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The Two-Edged Sword or Christ in Faith and Work By W. A. Criswell

The Roman legions conquered the civilized world with the double-edged sword. With it they overwhelmed the heretofore invincible Greek Phalanx. Fearlessly charging the enemy at close quarters, they out-manuevered the spearman with their long javelins, the cavalry with their frightened horses, and even the footmen with their heavy armour. These legions could and did cut armies to pieces.

The fearsome and formidable weapon had a cutting edge on both sides. It was two-edged. This sword is a picture of the Word of God: "For the Word of God is quick, and powerful, and sharper than any two-edged sword . . ." (Hebrews 4:12). It is a type of the message of Christ: "And out of his mouth went a sharp two-edged sword . . ." (Revelation 1:16).

The Christian religion has two sharp, cutting edges. One edge is faith, the other is works. One is believing; the other is doing. One is evangelism; the other is ministering. The Christian religion is a great communication; it is a great compassion. It is a great conviction; it is a great commitment. It is a great doctrine; it is a great deed. It is a great message; it is a great ministry. It is a great speech; it is a great sympathy. It is a sublime word; it is a heavenly work. It is an eloquent propaganda; it is a glorious practice. It is a noble orthodoxy; it is a magnificent orthopraxy.

These are the two hemispheres of the Christian religion. Separated, they bleed themselves white. Together, they are a glory before the Lord. Cleave the message from the ministry and the whole becomes dust and ashes before our eyes. Joined with unbreakable links they become the work of God unto salvation and with the power of Christ in the redemption of human life.

Our ministry and message must be to the whole man. Half a religion is not enough. A whole man needs a whole religion. True Christianity involves both the body and the soul, the head and the heart, the inward and the outward life. A theological dualism that separates the temporal from the eternal, the physical from the spiritual, the soul from the body, this world from the world to come, is alien to the mind of Christ. A person is a whole being, a total personality and is to be ministered to as such.

In this life we cannot separate soul and body and even in the life to come the regenerated spirit is to be re-united with the resur-

rected, glorified body. Both make up the total person. The soul is not to be lodged in its place and the body in another. Loving lost souls we minister to human needs. We seek a balanced ministry of evangelism and social responsibility. True pietism and social action are not opposites. Only the monk seeks to disengage himself from the tensions and trials of society. To become involved with the problems of mankind is to follow the example of Christ who came not to be ministered unto but to minister.

The Christian must express himself in two directions: vertical and horizontal, toward God and toward man. Our relationship to God is incomplete until it manifests itself in better relationships with men. Faith and work are inseparable halves of genuine Christianity. Neither is a substitute for the other. Faith without works is dead. The Saviour who died for us and by whose atoning grace we are saved is the Saviour who answers prayer in giving us daily bread.

We are to deliver the whole gospel of Christ. We are to preach Jesus born of a virgin, the child of prophecy; Jesus dying for our sins according to the Scriptures; Jesus raised from the dead for our justification; Jesus interceding in heaven for us sinners; Jesus coming again in power and great glory.

But we are also to preach Jesus moved with compassion on the multitudes: Jesus preaching hope to the poor; Jesus healing the sick and cleansing the leper; Jesus feeding the hungry and strengthening the weak. In the message of Christ there is no conflict between the Good Samaritan attitude toward the weary world and the salvation of the soul by the blood of the Crucified One. Both are a part of the gospel.

The Christian faith is more than words, doctrines, sermons. It is also loving dedication in human service, offering hands of help. It is the translation of the word, the speech, the idea into reality that gives the message power and relevancy. A gifted scientist one time showed me on a table in his laboratory a glass model he had worked out for the breaking up of molecules in crude oil into high powered gasoline. He then took me to the window of his study and showed me a full square mile of heavy industrial, chemical installation, then humbly, simply said, "This", pointing to the laboratory table of glass tubes and condensers, "is that," pointing to the gigantic plant. The idea translated into reality gave it pertinency. The idea unapplied is worthless.

