



Love and War

Vic Reasoner

“Love is not self-seeking,” says the famous love chapter, 1 Corinthians 13. While lust looks only for what it can get, love gives. But we must receive love before we can share it. How do we find the source of love? According to 1 John 4:7, “Love is of God.” Twice in this same chapter, John declares that “God is love” (vv 8, 16). And verse 19 explains that he loves us first. Since we are unable to initiate a relationship with God, he initiates that relationship through preliminary grace.

His love is also unconditional. Nothing can separate us from his love, according to Romans 8:35–39. That does not mean, however, that he excuses sin but that he loves us in spite of the hideousness of our sin. Our rebellion against God blocks his love, but when we choose to respond to his overtures of love and open ourselves to receive his love, he pours his love into our hearts (Romans 5:5). As long as his love fills our hearts, we have love to share. God wants to love the whole world through his people. And he wants to perfect his love in our hearts.

Islam advocates Jihad, or holy war, as a religious duty. It requires men to go to war to spread their faith. Anyone who dies in a Jihad is promised eternal life in Paradise and is considered a martyr. In contrast, Jesus teaches us to love our neighbor as ourselves. We fight a spiritual battle, and our weapon is the sword of the Spirit—the preaching of God’s holy Word. We also fight on our knees, utilizing the weapon of prayer. We do not advance the cause of Christ through manipulation, intimidation, prejudice, violence, anarchy, smear

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Love wins!

tactics, or fearmongering. “The weapons of our warfare are not carnal, but mighty in God” (2 Corinthians 10:4).

When our enemy, Satan, uses people to promote his agenda, we must remember they are still created in God’s image. We not only resist the devil but are called to speak the truth in love (Ephesians 4:15). No weapon formed against the church will prosper (Isaiah 54:17). The truth will prevail, but victory will

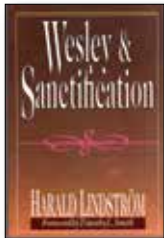
not come without a fight. The devil has declared war on the Christian faith, but in some instances the Spirit of God has departed, and we are merely playing church. We do not use the weapon of prayer, and the sword of the Spirit hangs rusty from lack of use or rejection of its authority. Too often the church is entangled in the very sins it should be resisting and therefore refuses to speak out because to do so would amount to self-condemnation.

When John Bunyan wrote *The Holy War* in 1682, he was not advocating Jihad. Instead, he described, in an allegory, the battle between Christ and Satan for the “town of Mansoul.” Bunyan told how Diabolus petitioned Immanuel that he might have only a small part of the city of Mansoul. When this petition was rejected, Diabolus begged to have a little room within the walls. Immanuel answered that he should have no place at all to rest the sole of his foot. However, in another of his books, *Grace Abounding*, Bunyan denounced Richard Baxter and all who allowed for any possibility of

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John Wesley's Doctrine of Love

Harald Lindström



Lindström completed his dissertation in Swedish in 1946, attracting attention in *The Journal of Religion* as early as 1948. He was a student of Anders Nygren. He was the first Methodist to be appointed to a theological faculty in any Swedish university, serving as professor of dogmatic theology at Uppsala University. His book, *Wesley and Sanctification*, was first published in English in 1956. Francis and Taylor reprinted it in 1980, and copies sell for \$14.95 in our online bookstore. This article is excerpted from pages

161–197 in which Lindström summarizes the emphasis on Christian love in John Wesley's writings.

Christian love is a factor both in the objective events of atonement and justification and in the subjective transformation of new birth and subsequent sanctification. In the former we see God's love to man, in the latter man's love to God and his neighbor. God's love is poured into the heart of man on new birth. One result is that man begins to love God and his neighbor; and as the Christian life develops this love increases. In Christian perfection it becomes a perfect or pure love.

“Nothing in this world can satisfy the immortal soul of man. It was created by God to enjoy fellowship with him. It is only in God that man can find peace, satisfaction, and happiness.”



Human nature, however, cannot be changed without God's grace. His Spirit regenerates man's heart. Salvation is primarily imitation of Christ. Christ came "to make us like himself." Man in his love of his neighbor is to imitate God in his love. Sanctification is the object of atonement and justification. God's love in atonement and justification aims at the establishment of the law of love in the human heart. The object of salvation is the restoration in man of the love of God. This is effected by faith. But faith is only the means, the end is love. Love is described as having eternal duration, whereas faith is transitory, something that applies only to man's life on earth.

Natural man cannot love God and his neighbor. He cannot love God because he has no knowledge of him. Love, therefore, must come from above. Man's love must be born of God's love. The latter must always precede the former. God's love to man, manifested chiefly in the Atonement, precedes man's love.

The conviction of God's forgiving love is the immediate cause of man's love to God. God's love is the cause, man's love to God and his neighbor the natural consequence. God's love in Christ is the source of man's love to God and his neighbor. Wesley finds the best

expression of this in the words of St. John, "We love him, because he first loved us" (1 John 4:19 KJV). The attention is first directed to God as the subject of love. It comes from above; its direction is from God to man. Accordingly, Wesley draws attention to the necessity for man to receive the Holy Spirit if he will love, for love is a fruit of the Spirit. Love to God is shed abroad in man's heart by the Holy Ghost that has been given to him. It is seen as a fire descending on his heart, a divine fire of love, coming to man from above.

Similarly, a causal approach is seen when we turn to the perfect love bestowed on man in entire sanctification. In both cases love is regarded as a gift conveyed to man by grace, by a direct and instantaneous act of God. Wesley's idea of love cannot be disassociated from the idea of the order of salvation. Salvation is seen as a process composed of momentary and gradual steps. Love is the starting point of the Christian life in new birth and the object and final goal of this life in the ethical perfection on earth. The love instilled at new birth continues to grow and be developed and perfected to the attainment of the final goal of salvation.

Further, the idea of Christian love is closely bound up with the idea of law. Love to God and our neighbor is also regarded as fulfillment of the law, the law of love. The law is still a Christian duty, although now it derives from faith instead of being brought about by man's own works. The Christian is immune "from the curse of the moral law" but not released "from observing it." He is exempt from the "condemning power" of the law if he truly believes in Christ but not independent of its "directing power." It is binding for the believer. Christ has not repealed it. Love is the fulfillment of the law, not by delivering us from it but by compelling us to observe it. It does not render good works superfluous. It is seen as an instrument of the grace of God.

The Christian, then, is bound by obedience to the moral law. But it is now written in his heart. He obeys not in fear but in love. Grateful love to God because of his work

in Christ compels man to love his neighbor. It is a love that does not rest content with refraining from the infliction of injury upon our neighbor, but one that continuously prompts us to do good. In this way obedience to God, inward and outward, of the heart and in life, comes to be regarded as a fruit of the Spirit or of love to God and our neighbor. He who verily loves God will try his best to do his will on earth as it is done in heaven. To the Christian it is happiness to do the will of God. Such conformity to the commandments of God, by which man shows his love of Christ, is regarded as a work of Christ in him.

The moral law commands man to do what he cannot possibly achieve by himself, but he trusts in God's promise to give him what the law prescribes. Thus, every commandment in the Scriptures is a veiled promise. The close association of love with the law emerges again in Wesley's definition of Christian freedom. In a negative sense it means deliverance from the guilt and power of sin; in a positive, it involves love to God and our neighbor and fulfillment of the law. It comes to mean above all deliverance from the power of sin and ethical change. Love to God is seen in the fact that man enjoys God, whereas he only uses the world. God is the only perfect good and as such he

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Considering the Love of God

Francis Asbury



The only book Francis Asbury wrote was *The Causes, Evils, and Cures of Heart and Church Divisions*, first published in 1792. Asbury extracted from the works of Jeremiah Burrough and Richard Baxter, two seventeenth-century Puritan pastors. This article was extracted from Asbury's book. He pleaded for unity within the church, but not unity at the expense of truth. Our unity is based on the love of God expressed through the person and work of Jesus Christ.

