

The High Calling

a bimonthly publication of The Francis Asbury Society

A Lot to Remember

By Stan Key

In the biblical story of Lot we see a graphic illustration of moral drift. Early in life, living in the shadow of his uncle Abraham, Lot manifested ethical strength and godly character. But the day came when he had to make his own choices and live with the consequences of those choices. Looking toward the Jordan Valley, he saw that it was well watered “like the land of Egypt” and so he decided to settle there, “near Sodom” (Gen. 13:12). At face value, his choice seemed innocent enough. But the “men of Sodom were wicked, great sinners against the Lord” (Gen. 13:13). Though he may have naively assumed that his presence would have a positive moral influence on the citizens of Sodom, the results were just the opposite. The leaven of Sodom’s immorality brought ethical compromise to both Lot and his family and a slow, steady slide began that led to moral relativism and ethical confusion. From living *near* the city Lot soon decided to move *into* the city (Gen. 14:12), eventually becoming a respected leader, one who “sat in the gate” (Gen. 19:1). The behaviors he once detested, he began to tolerate. And what he tolerated he soon came to (apparently) accept. When God rained judgment on the cities of Sodom and Gomorrah,

Lot barely escaped with his life (Gen. 19).

Lot’s progressive descent down the slippery slope of moral relativism is a frightening analogy to what is happening today.

It wasn’t long ago that our culture viewed homosexual behavior as a moral perversion and until 1974 even the American Psychiatric Association viewed it as a mental disorder that needed to be cured. But today, it is those who dare to question the legitimacy of homosexuality and same-sex “marriage” that are deemed immoral and psychologically sick! How did this happen?

This issue of *The High Calling* is devoted to what is perhaps our culture’s greatest moral challenge today. Our prayer is that God will use this edition to help call His people back to a biblical view of human sexuality and marriage. May God enable us all to speak the truth in love (Eph. 4:15).



Who Cares? God Does!

By Dennis F. Kinlaw



Today the question of the nature of marriage and of human sexuality is discussed from numerous angles. For some, the conflict is a moral issue; for others, a legal or political issue. For still others, it’s a matter of changing social customs and a social institution.

A common question seems to be: “Well, who cares? It is a private personal matter, after all.” I emphatically respond, “God does!”

If no intelligent Creator God made all things nor had rational purposes when he designed us, then asking “who cares?” is understandable. With no design in life, we are left on our own. If, however, there is a God who intentionally made us male and female, then he really should not be left out of the discussion. In fact, what he

thinks may be the missing element in all the confusion, the key we need in the chaos. If the Bible is correct, human sexuality and marriage are more theology than biology, sociology, law, or even morality.

According to the Bible, God created the first human, placed him in the midst of his creation, and asked him to name all the creatures that God had made. Adam realized that no other creature was comparable to himself. To alleviate Adam’s loneliness, God took a part from Adam’s body and formed the first woman. But she was not a replica of him. She was created so that her completion was found, not in herself, but in him—and his completion was found, not in himself, but in her. The Apostle Paul later recognized the remarkable and unique beauty in this relationship when he said, “Nevertheless, in the Lord woman is not independent of man nor man of woman, for as woman was made from man,

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so man is now born of woman (1 Cor. 11:11–12). Thus the story affirms the equality of the one with respect to the other. Their very self-definition is in terms of each other, and the fulfillment of the one is to be found in the other.

Their sexuality provides an amazing potential. Because of the differences between them, a woman's femaleness is by definition the potential for motherhood—the experience and relationship in which a woman normally finds a joyous and unique fulfillment. But she has no capacity within herself alone to realize that possibility. She needs her male companion for that. The male by his very maleness has the potential for becoming a father. In that experience and relationship, a man finds a fulfillment like nothing else that he will experience. But he, like his companion, has no capacity within himself alone to find that fulfillment. He needs her. Furthermore, the fulfillment in motherhood and fatherhood is not complete in itself. The greater richness for each is found in the result of their shared love.

The historical significance to all of this must not be ignored. The very future existence of the human race and the fulfillment of the divine purposes for God's own creation hang on our sexual differentiation. Genesis tells us that God commanded that first couple to be fruitful, to multiply, and to fill the earth. By the Genesis account, the capacity to do that is the result of the blessing of God. A same-sex relationship can never fulfill the potential that God built into the heterosexual one, a fulfillment that our very beings indicate is proper. The homosexual relationship is by definition inexorably sterile and that very sterility is God's own sign that it is not an intended part of his order for his children.

