

Spirit Filled

D. Shelby Corlett

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The Life of

The Rev. James Blaine Chapman, D.D.

By

D. Shelby Corlett

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FOREWORD

One of the most pleasant, yet one of the most difficult, tasks I have been requested to undertake is the writing of the biography of one whose friendship I have cherished for many years, one upon whose wisdom and advice I leaned heavily, and one who because of his consistent holy life has retained my admiration and confidence through passing days, the late Dr. James Blaine Chapman. My one fear in undertaking this work has been that I may not present to the readers an adequate portrayal of the character of this man of God, or of his contribution to the kingdom of God through the Church of the Nazarene.

I am indebted to numerous persons for the assistance given to make this work possible. Without the contribution that Dr. Chapman left as the beginnings of an autobiography which related his life until age fifteen, we could have found but meager information of his early life. His wife, Mrs. Louise Chapman; his daughter, Mrs. Grace Chapman Ramquist, and his son, Harold, have given valuable assistance in providing material and suggestions. A number of his old friends have given me much information; chiefly among these are Revs. John and Grace Roberts, Dr. C. A. McConnell, and Dr. A. K. Bracken. My secretary, Miss Velma I. Knight, has given unstintingly of her time and services in gathering material and typing; and my wife has assisted in reading and correcting the manuscript.

During the time I have been working on this biography, I have read all the books written by Dr. Chapman, and most of his editorials and articles which have appeared in the periodicals of the Nazarene Publishing House. The quotations given from his writings have been gathered from these sources.

D. SHELBY CORLETT

PART ONE—EARLY LIFE

Chapter One

THE DAY OF LIFE

Only God is great and only His favor matters much. "This," said the Rev. James Blaine Chapman, D.D., "is my creed." For forty-eight years he lived by that creed; to know the favor of God was the consistent purpose of his life. So apparent was God's favor and blessing upon his life that many who knew him best recognized him to be the modern counterpart of Barnabas, "son of consolation" of the early Christian Church, who "was a good man, and full of the Holy Ghost and of faith."

On January 1, 1946—nineteen months before his sudden homegoing—Dr. Chapman started to write something of his recollections and experience during the passing years. But the many duties with which his life was crowded did not permit him to complete the writing of his autobiography. He finished but a brief account of the first fifteen years of his life.

The theme of an editorial printed on the front cover page of the *Herald of Holiness*, December 5, 1936, "A Day in the Lord's Court," was the title he had chosen for his life's story. A sentence from Psalms 84:10, "A day in thy courts is better than a thousand," was quoted as a beginning of the message, which read:

"While sojourning in a small town in which was located a state penitentiary, I observed that in conversation, those familiar with prison practices regularly differentiated between 'years' and 'long years.' One man was said to have served 'ten years,' and another 'ten long years.' I

asked for an explanation and obtained the following: 'They always give a prisoner credit for good behavior, and thus his sentence may be materially shortened. On the other hand, if a prisoner refuses to keep the rules and gives trouble, he must serve the full time or even a longer time than the wording of the sentence would seem to indicate.' The next time someone stood up in the testimony meeting and announced that he had been serving the Lord so many 'long years,' I could not resist guessing that he had not been keeping the rules.

"Jacob served Laban seven years for his daughter Rachel, 'And they seemed unto him but a few days, for the love he had to her.' How long is a day in the Lord's house? Perhaps the answer is, 'It depends upon your love for the Lord of the house.' How long is a day's work in the Lord's vineyard? How long is a watch in a night of prayer? How long is a term of service in the ministry or the foreign mission field? How long is a life spent in the service of God?

"It is not the running that wears out the machinery—it is the friction. It is not the work that wearies the Christian—it is worry. A call to the service of Christ is a call to rest. 'Take my yoke . . . and ye shall find rest.' There are no 'long years' to the obedient Christian, and seven years of love service seem but a few days. 'I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.'

"When," says Dr. Chapman, "I came to writing something about my own life I thought of this title and of the message." The explanation he gives for making choice of this title is, "I have had but a brief day. For even though the aggregate of days and years sounds slightly impressive, the work accomplished is representative of a bit of short service.

"I think," he continued, "I have not yet come to that age where years are an accomplishment. If I had, I would

say, 'I am in my sixty-second year.' But, as it is, I will say only that the records show I was born on August 30, 1884, and that I was sixty-one years old last August (1945). And yet, even at that, I must be about the same age Paul was when he made plea with Philemon on behalf of his runaway slave on the ground that he was 'Paul the aged.' I know they say you do not know what the appraisal of any life is until it is finished, for it is the finish that witnesses to the quality of the choices made, and yet, I believe I prefer to follow the example of Dr. Will McConnell, who used to say, 'I always have my mind made up. I may change when further evidence is presented, but I know what I think up until this point.' And I know what I think up until this point.

"Since I have already set an example by giving a lengthy quotation from myself, I think I will just reaffirm what I wrote the week after my 57th birthday. Then I said, 'The circumstances suggest retrospection, and I have to admit that life for me has been a great and grand adventure. Starting with nothing, as all must do, I cannot claim to have lost anything. Whatever I have had, even temporarily, has been a loan from God, and if, after a time, He has taken back His own, I am an ingrate if I do not render thanks for the favor shown me by the loan. I have lived to the full, and can scarcely recall a dull day in all my life. Perhaps I have not been as hilarious as some, but I have never been bored with life, and I thank God for the way He has led me. There is not a single major matter in which I would this day choose a different course from the one I took, as I believe, under His providential direction. Therefore I do not ask to live over again. I ask only for strength to go on.'

"But retrospection is incomplete without introspection. I must look within. This is not so easy as the other, and rather than attempt a new wording, I think I will just adopt the putting of G. Standley Hall who, many years

ago, in *Jesus, the Christ in the Light of Psychology*, said: 'As I review and examine my life for the answer, the result is very far from satisfactory. I have been selfish where I should have been generous, small-minded where I ought to have been magnanimous, have followed outer where I should have followed inner sanctions, have pretended to virtues which I lacked. Yet, on the other hand, I have loved and pursued truth and hated lies; I have given, made sacrifices for good causes; fought what I deemed errors and sins, sometimes to my cost; and on the whole honestly believe that I have been more concerned for the welfare of others than for my own. . . . Thus on the whole I count myself a disciple of the great Master of souls, and claim Christian fellowship with all those everywhere who live to love and serve.'

"And if I may be pardoned an apparent presumption in using the language of one so exalted above my station, I give as my candid and thoughtful testimony, even after this introspection, these words of St. Paul, 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.' Jesus Christ is my Saviour, my sanctifier, my keeper, my coming and eternal King, blessed forevermore!"

Chapter Two

PRE-CONVERSION DAYS

The story of the family and early childhood of James Chapman is told in the brief beginnings he had made of his autobiography. We will have him tell that story:

"My father was born in 1842, the second of a family of eight boys and four girls. My mother was born in 1852, and she also was a member of a large family. Neither Grandfather nor Grandmother Chapman ever took any interest in religious matters, so far as I know, and the large family which they brought up was about such as one could expect from such environment. Honor, honesty, neighborliness, and industry was almost a religion with the Chapman family, and the whole of its generations as I know them personally and from reports were remarkably free from any breath of dishonor or scandal.

"I think the parents in that generation would have said, in language familiar in their times, 'Well, our children have not given us any trouble, have not been in jail and have had no trouble with the law.'

"Grandfather and Grandmother Roberts, my mother's parents, were of religious leanings, and Grandfather was at one time a lay preacher. But I never heard that there was anything vital in the religious atmosphere of Mother's childhood home. Mother's father died before I was born, and her mother so soon after my birth that I have no recollection of her. Grandfather Chapman died when I was twelve, but Grandmother lived for a number of years thereafter. I cannot say that I was ever very well acquainted with my father's parents, although I used to visit their place when I was a child, up to the time of

Grandfather's death. But because Uncle Willis and Aunt Emily (my father's sister) Collins lived in the same yard and had children of our age, I spent most of my time on such visits in the Collins' home.

"My father and mother's family consisted of six boys and five girls. I was the second son and the fifth child. My eldest sister was eleven years my senior, and my youngest brother was twelve years my junior.

"My father was a soldier in the Union Army in the Civil War for a period of four years and two months, and the discipline drilled into him during this experience influenced him all his after years. For one thing, the soldiers in the old army arose at four o'clock in the morning to answer roll call, and Father continued to be an early riser to the end of his days. Also, the strong respect for authority and love of country marked Father ever, and it was his glory to meet the inevitable and the disagreeable 'like a soldier.'

"Although he was not a professing Christian until after my own conversion, I never saw my father give way to a fit of anger, never heard him swear profanely, and never knew him to do a dishonest or dishonorable deed. He would take one 'dram,' but said he never felt the effect of liquor but twice in his life, and had seen the time in the army when he and one other man were the only sober men in his company. He never used tobacco in any form, although he did raise a small tobacco crop once. He would not gamble. He never in his youth attended a dance, and he refused membership in secret societies on the ground that lodge members offer and receive favors which all men are not permitted to claim, and that in court a man who is not a lodge man is not equal with the man who is. He held that such blocks in the citizenry are undemocratic and dangerous to the peace and equality of the community and the nation. Father was not a regular church attendant, but when he did attend, he always sat down close to the

front and was an attentive listener and a reverent member of the congregation.

"Both Father and Mother were 'hard workers,' and looked upon even ordinary industry as insufficient. They believed that one should work hard for long hours, and that so-called weariness was more often laziness. They were healthy and strong, as were their children, and hard work was a substitute for many things that might lead to trouble. My mother knew the motto, 'An idle brain is the devil's workshop,' and she quoted it quite often, it seemed to me.

"In my childhood, my home was not a Christian home. We had a family Bible, and Father would read it sometimes on Sunday afternoon, and the family record was in the pages inserted for the purpose between the Testaments. Some of us children were Sunday-school attendants at different times, but were never regular and our periods of occasional attendance were usually brief. The family did not go to church regularly. There was never prayer in the family, and no thanks at the table or other formal indications of religious interest.

"Once, when I was about seven years of age, a man stopped to speak to my brother and me as we worked on 'the woodpile' at dusk. He took out a little book from his pocket, asked how many members in the family, and how many were church members. My brother gave him the information as to the number, and told him there were no church members in the family. The man wrote something in the little book, and went his way without any further words.

"The incident made a solemn impression on my mind and heart. It sounded almost like a judgment knell to have the man write, 'No church members in this family.' Some of my little playmates had Christian parents, and called some church 'our church.' This always made me feel inferior in their company, and once when my par-

ents went a little oftener than usual to a revival that was being held in one of the churches of our near-by village of Yale, I asked hopefully, 'Are we members of that church?' And it remains with me yet that my father and mother were visibly reluctant to say we were not.

"Along about the time when the man stopped to inquire about the family's church relations, in the middle of the winter afternoon, a man came down the hill from the direction of the village, and went across the Crooked Creek bottom in front of our house singing lustily the old revival song in which appeared the refrain, 'And I hope to shout glory when the world is on fire.' After he passed I asked my mother about him. She said, 'He is a poor man who sometimes professes religion and then soon thereafter gets drunk. He has just been restored in the revival over at Yale, and we surely hope he will not get drunk any more.' But there was no mistaking the man's sincerity, and the brightness of his hope rang out in his words.

"I never did forget the singer nor the few words of his song that I have quoted above. Not too long after that, as I rode in the wagon with my father on our way to see Uncle Joe, my father's doctor brother who lived at Wheeler, I looked behind us and saw a great fire. I asked my father about it, and he was unable to explain just what it was that might be burning. Secretly, I imagined that the world might now be on fire, and I felt distressed, and compared myself with that singer that hoped to shout glory at such a time as that, and I deeply wished I could share his hope.

"There are very few recollections of any effort on the part of anyone to do anything to lead me or any of the family to Christ. Although I believe my older brother and sisters did make professions at one time or another in some of the revival meetings, they were never able to withstand the worldly atmosphere of the home to a sufficient degree to bring about any great change in the atmosphere.

But later, after his conversion, my father said he should have been a Christian from his boyhood, and that he was always secretly a believer in Christ and was never happy in unbelief and disobedience.

"Often when I think of my boyhood home, I regret so much that some zealous Christian worker did not come to us and break through the thin veneer of indifference with which we surrounded ourselves. I believe that if such a person had come at certain times—for you know one time is not as good as another by any means—he could have won a whole big family to Christ. I think there are many such families, and I think most of us are deceived by their apparent indifference; for underneath it all, there is a longing for Christ and an incompleteness without Him that is universal.

"My father believed in education. He used the opportunities of his own childhood for learning to read and write, to cipher and to spell. In the army he was made top sergeant of his company because of his literary ability. At the close of his term of service his captain gave him a watch and a gold pen with a silver staff—these he cherished all his days. When we children came along, our father's theory was that the work could wait when school was on, and it was his plan never to keep us out when school was on. Despite his own limitations, my father was to me a spur to learning. His strongest plea always was, 'I wish I had had the chance you have,' and I always knew he meant it. My father did not know much about grades, certificates, and diplomas, but he thought one should learn whatever there is in the books, and remember what people of better opportunities tell him. His attitude influenced me greatly and set for me a pattern.

"It would be dodging for me to intimate that our home was always a happy home. I do not believe any home where Christ is not the head can be so. There were times when anger blazed and misunderstandings lingered for

long periods. Although a large group, our family was quite closely knit, and there was a 'Don't tell tales out of school' understanding which we all observed. But even as a child my own soul was often sore, and my heart was afraid; afraid that tragedy might overtake us, and that our good name might be hurt and some of us might die lost. I cannot remember when I did not believe in God, and cannot remember when I did not wish I were in good grace and proper understanding with Him.

"The year I was ten was a particularly trying one. That fall I began to read the Bible, and within the space of a few months, I read it through. There was much in it that I could not fathom, but I was impressed with the promises I found that God would answer prayer. And so I prayed. I prayed briefly every night for six weeks. I should have been converted that winter. But my elder brother found me praying, and made passing sport of me, so I left off the practice and soon thereafter drifted into indifference to such matters. The recollection of those simple, sincere efforts to find help and comfort in God still abides, and I think with regret of the close approach I made—regret because I did not push on into the clear light of Christian experience.

"Idealists frown upon fear as a spur to religion, but candor compels me to admit that this ancient emotion was a big factor with me. I cannot remember when I first began being afraid of death and what lies beyond death. I do not know who mentioned the matter to me first. But from my earliest recollection I was conscious of the fact that I was wrong and had done wrong, and I was afraid of the judgment that my sins threatened to bring upon me. This fear and dread was not altogether personal—I was afraid for my loved ones, especially for my father and mother. At first, the fear was more a sense of dread lest calamity come, something like a destructive storm, a fatal accident

or death from sickness. By and by this dread of undeserved calamity gave way to a fear of merited judgment.

"As I try now to analyze those early fears, I believe they were of two distinct kinds; one was the fear of judgment and hell, and the other was the fear of wasting life, so that, even though late in life I should come to God, I might yet go to meet my Maker with joy for mercy, but with sorrow for possessing no reward for worthy living.

"Once an old preacher told us in his sermon of a young man who was converted on his deathbed. After a brief season of rejoicing over his sense of sins forgiven, the young man showed signs of misgiving. Those about inquired if he were tormented with doubts. The young man answered that he had no doubt that God had forgiven his sins; but that he was worried over his misspent life, and he ended by wailing, 'Oh, that one might gather up the influence of my bad life and bury it in the coffin with me!' That story impressed me, and I never forgot it. I could not escape applying the moral of the story to my own life, and this made me hope to become a Christian early in life.

"There were contrary influences also. Aaron Boyd, a companion of my elder brother, being asked one day what he would do if he knew he were going to die at the end of three weeks, said: 'I would set in right now to have the very best time possible. I would not do any more hard work. I would just drink and dance and go to the limits of pleasure day and night for nineteen days. Then on the twentieth day I would stop suddenly and repent. I would get the best religion there is, and I would die saved. In this way I would get the best out of this world and yet go to heaven.'

"The argument had force, for we had great respect for Aaron. But when my elder brother and I discussed the matter, my brother said, 'The trouble is we do not know when we are going to die, and the danger is that we shall go

on just one day too long. The only way to be sure you are ready at the right time is to be ready all the time.'

"My mother told the story of a family in a neighboring community. The father was a skeptic, the mother a good Christian. The only child, a daughter, had never made up her mind which way to take. But when the child was taken sick, and the old family doctor pronounced her doom, as the custom was in those days, by saying, 'consumption,' she called in her father and said: 'I consider you a wise man, my father, and I have decided to take your advice, no matter what it may be. I am but eighteen years of age. I have this incurable disease, and within a few months, two years at the longest, I shall die. Now you say there is no God, and no hereafter. My mother says there is a God, and that we should prepare to meet Him. I want you to tell me what to do. If you are sure you are right, then I am going to take your way. I am going to dismiss all serious thoughts from my mind, and I am going to seek whatever pleasure and ease I can in the society of my young friends, and in every way I am going to make the little of life that remains to me net me as much fun and pleasure as possible. Then I will die without either hope or fear in the firm confidence that there is no future life either good or bad. But if you are not sure your way is right, tell me. Then I am going to call upon my mother's God. I am going to seek peace with Him, and I am going to devote my short days to His worship and service. I am going to account the present world just a passing matter, and make heaven my hope.'

"The father replied, 'My child, take your mother's way. Our philosophy of life is like a scaffold which we have built up and upon which we stand. Your mother's scaffold is much higher than mine, and even if it turns out that she is wrong, she will still be as well off as I am, for when her scaffold breaks down she will but come down to the level of my scaffold. But if mine breaks down, there

is nothing beneath but the hell of fire and brimstone of which your mother speaks.'

"Again, I could not help feeling the force of this story as applied to us and our way of life, and particularly to me and my way of life.

"I cannot remember of having supposed that the Christian way is the best for this world. The joys of the Christian way, I thought, were to be realized in heaven, and must, first of all, compensate for the pleasures the Christian misses in this world. Ordinarily, professing conversion or joining the church was spoken of in our circles as 'getting ready to die,' and there was always something of the melancholy connected with the report that someone, especially a young person, had decided to 'get ready to die.' Only twice in my boyhood days was I ever at meetings in which people professed conversion, and I never was personally acquainted with any who told either personally or publicly of what took place with them when this change was realized.

"Until the age of fourteen, my life was just that of the ordinary farmer's boy, first in southern Illinois, and then in central Illinois. We worked hard during the 'crop season,' attended the country schools in fall and winter, sought the simple pleasures of the wide open places in woods and on the prairies, accepted our share of responsibility for the home and farm, and thought only of spending our lives in the same form of occupation to which our generations had been devoted. We were not envious of city people, and the plight into which our tricks threw city boys when they came to visit us quite made up for our sense of 'greenness' when we went to see the children of those who 'lived in town.' We boasted that our clothes were adapted to horseback riding, plowing, corn husking, hunting in the woods or anything else that might be suggested for work or recreation, and we thought the city

boys were never ready for anything except to sit in the house or walk along a well-beaten path.

"My two older sisters married, as did also my elder brother, and so the family began to scatter. Father still had the Horace Greeley urge to 'go West and grow up with the country.' So the next spring after I was fourteen, we removed to Oklahoma and settled, first in Oklahoma City—just temporarily—and then on a farm eleven miles out.

"I remember that John Wesley, explaining his excellent health when he was past eighty years of age, gave great credit to 'two fevers' which came upon him in his fifties and taught him to value health and to take care of it. And I cannot escape crediting a severe storm which came to Oklahoma City during our first month of dwelling there with having a large part in leading to my conversion. We all felt like strangers in a strange land anyway; so when about three o'clock one morning we were awakened by the noise of about the worst storm any of us had ever been in, my mother and sisters prayed aloud while they braced themselves against the door that threatened to be driven in by the wind. The smaller children cried and prayed with all their might. My father was composed and, as became the eldest boy in the home, I too was outwardly calm. But inwardly I found myself in full sympathy with Mother and the girls, and sincerely hoped God would hear their prayers, even though these prayers were connected with repeated promises that if we were spared, they would 'do better,' and 'try to live right from now on.'

"Well, our little house was standing when daylight came, although there were many, some of them much more pretentious than ours, in the neighborhood that lay in ruins while household effects were scattered in disorder everywhere.

"I think Mother and the girls meant what they said in their promises to God that night, and I know I never

got away from the realization that I had said 'Amen' in my heart to their promises. That storm was undoubtedly a great 'means of grace' to the family, and not the least to me personally. I had thought that night during the storm, 'If I do not pray when the sun shines, I will not pray when the storm blows.' But when the danger was past, I felt that I was a coward because I had wished I had prayed before the storm came, and I knew this would condemn me if I did not now pray when the calm had returned. I think I never got away from these thoughts very long at a time during the almost six months that still came and went before my conversion.

"When we settled on the old Severns' place eleven miles east of Oklahoma City in the spring of 1899, we found that our neighbors were very largely church people. The Disciples had regular meetings and morning Sunday school at the Soldier Creek schoolhouse two miles west of us, and the 'holiness people' had an afternoon Sunday school, a monthly preaching service and an occasional prayer meeting at Fairview, one mile east. Being without prejudice, we attended at both places, and in the middle of the summer one of my sisters and my mother joined the Christian Church and were baptized, putting in their membership at Soldier Creek. I was tremendously impressed by their courage in taking this stand, but was not ready to go along with them. I tried to say that I was not convinced that 'this is the right church.' But the fact was I was merely fighting for an excuse for further procrastination, for I could not answer my mother's argument on the day she was baptized, that 'any religion is better than no religion,' and I was choosing no religion, which choice I could not defend, not even in my own judgment."

Chapter Three

A CHILD OF GOD

The incidents surrounding and including the conversion and entire sanctification of Jimmy Chapman, as he was affectionately called, are graphically described in his own words:

"I sat in the back of the Fairview schoolhouse one Sunday morning listening to Rev. Albright. His attitude and the content of his preaching arrested me. I asked a man by my side, 'What kind of a preacher is this?'

"The man replied, 'He is a holiness preacher.'

" 'How does a holiness preacher differ from others—Methodists, Christian and the like?' I asked.

"But the man did not want to talk so much during the service, so he closed the matter by saying, 'If you listen to him perhaps you can tell.'

"I listened, but I could not tell. There was just this about it: What he said sounded good to me. In substance he said, 'We are all lost and sinful. Jesus died to redeem us and save us. He can fully do what He came to do. He can save us from all sin now and forevermore.' That sounded to me like it was either true or ought to be true, and I was glad to hear it.

"If one were choosing a place to send a fourteen-year-old boy that he might become a Christian and a preacher, it does not seem to me he would be likely to choose the blackjack sand hills of Oklahoma County as they were in the spring of 1899. The people were neighborly, but there was a rough element that tried to dominate the community life. It was a favorite pastime for the boys and young men to mount their horses at the close of a night religious meeting, and empty their pistols into the air as

they rode away from the place. Often the noise was like that of a sham battle, and to a newcomer there went along with it a sort of sense of abandon and wildness. But these young men were friendly, generous to a fault, and ready to accept a new recruit without asking any questions. The chances were nine out of ten that a young boy of fourteen would find his crowd in such a company as this.

"I believe it was the 'prevenient grace of God' that kept me out of the whirlpool of worldliness in the community and caused me to find companions and enjoyment among the religious elements of the new country.

"This section of the state was known as 'Old Oklahoma.' It was opened to settlement in 1889, and was therefore just 'ten years old' when we came there. The 'claims' in the blackjacks were not the most desirable, and so were not taken by the first to enter the state; but finally someone filed on every quarter section. Many of the claimants were young men, just barely of legal age, when they came there. And now, after ten years, there were still many single men (old bachelors by this time) living on the land they had obtained from the government on condition that they make it their home and establish certain 'improvements' on it.

"One of these bachelor men on a neighboring claim was John Miller, whose acquaintance we soon made, and who was a devoted 'holiness man.' I used to go to other communities to meetings with John, and found him a very interesting man to talk with. One day John sat under the cottonwood tree down by our well and talked for an hour about God and religion and his own Christian experience. As he arose to leave, he urgently invited me to attend the camp meeting at 'the Conley Place,' six and one-half miles away, beginning on the first day of September.

"Many people said John was 'queer,' and he was never more so than that day when he sat and talked to me for so long. I say, talked to me, for I think I did not say any-

thing at all for the whole time. John had a 'faraway look' in his eyes, and I could tell that when he left he felt he had fulfilled a mission that had been laid upon him—and I felt that he had, too.

"Well, the first service of the camp meeting found me on hand; but the evangelist was not there, and the service was not impressive. I was not so interested as I had thought I would be, and so missed the second day and night altogether. But on Sunday I was there, and R. L. Averill, the evangelist, preached to my full satisfaction, and on from day to day and night to night, it seemed to me that he regularly chose subjects I had been wanting to hear explained, and often it seemed to me that he was just 'preaching to me.' Averill is an old man now, but I still think of him as the pattern preacher, and judge other preachers by how much they are like or unlike him. I was not converted until after Averill left the meeting, but I have always accounted him my spiritual father.

"One of the big factors in the meeting was the singing. There were no special singers, and no experts at all; but the worshipers sang like they meant what they sang, and the music sounded good to me. They used the old *Tears and Triumphs, Number Two*, and that has continued to be the pattern songbook to me. A favorite with the people was Number 100, in that old book. The title was 'Wash Me Thoroughly.' The theme was from the fifty-first psalm, and the lines went like this:

*Wash me thoroughly, blessed Saviour;
Cleanse me from indwelling sin.
Bathe me in the sacred fountain;
Now complete Thy work within.*

*Purge me with the branch of healing;
Wash me whiter than the snow.
Cleanse, O cleanse my inmost being;
Through and through, let Thy blood flow.*

*Wash me thoroughly, wash me thoroughly!
For the Master's use made meet.
Purify and make me holy,
Now, just now, Thy work complete.*

It was particularly the last stanza that impressed me. I had heard of people's longing for the highest and best in the things of God. This last stanza was an announcement of attainment, which was to my ears something new:

*Now I yield my all to Jesus;
Now I trust the cleansing blood.
Now the work is done within me:
Glory, glory be to God!*

After singing this last stanza they changed the chorus, and sang it:

*Hallelujah, hallelujah,
For the Master's use made meet!
Now He sanctifies me wholly;
Now I am in Him complete.*

"The language was of course not discriminate to me, but its sentiments were intriguing, and I found myself hoping that I might sometime come to where I could rejoice in an inheritance as complete as this one seemed to be to those who sang with the Spirit and with the understanding.

"Having no basis for opposition and prejudice in any former contacts or training, it seemed to me just the logical thing that there should be in the religion of the Lord Jesus Christ complete deliverance and satisfaction for those who put their full trust in Him.

"There was not in my mind and heart any tendency to dub these people extremists or to argue that what they believed was fanaticism. They impressed me as good, sincere, happy people, and what they taught seemed to me

to be just about what one should expect from a God who is infinite in power, wisdom, and goodness.

"The evangelist had another engagement for which he had to leave on Monday. But the brethren who were responsible decided to continue the meeting for a few days in the hope that the revival which they had prayed for and which had come only in meager measure might fall upon them.

"The preaching was done by volunteer ministers who chanced to be on hand when the need arose. I do not remember much of what was preached during that week, but I do know the Spirit of God was among the people, and that among about forty I was one to whom the call came. One night I went forward and gave my hand—but was only partly in earnest, and nothing came of that.

"God uses strange providences to accomplish His purpose. As a result of my conviction, I had become something of a champion of the holiness people, and felt that it devolved upon me to resent any evil done to them. One night I stopped to talk with a friendly boy of my own age outside the tent, and then went in and sat with him on the back seat. The seats were wooden frames over which canvas was tacked to make the place for the people to sit, and also to provide for folding the seats when the time came to move the equipment. My new friend was one who thought he should do despite to the people who ran the meeting; so when there was considerable noise of singing and praising at the front, he took out a large, hawk-billed knife, stuck the blade down through the canvas of the seat, and drew it toward him, making a rent a foot and one-half long in the new, strong cloth. He had expected my commendation. Instead I turned on him in strong resentment, called him a coward, and said he would not do that to anyone who was willing to take his own part, but would pick on a crowd who had already publicly announced that they would not resist evil; that if he were

really brave he would go to a dance and pick a fuss with the crowd there. I told him that he knew he would get his head skinned there, so he came here and picked on good, unoffending people, and that I had a good mind to take him outside and beat him up for their sakes.

"The boy was dumfounded. Finally, he said, 'Well, if you think so much of these people, you had better go down to the front and show yourself to be one of them.'

"I accepted his challenge, and moved down two-thirds of the way to the front; and I account that boy one of the great benefactors (although unwittingly) of my life.

"My place well up toward the front was good for the purpose. And that night, on what seemed to be the final proposition, I went up and gave my hand on the promise that I would not be asked to stay at the altar, but that someone would be sent to my seat to pray for me.

"One of the very first to come to me was my mother. Mother began by saying, 'This boy has never heard me pray for him. O Lord, have mercy on me and on him.'

"A Christian worker encouraged me to 'Come on up to the front where it will be more convenient to kneel and to pray,' and I was glad to go.

"The plan for altar work in those days was to alternate praying and singing and exhortation, leaving it to the seeker himself to join in the praying and to make his own profession, if one was to be made at all. The service continued until a late hour, and until there were no seekers left except me.

"It seemed to me that at last I came up, as it were, to the edge of a precipice, and was being urged to step off that edge. I thought of the ground behind me, and knew there was no peace there; but to step off upon the unknown, with what seemed to be no support for my feet, was indeed a trying requirement. Then the little group of helpers stood about me and sang:

*I came to Him, my heart was sad:
They're all taken away, away.
He saved my soul, and now I'm glad;
My sins are all taken away.*

"Suddenly, like a revelation, came the realization that my sins would all be taken away if I would but step off the edge of that precipice upon the promise of God. Immediately, and without further delay, I stepped off. There was no perceptible fall at all. For there, immediately under my feet, were the unfailing promises of God. As I stood upon them, there came to my heart a sense of pardon and peace such as I had never known before, and without the slightest hesitation, I arose and said, 'My sins are all taken away. I am a Christian.' There filled my heart in that moment a joy that was truly unspeakable and full of glory.

"I went to the individuals still left in the audience, including the boy with whom I had had the trouble at the beginning of the service, and told them how great things the Lord had done for me and had had mercy upon me; I testified and exhorted with great liberty and blessing. It seemed to me that surely many would come.

"They did not come that night, but the next night and the nights following, some did come, and I had the joy of feeling that so soon as that I was beginning to know the joy of helping a soul find God. That first night, while I was in the bliss of the first ecstasy, one friend of the former life, a boy we all called Bill, shook me violently, and said, 'Jim, this won't do. You will have to sober up. This will drive you crazy.'

"In those days it was common to express fear that people would 'go crazy over religion,' and Bill thought he saw in me indications that I was about to become unbalanced. You don't hear much about that going crazy over religion any more. But not everybody knows that the reason for

the disappearance of this word is that the statistics show that the number of people who become unbalanced because of excessive religion is so small as to be negligible in the whole. Honesty now compels men to leave religion out of the list, and give the higher rating in the matter of causes of insanity to alcohol, venereal diseases, maladjustment because of anger and hate, and other such things standing in a category quite apart from religion.

"Immediately upon being saved, I felt that my great joy would be to be good and to do good and to help others find God. Brother Averill had preached a sermon on restitution in the course of which he had told about a rich man who found it necessary to dispose of all his property that he might return to people what he had taken from them dishonestly. He also told about a judge who was converted late in life, and lived ever afterward to regret that he was not converted early, because all his worldly honor had netted him was a worldly family which he was now powerless to win for Christ. These things had affected me, and I had determined to live my life in such a way that at its end I would have no remorse, even though I might still have regret, for my regret must be free from the sense of guilt in that it was based upon weakness and not on wickedness.

"Having been converted in a meeting where the preachers all preached that Christians are sanctified after they are justified, and where the people who had helped me most all testified that they had been sanctified after they were converted, I naturally expected that I would, as some of them said, 'cross into Canaan at Kadesh-Barnea,' and not wait for the waters of the Jordan to arise before the plains of Moab. I have often said that I got converted so I could get sanctified, and I have held steadfastly to the doctrine that even a sinner can long to be made 'every whit whole,' and can make holiness his goal from the time he begins to seek God at all.

"I gave my brief testimony at the meeting on the next evening after my conversion. Then at the time of the altar service, Bill Cummings, in whose buggy I had come to church, handed me his hat, and made for the mourner's bench. A little later a man came and said, 'Now do not allow your new-found love to grow cold. Go on and get that love perfected by getting sanctified. Go right away. Go even tonight.' And I did go, and down there by the side of Bill and the others who were seeking to be saved, I went to make my full consecration, and to trust God to sanctify and cleanse me from all sin.

"I was not really conscious of holding anything back from God. I did answer yes to every suggestion that God might want to use me in His service or might want to set me aside and leave me without any apparent calling except to wait on Him. After an hour of prayer and searching of the heart, I was able to trust for the sanctifying fullness of the Holy Spirit. The Holy Spirit was His own witness, and I was so definitely aware that He had taken full possession of my heart, and had cleansed it from all sin and made it His home, that I asked for no external token at all.