Herein is a marvelous thing. All the great ideas of spiritual revelation are active, atomic and dynamic; never static, passive, nor dormant. The idea of God as the "Logos" in John 1:1 is the revelation of the active God that we know in creation and recreation, the God of expression toward which Plato and Philo reached in their philosophy. God necessarily moves, advances. He never recedes. His creation is followed by redemption. His redemption is followed by sanctification. His sanctification is followed by glorification. Convulsions of nature and nations disorders and dissolution of social orders impede Him not. God's sovereign purposes move inexorably on. It is His will that His saints shall possess the earth.

The idea of "faith" in Hebrews, chapter 11, is above all things dynamic. "By faith Noah . . ." How do we know he had faith? Because "he prepared an ark to the saving of his house." "By faith Abraham . . ." How do we know he had faith? Because "when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." "By faith Moses . . ." How do we know he had faith? Because "he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

The idea of "love" in the Bible is ever expressive, moving, ministering. We know God loves us because He sent His son to die for us (I John 4:9). He who loves God must love his brother also (I John 4:21). Loving our brother is a form of loving and worshipping God, a way of serving the Lord.

If there is any reality in the truth we have heard in sermons and in lessons it is because we have seen it, experienced it, done it, proved it. As long as the message is only words and sentences it is nothing. Argue, discuss, preach, debate as we may, it still is nothing but breath and sound. The great sermon, the mighty avowal, is still just language until it assumes the form of flesh and blood. It is God incarnate. God in the flesh, who is Immanuel, God with us. It is the truth translated into life and deed that is really truth.

Herein is a glory of glories of the Christian religion. All the truth of the Christian message is demonstrable truth. It is truth that takes effect in changed lives, new hopes, new aspirations. "If any man be in Christ he is a new creature" (II Corinthians 9:17). It is truth that becomes flesh and bones as the Lord Jesus raised from the dead. It is truth that can be handled and seen, proved and tested. The son of a Professor of Systematic Theology in a Seminary said to his illustrious father one morning: "Dad, why did you never tell me about the power of the gospel to change human life?" The father replied, "Son, I have sought to tell you through all the years!" The youth replied, "Well, father, somehow I never saw it until last night down at the rescue mission."

Bible religion is experimental religion, heartfelt religion, life-changing religion, soul-saving religion. It is a religion that sings

Saved by the blood of the Crucified One,
All praise to the Father, all praise to the Son.
All praise to the Spirit, The great Three in One.
Saved by the blood of the Crucified One.

And it is a religion that sings

"Tis the old time religion
Makes me love everybody.
It will take us all to heaven
It's good enough for me."

"Everybody."

Red and yellow, black and white
They are precious in His sight.
Jesus loves the many people of the world.

Is there anything wherein we can say, "This is Christianity, come and see?" Many of us would point to the great convention, thrilling with the verdict, "This is the faith!" But Jesus never mentioned it, nor did He ever refer to it. Some of us would point to the glorious, sermonie peroration, rising with its inspiration to exclaim, "This is the faith!" Jesus never mentioned it, nor did He ever refer to it. Others of us would point to the imposing cathedral and following its pompous service reply, "This is the faith!" Jesus never mentioned it, nor did He ever refer to it. But He did have something to say about a cup of cold water, seeking the lost sheep, knocking at the door, honoring a despised Samaritan.

This is our heavenly calling, to translate the sermon into flesh and blood, soulwinning and brotherhood, to match the deed with the doctrine, to minister to the needs of the people.

A local pastor of great austerity
Climbed upon his high church steeple
To be nearer God, that he might hand
God's word down to the people.
In his day God said, "Come down and die."
And he called out from his steeple,
"Where art thou, God?" and the Lord replied,
"Down here among my people."

Jesus' ministry was decidedly, emphatically two-fold: meeting spiritual needs and physical needs. Forgiving sins and feeding the hungry were a part of his dedicated work.

The needs of the world greatly concerned Jesus. The poor, the sick, the unclean, the outcast and the needy were ever on his heart. "Jesus filled with compassion" is ever His endearing name. He drove the money changers from the temple of prayer. He condemned the Scribes and Pharisees for their piety without godliness, their orthodoxy without righteousness.

