Chapter 8

PAUL'S SECOND MISSIONARY JOURNEY

Paul and Barnabas Disagree Over Taking John Mark.—After the recent exciting events had taken place, Paul and Barnabas continued their work in Antioch, “teaching and preaching the word of the Lord, with many others also.” (Acts 15:35) These two men had now labored about three years in Antioch following their first mission. The missionary-minded Paul began to feel the urge to get in the field again and proposed to Barnabas, “Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.” (Acts 15:36) Barnabas was willing, but purposed to take John Mark, his kinsman, with them. He doubtless felt that the young fellow should be given another chance to make good, following his desertion of the missionaries on their last journey. Barnabas was forgiving and generous-minded in his attitude, but Paul was bitter and thought it “not good to take him with them, who departed [apostata, “played the apostate”] from them from Pamphylia, and went not with them to the work.” (Acts 15:38) We are told that the “contention” which arose between Paul and Barnabas over John Mark was “so sharp . . . , that they departed asunder one from the other.” (Acts 15:39) Barnabas was like Paul in this respect: when he thought he was right he held his ground; and time did prove he was in the right, as Paul was not loathe to admit, in effect, in later years. (Col. 4:10; 2 Tim. 4:11) It was unfortunate that these two great men should have such a falling out that it resulted in their never seeing each other again. Such seems to be the case, for “Bar-
nabas took Mark, and sailed unto Cyprus" (Acts 15:39) where he appears to have labored for several years, and where, if the tradition is true, he died a martyr's death. It is said that the Jews burned him at the stake near Salamis and would have thrown his remains in the sea except for the fact that Mark and other disciples stole them away and buried them in a cave. We should not suppose that Paul and Barnabas left each other as implacable enemies; for two great Christian missionaries, that would be unthinkable. Besides, in writing to the Corinthians in later years Paul makes a reference to Barnabas that can only be interpreted as kindly meant. (I Cor. 9:6)

Paul Chooses Silas to Accompany Him on His Second Mission.—It had probably been the design of Paul and Barnabas, when the question of their second mission came up, to visit Cyprus as well as the towns in Southern Galatia. But their falling out on the question of John Mark doubtless brought about a meeting between the two in which it was decided that Barnabas should take Cyprus, his old home, as his field of labor, and Paul would keep to the mainland. After the departure of Barnabas and John Mark, Paul cast about for a suitable companion to accompany him on his latest venture. There were probably many good men in Antioch who would gladly have gone with him, but Paul seems to have singled out a man who was ideal for the purpose. This man was Silas, who was yet residing in Antioch. His spiritual qualities were recognized, for he is spoken of as a prophet. (Acts 15:32) Then, too, the fact that he was known and respected by the Church Authorities in Jerusalem was shown when he was chosen as one of two to deliver the letter that was formulated at the Council so recently held. The fact that he was a Jew, with no leanings toward the Judaizers, and the further fact that he was a Roman citizen (Acts 16:37), with the dignity and privileges accorded such a one in Roman territory, con-
vinced Paul that here was the man of the hour for him. And so Silas, whose Roman name was Silvanus, was chosen to be his companion.

Paul and Silas Traverse Syria, Cilicia, Galatia, Phrygia, and Mysia to Troas.—Paul and Silas possibly left Antioch in the Spring of the year A.D. 51 on their way north. We are told by Luke, that they were “recommended by the brethren unto the grace of God.” (Acts 15:40) It is to be noticed that the missionaries were not “set apart” by the laying on of hands of the brethren in Antioch as had happened when Paul and Barnabas went on their first mission. (Acts 13:3) At least nothing is said about it. Nor is anything said about their being called of the Holy Ghost, as in the first instance. (Acts 13:2, 4) The problem is raised simply as an interesting difficulty concerning Church government and custom. The mission is one which seems to have been undertaken simply on Paul’s suggestion, without any call from higher authority. (Acts 15:36) Perhaps Paul felt that he had never been released as a missionary and needed no special call. If he were at this time an Apostle in the unusual sense of the term, we could understand his right to go, but there is no record of his having been ordained as one since his first mission. Nor do Paul and Barnabas seem to have been regarded as Apostles at the Jerusalem Conference. (See Acts 15:22-23.) The first solution, that Paul had never been released as a missionary, seems preferable, and we shall leave it at that.