"Candles are useful to point one to the hilltop from which to view the sunrise; but when the sun comes up, candles are of no further consequence—the sun is his own evidence. And that is the way I found it when I was baptized with the Holy Ghost on that night following my conversion.

"I know there are those to whom human conditions are so essential that they have a tendency to doubt one can be so concerned to get sanctified so soon after conversion. But, based upon my own experience, I am inclined toward the other view, and believe that as soon as one is clearly justified, he should set in with all his heart and soul to get sanctified. If there is any time in the Christian life when one needs all the help that is prom-

ised in divine grace, it must be in those beginning days when the way is new, and when knowledge is so limited. Also, let us not forget that sanctification is purity, not maturity, and that the time element is not important in it. If we are ever sanctified, it must be the grace of God that does it, and if it is grace at last, it might as well be grace at the first. Sanctification is subsequent to justification, not because there is any limitation in God that would require Him to justify and then sanctify, but because the conditions for sanctification are such that no one can meet them until first he is justified and regenerated.

"And now, in this year of 1946, almost forty-seven years after I gave my first testimony to the saving and sanctifying power of God, I feel constrained to affirm once more that He did forgive my sins and make me His child on a certain evening in September, 1899, and that on the very next evening He sanctified me wholly. And, to this I add, that He saves and sanctifies me now.

"I cannot gather my story about a few epochal incidents, except that my conversion to Christ was such an epoch-marking incident. And it has been pretty much the habit of my life as accounting that for me, 'life begins at conversion.' I was not a great sinner, as the world appraises sinners, and I am not a saint, as the world and the church appraise saints. But I was a sinner, lost and undone, and I became a Christian in heart and life. The beginning was a crisis, but that which has followed has been simply a 'going on.' And I am happy also to say, 'The end is not yet, praise the Lord!'"

Chapter Four

A YEAR AS A LAYMAN

This title was chosen by Dr. Chapman for the last chapter he wrote of his autobiography. He defends the title thus—

"In setting down the title of this section, I am aware that the distinction between laymen and preachers is easily exaggerated. I use layman to designate a person who does not make the public ministry his vocation, and clergyman or minister to designate one who does make the public ministry his vocation. For I believe, and have believed from the time of my conversion, that God has committed the dispensation of the gospel to every Christian, and that as much as in him lies, it is the obligation of every one who knows Christ to make Him known to others and to encourage by precept and example his fellow Christians in the worship and service of God. And if I were defining the work of a minister I could not use words much different from these.

"The group in which I was saved were heroic in their method of taking care of young children in the faith. I never heard them recite their creed on the subject, but I think the creed, in substance, was: If they are really saved and sanctified, they will make it without your help, and if you must help them, that proves they are not what they claim to be.

"It was expected in our group that every one, young and old, who claimed to be saved and sanctified, would pray and testify at every opportunity and would undertake any possible Christian service without being urged. In fact, we did not lay much stress on leaders. We thought

all of God's people were prophets; as such they should know what to do and should instantly volunteer to do it. I would not say that we who came through the process of training young Christians in the group in which I was brought in, made great men, but I would say that those that did not fall out by the way certainly did prove that they meant business.

"I cannot help mourning over the ones who did not make it. The statisticians reported forty-two professions in the meeting in which I was saved. At the end of the year all we could really account for were my sister, two other young women, and myself. A wiser plan of training new converts surely would have shown better results than this.

"Two days after my conversion I was in the first family prayer service I had ever seen. We had spent the night with Brother Lewis, a United Brethren preacher, and in the morning John Miller read the Bible and offered prayer while we all listened to the reading and knelt while he prayed. After that, I knew what they meant when they talked about having a 'family altar.'

"My sister Sarah was superintendent of the afternoon Sunday school at Fairview by this time, and I immediately became available as a supply teacher; and since the teachers did not take the work very seriously, I had a class about every Sunday. At the end of the quarter, I was elected superintendent to succeed my sister, while Brother Quinn, seventy-five years old, was elected assistant superintendent—15 and 75 made a fair average for superintendents' age.

"A Sunday-school superintendent in those days often had to lead the singing, call for or offer prayer, make announcements, and find teachers for the classes, and at the close he was expected to 'review the lesson' or find someone to do that. It was really a pretty good training school for the ministry.

"I established the habit of attending prayer meetings, and went to them wherever they were, if at all within reach. Somewhere there was preaching about every Sunday. There were occasional 'protracted meetings' in churches and schoolhouses in our section. These offered opportunity for testimony and prayer and development of Christian thought and service. Having no set program, we did not learn to tithe or to give with any regularity. I remember the first fifty cents I gave to the evangelist. It represented quite a liberal offering for me, but I did not do it with any sense of obligation, and had not grasped the idea that giving is worship.

"In the early spring after my conversion, my youngest brother, a child of three, was accidentally burned so that the next day he died. This was the first death that had occurred in my father's family, and he and Mother knelt beside little George's body and said, 'O God, we have asked Thee to spare us the sorrow of seeing any of our children dead. We have asked that we might die before any of them.'

"The death was so sudden and so unexpected that the sorrow of our home was a pall that could be felt. The grief-stricken family gathered about the little casket at the funeral service, and seemed more grieved than they were able to bear. But, as I believe, the Spirit of the Lord came upon me to pray. As I prayed, God seemed to let the light shine through, and the family received unusual comfort. In that prayer and in that funeral service, I found myself longing to become a channel through which God could comfort the sorrowing, and the occasion took on the importance of a landmark with me.

"Late in the summer my eldest brother and wife came down from Kansas to visit us. One night in a never-to-be-forgotten prayer meeting in my father's home, the brother and his wife and my father all were happily converted. A few days later, these three, my sister who was converted

in the same meeting that I was, and I, obtained the services of Brother Walker, an occasional preacher of the neighborhood, and with only members of the family as witnesses, we were baptized by immersion in a neighbor's stock pond.

"Toward the end of the summer, also, I was the leader of a prayer meeting in the Fairview schoolhouse one night. The crowd was small, and the number who would take part was so small that it became necessary for me to take more time to make the meeting seem like a meeting at all. I read the scripture, commented and exhorted and testified, and found some liberty in doing so, and went away feeling that I would like to do things like that oftener.

"Bert Seines and John Miller were to hold a meeting in a schoolhouse a few miles away. I went with them to join in the singing, praying, and testifying and to get help for my own life. At the close of this meeting, we passed along to another. In this second meeting, as Brother Seines left for town one day, he asked that I look after the afternoon service. It was a rainy afternoon, and just a dozen or so men and boys gathered. I led them in singing a couple of hymns, offered prayer, then read about sowing and reaping out of the sixth chapter of Galatians. The boys reported to Brother Seines that I did well, and asked him to have me take another service.

"I attended the camp meeting at Gaddy, near Shawnee, and was greatly blessed in praying both for seekers for salvation and those who sought the healing of their bodies. At the close of the meeting the kind people 'passed the hat' for me and gave me \$6.50—much to my surprise, but not before I needed it. In a sort of way this offering helped to commit me to the work of the gospel, for I felt that the people had done this thing voluntarily, and that in accepting their bounty I had acknowledged that the gospel was my calling.

"My father made a business call in a community 'over north of McCloud.' A family there expressed the wish that someone would come to their schoolhouse and preach. My father told them about me, and they said, 'Tell him to come over and preach for us.' I went, and found they expected a 'protracted meeting,' but I had never actually preached any, and had done what I might have thought of as preaching no more than two or three times. Still I tried it Saturday night, twice on Sunday, on Monday and Tuesday nights, and then John Davis from Shawnee, a lad of my own age, came over and rescued me. He took me on 'Old Joe,' his father's horse, to his father's house, and we made a fresh start in the Davis' home community. Here the meeting ran for a week, and I got considerable practice.

"The word that there was a sixteen-year-old boy preaching near brought me a call to the camp meeting at Moral, where I was associated with two seasoned preachers. Here I tried to preach a number of times, but was never very free because of my conscious inexperience.

"At the close of the meeting at Moral, I took my two little bags in hand and walked twenty miles across the sand hills to a schoolhouse not far from Noble, where I had been invited to come by a man who heard me pray in the camp meeting at Gaddy. From that schoolhouse I went to another, and yet to another, preaching a few times in each place.

"But all this time I was 'on probation' in my own mind, as well as I surely must have been in the minds of others. I always prepared the best I could, and always preached as plainly and as forcefully as I could; but I was never conscious of any particular divine help, so I was tempted to wonder if the gospel was really my calling. I had had a few people show interest, and a few to definitely seek God, but there had been no convincing fruit, just as there had been no assuring inner evidence.

"Then came a night when I stood up in the little schoolhouse out east of Noble, Oklahoma, to read the Scriptures and to speak to the people. I chose a theme that I had used before, and began with no special indication of anything unusual. But when I had gone along for about five minutes, suddenly some new and hitherto unknown factor entered into my speaking. I suddenly became conscious that the Holy Spirit was helping me. I have often said that it seemed to me as though Someone came up and put His thumb on my back, pushed me out just a little toward the front of the rostrum, and assured me that He would stand there and make my words effective. There was no special demonstration. I cannot say that the people seemed especially moved; but I was moved and assured.

"This was the seal for which I had waited. This was the sign that the gospel was my calling. I went down the aisle at the close of the service with a new joy and assurance in my heart. I do not remember that anyone especially commended my effort, but I walked down the country road to my place of entertainment, saying over and over in my own heart and mind, 'The Spirit of the Lord is upon me, for he hath anointed me to preach.'

"There in that out-of-the-way schoolhouse, and in an atmosphere unmarked by any special outward symbol, I crossed the Rubicon, and the die was cast. From that day on I have known that I am called and anointed to preach.

"With this incident I conclude my story of 'My Year as a Layman,' for while it was yet some time before I had any credentials from men, I account that I received my commission from God, or rather that that commission was sealed that night."

PART TWO—EARLY MINISTRY

Chapter Five

THE BOY PREACHER

At the turn of the century the great Southwest was in a pioneer state. What is now the state of Oklahoma was then divided into Oklahoma and Indian Territories. The state of Texas was being settled more and more. Then places which are now great cities were only in the stages of villages and towns. Thousands of settlers from the East had made their way to this new country to establish their homes.

Into this pioneer territory went a boy preacher inspired by a burning desire to proclaim the saving gospel of Christ and to win people to Him. Although only a lad of sixteen, no servant of God of any day was more assured of a divine commission than was Jimmy Chapman. Had he not felt the help of the Holy Spirit in his preaching? Had it not seemed like God had come up and put His thumb on his back, pushing him out just a little toward the front of the rostrum, assuring him that He would stand there and make his words effective? Had he not walked down the country road with the assurance that "the Spirit of the Lord is upon me"? Had he not been made confident that he was called and anointed to preach? The worthies of old had no more assurance of their divine call and commission than had this boy preacher. He had his credentials from God to proclaim the gospel of Christ and to win men and women for Him. He would make full proof of his ministry.

The positiveness of the call, the ruggedness of the boy preacher, and the straightforwardness of his message

matched the country into which he went. Later he was to refer to this year as his "first zealous year." And indeed it was a "zealous year," for in that first year of his ministry, he preached 238 times, setting a pace for a preaching ministry which he matched in practically each of the forty-eight years of his career as a minister.

From the beginning of his ministry he was a "holiness preacher." In this pioneer country denominational affiliations and religious organizations were not considered of primary consequence. People would go to hear a preacher who was announced to preach, at the schoolhouse, in the brush arbor, in the church building, on the courthouse lawn, or in the homes—in whatever place of meeting had been chosen. The holiness preachers, who were mainly itinerant ministers in those days, along with the preachers of the established denominations, enjoyed at their services the attendance of the people generally. Many came to the meetings because of curiosity, while others came inspired by a desire to hear a message from God's Word, a privilege which was not theirs regularly.

The people among whom this boy preacher was converted and sanctified placed little emphasis upon church organization and membership, hence it is not surprising that he preached for one year without joining any sort of Christian organization. Nor does it seem strange that when he did affiliate himself with an organized group, it was the World's Faith Missionary Association of Shenandoah, Iowa. It is easily believable that both the words "faith" and "missionary" would appeal to this fiery evangelist in his middle "teens." Then, there were practically no organized holiness groups in that pioneer country at that time to which this zealous proclaimer of the gospel could have joined himself had he so desired.

Shortly after his affiliation with the Iowa group, James Chapman joined and became a minister in the Texas Holiness Association. Then, under the advice and tutorage of

the Rev. C. B. Jernigan, one of the pioneer organizers of holiness churches in the Southwest, the Rev. James B. Chapman organized a local Independent Holiness Church and joined it. So honored of God was the work of this boy preacher that in the meeting of the Annual Council of the Independent Holiness Church in 1903, when he was nineteen years old, he was recognized by the Council as one who had "done a great work in eastern Texas and Oklahoma in revivals and organization." It was in this year that he was ordained as a minister of the gospel.

Becoming a traveling and zealous minister at the age of sixteen deprived this boy of the normal activities and pleasures of boyhood, but he was not deprived of true joy, nor of the real pleasures of life. He expressed the source of the pleasure and satisfaction he found in life, even as a boy preacher, in this story of his own experience:

"On the flyleaf of the old *Tears and Triumphs*, Number Two, which we used in the meetings in which the Lord came into my heart in sanctifying fullness, was a simple, expressive, and beautiful poem by Rev. Hicks. It was the story of his own soul's experience in verse, and it is also mine:

*"I've entered the vale of the sweet Beulah land,
Jesus satisfies me.
I'm walking with Jesus, I'm led by His hand,
Jesus satisfies me.
Jesus satisfies me; Jesus satisfies me;
O the sweet peace! He is reigning within!
Jesus satisfies me."*

Chapter Six

MARRIAGE AND EARLY HOME LIFE

James Blaine Chapman was a unique personality. All who knew him intimately, and even those who had but a casual acquaintance with him, were impressed with his exceptional characteristics. The uniqueness of his personality was expressed in all phases of his life.

Every normal man desires the union of his heart with a woman of compatible purposes and ideals of life. In this normal desire, the boy preacher was no exception. Each true follower of Christ desires the leadership and blessing of the Holy Spirit in making the choice of a life companion, and this youthful minister's heart was open and eager to have such guidance.

In the month of February of 1902, at the age of seventeen, our young preacher was engaged in a short preaching mission in Troup, Texas. A young schoolteacher, Miss Maud Frederick, who had been attending the revival meeting held in Peniel, Texas, by the noted evangelist, Seth Rees, stopped over at Troup to visit with some friends, the Edwards family. Here Miss Frederick was introduced to the boy preacher by Mr. Edwards. Neither of these young people seemed to be impressed by each other at this meeting. However, two or three days later at the request of Mr. Edwards, the young evangelist drove Miss Frederick to the depot and assisted her to board the train. He took care of checking her baggage and as he returned to the waiting room to give her the baggage checks, there came to him a strong impression, "This is your wife."

The story of their courtship is as unique as this impression he had—an impression which the years proved to

have been from God. He tells the story in this interesting manner: "Being a preacher in the evangelistic work, and she being a young lady of the most commendable modesty, we had practically no courtship. Not more than three or four times during the year did we talk together in private, and even our correspondence was irregular. For a considerable part of the year neither of us thought our acquaintance of any consequence. But about the middle of January, 1903, we met by appointment in Henderson, Texas, where I was engaged in a meeting in the opera house. We talked together for about two or three hours in the hall where the meetings were held, in full sight of a number of our friends, including 'Mother Tetrick,' who was always our guardian angel and intimate adviser. That day we agreed to be married, and she immediately resigned her school at 'White's Chapel,' and returned to her father's home in Palestine, Texas, to get ready for the wedding."

However, matters were not so simple and smooth with Miss Frederick. Entries in her diary reveal a struggle on her part to make a decision of yoking her life with that of the youthful evangelist. Once she decided that she would not marry him. But after further reflection and prayer she entered into "the agreement to be married" to the preacher boy.

The first annual convention of the Independent Holiness Church, a convention which proved to be the forerunner of the Nazarene district assemblies of that section, was being held in Blossom, Texas. It was February 18, 1903, the date agreed upon as the wedding day of Miss Maud Frederick to the Rev. James Blaine Chapman. Miss Frederick, in company with her family and "Mother Tetrick," arrived in Blossom on the noon train, and at four o'clock that afternoon the wedding ceremony was solemnized before the convention congregation with the Rev. C. B. Jernigan officiating. Rev. Chapman was the

preacher for the evening service of the convention, and the next morning he and his wife departed by train for the town of Bee, in the Indian Territory, where they were entertained in the home of Dick Douglas, and in company with Mrs. Flora Walker and her husband they conducted a revival campaign in the community schoolhouse. Their honeymoon was spent in a revival meeting. This was typical of what their wedded life was to be—full lives of service to Christ.

During the first months of their married life they set up housekeeping for a little time in the town of Phillips in the mining section of Oklahoma. Their home here was a two-room house which was practically new, with but a scanty supply of furnishings. Water was purchased for all household use at the price of twenty-five cents a barrel. The tank man from whom the water was purchased obligingly poured the quantity of water purchased into their own barrel which sat beside the kitchen door. This little two-room home became a precious place to this young couple, for it was here that their first child was born.

These were days of testing, especially to the young wife and mother. The Chapmans had conducted two or three successful revival meetings in the community, through which they had won the hearts of many of the people. These people were interested in the young mother, and especially in the new baby. They came to see the baby and some of them, principally wives of coal miners, left a coin or even a dollar bill with the mother, insomuch that when the doctor made his final call upon the young mother, there was sufficient money on hand to pay his fee. "By dint of economy and prayer and care," says the preacher, "we were able to feed the mother and keep out of debt, although we had practically no surplus at the beginning."

They were tried by poverty. Being too poor to hire help, and receiving no regular voluntary assistance, the wife stayed in this little cottage and took care of the baby

while the preacher went here and there to fill "irregular appointments," and, as he says, "to give background to our prayers and faith that God would supply our needs." When the baby was thirteen days old a severe illness befell the young preacher. In a week he attempted to keep an appointment at Bee, and although not completely over his illness, he got his feet soaking wet in the melting snow. Again, his friend, Dick Douglas, came to his rescue and provided him with a pair of shoes, so by the good favor of God he was back with his wife and family again at the first of the week.

He tells of an occasion when he received word that his wife was very sick and needed him. The train was not due to leave the town for three hours, and paying of the livery price was not possible to one in his straitened financial circumstances, so the young preacher walked up the railroad twenty miles to get home to the side of his sick wife.

But all was not hardship and trials about the home. God blessed this couple with manifold blessings. He honored them with seven children, four boys and three girls. He permitted them to travel widely through the United States and around the world to bless thousands of homes and families with their congenial friendship and prayers. The fragrance of their beautiful characters, the harmony of their lives and the blessings of their love and sympathy linger today in the homes and lives of many people they were privileged to touch. God gave them nearly two score years of blessed companionship, until she was taken from him on their thirty-seventh wedding anniversary, February 18, 1940.

Chapter Seven

PASTOR AND EVANGELIST

James B. Chapman was a preacher—a Spirit-filled preacher. He was moved by a God-given passion to win souls in his youth, and he maintained that evangelistic and missionary fervor until his death. The record of his life abounds in reports of successful revival meetings, of souls being saved, believers being sanctified, of churches being organized, new members added; and of preaching in camp meetings and conventions, winning and inspiring others to win people to Christ.

Reports of his early meetings include such statements as: "Souls found God in the old-time way and God manifested himself to His children in a gracious way." ". . . The last week God broke in on the people and several found Him precious to their souls!" ". . . Brother Chapman was at his best and did some fine preaching. There were thirty-eight professions in all, and also some healings." "Brother J. B. Chapman is having a gracious revival. . . . God is blessing his labors." He reported one summer's work as consisting of seven revivals, stating that "in every place except one, souls found God and at some places real ingatherings have resulted." Some notations tell of future plans: "Wife and baby Lois left for Durant, I.T. (Indian Territory), this morning. I am now on my way to Tennessee for a twelve-day meeting. . . . After counsel and associations, Brother Jernigan and I start on our evangelistic tour through Arkansas, Tennessee, Georgia, and Florida which will take up the fall and winter months, then back for the camp meeting campaigns next summer."

Most of these meetings were of the rugged, pioneering type; many of them were held in places where there were

no established holiness churches. Some of them were real home mission meetings held for the purpose of organizing and establishing churches. Entertainment for traveling evangelists of this type was often among people of most limited means and home equipment. What we know as modern conveniences were practically nonexistent in the new country of the South and Southwest, and occasionally even the then generally existing sanitary equipment was not provided, which compelled these zealous servants of God to use the most primitive type of sanitary facilities.

Our preacher would preach at whatever place or under whatever circumstances the opportunity for preaching was presented. A service in a home, in a schoolhouse, under a brush arbor, in a church, on the street corner—just anywhere they might find a hearing for the message of holiness. Ofttimes the congregation was not friendly either to the message presented or to the preachers. In street preaching especially they met considerable hostility in some localities. Occasionally the preachers were stoned or were the targets of overripe fruit or vegetables thrown by opposers. One of "Jimmy" Chapman's companions in a street meeting tells of an experience they had together, when a man came from the crowd, snatched the Bible from the preacher's hand, and, to show his contempt for preacher and the message, he tore the Bible to pieces before the crowd.

Frequently the work of evangelism was carried on by several evangelists traveling and working together. Among some of the early companions of the Chapmans in their evangelistic campaigns were John and Grace Roberts, now superintendents of Rest Cottage, at Pilot Point, Texas. Mrs. Roberts tells of a meeting held by this party at Hartford, Arkansas, in the fall of 1907. The party consisted of Rev. and Mrs. Chapman, their two babies, Lois and Grace, and Rev. and Mrs. Roberts, with their baby Geren. "We all stayed in the same home," says Mrs. Roberts, "which

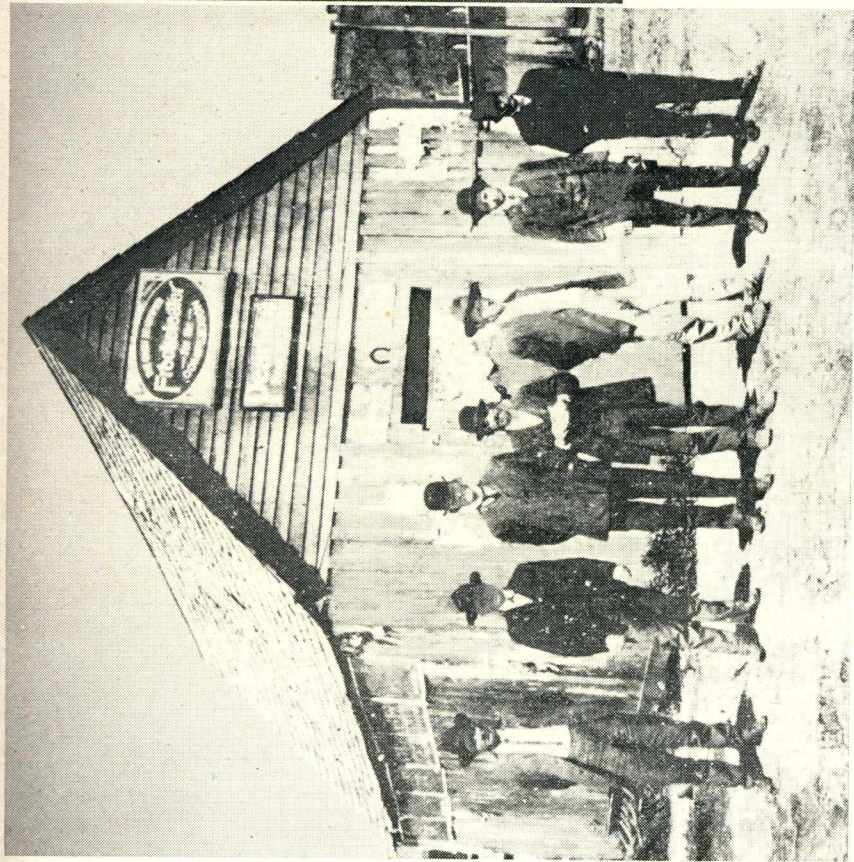
had one bedroom where the family and all of the evangelistic party slept. We walked about a mile to the church where the meeting was held, with Brother Chapman carrying both of his children back and forth to each service. From there we went by way of Memphis and Nashville to Sparta, Tennessee, where we held a meeting in the Methodist Episcopal church. From this meeting and others held in the community, the Church of the Nazarene of Sparta was eventually organized. We were staying in a boarding house and money was very scarce. One night a man, who did not look very promising or prosperous, was reclaimed, and before he left the service, he gave us twenty dollars with which we paid for our room and board until other finances came in. From Sparta, with luggage and babies, we all went over the Cumberland Mountains to Ravenscraft, then by wagon—all of us sitting in the bottom of the wagon on hay and quilts—we traveled about nine miles over terribly rough roads to Johnston Stand where we boarded trains, the Chapmans going west and the Roberts' going east."

The first church of which the young Rev. Chapman was pastor was in Durant, Indian Territory, now Oklahoma. He organized the church in December of 1905—when he was twenty-one years of age—with fourteen charter members. Rev. C. B. Jernigan wrote concerning this work: "Brother J. B. Chapman took this work under most unfavorable circumstances, when all odds were against the organized Holiness Church. But God laid it on his heart and he settled there with the determination to make it a success by the help of God." The first place of worship for this congregation was a vacant, dingy blacksmith shop, which the ladies scrubbed out and made ready for services. In less than two years they had erected a church building. Rev. Jernigan describes the faith and courage of this pastor and people thus: "The power of God came upon them and souls were blessed in their meetings. Like Ne-



Rev. James B. Chapman at about twenty-three years of age.

The old blacksmith shop at Durant, Indian Territory (now Oklahoma) where Rev. Chapman organized his first church in December 1905.



hemiah they were determined to build. So they fasted and prayed through to victory. They had read somewhere that 'faith without works is dead,' and thank God, they had living faith that put them to work, and soon they were putting up a nice church building forty by seventy feet in size."

The activities of the church under the pastorate of Rev. Chapman are reported in February of 1907 by one of its members, Cora Moore: "This year promises to be one of the best in Durant's history. This week there have been cottage prayer meetings every evening (afternoon) at two o'clock, in several homes. One evening (afternoon) there were six prayer meetings all held at one time, and a good crowd at each one. Such earnestness I have never seen before at Durant. . . . We had a grand day last Sunday. . . . There were three added to the church and baptized by immersion. Sunday night it seemed that the whole town was in attendance, and God wonderfully blessed. . . . We now have thirty members."

During the early days of their ministry here this young pastor and his wife experienced their first great sorrow. Their baby boy, James Blaine, Jr., who was always a delicate baby, at the age of five months was taken from them by death and was buried at Durant.

Pastoral work in those early days of organized holiness churches in the southwest was limited almost exclusively to preaching appointments. Rev. Chapman states that he preached at Durant the first and second Sundays of the month. Other preaching appointments were arranged usually for the remaining Sundays, or the extra time was given to conducting revival meetings and holding home mission campaigns.

While pastoring the church at Durant, J. B. Chapman, in 1907, also became the pastor of the church at Pilot Point, Texas, where he preached on the fourth Sunday of the month; later he changed this appointment to the

third Sunday. This church was then three years old. It had been organized with fourteen charter members, but the congregation had grown until, this pastor said, "115 of God's children find a church home within her hospitable borders." He makes this interesting comment about this church: "So far it has been possible to keep up with her members, none of them has ever backslidden, and only two names have been dropped from the roll because they could not be heard from. Her preachers have carried the gospel to nearly every state in the union, and her missionaries are battling against the walls of heathenism in Mexico and Japan; her rescue workers have lifted many a ruined life from the cesspools of sin, and in less than a year she expects to have representatives in India, Africa, and possibly China. . . . Compared with her ability, her liberality surpasses any place I know of, and reminds me of the magic purse that never has more than two pence in it, and never had less; when two were removed two more took their place. Missions, rescue work, etc., never call on Pilot Point in vain. . . . There are, I think, forty or more preachers or missionaries in her membership."

This report was given in 1907 by Pastor Chapman regarding the work of "The Training Home and Rest Cottage" at Pilot Point—he was a member of its first board of directors: "Special prayer meetings have been held at three p. m. Sundays nearly ever since the home opened. They have always been times of spiritual blessing. I had not been to one of these meetings in over a year, but when I went in Sunday afternoon I found the Spirit prevailed as in old times, and more than once I was made to praise God for His wonderful blessings upon this work."

His summers, even with what at this period of our history would seem a full-time pastoral appointment, were devoted to camp meeting work and revival meetings.

He closed his work with the Durant church in the fall of 1907, leaving the congregation with thirty members;

having, as the Rev. C. B. Jernigan said, "shown the world what a real pastor can do for his flock." Moving his family to Pilot Point, Texas, in March of 1908, he then devoted his time exclusively to evangelistic work; here he remained until he became the pastor of the church at Vilonia, Arkansas—the location of Arkansas Holiness College—in November of that year.

During the opening period of his pastoral work at Vilonia he conducted what was reported to be a gracious revival in the school in which there were between twenty-five and thirty professions, with twelve members added to the church. He continued as pastor of this church for two years; spending, as he said, his "summers in evangelistic work to pick up enough money to support the family while his wife remained at home to look after the mail and do what she could in the way of looking after the gardens, canning fruit and vegetables for the family use."

Pastoral work was not to be his regular calling, for after his pastorate at Vilonia, he was called to service in the educational work of the church to which he gave eight years.

The only other experience he had in pastoral ministry was with the church at Bethany, Oklahoma—where the Oklahoma Holiness College was located—in the fall, winter, and spring of 1918 and 1919. In reality, this was his first pastoral experience with a truly self-supporting church, a church which would pay a sufficient salary to make possible his giving it a full-time ministry. He made this comment to friends when he assumed this pastorate: "They are going to pay me twenty-five dollars a week salary and I ought to be able to bank some money." This he said despite the fact that he had himself, a wife and six children to support on that salary. He reported from Bethany in May of 1919 that they were having great victory, with over forty professions the last three weeks, his salary was raised and every department of the work was progressing.

Even a man who had the success in pastoral work, evangelistic campaigns, and in the college presidency which J. B. Chapman enjoyed was not spared some of those experiences which are difficult and disappointing to preachers. Near the time when he was pastor at Bethany, Oklahoma, one of the prominent churches of the Southland was seeking a pastor. Having heard of his reputation as a preacher, this church invited him to preach for them with the view of considering him for the pastorate. But after seeing and hearing him preach, they turned their interests elsewhere, for while they appreciated his preaching, they did not approve of his appearance—and in this the church is not to be severely censured, for maintaining a favorable personal appearance did not fill the first place in the thinking of this rugged preacher from the Southwest. In after years, however, he had a number of evangelistic campaigns in this church which would not call him to be its pastor.

Dr. Chapman was always an evangelist. Whatever place he filled in the work of the church, the pastorate, the presidency of colleges, editor, or general superintendent, it always held a secondary place in his heart; he was primarily a preacher and an evangelist.

We who have known him in his latter years recognized him as an outstanding preacher, one who would fill a leading place in any denomination or in any group of ministers which could be named in this generation. His friends of the early years of his ministry say that he was always a good preacher. Even as a boy preacher he was outstanding. His earnestness and zeal, and his fluency of and often "rapid fire" speech caused many of his admirers to call him the "preaching machine." This epithet denoted his method of speaking and not his message, for there was nothing mechanical about his preaching, it

came always from a burning heart. Many of the qualities which were his strength as a mature preacher, such as his witticisms, and his ability to state profound truth in a simple manner, or by pointed epigrams, were apparent in his early years of ministry.

The Holiness Evangel, official paper of the Holiness Church of Christ, in its issue of September 1, 1907, printed a sermon by James B. Chapman on "The Atonement," from the text, "For I determined not to know any thing among you, save Jesus Christ, and him crucified" (I Cor. 2:2). This sermon is typical to the times and to the general type of preaching of the early holiness movement; oratorical in style, picturing in running comment and by the use of numerous descriptive adjectives the events surrounding the crucifixion of Jesus. It was not theological in content nor purpose; it was evangelistic in type. But here and there through the sermon appear those epigrammatic gems which made his later ministry so effective; such as: "All the Bible promises of salvation center in Jesus, and then cluster around the cross. . . . It is not the effort to imitate Christ but faith in His shed blood that saves our souls. . . . Man is destined to greater eternal possibilities than any other of God's creation. He can sink lower into hell than devils and rise higher in heaven than angels."

His evangelistic field kept enlarging with the passing years until in 1921 and 1922 he was being called to churches all over the denomination; for his meetings were then taking him to the East, to California, to the Northwest, to Canada. He always was a favorite camp meeting preacher; and it was apparent that he was always in his element on the camp meeting platform. In the year of 1916 he purchased his first automobile to make possible taking his family with him on many of his summer camp meeting trips. This travel to camp meetings by automobile was an annual event for the family for many years—even until

the time the children began to scatter and to have interests of their own. The camp meeting filled such a large place in his heart that the Chapmans' last home was established adjacent to the camp grounds of the Michigan District, on Indian Lake, five miles from Vicksburg, Michigan.