It was Jesus himself who taught us to pray, "Thy kingdom come, Thy will be done on earth as it is in heaven." The whole range of human life—our unseen motives and our outward relationships—are to be brought into obedience to Christ. He commands us to feed the hungry, heal the sick, visit the imprisoned, clothe the naked, liberate the oppressed, love the unlovely. Part of the discipleship of Jesus is lifting the destitute out of the gutter, bridging the gulf between races and answering the cries of the helpless. The loving deed in Christ's name may be a more effective witness for the Saviour than the mouthing of pious platitudes and threadbare cliches.

The early church, also, shared that two-edged ministry. The apostles gave themselves to prayer and the ministry of the word while the deacons assumed the responsibilities of caring for the poor and serving tables. Through the years since, the churches and their

leaders have been true to those dual responsibilities. List the famous preachers and you will have a roster of men who battled for social betterment. Charles G. Finney, who had last century's greatest revival, was the most outspoken preacher of his days against slavery. Charles H. Spurgeon sought to alleviate the plight of the helpless poor in industrial England. Dwight L. Moody in America and F. B. Meyer in England were the champions of homeless children. Billy Sunday was the greatest foe to the liquor traffic the world has ever seen.

On the mission field the story is no different. The missionaries have led the way in social service. William Carey secured passage of the law in India abolishing the cruel practice of throwing children into the Ganges River. He later led India to pass a law abolishing the religious rite whereby a widow was forced to self-immolation on the funeral pyre of her husband. David Livingston moved the whole earth against African slave traders. He wrote in his diary just before he died on his knees, this sentence. "All I can say in my solitude is this, may God's blessing rest upon any man, Englishman, American or Turk, who will help to heal this open sore of the world." Adoniram Judson warred against the despotic East India Company.

Nor has the record of our Southern Baptist Convention been any different. Our messengers in assembled convocation have spoken out time and again concerning the social and political issues of the day. We have forcefully and emphatically voiced our convictions concerning war and peace, disarmament, human rights and liberties, race, poverty and crime. Were we to do different now it would be to change the course of our own history.

We are not to cower before the world and the onslaughts of Satan as though we were craven slaves. We are to press the battle against the enemies of God and of mankind. Putting on the whole armor of the Almighty we are to hold in our hand the double-edged sword of the Spirit, the Word of God, the saving, changing, gospel of Christ. The sword is an offensive weapon. The two-edged sword is for attack. Christ expected His gospel to march, go, move, conquer, attack.

We have been thrust into a world of conflict and tension with a two-edged sword, not a staff. In the closing day of our Lord's earthly ministry, Luke records this conversation between Jesus and his disciples: "When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one" (Luke 22:35-36).

The prophetic outline of Christian history is replete with warnings such as our Lord's, "In the world ye shall have tribulations." The fulfillment of these prophecies is written in tears, blood, agony, martyrdom and death. The Christian soldiers have battled paganism, heathenism, materialism, secularism, sensualism, racism, and atheism and the riding powers of spiritual darkness. We are ever just one generation from total eclipse. We are in a war from which there is no discharge. We shall be the church triumphant in heaven someday but we are the church militant now.

Satan has cast down the gauntlet to our generation. He has defied and defamed God and dared us to resist. Our days are like those described as a flood after the woman, that he might cause her to be carried away of the flood." We are battling for our very existence in the earth. Baptists and Christian believers everywhere face a flood tide of evil that seeks to drown us, bury us. Satan has not only blunted our attack but stopped our forward thrust.

Even statistics alarm us in pointing out our diminishing percentage of believers in the earth. Some say that 185 years ago 25% of the world's population was evangelical Christian. Today it is 8%. By 1980 it will be 4%. By the year 2000 it will be 2%. And what of the next century? Last year on all of our mission fields Southern Baptists baptized 65,000 converts. But 65,000,000 souls were born. Carry out that ratio in geometrical progression through a few years and the flood-tide of pagan darkness in the world becomes impenetrable.

Nor is Satan done. He is ploughing us up in our own country and among our own people. He is demolishing our institutions and tearing our social fabric apart with the sordid inroads of crime. For every dollar we spend on our churches we are forced to spend \$12,000 on crime and filth. And as though this were not evil enough, he has raised up a brand of vipers that sink their fangs into the very heart life of our republic. It is called "The New Left." J. Edgar Hoover described it in this way:

"The mood of the New Left and its philosophy of life is one of defiance, hostility, and opposition to our free society. It seeks to destroy, not to build. Its whole approach is one of negativism—to criticize, belittle, denigrate the principles on which this nation was

built. Cynicism, pessimism and callousness are its mottoes. At its heart, the New Left is nihilistic and anarchistic.