God is love. There is anger and hatred in God, as well as love; but God is never said to be anger or hatred; no, not justice itself; but he loves that expression of himself to the children of men, *God is love*. If God intended that all things among men, either in church or commonwealth, should be carried with strictness of justice, he would rather have governed his church and the world by angels—who have right apprehensions of justice, who are themselves perfect, altogether free from those evils that are to be punished—than by men, whose apprehensions of justice are exceeding weak, inconstant, partial, as often false as true; and have much of that in themselves that they judge in others.

God hath joined us together, as we are men. We are not dogs, not wolves. Then let us not be so to one another. Moses speaks thus to those who strove one with another: “Men, you are brethren; why do you wrong one another?” (Acts 7:26). There is a consideration in this, that ye are *men*. If there were no more, ye should not strive one with another; but much more, considering ye are *brethren*.

Ephesians 4:4 presents this consideration most fully to us. The reason the apostle gives why we must keep the unity of the Spirit in the bond of peace, is because “there is one body, and one Spirit: ye are called in one hope: one Lord, one faith, one baptism, one God and Father of all.” Surely it is to be a strong argument of us to unity.

The lowest member is in the body. The one, same Spirit of love and meekness works within the whole body. Since we are all called to the same hope, we are joint heirs of the same kingdom. We serve the same Lord and Master. Although we may disagree in some things which are less significant, yet we agree in one faith. The agreement in the faith should swallow up all the disagreements. We are baptized into Christ's death. And is not that to show that we should be dead to all those things in the world that cause strife and contention among men? Our baptism is our badge, our uniform. It furthers the unity of servants that they all wear the same uniform. Though there be three persons in the divine nature, and every person is God, yet there is but one God. Here is a union infinitely beyond all unions that any creature can be capable of. The mystery of this union is revealed to us, to make us in love with unity. Is it seemly that one man's children should be always contending, quarrelling, and vilifying one another?

Let us consider men's tempers, spirits, temptations, age, gifts. There must be a due consideration of all these, and we must indulge something to them all. We must deal with every man according to his temper. Some men are by their complexions of a more harsh and rugged temper than others. Consider what is the best way of dealing with such. Some men's spirits, though upright to God and you, have a fervor in them that is not qualified with that degree of wisdom,

meekness, and humility as they ought. Some men's temptations are very strong. Bless God that you are delivered from them. Do not add to your brethren's affliction by taking advantage against them.

Consider how the heart of God is set upon making peace with us. He was in Christ reconciling the world to himself. This work hath taken up the thoughts, counsel, and heart of God, above anything he ever did. This is the chief masterpiece of all his works. There is more of the glory of God in this than in all that he hath done. This is, and shall be, the grand subject of admiration for saints and angels—the matter of their praises to all eternity. God was resolved to have it, whatever it cost him; though the price were more than ten thousand worlds were worth. It was no less than the blood of the Son of God, the second person in the Trinity, God blessed for evermore (Col 1:14). What God hath done for peace with us calls aloud to us to prize peace one with another. It is the apostle's sentiments (1 John 3:16). If it cost Christ his life to make our peace with God, we should be willing to do anything we are able, even to the hazard of our lives, to make peace among the saints. Christ laid down his life for this peace.

“We must keep the unity of the Spirit in the bond of peace, is because ‘there is one body, and one Spirit: ye are called in one hope: one Lord, one faith, one baptism, one God and Father of all.’”



There is no need to cast out an apostate. He that openly renounces Christianity, or ceases the profession of it, doth go out of the Church himself and needs not be *cast* out. It is far from the mind of Christ that no difference should be made between the *holy* and *profane*, the precious and the vile; or that serious piety should be suppressed or discouraged; or faithful preachers hindered from promoting it. The design of Christ was not like Mohammed, to get himself an earthly kingdom and numerous followers. Therefore, he will not indulge men in their sins nor abate or alter the conditions of the covenant to win disciples. He will have his ministers deal plainly with all to whom they preach. All that will not repent must perish.

Beware of being governed by your passions. We are seldom more mistaken in justifying ourselves than in our passions; and when our *passions* are *religious*, the mistake is both most easy and most perilous. Therefore, still remember the difference between true zeal and false. The one is a zeal for some *singular opinion*: the other is a zeal for *godliness* and *Christianity*. He is the strongest Christian, and the most godly man, who hath the greatest love to God and heavenliness of mind and life. ✠

Perfect Love

Kevin M. Watson



Kevin Watson is assistant professor of Wesleyan and Methodist Studies at Candler School of Theology, Emory University. This article, extracted from his book entitled *Perfect Love* (Seedbed, 2021), is a fresh statement that carefully describes entire sanctification to a new generation (55–77). Used with permission.

If I am right that entire sanctification is *still* the grand depositum that God has lodged with the people called Methodists, then we need to know what it is. And we need to reclaim this teaching in every single part of our lives together as Methodists. Wesley's most succinct definition of entire sanctification was "love excluding sin." At its most basic level, one who has received entire sanctification no longer sins because they have been captivated by the love of God. The most surprising (and humbling!) part of Wesley's sermon ["The Scripture Way of Salvation"] to a Methodist who has not read it may be his assertion that "all real Christians or believers in Christ are made free from outward sin." Wesley's high expectations for all Christians, not only those who have experienced entire sanctification, comes from his reading of the Bible. First John 3:9, for example, reads: "No one who is born of God will continue to sin, because God's seed remains in them; they cannot go on sinning, because they have been born of God." This verse combined with the previous verse ("the one who does what is sinful is of the devil") sets up a strong contrast between one who is born of God and one who is born of the devil.

Wesley spent significant time in his sermon "Christian Perfection" addressing the argument made by some that Christians do, at least sometimes, commit outward sin. He was immovably opposed to this argument and refused to concede this point. Wesley insisted that a new era and new possibility and empowerment had been unleashed through the work of Jesus Christ, the only Son of God. Because of the work of Christ, those who put their faith in Christ are no longer *servants* of God but are *sons and daughters* of God (see, for example, Galatians 3:23–4:7). And so, Wesley doubled down on 1 John: "We know that anyone born of God does not continue to sin; the One who was born of God keeps them safe, and the evil one cannot harm them" (5:18).

Wesley addressed many other arguments he encountered for why outward sin is a necessary part of the Christian life. He argued against each one and returned to his original statement about Christian perfection: "A Christian is so far perfect as not to commit sin." Wesley's biblically grounded conviction that any Christian, even a brand-new Christian, is able to resist outward sin may be the place where Methodism's expectation for the Christian life has drifted the farthest from its beginnings and its theological heritage.

If a Christian does not commit outward sin, what makes entire sanctification different?

One who has experienced Christian perfection is "freed from evil thoughts and evil tempers." Wesley's logic here is that one who has experienced Christian perfection has been given a clean heart that loves God to the exclusion of sin. As a result, evil thoughts no longer come from a clean and sanctified heart. Because of his claim that all Christians no longer commit outward sin, the distinction of entire sanctification is really that Christians receive additional freedom from evil thoughts and evil tempers. In his sermon "The Scripture Way of Salvation," perhaps Wesley's best-known sermon, he defines entire sanctification as:

A full salvation from all our sins, from pride, self-will, anger, unbelief, or, as the Apostle expresses it, "Go on to perfection" (Heb 6:1 KJV). But what is perfection? The word has various senses: here it means *perfect love*. It is *love excluding sin*; love filling the heart, *taking up the whole capacity of the soul*. It is love "rejoicing evermore, praying without ceasing, in everything giving thanks" (1 Thess 5:16–18 KJV).