Chapter Eight

CHURCH ORGANIZATION AND UNION

"When I came to the Holiness Movement in 1899," said Dr. Chapman shortly before his death, "Doctors Godbey and Carradine were in their prime; Martin Wells Knapp and Seth C. Rees were in their flower. Dr. Haynes and J. O. McClurkan were on full schedule. Joseph H. Smith and Dr. Fowler and H. C. Morrison and P. F. Bresee and Isaiah Reed and M. L. Haney and Bud Robinson were filling Jerusalem with their doctrines. The skies were still aglow with the recently quenched torches of Inskip and Wood and McDonald and S. A. Keen. And the land was bright with lesser lights which, like lightning bugs in the clearing, made the nights appear like day."

The great contention within the Holiness Movement at that period was over the question of what was called "organized holiness," or the organization of the holiness people into strictly holiness churches. Many of the leading lights in the holiness firmament of that day were opposed to the organization of holiness churches, insisting that the holiness people should remain within the larger denominations and give their witness to the experience of entire sanctification within the organized churches. In many instances the pastors and other church officials of these regular denominations would not tolerate the people who had entered into the experience of entire sanctification, nor would they permit them to testify to this experience in the regular services of the church. Some of the preachers were expelled from the ministry because of their teachings of the Wesleyan doctrine and experience of entire sanctification. Perhaps the most noted among these who were expelled for this cause was Bud Robinson. This op-

position extended widely and many of the preachers and laymembers were brought to the conclusion, and they were assured by the guidance of the Holy Spirit, that they should organize distinct holiness churches for the preservation of the work of holiness evangelism and to provide a church home for the many believers who desired a continuous holiness ministry for themselves and their families.

As a means of providing fellowship and services for edification of the holiness people without forming a distinct church organization, the holiness people banded themselves together in holiness associations and bands. But such a loosely knit organization could not satisfy those who desired a closer fellowship and particularly those who had to face constant opposition from pastors and leading church members within their own denomination. Leading in this venture of faith in the Southland, an act which brought no little condemnation from their brethren—and some of them were among the “greater lights” mentioned by Dr. Chapman in the opening paragraph of this chapter—were the Harris’ and their associates of Tennessee, Dennis Rogers and his collaborators of Texas, and C. B. Jernigan and his followers also of Texas, who encouraged and promoted the organization of holiness churches. As these leaders and groups became acquainted with the work of the others they talked union and perfected it. In 1904, at Rising Star, Texas, a joint meeting of representatives from the Independent Holiness Church, and from the New Testament Church of Christ, agreed to form a Permanent Council Organization which was perfected in November of the following year at Pilot Point, Texas; the united organization being known as the Holiness Church of Christ.

It was the Independent Holiness Church which J. B. Chapman joined in the second year of his ministry. The very circumstances which brought him into this organized holiness church formed deep convictions in his heart re-

garding holiness denominations. This conviction carried through his entire life. He had little time or energy to devote to any effort or organization which did not further the work of a holiness church.

Although he was very young in the early days of this holiness church he filled places of responsibility and had great influence in the movement. At the first convention of the Independent Holiness Church held at Blossom, Texas, in February of 1903—the convention where he and Miss Frederick were married—James B. Chapman, although only eighteen years of age, was the preacher at one of the evening services. In the Second Council Meeting of this church held in Greenville, Texas, in November of 1903, it is said “the leading men of this work were Rev. C. B. Jernigan, who had organized the work; Rev. J. B. Chapman, who had done a great work in eastern Texas and Oklahoma in revivals and organization; and others.” J. B. Chapman was elected secretary of the Council at this convention. The third annual council meeting met at Blossom, Texas, October 5, 1904. Rev. C. B. Jernigan reports this council meeting thus: “This was a splendid gathering of representative holiness people, many of whom were in attendance to see if the church was a success. The revival tide ran high, and many people were blessed in this council. Twenty-seven churches were represented at this council.” At this session of the annual council, delegates (one of whom was J. B. Chapman) were elected to represent the Independent Holiness Church at the annual council of the Church of Christ that met the next month at Rising Star, Texas, at which plans for union were laid.

Pilot Point, Texas, which was destined to become famous in the history of the organized holiness churches, was the meeting place, November 7 to 12, 1905, of the Independent Holiness Church and the New Testament Church of Christ to form a permanent organization, known as the General Council of the Holiness Church of Christ.

At this time James B. Chapman was twenty-one years of age, but the places he filled in this convention indicate the ability he possessed even as a young man; he was a member of the committee to formulate a plan on Permanent Organization—evidently this was the committee appointed at the Rising Star meeting in November of 1904; was chairman of the Committee on Worship and Rules of Order; a member of the Ways and Means Committee, and was elected on the Commission on Bible Institute.

The attitude of James B. Chapman toward organized holiness churches and the value of such organization is stated in an article he wrote which was printed in the *Highways and Hedges* of December, 1906. He said: "There is a growing interest in holiness churches among our people everywhere. Holiness churches are no longer an experiment but they are now an existing reality. . . . The day has come when the holiness people must organize or the work will suffer. Scattered among all denominations the usefulness of the holy people is greatly hindered, when out of all organizations they are branded as 'Come-outers,' thus shutting many doors of usefulness in their faces. The bands, which are substitutes for churches, have seen their day and proved a failure. . . . In a disorganized state, we are prey to great impositions. Many people are beginning to see and confess these things and are finding a solution in the organization of local holiness churches. In the past few years this work has grown to an extent surprising to everyone. We have now reached the point where something must be said upon this important subject and to keep still would be detrimental to ourselves and an injustice to others. . . . It (which was the first issue of the *Highways and Hedges*, the organ of the Holiness Church of Christ) will champion the organization of holiness churches and will consider all questions of general interest to the church."

The Holiness Church of Christ functioned under three annual councils: the Texas Council, Arkansas Council, and Tennessee Council. The General Council brought together the delegates from these annual councils to consider and act upon matters of importance to the whole church. The Texas Council, of which Rev. J. B. Chapman was a member, met at Abilene, Texas, in November of 1906. At this time Rev. Chapman served on the committees on Worship, Memorials, and Publications; he was elected delegate from the Texas Council to the General Council meeting to be held in Texarkana, November 20 to 25, 1906.

He manifested great interest in the work of the councils. Writing in the second issue of *Highways and Hedges*, October 1, 1906, he said: "The councils should lay plans for a more aggressive mission movement another year. We will soon have missionaries on the field ourselves. . . . There are numerous other questions of vital importance for both Annual and General Councils and what we need and must have is decisive action and such as will leave no room for questioning. . . . A great future is before us. We are a church and as such we have a reason for existing. We have nothing to be ashamed of. Let us live in much prayer and be valiant in the fight; not against one another or anything else that is good, but let us show the devil and the world an unbroken front, a clean, clear, red-hot, aggressive people who know what we are doing."

In his report of the Texas Council meeting of 1906, he says, ". . . As to the future of the Holiness Church of Christ no one need fear. God is with us, who can be against us?"

The Annual Texas-Oklahoma Council met November 5 to 10, 1907. The Council elected James B. Chapman as its president. He undertook this task with the same vision and efficiency which he had demonstrated in his pastorates. One of his first announcements as president read: "Be-

ginning January 1, I expect to spend several months visiting among the churches, encouraging the work, organizing new congregations, helping to secure pastors, and in doing whatever I can for the advancement of the cause. . . . It will be understood that this is a new undertaking and I earnestly desire the co-operation of all the churches to make it a success for God and our work. Let no place think it is too small or too poor, if you need me. I will come on the promise of God, and if you all do the best you can I am sure I shall not miss a place." Signed, J. B. Chapman, President, Texas-Oklahoma Council of the Holiness Church of Christ.

The April 1, 1908, issue of *The Holiness Evangel*—successor to *Highways and Hedges*—carried this note from J. D. Scott, its associate editor: "J. B. Chapman, our Council President, has recently moved his headquarters to Pilot Point. . . . He will visit as many of our churches as he can and will do them great good. Brethren, stand by this holy man with both your prayers and your means."

The President of Texas-Oklahoma Council, J. B. Chapman, in *The Holiness Evangel*, June 15, 1908, exhorted the congregations to show proper regard and respect for their pastors. He also urges the pastors to "visit your people." His attitude and work were very near to that now done by the district superintendents of the Church of the Nazarene.

The movement toward union of the holiness churches was being promoted on a wide scale. The brethren of the South had heard about the efforts toward union on the part of the Pentecostal Association of Churches of America and the Church of the Nazarene. The Holiness Church of Christ elected delegates to attend a meeting, at which union of these above mentioned churches was to be considered, to be held in Brooklyn in April of 1906. J. B. Chapman was among those chosen as delegates, but due to the lack of finance, none of the delegates could go.

Representatives—J. B. Chapman was not in the group—of the Holiness Church of Christ attended the union of these two churches to form the Pentecostal Church of the Nazarene, held in Chicago in October of 1907. The brethren from the South invited the united body to hold a general assembly at Pilot Point, Texas, in 1908 for the purpose of bringing the Holiness Church of Christ into this larger union.

Prior to the meeting in Pilot Point, J. B. Chapman writing of "Church Union" in *The Holiness Evangel* of September 15, 1907, said: "I heartily endorse the sentiment expressed in your (C. B. Jernigan's) recent editorial on 'Church Union.' It will be much better to have one good strong Holiness Church than to continue on with a number of weak ones. Then we could have a strong church organ with a large circulation, and would be able to keep in touch with the people of God all over the land. . . . Let us by all means send delegates to the Chicago convention in October. There is no vital difference, either in doctrine or church polity, between the Pentecostal Church of the Nazarene and the Holiness Church of Christ. Even the name is the same in substance. Pentecostal means Holiness; Nazarene means Christ. Hence, The Holiness (Pentecostal) Church of Christ (Nazarene). Then why not be one?"

"If the president and secretary of the General Council will state this matter in the paper and give us the names of the delegates, I am ready to contribute for the expenses of their trip. Give their names, and open your funds and let's send the representatives to Chicago, with instructions to determine the basis of union between the above named churches. I am for the union of all holiness churches who are straight in doctrine and clean in life, the world over."

He never lost interest in this union of churches. Often in his editorials of the *Herald of Holiness* he would state

the desire for a union of all the holiness churches; and as a general superintendent he was interested in any move which would bring the holiness denominations to a closer co-operation and affiliation.

When the date came for the General Assembly of the Pentecostal Church of the Nazarene, and the General Council of the Holiness Church of Christ, namely October, 1908, it was a time of great rejoicing. J. B. Chapman reported to this General Assembly on his year's work as president of the Western Council (the Texas-Oklahoma Council) of the Holiness Church of Christ. During the eleven months of his service as president he had visited twenty churches, held fourteen revival meetings, preached 362 times, prayed in 155 homes, and had witnessed 250 professions. He had accomplished this at an expense of \$250. This Council reported 48 churches with 1,675 members at that time.

It was a high day in the life of James B. Chapman when he witnessed the marriage of the Pentecostal Church of the Nazarene with the Holiness Church of Christ on October 13, 1908. It was a great day in the history of the Holiness Movement when this union was perfected.

Chapter Nine

EDUCATION

It requires no stretch of the imagination to recognize the limited educational opportunities that James B. Chapman had in his early life. He began his active ministry when a lad just past his sixteenth birthday, at a period in life when most young men are pursuing diligently their education either in the latter years of high school or first year of college. The strenuous life he lived, the way in which he gave himself to the work of evangelism, pastoral activities, and duties of the president of the Western Council, would not lend itself to any concerted effort on his part to acquire a formal education. What he was able, by the help of the Holy Spirit, to accomplish, with his limited training in preaching, pastoring, writing, and supervising church work is almost miraculous.

Yet, he was not without training during these years; training of a most practical and beneficial nature. The brilliant young schoolteacher whom he had married—Miss Maud Frederick—was his instructor; the best instructor he ever had, and she remained that until the time of her death. She was exceptional in her knowledge of English, while his English at the beginning of his ministry was very crude. She instructed him at home, would write down the errors he made when he was preaching, and later would drill him—yes, literally drill him—in the proper use of English. She never lost patience when in speaking he would revert to his former habits of speech. By patience and perseverance she made of him one of the few preachers of the Holiness Movement whose English was superb and accurate; seldom did he ever make a grammatical error in his preaching during the last half of his ministerial career.

In appreciation of her labors, he dedicated his first book "to my wife whose patient toil and self-sacrifice, and whose invaluable assistance in the preparation of this work, has made the publication of this volume possible at this time; is this book dedicated by her husband."

There are many outstanding characters who have obtained their education the hard way. In this James B. Chapman is no exception. He became pastor of the Church of the Nazarene at Vilonia, Arkansas, in November of 1908, and enrolled at that time as a student of the Arkansas Holiness College which was located at Vilonia. He was a man past twenty-four years of age, had the responsibility of the pastorate of the college church, and the burdens of the home consisting of a wife and two small children, yet he enrolled as a student to pursue his education.

His wife was always his inspiration in these matters. While there is no indication that he ever wavered in his determination to secure an education, she did everything within her power to lighten his burdens and to keep him moving along toward his desired goal.

He remained as pastor of this church during the school year of 1909 and 1910, and enrolled that fall as a student. He worked hard at his studies. Some subjects were mastered with ease, for he was a born philosopher and theology was bread to his hungry mind; but mathematics was a subject which he learned only through hard work and diligent application. Indeed, to the end of his days, he avoided being placed in a situation where he might become involved in any detailed mathematical problems. Members of his family say that during these school years he studied until late at night and would often arise at three o'clock in the morning to study in the quietness of those morning hours before the family became active.

What a feeling of satisfaction must have been his when through his diligent study and hard work he was listed as

a graduate of the Arkansas Holiness College in May of 1910—graduating from the Greek-English Theology Course. This had whetted well his appetite to obtain a full college education, so after moving his family to Peniel, Texas, in June of 1911, he enrolled as a student of the Texas Holiness University, of which Dr. Roy T. Williams was the president.

He was no stranger to the people of Peniel; many of them were his friends of years' standing. Also he had been one of the speakers at the Christian Workers' Conference and Commencement exercises of the university at Peniel, June 3 to 8, 1910, when he gave a paper on "Christology" and an address on "Our Lord's Return." Now he returned to Peniel as a student.

With diligence he applied himself to his studies, did part-time teaching in the department of Bible and Theology, which that year was under the supervision of Dr. B. F. Haynes, who later became the editor of the *Herald of Holiness*. During that year he is listed also as the district superintendent of the Southeast District of the Church of the Nazarene, a territory comprising the states south of Tennessee and east of the Mississippi River to the Atlantic Ocean. There were but few churches at that time within that vast territory, but these few churches required some of his time and supervision. Yet he was able to complete his course.

In a report he gave of a meeting he held near Erick, Oklahoma, in late summer of 1912, he said: "I go back to my work of teaching Bible and Theology in Peniel University . . . until next May when I will return to the field for the summer." By the time of the opening of school he was announced as the Dean of the University. He pursued further studies in the University during the year sufficient to be granted the degree of Bachelor of Divinity at the time of the next commencement.

This concluded his formal education, but he was a student all of his life. He was an incessant reader and delighted to gain knowledge from many fields of study. He was especially a student of life and kept a growing and expanding outlook on life until his death.

His work as a preacher and teacher, his influence as an educator and churchman, and his scholastic attainments were recognized by his own Alma Mater when in 1918 the Peniel College conferred upon him the honorary degree of Doctor of Divinity. Later, as he became better known and his abilities and attainments received wider recognition, the Pasadena College conferred upon him the honorary degree of Doctor of Divinity in 1927.

Coming along a most difficult path to the attaining of an education he succeeded in obtaining the earned degrees of Bachelor of Arts, and Bachelor of Divinity; and had two colleges confer upon him the honorary degree of Doctor of Divinity. Astonishing advancements attended the work and activities of the boy preacher, who was anointed of the Spirit to proclaim the gospel, until at thirty-one years of age he had completed the hard and difficult task of securing his formal education. Still he remained a Spirit-filled preacher of the simple gospel of holiness.

PART THREE—EDUCATOR

Chapter Ten

ARKANSAS HOLINESS COLLEGE

The providential leadings of God at times seem so mysterious. The turn of providential happenings, which diverted James B. Chapman from his plans to complete his college course by enrolling at Peniel University for the school year of 1910-1911 to become the president of the Arkansas Holiness College at Vilonia, Arkansas, certainly seemed strange to him. He had been the pastor of this college church for two years, and had been a student in the college completing the Greek-English Theology Course the school offered; now he had been chosen to take upon himself the responsibilities of the presidency of the school. A reporter writing of this event says: "He was pastor two years at Vilonia, the seat of the Arkansas Holiness College. During this time he, in unifying and building up the church, so won the hearts of the people that the college board asked him to become their president. He, being anxious to complete his college course, but unwilling to see the school die, reluctantly accepted the presidency for one year."

This position of college president immediately thrust him into a new field with new responsibilities and problems. But he undertook them with the same determination and earnestness which had characterized his life as pastor, evangelist, and president of the council, eager to make a success. His first task was to strengthen the faculty of the school. He did this by bringing in some well-qualified people to head different departments, retaining

on the faculty those who were acceptable in their work. He states his purpose for the college thus: "Our earnest endeavor is to maintain a school that will deserve the name 'holiness' and merit the endorsement and patronage of those who love the straight way."

In addition to the responsibilities of the presidency, he taught in the Bible and Theological department of the college. One in writing of his teaching said: "Some of his students say that he is the best Bible teacher they ever had. His students in theology were well pleased with his teaching."

In the different reports of the progress of the school printed in the *Pentecostal Advocate* during this year, it is said several times, "The school is having the best year of its history." The enrollment reached over the one hundred mark that year. The board of trustees of the college in stating its appreciation for the year's work of President Chapman said that they had had the very best year in the history of the school; they had entered the year with somewhat of a heavy financial burden upon them, but God helped to almost clear it.

To appreciate the work done at Vilonia, something of its location and environments should be known. It is a village in the central part of the state of Arkansas, located fourteen miles from the nearest railroad depot, also the nearest town, which is Conway. During the years of the Chapmans' residence here the roads were only graded dirt roads, in some places they were little more than trails cleared through woods with stumps still remaining in the roadway. In winter and spring the roads were practically impassable; at times in the worst of storms the town was cut off from the rest of the world. It is in a farming country, but the farms are typical of those among the hills of central Arkansas, plenty of hard rough work but not too much income to compensate for the work done. But at Vilonia resided some of the finest people God ever al-

lowed to live on this earth, devout, consecrated, holy people, who were determined to have a holiness school where their children and others could be educated in a true Christian environment.

The Arkansas Holiness College was destined eventually to close its doors; its location was against it, stronger holiness schools within easy travel distance of modern days attracted the students, and funds were not available to keep pace with the growing educational demands of the day and of the growing church. Yet the labor done by President Chapman and other presidents and faculty members was not in vain, for many students have gone forth from that school to bless the world with the message of full salvation, or to live lives of usefulness in the various pursuits of life.

If the Arkansas Holiness College had done no more within its history than to make the contribution it did to the life of James B. Chapman and through him to the religious world, its existence would have been justified. Occasionally he would speak of his years at Vilonia and always he would recall with tenderness of heart and pleasure the fellowship and association he enjoyed with the people. It was at Vilonia that his oldest son, Harold, was born.

The statement which closes the report of his work as president of this college is: "J. B. Chapman again enters the evangelistic field." He was always an evangelist and being a college president did not lessen his passion to win souls to Christ. At the close of the school year he moved his family to Peniel, Texas, where they were to spend eight pleasant years. During these years at Peniel his three youngest children, Brilhart, Gertrude, and Paul, were born.

Chapter Eleven

PENIEL UNIVERSITY

To a casual observer it would seem impossible to do the work that James B. Chapman did and at the same time be successful. But any question raised in the mind of a casual observer relative to his accomplishments would be due to the fact that the observer did not know J. B. Chapman, and that he was measuring this man and his achievements as he would estimate the value of an average person. But this man was not an average man.

At the Commencement of Peniel University in May of 1912, President R. T. Williams announced that James B. Chapman, A.B., would be a member of the faculty for the coming school year. By the time of the opening of school in the fall of that year, James B. Chapman was made the Dean of the University, in addition to his work of teaching Bible and Theology. He became the successor to Dr. B. F. Haynes in this department, as he was destined to do nine years later as the editor of the *Herald of Holiness*. Also, during this year he pursued his studies to make up the requirements needed to obtain the degree of Bachelor of Divinity from the college.

Professor Chapman earned an enviable reputation as a teacher. One of his students who has devoted thirty or more years of his life to educational work says that he was a real teacher, thorough in his work, always dealing fairly with difficult questions and fearless where truth was concerned. He had a retentive memory, far above the average. His was almost a photographic mind. His students tell that his familiarity with the textbook, after his own study of the text, was sufficient that he needed not to refer to the

book in teaching the class, or in making assignments. One of his students, now a college president, who then did substitute teaching for him when he was unavoidably absent from the class session, says that he would ask how far they had gotten in the class sessions during his absence and without referring to the textbook he would pick up the lesson and go on with the teaching. His own characteristics as a student and teacher were always a fitting pattern for his students to follow; and not a few of his students endeavored to follow that pattern. Many Christian workers today are better students and greater preachers because they were trained under the inspiration and instruction of this Spirit-filled teacher.

At the close of the school year, in May of 1913, James B. Chapman, A.B., B.D., was to experience another of those peculiar and unforeseen turns of providence. President Roy T. Williams, who had had a very successful term as president of Peniel University, resigned to devote his time and efforts to the work of evangelism. The Board of Trustees of the school called upon Professor Chapman to fill the responsible place of president of Peniel University.

Peniel University in those days was ranked along with the best of the holiness educational institutions of the nation. One reporter gives it the third rank among holiness schools, with Asbury College of Kentucky and Taylor University of Indiana holding first and second places respectively. President Williams introduced the new president to the church by means of this report in the *Herald of Holiness*: "Professor Chapman is a well-equipped, level-headed, progressive, sound, consecrated man of God. Those who are acquainted with him, and have seen his work, know him to be capable of whatever position he is called to occupy."

Some of the members of the board of trustees were skeptical of his ability to fill this important position, some ques-

tioned his age, although he was twenty-nine years old when he began his first year as president of this school. But those who knew him best believed in him and were confident that he would be successful in that office.

His friend of many years, who was then a member of the board of trustees of the school and pastor of the local church, the Rev. B. F. Neely, in July of 1913, wrote: "The future outlook of Peniel University has never been more flattering than now. Professor J. B. Chapman, A.B., B.D., our newly elected president, needs no introduction to the people of the South, since he is a well and favorably known man in all that part of the country. In every position of responsibility in which he has been placed he has proven himself a man of sterling character, and of unusual strength, and in every way worthy of the trust bestowed upon him. The presidency of different colleges has been recently offered him, among which is one of the best equipped institutions in the holiness movement (and he could have added truthfully that the salary offered was at least one hundred dollars a month above that which he was to receive at Peniel). But he believes in the future of Peniel University, therefore has signed up with the trustees for a term of five years, during which time we are expecting great things."

Other supporters of the school added their statements of appreciation for the new president and their confidence in his ability and character. Rev. W. F. Dallas said: "I want to say a word about our new president, Rev. James B. Chapman. I have known him for years, and was financial agent of the Arkansas Holiness College during the time he was president. From the record he has made both as teacher and preacher, I do not hesitate to say that I believe that he is the right man in the right place. I have every reason to believe he will prove worthy of the position, and will, with the aid of the strong faculty secured, carry the school on to even greater success." Rev. J. E. Gaar ex-

pressed his confidence thus: "God has found a man for the presidency of this school in the person of Professor James B. Chapman, under whose management we look for great things in the future. President Chapman is a success as an evangelist, and has as an advantage upon entering the presidency of the university a fine record as a school man. We believe with this noble man of God at the head of this great institution will be carried out the motto, 'God Must Be First.'"

The ability of the new president was recognized soon after the opening of the school year. So outstanding was his success that in about three months after school opened, Rev. J. T. Upchurch made this observation: "President Chapman, though young in years, is rich in experience, and has proven himself to be a splendid disciplinarian, has already confirmed the expectation of his friends, and is winning the entire confidence and respect of the few who were skeptical regarding his ability to direct the institution."

As an educator and president he became recognized as one who was thorough in his work, who held high scholastic requirements for the students, putting far greater emphasis on the regular requirements than upon electives in the planning of courses. He was conservative in his policies, was a firm disciplinarian, yet he was always highly respected by the students and the constituency of the school.

The new president was destined to go through some very difficult years during his term of office, which he had accepted for five years. The location of the school limited its support. Within the territory from which the financial support for this institution should have been received were three other holiness schools, all affiliated with the Church of the Nazarene, as was Peniel University. The Central Holiness University located at Hamlin was sup-

ported by the churches in western Texas; the Oklahoma Holiness College located at Bethany, Oklahoma, was drawing upon that state for its support; and the Arkansas Holiness College of Vilonia drew heavily upon the finances of the Nazarenes of that state to keep it operating. Peniel University was limited chiefly to the Dallas District of eastern Texas and the state of Louisiana for its regular income. With such a restricted territory it would be difficult to have success in any large way.

Various ventures were launched with the view of giving students employment to assist them to work their way through college. The president opened a broom factory in which some of the students worked, while others endeavored to market the product. He had farms in operation on which the students worked in an endeavor to supplement their financial resources. One student says that during those days he cut broom straw on one of these farms for the wage of ten cents an hour. This writer was offered fifteen cents an hour to do the work of the bookkeeper for the college, but he accepted an offer of a much better wage from another holiness college where he continued his studies. These wages reflect the financial struggles of all connected with the school in those days.

James B. Chapman was president of the school, dean, business manager, manager of the industries and farms, and half-time teacher. One of his students of those days tells of his coming to class so exhausted that he fell asleep during the class session. So eager was he to make the school all that it should be and to provide for the young people under his care the best education within the finest spiritual environment that he counted no sacrifice too great to carry out his purpose.

The whole family shared in the sacrifices of these difficult days. Dr. C. A. McConnell told of a visit he and his wife made to Peniel at the request of President Chapman

to talk over matters relative to his teaching Bible and Theology in the school. It was Thanksgiving Day, and the McConnells had Thanksgiving dinner with the Chapman family. The main dish of that Thanksgiving dinner was black-eyed peas. No apology was offered for having only such a humble dish on such a great occasion of national feasting; no excuse was given, no embarrassment was manifested. It was all they had and they offered thanks to God for it the same as they would have done for the most sumptuous meal. Dr. McConnell said, "It was a real Thanksgiving dinner of black-eyed peas." The spirit of Thanksgiving was in the hearts of the people and existed in the home even when eating such ordinary food.

In reporting the commencement of Peniel University in 1915, Rev. A. K. Bracken, who was affiliated then with the school, said: "In some respects this has been a hard year, and had it not been that God was with us, that the president and faculty were God-fearing and consecrated to the Master's service, and that the trustees acted their part as good soldiers, we could not have finished as triumphantly as we have."

Even with such a difficult situation President Chapman in 1916 launched a "Forward Movement" to raise \$60,000 to make the school an A-1 college. One of the members of the board of trustees, Mr. G. B. Collins, gave ten thousand dollars and others pledged their support. The campaign was not carried through to completion. No doubt this failure was due to the restricted territory from which the school had to draw its support and to conditions which attended the early days of the entry of the United States into World War I.

World War I made a very heavy drain upon the male students of the school as numbers of them enlisted or were drafted into military service, and some of the faculty members answered the call to armed service. All of this added

greatly to the already heavy burdens carried by President Chapman. But he was not discouraged. In fact, he continued strongly to promote the program of the college. His statement on "Peniel's Proposed Plan" printed in the *Herald of Holiness* of July 18, 1917, is revealing, not only of his desires and purposes for the school, but also of his own character:

"Friends of Peniel often chide me for not advertising more. We are told that we should 'boost' our work. We have been at fault in this matter and do not seek to completely justify ourselves. We do, however, admit that our conscience will not allow us to adopt methods which permit us to compare favorably with others in expressing opinions concerning ourselves.

"We have told of our work in a fair and even way, but because we have tried to avoid exaggeration we are told that we do not do ourselves justice. This we think is because our people have learned to prune reports, and make large allowances for the 'boost' in our description of ourselves. We believe that adjectives of degree higher than the positive are seldom needed in speaking and writing of the work of the lowly Pentecostal Nazarene.

"In a recent article we made reference to our change from 'University' to 'College.' We did this for the sake of consistency, and as a part of our plan to maintain as high a standard as we advertise. We are not what is implied by the name 'University' and are relieved since we dropped the title. Our purpose is to make the school a recognized A-1 college, a position held by one or possibly two holiness schools in America, and never yet reached by Peniel.

". . . . During the past four years (which represented his term of office as president) over ninety per cent of those attending have been Christians. An average of twenty per cent have been in preparation for the mission field or for the ministry. . . . It is estimated that between six and

seven hundred Peniel students are now exclusively engaged in distinctive Christian work.

"... Our proposition is to 'give the best educational advantages and the best spiritual environment.' In order to do this we must secure for Peniel the standing of an A-1 college in the educational world. . . . Our Pentecostal Nazarene young people have a right to expect this of us."

Later in the same year he wrote an article on "Pentecostal Nazarene View of Education" in which he said: "The schools of our church must maintain recognized educational standards based on faculty, equipment, and thoroughness, and yet maintain a spiritual consistency based on doctrine, experience, and practice, which will guarantee the safety of our youth during the time of education. Then our churches must furnish the money to make and keep our schools first class and send their children to our schools to be educated."

The school year of 1917-1918 brought to a close the five-year contract of James B. Chapman as president of Peniel College. He had worked heroically and sacrificially. Hundreds of students had been benefited by the work of the school and by the influence of his life and example as president and by those persons who had worked with him as faculty members and associates. He had proved that his friends had not placed confidence in him in vain, and had won the support of those who were skeptical of his ability to fill the office of the presidency. The Rev. J. E. Bates gave this report of the commencement exercises of Peniel College of June, 1918:

"During the year there have been a number of our best students called into the service (World War I), several have volunteered, which thinned our ranks considerably, yet we have come down to the end of the year with a fine body of students who seemed to be delighted in the service

of God. . . . The baccalaureate sermon was preached by President Chapman, who was retiring from the presidency of the institution. The board of trustees have very much appreciated the services that this great and good man has rendered as president and they in a very small way expressed their appreciation of his services in this capacity by conferring upon him the degree of Doctor of Divinity."

The board of trustees of Peniel College passed these resolutions in expression of their appreciation for President Chapman and his work:

"Whereas, the Peniel College has, for the last five years, enjoyed the efficient leadership of Rev. James B. Chapman as its president, and

"Whereas, the village of Peniel has found in him a most worthy and excellent citizen, and

"Whereas, the College Church has had a most loyal supporter and careful counselor in him, therefore be it

"Resolved, That we, as the board of trustees of Peniel College, express to him our deep appreciation for the services rendered.

"Brother Chapman has rendered unstinted service in every department to which his duties have called him. He is loved and respected by the entire student body, and his counsel is sought by those who desire to be carefully directed. There have been no sacrifices which he has not been willing to make for the success of the institution, for which he has given his life for the past five years.

"Whatever achievement this man of God has attained in his work among us let it be remembered that it has been accomplished under most strenuous world conditions for which he was not responsible and over which he had no control. Despite the belligerent strain [evidently the strain caused by the war is meant] of the school's constituency his financial record stands before us as a success. We not only appreciated him, but heartily commend

him to whatever course in life he may pursue. Our interest, confidence, and prayers shall ever attend him in his future work."

President Chapman concluded his distinct work as an educator with the commencement exercises of Peniel College in the spring of 1918. But the influence of his work in this field will not be fully known until that final day when God sums up the works of a man's life and gives out the rewards. Yet, his leaving the presidency of the college did not bring to a close his obligations to the college. In some manner the terms of his contract as president obligated him personally for some of the financial debts of the school, so he left the office of presidency with a great burden of personal debt upon his shoulders, all of which was related to the work of the school. Members of the family tell of the years of struggle through which they passed as he paid the interest annually and little by little cleared these obligations. It was fifteen years, five years after he became general superintendent, before the last of these obligations was paid. No personal sacrifice was considered too heavy to maintain his integrity and to preserve his reputation as a good and honest man.

Within a few years Peniel College—as were Central Holiness University of Hamlin, Texas, and Arkansas Holiness College of Vilonia, Arkansas—was merged with the Oklahoma Holiness College, to become Bethany-Peniel College of Bethany, Oklahoma. (Later Bresee College of Hutchinson, Kansas, was merged into this school.) That one school drawing its support from the territory which formerly endeavored to support five such schools is making great progress. And it seems that to a degree some of the fine qualities and traditions of old Peniel, the qualities which President Chapman and other presidents and faculty members invested in the college, still live on in the enlarged institution, Bethany-Peniel College.