Basic to the New Left's mood is the idea that contemporary American society (contemptuously called the "Establishment") is corrupt, evil and malignant and must be destroyed. It must—along with its Judaic-Christian values—be liquidated."

The evil, vicious implementation of this New Left can be dramatically illustrated in the college radicals who are seeking to destroy our institutions. Respect for the rights of others can return to the campus only as brave administrators confront these armed militants with the simple but firm demand that they be a co-operating part of the academic community or get out. And as the President of Notre Dame said, "You have fifteen minutes in which to decide!"

The Director of the Federal Bureau of Investigation makes this appeal to us: "Never have the churches lived in a time of greater opportunity to exhibit the importance of faith in God and of obedience to His will, and never in the history of our generation would their failure to do so be more calamitous."

In the name of God, we accept the challenge to resist. In Christian commitment, in a common determination, we shall march together, work together, struggle together, strive together. We have no time to divide, not now; we have no time for petty accusations and arguments, not now. Our very life is at stake.

The best defense, the strategists say, is an offense. Press the attack to the enemy. Carry the war to the foe. Alexander the Great was asked, "How did you conquer the world?" He replied, "By never turning back!"

Like a mighty army
Moves the church of God;
Brothers, we are treading,
Where the saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity.

The mystic William Blake said it for us:
Bring me my bow of burning gold,
Bring me my arrows of desire,
Bring me my spear, O clouds, unfold,
Bring me my chariot of fire,
We shall not cease from battle strife,
Nor shall the sword sleep in our hand,
Till we have built Jerusalem
In the fair and pleasant land.

America and Christian civilization lie in the balance. If we fail here we fail everywhere. If we fail now, we, for our part, have failed for all time. Armageddon is at our door. I lived through World War II. Listen to the men who fought through that terrible holocaust: General of the Army, Dwight D. Eisenhower: "There is implied no limit to the capacity of science to reach the maximum destructive effect. . . . The only hope for the world as we know it is in complete spiritual regeneration, a strengthening of moral fibre. And again: "I'm convinced from what I know of world conditions that the only hope of our day is a religious revival." General of the Army, Douglas MacArthur: "We have had our last chance. If we do not now devise some better system, Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence of human character. It must be of the spirit if we are to save the flesh."

At a banquet in Dallas for Speaker of the House Sam Rayburn, I was invited to lead the invocation and was seated by the side of the illustrious American statesman. In his address, after describing the frightful possibilities of the atomic bomb, he dramatically turned to me and said, "I am not a preacher, Sir, but I believe that if the world and its civilization are not to be destroyed, we must have a resurrection of the old time religion." The applause was deafening. He later joined the little Primitive Baptist Church near Bonham, Texas, from which church he was buried with the President of the United States in attendance.

There is so much to be done in these trying days and so little time in which to do it, that the exigencies of the hour should drive us to our knees in supplication. Every church should be shocked out of its complacency and lethargy. Working together we should face a new day of commitment to our heavenly assignment. Marching together we should seek openness of heart and life and love to all men everywhere. Striving together we should be of one mind in presenting the gospel as applicable to all men and able to save all the uttermost. Living together we should shine as lights of the Lord in a dark world, adorning the gospel in word and in deed.

Our spirit and our preaching should be positive, not negative. Up,

not down. Onward, not backward. Victorious, not defeated. Optimistic, not pessimistic. Our Lord spoke of trials but also of triumph: "In this world ye shall have tribulations, but be of good cheer, I have overcome the world." We should pray to lift up the hearts of men, not cast them down. We should be evangelists preaching the good news to our generation; all this with heavenly answers, not with questioning doubts that darken the hopes of men. We should be preaching not what we do not believe, but what we do believe.