Wesley here describes Christian perfection, or entire sanctification, as "perfect love." Sin is excluded from perfect love. The two cannot

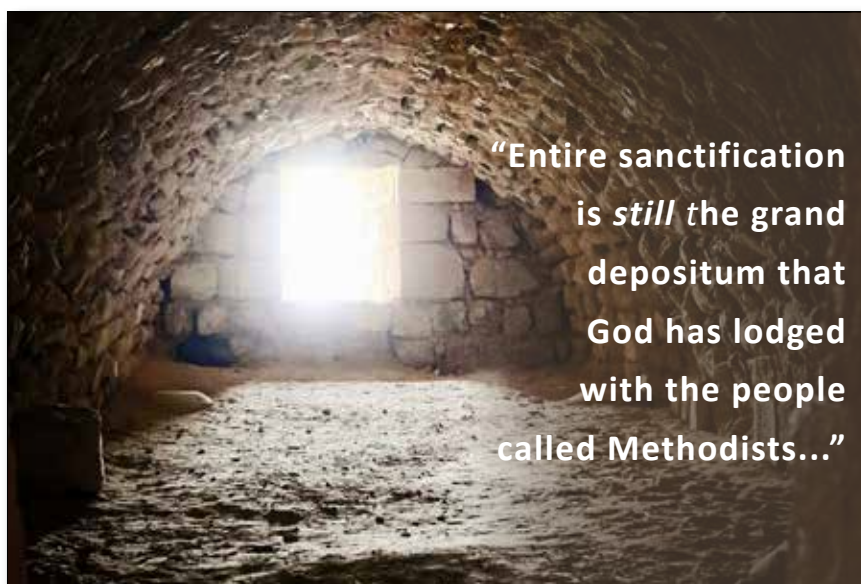
exist together. Sanctification is entire in that the love of God "fills the heart" and "takes up the whole capacity of the soul." Perfect love leads to constant rejoicing, prayer, and thanksgiving.

The ability to fight sin and be victorious over its power is good news and dramatically underemphasized in the contemporary church. In fact, this victory, according to John Wesley, actually occurs with justification and regeneration. And so, entire sanctification is *more than* the ability not to sin. Entire sanctification is a deeper work: rooting out

what Wesley called the "root" or "being" of sin. How? By the love of God filling the heart. This is true freedom, not simply [from] guilt and [sin's] power, but from its very being. Let us raise our expectations so that they are in sync with the promises of Scripture! May we refuse to settle for less than the full salvation offered to us through the gospel.

Of all the doctrines taught by John Wesley and his first followers, Christian perfection was both the most misunderstood and the most controversial. This was evident to Wesley early on in the Methodist movement. Because of the extent of controversy and confusion, Wesley spent significant time and energy clarifying what he did and did not mean by Christian perfection. Here are five specific things Wesley says are not meant by Christian perfection:

They are not perfect in knowledge or free from ignorance. Rather than focusing on knowledge of things in this world, Wesley focused more on the things that a Christian does know. They know the love of God in a personal way and that they are children of God. They know the power and presence of the Holy Spirit in a direct and immediate way. And they know "the wisdom of his providence directing all their paths, and causing all things to work together for their good." And perhaps most important for Wesley's understanding of Christian perfection, "They know in every circumstance of life what the Lord



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Lover or Prostitute? The Question that Changed My Life

David Ryser



Dr. David M. Ryser received his BA degree from Southwestern Assemblies of God College, his MA from Oral Roberts University, and his ThD from Faith Seminary. He served in the pastoral and teaching ministries for more than 20 years. Now retired, he lives in Arkansas with his wife, Cathy. His greatest joys in life are loving God, loving his wife, and walking in the woods. In a recent FAS prayer gathering, Lane Loman, an evangelist affiliated with FAS, shared this article, generating great interest in the content. Used with permission.

A number of years ago, I had the privilege of teaching at a school of ministry. My students were hungry for God, and I was constantly searching for ways to challenge them to fall more in love with Jesus and to become voices for revival in the Church. I came across a quote attributed most often to Rev. Sam Pascoe. It is a short version of the history of Christianity, and it goes like this: “Christianity started in Palestine as a fellowship; it moved to Greece and became a philosophy; it moved to Italy and became an institution; it moved to Europe and became a culture; it came to America and became an enterprise.”

Some of the students were only 18 or 19 years old, and I wanted them to understand and appreciate the importance of the last line, so I clarified it by adding: “An enterprise. That’s a business.” After a few moments, Martha, the youngest student in the class, raised her hand. I could not imagine what her question might be. I thought the little vignette was self-explanatory and that I had performed it brilliantly. Nevertheless, I acknowledged Martha’s raised hand, “Yes, Martha.”

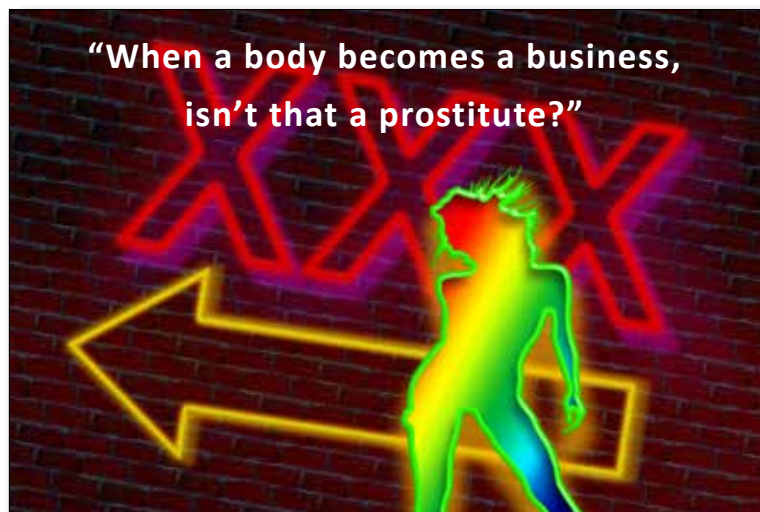
She asked such a simple question: “A business? But isn’t it supposed to be a body?”

I could not envision where this line of questioning was going, and the only response I could think of was “Yes.”

She continued: “But when a body becomes a business, isn’t that a prostitute?”

The room went dead silent. For several seconds no one moved or spoke. We were stunned, afraid to make a sound because the presence of God had flooded into the room, and we knew we were on holy ground.

God had taken over the class. Martha’s question changed my life. For six months, I thought about her question at least once every day. “When a body becomes a business, isn’t that a prostitute?” There is only one answer to her question. The answer is “Yes.”



The American Church, tragically, is heavily populated by people who do not love God. How can we love him? We don’t even know him; and I mean *really* know him. . . .

I stand by my statement that I believe that most American Christians do not know God—much less love him. The root of this condition originates in how we came to God. Most of us came to him because of what we were told he would do for us. We were promised that he would bless us in life and take us to heaven after death. We married him for his money, and we don’t care if he lives or dies as long as we can get his stuff.