The work of education became such an integral part of James B. Chapman that he kept alive a genuine interest in the schools of our church until his death. During his pastorate of the church at Bethany, Oklahoma, he taught fifteen hours a week in a special Bible course during the month of January, 1919. He was always in demand as a special speaker at our colleges, he appeared frequently as a commencement speaker on the platforms of our schools; he gave special lecture courses in all of them. He maintained a keen interest in our educational program and urged and prodded the presidents to raise the scholastic standards of the schools sufficient to receive accreditation from the recognized associations. He always was liberal in his financial support of our colleges.

He is recognized among the general officers of the Church of the Nazarene as the chief promoter, perhaps the "father," of the Nazarene Theological Seminary. Indeed he did "father" the dream of many during the several quadrenniums and help to bring to a final accomplishment in the General Assembly of 1944 the order to establish a Seminary. He manifested a constant concern for and interest in the work of the Seminary from its establishment. He gave the address and conducted the service for inducting Dr. Hugh C. Benner as its president; he gave the address at its first commencement exercises and delivered the lectures in two of its lecture series: the Basil Miller series on Christian Journalism, and the Jack Berry series on Preaching.

He sought always the highest and best attainments possible for the educational institutions of the Church of the Nazarene.

PART FOUR—WRITER

Chapter Twelve

BEGINNINGS

"Someone has said that a writer should write a million words in practice before he offers anything to the printer," wrote Dr. Chapman on January 1, 1946, in one of the opening paragraphs of the brief beginnings he made on his autobiography. "I am confident," he continued, "I did not serve an apprenticeship quite as rigid and extended as that, but since beginning this page I have made an estimate, and believe that at least three million words have appeared in print either over or under my signature. So, at the worst, I should be ready now to begin."

Early in the experience of James B. Chapman as a preacher he realized that the printed page provided a great medium for presenting the message of holiness. In those early days of "organized holiness" and of the holiness movement in general, the holiness people were given to reading, it would seem much more than they are at the present time. Their situations in spiritual life would encourage reading. Many of them had been entirely sanctified, perhaps in the camp meeting, in the independent meeting held by a traveling holiness evangelist, or perhaps under a holiness evangelist who had held a meeting in the church of which they were members. Generally the pastors of the churches were not in sympathy with the message of holiness and opposed from the pulpit and privately these professors of entire sanctification. Therefore, they were dependent upon the written message of holiness almost exclusively for their soul food and encouragement. This situation made the

printed message much in demand, and the people generally literally devoured the message thus presented.

The first article printed from the pen of James B. Chapman, he says, was under the title of "The Eagle's Two Wings." He gives no intimation of its date nor of the publication in which it was printed, and diligent research work has not brought it to light. The date must have been before September of 1906, for in the first issue of the paper, *Highways and Hedges*, September 15, 1906, the official paper of the Holiness Church of Christ, he is listed as editor of "Church Work" department and in that department his messages were printed.

The paper *Highways and Hedges* was merged with *The Missionary Evangel*—both of which were papers of the Holiness Church of Christ—at the General Council meeting held in Texarkana, Texas-Arkansas, in December of 1906, to become *The Holiness Evangel*. Only an occasional article or sermon was printed in this paper from his pen. The September 1, 1907, issue contains a sermon on "Atonement," in September 15 issue of that year was printed an article on "Church Union," and in the July 2, 1909, issue a doctrinal message appears on "Regeneration: What? How? When?" From January to October of 1908, the nine and one-half months preceding the union of the Holiness Church of Christ and the Pentecostal Church of the Nazarene, at Pilot Point, Texas, on October 13, 1908, he was again made editor of the "Church Work" department of this paper; and after the union his name appears among the "special contributors." *The Holiness Evangel* was merged in 1910 with *The Pentecostal Advocate*, printed in Peniel, Texas, but no articles appear in this united paper from the pen of Rev. J. B. Chapman.

The General Assembly of the Pentecostal Church of the Nazarene held in Nashville, Tennessee, in October of 1911 voted to merge the papers of the different churches

which had united to form the present denomination to make one denominational paper, the *Herald of Holiness*. Dr. B. F. Haynes was chosen as the editor of this merged periodical, and the first issue was printed under the date line of April 17, 1912. The first article written by J. B. Chapman in the *Herald of Holiness*, of which he was later to become editor, was printed in the issue of August 7, 1912. It was a discussion on "How to Live the Sanctified Life." The message is epitomized in this one sentence, "The whole secret of living the sanctified life is to maintain an unbroken consecration and to exercise constant faith in the cleansing blood."

During the first five years of the existence of the *Herald of Holiness* only five of his articles were printed; fourteen of his messages were printed in this paper during 1919, ten during 1920, and one in 1921 before he became associate editor in April of that year.

The early years of the *Herald of Holiness* were very busy years for Rev. J. B. Chapman; he was completing his education, was president of two holiness schools performing the many duties associated with the leadership of such institutions, and was always engaged in preaching and evangelistic appointments. This may account for the few contributions from his pen which appear during those early years, for after he severed his connection with Peniel College in 1918 his articles appear more frequently in the *Herald of Holiness*. Before this time it seems that the greater number of his articles were written by request, for they fitted into the plan of some special emphasis stressed in the different issues. Several series of articles were printed, one on "The Second Blessing" or Holiness, and another on "The Church and the Ministry."

One of the most interesting articles not directly connected with a series is on "Why the Long Sermon?"—a question church goers have been asking for centuries. He

says, in part: "Preachers, as well as others, have observed that the preacher is often inclined to continue longer when he has the least unction. He goes on, hoping that he will finally secure the Spirit's blessing. After he has gone for thirty minutes of the sermon without it, he will probably decide that there is nothing better for him than to hasten at once to the conclusion, or if necessary, quit without a conclusion. If the preacher will always be careful to be brief when he has but little unction, he may very well risk preaching a long sermon when he has special help from the Spirit."

In a series of lectures on Christian Journalism which Dr. Chapman gave before the Nazarene Theological Seminary within the eighteen months prior to his death, he gave this insight into his attitude toward writing and of his habits of preparing manuscript from the beginning of his writing career:

"From the beginning," he said, "I have treated my literary efforts as poems, and have never valued them in parts. I have thought of them somewhat as living entities that must be whole to preserve life. Severed, even in the process of production, I think of them as mutilations. Whatever I write, I begin at the beginning and write right through to the finish. I seldom rewrite. If what I produce does not stand up, I throw it away and try to forget that I was the victim of a false urge. I follow this method in writing brief articles for the press, longer articles of a technical nature, sermons, and full length books. During a recent 'vacation' I wrote four full length books, three of which are listed to see the light and dark of paper and ink this calendar year, and I wrote these by the same plan. That is, I just commenced at the beginning, wrote the introductory section, followed along with the next section in order—just as it is designed the printer will do—and came out to the end and quit. I do not say that I

always see the end from the beginning, but I do see the way as I go along, and follow through until I think I have made out my case and given a complete product, according to the design by which the effort was dictated. I do not know that this is the way to write. I have not been told that it is. I just know that it is the way I write."

Chapter Thirteen

EDITOR

It is difficult to imagine a twenty-two-year-old young man serving as editor of an important department of a denominational paper. Yet, the editorial career of James B. Chapman began when he had just passed his twenty-second birthday. He was made editor of the "Church Work" department of the new denominational paper being launched by the Holiness Church of Christ, *Highways and Hedges*, the first issue of which was printed September 15, 1906. He stated that the purpose of his department, and indeed the purpose of the entire paper, was to "champion the organization of holiness churches and . . . consider all questions of general interest to the church."

His work as editor of this department in the new paper was short-lived, for in late December of 1906 when through a merger of papers *The Holiness Evangel* became the official organ of the denomination he was not continued on the editorial staff. But his absence from the editorial staff lasted only one year, for the January 15, 1908, issue of *The Holiness Evangel* announced the opening of a new department to be called "Church Work Department" with J. B. Chapman as its editor. Really this revived the department he had edited formerly in *Highways and Hedges*. He continued as editor of this department until after the union of the churches at the General Assembly of the Pentecostal Church of the Nazarene at Pilot Point, Texas, in October of 1908.

The burden of his message as editor during these nine and one-half months was that of church union. Reference has been made already to his vital interest in this issue, but

it is probable that the influence exerted through his editorials in "Church Work Department" of *The Holiness Evangel* made a great contribution to the final consummation of the union of these churches of the Southwest with the Pentecostal Church of the Nazarene.

Another definite turn of God's providences was to throw his life into a channel which has made him a great blessing to the church and to multiplied thousands of people outside the fold of the Church of the Nazarene; it was his becoming editor of the *Herald of Holiness*, the official organ of the Church of the Nazarene. Dr. B. F. Haynes had been the esteemed editor of this periodical since its beginning in 1912. He did great work with the paper, for he had brought to that office a fullness of a life of labor in the ministry and much experience in the field of religious journalism. In 1920 Dr. Haynes' health began to fail until he was not able to give full time to the editorship of the paper. Another editor was to be chosen, rather, he was to be an associate editor with Dr. Haynes. The question with which the General Board of Publication had to wrestle was, "Who shall be chosen to become associate editor of the *Herald of Holiness*?"

The first choice of the brethren of the General Board of Publication was a man who had distinguished himself already in the field of journalism within the Church of the Nazarene, a layman, Charles A. McConnell. This good man felt led of the Spirit not to accept this position, rather he desired and believed it was God's will for him to devote his time and abilities to the teaching of Bible and Theology in holiness colleges and to the training of young men for the ministry. He therefore chose not to accept the election as associate editor of the *Herald of Holiness*, and the Board elected Dr. James B. Chapman. In Volume Ten, Number 1, of the *Herald of Holiness*, dated April 6, 1921, this announcement was made: "At the annual meeting of the

Board of Publication it was decided to have two editors Drs. B. F. Haynes and James B. Chapman were chosen editors."

Dr. Charles A. McConnell was convinced at that time that Dr. Chapman was God's man to fill that position. In a very real sense he looked upon this new associate editor as his own student and son in the gospel. At the time of the celebration of Doctor McConnell's eightieth birthday, Dr. Chapman wrote a tribute to Dr. McConnell in which he said that in the early days of his writing career he sent his manuscripts to Dr. McConnell for his corrections and suggestions, and he felt that he owed much to Dr. McConnell for his success in the field of religious journalism.

The first editorials from the pen of the new associate editor were printed in the April 6, 1921, issue of the *Herald of Holiness*, the title of the first being, "A Call to Prayer and Work." Undoubtedly that editorial was written to himself as well as to the readers, for he was placed in a position which did call for prayer and work if he, under God, were to make his work successful.

In the issue of April 13, 1921, he announced the editorial policy which would be followed under his leadership. This policy was:

"It is a necessary editorial policy to deal only with such doctrines as are essential to a Christian experience and life; but fully ninety per cent of our readers are interested in the doctrines of the second coming of Christ and divine healing.

"All agree that the *Herald of Holiness* is our most important means for the propagation of our work. It is the chief means of promoting unity in our own ranks and of gaining the attention of others to the work that we are doing. We all want the *Herald of Holiness* to always be full size, printed on good paper, made up of the very best

material obtainable, printed early in the week and reaching us before Sunday.

"I believe the people are right in desiring the news of our Zion; so we are going to give the largest possible space for the publication of reports. If all will condense their reports as much as possible, we hope to have room for all that we receive. The telegrams must continue to be a feature of our paper. Brethren, don't forget to prepay your telegrams. See that the work of the church is reported: let us hear of the results of your revival. We will be glad to publish the definite testimonies of people who have been healed in answer to prayer and to publish contributed articles on the second coming of Christ and on the healing of the body. Let us all set in to enlarge the circulation of the *Herald of Holiness* and to make it a greater blessing than ever before. Put the *Herald of Holiness* on your prayer list and remember it with your tithes and offerings. Let's run the paper this year without a deficit."

The relationship of associate editor continued for one year, for in the *Herald of Holiness* dated April 5, 1922, is the announcement of the retirement of Dr. B. F. Haynes as editor and that Dr. James B. Chapman was made the full-time editor. Dr. Haynes was to remain as contributing editor of the paper.

The General Assembly of the Church of the Nazarene meeting in Kansas City, Missouri, in October of 1923 elected Dr. James B. Chapman as the editor of the *Herald of Holiness*; he received 239 out of the 260 votes cast. Dr. B. F. Haynes was elected by the General Assembly as Editor Emeritus, but he was called to his reward before the close of the assembly, hence he did not serve in that capacity at all; in fact, he knew nothing of this honor being given him by the church.

The task of filling the office of editor of the *Herald of Holiness* was no easy one. He was following a most brilliant thinker and stimulating writer, and Dr. Haynes was held in high esteem by the Church of the Nazarene as well as by many people who were not members of that communion. He had set a high standard for editorial writing, and Dr. Chapman was fully aware of the gravity of the task he had placed upon him.

The subscription list of the *Herald of Holiness* was not large when this new editor assumed his responsibilities. He said it had about eight thousand subscribers. This was a small percentage of the membership of the Church of the Nazarene, which was 43,708 in 1921. Dr. Chapman realized that it was his work to bring the paper to a place of greater acceptance with the people; hence that statement in his policy printed above, "It (the *Herald of Holiness*) is the chief means of promoting unity in our own ranks," set forth exactly the great task facing this new editor.

Many years are required before a perfect union is made of groups which by consent are united together around a common purpose. It was true that the three branches—the Eastern, the Western and the Southern groups—were united in 1907 and 1908, and in 1915 the Pentecostal Mission group of the Southeast section of the United States united with this church; but by 1921 the church was not a fully integrated force; there were still some sectional differences and prejudices apparent, there was still great need "of promoting unity in our own ranks." No other organ of the church could bring about the unity so essential to the future of the Church of the Nazarene as a strong and popular denominational paper. This was Dr. Chapman's chief task as the new editor of the *Herald of Holiness*.

Dr. Chapman had always had great interest in church union and had successfully promoted it in other days, so he was ably qualified to meet and fulfill the chief task ex-

pected of him as editor. He was already popular as a preacher and as an evangelist; for his evangelistic work had taken him into many sections of the church making him acquainted not only with the people of these sections, but also with their problems and needs. For the first few years of his editorship he continued an intensive program of evangelism; he did this primarily because he was always an evangelist at heart, but also to get acquainted with more people and to come to know better the problems of the entire church. Such a large place did the work of evangelism fill in his work that it was an occasion for special announcement when he made the change; for in the April 24, 1924, issue of the *Herald of Holiness* the editor announced: ". . . from now on the editor will confine his outside engagements to occasional camp meetings, conventions, and various week-end engagements. Extended evangelistic tours will be omitted and attention will be centralized on the paper." He also stated that he was moving his family to Kansas City, Mo. The family residence had been at Bethany, Oklahoma, since he had concluded his pastorate there in the spring of 1919.

Dr. Chapman became a very popular editor, in fact, he was the most popular writer of the Church of the Nazarene. He had a faculty of weaving into his writings so many items of human interest and of making his readers feel that he was acquainted with their problems, and had a solution for them; and he always stated the great truths of the Christian life in a sincere and definite manner. He dealt with profound truths in a direct and simple style. His writings were profound enough to challenge the deep thinkers, yet they were stated in such language as the common people could read with profit and interest. His editorials abounded in straightforward epigrammatic statements. Often one of his sentences was sufficient to make clear some great truth and it was stated in such a manner that the reader could remember it without difficulty. People en-

joyed reading his writings and liked to quote him; he became the person most often quoted within the Church of the Nazarene. He won for himself the reputation for sound judgment, clear insight, and straight thinking until he was a recognized authority on practically every subject related to the church life of the Nazarenes. Often a quotation from Dr. Chapman has brought to an end many a discussion, for his wisdom was so widely recognized that few cared to question what he had said.

His writings covered a wide scope. Primarily he majored on the distinguishing doctrine of the Church of the Nazarene, the Wesleyan doctrine and experience of entire sanctification, stressing its various phases. He used every occasion possible to weld into one great unit the thinking of the people of all sections of the church. There is no doubt but that by 1928, when his period as editor was terminated through his election to the general superintendency of the church, the Church of the Nazarene had lost practically all of its sectionalism and it had become a great united group; this union could not have been so perfectly realized had not Editor Chapman done the work he did to bring it about. He sought a larger union and frequently advocated the union of all of the true holiness bodies into one large denomination.

He was interested in every phase of life as his readers would face it. Among his editorials are found discussions of numerous phases of life beyond the immediate realm of the church; such as the home, the relationships of parents to children, employer and employee relationships, national and civic issues such as liquor control and prohibition, and international issues were occasionally mentioned. Never were subjects discussed except in relation to the Christian life or to the Christian standards. He was definitely a Christian journalist and could not become interested in the merely secular phases of life unless they were

related in some manner to what Christian people had to do or face. He won for himself an enviable record as an editor of a church paper; a record which will not be equaled in this generation.

His reputation as an editor and Christian journalist was not confined to the Church of the Nazarene for whom he was giving his best efforts. He was recognized as an outstanding writer by other denominations, particularly by holiness churches. One of the fraternal delegates, representing a sister denomination, at the General Assembly of the Church of the Nazarene held at Columbus, Ohio, in 1928, said: "I think that Dr. Chapman is second to none as an editor within the holiness movement."

No better picture of his work as editor can be presented than to quote an editorial he wrote on the occasion of his forty-third birthday. It was printed in the September 28, 1927, issue of the *Herald of Holiness*—about nine months before he was elected general superintendent:

"Last week this editor had a birthday, and while his years by no means entitle him to a place among the 'seniors,' still he can cherish but an ordinary hope of living as many more years as he has already lived, even though he is much stronger now than when he started out on this first lap of the journey.

"But in connection with this birthday, the editor also celebrated the twenty-seventh anniversary of his entrance into the Christian ministry. This, too, is but a short span compared with the length of some men's service, and yet it is long enough to qualify one to make a few observations.

"Brought up without ecclesiastical pedigree, converted in a holiness meeting, sanctified before the close of that same revival, we spent but one year in lay service, and then preached 238 times our first year in the ministry. And although such 'side lines' as college presidencies and editorial

duties have occupied considerable time, we have managed to keep up an average of preaching which compares favorably with our first zealous year.

"I do not think of myself as one of the 'old, original, holiness preachers,' for when I came on the scene they were even then talking about 'the old war horses' of the movement. But neither can I stand in the class of 'second generation Nazarenes,' for all about us we hear them speak of 'our young people,' from which class I instinctively feel myself barred. In fact, I seem to have spent my days either as a sapling among the giant oaks or as a patriarch among children. I do not seem to have had a generation of my own.

"Nevertheless, this observer's relation has its advantages, since one can see farther by looking up and down the road than he can by simply looking across it. So I shall not despise my position between the 'fathers' and the 'children.'

"The present has the advantage of better organization than we had twenty-seven years ago—this is a clear gain. It has the advantage of a more tolerant attitude on the part of those 'who are without,' but this has its advantages also. It has the advantage of better educated and better trained workers than we had 'then.' It has the advantage of fuller equipment and a wider and more accessible field. I know some will remind us that many churches which were once open to the preaching of holiness are now closed hard and fast, but even granting this, the field is wider than before.

"In the first place, when I began to preach, that theological slant and service plan which in combination we designated as 'Modernism,' had not yet been born. Practically all the preachers one met then believed in those tenets of faith which are now known as the 'Fundamentals.' And more than that, the vast majority of church members

testified to having been 'born again,' and there was a 'subsoil' of faith in the unconverted and unchurched masses to whom we preached. If error arose we could attack it boldly and drive it away, and the people would swing back to their historic, evangelical faith. We could pretty well presume then that those who listened to us believed in the inspiration of the Scriptures, in the fallen condition of man, in the blood atonement, in the renewing work of the Holy Spirit, in a future judgment and in other tenets of the orthodox creed. We had a foundation upon which to build, and we could build our 'skyscrapers' of holiness without fear of wreckage. . . .

"In those 'earlier days' church members and preachers who did not believe in 'second blessing holiness' came out against us and made bold to 'settle' the controversies by saying, 'We get it all at once,' 'We get it by growth,' 'We shall get it at death,' etc. This gave us a big advantage as we could then lead on 'frontal' attacks and prepare our defenses as knowing whence our enemies would come. But now the average church member is too dead for controversy and the average preacher has no particular notions at all to propose or defend. It is as though our enemies had become 'ghost soldiers,' and left us vainly 'fighting the air.' In those days, as soon as you told a church member or preacher that you believed in second blessing holiness, he would agree with you immediately or else he would 'lock horns' and try to show you where you had missed the track. Now such persons are so indolent and so indifferent that you cannot stir up enough resistance in them to make a proper 'back stop' for your missiles. The whole wide world has gone to sleep in indifference to holiness and to genuine, vital religion of every kind. . . .

"There is indeed more cause for the holiness movement now than there was twenty-seven years ago. The borders of its mission have been extended, but its specifics are un-

changed. And the opportunity, also, is greater now than it was then. We may weakly 'lay down on the job,' and report that the times are too difficult and the world and the Church too indifferent, or we may go with an aggressiveness born of Pentecostal anointing and win for God and second blessing holiness, just as those did who now rest from their labors, while their works do follow them. If times are harder, that is a challenge for better men. If the world is more indifferent, that is a call for wider wakefulness on our part. If the Church is asleep, that means that we must bestir ourselves to make atonement. God and His people, by His grace, are sufficient for these times. And who knows but that you and I and our church and movement, in the will and providence of God, have come to the kingdom for such a time as this?"

The "Question Box" had a great appeal to J. B. Chapman. He had ability to consider and answer questions which few people possess. His first efforts at this feature, which filled such a large place in his later contribution to the church press, began with his editorship of "Church Work Department" of *The Holiness Evangel* in January of 1908. Later when he became editor of the *Herald of Holiness* he soon began the "Question Box" which he continued in almost unbroken succession throughout his period as editor. When this biographer became managing editor of the *Herald of Holiness* in January of 1934, Dr. Chapman suggested that if it was acceptable he would be interested in conducting a question box feature in the paper. His suggestion was accepted and for the past fourteen years the "Question Box" has been one of the most appreciated departments of the *Herald of Holiness*.

He was interested in considering and answering questions because he desired to keep in close touch with the thinking of the people, and it gave him opportunity to help people at the point of their expressed needs. He was

always human in his activities, whether they were preaching, writing, presiding over church gatherings, or in answering questions presented to him, and his answers were always practical and filled with a common-sense approach. Not all of the questions submitted to him were answered through the pages of the paper; hundreds of the questions presented were answered by personal letter. Today numbers of people prize highly the personal letters he wrote as from his heart he undertook to assist them in their personal problems, which they faced in their Christian living.

Editor Chapman always maintained a keen interest in preachers. He was frequently called to be special speaker to ministerial groups, and preachers' conventions. He was anxious that the message of holiness be presented in the clearest and most effective manner. He realized that space was not available in the *Herald of Holiness* to give helpful guidance to preachers, also he felt that if preachers were to be benefited definitely they should have a periodical of their own, one to which the laymembers would not have access. So in January of 1926, under his sponsorship, the Nazarene Publishing House launched *The Preacher's Magazine* with J. B. Chapman as its editor.

The Preacher's Magazine was well received from its beginning. The editorials, particularly of the past fifteen years, are recognized as having an outstanding place among instructions given to preachers in any periodical of the church world. Its purpose was to present articles which would aid the readers in improving in their ministry with the people, in their preaching of the gospel message, and in their winning souls to Christ; sermon outlines and suggestions were presented to guide preachers in their thinking and preparation for preaching—never was it intended by the editor that *The Preacher's Magazine* in any of its departments should be used by preachers as a crutch or substitute for personal study and application; it was always to be a guide and aid in the work of the ministry.

Never have ministers of the holiness churches—and the subscription list of *The Preacher's Magazine* includes ministers from many different denominations—had any more stimulating and inspiring messages given, never were they more challenged to give their best efforts and time to the preaching of holiness than through the editorials and messages of *The Preacher's Magazine*. It has filled a great place among the holiness ministers of this generation.

Chapter Fourteen

AUTHOR

"Preaching has always been my vocation," said Dr. James B. Chapman toward the end of his life; and of writing he said, "I have found writing a worthy avocation, and when the records are made up, I am not sure in which field I have made the larger contribution to the cause of Christ, whether in my vocation or my avocation."

He had a writer's insight and feeling, for he found themes for his articles or sermons as he worked, as he traveled, as he listened to the conversation of others or to testimonies of the saints in public services, as people poured out their troubles to him seeking from him some helpful suggestion or advice, as he read from others or from the Bible; and in his meditations great thoughts came to him. When he saw or heard something which suggested a title for an article he frequently would ask his wife, "How would that look on the front page of the *Herald*?" or "How would that sound for an editorial?" These suggestions he kept in notebooks which he always carried in his pocket or traveling bag.

He was quite methodical in his work. Generally he arose about five o'clock in the morning and arranged his thoughts for his writings or sermons as he shaved, bathed, and dressed. Often he would write articles or messages before he ate his breakfast, or when traveling, before he started on the journey for the day. In writing his books he usually thought through the complete message of the book, made the outline, then wrote the message in full and sent it to the publishers without copying it, for he considered his first thoughts his best.

Being a writer himself he had great interest in what others had written; hence he was a constant reader of books. He consistently read one or more books each week; oftentimes five or six books would be read during a week when he was not pressed by many official church duties. He made a habit to finish every book he began, and thought himself well repaid for the time taken to read the book if he got one usable thought from any single volume. There were books in his car, on his desk, in his traveling bags, at his bedside everywhere he stayed. He read quickly and remembered much of what he read, insomuch that he did not often retain on the shelves of his library the books he had read.

His mind and heart ever were open to truth. Often he would lie awake at night praying and communing with God, and from that contact with God would come the inspiration for a new book, or perhaps the entire outline of the book would be given to him. His wife said that the night he started his autobiography he had been asleep. He awoke, flashed on the light, jumped out of bed, grabbed up a pencil and began to write. He completed the first chapter of that life story that night. "This," she says, "was the only time I ever saw him get up and use a pencil to write."

While he did not often write his message by pencil or pen in longhand, he had the habit of carrying with him a number of very short, or stubs of, pencils, from two to four inches long. If he wanted to write a note, he might reach into the side pockets of his trousers, or into any of his coat pockets and bring out one of these stub pencils and write it down. Once when he was asked why he carried such stubs of pencils, those which others usually threw away as being too short to be of use, he said, "I can always use what others throw aside."

Many articles other than editorials were written for different periodicals. He is perhaps best known for the articles which were printed weekly on the front page of the *Herald of Holiness* since September of 1936. A number of these articles have been preserved in book form and will be read with profit for many years to come. For a number of years he wrote devotional meditations for the daily Bible reading program of the International Uniform Sunday School Lessons. Occasionally he would write a story, often under a pen name, for some of the church schools papers.

Other religious papers occasionally would quote from his writings, often his articles would be reprinted in full. The religious digest magazines have frequently reprinted his articles from our Nazarene periodicals. The scattering of his message in this manner made him known to much of the religious world beyond the borders of the holiness movement. In fact, ministers who did not believe in the message of holiness as presented through the pages of the *Herald of Holiness*, have subscribed for the paper for the sole reason of reading his front page messages.

A motto which he followed religiously was to be on time. The bane of many editors and printers is the writer who is consistently late with his materials. Dr. Chapman was never late, he delighted to do a task when it was presented to him. To defer the doing of what one had the present opportunity to do was to him almost a sin, at least it was inexcusable. He always kept in the files a supply of editorials for *The Preacher's Magazine*. If he were requested to write an article and to meet a certain dead-line, as frequently was the case, he would often, within a few days, send the article requested along with his reply to the letter he had received. Just the week before he was called home he sent to the office of the editor of the *Herald of Holiness* thirty-two articles written for the front page of that paper; and since he had always kept a generous supply

in the files, there were a sufficient number of these articles available to continue printing them for at least sixteen months after his homegoing. He had been chosen by the Board of General Superintendents to preach the sermon at the opening communion service of the General Assembly of the Church of the Nazarene to convene in St. Louis, Missouri, June 20, 1948; and before his death on July 30, 1947, he had prepared and written out in full the message he was to use on that occasion. Also, at that early date he had prepared the portion he was to write of the general superintendents' message to the 1948 General Assembly.

The writing of books filled a large place in his journalistic program. He became the author of fifteen or more cloth-bound books, and of at least one dozen paper-bound books and booklets. These have had a wide circulation especially among the holiness people, for he dealt chiefly with the Wesleyan message of entire sanctification in his written messages. He wrote as he spoke. The reader who had heard him preach would often remark, "That sounds just like hearing him preach." Many, although not all, of his books were his sermons put into printed form.

His earliest attempt at publishing a book was in 1905 when a sermon on "The Coming Judgment" was printed in pamphlet form. In 1907, The Evangel Press—the publishing house of the Holiness Church of Christ—printed a paper-bound book of over one hundred pages called *Timely Topics*. This book contained twenty-five messages covering a variety of subjects; messages which discussed themes of great interest especially to the holiness people of that day.

During the period of his presidency of Peniel College, a book was printed called *Ten Little Sermons*, which later, so it seems, was presented in an enlarged edition under the title, *Some Estimates of Life*. His older children tell of going from house to house in communities where their father was conducting services, selling whisk brooms made

at the broom factory at Peniel College and this book *Ten Little Sermons*; the entire proceeds from these sales went into the treasury of the school. The proceeds from the sale of the later book, *Some Estimates of Life*, were devoted to the work of education through the General Board of Education of the Church of the Nazarene of which President Chapman was a member.

Paramount in the written message of Dr. Chapman was the emphasis upon entire sanctification as a second crisis experience in Christian life, the Wesleyan doctrinal emphasis. This truth was the great theme of his ministry either from the pulpit or by the printed page; most of his books stressed this message. Two of them were biographical; one was devoted to the story of the life of his wife, Mrs. Maud Chapman—more the story of their married life—under the title, *My Wife*; and the other was written about the life of Bud Robinson, the title of which was *Bud Robinson, A Brother Beloved*. Several of his books would be classed as technical; one a treatise on the subject of holiness under the theme *The Terminology of Holiness*, and the other a message to preachers, *The Preaching Ministry*.

During the years he had built up a reputation as a writer until any of his new books coming from the presses had a ready sale, for the readers of his former books were eager to purchase them. Several of his books are being published posthumously; it is predicted that they will have a large sale and wide reading.

In his writing and preaching he gathered thoughts and illustrations from widely scattered sources. Just a casual reading of his books reveals illustrations or pictures drawn from the home, the community, the farm, from history, legend, science, old school readers, and human associations such as an old settlers' picnic and other such contacts. Sometimes he would draw truth from the lives of others, an old sailor, a tramp, a Chinese Christian; or

from historic places like the Indian Territory of his boyhood days, "My Old Kentucky Home," the St. Louis World's Fair. Or he may draw pictures from the scenes of his journeys, of which his description of an old hull of an abandoned vessel on the beach is an example.

Occasionally he would quote from others, for he was familiar with the writings of the best preachers of recent generations, at least. Here and there throughout his messages are references to D. L. Moody, Sam Jones, Henry Ward Beecher, Phillips Brooks, Charles G. Finney, Bishop Quayle; and to holiness preachers such as John Wesley, Daniel Steele, Dr. W. B. Godbey, Beverly Carradine, Inskip and McDonald, Seth C. Rees, A. M. Hills, H. C. Morrison, R. N. Guy, A. L. Whitcomb, and others. Occasional references were made to such historic or literary characters as Queen Victoria, Stonewall Jackson, Kingsley, and John Ruskin.

At times his truth was driven home by use of illustrations from the life of a banker, or through describing a telephone conversation he had heard—sketchy, meager and one-sided—but he used it to portray the truth of the gospel. Those who have heard him use in sermon and have read in his book what he calls the allegory of the Sears Roebuck and Company catalog will not soon forget its teachings regarding the great provisions of the atonement for man's complete recovery from the disease of sin. His homespun philosophy and skill in using epigrammatic statements make his writings sparkle with gems of truth.

His writings are clear and definite, always of practical application. His language is simple, his approach is direct, and he possessed an unusual ability to define his meaning of terms. When writing about the gospel, he defined his meaning thus: "The word 'Gospel' is used to describe that body of truth maintained as essential by evangelical people, and its application to other systems is a misappropriation.

It is the evangelical Christian who can say, "The gospel is the power of God unto salvation to every one that believeth." In discussing theology he said, "The word 'theology' is closely related to theory, and in ordinary thinking is often placed in contrast with practical or factual. This does not mean that theories may not be true, but it does mean that they are not essentially true, and that they require verification; but in some of its phases theology reaches out into spheres where verification is at the present time impossible."

His distinctions are pointed and convincing. He was convinced, as he said, that "distinctions that are not based on real differences are not only wearisome, but are misleading as well." Hence he avoided such so-called misleading distinctions. Here are a few of the many clear statements found in his writings:

"Redemption is potential salvation. Salvation is applied redemption."

