we started thinking about what a Christian business should look like. Our company executives went through a Compass study to see what God said about money in the Bible. That changed my life—and the course of our company.

Another change happened when Vince came to me and said he wanted to readjust his goal. Instead of being the richest man in Kentucky, he wanted to win more souls for Christ. At the time, I thought what he was saying didn't affect me. He could run the ministry side, and I would continue to run the business.

Unfortunately, my brother died of a brain tumor at 37. After his death, I realized my idea of the partnership was wrong. I was just as responsible for the ministry side as the business. I had the opportunity to speak into so



Photo courtesy of First Southern National Bank.

many lives because of the platform and influence I had in business.

As our companies have grown and changed over the past 30 years, many things resulted in the convergence of our business and our ministry. We decided to use our example, our influence, and our resources to help others make wise financial decisions. Those wise financial decisions are based on scripture.

Our mission at First Southern National Bank is to affirm the dignity and value of all people by:

- Providing exceptional personalized service.
- Being responsible stewards of those resources entrusted to us.
- Making our communities better places in which to live.

Based on our mission:

1. We want to give our staff reasonable pay and good benefits and also encourage our folks to own stock at the same price as company executives.
2. We give 10% of our pre-tax profits to evangelical causes.
3. We want to treat our customers the same, rich or poor, well dressed or not.
4. We have to say "no" in our business, but we want to say it in a way that preserves dignity.
5. We park further away from the entrance the higher up in organization rank we are, preferring others over ourselves.
6. We build attractive buildings that will enhance our surroundings, renovating historic structures whenever possible. We believe historic preservation to be a form of stewardship.
7. We consider everyone as guests and ourselves as the host/hostess.
8. We seek to do unto others as we would have them do unto us.
9. We seek to be responsible stewards in all decisions.

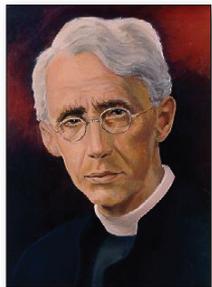
Over the years, I have learned there are people who will listen to me who might never darken the door of a church. Relationships are more valuable than the deal and people are more important than the institution. In this way, business is ministry.

Mr. Jesse (Jess) T. Correll is founder and chairman of the board for First Southern Bancorp, Inc. First Southern, founded in 1983, is based in Stanford, Kentucky, and is the parent company of First Southern National Bank and the recently acquired First National Bank of Muhlenberg County.

The Hidden Years at Nazareth

By G. Campbell Morgan

We know almost nothing about the 18 years that Jesus worked as a carpenter, but G. Campbell Morgan (1863–1945) imagines what it might have been like. More importantly, he draws out some important lessons that can both inspire and encourage us in our work today. Below is a condensed and edited version of this famous sermon preached many years ago. For the full text of the sermon, see <http://gcampbellmorgan.com/nazareth.html>



Let's try to imagine what it was like during those 18 hidden years. Only two verses give us any definite account of what Jesus was doing from the time he was 12 until he was about 30. "Thou art my beloved Son in whom I am well pleased" (Mark 1:11) and "Is not this the carpenter?" (Mark 6:3). These two

passages supply the story of the 18 years: Jesus was a carpenter pleasing God.

For the greater part of his life, Jesus worked with his own hands. Many think that Joseph, his reputed father, died during this period and so Jesus worked not merely to earn his own living but to keep the little home together in Nazareth. His mother Mary and the younger members of the family depended upon his toil. For 18 years, he would rise at daybreak, take his tools and work in the carpenter shop, making yokes and tables in order that he and his family might have something to eat. And his Father in heaven, summing up this period of Jesus' life, looked down and said, "I am pleased." This meant that Jesus had never done a piece of work in that carpenter's shop that we would call "shoddy." When Jesus fashioned a yoke, it was finished so that it would not chafe the shoulders of the ox who wore it. Later when Jesus preached, "Take my yoke upon you... my yoke is easy", he could say this because he knew how to make a yoke that was custom made to the shoulders of the one who wore it! For this period of Jesus' life, the carpenter's shop was the will of God for him. "I delight to do thy will, O God."