We have made the Kingdom of God into a business, merchandising his anointing. This should not be. We are commanded to love God and are called to be the Bride of Christ—that’s pretty intimate stuff. We are supposed to be his lovers. How can we love someone we don’t even know? And even if we do know someone, is that a guarantee that we truly love them? Are we lovers or prostitutes?

I was pondering Martha’s question again one day and considered the question: “What’s the difference between a lover and a prostitute?” I realized that both do many of the same things, but a lover does what she does because she loves. A prostitute pretends to love, but only as long as you pay.

Then I asked the question: “What would happen if God stopped paying me?” For the next several months, I allowed God to search me to uncover my motives for loving and serving him. Was I really a true

“What’s the difference between a lover and a prostitute?”

lover of God? What would happen if he stopped blessing me? What if he never did another thing for me? Would I still love him? Please understand, I believe in the promises and blessings of God. The issue here is not whether God blesses his children; the issue is the condition of my heart. Why do I serve him? Are his blessings in my life the gifts of a loving Father, or are they a wage that I have earned or a bribe/payment to love him? Do I love God without any conditions?

It took several months to work through these questions. Even now, I wonder if my desire to love God is always matched by my attitude and behavior. I still catch myself being disappointed with God and angry that he has not met some perceived need in my life. I suspect this is something which is never fully resolved, but I want more than anything else to be a true lover of God. ✠

Will You Pray with Us?

Monday Morning Prayer Meetings via Zoom

Every Monday morning at 11:30 a.m., the Francis Asbury Society hosts a prayer meeting via Zoom. Each gathering begins with a brief devotional led by an FAS staff member or an FAS speaker. Join the next prayer call to deepen your relationship with God and draw your spirit closer to his. Please contact Josh Hallahan, director of Discipleship, to participate: josh.hallahan@francisasburysociety.com.

We look forward to joining together with you in prayer! If you can’t join us live, you can enjoy listening to the devotional messages via podcast episodes: <https://francisasburysociety.com/podcast>. ✠

The Self-giving Love of God

Ron Smith



In this article, Ron concludes our three-part series of issues that has focused on the final verse of 1 Corinthians 13. Previous issues have focused on faith and hope. Now, we concentrate on love, the greatest of the three. Ron invites us as a Society of believers to receive God's self-giving love, to model it, and to share it for the redemption of the world.

"And now these three remain: faith, hope, and love, and the greatest of these is love." (1 Corinthians 13:13)

It would indeed be difficult to begin to describe that moment when I was fully persuaded that God through Christ loved me, gave himself for me, and lived in my heart by grace through faith as the Third Person of God—the Holy Spirit. Through him the meritorious work of Christ as my Savior was applied to my life, my heart, my soul, and my mind. His love was “shed abroad in my heart.”

Through his self-giving love, the Gracious One continues in love to “perfect that which concerns me.” And he continues to do that in you—and every believer. That’s why Charles Wesley was caught up in the truth of a “Love Divine, all loves excelling.”

How can we adequately praise him for being a God who is love? His love is so high you can’t get over it, so low you can’t get under it, and so wide you can’t get around it! It is the God of love who comes “to seek and to save that which is lost,” a Good Shepherd who lays his life down for his sheep. And to be clear, “We are the people of his pasture, and the sheep of his hand.”

In John Wesley’s book, *A Plain Account of Christian Perfection*, he makes clear that God gives us pure hearts so that we can fulfill the greatest commandment: “to love God with all of our heart, mind, soul, and strength and to love our neighbors as we love ourselves.” Jesus clarifies that love when he commands us to “love one another as I have loved you.”

His love empowers us to love one another. It marks our interpersonal relationships. The Francis Asbury Society is defined as a free group of believers who covenant together *to receive the love of God, model it, and share it, believing it has the efficacy to transform the world.*

In 1988 I was studying at Princeton with the philosopher Dr. Diogenes Allen. The course was *The Philosophical Concept of Love*. In our first session he played for his students the Don Giovanni opera (“Don Juan”). He then asked the students to critique his concept of love. In the course of discussion it was said that God (unlike Don Juan) loves everybody, not merely people who satisfy his gratification. Dr. Allen responded, “Of course God loves everybody! But that doesn’t mean everybody walks in the covenant of his love.” Inside my soul I determined I needed to know more than the fact that God is love. I needed to be in a covenant of trust and promise with the Loving One. “Love so amazing, so Divine, demands my life, my soul, my all.”

Scripture says, “We love him because he first loved us.” There are ways God loved us that we rarely consider. For instance, the Word says, “In the fullness of time God sent forth his Son.” Scholars like John Burnaby and Anders Nygren are certain that the single greatest distinctive of the Christian faith is the concept of *agape* love (the love of God). But their story of how God prepared humanity to understand his love is profound.

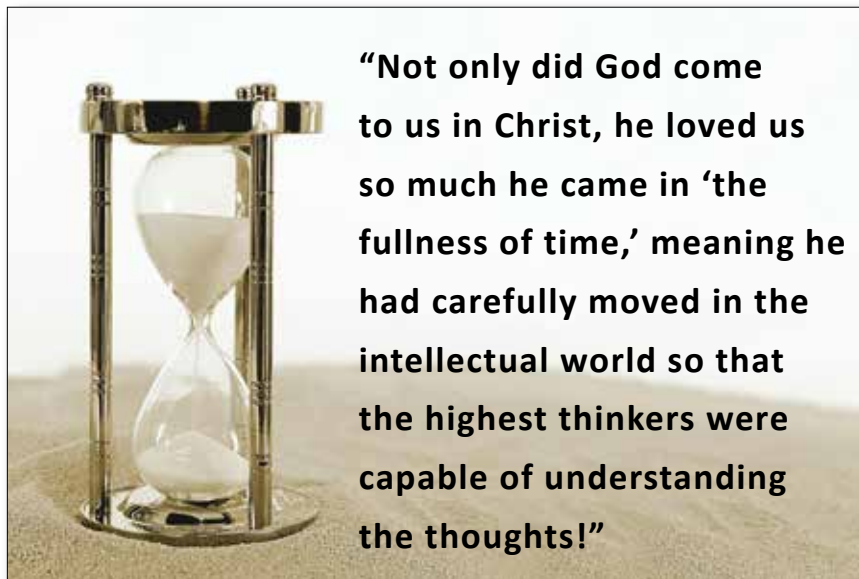
About 350 years before Christ, Plato’s philosophy enjoyed the widest impact on the human mind in the Ancient Near East. Plato believed, never having met Christ, that God was a Creator who (unlike Aristotle’s teaching) was not part of the world but rather stood apart from the world. God was the *Summum Bonum* (the highest good). Plato believed that God, as the highest good, would never take a “step down” because any step from the highest would lower him. Thus, he either remained transcendent or if he lowered himself he would cease to be the highest and thus would no longer be God.

Roughly a century after his death, subsequent philosophers, Plotinus and Porphyry, raised the issue that if God, who was the highest good, sought to move anywhere, his essential goodness would remain constant. After all, what if God loved his creation and wanted to enjoy it (or them) in some way? And so, the highest philosophical understanding of God changed to include the idea that God could move in the midst of his creation merely to love and enjoy it. And, wherever God was, there was his goodness and love. That was the intellectual climate two centuries before Christ.

And then, the Gospel News announced: “In the beginning was the Word,

and the Word was with God, and the Word was God. . . . and the Word became flesh and dwelt among us!” Amazing! Not only did God come to us in Christ, he loved us so much he came in “the fullness of time,” meaning he had carefully moved in the intellectual world so that the highest thinkers were capable of understanding the thoughts! Even though they were never Christians *per se*. How meticulous were his works to enable us to understand him and share his love. Blaise Pascal said it so well: “The way of God, who disposes all things with gentleness, is to instill religion into our minds with reasoned arguments and into our hearts with grace.”