"The redemptive scheme of Christ provides full salvation for every man, as well as free salvation for all men."

The origin of human depravity he describes in these words: "As originally created, man was without sin, and he was preserved in a sinless state by the indwelling of the Holy Spirit. When man sinned, the Spirit was withdrawn, and this deprivation made possible the depravation of which we now complain. But this depravation is not in the nature in which man was originally made, but only in that nature which became his through sin. And since man could live without this depravation before he ever possessed it, he can yet live without it, after it has been eradicated by the grace of God. Sin, even as depravity, is unnatural (to man as originally made), and like a broken foot or an aching tooth demands to be repaired or extracted, so does sin require to be entirely removed from the moral nature of the Christian."

Depravity is clearly defined thus: "The true doctrine of sin, as it related to depravity, and as we believe, may be stated in brief as follows: Man is truly fallen in every function and factor of his being. His body is fallen, and as a consequence is mortal and will die. His mind and judgment are fallen, so that he does not have either full or accurate knowledge or altogether dependable judgment in all things. His affections are polluted so that he loves things that he should abhor, and is wanting in love for the good and true and holy. He is therefore 'totally depraved' in that there is no function or factor of his personality that is not affected. But through prevenient grace, the full blow of sin's curse is avoided. So that physically, though mortal, man in the flesh is not yet dead. In the moral sphere, though evil, man is not yet a demon in that he is redeemable. And every factor and function of man which is better than the possible worst is not a residue of man's Edenic state, but is a bestowal of God by reason of the intervention of Christ. This is prevenient grace."

He affirms that "sin to be sin must be knowing and conscious; that a measure of light is a measure of responsibility, and that he who is perfect in love, and who wills always to do the Father's will, is without sin and pleasing in His sight."

The true doctrine of sin is defined: "We hold that sin as a condition or state is like a virus in the blood, and is not in any way essential to one's life, is not inseparably bound up with life, and is, in fact, a menace to life and a hindrance to the functioning of life both in the body and in the spirit. This virus can therefore be removed, the blood stream can be purged, and the person can still live; in fact, can live more abundantly in both body and spirit than before. This doctrine of sin lays the foundation for a doctrine of sanctification that is both consistent and practical."

Sin in believers or the carnal mind is discussed by Dr. Chapman with the same clarity. He describes the use of the word "flesh" thus: "Whenever it is clear that this word (*sarx* or flesh) means something evil as distinguished from that which is good, we should always understand it as referring to the corrupt, carnal, sinful nature, and not to the essential human nature in which man was originally created. The flesh, as meat, is neither good or bad; but, as it always was, is of neutral moral significance, being simply a form of existence that pleased God to give to man. To say, then, that we must sin or be sinful as long as we are in the flesh (the meat) is to indict the Creator of folly and complicity with evil. . . . The meaning of the Scriptures plainly is that when the life is permeated by the Spirit of God, and ruled, indwelt, and directed by Him, that person (spirit, soul, and body) is not in the flesh (the carnal sinful flesh), but in the Holy Spirit." Thinking of sin in believers he said: "Both the Scriptures and the experience of man agree that there is also a residue of sin in the moral nature of the regenerated believer. This residue is not a remnant of guilt, . . . but is in the nature of defilement—an impurity in the fountain from which all moral life takes its rise rather than a fault in the stream of life itself."

His distinction between the carnal and the human is illuminating: "However difficult it may be to distinguish the human and the carnal, it is the obligation of every Christian to do so within himself, and, having made the distinction, human weakness remains as a badge of his humiliation, but sin is to be completely destroyed through faith in our Lord Jesus Christ. In thought, and so far as possible, in word, the term sin should be applied only to the carnal and the separable, and that which is only human and inalienable should be known as weakness or infirmity. Such an observance of terms would make for clarity and would save much misunderstanding."

His discussion of the Atonement and its benefits to man is rich and plain. "Our faith," he says, "is that Jesus Christ did through His sacrificial life, vicarious sufferings, and substitutionary death, provide salvation for all men, and that this salvation is available to all on terms that all may meet. We believe, therefore, that every man of Adam's race who is finally lost will be denied the consolation that would be his if he were able to say that his estate is of God's planning and not of his own disposition."

Faith that man was redeemable and that God was able to save him from all sin were fundamental tenets of his belief. He said: "To the question, Is man, left to himself, a hopeless sinner? the answer is, He is. To the question, Did Jesus Christ come into the world to provide salvation from all sin for all men? the answer is, He did. To the question, Is Jesus able and willing to do what He came to do? the answer is, He is able. Then comes the final question, Is it the plan and purpose of God to make full salvation effective in those who believe on Him in this world? Our answer to this is, This is indeed God's plan and purpose."

Clear distinctions were made always in his writings between the first and second crisis experiences of salvation and of the conditions to be met for obtaining these experiences. "When we speak of justified Christians," he said, "we refer to those who have come to God in repentance and faith and have been pardoned, regenerated, and adopted into the family of God, and have received the witness of the Spirit to their changed condition and rectified relation."

"Regeneration and entire sanctification," he taught, "are the two crises in which God deals with the sin problem in us and by which He takes us out of sin and then takes sin out of us. After that the Christian life is a way of process and progress, but there are no more crises until

glorification comes at the return of Jesus to this world. There is all room for growth after sanctification, but there is no more place for crises. There is no state of grace beyond a pure heart filled with the Holy Spirit. But from such a heart flow forth the passive and active phases of Christian life as water flows forth from a spring. Holiness is purity—not maturity."

This clear distinction is made between sanctification and consecration: "While the word sanctification does sometimes mean consecration, it also sometimes means purification. Whereas, consecration is seldom, if ever, used with anything more than a legal or ceremonial idea of purification attached. Generally speaking, consecration is human sanctification, while divine sanctification is purification."

In distinguishing between the work of the Spirit in regeneration and in entire sanctification, he makes this statement: "Regeneration is a work of the Holy Spirit, entire sanctification is a work of the Holy Spirit, but there are human prerequisites and human conditions involved in each, and these prerequisites and conditions are such that while a penitent sinner can meet them for regeneration, only a fully justified and regenerated Christian can meet those upon which the work of sanctification is promised. When God justifies, He justifies fully and freely. When He sanctifies, He likewise sanctifies freely and fully. When He justifies there is no sin as guilt left, and when He sanctifies there is no sin as pollution left. When one is justified freely and sanctified wholly he is free from all sin without and within." In another place, he writes: "There is a difference between conviction for guilt and conviction for want. The sinner and backslider have conviction for guilt, but the justified believer has conviction for want."

This observation is made relative to the baptism with the Holy Spirit: "The term 'baptism with the Holy Ghost,'

or 'baptism with the Spirit' makes clear historic reference to the Day of Pentecost when the Spirit came suddenly upon the waiting disciples, and cleansed their hearts from sin, as Peter afterwards affirmed (Acts 15:8-9), and giving them power and unction that they might be witnesses of Christ to the uttermost part of the earth. From this historic connection, we learn that the Spirit's coming is in keeping with all the promises of God for instantaneous cleansing. And although, like other terms, this phrase has its own particular emphasis, it stands in such relation that it is always implied, even when it is not specifically mentioned in connection with entire sanctification, so that all who are baptized with the Holy Ghost are by that means sanctified wholly, and all who are sanctified wholly in truth have arrived at that state by reason of the fact that the Holy Ghost has come upon them in sanctifying fullness subsequent to the new birth."

Equally clear distinctions are made in describing other phases of this gracious experience and life of holiness: "The phrase 'Christian perfection' or, as some prefer, 'evangelical perfection,' is not 'sinless perfection' in the sense that those possessing it 'cannot sin.' But the phrase in either form is just the equivalent of 'perfect love,' seeing it is only in the sense of purified affections and holy intentions that any implication of perfection is claimed or taught by accredited holiness teachers. . . . In the Christian sense persons are perfect when their affections and purposes are both pure. . . . The perfect Christian is simply a sanctified Christian, and the sanctified Christian is one who loves God with all his heart and his neighbor as himself, being enabled to do this by the agency and indwelling of the Holy Spirit who sheds this love abroad in the heart."

"Purity and maturity! The words are similar in sound, but they are very distinct in meaning. Purity may be

found in the earliest moments after a soul finds pardon and peace with God. But maturity involves time and growth and trial and development. The pure Christian may even be a weak Christian. For it is not size or strength that is emphasized, but only the absence of evil and the presence of elementary good. Purity is obtained as a crisis, maturity comes as a process. One can be made pure in the twinkling of an eye; it is doubtful that anyone in this world should be listed as really mature. Growth continues while life lasts, and for aught we know, it may continue throughout eternity."

"Holiness" he defines as "that state of heart which results from being sanctified wholly by the power of the Holy Spirit. Sanctification is the crisis, holiness is the result following the crisis. . . . It is not a negative state, implied simply by freedom from sin, it is also a positive condition in which the heart is filled with the perfect love of God which enables one to love God with all his heart and his neighbor as himself. . . . With the desire for sin entirely eradicated, the sanctified Christian has come to the place where he can do what he desires and yet do what God requires, for his will and affections are adjusted and purified and his inner life and outer life are balanced and he is happy in the will of God. . . . When thoughts of evil are willingly entertained they become evil thoughts, and then they are blameworthy. But the adjusted will and purified affections of a fully sanctified Christian bring the thoughts and imaginations of the mind and heart into captivity to Christ, and every willing thought and every entertained imagination becomes the product and servant of good. . . . God who knows how much we know gives us credit for full obedience when we obey to the full measure of our knowledge of His will. . . . Holiness is not an accomplishment, but is a gift received."

His writings abound in practical suggestions for every-day Christian living, a sample of which is his statement on employer-employee relationships. "It is notable," he says, "that the Bible is primarily a book of principles, and not a handbook of details. For example, the Bible condemns dishonesty, but it does not give details in the application of this principle, let us say to the relation of employee to employer. It is required of us in this enlightened day that we resolve, if we are an employer, to pay a full day's wage for a full day's work. And if we are an employee it is ours to give a full day's work for the full day's wage."

Christ and the Bible filled a large place in his preaching and writing, in fact, the title of one of his printed sermons is "Christ and the Bible." The place the Bible had in his mind and heart is indicated by his own words taken from that sermon: "Our Bible is very divine, and yet very human. It reveals the thought of God in the language of men. Its truths are the most sublime, but its language is the simplest and fullest. It has to possess two qualities to be of use to us. . . . I clasp this blessed Book to my heart. I accept it as my waybill to duty and to glory. I believe its promises. I rest upon its assurances. I promise to obey its precepts. It is God's Book, and by His grace, it is my Book too."

Always the Bible spoke to Dr. Chapman of Christ. The portrayal of Christ he saw given in the four Gospels is set forth in this paragraph:

"Each of the four evangelists gives a true picture of the Christ from the point from which he views Him. Matthew sees Him as the Messiah and King of the Jews. Mark sees Him as the Mighty Worker and hope of the Romans. Luke sees Him as the Son of Man and Saviour well adapted to the Greeks. John sees Him as the Son of God and Saviour of whosoever will. And we are exceedingly fortunate in having these photographs of the Christ from these

various points of view, for no one can ever see much of Christ by looking at Him from one angle only. It is not possible to present Him in one type or illustration; for He is the Priest, the temple, the altar and the gift upon the altar. He is the ark of the covenant, the tables of commandment, the pot of hidden manna and the almond rod that budded. He is both the goat that was slain and the scapegoat that was turned loose to bear the sins of the people. He is the lamb and the lily, the lion and the dove. For He is the antitype of all types and the fulfillment of every shadow and every promise."

The place that he saw Christ filling in the Bible is stated in this picturesque portrayal:

"It is impossible to exhaust the material of the Bible used to set Christ before us. He is the 'seed of the woman' which bruises the serpent's head in Genesis, the Paschal Lamb in Exodus, our great High Priest in Leviticus, the Pillar of Cloud and Fire in Numbers, the Prophet like unto Moses in Deuteronomy, the man with the drawn sword in Joshua, our Judge and Lawgiver in Judges, our great Kinsman in Ruth, our trusted Seer in Samuel, our King in Kings and Chronicles, our assisting Friend in Ezra and Nehemiah, our Mordecai in Esther, our great Daysman and the Risen One in Job, our Shepherd and our Fortress in the Psalms, the personification of Wisdom in the Proverbs and Ecclesiastes, the Lover and Bridegroom in the Song of Solomon, the Prince of Peace of Isaiah, the Righteous Branch of David in Jeremiah, the unnamed Comforter of Lamentations, the wonderful four-faced Man in Ezekiel, the Fourth One in the fiery furnace in Daniel, the Ishi or husband in Hosea, the Pourer of the Spirit in Joel, the inseparable Companion in Amos, the victorious Saviour in Obadiah, the great foreign missionary in Jonah, the righteous Judge in Micah, the Messenger of beautiful feet in Nahum, our God of joy and salvation in Habakkuk, the

Mighty to Save in Zephaniah, Zerubbabel the servant in Haggai, Joshua the Saviour and the Fountain opened in Zechariah, the Refiner of the sons of Levi in Malachi, the Messiah-King in Matthew, the Wonder Worker in Mark, the Son of Man in Luke, the Son of God in John, the Glorified One in Acts, the Justifier in Romans, the Sanctifier in Corinthians, the Christ of the Cross in Galatians, the Christ of Unsearchable Riches in Ephesians, the Supremely Exalted One in Philippians, the Fullness of the Godhead in bodily form in Colossians, the imminently Coming One in Thessalonians, the Mediator in Timothy, the ideal Teacher in Titus, the Friend of the Oppressed in Philemon, the Priest after the order of Melchisedec in Hebrews, the Rewarder of Patience in James, the Chief Shepherd in Peter, the Author of Love in John's epistles, the Lord of lightning in Jude, and the Christ of Advent Glory in Revelation.

"He is the Star of Jacob and the Bright and Morning Star for hope, the Lily of the Valley for purity, the Rose of Sharon for beauty, the Bread of Life to the hungry, the Water to the thirsty, the Rock in the weary land to those who are heavy laden, the Sun of Righteousness as the source of life and joy, the Great Physician to the sick, the Comforter to the distressed, the Counselor to the distracted, the Saviour to the lost, the Shepherd to the unprotected, and the Lion of the Tribe of Judah to those who are bound. In fact He is the answer to every wish, the realization of every dream, the 'Desire of All Nations.' He is the Hercules of the Greeks, the Thor of the Germans, the Angel of the Covenant of the Jews, the Christ of the Christians, and the Saviour to the uttermost of all who believe."

His ability as a writer was recognized by groups outside the Church of the Nazarene, or even the religious realm. He was listed in "Who's Who in America" for a

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Nov. 24, 1945

Dear Mr. Chapman:

For your contribution to literature, the Executive Committee has voted you the Honorary Membership. Upon your approval, the award will be made by order of the Board of Directors. There are no dues or assessments.

With kind personal regards and all good wishes, I am

Cordially yours,

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number of years, and the books he had written filled a large place in the description of his life. The International Mark Twain Society voted him an honorary membership. This society has within its membership many people of international fame.



General Superintendent Chapman officiating at the induction of Rev. G. B. Williamson into the general superintendency

PART FIVE—GENERAL SUPERINTENDENT

Chapter Fifteen

ELECTION AND SERVICE

Occasionally the question is discussed whether the voice of the people is to be considered always the choice of God. But whatever opinion one may hold upon this question, no one could doubt that when the General Assembly of the Church of the Nazarene meeting at Columbus, Ohio, in June of 1928 elected James B. Chapman as a general superintendent they expressed the choice of God. It had been twelve years since the General Assembly had had the privilege of considering the election of a new general superintendent. General Superintendents R. T. Williams and J. W. Goodwin had been elected by the vote of the district superintendents in 1916. When the vote was taken, the three brethren who had filled the office of the general superintendency so efficiently were re-elected on the first ballot, and Dr. James B. Chapman stood out in the lead among those being considered, having received 172 votes. He was elected on the fourth ballot, receiving then 271 votes.

The church general was not surprised at the election of Dr. Chapman to the general superintendency, for without any electioneering or political scheming—which he detested with his whole being—he was uppermost in the thinking of the people as being God's man for the office. The only hesitancy expressed was the advisability of taking a man who was an outstanding and successful editor from such a responsible position to fill the office of general superintendent. In the voting on general superintendents in

previous general assemblies of the Church of the Nazarene, he had received a number of votes; thirty-nine votes were cast for him as general superintendent in the 1919 General Assembly, and twenty-six in the General Assembly of 1923 when he was elected with an almost unanimous vote for editor of the *Herald of Holiness*.

His election to the general superintendency by the General Assembly of 1928 was received with universal approval throughout the church. The delegates of the General Assembly expressed the sentiments of the whole church as they gave way to joyful demonstration at the announcement of his election. This entry was made in the Minutes of that session of the General Assembly: "When it became evident from the reading of the report that Dr. J. B. Chapman had received sufficient votes to elect him as General Superintendent, the assembly delegates and visitors broke into an unrestrainable demonstration of joy. . . . Dr. Chapman with tears streaming from his eyes was led to the platform by two of his brethren. . . . Motion was made and carried to make his election unanimous."

A statement he made at the time of his re-election to the general superintendency in 1932 expressed no doubt the feeling of his heart relative to accepting the office when he was first elected. He said: "I am not sure, I am never very sure, that I know what to do in hypothetical cases. I remember that it was said once of a preacher in Australia who was in great doubt as to the course he should pursue, that he inquired of a friend what choice he should make. The friend was a godly man and said to him; 'When do you have to know about the matter?' He replied, 'By ten o'clock tomorrow night.' The friend then said to him, 'I do not know what to tell you to do.' This man said that he did not know by noon Friday, nor by six o'clock, but the telegraph office closed at ten o'clock, and he had to send a telegram before the office closed. He entered the door

of the telegraph office uncertain, but by the time he had to write the message, he knew what to say.

"I do not think I have ever known very far ahead of time what to do during these four years I have served you. Some have said, 'Don't let them vote on you.' Others have said, 'Don't withdraw.' But when the vote was cast it seemed to me clear that I should accept that vote as not only the expression of God's people, but as the voice of God, and I feel that way this morning. In the choice you have made here, I feel I have heard the voice of God. I have been in this office one term—not long enough for me to tell whether it is my place, or for you to tell. We are both in the experimental stage in this case. But I take it as the voice of God again and promise you, by the same sustaining grace, we will undertake it again with your prayers and co-operation."

This new general superintendent had then, and always has maintained a high estimate of the office of the superintendency in the Church of the Nazarene. His own humble spirit kept him from feeling his ability to fill the office apart from the grace of God and the fullness and leadership of the Holy Spirit. He never exhibited a spirit of self-sufficiency, for always his sufficiency was of God.

Among the most prominent of the official acts of his last fifteen months as general superintendent was that of inducting Dr. G. B. Williamson, who had been elected by the district superintendents of the church to fill the office made vacant by the death of General Superintendent R. T. Williams, into this important office. In his message before the group gathered in the chapel hall at general headquarters building in Kansas City representing the different departments of the church, he stated his appraisal of the office and work of the superintendency of the Church of the Nazarene. He had had this keen understanding and appraisal of that office and work since his election to the office in 1928. His appraisal reads:

"In our church the founding fathers found the problem of keeping the unity and soundness of the local church and still maintaining the efficiency of the superintendency as other founders did. When this problem was faced by the founding fathers of the Church of the Nazarene, an ingenious plan was worked out that has for all these years been a successful characteristic of our movement. Under our system the superintendents, both general and district, are leaders, not rulers, and their acceptability has always depended upon their efficiency. Brought to definite analysis, our superintendents have assigned to them very little in the way of legal authority, but during the whole of our history there have been very few instances in which there was or could have been just complaint for want of respect for the leadership of the superintendency.

"The superintendency in the Church of the Nazarene is divided into two sections: the general and the district superintendency. The general superintendency is in effect indirect supervision, and the district superintendency is direct supervision. But the church is a federation, not a confederation. The distinction is this: in a federation every member is a member of the denomination as well as of his local church and his district, while in a confederation the ultimate body is composed of units identified as lesser units, rather than as individuals. In the case of our church, this means that the Church of the Nazarene is composed of the ministers and members, not of churches and districts. And as applied to the superintendency, the superintendency is of the whole church and all the members in the church, and not simply of some subdivisions or sections. The fact that this is the meaning of our system is better represented in the general section of the superintendency than anywhere else. All our general superintendents are general superintendents of the whole church, and not of some special area or section of the church. And the district superintendents are in reality assistant general super-

intendents, and not superintendents of independent units. This conception is basic in our system.

"There are two functions of the superintendency: one is to preserve the soundness of the church and the other is to lead on in propaganda. Denominations like our own either become ingrowing movements, or reach out and become diluted. In the Church of the Nazarene, our hope is that we will be the exception and keep our soundness and still be outreaching. The Church of the Nazarene has from its beginning had outstanding men—God-called men—and none greater than our recently promoted General Superintendent Williams, who for more than thirty years piloted our ship through storm and calm."

Dr. Chapman's prayer for the newly inducted general superintendent, Dr. Gideon B. Williamson, is significant of this man and his spirit as a leader:

"O God, this man's given name is Gideon. The Midianites were not more real than are the enemies of the Church and God today. The times call for men of courage as leaders, and for men and women of courage as followers. May this Gideon lead while we break our pitchers, blow our trumpets, wave our torches, and win the victory for God and souls. Amen."

A rich background of experience had prepared Dr. Chapman to fill the responsible position and to carry the heavy duties of the general superintendency. He was familiar with the church from its beginnings, his experience as pastor, evangelist, college president, editor, and in serving on several of the general boards of the church gave him an understanding of the church and its activities which enabled him to carry the full obligations of this new office immediately, without serving an apprenticeship. The church had utmost confidence in him and was willing to give to him the fullest co-operation and support. He was

a popular general superintendent from the beginning as was evidenced by the fact that in each of the four succeeding general assemblies he received the highest vote for re-election to this office.

Offices of responsibility, such as the general superintendency of a church, give opportunity for men to yield to the temptation to become dictatorial and to use the power of their office for their own ends. Dr. Chapman did not yield to such a temptation. Even his most severe critics did not accuse him of being a religious dictator. His ideal of leadership was stated in a message he gave to preachers: "Ours," he said, "is the authority of leadership, and not the authority of rulership." He led more by what he was as a Christian and Spirit-filled leader than by the demands he made upon others because of the authority belonging to his office.

The colleagues with whom Dr. Chapman was to labor as general superintendent included the veteran superintendent, Dr. H. F. Reynolds, who had served in this office for over twenty years; and the two brethren elected at the same time in 1916, Doctors R. T. Williams and J. W. Goodwin. He was well acquainted with Dr. Williams, under whom he had served for one year as Dean of Peniel University, and he succeeded him as president of the university. These two great leaders were destined by God to serve together in the office of the general superintendency for almost eighteen years, until Dr. Williams laid down his armor and was called to his reward in the spring of 1946. Dr. Reynolds was given the relationship of General Superintendent Emeritus by the General Assembly of 1932, and Dr. Goodwin was given this same relationship by the General Assembly of 1940. In 1936 Dr. J. G. Morrison was elected to the office of general superintendent, and served with these brethren for almost a full quadrennium when he was suddenly stricken by death and taken to his re-

ward. These were very pleasant years in which Dr. Chapman served with the brethren who all preceded him in death. His last years in the office were served with the present general superintendents as colaborers: Dr. H. V. Miller since 1940, Dr. H. C. Powers since 1944, Dr. G. B. Williamson since 1946, and for one quadrennium, 1940-1944, with Dr. O. J. Nease.

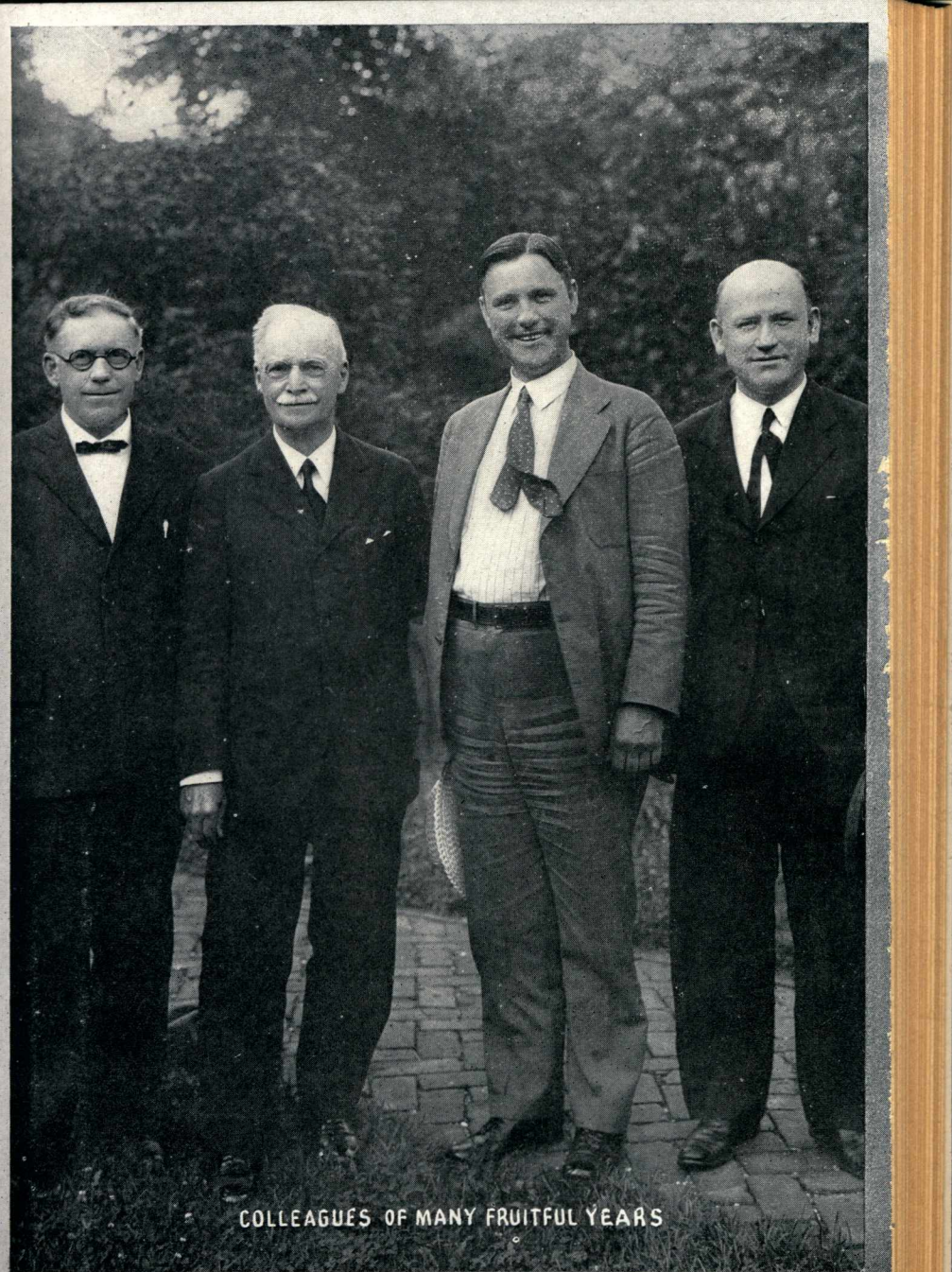
He had great respect for his colleagues and usually sought their judgment or suggestions on matters of importance before making his own decision. Co-operation of service and unity of action was his watchword for the Board of General Superintendents on all important issues related to the church. He looked with disfavor upon any effort of an individual general superintendent to assume the prerogatives of speaking for the Board of General Superintendents without being authorized to do so, and on some occasions he voiced this disapproval emphatically and effectively, yet it was always done in the spirit of Christ.

The high regard in which he held his colleagues is expressed in the tributes he paid to them as one by one he saw them called home while he was left with heavier burdens and greater responsibilities because of their laying down their armor. He paid this tribute to Dr. Reynolds: "It has been my good fortune to know some great men and many genuinely good men. But among the men who were both great and good in eminent degree I place Dr. H. F. Reynolds at the top of the list, and although I cannot hope to approximate his plane, his counsel and especially his example have made indelible impressions upon me for good. I am a better Christian and a more faithful minister for having known and been associated with this great and good man. . . . There is no place for such a man as Dr. H. F. Reynolds at the end of earth's probation except heaven."

After the sudden passing of General Superintendent J. G. Morrison, he wrote: "I have been thinking . . .

about the permanent contribution Dr. Morrison made to our church. . . . I believe in a special sense of the word he was an apostle of achieving faith in the Church of the Nazarene. . . . Then I think that Dr. Morrison made deep spirituality and very fine Christian activity just a little brighter and just a little more desirable than most people have the ability to do. . . . Christianity was a career with him. That message of interpreting the Christian life as a career will remain with us even beyond the days of his life."

The association that Dr. Chapman had with Dr. John W. Goodwin as general superintendent lasted for twelve years in the active work, and the fellowship continued during the years of Dr. Goodwin's retirement until his death early in 1945. He loved and appreciated Dr. Goodwin and prized highly his association with him in the general superintendency. He wrote of Dr. Goodwin's association with Dr. P. F. Bresee in the early days of the Church of the Nazarene as being after the pattern of Elijah and Elisha. "There was no way to overlook the fact," he wrote, "that one was the man of Carmel and the other was the man with the hand full of meal for the prophet's pot. . . . They were complements, each dependent upon the other. They belonged to different age groups, yet they were collaborators. Dr. Bresee lighted the torch, John Goodwin ran with that torch as fast and as far as his powers would permit." Of Dr. Goodwin's contribution to the church, he said: "It is impossible to speculate on the Church of the Nazarene without Dr. John W. Goodwin, just as it is impossible to say what an entity would be minus one of its principal parts. But we do know something of what the Church of the Nazarene is along with Dr. Goodwin's contribution to it. And we know that his contribution was a vital one. . . . There can be nothing out of order in our saying of him, 'He kept the faith.' He kept the Christian faith with-



COLLEAGUES OF MANY FRUITFUL YEARS

out a waver. He kept the Nazarene faith of unity and service, and kept this faith without wavering. He used to say, 'God is in this movement, and He will show us a way to get on.' No people can be little if God gives them men of the faith and caliber of Dr. John Wesley Goodwin. We shall see him again—in the morning."

The homegoing of General Superintendent R. T. Williams was a staggering blow to Dr. Chapman. These men had been like brothers for forty years. Dr. Chapman said at the funeral of Dr. Williams:

"Outside the immediate family, I think there is perhaps no one anywhere that feels his personal loss more than I do today. I find myself bereaved of a friend and brother, and the world seems poor on this account. Roy T. Williams was always a leader and a pattern. He came to every position he ever held to grace that position, and not to be graced by it. For more than thirty years General Superintendent Williams has been the personification of the church whose name he bore. His saintly graces gave him the right to lead. His closest intimates always knew he was sincere and true and loyal. He was an example of faith and purity and holy zeal. Whenever any asked, 'What is it to be a Nazarene?' we could never do better than to point to him in answer. He possessed those inner qualities of heart and soul and mind which, answering for a foundation, were the bulwarks of his noble example and wonderful life. We are bereaved of a great leader only in the sense that we are denied his further current service. Dr. Williams has closed out his glorious day among us only to enter into a more excellent glory both in heaven and on earth. We shall love, trust, and follow him tomorrow. We shall test our values by his appraisals, even more fully than we have done hitherto, for he 'kept the faith' to the very end and showed us by his example that the things he trusted in youth and in maturity were dependable even in sickness and approaching death. He has shown us in

final argument that the things he preached, the things for which he lived and taught us to live, were enduring things. Tomorrow and the day after Dr. R. T. Williams will be greater among us than he is today. In days to come not only general superintendents, but all Nazarenes will be measured and evaluated in terms of their approximation to him. . . . He was great, and remembrance of him makes us desire to be better and bigger ourselves."

As an administrator of the affairs of the church, Dr. Chapman ranks with the best. He sought not his own interests in any sense of that term, always he was interested in the welfare of the church. He lived for the Church of the Nazarene; if it succeeded he was blessed, if dangerous trends were apparent he was troubled in his soul and gave himself to prayer and effort to check the trends he noted. Some notes from his diary indicate the manner in which he felt the great responsibilities of administering the affairs of the church. On one occasion, at the time of one of the annual meetings of the General Board, he wrote: "The work of the church is serious business. I have more to be thankful for than most people but I do not have much light happiness. Just in carrying out the essential program of the church, too many must be disappointed and there are too many serious consequences to what any of us do." At another time he wrote in his diary: "More and more I am deeply impressed that the business of keeping a people together as a working force for Christ and righteousness is within itself a difficult business."