The brethren proceeded north, “confirming [Greek: ‘propping up,’ ‘supporting’] the churches” that had been organized in Syria and Cilicia. (Acts 15:41) Paul had had much to do with the organizing and building up of many of these branches of the Church. Luke says nothing about their work in Syria and Cilicia, but one can imagine the joy with which Paul’s old friends must have received them. And surely Paul must have tarried at some length in Tarsus,
his old home. But not a word do we get concerning Paul’s parents. From Tarsus the missionaries would probably proceed north through the famous “Cilician Gates” in the Taurus range. Through this pass had come Xenophon and the Ten Thousand some four and a half centuries before to fight in a Persian civil war. Passing west and some south from the Cilician Gates through the Kingdom of Antiochus, Paul and Silas reached Derbe, on the border of South Galatia. (Acts 16:1) Here the brethren began to retrace the steps made by Paul and Barnabas on the First Missionary Journey. Paul, at least, was on familiar ground. After greeting the members of the local branch of the Church, Paul and Silas read and explained to them the decrees of the Council of Jerusalem. This they did in all the branches they visited, not only in Derbe, but in Lystra, Iconium, and Antioch. “And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the Apostles and Elders which were at Jerusalem.” (Acts 16:4) This information encouraged the Gentiles, who now understood that salvation came not by the Law of Moses, but by observance of the Gospel of Jesus Christ. Nor would a Jew be offended. He could observe certain requirements of the Law of Moses if he so desired, but it was not necessary to do so. Paul doubtless explained to his Jewish friends that the Law of Moses as given in the Old Testament was truly divine and authoritative, but it was a temporary expedient, a schoolmaster to bring the Hebrew people to Christ. (See the Epistle to the Romans.) He might have explained as did Abinadi of Book of Mormon fame:

And now I say unto you that it was expedient that there should be a law given to the children of Israel, yea, even a very strict law; for they were a stiffnecked people, quick to do iniquity, and slow to remember the Lord their God; therefore there was a law given them, yea, a law of performances and of ordinances, a law which they were to observe strictly from day to day; to keep them in remembrance of God and their duty towards him. But behold, I say unto you, that all these things were types of things to come. (Mosiah 13:29-31)
With the coming of Christ the law that was given to Moses was fulfilled, Paul would explain, and therefore had an end.

When Paul and Silas reached Lystra, they found Eunice, the Jewish widow, still there, together with her mother Lois and her son Timothy. Assuming the possibility that Paul and Barnabas had converted these good folk, Paul found them still true to the faith they had been taught on his first visit to them. Timothy had won the confidence not only of the brethren in Lystra, but also of those in Iconium (Acts 16:2), whose branch of the Church he must have visited from time to time. In this lad, Paul believed, was the answer to the need he and Silas felt for such a helper as John Mark had been on the first mission until he deserted at Perga. Young Timothy was probably eager to go, so Paul circumcised him, "because of the Jews which were in those quarters: for they knew all that his father was a Greek." (Acts 16:3) Paul has been much criticized for this action, in view of the fact that he had stood adamant against the circumcision of Titus at the Council of Jerusalem. (Cf. Acts 15:5; Gal. 2:3-5.) Paul was probably indifferent to circumcision himself, but he must have felt that there was no point in wounding Jewish feelings or needlessly trying their faith in the matter. As to Titus, Paul had fought his being circumcision, because he was a Gentile and doubtless because it had been held that his salvation depended on it.

Timothy was destined to become one of Paul's most favored companions. He appears from time to time in the Acts or in Paul's Epistles.

As the little missionary party moved on, they were rewarded in their labors, for Luke tells us that "the churches were established in the faith, and increased in number daily." (Acts 16:5)

When the missionaries reached Antioch in Pisidia (not mentioned in the narrative), they may have been
joined by Luke the physician, so some authorities believe.\(^1\) If Luke didn’t join them at Antioch, he probably did so at Troas, judging from the beginning of the “we” passages of Acts in 16:10.