But doesn't it seem hard and arbitrary that God would put his Son to such common labor? Why not by-pass such trivialities and get on with the great work of salvation? No. There was a deep necessity in the whole arrangement. Calvary's cross would have been nothing but the tragic ending of a mistaken life, if it had not been for the carpenter's shop! In that shop Jesus fought my battles. My hardest fight is never fought when there is a crowd to applaud or oppose, but when I am alone. That is what Jesus was doing for 18 years. There was no crowd to sing "Hosanna," no crowd to cry "Crucify him." Alone he did

his work and faced all the subtle forms of temptation that beset human kind and one by one he put his conquering foot upon the neck of them until the last was baffled and beaten. Yes, there was necessity for it all. It was the carpenter's shop in Nazareth that prepared the way for Gethsemane's garden and Calvary's cross.

Now beloved, what are we to learn from Jesus' example? Let me briefly mention three lessons. *First*, be very careful how you judge those around you based upon what they do. "He's just a carpenter," you say. Never underestimate what God may be doing in the life of the most humble common laborers among us!

Second, stop talking about anyone doing "common work." Jesus taught us that all labor is holy if the laborer is holy. Likewise, we should stop talking about other forms of work as "holy orders." Jesus' example reminds us that the one who goes to work with his tools in his bag, if he is a holy man, is doing a work that in God's eyes is just as important as any preacher or missionary. All service can be sacred service. Oh, if we could only get rid of this stupid and false idea that some work is honorable and other work is not, what a long way we should be on the road to the millennium!

Finally, no man is fit for the great places of service that has not first been faithful in obscurity. Don't tell me that you want to preach the gospel in China tomorrow if you are not living it at home today! I don't ask, "What great



work do you dream of doing for God?" but rather, "Are you being faithful there where God has placed you?". If you and I hope to one day be victorious in some great battle for the Kingdom of God we must first be faithful in the little things of today.

The Greatest Mission Field of the 21st Century

By Tim Philpot



Growing up the son of a Methodist evangelist, I often heard that serious saints would need to make three trips to the altar. The first trip, of course, was to get saved. The second was to be filled with the Spirit. Finally, you would surely hear a “call” for full-time ministry. No one explained it in those words, but that was the message I heard as a child.

Salvation came for me as an 18-year-old college freshman in the Asbury Revival of 1970. For me, it was quite dramatic. My life was never the same.

But just as I was trying to figure out the second step, being filled with the Spirit, the “call” to be a full-time worker was ever present, offering very confusing choices. There was a nagging voice inside that told me to go to seminary and maybe even (gasp!) go to Africa and work in the jungle. Indeed, every hero of the faith I heard about was some sort of full-time worker or missionary.

So, still confused at age 23, I wandered off to law school, neither filled with the Spirit nor called to be a missionary. Law school gave me at least three more years to work it all out, and I noticed there appeared to be such a thing as a Christian lawyer.

At 26, I began to practice law, trying in my own strength to follow God, until finally, in my early 30s, through the mercy of God and a small group of faithful men, I was truly filled with the Spirit and experienced a new ability to walk in that Spirit. This new-found fullness, though, led to the Voice of the call again. At age 36, perhaps with those childhood sermons still ringing in my ears, I thought I heard the call to leave the law [office] and help my evangelist father in full-time ministry.

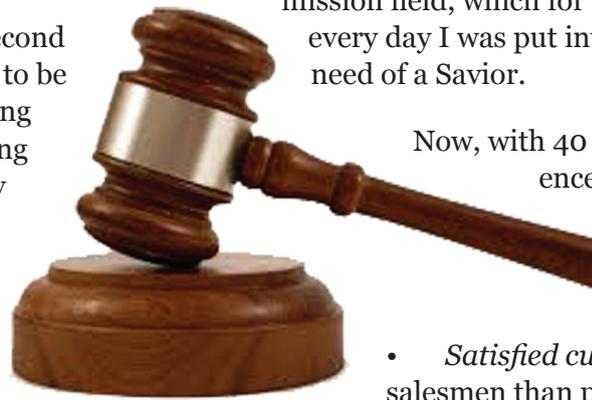
So I did. For 18 months, I gave it my best shot, all the time wondering why no one seemed interested in what I had to say now that I was a full-time evangelist. As a lawyer, the pagans around me seemed genuinely fascinated by this faith I professed. But now that I had “turned pro,” things were different. Non-believers were mostly uninterested in what I preached and taught. “*You get paid to say those things,*” they seemed to say.