During one of the annual conferences of general and district superintendents he made this entry in his diary: "Interesting day but too busy for much constructive thinking or much intellectual digestion. Perhaps the reference to reading and running is appropriate." The next day his entry read, "I have heard it said that while many people

excuse themselves for their want of spirituality on the ground that they are too busy, it is proved by test that leisure within itself is no minister to righteousness and that the unemployed—especially if the unemployment is voluntary—are given to swift deterioration." At the conclusion of the annual superintendents' conference and meeting of the General Board that year, he wrote: "Looking back on the conference and board meetings of the week I believe that a fairly good job was done and that we are off to a good start on another year. But we need much prayer for divine guidance." It is regretted that he did not keep his diary up to date, only a few entries were made during the year; otherwise we would have a fuller picture of the burden which lay upon his heart by the "care of the churches."

Many church leaders worry much about the affairs of the church, but Dr. Chapman, although he carried his responsibilities acceptably and in the fear of God, was not given to worrying about them. He would give himself to a problem until he had prayer about it, thought about it, and had come to a definite decision or plan of action; then he counted it settled. There was no need to worry about it. He was not given much to anticipating a problem or difficult situation in an effort to avert it; rather he was content to find a way through a difficulty after it had come.

He was a master at presiding over general and district assemblies. There was a freedom and ease about him which took away any tension and in which delegates and preachers in an assembly would share; yet he kept the business of the assembly running smoothly and effectively. He always had time for a special song, an exhortation, or for any special feature which would add to the spiritual blessing upon the district assembly. His morning messages were always fresh and rich, and as he gave them under the anointing of the Holy Spirit they became inspiring and

beneficial to all listeners. His wit and witticisms added zest to business meetings which otherwise would have become dull and uninteresting. His decisions were seldom questioned, and his judgment was always respected. He always manifested a concern and interest in the preachers; the pastors of the smallest churches received from him the same kind and patient consideration he gave to the pastors of the leading churches of the district. He kept close to the people, and people of any standing always found it easy to approach him.

There was a simplicity about him which marked his whole life, yet there was dignity about all of his ministry and executive actions. In no activity was this combination of simplicity and dignity more beautifully expressed than in his ordination services. He left in his files a copy of the ordination service he used in India when he visited there in 1937; this is so near to the pattern of all of his ordination services—and he officiated in the ordination of at least 738 ministers of the Church of the Nazarene—that it is quoted here:

"We are today celebrating with you your entrance into the permanent ministry of the gospel of Jesus Christ. Next to one's personal salvation, nothing is so important as for one to become settled as to his work in life. Salvation is a work of God's mercy and grace without merit on our part, but service is the glad endeavor to bring others to Christ. And it is the desire of every true Christian to save souls, but it is the privilege of the preacher to spend and be spent in direct evangelism—the direct business of winning souls. And from the days when Jesus chose twelve out from among His many disciples that they might be apostles, He has continued to call some to this work of the direct ministry. The work of the preacher is based upon certainty and assurance in the things of God—certainty of forgiveness of sins, certainty of cleansing of the heart from all inbred

sin, and certainty that God has laid His hand upon you for this work. These matters having been settled with you and you having convinced your brethren by the outward expressions of your life that these things are true, you have come here today to be publicly set apart to this high and sacred work. I congratulate you on the honor and I pray for you as you assume the great responsibilities.

"In the scriptures read in your hearing this morning, several times the word 'charge' appeared. I therefore propose to use that as a key word and to give you in this address this morning some suggestions in the form of charges that I think will be of use to you in the days which lie ahead of you.

"1. I charge you to keep your hearts alive in the things of God. Be men of prayer and faith, and do not be satisfied with anything short of a continuous sense of the divine presence in your hearts and lives. If you find your spiritual tides running low, call yourselves to fasting and prayer and to humbling of yourselves privately before God until He shall pour out His Spirit upon you anew. This will enable you to preach with unction and power and will give you an element in your work that cannot be described in terms of human force and power. Insist on praying through to God every day and allow nothing to take the place of this divine assurance.

"2. Be clean and holy in all the habits of your lives. Not only refuse to do anything that is wrong, but be careful to abstain from all appearance of evil. Even though a thing may not be positively wicked, if it is such that it might cause others to question our sincerity or to be injured in their faith in Christ, refuse it. Yours is to be a devoted life—a life lived for God and for others.

"3. Keep your intellects alive. Be students of the Word of God, of human nature, of the world of nature about you, and of all good books and papers which come into your

hands. Be ready to learn from anyone—even the humblest person. Do not become mentally stale.

"4. Co-operate with your brethren in the ministry and membership of the church, and be ready always to help in every good cause. You need the help of others and you must gain that by giving help to others. Do not be selfish, and remember the work is God's work, and not your own, and therefore there is no reason to be envious when the work of another is more blessed than your own. It is all God's work anyhow, and your part is to be faithful, even when you are seemingly not especially profitable.

"5. Be persevering. Do not permit discouragement. Do not give up any man as hopeless. Do not think of any field as impossible. Do not think a task cannot be done at all just because it cannot be done quickly. Someone has said, 'The difference between the possible and the impossible is that the impossible takes longer.'

"Conclusion: The ballast on a ship . . . is the weight down out of sight, but it is necessary to hold the ship steady in the storm, and this is like your inner lives as Christians and ministers. You must be true and clean and holy and devoted in your secret and private lives that God may reward you with victory in your outward lives.

"And now, finally, I charge you to preach the Word of God to the people. I hold here in my hand a copy of your textbook—your waybill to heaven, your chart and guide—the Bible. Read and study this book and testify and preach its contents to the people.

"I now hold here in my hand the certificates which I am to present to you at the conclusion of this service. . . . May God grant you grace and wisdom to be and do all that is mentioned in this your ordination diploma."

He was constantly in demand to officiate at the dedication of church buildings. His sermons on such occasions

were always fitting and the ceremony of dedication was always simple yet impressive.

The work of a general superintendent demands almost constant travel. He had very little time to spend at his own home. He and his wife were preparing to leave home at one time after the Christmas holidays. The roads were icy and the weather bad. On the day they were to leave to drive their car over the treacherous roads, he made this entry in his diary: "I suppose there are those who would think travel a great privilege but we who must do it all the time think it would be grand to stay at home more." This would be as near as any person would ever hear him complain of the demands made upon him as a general superintendent. He was always appreciative of any kindness shown him by the people. One entry in his diary which expressed his constant attitude toward the people reads: "We were recipients of much kindness on the part of the brethren."

The position of a general superintendent demands impartiality in dealing with people and issues, and upon the shoulders of men in that office rests the responsibility of dealing with disciplinary measures relative to the ministers of the church. Many times the dealing with the problems of discipline demanded that these brethren take a stand which many people would misunderstand and misinterpret; it was anything but a pleasant task to face. But Dr. Chapman never wavered when it became necessary for him to take such a stand, or to administer discipline regardless of the standing of the minister involved. He thought only of the church and its welfare when disciplinary measures were needed, and never considered what would be the result of such action upon his standing with people or in his vote for election at the general assembly. He would rather be right than to be general superintendent, if it became necessary to make such a choice. He was the object of

threats, at times, as pressure was put on him to reverse his decisions or to lighten the measure of discipline required by the *Manual* for offending ministers; but he never yielded because of threats. He was as impartial and as unselfish in his dealings with offending ministers as it was humanly possible for a person to be. He was always guided by right as he knew it. No matter who might disagree with him, or what question might be raised relative to his disciplinary measures, no one questioned his motives or his goodness.

As a general superintendent, he has left a record as clear, as exemplary of holiness, and as heroic and sacrificial in service as any person who has filled that office in the Church of the Nazarene.

Chapter Sixteen

FOREIGN VISITATION

The visitation of the foreign missionary fields of the Church of the Nazarene is comprehended in the duties of the general superintendents of the church. The first general superintendent to make such journeys in the interest of Nazarene missions was Dr. H. F. Reynolds, who went as a pioneer and who was successful in finding openings for establishing some of the present mission fields of the Church of the Nazarene. General Superintendents Goodwin and Williams also had made extended journeys in the interest of the foreign mission work. Dr. Chapman was called upon, early in his work as a general superintendent, to make a ten-month missionary journey, visiting the mission fields in Latin America and Africa. He gave an account of this trip, made in 1931, both through the pages of the *Herald of Holiness* and in his book *30,000 Miles of Missionary Travel*.

This first trip was made alone, but upon his return, he told his wife that he would make no more such trips unless she would accompany him. So on his trip on the West Indies field in 1933, and to Japan and China later that year, he was accompanied by his wife, Mrs. Maud Chapman. When he was called upon to make an extended tour to a number of Nazarene mission fields, a trip which would last for almost a year—leaving in September of 1937 and returning in the late summer of 1938—his wife went with him on the entire journey, and his sons, Harold and Paul, accompanied them part of the way. This trip took them to or through Great Britain, France, Switzerland, Italy, Portugal, Greece, Iraq, Syria, Palestine, Egypt, India, and

the Cape Verde Islands. On their return trip from India, instead of taking the route by way of the Red Sea to Palestine, they came by the Arabian Sea and Persian Gulf, visiting Ur of the Chaldees, Babylon, Bagdad, Damascus, and Palestine.

While these journeys were made primarily in the interests of the missionary work of the Church of the Nazarene, he worked with and preached for missions or churches of other denominations. In Guatemala he was the preacher in the camp meeting of the Friends Mission; in India he preached in the convention of the India Holiness Association; and in other places he preached in missions of other churches as opportunity was given him.

He was a good traveler. He took the hardships of missionary travel heroically and without complaint; rather he enjoyed them. One of the most difficult and taxing journeys which he or any missionary could make, was the journey into the land of the Aguarunas in the mountains of Peru—the land made famous among Nazarenes through the labors of the Winans', especially Esther Carson Winans, whose body lies buried on that field. This journey required days of travel by mule or horseback with the hardships and deprivations of camping and the hazards of wild country of the Andes Mountains. He made this comment relative to this trip: "I have thought that everyone should take one trip over the trails to Aguaruna land. If for no other reason he should take it for the wonderful manner in which it teaches that there are few things that matter much. When I had gone three weeks without seeing a wheel of any kind and few things indeed that seemed at all connected with civilization, I felt a certain joy at the sight of a barbed wire fence which suddenly loomed up in the valley, for it spoke to me of great cities and of things that belong 'back home' I look back upon my journey to the land of the Aguarunas as one of the blessings of my life.

The strenuousness of the journey is forgotten in the light of the impressions received and the knowledge gained. . . . The memories of the wilds of the Andes, the rapids of the Chinchipe, Chimala, and Marañon, the quaint habits of life among the people which made one feel that he might meet Ishmael or Job on the next bend of the trail, the self-forgetful devotion of our faithful missionaries, and the eager earnestness of the native Christians and inquirers are with me still. I think a good, practical service has been rendered me also; for since I came down from Pomera, it has not seemed to me that there are any inconveniences any more about which anyone should complain. I think it made a better man and a better Christian of me."

On these journeys he maintained an interest in people, just as he did in the homeland; all classes and races got his attention. His accounts of these travels describe in some detail the landscape of the country, the cities he visited, the homes of the people in which he was entertained, their manner of cooking and the furnishings of the home. He expressed appreciation for all kindness shown him; for the hospitality of the native Christians, for the interpreters and the work they did for him, for the labors of Christian workers, pastors, and missionaries. He made this observation relative to the qualifications of a missionary: "I saw more and more that a missionary must be one who ignores difficulties and keeps smiling in spite of all that comes."

The inconveniences he met in his travels are scarcely mentioned in the accounts of his work. The small boats, the very slow trains, long journeys by muleback, a trip by airplane of a rather primitive sort, traveling by automobile at a slow speed, crossing rivers on rafts, an attack of malaria fever in Peru, and a month on the seas going from Buenos Aires, by way of Madeira to Capetown, South Africa, were all a part of his travel experiences, but they receive but passing comment. Even in these inconveniences he saw the

light side. He said that in Guatemala a good road is one you can get over by doing everything you can think of doing to make it and a bad road is one you cannot pass with all the effort possible.

He was ready always to do anything which would add to the success of his work on these missionary travels. When he went to a Guatemalan church which, at great sacrifice, had purchased a folding organ, and found that the only member of the congregation who could play it had died recently; he recalled that about twenty-five years previously he had sometimes made chords on the organ to assist with the music, so each evening service found him at the organ playing chords to assist with the singing.

The observations he made were related always to religion and God, and the superiority of the Christian religion over the pagan religions was apparent to him everywhere he went. Of his first contact in India with the "holy men" of that nation, he writes: "When we had been in India but a few days, we met on the road one day a little company of practically nude men, unkempt in appearance, bodies smeared with ashes, having a general bearing of aloofness. A missionary said that these were 'holy men' returning from a pilgrimage or perhaps on the way to some shrine. I remarked that the men did not appear to be good men, and I wondered if they were honest, truthful, and pure-minded. He said the likelihood was that the men were vile in thought, conversation, and action. He said that they did not take with them any supplies or money, but depended on the alms of the people. I asked if they were a means of moral uplift to the population. He said he thought their example was detrimental, and that on the whole they were a menace and a drawback. When I expressed surprise that 'holy men' should be like that, the missionary said, 'In the religion of the heathen there is no particular relation between holiness and righteousness.

Holiness means devotion to religion, and religion is a thing quite apart from purity of mind and heart and proper conduct and elevating conversation. Only Christians identify these things! "

The scenes in the land of the Bible spoke to him of God and faith. He wrote of his visit to Ur: "Standing atop the ziggurat amidst the ruins of the old Ur of the Chaldees, I looked up across the sun-baked plains toward Haran and Aleppo—the halfway houses on Abraham's journey to Canaan, and I appraised anew the man of bold courage and faith in God who left his home in the finest city of the times, and went out to live in a tent, with no certain place to pitch that tent. He had to look far to see anything. In the direction in which he went, there was nothing to see for a good eight hundred miles, and then from the halfway house there was an equal distance before there was anything more to see. But Abraham saw, not 800 miles, not 1600 miles, but clear on into heaven. He saw that city that hath foundations whose Builder and Maker is God, and he became a seeker after that city, and hence was unmindful of the city he left behind and of the deserts through which he passed. Following the trail of his long vision, he was henceforth a pioneer and a traveler always still on his way."

On his visit to the mission fields of Africa he was impressed with the progress made and with the influences of the gospel upon the people there. He recognized that God had blessed the work of the missionaries in this field with the salvation of many people and that the influence of the gospel ministry had spread beyond the limits of those who had been saved. He visited Endingeni, the place where Harmon Schmelenbach and his wife labored so faithfully to preach the gospel to the Swazi people and where they claimed the country for God. He attended a Christian wedding in Gazaland, the Nazarene field in Portuguese East

Africa; here the Christian wedding standing out in contrast to the heathen life all around left a great impression upon his mind. He attended the graduation exercises of the nurses at the Fitkin Memorial Hospital in Bremersdorp, and here he recognized the value of the medical and educational work among these people. These places symbolized to him the progress of the work of the gospel in that land; Endingeni symbolized the coming of the gospel to these dark-skinned people in that darkened land; the wedding at Gazaland symbolized the development of Christian character, Christian life, and the Christian community; and the graduation of the nurses at Bremersdorp symbolized the spirit and practice of holy service.

To the end of his days he maintained a great interest in the missionary work of the church. He was generous in his contributions to the work, he carried upon his heart a burden for its progress, and insisted, until at least six months before his death, upon making another tour of the African mission fields. He gave up this purpose to visit the fields only upon the insistence of his colleagues, his physicians, his family and friends, all of whom felt that his physical condition was such that it would have been exceedingly unwise for him to undertake such a journey by airplane; and it was impossible for him and his wife to book passage by ship.

The missionary project which was nearest his heart in recent months was the establishment of the Church of the Nazarene among the Negroes of the United States, and the establishing of a Bible School for the training of Negro Nazarene preachers. All of his interest in missionary work was but the expression of the evangelistic passion he had carried since the time when as a boy he knew the touch of God upon his life and the anointing of the Spirit upon his heart and ministry; his evangelistic vision was enlarged by the broader contacts he had made through world-wide travel.

Chapter Seventeen

DARK EXPERIENCES

In this world the righteous are not spared the hard and bitter experiences of life and the innocent suffer with the guilty. James B. Chapman was no exception to this general rule of life, for he was to pass through some very dark and bitter experiences and to endure a prolonged physical handicap with the knowledge of much physical suffering.

He wrote of his thirty-seven years of wedded life with the wife of his young manhood, Mrs. Maud Chapman: "Our life together was not dreamy and fairy-like. It was a life of labor and rest, of sorrow and joy, of planning to be and do good, of necessity in the goods of this world, and devotion to God and the work of His kingdom."

In the early years of their marriage they experienced the deep sorrow of losing their second child, a son who was named after his father, James Blaine, Jr. The child was only five months old when he died early in 1906, during the beginning months of their pastorate of the new church at Durant, Indian Territory, now Oklahoma.

Their other children grew to adulthood. But the Chapmans were to experience a crushing blow in the sudden and mysterious death of their son Brillhart, in March of 1937. This sorrow increased the burden of disappointment they had carried for years because Brillhart had turned from the standards of the home and church, and had forsaken the teachings received from his childhood from his parents and in holiness schools, to devote his talent and time to a career in the entertainment world. Although they found some little consolation from statements he wrote in letters received shortly before his death, yet they carried on

their hearts for years the hurt and sadness brought through this bereavement.

Dr. Chapman was strong in body and appearance. He seemed not to know the limits of his physical strength. On one occasion when he and this biographer were collaborators in a camp meeting, we walked across the ground following the morning service where he had spoken, and came upon a young man who was endeavoring to put a jack under one of the rear wheels of his Chevrolet car to remove a flat tire. "Why go to all that trouble?" said Dr. Chapman. "Set your jack at the proper height to remove the tire, and when I lift the rear end of the car set the jack under the axle." The young man looked astonished, and it was only with some effort that Dr. Chapman convinced him that he was in earnest. Then he put his hand on the hub of the rear wheel and lifted the car high enough for the young man to set the jack under it. This was a feat he delighted to perform, especially for the benefit of the young men who might have the impression that a preacher was soft physically. The ruggedness of his body matched the strength of his mind and spirit.

In September of 1937, Dr. and Mrs. Chapman with their sons, Harold and Paul, left on a missionary tour, which kept Dr. and Mrs. Chapman away from the country for about one year. While visiting Egypt on this trip Dr. Chapman was stricken with a severe heart attack. This was the first physical impairment this man of strong physique ever had known, but it was not to be his last. He continued his journey, curtailed as much as possible his activities, and spent over a month among the Nazarenes of Scotland, recuperating from this illness. But he was never to know another period in his life of really robust health.

It was most difficult for him to adjust himself to observing the caution that his physical condition required of him. His wife was constantly watchful of his health lest

he should overdo or so tax his strength as to become the victim of further attacks. He too was watchful, but with all the care his good wife and others exercised and with his own discipline, which he relaxed almost unconsciously at times, he suffered other severe heart attacks.

In the fall of 1945, his son Paul, who was then completing his training as a physician, had a noted heart specialist examine his father. The report of the specialist stated that his heart was in a very critical condition because of the several severe attacks he had suffered, that he should exercise the most rigid discipline over himself possible and take time for a prolonged period of rest. Really, the specialist told him to retire from all active work, that by such retirement he would no doubt prolong his life perhaps ten years; whereas if he continued with his activities, even though observing discipline and care, he would perhaps die within six months. Dr. Chapman chose to continue in the active work and to give his full service to God and to the church, and he gave that service for at least twenty-one months after the specialist had warned him concerning his critical condition.

Although he was thus a constant sufferer, very few people knew it. No one would ever detect that the presiding officer of the district assembly, the preacher at the camp meeting, in the conventions, at church dedications, or in regular services of the churches, was under the sentence of death, or that he scarcely knew what it was to go through a day without suffering some from his heart condition. He was indeed a heroic soldier of the cross, he suffered without complaint nor did he seek the sympathy of others. He insisted upon carrying his full end of the responsibilities of the general superintendency even when his colleagues urged him to lay some of the heavier burdens on their shoulders. He was an example of a true Christian under physical handicaps and in suffering.

The heaviest blow to come upon James B. Chapman was brought by the death of his wife who, after only a brief illness, was taken from him on February 18, 1940, the day of their thirty-seventh wedding anniversary. No wife had been closer to a husband, no companion had contributed more to the success of her husband than had his wife; no couple ever were more devoted to each other than were James B. and Maud Chapman. God had blessed their lives and service together, for his wife had been his constant traveling companion for about eight years, and they had been a great blessing to people all over the world. It was the most difficult task he ever faced to adjust himself to life without her. He did not question the wisdom of God in taking her home, nor did he rebel at life as he was forced to meet it bereft of his companion; but the passing of time seemed to do little to heal the hurt of his heart or to lift the weight of sorrow he bore. Yet he gave some of the best service of his life, and did some of his best writing during these years of bereavement.

He wrote of his wife's death thus: "I watched her die and death was bitter. But she triumphed and a look of peace was left upon her face. I stood there and said in my heart, 'I would not be a wicked man for anything in the world. My sweetheart has gone up to heaven, and I shall see her again some day. I don't know what the future is like, but I know it is better than this, and this has been good. God has taken her to himself. I am bereft and disconsolate. But I have not really lost my wife. She is saved and home with God.'"

Death and sorrow were not to fill his thoughts to the place of limiting him in his Christian service or heart experience. He turned his attention to life, even though life for him meant the carrying of a broken heart; and said within a few weeks following the death of his wife: "To die is not my goal. To live is my goal. To live on here as

the Father wills, and then to live forever with Him on high."

Another experience which was to bring him considerable concern was the fact that during World War II his oldest son, Harold, was to spend many months in military service in the South Pacific field of activity and to be engaged in some of the fierce battles of that area. He prayed much for Harold during those days and carried a continual burden on his heart for his safety.

Dr. Chapman had a great attachment for his children and their families, for his children were married and had children of their own, and he made their problems and burdens his own. He was a father and a grandfather greatly loved by his children and grandchildren.

Life for him was not to continue in sorrow and suffering alone, for he was to know another of those peculiar turns of God's dealings with him, in bringing into his life a handmaiden of the Lord to share his burdens, to exercise care over his physical well-being, and to bring to him the devotion of a loving companion; for in June of 1942 he was united in marriage to the well-known and much-loved missionary from Africa, Miss Louise Robinson. Although they were destined to live with each other for only five years, yet these were years of happiness and joyous service together in the service of the Lord. There is little doubt but that his marriage to this good woman, through the care she exercised over him in his physical condition and the comfort and joy she brought to him, prolonged his life by several years. It was marriage owned of God and approved by the church everywhere.

Chapter Eighteen

THE PREACHER

James B. Chapman was a true gospel preacher. He became a preacher at the age of fifteen years and preached until the time of his death which came just thirty days before his sixty-third birthday. He refers to the duties he performed for the church—the presidency of colleges, editorial duties, and the work of the general superintendency as “sidelines”—stating that he preached 238 times during the first year of his ministry, and that although these “sidelines” had occupied considerable time, he had managed to keep up an average of preaching which compared favorably with that first year.

He enjoyed a place of first rank among the preachers of the holiness movement, but he would also have ranked high on any impartial list made of the best preachers of the Christian Church of his generation. He did not receive the publicity that some other preachers have been given; for it is true, as Dr. Edwin Holt Hughes said, “When a man has prided himself, rightly or wrongly, on dealing with eternal themes rather than current events, the public press does not give him large space.”

It was a pleasure to listen to him preach. From the moment he stood to preach until the conclusion of his sermon he impressed his congregations that he was a man with a message. Seldom did he acknowledge the introductions by which he was presented to the congregation, but usually his first act upon reaching the pulpit stand was to read the scripture lesson or announce his text, and immediately launch into his sermon. He was indeed a man who stood up to preach. He spoke with ease. Never did he

lack for a word, for words rolled from his lips like water over the rapids; he was always a man of fluent speech. Yet there was nothing mechanical or artificial about his speaking, he spoke from the heart, the sincerity of his character was felt in his messages. He spoke as a Spirit-anointed messenger of God should speak, and God made his messages effective. It was true, as he said, that sometimes he found himself "preaching in the wilderness" in a sense that John the Baptist seems never to have done, but even when preaching under these circumstances his messages were always interesting and inspiring.

He was so sure of God and had such an assurance of spiritual matters that he was able to impress others with that assurance. He was so sure of God that he had staked his whole life on Him and his hearers were made conscious of that confidence and faith; no one ever left a service where Dr. Chapman had preached with even the slightest feeling that the preacher had any doubt in his mind about God and His ability to meet the great needs of human life. That confidence was contagious; people's faith in God was strengthened by hearing him preach.

The messages of Dr. Chapman were always clear and practical. Even when he was dealing with profound truths he had the faculty of presenting these in such simple terms that the person of average educational advantages could understand him. His was a common-sense interpretation of gospel and scriptural truths. He chose deliberately the use of simple language although he was fully qualified to use more ornate speech. His attitude toward simplicity in speech is stated in a message to preachers, when he said: "The preacher should know words big and little; he should use little words from choice, not from necessity. But he should use little words, beginning with words of one syllable, and using longer words only when shorter ones are not available. It may sound more elegant to speak of 'an agri-

cultural instrument used for the purpose of excavating the earth,' but more people get the idea if the preacher calls it a spade. . . . More often big words are just substitutes for little thoughts or for big thoughts that are yet too shadowy to stand the full sunlight of everyday language."

He always presented a well-organized message, which he had thought through carefully and outlined in detail. He chose great truths and great texts, and the content of his sermons was worthy of the attention and interest of any congregation to which he preached. His sermons even more than his writings contained many witticisms which amplified the truth and drove it home; they contained also many of these epigrammatic gems which are found in his articles and books, and appropriate illustrations were injected as needed to make clear the truth he was presenting. He often told the story of the miller who needed a cat around his mill to rid it of mice, yet he could find no grown cat which would stay when the mill was running; they all got frightened by the noise of the machinery and left. So he brought in some very young kittens and raised them in the mill. These remained because they grew up in the noisy environment of the mill. This he used to illustrate the necessity of Nazarenes' training their own young people to the Nazarene environment and standards.

We may estimate the place he gave to preaching by what he said to others about this God-called task. "The call to preach," he said, "is an honor, when it comes; but it is not to be sought, and is not to be presumed. It is to be taken, when given, with both trembling and rejoicing. The trembling is indicative of the responsibility involved, and the rejoicing is indicative of the sense of honor bestowed . . . the ministry as a calling is everything but monotonous, for it is ever challenging and ever new. . . . In his approach to the sacred task of preaching, the preacher should become deeply conscious that all the sins, sorrows, and per-

plexities of the human race are the background for this work. . . . The preparation of the preacher's heart is of no less importance than the preparation of his mind; for while his doctrine is the channel, the Holy Spirit is the power. . . . No preacher is so good that anything less than his best is ever acceptable. . . . Only a few favored preachers always have large crowds to wait upon their words. But any preacher can deserve a larger crowd by preaching well to the small one."

He loved to preach, and accepted every sincere opportunity to preach when it was possible for him to do so. He says of himself, "I admit that, like Dr. E. F. Walker used to say of himself, I have always been 'easy to be entreated' when it comes to preaching, but I have always preached on invitation, and have never passed a sincere invitation in the hope that a better might appear, and have never cancelled a meeting in the 'sap oaks' to accept a call to a state camp. And in defense of others, I have to say that I have had abundant opportunity, and have not often wished for a chance to preach when no chance was available."

To him the preacher and the sermon were one. "The preacher is," he said, "in the true sense, the measure of the sermon. The first step toward a good preacher is to be a good man. . . . Preaching implies that the truth of God has passed through a living mind and heart on its way to the hearer's mind and heart."

He held high standards for preachers and was unwilling to come below those standards in his own ministry. He gave attention to the small matters which contribute to the efficient delivery of a sermon and stressed these in his lectures to preachers. This is a sample of his practical advice on the delivery of the message:

"The preacher is supposed to be ready the minute he stands up. The preacher's thoughts must be ready, and

his speech must be fluent. He must make every minute count. He must state his thesis plainly; he must make his arguments strong; his language should be correct and his imagery pleasing and impressive. He must not speak in a monotone. He must observe the demands of cadence in a speaking voice. He must end his sentences with strong words, conclude his periods with emphatic sentences, and leave his points sharp. He must make out his case so the ordinary man can understand it. Then the experts may understand it, too. He must preach what he knows and feels to be true. He must neither speculate nor equivocate. If he has not thought a matter through, he must let it wait. He must preach. People are not interested in his laboratory processes, they want the result of his labors. No one really cares how he came to think of his subject; what all want to know is, What is the truth about it? The preacher cannot hold his audience for lengthy periods with logic alone. He must either tell stories or paint pictures or his audience will become surfeited. But he must drive straight ahead. He must keep his goal in sight all the way through, and he must keep his terminal facilities in good repair. If there are signs of lagging interest, one thing the preacher can do, if he has control of himself—he can quit. And if he quits in time, those who did not want him to quit will feel that he was 'just getting started,' and those who wanted him to quit will think he is smart. But all the way and every time, the preacher is after results."

Dr. Chapman always placed great reliance upon divine unction or the anointing of the Holy Spirit in preaching. He enjoyed that anointing upon his own ministry from the time of his boyhood. He confessed that he had not always had that special unction which came that night when as a lad he felt that God had placed His thumb in his back and pushed him out a little toward the front of the platform. "I have preached sometimes without it," he said; "but I

have never been content to preach without it, and have never really considered that I have preached when I did not have it. It has always been my rule to make the best preparation for each preaching effort that is possible. I try to go to the pulpit physically rested, mentally fresh, and spiritually blessed. But even so, sometimes the effort turns out to be but a human affair, and in such cases it is exceedingly disappointing. I have not had the experience some preachers describe. Some say they preach well one time and poor the next and that they can never tell. With me it has been more in the nature of cycles. I preach with the conscious help of God for a while, and then come to a dry place where there seems no help from on high, and this drought has a tendency to hold on. Sometimes the drought is broken by one or two seasons of prayer and waiting before God. Sometimes only a Gethsemane brings the rain. I have at times been wanting in the sense of spiritual unction for preaching until in my distress, and amidst prayer and fasting, I have been inclined to cry out, 'Oh, my God, if someone were as distressed about this matter as I am, and were as willing to pay the utmost price for help, as I am willing to do, I would help him.' And at such a point my faith has taken hold, and that thumb has been placed again upon my back, and my heart has been able to sing again, 'The Spirit of the Lord is upon me, for he hath anointed me to preach.' And every time this pressure is felt and that song springs up, my salary is paid up to that date, and all I have thought I endured for Jesus' sake became as glory in the light of the greater glory that His unction brings. And in the days ahead I ask for just this one thing: that God may give me that inner assurance of His approval that comes when His Spirit rests upon me in power to preach. For it is my candid belief that no one has really heard the gospel until he has heard it preached by one who is anointed by the Holy Spirit to preach it."

Upon another occasion he gave this insight into his own heart and his feeling of obligation toward spiritual preparation for preaching: "It is a wonderful thing when the Spirit of the Lord comes upon a Christian and moves him as He did Samson in the camp of Dan, and what a delight it is to speak when the Lord puts words in our mouths. But the Bible Christian turns right back to his books and study from his mount of inspiration, for he realizes that if God can bless ignorance, He can bless knowledge so much more. Speaking personally, I have come to the preaching hour without time or opportunity for preparation of mind and heart, and I have been blessed beyond my expectation on such occasions. But I have steadfastly resisted the temptation to depend on such a plan for the time to come. Rather, in thankfulness that God did not fail me in my extremity, I have just turned back to harder study and more earnest prayer, lest coming to another such crisis because of willful or careless neglect I should be unable to have faith for a blessing which I had so little right to claim."

No preacher was more considerate of his fellow workers than was J. B. Chapman. He was a booster for any preacher who was teamed up with him in a camp meeting, convention, or district assembly. He often drew from his supply of stories to set at ease any younger preacher, or new worker, with whom he was called to work. This biographer well remembers his first experience of working in a camp meeting with this great man of God and experienced preacher. I was quite young at that time, he was then editor of the *Herald of Holiness* and was recognized as one of the top preachers in the Church of the Nazarene. I had preached in one of the early services of the camp, and as we made our way to our place of lodging he said, "That was a good sermon. Do you know, I have a book at home which has every word of that sermon in it." I remarked that it must be a good book. He said, "It is.

That book is the dictionary." It was a real joy and privilege to work with him.

In his sermons he always magnified Christ. Christ was real to him and under the unction of the Holy Spirit he could make Him real to others. A few quotations from his sermons will indicate the place that Jesus had in his life and ministry:

"But Jesus, the once homeless, now has a place at millions of firesides. His crown of thorns has become a crown of glory. Millions of earth's poor, and a considerable number of its rich, pour out their gold and silver as offerings to Christ every week. At His table millions of the poor and needy of the earth eat every day, and still there is room."