The movements of Paul’s party after leaving Pisidian Antioch are a subject of much dispute among the best authorities. The account in Acts simply says this:

> Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: and the Spirit suffered them not. And they passing by Mysia came down to Troas [on the coast of the Aegean Sea]. (Acts 16:6-8)

Sir William Ramsay and those of his school of thought believe that after Paul’s party left Pisidian Antioch, they went north through the Roman Province of Asia, in which they were forbidden to preach, until they came to Mysia; from here they would have gone into Bithynia, but were again forbidden; then, turning west, they either skirted Mysia or passed through it to Troas.\(^2\) The other—and more common—view is that after leaving Pisidian Antioch, the party went northeast into Galatia proper and founded, during a sickness of Paul’s, the “churches of Galatia.” (Gal. 1:2; 4:13-15) They went northeast in order to obey the command of the Spirit not to preach in Asia. When Paul had finished preaching in Galatia proper, he would have entered Bithynia, but was prevented; and so, as in Ramsay’s theory, he turned west through or skirted the territory of Mysia to Troas.

Luke gives such a brief account of this part of the journey that we judge he was more eager to tell about Paul’s European mission, with which he was personally familiar. Either that, or he was not with Paul in Galatia and was told little about the party’s experiences there.

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\(^1\)E.g., David Smith, *The Life and Letters of Paul*, p. 121.
\(^2\)See A. D. Nock, *St. Paul*, pp. 119f., who opposes this theory.
Paul's Vision and Call to Macedonia.—Paul and his party were now in an interesting seaport town. Troas got its name from the Greek, the Troad, the region around Troy of fame in Greek literature. Troas in Paul's day was a Roman colony, whose renown had been such that Julius Caesar, according to Suetonius, had once contemplated the transfer there of the seat of his imperial government. The town was not far from Ionian cities whose contribution to Hellenistic literature and civilization rivalled the fame of Greece itself. We may notice that the antiquity and distinction of these cities, every one of which—Ephesus, Colossae, Laodicea, Hierapolis, Philadelphia, Sardis, Thyatira, Pergamum, Smyrna, Miletus—would in a few years become centers of Christianity.

Although Paul may have thought somewhat of the fame of the region in which he found himself, and of its Greek associations, it is probable that he and his party were more interested in how they could reach and heal the souls of men. If they were intent on where to preach next, the answer was soon to come, for in a vision of the night Paul saw a Macedonian entreat- ing him and saying, “Come over into Macedonia, and help us.” (Acts 16:9) The little band of missionaries, confidently inferring from Paul's vision that God had called them to the new European field of labor, sought immediate passage to Macedonia. (Acts 16:10)

The taking of the Gospel to Europe from Asia was an historic occasion. Paul and the members of his party may not have thought of it in that way, but as we look back upon it, it certainly was. There were doubtless some Jewish and even Gentile members of the Church who had preceded him to Europe and who had made a few converts in local centers; but no one made the impression that Paul did, or performed missionary work on the scale that the man of Tarsus performed it.

1Roman historian, A.D. 70—140.
2See Goodspeed, Paul, p. 70f.
On the way north and a little west of Troas, the ship upon which Paul, Silas, Timothy, and Luke sailed put in at the island of Samothrace after the first day's voyage. (Acts 16:11) This island has an area of approximately 30 square miles, and there is a mountain upon it about 5,000 feet high. Those who have been fortunate enough to visit the Louvre in Paris will remember well the famous statue of Victory and associate it with the island of Samothrace, where it was found in 1863. Samothrace is in the archipelago off the coast of Thrace, hence the name (Greek, Samos of Thrace).