Genesis tells us that our sexual differentiation has overtones that are more than simply natural. It carries within itself something of the very imaging of God. As the text says: "So God created man in his own image, in the



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image of God he created him; male and female he created them" (1:27). God is the creator and the giver of life. Only through our sexuality can we as humans ever participate with God in producing something totally and uniquely new. He has given to the human person the privilege, in union with another human that is different from herself or himself, the capacity to bring into existence eternal souls the worth of which is defined for us by nothing less than Calvary itself. A same-sex relationship has no such potential.

The biblical text also intimates that this male/female relationship finds its expression in a covenant between

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a male and a female in which their commitment to each other transcends the noblest of all other human commitments. Only one's devotion to God is to be above the devotion of the one sexual partner to the other: "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh" (Gen. 2:24). This verse was written in a context where the family was the basic social unit with the highest claim on one's loyalty. Without question here, the man is to give a higher loyalty to the one who is to be his wife and can make him a father than he is to give to those who gave him his own life. And it is in that loyalty that the children who are the result of this covenant find the security that they need for wholesome personal development. This relationship is what we have historically called marriage.

Scripture tells us that human marriage will not exist in heaven. Yet there is no indication that we will be stripped of our maleness or femaleness. The reason is that our sexual identification is not an accident of our being. Human persons are either male or female, and that sexual differentiation transcends time. It is at the heart of the Biblical understanding that the relationship of the church to Christ is that of bride and groom. The relationship of bride and groom here is a temporal analogue designed by God to foreshadow the eternal relationship that the church will have with Christ through all eternity. Marriage is God's chief pedagogical device to prepare us for "the marriage supper of the Lamb," as pictured in Revelation.

In the home we have our best opportunity to learn the essential character of God. The family is God's special tool

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Marriage Matters

By Stan Key

For 2,000 years there has been virtually unanimous consent in the western world. Marriage is the state of being man and wife. One man. One woman. In a holy covenant of love that excludes all rivals. For life.

But today that definition is being challenged. Voices are arising from various quarters claiming that lesbian and homosexual relationships should also be included.

These people know that if you are going to change society you have to change the dictionary. And so legislation is being pushed that would legitimize, normalize and legalize “gay marriages.”

This is no minor skirmish. The foundations of civilization are being assaulted and the future of our culture is at stake. Proponents of “gay marriage” are seeking to normalize something that God has condemned. How we define marriage determines how we understand gender, human sexuality, and what it means to be a family. And if the family is destroyed, our civilization cannot long endure. The church of Jesus Christ dare not be silent. Words attributed to Martin Luther come to mind:

If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proved; and to be steady on all the battlefield besides is mere flight and disgrace if he flinches at that point.

Much confusion and misinformation exists today when it comes to addressing this issue of “gay marriage.” Before we can think clearly, we must first clear away the myths.

Myth #1—It Doesn’t Matter

Many today are saying, “What’s the big deal? Don’t get so worked up. These people aren’t hurting anyone. Let them have what they want. After all, it is a private matter.”

But that is just the point. Marriage is not private. It is a public ceremony (with required witnesses) whose intent is to normalize and legalize a human relationship. This

is an issue that goes to the very heart of how a culture understands sexuality, gender, and family.

Others would intimidate us into silence by claiming government should not “legislate morality.” But the very nature of a “law” is to define what is right and what is wrong, what is acceptable and what will not be tolerated. The government tells us how fast we can drive, what to do with our garbage, that shoplifting is a crime, and that I can’t marry my sister. If governments don’t legislate morality, what *do* they legislate?



**“Where the battle rages,
there the loyalty of the
soldier is proved....”**

—Martin Luther

Myth #2—This Is Hate Speech

Promoters of “gay marriage” are quick to accuse anyone who dares to speak out against them as being vicious, hateful bigots.

Unfortunately, hateful bigots do exist. In fact, they can be found on *both* sides of this issue. It is not my intent to defend or excuse anyone who is mean spirited in this debate. But I refuse to be silenced by the myth that claims anyone who is opposed to “gay marriage” is guilty of “hate speech.” In fact, many throughout human history would consider such talk an expression of true love, not hate.

Jesus taught us how to speak the truth in love. Perhaps the most famous illustration was when he dealt with woman caught in the act of adultery (John 8:1–11). Her ac-

cusers used “hate speech” and were ready to stone her for her sexual misconduct. But Jesus responded differently:

“Woman, where are they? Has no one condemned you?” She said, “No one, Lord.” And Jesus said, “Neither do I condemn you; go, and from now on sin no more.”

It is indeed possible to love sinners and at the same time hate their sin.

Myth #3—This Is about Genetics

For years scientists have been searching for the hypothetical “gay gene.” Supposedly such a gene would explain homosexuality. “Hey. I’m born that way.”

