

CHRISTIAN WORKER

“We are workers together with Him...” (2 Corinthians 6:1)

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GOD'S PART AND MAN'S PART

B.J. Clarke

Does man contribute to his salvation? Does man have any part to play, any role to fulfill, in the salvation process? Does salvation arise from human activity? Some say no. What saith the Scripture?

It is imperative to properly define our terms. Webster defines “contribute” as follows: “1: to give a part to a common fund or store b: to play a significant part in bringing about an end or result.” Among the definitions Webster gives for the word “part” is: “one’s share or allotted task (as in an action)... A function or course of action performed.”

The above definitions deserve elaboration as they relate to the questions asked in the first paragraph of this article. Does man contribute to his salvation? Yes. Not in the sense that he gives a part to a common fund or store but in the sense that he plays a significant part in bringing about an end or result. In other words, it is true that there is nothing that I can contribute to the death, burial and resurrection of Christ to make it any more efficacious or powerful than it already is. I cannot improve upon the redemptive work of Christ. (I cannot ever remember hearing a preacher in the Lord’s church say that we can, by what we do, add anything to the Divine side of God’s work. Yet, the charge is being made that this is a widespread mistake among us). God’s part is his and I cannot add anything to his part.

However, this is not to say that I have no part to play. I have an allotted task to perform. My performance of this task is not meritorious (Eph. 2:8,9). I can never do enough to deserve salvation (Luke 17:10). Yet, without doing the will of the Father in heaven, I can never enter into the kingdom of heaven (Matt. 7:21). I do not nullify God’s part

(Grace) by doing my part (Obedient Faith).

Hebrews 5:9 should forevermore settle the controversy as to whether God and man both have a part to play in the salvation process. The record says that Jesus became the author of eternal salvation unto all them that obey him. The word “author” is the translation of the Greek word “aitios.” Vine’s Expository Dictionary of Greek New Testament Words notes the meaning of the word which is found only once in the New Testament. He says that Christ “on the grounds of his finished work on earth has become

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FROM THE EDITOR:

5 REQUIREMENTS TO PLEASE THE LORD

Cody Westbrook

Lists are helpful ways of keeping ourselves on task. We make to-do lists to manage our workload, grocery lists to help us feed our families, and chore lists to keep our home in order. As it pertains to serving God, the five precepts of Deuteronomy 10:12-13 serve as a kind of list reminding us of His requirements.

First, “fear the Lord your God.” Fearing God has to do with reverential awe displayed before an awesome power and presence. It involves the terror of God’s wrath (cf. 2 Cor. 5:11; Heb. 10:31) but also a reverent respect and appreciation (cf. Heb. 12:28). God commanded Israel to fear Him (Deu. 6:2, 13, 24) and desired them to have the heart to do so (Deu. 5:29). He commands us to do the same. Fear is both foundational and motivational. Recognizing and respecting His person is a springboard from which our service to Him flows (cf. Ecc. 12:13). Likewise, such an attitude provokes right doing. Solomon said, “...by the fear of the Lord one departs from evil” (Pro. 16:6; cf. 2 Cor. 7:1).

Second, “walk in His ways.” Both the Old and New Testament’s use the word “walk” to denote habit or manner of life. Ancient Jews viewed life as a walk down a certain pathway, be it good or evil (cf. Pro. 2:10-22). But the only life truly worth living is the one which follows the pathway set forth by the Father. Thus to “walk in His ways” was commanded (Deu. 5:33; 8:6; 11:22) “that it may be well with you, and that ye may prolong your days in the land which ye shall possess” (Deu. 5:33). This implies direction and imitation. We must follow the direction of God’s Word while also seeking to imitate our God in every area of life (Ps. 119:1-5; Matt. 5:48; 1 Pet. 2:21).

Third, “love Him.” Love for God is a consistent theme throughout Deuteronomy. Jehovah shows mercy to those who love Him (Deut. 5:10), and He commands that we love Him with all our being (Deut. 6:5). Yet

unlike the modern understanding of the concept by so many, in the Bible love is not entirely associated with emotion, but rather loyalty and obedience. Nowhere in Deuteronomy were the children of Israel commanded to tell God how much they loved Him, but to show Him. Love is seen in faithful, dedicated obedience. “For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all His ways, and to cleave unto him” (Deut. 11:22).