In the fourth century Augustine wrote in his *Confessions* “in the abandon of the heart’s undivided love [he] will cleave to God as his highest and only good.” John Wesley, in his sermon “Circumcision of the Heart,” instructed us on how to yield our hearts to God in abandoned love: “Let the Spirit return to God who gave it with the whole train of its affections. Be no design, no desire admitted there save that which is continually offered up to him in flames of holy love.” I believe both Augustine and Wesley were correct in showing us how to respond to the awesome gift of the love of God in Christ Jesus. Give back to God your love with reckless abandon!



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The Love of God to a Lost World

Adam Clarke



Clarke was the great Methodist commentator, and he spent forty years on his famous commentary. He was also a great preacher. This article is excerpted from his Sermon #32 in *Discourses on Various Subjects*, 3:56–92, based on John 3:16, in which Clarke proclaims a Wesleyan view of God's magnanimous love.

These words form a part of that most interesting and important conversation which our Lord held with a Jewish ruler, called Nicodemus, who came to him by night in order to get information on a subject of the utmost consequence to the peace and salvation of his soul. The subject was one generally acknowledged in the Jewish creed; but by most, it was grievously perverted or misunderstood. It was, in its spirit, no less than this—Of what nature is that change which must pass upon the heart of man in order to fit him for the kingdom of heaven; and by what means can that change be effected? That this was the object of this ruler's inquiry is evident from our Lord's answer; for when he had addressed him with "Rabbi, we know that you are a teacher come from God [which he founded on the evidence of his miraculous works]; for no one can do these signs that you do unless God is with him," Jesus answered and said, "Truly, truly, I say to you, unless one is born again [or from above] he cannot see the kingdom of God."

Nicodemus, astonished that this most important business should be put on such an issue, and not clearly understanding the *figure* used by our Lord, cries out, "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?"

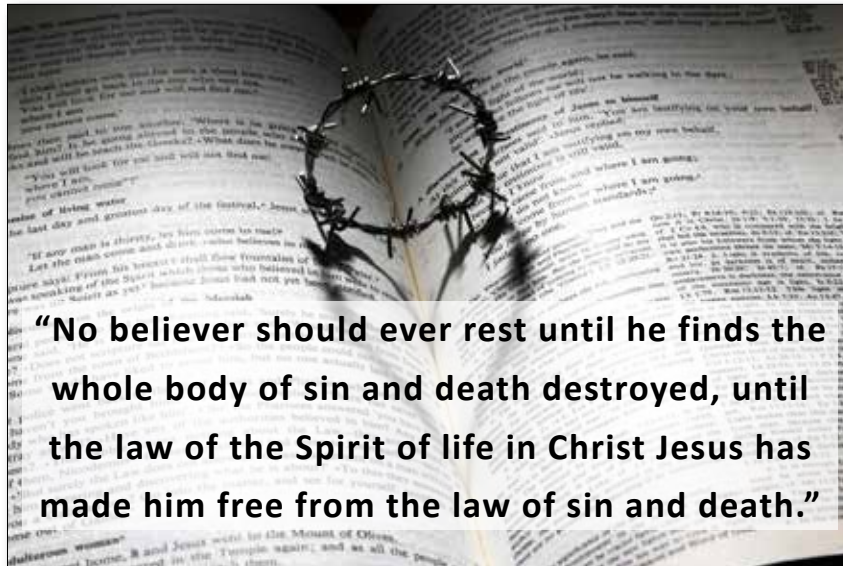
Our Lord, now finding that his *attention* was deeply fixed, and all the feelings of his self-interest strongly excited, enters into an explanation of the figure he had used; and referring to the Jewish mode of admitting proselytes into the Jewish Church by baptism, shows that as the change is of a *spiritual nature*, it must be accomplished by a *spiritual agent*; and to accomplish such a *change*, the washing the body with water should be used only as a *means*, if separated from the *end*; for, "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit;" as if he had said, Earthly or human agency can produce no other than earthly or human results; they can neither effect nor be *substitutes* for moral and spiritual changes.

Finding the astonishment of Nicodemus to increase, as he was ignorant both of the *spiritual agent* who was to accomplish the change and of the manner in which it must be performed: he further illustrates his meaning, and the nature of the work, by a most appropriate simile drawn from the *wind*, and the effects which it produces. "Do not marvel that I said to you, 'You must be born again.' The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit." As if he had said, Though the manner in which this *new birth* is effected by the Divine Spirit be *incomprehensible* to you, you must not, on this ground, suppose it to be *impossible*.

Our Lord then takes occasion to enter at large into the subject and to show that his salvation, and that of a whole lost world, must be effected not by circumcision, washing, or sacrificial rites but by the *pure mercy of God*; and that the person whom he considered in no other light than that of *a teacher come from God was the Son of Man*, the promised Messiah, *God's only begotten Son*; whom, in his infinite love to perishing man, he had now sent into the world to become an expiatory victim for the sin of the world; that they who believe in him should receive remission of sins and that spiritual change which would not only prevent them from *perishing* but entitle them to *eternal life*.

The world, the whole human race, was in a ruinous condemned state, in danger of perishing everlastingly and without power to rescue itself from the impending destruction. God, through the impulse of his own infinite love and innate goodness, provided for its rescue and salvation by giving his only begotten Son to die for it. He did not die for a select part but for all mankind. The attempt to limit the meaning of the expression here is a violent outrage against the plain grammatical meaning of God's word and the infinite benevolence of

his nature. It has ever been a matter of astonishment to me that any soul of man, partaking at all of the divine nature, or knowing anything of the ineffable love and goodness of God, should ever have labored to prove that God, whose name is Mercy and whose nature is Love, should notwithstanding have a sovereign, irrespective, eternal love to a few of the fallen human race; together with a sovereign, irrevocable, and eternal hatred to the great mass of mankind: according to which, the salvation of the former and the perdition of the later have been, from all eternity, absolutely and irrevocably fixed, preordained, and decreed.



That the whole human race needs this interposition of God's infinite love is evident. The Scriptures have unequivocally declared that all have sinned; all have corrupted their way; they are all gone astray; they are fallen from the image of God, righteousness, and true holiness. Man is not what God made him. The sacrifice of Jesus was the only means by which the redemption of man could be effected, and it is absolutely sufficient to accomplish this gracious design. God, through the impulse of his own infinite love and innate goodness, provided for the rescue and salvation of the world by giving his only begotten Son to die for it. The love of God was the spring and source of human redemption.

Sin must be an inconceivable evil, possessing an indescribable malignity, when it required no less a sacrifice to make atonement for it than that offered by God manifested in the flesh. We not only see the exceeding sinfulness of sin in the grandeur of the sacrifice required for its expiation but also, in the dignity of the redeeming nature, the dignity of the nature to be redeemed. So radically great and excellent was the human nature that nothing less than the incarnation of God could be sufficient. But we must not suppose that

Continued on page 9

Wesley's Veterans: Lives of Early Methodist Preachers Told by Themselves

A book review by Vic Reasoner



Biographies can be dangerous. The biographer may give the impression that his subject never had a cloud in his sky. The accomplishments of many years are often condensed into a few pages and the reader concludes that the subject never knew defeat, never slowed down, never became ill or needed rest. These mundane details are frequently omitted.