"For little children, youths, people in mature life, and those blest with age, Jesus is the example. He is so near to the weeping penitent that the extended hand may touch Him. Yet He goes on before the holiest saint and beckons to a higher plane. He is so touched with feeling for our infirmities that the veriest beginner instinctively looks to Him for sympathy and help. Yet the dying saint turns to Him in faith as his sun sinks behind the horizon and meekly says, 'I shall be satisfied, when I awake, with Thy likeness.' Yes, God has spoken unto us by the spotless life of His Son, and by this voice hath condemned sin in us, and yet hath told us that we need not always be sinners, seeing there is a sinless One who is able and willing to lift us up, make us new, and give us power to walk as He walked."

"The blessings which Christ gives are also depicted in the language of our deep and wide needs. His salvation is bread to the hungry, water to the thirsty, rest to the weary, refuge to the fearful, cure to the sick, life to the dying, liberty to the oppressed, freedom to the imprisoned, friendship to the lonely, peace to the distressed, beauty to those

whose lot is ashes, oil of joy to those who mourn, garments of praise to the bereaved, shepherd and sheepfold to those who are lost and straying, riches to the poor, wisdom to the ignorant, goodly pearls to the seeking merchant, victory to the soldier, prize to the racer, harvest to the farmer, vintage season to the husbandman, jubilee to the slave, release to the mortgagee, eagle's wings to the traveler, feast to the returning prodigal, election to the politician, message to the preacher, vision to the prophet, incense to the priest, kingdom to the imperialist, justice to the lawyer, pardon to the criminal, adoption to the stranger, song to the poet, harmony to the musician, reason to the logician, feeling to the empirical, perfection to the critic, rescue to the harassed, balm to the wounded, glory to the ambitious, promotion to the humble, reward to the faithful, pilot to the mariner, harbor to the seafaring, rock in the desert to the traveler, well-watered garden to the lover of nature, honey in the rock to the apiarist, oil to the prospector, gold and precious stones to the miner, old corn to the provident, wine to the heavy-hearted, marriage to the lover, and home to the wanderer. To anyone and everyone, Christ's salvation is just what is needed and what is desired."

Chapter Nineteen

DEVOTIONAL LIFE

One of the great statements that Jesus made about prayer reads: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." To know the blessing of public victories and anointings of the Holy Spirit is the reward of faithfulness in the practices of devotional exercises. Great preachers and men who have blessed the world with spiritual leadership have always been men of prayer; in this James B. Chapman was no exception. He was a man of prayer.

His wife, Mrs. Louise Chapman, says of him: "I never knew a man so consistent in his Christian living. He lived constantly in his private life what he preached and prayed in his public life. He seemed always to be in a spirit of prayer. . . . He said often when things were pulling hard, 'Get on your knees; say your prayers like a man, then go to bed.' He always got on his knees at night before going to bed. The room might be cold, the floor bare or dirty, yet he always knelt on the floor by his bed. Before starting on a journey or before starting to work he stopped at the door, took off his hat and prayed."

He was no stranger to what it meant to carry heavy burdens; the care of the churches weighed heavily upon him, his soul would be distressed over any trouble which might exist within the church, when preachers went wrong he carried the deep hurt of that in his heart. But he knew how to take them to God in prayer. "He carried a burden for the work," says Mrs. Chapman, "and for lost souls."

Often he would toss, groan, and weep for hours at night and sometimes all night long."

He talked frequently about "balancing his books," "keeping his line of defense short," and of "keeping short account with God." He did this with people as well as with God. His wife said, "He came to me several times every week to balance his accounts with me. Hundreds of times he told me, 'I've heard from heaven. The books are balanced. God has blessed my soul today. That more than pays me for all I've done. If I ever have anything to my account it will have to be for something I do after today.'" On Tuesday, July 29, 1947, just a few hours before he was called home, he said he had balanced his books with God and had brought everything up to date.

As he worked or journeyed he often quoted scripture. One of his favorite verses was, "This is the day the Lord hath made, we will rejoice in it and be glad." He made this entry in his diary. "At family prayer this morning, David's line, 'This is the day the Lord hath made,' came to my mind and it was a means of consolation. This is God's day—it is God's day for me. And because it is His day, I will rejoice in it and be thankful for its responsibilities and opportunities. God's day! What a solemn and blessed thought! And my day, because I, like the day itself, belong to Him."

On one occasion he wrote, "The thing of which I boast today is that when I came to Jesus as a lad of fifteen He touched me in pardoning mercy and made me know I was His own. When I came in full consecration He touched me in cleansing fullness and gave me a pure heart, and He has touched me with frequent assurances all down through these years since the time when I knew Him first. This is my solemn testimony. I thank God for clear recollections of His touch upon my heart. That touch has allayed my restless spirit, as it did the fever-tossed woman in Simon's house, and I have been soothed and assured and rested.

"I have heard that a wise general never attempts to defend too long a line. Forty years is a long time, as men count, and there are abundant reasons why the accuser can file charges against me for thoughts and words and actions in the interim. I have never been a formal backslider. There has not been an hour in all these years that I did not profess my love for Jesus Christ and my faith in Him as Saviour and Lord. But the line is too long, and I am not content to let my present standing and future destiny depend upon an unbroken linking up with that first touch He gave my unworthy heart. Ah, no. He touched me twenty years ago, ten years ago, one year ago, last month, last week, this morning. Yea, I say it to the praise of His mercy, He has touched me today. At the morning watch He came along and laid His hand on me. Closer still, and praise be unto His matchless name, He touches my spirit now. I refuse to defend any yesterday whatsoever. He assures me now. I account all the past as cleared and approved by the fact that this side of everything else I have felt and known His tender touch, and if I have ever done anything for which reward is due, I am paid in full and up to date by the sheer joy my poor heart feels and knows in this moment of assurance and rest."

The Bible was a precious book to Him. He was an ardent student of God's Word and had an insight into its truths which comes only through Spirit-enlightened reading and study of its message and from a deep love for its teachings. He read devotional books and was a student of the printed prayers of the great saints of the past and of the stately prayers of the prayer book. His own printed prayers are gems of devotional thought and give an insight into his heart and into his devotion to God. The following prayers are some which were found in his various writings:

"O blessed Jesus, I ask no other favor than this, Thy approving, assuring touch. In the realization of this blessed

moment every earthly value is swallowed up. I ask not for riches or for popularity or for pleasure or even for bodily comfort and health. If any of these are given they are Thy free gifts, and as such I shall accept and use them. But as between poverty of property and riches of spirit, I unhesitatingly choose riches of spirit. Make me as poor in purse as Thou wilt, but do make me rich in Thy grace. I utterly disregard the standing men give. If men love and approve me, let it be for Thy sake and for Thy glory. If they vote against me and spitefully use me, let that too be for Thy sake. Whichever comes I shall be glad, and as to creature comforts, O blessed Jesus, let these be entirely as Thou wilt. If I can prove Thy faithfulness better in a tent or in a grass hut than in a house of wood or brick or stone, O give me that which will give me the best chance to advance Thy kingdom. Like Livingstone in Africa, I would count nothing as having value except in relation to Thy kingdom. Food and clothing! ah, these I would not regard, and, thank God, I do not have to have to be happy. I would pass over this too as incidental. Health, after which so many strive, I would possess only so much of it as I can use in extending Thy kingdom. I would account both pleasure and pain as incidental impostors, and would exchange them all for holiness of heart and purity of thought. Even heaven itself I would subject to Thy presence and fellowship. No matter how much that fair world may vary from the picture I have drawn, I shall know it is heaven, and I shall love it as it is, if only Thou art there. Come now once more, O blessed Christ, and touch me with the touch of healing, cleansing, and assurance. Touch me now, I sincerely pray, and touch me often along life's way, and when I come at last to heaven, as I assuredly plan to do through Thy wonderful grace, and when I stand bewildered amidst the glories of that glad morning, come Thou, as Thou didst to Peter and James and John on the holy mount, and touch me, and immediately I shall be at home.

Thy recognition shall drive away all my sense of strangeness and I shall be happy forever. Amen and amen!"

A prayer made at the annual Superintendents' Conference of 1945:

"God and Father of our Lord Jesus Christ, look upon us here today and deliver us from the curse that comes upon religious bargain hunters. Help us to count the cost of things that are indispensable, and then help us to pay that price, as our fathers used to do. Thou hast not changed, and our needs are ever the same. In our bargaining we have obtained but inferior goods. We ask for the heartache and the heartbreak and the tears and the signs which in all the days of the past have presaged the sort of spiritual awakening which we now crave. Deliver us from smugness and unfounded content. Give us that deep love for Thyself and Thy Church that has always acted as an expulsive power to force out all opposites. And give us the souls of men for whom Christ died. Amen, and amen."

PART SIX—CHURCHMAN

Chapter Twenty

HIS CHURCH

Dr. James B. Chapman was a Nazarene. He was a strong believer in his church but was in no way sectarian in spirit. He poured his life and strength into the work of God through the Church of the Nazarene. Nothing was too hard for him to do, nothing demanded too much sacrifice of him, if by the doing of it he could further the work of God and the interests of the church.

He was converted and sanctified wholly among holiness people who put little emphasis upon church organization. In fact, there existed then much strong opposition to the organization of strictly holiness churches. The favorite text among those of the group in which he was converted was, "When he shall accomplish to scatter the power of the holy people," a passage from the Book of Daniel which was then interpreted to mean that the holiness people were designed to be scattered among all the churches and all the groups, and that segregation and aggregation were frowned upon. "The group that was instrumental in my salvation," he said, "did not believe in organization of any kind, and their orderly efforts were confined to an occasional prayer meeting, an annual revival, and to a camp meeting once a year." He remained with this group for the first year of his ministry by which time he came to realize "that the results of that scattering were disastrous, and not desirable."

After his first year of preaching, under the advice and tutorage of Rev. C. B. Jernigan, who was among the prin-

cial promoters for organizing holiness churches in the Southwest, James B. Chapman organized a local independent holiness church and joined it. Eventually these independent holiness churches were united with other groups to form the Church of the Nazarene.

Early in his ministry he became interested in strengthening the work of holiness through bringing together the different holiness groups into a larger union. Some of his earliest articles were written to encourage this union. In late years in writing of the Church of the Nazarene, he wrote: "I have come along with this movement from the beginning. . . . I was on the various commissions that undertook the uniting of the holiness church groups, but I joined the church just the one time. After that, I let the church do the joining. I glory in our denominational history, even its setbacks—it is a romance all the way."

General Superintendent Chapman was chosen to write and deliver the General Superintendents' Quadrennial Address to the Ninth General Assembly of 1936. In this address he stressed the unity of the church which then existed in these words:

"There is, as you know, a great distinction between a church and a mere chance audience; for a church is composed of people who hold to a common creed concerning the most vital philosophies of life, and who have agreed upon common means for accomplishing the purpose or purposes which motivate their actions. Measured by such standards, the Church of the Nazarene deserves the name Church in a very outstanding sense, for we suffer from no divergences in doctrine in either ministry or laity, and our method which may be designated as Pentecostal evangelism is universally established among us. In this sense of essential unity we rejoice today, and in thinking of the past when we were scattered in many bands and embryonic denominations, we rejoice to say, with the apostle, that we

who were not a people have become the people of God. And while we do not profess to be the Church of God or the Church of Christ in any inclusive or exclusive sense, yet because we know we have not followed cunningly devised fables, but have been true to both the doctrine and the fellowship of the Apostles, we can and do claim all the promises made to the Church as applying to ourselves."

Always he was moved with a feeling of justifiable pride as he thought of the origin of the Church of the Nazarene and of the principles and doctrines on which it was founded. In the above mentioned quadrennial address he spoke of these beginnings thus:

"When Christian people divide over trivial matters they testify to diminutive caliber. When they separate because of factional spirit they proclaim their want of grace. When their separateness is traceable to the desire for pre-eminence on the part of leaders it announces want of both sense and goodness. On the basis of these deductions there are yet too many denominations in Protestantism and we rejoice in every move toward a better unity between Christian bodies which by reason of their common traditions should be able to fuse. And we are happy that the Church of the Nazarene is not to be classed as a split from any parent body, but rather as a fusion of a number of smaller movements. We are happy also that our liberality on questions of baptism and forms of church polity testify to our disregard for trivial points in separateness, while our emphasis upon the doctrine and experience of Bible holiness, we think, gives us valid reason for pursuing a course somewhat distinguishable from that taken by the usual communion among Protestant bodies. We affirm our fullest acceptance of every tenet of the Apostles' Creed, the thesis of orthodox Christianity, but we are called out especially to preach that men are sanctified after they are justified, and to labor and pray that God's people may enter into this 'Second Rest' in increasing numbers. We want no distinction other than

this, and the creed and practices which of necessity spring from it."

Simplicity in organization was his ideal for the church. On one occasion he expressed his views relative to complex organization by saying: "My own view is that after a certain point, organization, like added belts and pulleys, becomes a hindrance to efficiency and unity, and I think the history of denominations shows that some bodies have carried on their changes in the interest of static existence, rather than in the interest of vital life and true progress. In other words, I do not believe there are many worlds for us to conquer in the way of order, organization, and law."

In the year of 1917 there developed in the church on the Pacific Coast a very serious and unfortunate situation which resulted in the loss of several local congregations to the movement. In this situation the place and authority of the superintendency in the Church of the Nazarene was being questioned by many. Even one of the general superintendents at that time wrote an article in which he questioned the place and authority of the superintendency in the church. At that time one of the most zealous champions for the cause of the superintendency in the Church of the Nazarene was James B. Chapman. In an article printed in the *Herald of Holiness* of August 8, 1917, he wrote:

"Our superintendency must be maintained and all our connectional officers and institutions strengthened. Our officers may make mistakes and abuse their power. Like other men, they commit personal sins as well as official blunders. But all our officers are on probation, and their re-election will require sanction of their lives and of their work. Therefore no permanent abuse or mistake of any office in our church is possible. . . . The solidarity, and hence the future success of the Church of the Nazarene,

depends very largely upon the proper spiritual, moral, and temporal support of our district and general superintendents, and of all properly appointed connectional officers and institutions."

From the beginning of the Church of the Nazarene in its present organization James B. Chapman has rendered valuable service to this denomination. Even before the union of the three holiness groups at Pilot Point, Texas, in October of 1908, he had filled a leading place in the activities of the group to which he belonged, the Holiness Church of Christ. Although at the time of the union in 1908—which is known as the Second General Assembly of the Church of the Nazarene—he was only a young man of twenty-four years of age, he served in that general assembly as a member of the nominating committee, and was secretary of one of the most important committees, the Manual Revision Committee. During the quadrennium between 1908 and 1911 he was a member of the General Board of Education. He was a member of the Third General Assembly which met in Nashville, Tennessee, in 1911, and reported as the district superintendent of the Southeast District. During the quadrennium from 1911 to 1915 he was a member of the General Foreign Missionary Board. At the Fourth General Assembly held in Kansas City, Missouri, in 1915 he was made a member of the General Court of Appeals, and of the General Board of Education, and served on these two important general boards for the quadrennium. He assisted in preparing a prospective course of study for licensed ministers for presentation to the coming general assembly. He was president of Arkansas Holiness College for the school year of 1910 and 1911, and served as president of Peniel College from 1913 to 1918.

He was a member of the Fifth General Assembly which met in Kansas City, Missouri, in 1919, coming as a delegate from the Dallas District. In this general assembly he

preached on Sunday morning from the text, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). He served on the public worship committee and as a member of the Manual Editing Committee. During the quadrennium between 1919 and 1923 he was president of the General Board of Education, vice-president of the General Board of Publication, and a member of the General Court of Appeals. He was made associate editor of the *Herald of Holiness* with Dr. B. F. Haynes in 1921, and was elected as full editor upon the retirement of Dr. Haynes in 1922.

In the Sixth General Assembly which met in Kansas City, Missouri, in 1923, Dr. Chapman, as president of the General Board of Education, gave an address on Christian Education to the session. He was chairman of the committee on Sanitarium and Hospital Work and was elected by the general assembly to be editor of the *Herald of Holiness*, receiving 239 votes out of the 260 ballots cast. In the Seventh General Assembly which met in Columbus, Ohio, he was chairman of the Committee on Rules of Order and was elected to the general superintendency on the fourth ballot. From that time until his death he served as general superintendent, being re-elected at each of the succeeding general assemblies.

Dr. Chapman kept his finger on the spiritual pulse of the church. He majored in his work as general superintendent in stressing the spiritual ideals of the church. He placed a strong emphasis upon the preaching of the distinguishing doctrine of the Church of the Nazarene, entire sanctification, and recognized always that this church had a peculiar task which he said was twofold: "the task of Christianizing the world," and the "other task which Dr. Bresee called 'Christianizing Christianity.' For we have in addition to the task of preaching Christ to those who

have not yet found Him, the further task of bringing the people of God into the grace and blessing of Bible sanctification." He considered all that the church had "as a trust to be exercised, rather than as a heritage to be enjoyed." "... I would have us think of our responsibilities," he said, "more than of our privileges. I would account ourselves as having just now received the tools for service, rather than to think of anything past or present as a finished task. We are now like the farmer who has obtained his machinery and motor power, and to whom the fields look for the harvest. . . . Ours is a vitally spiritual approach. Even though we are dogmatic as to doctrine, our effectiveness is in our life, rather than in our aptitude in pointing out the way of life or even in analyzing life itself. We preach holiness, but we must also be holy and help others to become so. We champion the cause of old-time religion, but we must exemplify this kind of religion and promote it by the same means that our fathers used."

On no other occasion was the passion of his soul for a spiritual revival exhibited more than in the Annual Superintendents' Conference in 1946 by the appeal he made in his message, "All Out for Souls." Tears streamed down his cheeks as he made the appeal; he had a genuineness of spirit and sincerity of heart which was contagious; others caught his vision and were revived in their hearts. This message was born in a night of prayer. The heart of that appeal is:

"Brethren, I was born in the fire, and I cannot endure the smoke. I am a child of the bright daylight, and mists and fogs and depressing gloom are not to my liking. I want to go all out for souls. The revival I seek is not the product of the labors of some personality-plus evangelist. Such a revival is too detached and impersonal to meet my needs or to answer my prayers. I want that kind of revival that comes in spite of the singing, the preaching,

the testimonies, and the human attractions and detractions. I want that kind of revival because it takes that kind to really revive me.

"I want a revival that, like a summer shower, will purify the atmosphere of our churches everywhere, and which will awaken the dormant forces of our people young and old. I want something so general and so divine that it will be uncontrollable. I want something that will re-emphasize old-time moral and spiritual conditons. Something that will reform and regenerate drunkards and save respectable worldlings. Something that will bring in the youth and the little children. Something so attractive that it will break over into the circles of the pleasure loving. Something that will set people on their back tracks to make restitution for wrongs committed. Something that will bring God to bear upon our domestic problems to save our people from the twin evils of divorce and race suicide. Something that will inject old-time honesty, veracity, purity and other-world mindedness into our preachers and people. Something that will make this namby-pamby, soft-handed, compromising, cringing sort of holiness as obsolete as Phariseism was on the Day of Pentecost. Something that reveals a man's credentials by means of souls saved and sanctified and established in Christ Jesus. . . ."

In all matters of church activity and life, on questions of church government and program, Dr. Chapman was an authority and his advice was sought constantly. His colleagues in the general superintendency made their individual contribution to the Church of the Nazarene, but Dr. Chapman distinguished himself by his practical and helpful advice, his sane judgment, his godly life, and his passion for the spiritual ideals of the church. He had a great influence in the church world, an influence which will not be known fully until the entire record of the Christian Church is written and revealed in the eternities to come.

Chapter Twenty-one

AN EXEMPLAR NAZARENE

James B. Chapman exemplified in his own life the spirit and passion of the Church of the Nazarene. The simplicity of his own faith, the ruggedness of his spirit, the ability he possessed to remain close to "the grass roots" of the movement distinguished him as a leader and example of the faith, spirit, and genius of the Church of the Nazarene. When anyone who knew him thought of what it meant to be a Nazarene, he could point to no better example than to Dr. Chapman. He was indeed the Church of the Nazarene in miniature. The sincerity, soul passion, devotedness to God and holiness, simplicity in life and walk which has characterized the Church of the Nazarene were beautifully exemplified in his life and character.

The simplicity of his faith and that of the Church of the Nazarene are stated accurately in what he called "My Creed for Today"; which is:

"I believe that God is a person of infinite power, knowledge, and love, and that in a universe so large the telescope cannot discover its outer fringe and so perfectly formed that the microscope reveals a miniature universe in its smallest visible portion, I am yet the object of His tender consideration, and 'He knoweth the way that I take,' and goes with me in that way to see that I am properly cared for.

"I believe that God will see that all things work together for my good because I love Him, and, as it is given me to know His will, obey Him in things both great and small. Both the good and the evil are forced into my service by the power and love of God, and at the end I shall see that it is so.

"I believe that I myself am an immortal spirit come from God, and that I shall live with Him forever. My body is but the house in which for the present I live. Death cannot touch my spirit.

"I believe all men are my fellow creatures, and my fellow heirs of redemption, so that I am obligated to serve as I serve myself, and by all means bring them to know God through Christ that they with me may feel and know the life which is eternal.

"I believe that to live a good life I must think as little as possible of myself that I may think of God, my friends, and those I can help. My work is a sacrament, not a slavery. I am not working for men or for money, but for God, and with Him recompense is sure. 'I am not bound to succeed, but I am bound to be true.' And by being true I shall win, even though the outer circumstances of my life are loath to admit my victory. I am going to live honestly, bravely, patiently, lovingly, trustfully. I am going to rise above the world of time and sense and live a spiritual life. Then someday I shall see His face and all will be well. This is my creed for today."

It was also his sincere ambition for the Church of the Nazarene on that great day when it shall be called to give an account of its stewardship.

The main thought expressed in the numerous tributes received after his death was an appreciation of his friendly spirit. One preacher said, "He was the most approachable great man I have ever known." Several referred to him as "The Great Commoner of the Nazarene Movement." He had the happy faculty of making people of all classes and groups feel at ease in his presence, and of making them conscious of his genuine interest in them. He was easily approached by the lowliest people. Rev. P. H. Lunn said of Dr. Chapman, "He lives with the touch of Jesus in his heart and mind at the same time keeping his finger on the pulse

of humanity." In this also he is an example of the Nazarene movement, for peoples of all classes, races, and callings are privileged to find a place of service and worship within the folds of the Church of the Nazarene.

He was an exemplar Nazarene in his own personal relationship with God and in the manner in which he was able to express the power and glory of God in his life. His wife, Mrs. Louise Chapman, said of him, "When I thought of God and godlikeness I thought of Dr. Chapman. And now since he has gone I understand so much better many things I read in the Bible because of what I saw in him and experienced with him." He had great faith in men as well as in God. Always he believed in a person until that person was proved guilty. He was a man of great patience. He believed that within the Church of the Nazarene, the people of the world, as well as other Christians, should find something that would make them think of Christ, the Nazarene, and as they became acquainted with people called Nazarenes they should be able to understand better many of the statements of the Word of God, and they should be brought to know the Nazarene better because of what they experienced through association with the people who have taken His name.

His courage was a great example to and of the Church of the Nazarene. How heroic he was in his fight against evil, in his fight with disease and affliction in his own body, in his fight against the bitter experiences through which he passed. The whole Nazarene movement has been inspired by his heroism and courage; in fact, he personified the courageous and sacrificial spirit which has characterized the Nazarene movement from its earliest days. He was in truth an exemplar Nazarene.

For many years the Church of the Nazarene has held first place for per capita giving among the member churches of the General Stewardship Council. This reflects the love

and loyalty of the membership of the church to God and the cause of holiness. In this loyalty and generosity Dr. Chapman was an example and leader. He was generous to a fault. Always he was ready to respond to an appeal for funds for any project being promoted by the church. He was a liberal giver to the cause of foreign missions, to the schools and colleges of the church, to offerings for new church buildings, to the local church of which he was a member, and was ready to pledge his financial support to future programs which needed present backing and encouragement. He was a tither, but gave liberally beyond his tithe. He thought of money only in terms of what it might enable him to contribute to the cause of God and not in terms of his own savings or the building up of an estate. He was indeed an exemplar Nazarene in the matter of giving of his means to God and the church.

Chapter Twenty-two

HIS PHILOSOPHY

James B. Chapman was known and appreciated as a philosopher. He had the ability to analyze situations and problems, to estimate situations and things in the light of their true value, and to give expression to his thought in clear and pointed statements. His sermons and writings abounded in great statements of truth presented in a pointed and pithy manner, epigrams which stated truths in a way so easily remembered. He was more often quoted than any other man of the holiness movement of the past generation.

His philosophy can best be expressed by giving statements found in his writings. The statements herewith presented are gathered from his books, articles and pamphlets, and from his spoken messages:

It is not what happens to me that matters so much as it is my response to what happens. We must through much tribulation enter into the kingdom of God. It is midnight now, and I must count this a day. I shall sleep in peace, although tomorrow morning may find me dead. But alive or dead, I am the Lord's, and He can keep me here or take me there as He wills. If I live, I know I shall have annoyances and inconveniences—these are promised to me and they serve to wean me from a world I cannot keep anyway. But the thing that counts is that His grace makes and keeps my heart pure, and neither tribulation nor temptation nor any other creature can break my fellowship with God or defile my spirit while I trust and His Spirit abides. So in spite of every inconvenience, and in the face of every grief and sorrow, I still look up and say, "It is well with my soul." And since it is well with my soul, it is well with me, no matter to what extent my circumstances may seem to contradict the claim.

If the righteous were immune to all the physical ills of the present life, commendable motive would be all but impossible.

It is a good thing to cater to any sense of refinement and pity that may influence us to be gentle in a world so largely governed by force.

This is the season of the year (the New Year) to take inventory, and while others are estimating their goods and chattels, let you and me examine our stores of useful knowledge gained; while others are surveying their notes, let us compute again our worth in faith and hope and love; while others are exulting in accounts due them, let us rejoice in the amount of debt which we owe to the world on account of the favors and mercies which God has bestowed upon us; while others are estimating the pleasures which their money will purchase for themselves, let us consider our abilities for ministering to those who are needy in body and soul all about us.

Life's real fortune does not consist of an accumulation of external property, but of the inalienable riches of mind and heart; the true conqueror is not the man who has taken a city, but the one who is master of his own spirit; true greatness does not appear with the counting of a man's servants, but in the enumeration of those whom he has blessed; the dead man's success is not measured by the size of his tombstone or by the length of his epitaph, but by the useful work which he has accomplished while he lives.

The future is my storehouse, and contains my treasure. Behind me is the desert, for I cannot go back. I have found here no continuing city, I seek one yet to come. I do not dread the future, for experience has taught me that no real disaster can come to me if I am true to God.

My own highest good and that of my neighbor is bound up in my proper adjustment to God. . . . "for to me to live is Christ" is the only maxim that requires neither limitation nor explanation. . . . Anything—everything—is bad if it does not help me please God. Everything has value according to its relation to Him, and nothing can be spoken of as positive and absolute good until we know where and how it acknowledges and serves Him.

There are some things that are of so much higher grade than others that a small bit of the former outweighs an unlimited amount of the latter. For instance, money is a good thing, and anyone would do a legitimate thing for pay. But suppose you should be offered a million dollars for your good name, would you sell it? Would you tell a falsehood or commit a felony for the millions of Rockefeller? If you would, you would have a false notion of values. A man's honor is beyond earthly values.

Calvin and others of his day believed that all religions except Judaism and Christianity were born of the Devil. But a more intimate inquiry has convinced men of later times, that even the heathen are "feeling after God, if perchance they may find him." They are in the dark and make but little success of their search; but their religion is a crude and distorted expression of the call for the supernatural that the true God planted within their breasts.

It would be utterly wrong for me to set a goal for myself that could be readily reached. That would classify me as a creature of a short day. It would place me in the category with moths which sacrifice their wings for one brief fling into the candle's flame. But I am built for eternity. I cannot get more than a start during life's short day. I plan definitely to live forever. I plan to enjoy the fellowship of God and the holy always. I cannot be satisfied with anything short of this. I cannot seek praise, but I do seek to be praiseworthy. I cannot seek preferment, but I do long to possess whatever it takes to bring redeemed men into the inner circle of the Master's presence. I aspire to the bearing of the fullest image of my Redeemer both now and evermore.

We are confident that while we shall have all eternity to shout over victories won, we have only our time here on earth to win those victories.

It is the mark of an educated person to be able to give an occurrence without giving its pedigree or its environment.

It is the habit of men to joke about the things they fear.

Meteors light up the sky more brightly than the fixed stars, but they pass quickly into the discard, and leave the night to constant stars.

Giving people suggestions before they ask for them is a gratuitous and sometimes unappreciated service.

If one be true to himself, he cannot be false to any man.

You cannot really give anyone assurance in matters in which you are not sure yourself.

The ethics of Christianity are involved in the doctrines of Christianity, for the basis of Christian conduct is not a list of rules of thumb, but an application of high and inclusive principles.

Very largely our usefulness depends upon our keeping these bodies reasonably healthy. Therefore take enough thought about meat and drink to know what you can use and what you should avoid. Be temperate in eating, sleeping, working, and recreation. Dress for comfort and health as well as for decency. Then if you have a cavity in your tooth, have a dentist to fill it. If your teeth become a

menace to your health, have them extracted and use plates. If you catch cold, do whatever you can to break it up. If you fall and break a limb, have it set and splinted. If you don't know what to do, see a doctor and do what he advises. Pray for healing and for health. And by all means, in spite of dirt and the devil and automobiles and disease germs, you may live a while. And while you are at it, make your years and months and days and hours count for the glory of God and the advancement of His kingdom.

If you hold that one can be saved without repentance, sanctified without consecration, and glorified without obedience, then you belong to that class of dangerous people that Martin Luther, and John Wesley after him, called "Antinomians," that is, "people who are against the law."

Always remember that the devil *accuses* and the Holy Spirit *convicts*. The difference is that accusation offers no road to amendment, while conviction applies to sin, righteousness, and judgment.

A description of the road is not the road itself.

There is nothing that is deadlier than dead orthodoxy, except, perhaps, dead heterodoxy.

It is when our thesis is hazy that it is wanting in appeal.

There are times when we are thrown into company where we can do nothing better than to hold our peace, for there is no chance that our rebuke or witness will be heeded.

It is not one sanctified person in a thousand that dresses according to my taste. Each one is a little too finely dressed, or else he does not use colors that blend, or else he is a little too faddish, or else he is somewhat slouchy. He is too nearly up with the latest styles or else is too far behind (and by he I mean also the female of the species). Thank God, I am not the criterion.

It must be a disagreeable thing when one feels compelled to set himself up for a standard and expect the neighbors to accept what he says and what he does.

It is a good thing to take time out for counting our blessings, and it is an enlightening thing to observe the type of things which we list among our blessings.

I do not want to be so agreeable as to risk being taken for a friend of the devil and the wicked world.

Humility is a pearl among virtues, but when one becomes conscious of his humility the gem is likely to slip away.

We need not deny there are shadows; but let us keep our faces toward the light so the shadows will fall behind us.

There is no substitute for the grind of regularity, and no super-religion can invalidate the ministry of the commonplace.

It seems to be a human trait to get agitated over things we cannot help, and to be little affected over things that appeal to us for choice and action.

The man who accepts his present as the ultimate goal collapses quite as completely as the one who follows failure as though it were a prize.

Human regulations cannot be trusted to correct evils which grow out of natural and universal endowments.

An actual demand cannot be met by a negation.

A sound heart is the center around which all the facts of the good life are mustered.

Today is the tomorrow we desired or feared yesterday.

The man who starts in time has scored a good point.

The labors of the fathers are not lost, unless we either ignore them or go back and spend our time doing their work again.

When one becomes the full and willing slave of a sufficient ideal he becomes immune to all other enslavement.

We can all be so full of sympathy that we can at least say we never met anyone who does not interest us.

Knowledge makes us a part of everything, sympathy makes us a part of everybody, and the limits in both cases are of our own writing.

Think more than you speak. Love more than you do. Balance your shouting with praying. Seek rather to be praiseworthy than to receive praise. Be more careful to earn than to collect. Allow that character is more valuable than reputation and that manhood outweighs money.

It is the heart and the motive that differentiate men.

Let us not suppose that our democracy can exist without morality, or that true morality can exist without religion.

It is only our nearsightedness that causes us to think that at times it pays to "look out for number one."

Every new man is essentially a pioneer; for he has before him a life that no one yet has charted.

This is no time to sit around waiting for dispensations to change.

We forget because an interest has lagged—we remember that which concerns us.

The mariner who puts out to sea without either chart or compass is not more at the mercy of the elements than is a godless soul to the forces which make his spiritual and eternal undoing.

Excessive talk and unguarded levity are twin enemies of true spirituality.

Dilution almost always means weakness, and strength practically always requires concentration.

Character is of more importance than reputation; being is more fundamental than doing; thinking is of higher order than speaking; dependability is a more valuable virtue than appearance.

The Spirit is too subtle to be held by a hand of flesh.

No one is safe unless he is in right relation and right condition before God at this present moment.

Just as hobnail shoes are out of place in the temple, so coarseness is a bar to divine direction.

Wild fire has heat and no light. Fox fire has light and no heat. But real fire has both heat and light.