Jesus described love in the same fashion when He commanded “If ye love me, keep my commandments” (John 14:15). Many people claim to love God but their lives prove otherwise. Our love is not seen in telling others how much we love Him or in singing “I love you Lord” with great gusto. Jesus said, “He that hath my commandments, and keepeth them, he it is that loveth me” (John 14:21). John exhorted, “My little children, let us not love in word, neither in tongue; but in deed and in truth” (1 John 3:18). As in the days of Moses, Jehovah requires our love—our sincere, whole-hearted, obedient devotion. Those who for the Lord and love Him will have no trouble serving Him, keeping His commandments, and walking in His ways.

Fourth, “serve the Lord thy God with all thy heart and with all thy soul.” Like love, service to God involves action. The word brings to mind the image of bonded service. Jehovah has redeemed Israel from Egypt. He gave them a law and an identity and made them a people. They were to serve Him obediently and wholeheartedly because they were His. Yet this service was not to be rendered grudgingly. They were to serve God “with all thy heart and with all thy soul.” The language suggests willing and joyful service. Serve God gladly with all you have because He provided you gladly with all you have.

Paul carried this image forward into the New Testament. He commanded, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Rom. 12:1). Like Israel of old, we have been redeemed (Eph. 1:7) and therefore we belong to God. “...And ye are not your own for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor. 19-20). We must give Him our all willingly and joyfully.

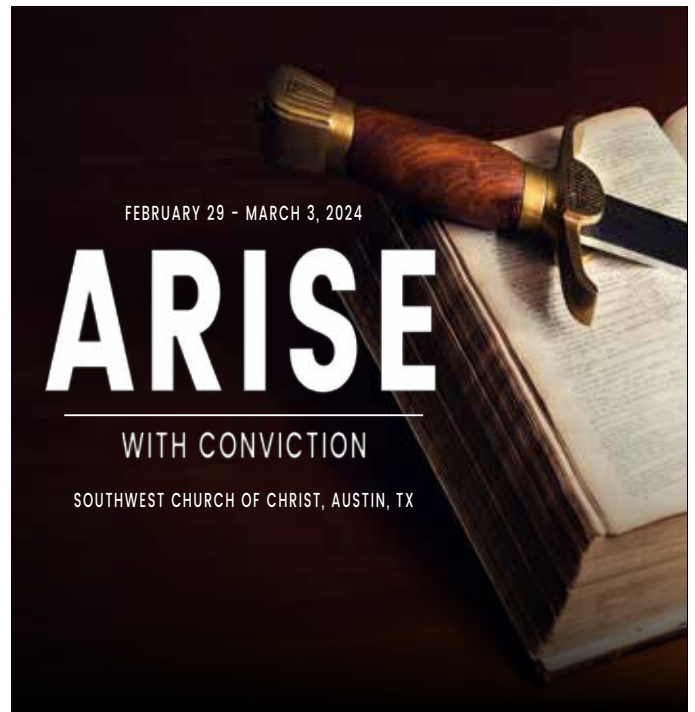
Finally, “keep the commandments of the Lord, and his statutes, which I command thee this day for thy good.” Deuteronomy is replete with the call to keep and observe the will of God (cf. 4:6; 6:1; 8:6; 11; 11:8; 22; 26:16; 28:45). The language implies consistent, conscious conformity to the commands of God. God demands obedience, not because He is a ruthless dictator or cosmic killjoy, but because He loves us. Our obedience to His will is for “our good.” Deuteronomy 6:24-25 declares

And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

Why was Israel commanded to fear, imitate, love, serve, and obey the Lord? As Moses expounded in 9:1-10:13 so he reminds in 10:14-15. The basis for the commands of vss. 12-13 are found in these two verses. The sovereign God created heaven and earth. They belong to Him (v. 14). Because of His great power and wisdom, He could have created and chosen whomever He desired in whatever way He desired. But He chose Israel (v. 15). He “delighted only in your fathers, to love them; and He chose their descendants after them, you above all peoples.” Israel needed to remember that of all people on earth the sovereign God chose them!