The next day, after sailing about 80 miles west and a little north from Samothrace, the ship put in at Neapolis, the port of Philippi. The missionaries landed and made their way, by road or up the Gangites River, about ten miles northwest to Philippi. Luke says in his record that "Philippi, . . . is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days." (Acts 16:12) The fact is well known that the city got its name from Philip of Macedon, the father of Alexander the Great. Rich gold and silver mines in the vicinity helped Philip to carry out his unusual projects. In later years, when the Romans had long been in possession of the territory, Augustus Caesar with understandable interest sent a Roman colony to Philippi, which was close to the battlefield where he and Antony had won decisive battles over Brutus and Cassius, leading assassins of Caesar. (42 B.C.) As Luke records, Philippi was the chief city of the district but was not the capital; which honor fell to Amphipolis. And to be sure Philippi was an important city, in respect both to its position near the sea and also to its situation upon the wonderful Egnatian Road, which reached from Dyrrhachium on the Adriatic coast to the Hellespont. It should be noted that the road also passed through Neapolis. The city was populated mainly by the native Macedonians, by an important group of Roman colonists, and by a mixed group of Orientals, including a
very few Jews. Such was the character of the first city in which Paul preached in Europe.

Paul and His Party Preach in Philippi.—As was his custom, Paul first attempted to carry his “good news” to the Jewish population of the city, but there were so few that they could not maintain a synagogue; instead they had a place for prayer by the riverside outside the city. There the missionary party went on the Sabbath following their arrival and talked with the women-folk who had assembled. Among these was a certain business woman, who belonged to the city of Thyatira in Lydia on the Asiatic side of the Aegean Sea. Lydia—that was her name—may well have been the Philippian representative of a firm of purple-dyers from Thyatira, for this city was famous for its purple-dyeing. At any rate Luke mentions her as a “seller of purple” and a worshipper of God. (Acts 16:14) She seems to have been a “God-fearer,” that is, not a Jewish proselyte, but a woman receptive to the Scriptures and moral teachings of the Jews. Paul and the members of his party talked earnestly to her, and the Lord opened her heart to the Gospel. Finally, she and her household were baptized. Her hospitality and Christian spirit were shown when she said, “If ye have judged me to be faithful to the Lord, come into my house, and abide there.” (Acts 16:15) Indeed, she pressed or “constrained” them, as Luke recites the incident. (Ibid.) Apparently she had become well-to-do in her business ventures, and had ample quarters in her home for the Lord’s servants, whom she wanted to help. Her generosity seems to have set the example in the Church branch in Philippi, for Paul had occasion, years later, to refer to it. (Phil. 4:15-17) Lydia’s home must have become from that time forward the headquarters of the missionaries and a place where meetings could be held.

Paul Casts Out an Evil Spirit.—However, the missionaries did not cease going regularly to the Jewish
“place of prayer,” where they hoped to make other converts. One day as they went, a certain girl possessed, so we are told, “with a spirit of divination” met them and cried out, saying, “These men are the servants of the most high God, which shew unto us the way of salvation.” (Acts 16:16-17) This same girl met them “many days” and cried out each time the same words. The “spirit of divination” possessed by her, in the Greek, pneuma puthonos, has been explained by most commentators as referring to her ability as a ventriloquist, then regarded as a form of possession. This ability she used to bring “her masters”—apparently she was a slave girl—much money. (Ibid.) Despite the commentators, members of our Church today will clearly recognize that the unfortunate girl was possessed of an evil spirit, for finally, “Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.” (Acts 16:18) Servants of the Lord do not take away from a person his or her ability as a ventriloquist, but they do cast out evil spirits. The evil spirit having been cast out of the girl by Paul, she could no longer be of use to her masters. These men, now touched in their purses, where it hurt them most, took hold of Paul and Silas and literally dragged them into the market-place before the magistrates (properly “duumvirs,” who had probably assumed the high rank of “praetors”). (Acts 16:19)