THIS IS A CRITICAL HOUR AND THE ONLY WAY OUT IS UP. Modern men are weary with being told what they cannot believe. They want to know what, if anything, they can believe. They are not interested in an emasculated, anemic, denatured Christianity, offered to them as a concession to this supposed modernity of mind. They are frank to say that if the church is just another conglomerate of social welfare agencies, if the Bible is so unreliable you cannot accept it as really true, if the Christian faith is based on a gigantic fraud about a man who didn't really rise from the dead, then there is no use trying to modernize all this mess. Just throw it out and be done with it. This is what uncounted numbers of students have done. This is what uncounted numbers of business men have done. If you persist in handing out stones when people ask for bread, they will quit coming to the bakery. When you give serpents for fish and scorpions for eggs, the market is ready to close.

But we are under no compulsion to be party to so disastrous a course. Some of us have a deep-seated fear that we shall become like other denominations who, stressing the so-called "social" gospel (there is but one gospel according to Galatians 1:6-9), have lost their institutions, forsaken their missionary zeal, given up their soul-winning passion, and have died in their churches where they have not closed them altogether. But we need not be that way, not shall we become so if we remain true to the basic assignment of the Great Commission and follow the divine pattern set by our Lord and His apostles. The extension of applied Christianity to social issues, making the world a better place to live in, must ever be the fruit of a personal, individual relationship with Jesus Christ. Our social action must have its roots in Christ's redemptive message. The agnostic, the atheist, the infidel, the unbeliever can engage in social action—and many times do. But the Christian labors in an altogether different kind of a framework and from an altogether different motive. Loving God we love and serve our brother. But loving God must always be first.

The Christian message is one with an emphasis. Jesus taught and preached with an emphasis. He himself said there is a first commandment, then a second. It is this in His Great Commission, there is order as well as content and one is as inspired as the other. The first order is to make disciples, to win men to Christ. That command is the only imperative in the Greek sentence in Matthew 28:19-20. All the other words are supporting participles.

We have a first and a primary task, that of evangelizing the world, Jesus explicitly said so. With gratitude for the moving hand of God in our midst, making us sensitive to social needs, yet we must not be blinded to the fact that the New Testament places the emphasis upon the proclamation of the gospel of redemption (I Corinthians 15:1-4). The church must ever remember that its major task is to meet man's most serious need, the regeneration of the soul.

Modern denial for the need of such a gospel is loud and vociferous. The blasphemous deniers state their case bluntly, rudely, brutally. They say if you have tractors to move mountains you don't need faith. If you have penicillin you don't need prayer. If you have positive thinking you don't need salvation. If you have the state you don't need the church. If you have manuals on science you don't need the Bible. And if you have an Edison or an Einstein you don't need Jesus. They define life in terms of material values. But the gospel message address itself to a far deeper human need, the need of regeneration, the need of a changed heart, the need of solving the spiritual problem of sin. Tractors, penicillin, manuals on science, affluence, governmental agencies cannot teach it, nay, are objectly helpless before it.

The Christian religion is essentially a message of redemption. It's fundamental purpose is to deliver us from the bondage of sin. It is not in the first place an ethic, although it is ethical. It is not in the first place a theology, although it is theological. It is not in the first place reformational, although it carries with it social, cultural, and political reforms. It is first and above all redemptive. "He was delivered for our sins and raised for our justification."

This truth can be poignantly seen in a symbol of the church. The symbol of the church is not a burning bush. It is not two tables of stone. It is not a seven branched lampstand. It is not a halo around a submissive head. It is not even a golden crown. It is a

rugged, bloody cross. A cross in all its naked hideousness as the Roman would have it. A cross in all its philosophical irrationality as the Greek would have it. But a cross in all its power to save as Paul preached it (Galatians 6:14).

Have you been to Jesus for the cleansing power,
Are you washed in the blood of the Lamb?
Are you fully trusting in his grace this hour,
Are you washed in the blood of the Lamb?

Paul came to Rome to preach the gospel at the center of the civilized world. Rome was a city of slavery, but he did not center his preaching against slavery. Rome was a city of lust but he did not center his preaching on moral reform. Rome was a center of economic injustice, but he did not center his preaching on the distribution and equality of wealth. Rome was a city of violence, of bloody gladiatorial combat, but he did not center his preaching against the inhumanity of man to man. Rome was a city built on the spoils of war, but he did not center his preaching on pacifism. Paul preached the power of the cross to save and these cruel enemies of God and of man fell in their day. Evangelism will have a changing effect upon the social conditions of man. The power of the gospel in itself provoked social action—the decay of the coliseum for gladiatorial combat, the outlawing of crucifixion, of the exposure of children, of selling into slavery, of imprisonment for debt, of degradation of womanhood, of a thousand other social ills.