Considering His goodness, what does the Lord require? How should they respond? How should we respond? In 5 points Moses answers the question by explaining that the only proper response is to give Him our all. We must revere Him, imitate Him, love Him, serve Him, and obey Him in

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HOLD TO HIS HAND

Clay Bond

We are all familiar with the song “Hold to God’s Unchanging Hand.” Considering that we so often hear people say that change is good, the concept of a Being that is unchanging is thought provoking. Sometimes change is desperately needed, but other times change equals betrayal (Ps. 119:59-60; Jer. 2:29-37). The Scriptures encourage us to be faithful on the basis of the unchanging nature of Jesus Christ. The writer of Hebrews says, “Jesus Christ the same yesterday, and today, and forever” (Heb. 13:8). This is a powerful verse on its own, but when we fit it into its context it becomes even more powerful. Something had caused these once faithful Hebrew Christians to move away from Christ (Heb. 2:1-3; 6:1-6; 10:38-39; 12:1-3). They were drifting away from the one who died for them and neglecting eternal salvation (Heb. 2:3-10). This verse is more than just a burst of praise and adoration for our Savior; it is an urgent call to faithfulness on the basis of Jesus Christ’s immutability!

Forgetting the immutability of God is a sure recipe for apostasy. It was the nation of Israel’s downfall and here in the book of Hebrews it is identified as spiritual Israel’s downfall. We must take great care that it does not become

our downfall as well. As times change, cultural norms change and ideas of morality begin to shift. Someone has rightfully said, “the unchanging nature of Jesus Christ is the solid rock upon which we stand, it is the immovable anchor by which we can find stability”, it is the sure foundation upon which to build our faith (Heb. 6:19; 12:2). How we need to hold to God’s unchanging hand!

The immutability of Jesus Christ is more than just a conceptual curiosity. The fact that Jesus Christ does not change means that for God’s people there are certainties. For example, because of Jesus Christ’s immutability we can be certain that His Word is unchanging. Jesus said, “Heaven and earth shall pass away, but my words shall not pass away” (Matt. 24:35). We can rest assured that the Scriptures cannot be broken (John 10:35). The Psalmist declared, “Forever, O LORD, thy word is settled in heaven” (Ps. 119:89). This means that God’s plan of salvation will not change, His concept of right and wrong will not change, His system of worship will not change and His desire for fellowship with us will not change. Since our God is immutable we can consistently ask “what saith the scripture?” (Rom. 4:3) and then we can follow its dictates with confidence (2 John 9-11). It is the immutability of God that causes Him to give such stern warnings about tampering with the sacred Scriptures (Gal. 1:6-10; Rev. 22:18-19). God word is not intended to be changed, but to cause change in us (1 Cor. 6:11).

The immutability of Jesus Christ allows us to be certain that His great and precious promises are unchanging (2 Pet. 1:4). When we meet God’s terms of pardon, He has promised to forgive us (Heb. 8:12). We have been promised peace, Jesus said, “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid” (John 14:27). Peace with God is made when we obey the gospel of peace (Rom. 10:13-16). In giving the great commission, Jesus also promised us His presence, “lo, I am with you always, even unto the end of the world. Amen.” (Matt. 28:20). When we are weighed down by life and when things are tough, we need to remember that we are not alone. Our immutable God has promised “I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me” (Heb. 13:5-6).

Knowing that God is with me, and that I can approach His throne to find grace and mercy, should help as I struggle through life (Heb. 4:14-16). Finally, we have the promise of eternal life in Jesus Christ (Tit. 1:2; 1 John 5:11). What a dead man needs most is not a coffin, but life. Our unchanging God has promised that if we obey His word we can pass from death unto life (John 5:24). Paul reminds

us that all of the promises of God are yes in Christ Jesus (2 Cor. 1:20). Jesus is the exclamation point for every promise that God makes. God’s word, His love and His promises are all backed up by His unchanging nature. Truly, Jesus Christ’s immutability is the solid rock upon which we stand.