Paul and Silas are Scourged and Jailed.—On bringing them before the praetors, the unscrupulous masters of the girl, knowing that their financial losses would not be considered, cleverly proceeded to accuse Paul and Silas, as Jews, of creating a disturbance in the city and of teaching customs which Romans were not permitted to adopt or practice. (Acts 16:20-21) The rabble in the place also joined in the outcry against the two men. (Acts 16:22) Rioters and Jews would get little consideration here. It was bad for a Jew, for expelling them, then treated as a prisoner. When they were not to be allowed to go on, then together they sang praise to them. It could be “suductions of doors” (Acts 16:21), pointins the region, loosening the conven it! But they loosed the jail.
was bad enough to break the Roman law, let alone be a Jew, for shortly before this time the Emperor Claudius had expelled Jews from Rome. (Acts 18:2) The praetors, without any preliminaries, ordered their lictors to strip off the prisoners' tunics and scourge them—a terrible form of punishment—a completely illegal procedure when perpetrated upon Roman citizens, which Paul and Silas were. When they had been severely beaten, they were cast into jail, and the jailer was bidden to keep them safely, which he proceeded to do by thrusting them into the inner prison and securing their feet in the stocks. (Acts 16:22-24) Wounded, bleeding, and humiliated as Roman citizens, not to mention being held in the filth of a vermin-infested prison, Paul and Silas suffered in silence until midnight. Then the courageous stuff of which these men were made, together with the knowledge that they were suffering in the service of the God of Heaven, caused them to pray and to sing praises to the Almighty. Even the prisoners heard them. (Acts 16:25) Their God heard their cries, for there can be little doubt that they prayed for deliverance, and "suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed." (Acts 16:26) Rationalists may explain away the miracle by pointing out that earthquakes are not uncommon in that region, which is true enough, but how can they explain the loosing of all the bands of the prisoners? Besides, what a convenient earthquake, just when Paul and Silas needed it! But the Lord had deeper things in mind when He loosed the prisoners, as we shall now see.

The Jailer and His Household Converted.—When the jailer was awakened by the earthquake and perceived that the prison doors were open, he drew his sword and would have killed himself, because he knew the Roman law would bring him disgrace, possibly even death, in the
event that prisoners in his charge escaped. But Paul was alert to the situation and cried to the jailer in a loud voice, “Do thyself no harm: for we are all here.” (Acts 16:28) Calling for a light, the jailer “came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?” (Acts 16:29-30) There is obviously more to the story than Luke has left us, because the jailer must have been deeply impressed with Paul and Silas before they were put in prison. Possibly he had even heard them preach, or someone had told him about their message. Be that as it may, the two missionaries now bore testimony to the honest-hearted warden, “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” (Acts 16:31) Not only did Paul and Silas preach to the jailer; they also explained the Gospel to all who were in his house. The joyful warden now took the pain-wracked missionaries and washed their stripes. Not only that, but he and all his household were baptized at once and proceeded to set food before Paul and his companion. The Gospel made a happy family, as Luke testifies. (Acts 16:33-34)

Paul Makes a Point with the Praetors.—The next morning after their stay in jail, the praetors sent their lictors to the jailer with an order to release the prisoners. So the jailer came to Paul, told him what had transpired, and said that he and Silas could go their way in peace. (Acts 16:35-36) But Paul was determined that he and his companion, dignified Roman citizens, were not going to be dealt with as common hoboes or transients and be let go on a “floater.” It was well to teach these magistrates a lesson concerning their ill-advised methods of handing out justice, if such it could be called. So Paul said to the lictors:

They have beaten us openly uncondenmed, being Romans, and have cast us into prison; and now do they thrust us out privily [secretly]? nay verily; but let them come themselves and fetch us out. (Acts 16:37)
When the lictors reported Paul's answer to the praetors, they were thoroughly alarmed, because not until now were they aware that the men they had grossly abused and detained were Roman citizens. If such news were bruited about, it could have very grave consequences for themselves, for Roman justice was not to be taken lightly. Therefore they came at once to the prison, and made their peace with Paul as best they could. Not only that, but they personally conducted Paul and Silas out of the prison and petitioned them to leave the city. (Acts 16:38-39) In this affair Paul was solicitous not only that he and Silas be accorded their rights as Roman citizens, but also that hereafter missionaries and members of the Church be treated in a manner befitting their high station as ambassadors and representatives of Christ.

Paul and Silas, despite the painful treatment they had received, probably left the prison in high spirits, because they had brought a whole household to Christ, whose representatives they were. They returned to the gracious home of Lydia, their generous hostess, where they rejoined Luke and Timothy.

