

# The King's Highway

An Advocate of Scriptural Holiness

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REFORMED BAPTIST ALLIANCE

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## EDITORIAL

### GUEST EDITORIAL

**Editor's Note:** The following article from the pen of the late Dr. J. B. Chapman, was written more than thirty years ago. We give editorial space to reproduce, in abridged form, a message that seems very timely for the pastors and churches of this generation.

#### CAN WE GAIN THE FIELD WITHOUT LOSING THE FORCE?

A study of true religious movements ancient and modern justifies the statement that not many such movements have been of vital consequence for a period covering more than a few decades from the time of their beginning. It is not correct to make a heap of them all however, and say, as some do, that "they all sold out to the world and became useless through compromise".

Go over the ground anew, and you will see that the religious movements of God, ancient and modern, have failed in their mission through one of two contrasting faults. Either they have lost their force through worldly compromise or they have lost their field through sectarian narrowness and the drawing of lines on symptoms and incidentals rather than upon diseases and fundamentals.

When a church or movement loses out through compromise it usually keeps its crowds, increases its numbers, and widens its influence. But the trouble is that it sacrifices quality for quantity in its ministry. It "touches" a good many people, but its touch does not mean much. It can, perhaps, reform and educate, but it cannot edify and regenerate. Its force is gone and so its field, frequently a wide field, is cultivated with surface scratching, whereas it needs subsoiling, harrowing, disking, rolling, and other processes essential to intensive cultivation. But when a church or movement loses out through misplaced radicalism it maintains its force but loses its field. Its numbers drop off, its congregations shrink, and it maintains spiritual ability for which there seems no opportunity. It is sad to see a large concourse of people gathered in a compromised church, to hear a compromised preacher preach a compromised and emasculated gospel. But it is almost as sad to see holy, virile people gather in a small build-

ing in an out of the way part of town, where an earnest preacher stands up to preach a wonderful gospel of full salvation to empty pews.

It is a cruel fate which would force a church, preacher, or movement to choose between these two alternates. Is it not possible to have both at the same time? May not a church be truly spiritual and yet keep its touch with the people in such a way as to be able to reach them in considerable numbers, and to reach them with a truly saving gospel?

It often occurs that in the attempt to be "unworldlike", preachers and people become censorious, as end the spiritual judgment seat, assume an attitude of offensive dictatorship, and fall into other faults that are just as unwise and unchristian as compromise. One can fight the world in the spirit of the world, and can even fight the Devil in the temper of a demon. One can preach on the profoundest and most essential truths of doctrine and practice in the spirit of contention, or in the temper of the grouch, until he will drive others from him. A preacher can preach the hardest truths without offense to the majority of right thinking people so long as he preaches in love and with tears. But the hard, unfeeling "denouncer" will lose his crowd through no fault of the crowd.

Perhaps we may find the genuine gospel of Christ offensive to many, so that, at best, we are not to expect Pentecostal truth to become universally popular with a godless world. But if there is any chance for a church or movement to keep its force and its field, then that chance must come in connection with an uncompromising and unctious emphasis upon the fundamentals of faith and behaviour.

Let us make sure always that we do not go down either generally or locally through compromise. And on the other hand, let us use great care not to flounder because of misplaced radicalism. If we lose our force, we are ruined. If we lose our field, we are useless. Let us keep spiritual, happy and blessed. Let us preach the old-time gospel with unction and power and effectiveness. Let us pray for revivals everywhere. Let us use good sense. Let us trust the faithfulness of the Holy Spirit to reprove the people, and to direct them in many matters in which our interference is offensive, and, as experience shows, ineffective. Let us see how long we can last and how far we can travel without losing either our force or our field!

#### THE HIGHWAY SUBSCRIPTION PLAN

We know that all our pastors and people regard the King's Highway as a treasured possession. Its semi-monthly visits to our homes are welcomed warmly and sincerely. A remark we have heard more than once—"When the Highway comes, I sit right down and read it through". Not everyone can read through at one sitting, but the contents are devoured as soon as time permits. To all who have this high regard and deep affection for the Highway, we appeal for co-operation in the New Year's effort for payment of renewals and enlistment of new subscribers.

We request pastors to appoint a Highway agent who will "spark" this effort in the local church.

We request subscribers who are in arrears to pay in full that which is due, and pay at least one year in advance.

We request all to take a personal interest in enlisting new subscribers.

We hope that the results of this special effort will be a most convincing demonstration of the desire of our readers that the ministry of the King's Highway be continued and enlarged!