Some people are born with a genetic predisposition for basketball. They’re tall. At 5’9” I’d like to blame my lack of ability on the basketball court on my genes. However, I know some people who are shorter than I am who are

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intended to enable us to conceive the God of Sinai and of Calvary as one without any inner contradiction in him. Thus we can honor, glorify, and worship him and lovingly trust him at the same time. If the family is destroyed, God's prime tool to enable us to think of him as he is no longer exists. The idea of a homosexual marriage finds none of these themes inherent within it or compatible with it. Such a union can never do what God's ways can do.

The biblical view of human sexuality is not an outmoded perspective that time has made irrelevant. Rather, it is the key to social health and to our human future in God. It gives a theological explanation for and a basis for the two most precious institutions that society has yet experienced: marriage and the family. It certainly indicates that God cares about marriage and family and that he cares seriously.

“When marriage as God planned it goes, God goes with it.”

But we have decided that we can understand the mystery of human sexuality without reference to the One who designed it and made us male and female. The results are not pretty. First, we divorced our sexuality from procreation. The natural result of sexual freedom is now seen as a curse to be escaped even at the cost of the death of the innocent. Next, we divorced our sexuality from marriage. Instead of its being part of a covenant of mutual, total, and life-long unconditional commitment, it has become the privilege of the moment. Now, we want to divorce our sexuality from gender. The result is that the most natural civilizing instrument in our world and the greatest instrument for stabilization in our lives is “up for grabs.”



“The homosexual relationship is by definition inexorably sterile and that very sterility is God's own sign that it is not an intended part of his order for his children.”

Our sense of community is disappearing as a nation and as the church. Rights and responsibilities, above all to the one who made us and will graciously give us that next breath, are no longer connected.

A remarkable passage in Jeremiah seems pertinent here. In chapter 7, Jeremiah tells of a society—his own—where the alien, the fatherless, the widow, and the helpless have become prey. Stealing, perjury, murder, and adultery are commonplace. Even the house of God is a “den of thieves.” God reminds Jeremiah that he had left the former holy place, Shiloh, because of such conduct. So he tells Jeremiah that he will withdraw his presence from this, the Holy City. The mark of his absence is significant. God says: “I will bring an end to the sounds of joy and gladness and to the voices of bride and bridegroom in the towns of Judah and the streets of Jerusalem . . .” (7:34). The sign of the absence of God is the disappearance of

the joyous music of the bride and bridegroom. Three other passages in Jeremiah make the same claim that the presence or absence of the bride's and bridegroom's song is evidence of the presence or absence of God and that when God goes, his blessing goes with him and his judgment remains.

Even more dramatic is the picture in Revelation 18 of the final collapse of the part of God's creation that has rejected him. The sign of the ultimate judgment of God is described in 18:21–24. When God goes, the sounds of the harpist, the minstrels, the flutists, and the trumpeters are no more. The artisan and his crafts are no more. Profit-

able labor as reflected in the grinding of the mill is no more. Nothing is clear because the light is no more. The summary judgment on the desolations is found in the words: “The voice of bridegroom and bride are no more” (v. 23) When marriage as God planned it goes, God goes with it. We are talking about more than biology, sociology, and morality. We are talking about theology.

“Who cares? After all it is a private matter, is it not?” Apparently God cares and cares more than most of us ever dreamed. Perhaps we should let him back into the discussion!

(From the booklet Who Cares? God Does!, originally published in 2004.)

Lament for Marriage

by Stan Key

I saw a marriage yesterday,
So beautiful – I had to pray:
“Lord, here I see your sovereign plan;
A bride in white, a faithful man;
The two are one, then one is three,
A fruitful, holy family.”
And all who saw it celebrated
The wondrous thing God had created.

But as the music fades away
A different picture comes today.
For marriage has been redefined!
Man with man: it blows my mind.
And women too, will now be wed
Not with men, but girls instead.
What once was holy, clean and pure
Now has a very strange allure.

The architects of this foul deed,
Defying culture, logic, creed,
Have shut their ears and closed their eyes
And hope that we will think them wise.
And what is tragic, what is worse,
The people follow; O the curse!
And with one stroke of legal pen,
We’ve normalized what God calls sin.

There are some things you can’t not know!
Just ask the children what is so.
Or read your history – it will tell
How cultures thrive and do so well.
Or think of our anatomy,
And parts that fit so beautifully.
Or open up the Sacred Book,
It’s crystal clear: just take a look.