The Missionaries Leave Philippi and Proceed to Thessalonica.—After comforting the "brethren" at Lydia's home, and doubtless the household there, Paul, Silas, and Timothy took leave of their kind friends and departed. Luke, so some believe, remained in Philippi, for no more "we" passages are found in the narrative of Acts until 20:5. I find it hard to believe that Paul left Philippi with anything but a cheerful heart, for in the few months they had been in the town the missionaries had set up a rather strong branch of the Church and were leaving it in good hands. The conversion of Lydia alone would have made their stay in Philippi successful, because of her vigorous and generous spirit, not to mention the fact that she was a good manager and woman of affairs. She doubtless attract-
ed many other substantial people into the Church as years passed on.

Paul and his companions set forth upon the Egnatian Road from Philippi, traveling southwestward through Amphipolis (about thirty miles) the capital of the district, thence to Apollonia (another thirty miles), and finally, after another trek of about thirty-five miles west and a little north, to Thessalonica, at the north end of the Thermaic Gulf, now called the Gulf of Salonika. For some reason Paul didn’t preach in Amphipolis and Apollonia, but we may suspect that he felt that the Gospel could be spread faster in the larger population centers, and besides, there were no Jewish synagogues in those two cities, so we judge from Acts 17:1.

**Paul and Silas Preach in Thessalonica.**—The missionaries had now traversed a distance of about one hundred miles since leaving Philippi, probably walking most of the way in about six days. Thessalonica was the capital of the Second District of Macedonia, of which there were four, and was named after Alexander the Great’s half-sister, the wife of Cassander, who founded the city in 315 B.C. Thessalonica, an important military and commercial station on the Egnatian Road, had been made a free city, a self-governing democracy, in 42 B.C. The civil magistrates of the city were designated Politarchs. There appears to have been a good sized community of Jews in the city, because it could boast the presence of a synagogue.

According to his custom, Paul entered into the synagogue and for three successive Sabbaths reasoned with the Jews and “God-fearers,” of whom there seem to have been a goodly number, out of the Scriptures, showing that Christ must needs suffer and rise from the dead. “This Jesus,” said Paul, “whom I preach unto you, is Christ.” (Acts 17:3) Paul and his companions created an extraordinary interest in and response to their preaching. “And some of them
believed, and consorted with Paul and Silas; and of the devout [worshipping] Greeks a great multitude, ...” (Acts 17:4) Not only were men attracted by the glad tidings, but a not inconsiderable number of the foremost women of the city were drawn to the missionaries. (Ibid.) So gratified was Paul with the response to their efforts that months later he could write back to the Thessalonians these words:

And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad: so that we need not to speak any thing. (1 Thess. 1:6-8; italics ours.)

The work of Paul and his friends was spread abroad, as these words indicate, to a great audience far beyond Thessalonica. Christianity became known throughout all the region.

But as Paul knew only too well, success usually brings with it the envy of some, and unusual difficulties arise to block the spread of it. And Thessalonica was no exception, for as Luke records:

The Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort [Greek: certain evil men of the market-loungers], and gathered a company, and set all the city on an uproar. (Acts 17:5)

Not only did it set up a riot in the city, but the mob overran the house of Jason who had befriended the missionaries and had taken them into his home. The rioters had hoped to bring out Paul and Silas to be manhandled by the rabble, but luckily they were out, so instead they dragged Jason and “certain brethren” before the politarchs and charged their missionary friends with raising a tumult throughout the Empire, and all of them with setting the decrees of Caesar at naught by declaring that there is another King—one known as Jesus. (Acts 17:5-7) The practical-minded Roman magistrates probably recognized
the trumped-up charges for what they really were, but they could not lightly disregard the charge of treason. So they cleverly disposed of all the charges by putting Jason and the others under bail and letting them go. (Acts 17:9) The evil effect of this simple but effective decision was to compel Paul and his companions to leave town for fear that Jason and his friends would lose their worldly possessions in case of another Jewish outbreak, which would be sure to come. Luke tells us that “the brethren immediately sent away Paul and Silas by night unto Beroea.” (Acts 17:10)
PAUL'S LIFE
AND
LETTERS

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