God deals with each of us as individuals, but when we read of the unique experience that some great saint had with God, there is a real danger that we seek that experience rather than seek to know God personally. Someone who had read John T. Hatfield's autobiography, *Thirty-three Years a Live Wire*, told him, "I tried to do some of the things you wrote about in your book, but they didn't work out like that." The holiness evangelist replied, "I only wrote about the things that worked." Hatfield, like the rest of us attempted some things that did not work. However, the ordinary battles of life do not make for inspirational readings, so they tend to be omitted.

In spite of the danger associated with reading biographies, the stories of Old Testament saints and sinners were written for our example, according to 1 Corinthians 10:6. It is encouraging to watch God's providence unfold in life stories. Edith Schaffer wrote, "The thing that fascinates me really is the weaving of lives together, the fabulous way God works in history, while at the same time people's choices change history, for good or bad."

In 1779 John Wesley requested that each of the itinerant Methodist preachers write an "account of the more remarkable circumstances of his life." Most of these accounts were then printed in *The Arminian Magazine*, which Wesley himself edited from 1778 until his death in 1791. In 1837–1838 Thomas Jackson collected thirty-six of the accounts and published them in three volumes entitled, *Lives of Early Methodist Preachers*. This collection went through three editions and then was reprinted in 1914 as *Wesley's Veterans*. In 1976 Schmul Publishers reprinted them. This complete seven-volume set is now available in the Francis Asbury Society bookstore.

Telford introduced this set by writing:

Wesley could never have fulfilled his mission without the band of preachers whom Providence provided for him against his will. He soon found that the Spirit of God which had strangely warmed his own heart and touched his own lips had bestowed the same grace on these homely men of the people. They became his best friends and noblest colleagues. May a double portion of their spirit rest upon their Master's servants in all the churches!

Empower the Nations

In 1983 Drs. Dennis F. Kinlaw and Harold Burgess launched the Francis Asbury Society so that the whole world might receive, model, and share the self-giving love of God. As we approach our fortieth anniversary in May of next year, we have not drifted from our founding purpose. We remain committed to Christ-centered evangelism, exponential discipleship, and education.

Let's Start with Jesus, written by Dr. Kinlaw in 2005, is a good introduction to our mission at FAS. If the goal of evangelism is to offer Christ, the goal of discipleship is to become Christlike, and education can become academic trivia unless it acknowledges the ultimate truth of Jesus Christ.



Wesley's Veterans

Lives of Early Methodist Preachers Told by Themselves

Edited by John Telford

\$69.99 (paperback; 7 volumes)

In the testimonies of these thirty-six itinerant Methodist preachers, we begin to see the richness of God's grace. Many were saved from deep sin and were ignorant of spiritual matters. Other men had a good education and an early exposure to religion. They all spoke honestly about their temptations and spiritual struggles. These were men who lived well and died well. Their accounts make challenging devotional reading.

Wesley found working men who had spiritual gifts and an eagerness to serve. He put them to work for the kingdom of God, giving them significant responsibilities and leadership. Abel Stevens wrote:

The itinerants were taught to manage difficulties in the societies, to face mobs, to brave any weather, to subsist without means, except such as might casually occur on their routes, to rise at four and preach at five o'clock, to scatter books and tracts, to live by rule, and to die without fear.

The longest accounts are those of John Nelson and Thomas Walsh; both run almost two hundred pages. The two shortest sketches run only eight pages. The average length is almost fifty pages. The beauty of such a collection is the variety of people God used and the variety of their personal experiences. Each testimony is unique. It would be impossible to decide which experience to seek after. Instead, we begin to see the richness of God's grace. Many were saved from deep sin and were ignorant of spiritual matters. Other men had a good education and an early exposure to religion. They all spoke honestly about their temptations and spiritual struggles. Their conversions were not superficial. Many also give their testimony to entire sanctification.

Some of these lay preachers were mobbed while preaching in the open air. Many of their persecutors either died untimely deaths or were themselves converted. These were men who lived well and died well. Their accounts make challenging devotional reading. ✠

Our first Empower the Nations conference will be in Mexico City in June 2023. Later next year, another conference will be offered at the Bolivian Evangelical University in Santa Cruz. These five-day conferences will equip young national leaders to share the gospel and disciple their converts. Discipleship networks will be established to ensure accountability after the conferences.

Our Empower the Nations initiative enlists international leaders in the process. We are *not* implying that, as "rich" Americans, we have superior power to help third-world nations. The power is the transforming grace of God, through the Holy Spirit, resulting in being conformed to Christ. We are relying on *that* divine power. More details will be coming soon, but please start praying now. ✠

should be the sole ultimate goal of man. Man may enjoy created things but only in so far as this enjoyment is subordinated to love of God and promotes it. Desire other things, so far as they tend to this. Love the creature as it leads to the Creator.

In love to God, then, the idea of man's desire for God is merged with that of surrender to him and his will. Instead of loving the world and what is of it man must be crucified for it. He must deny himself and do, not his own will, but God's. This attitude to life links up with the idea that man should only use the world but enjoy God and seek all his happiness in him. Fellowship with God, that is, is a happiness and joy to man precisely because his attitude to life is dictated by God's will, so that he has no higher wish than that his will shall be done.

Purity of intention, which Wesley calls "the single eye," means wholehearted attitude to God unsullied by any kind of ulterior motive. It is having "one design and one desire." The one design is to learn to know God and Christ, to love God, and in all respects to live to please him with singleness of heart. Nothing in this world can satisfy the immortal soul of man. It was created by God to enjoy fellowship with him. It is only in God that man can find peace, satisfaction, and happiness.

God's love to man, then, is the first but indirect cause of man's love to his neighbor. Man loves God because he loves him; further, because he loves God, he loves his neighbor. Neighborly love is regarded as a necessary fruit of love to God. Man should love his neighbor because God loves all men. This same attitude is seen when, in treating works, Wesley stresses the importance of purity of intention. Both in "works of piety," which show love to God, and in "works of charity or mercy," which show neighborly love, man's sole intention must be to add to the honor of God and increase the happiness of man for God's sake.

The experience of God's love to man, resulting in sanctification, becomes the foundation of the unity of Christians. The fellowship of all Christians is based on love as the fruit of faith. In *The Character of a Methodist* (1742) Wesley writes:

By these *marks*, by these fruits of a living faith, do we labor to *distinguish* ourselves from the unbelieving world, from all those whose minds or lives are not according to the gospel of Christ.



"Dost thou love and serve God? It is enough. I give thee the right hand of fellowship." —John Wesley

But from real Christians, of whatsoever denomination they be, we earnestly desire not to be distinguished at all. Nor from any who sincerely follow after what they know they have not attained. No: "Whosoever doeth the will of my Father which is in heaven, the same is my brother and sister and mother." And I beseech you, brethren, by the mercies of God, that we be in no wise divided among ourselves. "Is thy heart right, as my heart is with thine?" I ask no farther question. "If it be, give me thy hand." For opinions, or terms, let us "not destroy the work of God." Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.

All Christians, Wesley maintains, may be one in faith and experience, although differing in opinion and expression. When Wesley speaks of neighborly love he sometimes touches on self-love as well. Yet in expounding the commandment to love one's neighbor as oneself in Matthew 22:39, all the emphasis is laid on neighborly love. Neighborly love, we are told in the description of the marks of regeneration, includes love of our enemies. Perfect love means that man feels and thinks as Christ did, that "we shall love every man so as to be ready to lay down our life for his sake; so as, by this love, to be free from anger, and pride, and from every unkind affection."