So join me in my plaintive song,
And grieve the triumph of the wrong.
The battle’s lost; but not the war!
Tomorrow we will fight some more.
God’s truth will finally prevail,,
And all will see, He cannot fail.
But for today, I weep and pray,
“Have mercy, Lord,” is all I say.

Evangelists’ Schedules July to August 2014

All evangelists are currently accepting ministry requests unless otherwise noted. To request any of our speakers for a 2014 event, please call the FAS office at 859-858-4222 or email us at fas@francisasburysociety.com.

Ellen Bullock

Jul 9–19 Bethel Park Holiness Camp
(New Paris, PA)

Jerry Coleman

Aug 19–Sep 7 Indonesia & Malaysia conferences

Al & Beth Coppedge

Jul 26–Aug 3 Cherry Run Camp Meeting
(Rimersburg, PA)—Al

Aug 5 Brown City Camp Meeting (MI)—
Both

Sept 11–14 Discipleship Retreat
(Alberta, Canada)—Al

Sept 26–28 Rock Eagle Men’s Retreat—Al

Stephanie Hogan

Jul 13–19 Delanco Camp Meeting
(Tabernacle, NJ)

Aug 4–8 Brown City Camp Meeting (MI)

Stan Key

Jul 6–13 Blue Ridge Holiness Camp (VA)

Jul 20–25 Wilmore Holiness Camp Meeting
(KY)

Jul 27–Aug 1 Beulah Holiness Camp Meeting
(Eldorado, IL)

Aug 17–21 FAS Hemlock Retreats
(Bryson City, NC)

John Oswalt

Jul 18–27 Eaton Rapids Camp Meeting (MI)

Aug 17–21 FAS Hemlock Retreats
(Bryson City, NC)

superb ball players. And I know some who are 6'6" who are terrible. The point is this: genetics tell only part of the story. We are *all* predisposed to make wrong choices—that's the "sin gene." To say that we are not responsible for our actions because of genetics is to reduce us to the level of animal behavior where we become controlled by our instincts. The search for the mythical "gay gene" may result in the dehumanization of us all!

Myth #4—This Is about Civil Rights

Proponents of "gay marriage" would have us believe that ethnicity and sexual orientation are somehow synonymous realities. As our culture once discriminated against certain groups of people based on their ethnicity so we now are guilty of depriving certain rights (such as marriage) to groups of people based on their sexual orientation.

But think again. Ethnicity is a matter of some unchangeable physical characteristic, such as skin color or ethnic heritage. Homosexual behavior does not fit this definition. A person cannot control the color of his skin. But how he chooses to express his sexuality is another matter.

Myth #5—To Repress Human Desires Is Psychologically Unhealthy

Really? I don't think our culture is ready to make such a statement about those who have desires to use cocaine or to molest children. Think about this: our culture goes to great lengths to restrict the rights of those who desire to hunt, gamble, or use tobacco. Since when did we begin to believe that having a strong desire for something (even a genetic predisposition) gives someone the right to do whatever they want to do? The Gospel of Jesus Christ has a great deal to say about crucifying our rights, and this is true not only for those with same-sex attractions but for everyone! *"And those who belong to Christ Jesus have crucified the flesh with its passions and desires"* (Gal. 5:24).

Myth #6—The Bible Doesn't Condemn Homosexuality

Any unbiased reader of the Bible will easily understand that God's Word condemns homosexual practice. And yet surprising numbers of clergy and even some denominations claim that the Bible does not say what it patently says. Normally, this is done by saying, "The Bible is old-fashioned and culturally bound. Therefore, it cannot be trusted to speak to the issues of our day." Such an approach to Scripture creates a smorgasbord Bible

where readers are free to pick and choose which parts they consider normative and which parts they reject. The result is theological chaos... indeed what we find in many churches today.

What does the Bible say about homosexual behavior? Let's take a quick walk through some of the most important passages that speak about this subject.

Genesis 1:26–28

Then God said, "Let us make man in our image, in our likeness....So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it...."



"Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come" (2 Cor. 5:17)

God, not the government, is the author of marriage. Therefore, only God has the ultimate right of defining what it is. He does so here at the dawn of creation. *One man. One woman. In a holy covenant of love that excludes all rivals. For life.*

Notice especially the first command given in human history: *Be fruitful and increase in number.* This is the very thing "same-sex marriage" cannot do! By definition, such unions are sterile, barren, non-creative.

Leviticus 18

This chapter could be titled, "God's Dictionary of Sexual Aberrations." Every society must define the limits of appropriate sexual expression. Without such definition, they will inevitably drift into moral depravity and ethical chaos. Leviticus 18 is God's list of limits. More to the point, God speaks clearly about his attitude toward homosexuality: Do not lie with a man as one lies with a woman; that is detestable (Lev. 19:22). It is hard to get clearer than that.