Shall we change the gospel message that Paul preached? Update the Bible? Modernize the Saviour? Re-define God? Update to what date? Re-define to what definition? God does not change. Sin does not change. The need of regeneration does not change. Our involvement with the structure of society in its political, cultural and educational tensions, must not blind our hearts to the primary need for conversion, for a personal relationship with Christ.

The modern, secular pre-occupation of the church with economic and political considerations makes it just one other reforming agency of which there are ten thousand. Emphasize the secular and we become like a multitude of other clamoring voices and of no particular, distinctive use. We have no special mission. If the church is just another social agency, why bother with the church? If the minister is just another social worker, why bother with being a minister?

But the true church and the true minister are something more and beyond. They represent God as a light in a dark world. The church is not the church when it is merely a political platform. The church is not the church when it is merely a center of social activity. The church is not the church when it is merely decorating the pig pen instead of getting the prodigal out of it and at home where he belongs. The church is not the church when it is merely denouncing, scolding, castigating, browbeating, condemning.

The church is truly the church when it is preaching to lost, hopeless men the message of hope and salvation, the redeeming grace of God in Christ Jesus. The church is truly the church when it is evangelizing, converting to the faith, winning to Christ. The church is truly the church when it is theologizing, indoctrinating, teaching

the mind of God as it was in Christ Jesus. The church is truly the church when it is ministering, encouraging, helping, lifting up the spirits of downcast men. The church is truly the church when it is facing the problem of sin, battling frustration, disease, hopelessness, despair, death. The church is truly the church when it is pointing men to the Lamb of God that taketh away the sin of the world. The church is truly the church when it is worshipping the Lord God and exalting Jesus our Saviour. The church is truly the church when it is appealing for a disciplined life, free from the lusts of the flesh and of the world. The church is truly the church when it reminds the saints that we are citizens of two worlds, this world and the world which is to come and that we are to glorify God in both.

George W. Truett said in his immortal address on the steps of our national capital, "Every organization and agency of the churches should keep aflame with the passion of New Testament evangelism . . ." If we fail in our social work, agencies of the government both national and local will take it up. But if we fail in our evangelism assignment there is no other agency to preach the gospel God will remove our lampstand.

As long as Southern Baptists do not embrace an anemic, enervating theology; as long as Southern Baptists maintain an unswerving commitment to the Bible as the inspired Word of God; as long as Southern Baptists believe that men are lost without Christ and that our assignment includes reaching all men with the saving gospel; as long as Southern Baptists repudiate the subtle heresy of universalism, that all are saved anyway; as long as Southern Baptists preach that Jesus died for our sins and rose again for our justification and that sinners can come to God for forgiveness and redemption in Him; as long as Southern Baptists preach evangelistic sermons and offer an invitation, preaching for a verdict; then our social action will not sidetrack us.

But when we cease to believe the Bible doctrine of judgment and hell, we shall become universalists and not evangelists. When we cease to believe that Jesus is God in the flesh, Immanuel, we shall be unitarians and not trinitarians. When we cease to strive to convert the heathen and work only for an institutionalized Christianity, we shall be Westernizers and not Christianizers. When we cease to believe that the Bible is the Word of God we shall be apostates and not apostles of the faith. When we cease to believe that we are called to win souls, we shall be no longer fishers of men but keepers of the aquarium. When we cease to believe in the heavenly mandate of the Great Commission, we shall be dead and not alive.

With few exceptions, our churches, our pastors, our people are committed to the delivery of the whole message of Christ. We have dedicated ourselves to the creation of the brotherhood of the redeemed bought by the blood of the Crucified One. We are building the real and true temple of God with jade from the East, coral from India, ebony from Africa, ivory from the hands of the white man and pearls from the isles of the sea, all encircled with the rainbow promises of God. We are waiting for, praying for, working for and believing in the coming of the King and the Kingdom, even as He taught us to pray, "Thy Kingdom come thy will be done on earth as it is in heaven."