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STILL THE MOST CRITICAL PROBLEM!

Bill Jackson

The question is often asked, “What is the most critical problem facing the church today?” The answers are varied, and often given in keeping with that particular man’s interest and concern, and for all the answers, all of them play a part in today’s time of discontent, unrest, and turmoil. And, when we state that which to us is the MOST critical problem, we know that some may disagree. Still, the answer we would give is this: THE LACK OF QUALIFIED, SCRIPTURAL AND FUNCTIONING ELDERS! We know that this problem then aggravates some of the others; indeed, were it not for this problem, some of the others could not have been given birth, or would have been “nipped in the bud.”

Where did we go wrong regarding the eldership? Certainly the Scriptures furnish us unto every good work (2 Tim. 3:16-17), and the point is clear that the Scriptures furnish us completely unto the organization of the church and the functioning of those within that organization. The list of qualifications, set forth in 1 Timothy 3 and Titus 1, with other passages relating to the eldership, lets us know the spiritual qualities to be in the men thus to be appointed. And, there is no shortage of material in the New Testament regarding the work that is given the elders, with such words as “oversee...feed...take care of...watch for souls...” making it very clear. In looking over all that is said in the New Testament regarding the eldership, we see no lack, nor would we expect to find such, since the Scriptures completely furnish us! Looking at all that God has provided, is it not clear that men have chosen to ignore what the Word says, and have proceeded by their own devices?

It has been disappointing through the years, in seeing how some brethren have approached the matter of appointing elders, with thoughts of spirituality set aside while men are selected by some other rule. It has also been disappointing

APPROACHING THE THRONE OF GRACE

Bruce Ligon

that, while there must be the desire of the man to serve (1 Tim. 3:1) before he can be appointed, some who have the desire and are most anxious to be appointed have again given little thought to the work as being spiritual in nature. One other disappointment has been in seeing men appointed, and then they have little concept of what an elder is to be and do, and other than having meetings to see to the finances of the church, do little else. Perhaps a sum statement here would be that too often money is the prime consideration, and souls are forgotten!

It must be admitted that in some instances we have a problem when we really have not appointed the wrong men. There is a problem because the men appointed have not grown. And, growth is expected...it must be! One newly appointed as an elder, for all spirituality and all wisdom, is still newly an elder, not having so served before. He will have to apply, to work, to study, to labor to continue to be what God expects him to be, and to function as an elder whom God can bless! It should be clear that one cannot so insulate himself with concern for a congregation of people, that he knows nothing of problems, errors, apostasies and threats to the faith that may be just beyond his doorstep. We live in a mobile time, and sin and Satan always have been. How could I be a guardian, shepherd and protector of the flock, and yet have no concern for the forest fires raging out of control all around me, and knowing that at any moment some of those sparks may land and ignite right where I am?

Ours is a most hurtful time. A perilous time, Paul would say (2 Tim. 3:1). Many things of spiritual import are hurting; many things are lacking; and many things are being perverted. Our need for QUALIFIED, SPIRITUAL AND FUNCTIONING elders, I think, heads the list of things we truly need, and which things we must have if we're to be the people of God. We speak of "adhering to the pattern," and we must, but shall we default in this aspect of the pattern?

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Prayer is one of the avenues God has prescribed for our worship. As we pray unto Him, we give praise and adoration to Him, we express thanksgiving, we confess our shortcomings and sins, we beg His tender mercies, we present out our requests, and we seek His providential protection. In a psalm that is ascribed to Solomon, the attentive nature of our Father, when we come to Him, is vividly described, "For he delivers the needy when he calls, the poor and him who has no helper" (Ps. 72:12). Charles Spurgeon, in *The Treasury of David*, makes this helpful comment: "A child's cry touches a father's heart, and our King is the Father of his people. If we can do no more than cry it will bring omnipotence to our aid."

In helping us to realize in a greater way the privilege of prayer, the following exhortation should thrill us, "Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need" (Heb. 4:16). Our prayers should never be characterized by timidity. We are invited to come before our Father with "confidence." We do not have to wonder if God desires our coming to Him. We are given the exalted privilege of being a royal priesthood (1 Pet. 2:5). One application of this blessing is that we can "draw near to the throne of grace".