Proper self-love is not "a sin" but "an indisputable duty." Man has obligations to himself just as he has to God and his neighbor. Unregulated self-love is an expression of sin and thus proper self-love acquires the character of regulated love. In the treatment of Christian stewardship in his sermon *The Use of Money* (1760), self-love and neighborly love appear as forms of an ordered love grounded on the love to God. Self-love, then, must not be regarded as a rival to the love of God. The latter renders the former legitimate. Like neighborly love, self-love operates within the framework of love to God. Thus, it is this love that constitutes the quintessence of sanctification. ✠

The Love of God to a Lost World continued from page 7

because such an infinitely meritorious Sacrifice has been offered for the salvation of the human race that therefore they must necessarily be saved. No one is saved through this sacrifice but he who believes. No human works can here avail. Faith alone is the means by which the purchased blessings are applied.

Those who believe receive a double benefit: they are exempted from eternal perdition, and they are brought to eternal glory. This double benefit comprises the two grand doctrines relative to salvation: *justification* or the pardon of sin through which we are no longer liable to punishment and therefore are saved from perdition and *sanctification*, or the purification of the soul from all unrighteousness. The first removes the guilt; the second takes away the disposition that led to those acts of transgression by which this guilt was contracted. There is every reason to believe that in the act of justification, when the Spirit of God, the Spirit of holiness, is given to bear witness with our spirits that we are the children of God, the outlines of the divine image are drawn upon the soul. It is the work of the Holy Spirit in our sanctification to touch off and fill up all those outlines until every feature of the divine likeness is filled up and perfected. Therefore, no believer should ever rest until he finds the whole body of sin and death destroyed, until the law of the Spirit of life in Christ Jesus has made him free from the law of sin and death.

I have only one word to add to what has already been said and that shall refer to the incomprehensibility of that love which induced God to give his Son for the redemption of the world. No description of this love is here attempted; its length, breadth, depth, and height are like the nature of that God in whom it resides—all indescribable because all incomprehensible. Therefore "to him who loves us and has washed us from our sins by his own blood and made us a kingdom and priests to his God and Father, to him be glory and dominion forever and ever." ✠

God has made a way to him for you and me: his love. He has been preparing human hearts to understand that because he loves us, he wants us. And he wants us to love him.

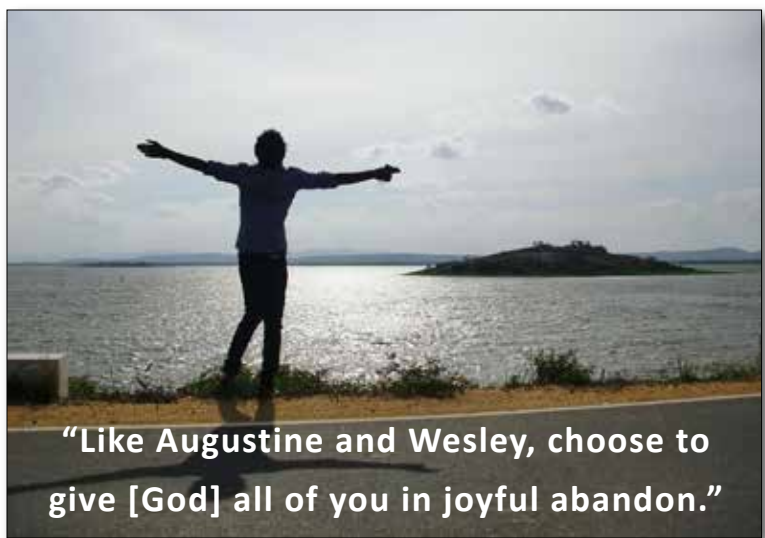
Augustine had a truly great mind. In his later writings he was ruminating on 1 John's commentary, "Perfect love casts out all fear." Augustine's cherished mentor was Ambrose. Augustine loved Ambrose because he would use poetry, philosophy, and even teachings from mythology if they supported the truth of Scripture. In Ambrosian form, Augustine portrayed Christ as the *Agapan* (the Beloved of God, the Only begotten Son). Using imagery from the Greek milieu of mythology, Augustine asked: "What if God's loved one came in person to throw out the mythological adversarial god of fear [his name was Phobos from whom we derive the word 'fear']?"

“[God] has been preparing human hearts to understand that because he loves us, he wants us. And he wants us to love him.”

He offered his thoughts in theatrical terms. Augustine saw a struggling, solitary believer on the stage of the theater. Now enter the strong, fowl adversary known as fear. Fear of failing, loneliness, suffering, pain, and evil. What chance would a humble, solitary believer have against that grotesque sort of god? And as the grotesque god of fear moves in to control and defeat the lonely believer, *now enters Christ—the strong man of love!* God's perfect man of love throws down the god of fear and delivers his believer. Augustine then clarifies that this is exactly what God has done in Christ, not as a mythological story but in reality. He comes to us as the Loving One to his loved ones. He throws down the adversary and lifts us to himself.

I ask our readers today, have you opened your heart to his love? Like Augustine and Wesley, choose to give him all of you in joyful abandon. Think of how God, for not hundreds, but thousands of years, has been making a way to himself for you. He changed the understanding of the world to prepare you for his love and presence. Take a reflective step towards him and join us as a Society of believers who *receive, model, and share his transforming love for the redemption of the world.*

Soren Kierkegaard says it beautifully: "When one has once fully entered the realm of love, the world—no matter how imperfect—becomes rich and beautiful, it consists solely of opportunities for love." ✨



Summer Schedule

Francis Asbury Society Evangelists

July

- 3 Ron Smith — Sicklerville United Methodist Church (NJ)
- 3–9 Lane Loman — Nazarene Camp (Henderson, NC)
- 4 Independence Day (FAS offices closed)
- 4–8 Matt Henson — Redwood Christian Ashram (CA)
- 7–15 John Oswalt — Taylor County Camp (GA)
- 8–15 John Juneman — Cowden Free Methodist Camp (IL)
- 8–15 Stan Key — Bentleyville Camp (PA)
- 9–14 Matt Henson — Texas Christian Ashram
- 10 Jerry Coleman — Cornerstone Church of the Nazarene (Frankfort, KY)
- 10 Ron Smith; Josh & Kelly Hallahan — First United Methodist Church (Collingswood, NJ)
- 10–17 Lane Loman — Nazarene Camp (Summerville, WV)
- 13–24 Vic Reasoner — Bethel Park Camp (Beford, PA)
- 14–24 Cricket Albertson — Indian Springs Holiness Camp Meeting (Floville, GA)
- 17–23 Jerry & Jan Coleman — Patterson Grove Camp Meeting (Shickshinny, PA)
- 18–23 Stan Key — ECC Family Camp (Upland, IN)
- 21 Ron Smith — Nipgen Camp Meeting (Circleville, OH)
- 21–31 John Oswalt — Eaton Rapids Camp Meeting (MI)
- 21–31 John Juneman — Hollow Rock Camp Meeting (Toronto, OH)
- 21–31 Chris Bounds — Peniel Holiness Camp Meeting (Conneautville, PA)
- 24–31 Matt Henson — Ruggles Camp (KY)
- 26–29 Jim Harriman — Evangelical Methodist Church General Conference (Asheville, NC)
- 26–31 Stan Key — Midwest District Family Camp (Williamsburg, KS)
- 30–Aug 7 Matt Henson; Hubert Harriman — Cherry Run Camp Meeting (Rimersburg, PA)

August

- 1–7 Lane Loman — Hillcrest Holiness Camp (Kampsville, IL)
- 5–7 Matt Henson — Minnesota Christian Ashram (MN)
- 6–13 Ron Smith — Bolivian Evangelical University (Bolivia)
- 7–12 Hubert Harriman — Malaga Camp Meeting (NJ)
- 10–14 Lane Loman — Mooers Camp Meeting (NJ)
- 12–14 Leroy Lindsey — Portadores de Gracia Hispanic Church (Queens, NJ)
- 19–21 Matt Henson — Alberta Christian Ashram (Canada)
- 22–26 Lane Loman — Free Methodist Living Camp (Otisville, MI)
- 23–27 Hemlock Inn Retreats (Bryson City, NC)
- 27 Matt Henson — Celebration Banquet
- 28–31 Matt Henson — Highland Hope United Methodist Church revival services
- 28 Lane Loman — First General Baptist Church (Princeton, NJ)

requireth of them, and how 'to keep a conscience void of offence both toward God and toward man.'"