Romans 1:18–32

Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion (Rom. 1:26–27).

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Like a selfish child demanding to play with a razor-sharp knife, so these depraved sinners demanded their sexual freedom. Eventually, God reached a point when he gave in and let the rebels have what they so desperately craved. This is a picture of divine wrath. The judgment that falls on such sinners is really self-inflicted.

1 Corinthians 6:9–11

Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God. And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God (1 Cor. 6:9–11).

Corinth was a city famous for its immorality. It was to the Roman Empire something of what Las Vegas or San Francisco is to America. Those in Corinth who converted to Jesus Christ discovered the power of the Gospel to set them free from the chains of sin and depraved practices. *And that is what some of you were* (past tense). The Gospel of Christ had saved them, cleansed them and empowered them to live a new life of righteousness and holiness. *You were washed... sanctified... justified...*

Those today who claim that homosexuality is a permanent condition and that those who practice such behaviors can never change make it evident that they do not believe in the power of the Gospel: *“Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come”* (2 Cor. 5:17).

So What Can We Do?

1. Promote God’s model for the family. Our first order of business is to look at our own families. If we are honest, we’ve not done a good job of modeling family as God intended. Husbands have not loved their wives and laid down their lives for them. Wives have not respected their husbands. Parents have not given moral guidance to their children and have abdicated the call to be priests and spiritual guides.

Homosexuals do not have a monopoly on sin. There is enough immorality, promiscuity, and permissiveness among the people of God to keep us on our knees in repentance for a long, long time. Before we take on the dragon of evil in our culture, we must make sure our own homes have experienced God’s forgiving and transforming grace. Our first call to action is repentance (II Chr. 7:14)!

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God’s Blessing: A Helping Hand

By Jennie Lovell



Rev. Michael & Rosita Boyd

A few months ago, Stan forwarded to me an email from a couple he and Katy had met again at Avon Park Camp Meeting in Florida. Mike and Rosita Boyd were interested in volunteering to help at The Francis Asbury Society. As Mike said, “Being in

[pastoral] ministry for over 30 years, I knew the need for people to simply come alongside and help out.” Ordinarily, people volunteer for a day or two at most, so I was rather stunned to learn that Mike and Rosita were offering their time for the entire *month* of May!

Through his ministry experience and insights as well as his handyman skills, Mike has blessed FAS in many ways. There is no doubt that their presence here was a divine appointment. In fact, within days of their arrival, it was apparent God had a bigger role in mind for Mike. Mike attended a staff meeting and felt led to talk to Stan about ways Mike and Rosita could join the FAS team. After much discussion and a fairly extensive interview process, Mike has been offered and has accepted the Director of Operations position with the Francis Asbury Society. He and Rosita are returning to Florida to pack up their things, but they expect to move to Wilmore and begin work full-time by August.

Please join the FAS staff in thanking God for his blessing of a full-time helping hand and in welcoming Mike and Rosita to our ministry team. Also, please pray for the Boyds as they transition from Florida to Kentucky. They have a lot of details to settle in the next few weeks.

Big Shoes to Fill

by Jennie Lovell

It is with deep thanks and admiration that we say good-bye to Dr. John N. Oswalt as he steps down from his position as Director of Publishing and also Managing Editor of *The High Calling*. Dr. Oswalt gave sacrificially of his time and talents to The Francis Asbury Society in the midst of a very busy writing and speaking schedule, and we are extremely grateful. I do not envy the one who will come behind him. He or she will have some big shoes to fill.

Thank you, Dr. Oswalt!

2. Get involved. We live in a country where the laws are still made by the “consent of the governed.” Let your elected representatives know how you feel about these issues. Many law-makers only hear the noisy voices of those advocating for “gay marriage.” So let your elected representatives know what you think. Edmund Burke famously said, “All that is necessary for evil to triumph is for good men to do nothing.”

3. Speak the truth in love (Ephesians 4:15). This is no call to form vigilante committees and call out the cultural Taliban to impose morality with threats and force. May God deliver us. As followers of Jesus, we are called to love sinners and hate sin. This is not easy. Jesus was full of grace *and* truth. We must be too. To win the battle for marriage will require both.

4. Preach the Gospel. The battle for marriage will ultimately not be won at the ballot box. Christ is the answer, not politics. The Gospel announces freedom from all sin and power to live a new life. It is not just those who struggle with same-sex attraction who need the Gospel. The “sin gene” infects us all.

We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all (Isaiah 53:6).



THE JOURNEY
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Bryson City, NC
August 17–19
August 19–21
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