I believe one gauge of a congregation's devotion to spiritual worship is in the emphasis given to prayer. As the congregation is assembled for worship, the time devoted to prayer should never be seen as rote, routine, or ritualistic. As the assigned brother leads the assembly in prayer, you and I are to involve ourselves by fervent concentration. Each of us has the responsibility of being spiritually and mentally involved in the prayer being lead.

Imagine you were in a small group of people who had an audience with a high governmental official. How attentive would you be to what was taking place and being said in this meeting? Most certainly, you would not be thinking about something that needed to be done later in the day or week. The reason you would be giving your greatest possible concentration would be due to the respect of the office of the governmental official. But I am afraid that sometimes when we come together for worship our great God in the assembly, we may find it easy to let our minds wander as we are being lead in prayer.



The following are some suggestions that I hope will help us as we come together and collectively pray in the assembly:

1. **We must prepare ourselves.** When we turn on a light switch instantly the light is shining. But you and I do not have a worship “switch” that we can turn on, and instantly we are worshipping. Worship without preparation will result in worship that is mundane and heartless. One helpful exercise is to meditate on the holiness of God. One passage that aids us in directing our thoughts is Psalm 33:20-21, “Our soul waits for the Lord; he is our help and our shield. For our heart is glad in him, because we trust in his holy name.”

2. **Anticipate the privilege and joy of worship.** The enthusiastic attitude of David toward worship is seen in his exclamation, “I was glad when they said to me, ‘Let us go to the house of the Lord!’” (Ps. 122:1). When we pillow our head on Saturday night, the last thought we have before we drift off to sleep should be on the privilege that awaits us the next morning. Then when we awake in the morning, our anticipation should be even greater!

3. **Enter the worship service with a deep sense of reverence and awe.** Psalm 96:4 reminds us, “For great is the Lord, and greatly to be praised.” In one of his books on worship, Tom Holland recounts the thoughts of one brother regarding how we should approach worship. The following is a paraphrase of his comments: We should imagine God is seated on a throne at the front

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THE WAY OF THE LORD

Joey Davis

The children of Israel found themselves at the doorstep of Canaan as a young nation established by Jehovah God. But their leader who saved them out of the hands of Pharaoh, Moses, would not be allowed to go with them. We find the final address of Moses to God’s people in the book of Deuteronomy. The overarching theme of the book is to remember God and His way so that their relationship will remain intact. The most famous portion of this text is known as the Shemah, which means “to hear intelligently”, and is found in Deuteronomy 6:4-12. Moses begins with this admonition that impresses the importance of close attention to the word of the Lord. If they did not listen to the commands of God they would be sure to fail in their conquest of the land of Canaan.

The same is true for us under the law of Christ. We cannot have saving faith without first hearing the word (Rom. 10:17; Heb. 11:6) But to listen intently to the words spoken of God’s prophet would not be enough. Hearing the message of God was to lead Israel to love the Lord. This is a complete love with all of their heart. A complete love is an expected response at the message of God’s love because that love is so deep and complete. It is as John wrote in 1 John 4:19, “We love him, because He first loved us.” For Israel, God’s love was of physical protection. As long as they behaved as His people they would not have to worry over famine or attack from enemy forces. When God showed His love for us it was mainly of spiritual protection. Sending His Son allowed us to have salvation from sin and to be kept in the light (1 John 1:4-9). Moses then commands that the children of Israel teach these statutes to future generations so that God would never be forgotten. This teaching was to be done consistently at all times of the day. This means that there would be a large amount of teaching and the importance of such would be impressed upon the children because they were being taught with regularity.

If we hope to bring our children up in the nurture and admonition of the Lord our teaching must be the same (Eph. 6:4). If these young ones do not see us living and teaching consistently they will get the idea that God’s word doesn’t need to be a priority in their lives. Finally, this teaching was to take place so that God would be remembered. Moses states, “And it shall be, when the LORD thy God shall have brought thee into the land which he swore unto thy fathers,



to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.” If God was not heard, loved, and taught unto the children of Israel they would forget Him and begin to think that by their own might they escaped Egypt and conquered Canaan. If we fail to follow this pattern we have left the way of the Lord and are doomed to forget Him. “But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; To such as keep his covenant, and to those that remember his commandments to do them” (Ps. 103:17-18).