They are not free from mistakes. This qualification of entire sanctification may initially seem obvious and unnecessary. However, one of the most common pushbacks against Christian perfection is typically that it is not possible for people to be perfect in this life. The concern often seems to be a perfection of performance. Methodism's grand depositum is not an unhealthy perfectionism, where people are condemned for making mistakes. Rather, entire sanctification is a freedom from and power over willfully violating God's commands that comes from being filled with the love of God in Christ.

They are not free from infirmities. Those who experience Christian perfection are not immune to getting sick. This has been a source of misunderstanding in some parts of Christianity. Those who have experienced full salvation will still be subject to the same frailties in this world as anyone else. Wesley also understands infirmities to be a broader category than physical illness. He includes "weakness of slowness of understanding, dullness or confusedness of apprehension, incoherency of thought, irregular quickness or heaviness of imagination."

They are not wholly free from temptation. One can be walking in perfect love for God and neighbor and experience temptation to do something that would clearly be sin. One, however, cannot indulge that temptation or give in to it. God's grace gives Christians a new freedom to resist sin and patterns of sinning rather than submit to the inevitability of it. By the grace of God, people who are addicted in a particular way can find freedom from their addiction. But they may feel the pull of these old ways on their hearts and souls. One

Here are five specific things Wesley says are **not** meant by Christian perfection:


- They are *not* perfect in knowledge or free from ignorance.
- They are *not* free from mistakes.
- They are *not* free from infirmities.
- They are *not* wholly free from temptation.
- They are *not* free from the need for further growth.



who is entirely sanctified experiences a new depth of power over sin and restoration of their will so that they can once again exercise their will to choose obedience and faithfulness to God over the ways of sin and death.

They are not free from the need for further growth. They still need to grow daily in grace. Dr. Doug M. Strong, one of my seminary professors and mentors, described entire sanctification as "giving all that I know of myself to all that I know of God." The giving is complete. Nothing is withheld. But I will know more about God the more I continue to rely upon the means of grace like reading Scripture, praying, and worshiping with disciplined commitment. Entire sanctification is a new level of freedom from sin's power in one's life. But it is more like finding a new level of strength and power for living a faithful Christian life than crossing a finish line or arriving at a final destination.

My hope would be that the church that embraces entire sanctification would help people tell the truth about where they are in their life and in their relationship with God and others. And that the church would encourage each other to keep moving forward, even if in order to move forward we have to acknowledge where we have fallen short. The challenge is to take sin and its devastating consequences seriously and hold up the promise and possibility of freedom from sin's grip on our lives on the one hand, while also resisting the pull toward legalism or hypocrisy on the other hand. Only by the grace of God can we walk this fine line. But the good news is Scripture clearly and repeatedly speaks to God's desire to do a great work in us. ✠



Perfect Love

by Kevin Watson

\$16.95 (paperback; 244 pages)

This book calls all Methodists—the spiritual descendants of the Wesleyan revival, regardless of contemporary denominational expression—back to who we have been at our best, in times when we have been a growing, vibrant, and Spirit-filled movement. It is time to retrieve Methodism's lost treasure, the doctrine of entire sanctification. *Perfect Love* provides an in-depth explanation of entire sanctification and helps readers pursue all that God has for us.

Love and War continued from page 1

"perfection in love" in this life. However, John Wesley, who abridged *Holy War* for his *Christian Library*, exclaimed:

Had not the good old man forgot himself? Did not the force of truth so prevail over him here as utterly to overturn his own system? To assert perfection in the clearest manner? For if this is not salvation from sin I cannot tell what is.

The battle against sin and Satan still rages. Neutrality is impossible. While literal war has been described as "hell," this spiritual war is a holy war. When we surrender to the lordship of Christ, we open the door to his Holy Spirit. In 1851 Edmund S. Janes, a Methodist bishop, explained the battle plan:

A holy Church would soon make a holy world. If the Church were "without spot, or wrinkle, or any such thing" her light could not be hid. When the Church puts on her entire strength, her influence must be triumphant in the world. When her hearts, and hands, and means, and influences are all devoted to God and his cause, her aggressive movements will be mighty, will be world-saving.

This issue of *The High Calling* is devoted to the love of God. This holy love that fills and perfects us is a conquering love. It will not let us go. Theodore Monod described his personal progress toward this perfect purity of love, concluding:

*Higher than the highest heaven,
Deeper than the deepest sea,
Lord, Thy love at last hath conquered,
Grant me now my supplication:
"None of self, and all of Thee."*

While some theological systems offer little hope that we can be delivered from sin in this life, the Holy Spirit works within the heart of every true Christian to make us more like Christ. Thus, a godly Calvinist, Robert Murray M'Cheyne declared, "I often pray, Lord, make me as holy as a pardoned sinner can be made." In the words of the famous Baptist expositor, Charles Spurgeon:

If then you would live to Christ's glory and be happy in His service, seek to be filled with the spirit of adoption more and more completely, till perfect love shall cast out fear. ✠



Are You Regular or Occasional?

Charlie Fiskeaux, Special Assistant to the President for Financial Affairs

Regular participation is better than occasional in most activities. Consider exercise, eating, studying, saving, contributing—and many other activities. In almost all these activities, regular involvement provides for a more desirable outcome. Regular activity is easier and less stressful on one's systems; be it physical, mental, or financial. For example, regular exercise provides superior physical and emotional benefits than does occasional exercise. Regular eating provides better nourishment for one's body than occasional, binge eating. Regular saving typically provides better results than does occasional saving. Regular contributions, in most cases, are easier on the family budget and are preferred by most charities than occasional contributions.

Of course, what "regular" means is dependent upon your circumstances. Your schedule may be daily, weekly, monthly, quarterly, or annually, depending upon your situation and personal preferences. If you are looking for a place to invest that seeks to bring persons into a transformative relationship with Jesus, consider the Francis Asbury Society, a ministry that proclaims God's grace sufficient to enable us to be "wholly devoted to God." Be assured that we are always grateful for your contributions as partners in ministry. Details for various methods of giving to the ministries the Francis Asbury Society are available on our website: www.francisasburysociety.com/support.



Holy Happiness

by Dennis F. Kinlaw; edited by Cricket Albertson

\$12.95 (paperback; 113 pages)

What is God's will for me? Simply *happy holiness*. If you turn it around, it is holy happiness. That is what life is supposed to be!

Genesis 1-2 is the foundation. Do you know what the word holiness means biblically? It means wholeness. That is what God wants—our whole being. He wants us to be right with God, with our neighbor, and with ourselves. God wants whole people. (These edited sermons were originally preached to Asbury College, now University, in 1973.)

Sign up to receive our companion e-newsletter, *Ministry Matters*, at www.francisasburysociety.com

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The Francis Asbury Society

throughout the world.

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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