So back I went to my law desk, the courtroom, and even politics as a state senator. I found incredibly wonderful peace as a witness for Christ in the marketplace. I liked

being a “Monday witness” better than being a “Sunday preacher.”

But nine years later, at age 45, the call seemed to return. Leaving my legal world behind, I joined a worldwide ministry dedicated to evangelism and discipleship in the business and professional world. It was better this time. After all, I had a title (President) and was able to travel internationally speaking as an “expert” about Jesus.

Yet once again, I noticed that while the Christian community had no problem with my role, the world of heathen lawyers and business people paid little attention to my message. I loved those years of travel and preaching, but after seven years, I couldn’t wait to return to my true mission field, which for me was the court of law, where every day I was put into daily contact with people in need of a Savior.



Now, with 40 years of professional experience behind me, I have discovered some truths that may not fit everyone but that work for me:

- *Satisfied customers* are usually better salesmen than paid professionals. Testimonies are usually better than sermons.
- Nothing is more powerful than someone who is *not full-time but full* (of the Holy Spirit). And, nothing is more tragic than someone who is full-time but not full!
- The greatest mission field of the 21st century is the workplace. The “9-to-5 window” offers the best time and place to share Christ with unsaved coworkers. But we need the infilling of the Holy Spirit to have power to speak His name.
- The law profession is especially well suited to workplace evangelism because, even though you cannot blatantly “witness” in a courtroom, the scene is ripe with opportunity. Many people come to a lawyer in a deep crisis, desperately seeking answers. Indeed, lawyers were once known as *Counselors at Law*. We still use “Counsel” when talking about lawyers. Bold and Spirit-filled lawyers are positioned to be the modern-day evangelists.

So, you don’t need a pulpit to boldly be a witness. You just need to go to work every day! And you need the same Holy Spirit that came at Pentecost!

Tim Philpot currently serves as Fayette Circuit Judge in the Family Division in Lexington, KY. He has been a trial attorney as well as a state senator in Kentucky. Tim is involved in numerous ministries and currently serves on the board of the Friends of the Good Samaritans.

Vocational Holiness *continued from page 1*

This issue of *The High Calling* is devoted to the subject of work. Jesus worked as a carpenter for 18 years and worked as a preacher for three! Go figure. The gift of the Spirit at Pentecost was poured out on “all flesh,” not just on those who had been “called into the ministry.” God desires that our professional lives would bring glory to Him. In God’s eyes, what happens from Monday to Friday at work is just as important as what happens on Sunday at church.

In the lead article, Dr. Kinlaw lays a Biblical foundation for understanding work. The following articles represent a cross section of men and women at the top of their game professionally. Asked to imagine what it would have been like if Jesus had been a doctor or a lawyer or a school teacher rather than a carpenter, these men and women write from their own personal experience of serving Christ through their vocational lives. Faith at work is a beautiful thing!

I’m daring to believe that this issue of *The High Calling* might cause some of us to stop using the tired cliché, “Thank goodness it’s Friday” (TGIF), and start using a phrase much more representative of who we truly are: “Thank goodness it’s Monday!”

Renewal Conference 2015 February 26–28

Featured Speaker:
Rev. Sammy Tippit

Sammy wants the name and fame of Jesus to be known in all the nations of the world. He has been a leading voice among Christians proclaiming God’s message of peace around the world during the last few decades. His ministry has taken him to over 80 countries around the globe.



An Urgent Call for Revival

The High Calling—Jan–Feb 2015

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

The Francis Asbury Society

P.O. Box 7 · Wilmore, KY 40390 · 859-858-4222

FAS@francisasburysociety.com · www.francisasburysociety.com

Managing Editor: Stan Key

Editing/Design/Layout: Jennie Lovell

Contributors: Dennis F. Kinlaw, Stan Key, Bill Wood, Sherry Powers, Jess Correll, G. Campbell Morgan, Tim Philpot

www.francisasburysociety.com

Sign up to receive our companion e-newsletter, *The High Calling Online*, at

In This Issue:
– Gardens to Work
– If Jesus Were an Academic Surgeon
– Obedience to Christ
– Business Is Ministry
– The Hidden Years at Nazareth
– The Greatest Mission Field of the 21st Century

Wilmore, KY 40390

P.O. Box 7

The Francis Asbury Society



The High Calling

PRSR STD
AUTO
U.S. POSTAGE
PAID
SHOWS
PERMIT NO 18