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contribute any power that God needed to make the walls fall down. But God had made it clear that he would not do his part until man had done his (Heb. 11:30). The same is true of our salvation. Though he has already done his part in the sending of his Son to die on the cross, he will not do his part in cleansing us from our sins until we have done our part in humbly submitting to his will. Salvation would never have arisen for Saul if he had not arisen and been baptized (Acts 22:16).

God has done his part, and without it, no amount of man's part can justify. God's part has been to demonstrate his grace. Our part is to access that grace by a faith that submits and obeys (Rom. 5:1,2; 6:1-4) and to realize that even after we have done our part we have not merited our redemption. God has done his part. We must do ours to receive the promise (Heb. 10:36).

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the personal mediating cause of eternal salvation.” Thus, the word “author” denotes God's indispensable role in saving humanity. Jesus is the divine cause of eternal salvation. Does man also have a part in this process? The latter portion of verse 9 answers with a resounding yes! Jesus is the cause of eternal salvation only to men and women who obey him. If obedience is never offered in response to the grace he proffered, then salvation will never be realized.

Numerous examples of this principle are found in Scriptures. God made gracious provisions for Noah and his family to be saved from the flood. Did Noah contribute one whit to his salvation from the flood? “Thus did Noah; according to all that God commanded him, so did he” (Gen. 6:22). By faith he prepared an ark to the saving of his house (Hebrews 11:7). Noah couldn't add anything to God's power to protect him and God wouldn't build the ark for Noah. Thus, God had his part and Noah had his. Noah didn't earn anything. God deserves all the glory. However, if Noah hadn't built the ark and followed God's instructions, all of the grace that God had promised Noah would have been pointless.

It was the power of God that caused the walls of Jericho to come tumbling down. Yet, man had a part to play in bringing about the transaction. Men walking around the walls didn't

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“To Know Jesus and...make Him known”

From the Director's desk



Trent Kennedy
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There are modern expectations placed upon preachers that our first-century brethren never imagined: church bulletins, social media administration, office management, and various programs that prove expedient in local settings. Many of these “side jobs” become areas of strife for the preacher. Some jobs assigned to the preacher could be demeaning because other members of the congregation “have to work” insinuating that the preacher himself does not work. Others may believe that the time he devotes to family or hobby or education does not directly benefit the church and thus is akin to “stealing” from the congregation. These ideas are toxic and create strife against the preacher.

What can a preacher do to bring about unity (Eph. 4:1-3)? What can the preacher do when assigned tasks that do not fit “preach the word” (2 Tim. 4:2)? Should he neglect church work days, turn off his phone, allow the Facebook page to die, or give the bulletin to someone else?

There is a great deal of judgment in handling the local work in each local setting, and I trust that most preachers work hard to find a balance to do all the “side jobs” assigned to them. So then, allow me to suggest a working formula for preachers: first, place God’s expectations above all else. HE has called YOU “a man of God” (1 Tim. 6:11; cf. 1 Kings 13:1ff). A preacher is not prideful when he says, “I am the man of God in this place.” As God’s man, he must place emphasis on what God has called him to do (2 Tim. 4:2; Mark 16:15).

Second, those “side jobs” will fall into place when we emphasize what God expects of the preacher. We can do the “weightier matters” of preaching while also not leaving the other “undone” (cf. Matt. 23:23). Bulletin articles may be borrowed, or the Facebook page may not be updated this week because the man of God gave himself to God’s work in this place. We can see those “side jobs” for what they are: good work to be done as the preacher or someone else who is able.

Most brethren, when they see you have dedicated yourself to be God’s man first and foremost, will respect you more and not less. When you give yourself entirely to God’s work, good brethren often join in when and where needed. And, if they don’t, you are prioritizing God’s expectations anyway.

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