When a man is so busy he cannot look after the very things for which he was created and redeemed, he is just too busy.

Do not let any of us get so busy that we cannot find time to do our work.

The supposition that ideas are true because they are new is just as presumptuous as the supposition that all old beliefs are good and dependable.

Doubt, as well as faith, is reflective and contagious, and those who doubt will in their turn be doubted.

In the full end all will come out in triumph for the good and the right.

Straws serve better than saw logs for determining the direction of the wind.

No debt with either God or man must be allowed to get old.

We are not to seek a supply that will enable us to go away and forget. Rather, we are to live so close to the storehouse that a private hoard is unnecessary.

Men of leisure have been casually liberal with my time.

Peace is a product of divine mercy conditioned upon the adjusted will and purified affections of the recipient. One who possesses peace is free from moral conflicts, from agitating passions, and from tormenting fears.

Glibness in saying "The Lord told me" brands one as a shallow fanatic or a spiritual invalid suffering from an overdeveloped ego.

Friends are enemies when their anxiety for our creature comforts impels them to ask us to take an easier way than the one God has selected for us.

The flattery of friends is more dangerous to true piety than the slander of enemies.

The purpose and end of the myriads of forces and functions with which we have to do is to transform us into the moral and spiritual likeness of our holy Maker, and prepare us for happy fellowship with Him forever.

It is sometimes easy to imitate the vices we despise.

The essence of unselfishness is the will to be overlooked.

I think about the worst possible attitude for parents is that which holds that everything adults have lost desire for is wrong for children and the young.

Make the list of your prohibitions as short as possible, and make it on the line of what is actually wicked.

Because life is mapped with eternity in the consideration, no life should be bitter, trivial, or insignificant.

No one ever gives up anything that is truly valuable to take the way with Christ.

Presumption is the short-cut to honor, and shallow reputation is but the tinsel of which sound character is the metal.

I do not account one entirely backslidden until he gives up the fight and ceases to try to do right and to please God.

The basis of true greatness is goodness.

Worthy goals must be reached by worthy means.

No generation was ever more soundly challenged to be good and do good than is our own.

Once the gleam is seen it must be followed or its passing will leave but the blackness of night.

Let us study the Bible to discern its underlying principles, and then let us read it daily for the purpose of refreshing our discernment of God's will for ourselves.

I think we may confidently affirm that we have in the English a Bible that is every bit as clear and accurate for us as the original Scriptures were to the people to whom they were given, and there is not the slightest occasion for us to question or debate the full inspiration of its words.

One must take all the Bible says on any subject before he can justly say what the Bible actually teaches regarding it.

In invention, the last and latest is better than first or former; but in revelation, the stream is purest where it breaks forth from the fountain's head.

It is to the glory of Christ that those who come voluntarily to Him to eat and walk and talk with Him do not remain sinners.

The Christian life is a unit of which experience is the subjective and right living the objective phase.

Others speak of death as the close of day; the Christian speaks of it as the day dawn.

To the average Christian there is more danger that he shall become occupied with the insignificant than that he shall be swamped with outbroken wickedness.

Willingness to sink one's own interests and conveniences for the sake of the cause of God and the convenience and joy of others is the earmark of a Christian.

It takes a better Christian to occupy an unexciting layman's place than it does to lead some notable crusade or serve as a spectacular leader.

No man is free to do as he pleases, but a genuine Christian is free to choose what he must take.

A spiritual Christian is able by the grace of God to keep his balance and equipoise when there is pressure such as would naturally be expected to upset him.

The legalist is no more Christian than the materialist or the formalist.

The Christian should be a lady or gentleman of the first class.

Faithfulness is faith become permanent.

It has often been demonstrated that one who does not trust God is doubtful of his fellow men.

It is easy for me to believe in miracles, because I believe in God.

What is Christian faith? It is a victorious vision, even though the details are not clear.

We must delight in the "times of refreshing" that come from the presence of the Lord, but we must be faithful, even when the power of good and faithful habit must be drawn upon to furnish momentum to get us by the place of drought.

Trouble is transient, but peace shall be permanent for all those who make the Lord Jehovah their everlasting trust.

One cannot know the blessed provinces of faith and righteousness if he lives in the township of doubt and sin.

God is limited in His relation to us only by the limitations of our vision of Him.

The foundation of fulfillment is just as deep and strong as the foundation of promise. The power of Christ is equal to the provision of Christ. Promise, provision, power! There is no weak place anywhere.

We are saved by faith, but we prove our faith by our works and we condition our faith by obedience.

The simple idea of faith is just believing God, or believing what God has said.

Faith in God is father of the hope for the ultimate outcome of all good, and the ultimate defeat of all evil.

To be inwardly sure that God lives, that we are in the right relationship to Him, and in proper state before Him is to ascend to an eminence from which we can get a dependable perspective of all things besides.

Personal separation from the world must be consistent with the Master's command to "Go ye into all the world and make disciples."

When the world and the Church mix, it is the world that captures the Church and not the Church that captures the world.

In reality I am the church in miniature; and "If I had a church," it would be but an aggregation of people like myself; and it would be but an embodiment of ideals like those which I hold; it would be but an enlargement of the same Christian virtues and graces which I possess; and but a marshalling of such forces as I now employ for the glory of God and the salvation of men.

Next to one's own personal relationship with and state before God, nothing is of greater consequence than fellowship with the people of God.

Worship always serves to discover our own hearts to us; for it is like bringing ourselves into the presence of a great light.

The Christian whose heart is clean from sin and filled with the love of God can truly say, "I was glad when they said unto me, Let us go into the house of the Lord."

In the estimates of Christ only goodness differentiates: meekness is strength, gentleness is greatness, dependence is wealth, simplicity is wisdom, purity is power, and service is promotion.

As we see more of God, we care less for self, and the way to self-abasement is the way to divine exaltation, until we can say, "To me to live is Christ."

There is no use to look for scientific explanation of the virgin birth of our Lord. The explanation is in the infinite wisdom, love, and power of God.

Surely we today can trust to the knowledge and wisdom of the God who could wait two thousand years to order the first Christmas card, and yet who could bring about that scheduled occurrence without delay—when the time was fully come.

Christ's field is the whole round world, and on such a world there is no back fence.

No mere human Christ can meet the needs of the human soul. He must be a human Christ to enable us to approach Him, He must be a divine Christ to be able to lift us up when we do approach Him. Only the God-man can fulfill our need.

Our relationship to God is like that of the motor to the dynamo; we must stay connected, if we would keep supplied.

It is not the blood of Adam in our veins that unites us to God, but rather the blood of Jesus applied to our hearts.

Let Christ be our example, and may we all be possessed of the temper of God which enables Him to hate sin and yet love the sinner.

The greatest miracle of the world is the changing of a sinner into a saint and this cannot be done by armies or navies, but only by the Spirit of God.

Christ went down into the deepest valley, but He was on His way to the highest throne.

Nothing on the outside of us can get in and give us trouble, and break our fellowship with God, without our consent.

I am at home in the universe, for the eternal God is my rest.

Christ crowned within the individual heart is the beginning of the Kingdom that shall outlive all other kingdoms.

Let none of us imagine we can live the life we should live without the grace God proposes to give.

The grace of God within you is the only grace of which you have a right to boast.

The grace of God in the heart restrains the haste of youth, purifies the ambitions of manhood, and delivers from bitterness in old age.

It is the hand of God reaching down that splices out our reach sufficiently to bring about that touch that transforms.

That which God will not take away in answer to prayer He will compensate with grace.

Genuine Christians do better than others only because of the grace of God which enables them to do so.

Co-operation and united action may be attained as an art, but fellowship is a product of grace.

In the Christian life grace responds to need and need encourages the conditions for further grace.

The idea that some bestowal of grace will work automatically, and that we have no further need of care and restraint and the purposeful practice of temperance, has, I think, caused much spiritual disaster.

No work of itself can make you happy unless you have a sense that you are important to something beyond yourself.

It is easy to work when you are happy.

We should not strive to be happy, but to be useful; when we are useful, happiness will come as a by-product.

Only the holy are truly happy, and only the righteous are free.

Happy is the man who has friends who will tell him the truth, even when the truth hurts.

The happiness of men is not to be judged by the abundance of the things they possess, but by their ability to live contentedly without the things the world has to offer.

The soul's call for pleasure is but the echo of God's invitation for that soul to come to Him.

I can endure the thorns of earth the better because I know their savagery is short, and that heaven is my home.

The joys of heaven have none of the contradictions and limitations of the joys of earth.

The shortsighted would take their good in this world. But those who look far into the future prefer to wait on their reward to the time when they can keep it longer.

Heaven is quarantined against inner sin, as well as against outward crime.

The holiness which is commanded and promised for this life is a wholeness of spirit, not a wholeness of the complete personality.

The testimony to holiness should always be given in such form as to give full credit to Christ, and not to bolster our human side of the matter.

Holiness is soul health. It is that state in which the person is enabled to live the Christian life without pain, discomfort, or other indication of friction.

Holiness implies satisfaction with God without the addition of anything but God.

It is an axiom of the Scriptures that God's people can be clean and holy in heart. To say this is not so is to make light of the commandments, to nullify the promises, to make void the prayers, and to deny the testimonies of the Holy Book.

The most important equipment for soul winning is being filled with the Holy Ghost.

How then can men be holy and still be saving agencies in a sinful world? The answer is that they must be *insulated*, but not *isolated*.

If any are struck with the thought that we cannot live godly, because we are but finite and God is infinite, then let him remember that it is quality and likeness and not quantity and identity that are required. We can be like God in the sense that a drop of ocean water is like the ocean.

Holiness implies separation from the world, and yet it does not imply the canceling of our debt to the world.

The blessing of full salvation is a cure for vacillation and brings those who never could stay put into a place where they can become pillars in the house of God.

A sanctified Christian will not quibble about God's will and beg Him to vary it.

The uplifting power of this inner grace of holiness gives a new interpretation to life, old age, and death.

The Christian is proof against the world without so long as he is clean from the world within.

A holy life is not dependent upon natural endowments, but upon the grace of One who is able to save to the uttermost.

Holiness is the balancing of the inner power against the outer demands, and the giving of the advantage to the inner power.

Anyone is living who is doing what he should do at the time he is doing it.

No man who lives for the days during which his body prevails—that is, for this world—can gain very much.

The content of life, even on its lowest level, is known by its effects, rather than by analysis of its essence.

Only this much is essential in my creed about the length of life; I believe that the life of anyone who is fully obedient to God is immortal until his work is done. This affects me in the pursuit of

my calling sometimes in the midst of "dangers seen and unseen." I do not believe disease or accident will lay me low until God is through with me here. But I am not arrogant. I do not know at what time God may get through with me. So if you hear that I have died of lingering disease or of sudden accident do not account it a calamity; for my faith is that that can come to me only by the will of God, and that it is notice to the world that my work is finished.

We need wisdom to see God in the circumstances of everyday life, and we need grace to do faithfully the myriad of little things which seem to have no particular connection with our religious profession.

What we all need most is grace to live the common life in an uncommon manner.

There is no man who can live so well or die so content as the man who has a secret understanding with God.

Life serves its end by furnishing us with time and opportunity to prepare for heaven.

Only love brings back its full answer and satisfies the soul with the beatific vision.

One may be sound in doctrine and abundant in good works, and yet be of that company who have left their first love.

There is no purely intellectual road by which one may find God in truth apart from the heart's affections.

Age cannot attach to the romance of divine love; for this love loses none of its freshness while yet it gains richness and maturity.

Supreme love to God purifies all love, and enables one to love all men and all things, but none too much.

In love and all Christian grace be men, but in malice and all things evil be inexperienced and ignorant children.

When men cease to love God, they become hard and indifferent toward their fellow men.

The Christian way to rid oneself of his enemy is to love his enemy, and despite what men may say, this plan works.

There is no greater proof of the reality of divine grace than in this: one who was a hater has found grace to forgive, and to love his enemies.

Life in the twilight zone between God and the world is a miserable existence.

We are not all called to preach to others, but we are all called to know and do the will of God ourselves.

My best guaranty against bad living is in being so occupied with the good that there is no room for the evil.

The best help in learning what God's will is is a will that is set to obey.

There is no better way for us to attest the love we have for Christ than by our insisting on that intimacy that comes only to those who "walk in the Spirit."

It is a good thing to do well when it is pleasant to do so, but one cannot depend on pleasure as a guide.

We should welcome spontaneity when we have it, and we should keep on with regularity both in season and out of season.

A command from God is always a promise from God to give the help the willing soul needs to carry through.

Good people are in the minority in this world, and unless one lives separately enough to make of him something of a "speckled bird" he does not live right.

Anything and everything is good, if I can make it help me honor and glorify God.

One cannot actually count himself as dishonest and vile, when he knows that his full desire is to please God and live a good, unselfish life.

Train yourself to be unselfish in all that pertains to holding and giving.

Knowledge of God is the key to all knowledge.

Your real triumphs are the victories of your own soul.

Integration must be sought and found in personal fellowship with Christ.

We must take our day as it is and find a way to turn to good account all the aberrations and drawbacks with which it is infested.

A person's character may be judged by the things which please, and by the things that offend him.

In my program of life, tomorrow is more important in the way of reward than today, and because my plans embrace tomorrow, I shall win. I shall win because Jesus won, and because I am building as He taught me to build.

The rains of God's mysterious providences, the winds of human misunderstandings and persecutions, and the floods of Satanic opposition will try all our houses, but if your house is built upon the rock of God, it will stand.

It is important to get away from the distractions of the world, but it is just as important to get alone with God.

The vocabulary of a solitary soul at secret prayer is not voluminous.

Prayer does change conditions so that God can answer, and God does do things when we pray that otherwise He could not do. This is a brief statement of a truth concerning which volumes have been written, but it is a true statement, even though it is mysterious.

God always does the best He can for all of us. But His best for us when we do not pray is not the same as His best for us when we do pray.

Put it down as a principle that we are never in earnest about a prayer for God to do something for us unless and until we are ready and willing to do that thing ourselves to the measure of our power.

There is only one limit I would place on the practice of fasting, and that is that one should not carry it far enough to jeopardize his health.

I have found fasting a very great means of grace and an assistant to my efforts to pray.

Old-fashioned virtues and old-time religion are both fundamental as realities and unchanging as to essence.

The same spirit that makes one neighbor to the man across the street makes him neighbor to the man across the sea.

A bloodless religion has no power to change the heart of the worshiper.

All elements of the Christian religion are adapted to man and his deepest and most far-reaching needs.

When we fear God supremely, we are free from all other fears.

We all know pretty well how to be honest, if we really want to be so.

It requires a better type of patriotism to sustain one in a daily and continuous right course of living than it does to enable one to die dramatically in a time of public excitement.

Nothing in all the world pays such poor personal dividends as cheap religion.

Unreasoning skepticism and unfounded faith are alike untenable, and the man of sound mind will not hastily embrace either.

This is the time to look for the coming of the Lord, and this is a hope that arises like a rainbow on every storm cloud of the world's horizon.

Loose living and lawless thinking are twin monsters which invite only to devour.

We may count on God's being patient with our weaknesses, but we must not assume that He will be tolerant of our sins.

An outward itching rash may often cause more concern than an inward eating cancer.

No one with a light conception of sin ever feels the need of so great a remedy as the Cross provides.

A man's attainment in grace is better indicated by the size of the griefs he can bear, than by the weight of joy he must have to be satisfied.

That is but a shallow life which has not known what it is to weep.

We may not be able to see how it could be the will of God for Christians to suffer and be sick, but the answer must be in the fact that He has a higher purpose than could be served by their healing.

Grace to be sick is sometimes a greater blessing than faith for healing.

The man who has no heritage of sorrow is poor indeed.

Someday we shall marvel that the sorrows of today ever taxed our endurance at all.

The sorrows of earth cannot abide the joys of heaven.

Often God may stand in the shadows while men and nations hold the limelight, but He stands nevertheless, and the Christian is sure that "known unto God are all his works from the beginning of the world."

If you look out for the interests of God and your neighbor, God will look out for your interests.

In the whole of Christian service, duty is to be swallowed up in privilege, and, like the machine with plenty of good oil in the crankcase, the fuller the joy the less the friction.

Christians do not strive simply to think little of themselves, but find their best refuge in forgetting themselves altogether.

We must day by day perform our ordinary services to men, but through it all our motives can be the pleasing of God.

Loss of faith in men is evidence of defeat in one's effort to save souls, for one cannot labor much for those in whom he does not believe, and one cannot gain the faith of those in whom he has no faith.

Whoever are satisfied with any day when it is done must be those who are exceedingly merciful in judging themselves; for in the light of the present, all our past needs to be improved.

The good and the better you have already found, but the best is yet on before.

He (Barnabas) was simply a man in the fullness of the blessing of Pentecostal sanctification and, as the oasis gathers about the palm tree, souls followed him into the kingdom of God.

If you would be a soul winner, seek and obtain a holy heart and then walk in the light of the true Spirit-filled life. This is the apostolic way.

We get out of the service of God according as we put into the service of God; better conditions on our part bring fuller blessings on God's part.

The joy of giving is greater than the joy of receiving . . . when the giver loves God and gives as unto the Lord.

I would have grace as my day requires, and possessions only to the limit I may use them for His glory.

If there is any way to estimate spiritual riches in terms of money, then I ask that God give me millions in grace to pennies in earthly fortune.

Man may retain his passion for possessions and have it directed toward things that are holy and true.

Manhood is better than money, character is of greater account than reputation, and personal success is better than written credentials.

In matters of money and goods, Christians are differentiated from pagans in this: pagans count themselves owners of what they possess, while Christians know and confess themselves to be stewards only—God is the owner of all.

The widow's two mites constituted a queenly gift because there was nothing left when these were given.

It is for our protection that God has arranged that the tithe of our income should be claimed for His spiritual kingdom without the trouble of our asking, "What is to be done with this money?"

Man must and should possess, but his acquisitions must be "true riches," which are meted in the measure of his own spiritual accomplishments, and not the sordid gold and chattels of the material life.

I would estimate your possessions, not by the size of your tax receipts, not by the breadth of your fertile acreage, not by the location of your city blocks, not by the fullness of your bank deposits, not by the texture of the coat you wear, not even by the rank of the social clan to which you belong, but by the grace of your spirit and the measure of your mind; for "the kingdom of God is within you."

Money is valuable only in terms of what it can buy.

We cannot choose the kind of times in which we shall live; it is ours to make good in the times, and not to make the times.

Things must be given their proper rank, if they are to be a blessing and not a curse.

Position is desirable only if it extends one's ability to serve.

The truly great are those who can manage their own souls, and the really rich are such as do not require either the gifts or the ministrations of others.

That which is for the glory of God and the good of my fellow men is also good for me.

Nobody in all the world is unimportant, but all *things* are relatively so.

I owe it to God, to my fellow men, and to myself to be as good and as big as it is possible for me to be.

The only way I can prove that I would do a worthy deed on a great occasion is by doing worthy deeds on small occasions.

The true idea of education is the building of a life, not preparation for making money or securing position.

We get more out of the little that comes to us when we do right than we could get out of any amount that might come to us at the cost of soiled honor or offended conscience.

When men cease to love God, prosperity and human life lose their value.

Our task is to redeem time and put it out to interest on which we shall realize at a time when we can enjoy the fruits better and keep them longer.

It is not how much you give, but how much you have left that measures your devotion to Christ.

Devoted, happy people are hilarious givers.

Success is often a greater strain on fidelity than is failure.

Success is not measured in terms of what we gather and hold here, but in terms of what we are when we leave this world.

A man's work is better proved by the character it builds in himself than by any outward form it may finally assume.

Chapter Twenty-three

CALLED HOME

In the midst of very active days Dr. James B. Chapman was called suddenly to his heavenly home. For a number of months during early 1947 he had been devoting himself to the work of the church without much opportunity for rest and relaxation. Early in the month of July he and his wife made their way to their home on the shores of Indian Lake, near Vicksburg, Michigan, where they hoped to enjoy a much needed rest. But they were to meet with disappointment because the remodeling work which was being done on their house had not been completed due mainly to the inability of the workmen to secure the necessary materials with which to complete the job. Where they had come expecting to find comfort and rest, they found only confusion and inconvenience. It was only after considerable hard work and struggle that they were able to provide for themselves even partially the comforts and conveniences they needed. But the hard work and struggle of those days left their marks upon the weakened heart and fatigued body of Dr. Chapman. He seemed to be enjoying normal health, but a keen observer would note evidences of fatigue in lines about his face and in his actions.

He enjoyed during these few days the presence of three of his children and seven of his grandchildren, most of these having come to their own cottages on the lake shore to enjoy the summer vacation. He had a great affection for his children, and he always found great joy in being with his grandchildren.

Occasionally the evenings were spent on the lawn with his family and friends about him, where he enjoyed to the

full their fellowship and conversation. There was no monotony and boresomeness when Dr. Chapman was in a group, and especially when he was with his family. He was always a great family man and received the utmost pleasure in associating with his children and their families. The evening of July 29 was spent in the opening service of the annual assembly of the Michigan District which was being held in the large camp meeting tabernacle on the camp grounds of Indian Lake, adjoining which the Chapmans had their home. General Superintendent Powers was the presiding officer of the assembly.

Dr. Chapman enjoyed the service and he and his wife visited with their many friends at the close of the meeting. He visited for a brief time with his colleague, Dr. Powers, and they made an appointment to have breakfast together in the morning. No one suspected that this was to be the last service Dr. Chapman would attend, or that it would be the last time the people would see him before he was called to his reward. There were no evidences of illness, he seemed as well as he had been for months, and he went to his bed that night as he would on any normal night. Near two o'clock in the morning his wife was awakened by the sound of an unusual movement on his bed, and she rushed to his side to find him in the throes of a severe heart attack; in a few seconds he was gone.

His death came as a shock to his family and to the whole Nazarene movement, for while it was generally known that he was a constant sufferer with heart trouble, no one suspected that he would be taken so suddenly from the church and people he loved and served so faithfully, and from the family which was so devoted to him. No persons were more greatly shocked and stunned by this sudden and unexpected passing of the one upon whose counsel, wisdom, and experience they had leaned so heavily, than were his immediate colleagues in the general superintendency, Dr. H. V. Miller, Dr. H. C. Powers, and Dr. G. B. Williamson.

This biographer was present at his bedside within only a very few minutes after his passing. He looked like he might still be asleep, so peaceful and so normal was the expression on his face. But the great soul whom multiplied thousands of people around the world loved and appreciated had been taken home and only his tired and afflicted body was lying on that bed. The voice which had inspired and blessed thousands upon thousands of Christians, which had called hundreds of sinners to come to Christ, and many believers to holiness, was now stilled. The great church leader and exemplar Nazarene had gone to present at the gate of heaven his admittance card, which through the blood of Jesus, read, not "Admit One," but "Admit this redeemed soul and the thousands of others who have been won to Christ through his ministry and influence" who had come to heaven's gate with or before him. His cross had been laid aside that he might receive the crown.

One thought was supreme in my mind in that moment of sadness as we knelt about that bed on which lay his lifeless form and prayed with the sorrowing and bereaved loved ones. It was: how good God was to give James Blaine Chapman to the Church of the Nazarene. Indeed he was God's gift to the church. No one else could have filled his place as well as he had filled it, no one else could have spoken to this generation of Nazarenes as a man sent from God just as for nearly forty years Dr. Chapman had spoken as preacher, editor, author, and general superintendent. He had lived his life to the full. He had made the most of his life. He had been called to his reward and to meet his Lord. Beyond question he heard from Him those words we all covet to hear Him say, "Well done, thou good and faithful servant."

On one occasion Dr. Chapman had quoted those immortal words of St. Paul, spoken just before his home-going: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have

finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Then he made this affirmation of his own faith: "I want my last testimony to be like that. I am living every day with that hope set before me. I plan deliberately to lift the anchor pretty soon and cross the sea to the haven on the other side. In life I am not ashamed of the gospel, for it has led me to the source of power which has transformed me and sustained me. In death I shall not look back—my treasures are in the sky. In heaven I shall still rejoice that I have not believed in vain, neither labored in vain. In this faith and in this assurance I stand fast today, and I join Paul in declaring that I am not ashamed of the gospel of Christ. Thank God for the honor of being a Christian. In this I have been the gainer from the beginning. Today, after years in His service, I disavow any claim upon Him for reward. He has abundantly rewarded all along the way. The end of each day finds me still deeper in debt to Him. His bounty overmatches my devotion. May God give me grace and wisdom to love Him more and serve Him better until the perfect day shall dawn." That perfect day for James Blaine Chapman dawned in the early morning of July 30, 1947.

The camp meeting had filled a large place in the life of this preacher of holiness. He had been saved as a lad of fifteen in a camp meeting, he had preached from camp meeting platforms for over forty-five years in his native land and in foreign countries. He was never more at home or more within the environment he loved than when in a camp meeting. It was a camp meeting tabernacle, the fine, spacious tabernacle on the Michigan District camp grounds at Indian Lake, near Vicksburg, Michigan, in which his funeral service was held, and from a camp meeting platform his funeral message was delivered.

Over two thousand people, many more than could be housed within the auditorium, including thirty-five district superintendents and several hundred pastors and evangelists, gathered on Saturday afternoon, August 2, 1947, for the funeral services of their beloved leader and friend, Dr. James B. Chapman. Dr. Hugh C. Benner, president of the Nazarene Theological Seminary, rendered a number of hymn selections on the piano. General Superintendent H. V. Miller read appropriate selections from the Scriptures, and General Superintendent G. B. Williamson led the congregation in prayer. Vocal selections were rendered by Rev. R. T. Williams, Jr., son of Dr. Chapman's long-time friend and colleague in the general superintendency, Dr. R. T. Williams. The memorial record was read by Dr. D. Shelby Corlett, selections from the hundreds of tributes received by the family were read by Dr. S. T. Ludwig, and Dr. A. Milton Smith, who was Dr. Chapman's pastor, led the congregation in a closing prayer.

His colleague, General Superintendent H. C. Powers, delivered the funeral message from the text, "And as Jesus passed forth from thence, he saw a man, . . . and he saith unto him, Follow me. And he arose, and followed him" (Matt. 9:9). Dr. Powers quoted from the writings of Dr. Chapman the account of his preaching experience when as a lad of sixteen he suddenly became conscious that the Holy Spirit was helping him, and it seemed to him that someone came up and put His thumb in his back, pushing him out just a little toward the front of the rostrum, assuring him that He would stand there and make his words effective. The message enumerated some of the factors which God must have seen in James Blaine Chapman when at fifteen years of age Christ said to him, "Follow me." And he arose and followed Him. "The question in our minds today," said Dr. Powers, "is this—what was it that God saw in the lad Jimmy Chapman that night in that obscure schoolhouse when He placed His thumb on his back and

thrust him out into the ministry? What an unlikely place it was for God to seek a great spiritual leader. But just as in the case of Matthew, and just as in the case of Martin Luther whom He found in a miner's shack, an unlikely environment did not distract the divine vision. God had seen a man, with all his spiritual potentialities, and He called him. He saw certain spiritual qualities and soul capacities probably not apparent to the casual observer, but God never makes a mistake. God saw a man in James Blaine Chapman who was capable of that long list of notable achievements and that holy life for which we honor his memory here today.

"He labored incessantly with a sort of urgency upon him that indicated that he believed that life was short and opportunity fleeting. There flowed from his fertile brain and pen a veritable flood of pungent, powerful writings that have in a large measure molded the thought and shaped the polity of the church for over a quarter of a century. . . .

"God saw in James B. Chapman a great leader of the religious forces in America and as proof of this he has for many years been listed in 'Who's Who.' Marshall Foch said, 'A leader is above all else an animator.' Dr. Chapman was eminently qualified at that point and by pen and pulpit stirred his generation to follow God.

"God saw in Dr. Chapman a man who possessed the broadest sympathies. He loved people sincerely. There radiated from his personality that warm friendliness that was born of heart interest in his fellow man. Little children sensed it and loved him. He had the confidence of youth and they were at ease in his presence. His thoughtfulness of others, his courtesy and generosity made it a joy for his contemporaries to labor with him. People of advanced years felt the tender solicitude of his spirit and told him their troubles. This deep interest in the welfare of

others characterized his whole life even in childhood. In relating his experience at ten years of age while under conviction, he states, 'I was afraid of the judgment that my sins threatened to bring upon me. But this fear and dread was not altogether personal, I was afraid for my loved ones, especially for my father and mother.'

"He loved the souls of men with an intensity rarely duplicated. 'A passion for souls' when applied to Dr. Chapman was not an exaggeration. Those of us who were privileged to hear his classic address on the subject, 'All Out for Souls,' at the District Superintendents' Conference in Kansas City in 1946 can never be the same. We can almost hear him now as he challenged us as a church to win souls. . . .

"The secret of every other virtue in his life is to be found in the fact that God saw a man after His own heart. Oh, how he loved Christ. This was the soil that nurtured all the fruitage of his life. God and heaven were not a nebulous sentiment to him but a glorious reality and his fellowship with God was constant and joyous. Holiness was the atmosphere he breathed. To him serving God was life's highest privilege. In one of his editorials, 'A Day in the Lord's Court,' using the verse, 'A day in thy courts is better than a thousand' (Psalms 84:10), he says, 'A life spent in the service of God is better than a thousand lives lived for the purposes of time's short day.'

"He lived daily prepared for, and looking forward to, his eternal home. Heaven was as real as Michigan. It was much in his conversation and writings. He frequently referred to his own death, not in any morbid way, but with a serious determination to be prepared when it came, and joyous anticipation of what awaited him on the other side. He made this entry in personal diary on May 8th:

" 'We are to leave our place on Indian Lake in Michigan at 10:30 a.m. to be gone two months. We have pretty

well caught up with our work, and so are just now ready for a vacation, and we are reluctant to leave. Nevertheless, now at 6:30 a.m., we have been up an hour and plan to get ready without having to hurry. Perhaps it is to be like this when the time comes to take "the last, long journey." We hope to arise early and in the good sense, "go out to meet" the train. Prepare me, Lord, to die.'

"We would say to his bereaved companion and family, he is not here but over there today, striking glad hands with all the saints who have gone before. There are no tears there. Sorrow and sadness have fled away forever. He awaits your coming. And to the sorrowing church who feel so keenly the loss of a great leader, may we say, the same God who led James B. Chapman in such a glorious way, still stands at the head of the column and will continue to comfort, guard, and guide His people until death is swallowed up in life."

The high esteem in which Dr. James B. Chapman was held by Christian people everywhere is indicated in the statements of tribute which were given after his death; so many that space does not permit us to quote them in full here. The following excerpts from a number of these tributes show the great place he held in the hearts of those who knew him:

General Superintendent H. V. Miller had served as a colleague of Dr. Chapman's longer than the other members of the Board of General Superintendents. Of the passing of Dr. Chapman he wrote:

"To pay tribute to the memory of some men is difficult, to others easy. The passing of some has left us unsettled and doubtful, while the passing of others, though filling us with a deep sense of loss, pushes us on with certainty and assurance. Such is the immediate impact of the homegoing of Dr. Chapman. . . . His life was the last tangible tie in the circles of general church leadership with the first days

of our history. His going has cut us adrift from that first generation. Yet we feel that the certainty of his philosophy, the clarity of his vision, and the impact of his good life will tend to give us a clear composite picture of the purposes of our existence as a church, thus keeping our course clearly before us. From the fruitfulness of his life as a leader comes a challenging inspiration to add our small contribution in helping to guide our church on in its God-destined purpose. . . . The constancy and the breadth of his living have been conspicuous. Called to the ministry at the early age of fifteen he never deviated from this God-inspired purpose till he fell in battle. No one can live as loyally as he without leaving a tremendous impact upon his generation. There is no intimation that he ever wavered or hesitated from that first day he felt the thumb pushing him in the back until the hour he left us. Such unwavering loyalty to the Christian call leaves us confident and reassured. . . . Few men have been endowed by God with the choice abilities of both pen and speech that he exploited so diligently. His pen has been prolific. He left so many good things in his numerous writings which have already inspired us in the past, and which will help to guide us in the future. . . . Paralleling this unusual ability was his ministry as a preacher. Thousands of us across the United States, in Canada, and indeed, around the world, will carry the impact of his preaching as long as we live. Thus I pause to pay personal tribute to a Christian brother, friend, and colleague. Dr. Chapman was always a Christian brother. His friendship always left me encouraged. He was a genuine friend. He was always open for counsel and friendly helpfulness. The warmth of his friendship was real. He was the highest type of colleague one could ever wish. He always met me halfway in every approach. He never double-crossed or betrayed insincerity. His wise counsel was always helpful and sane. I cannot adequately put into words all that Dr. Chapman meant to me per-

sonally, and I know meant to our church around the world."

The newest member of the Board of General Superintendents is Dr. G. B. Williamson, who was elected in 1946 to fill the vacancy made by the homegoing of Dr. R. T. Williams. He spoke of Dr. Chapman as "One Man in a Century," saying:

He "was a man of such unusual capacities that any given group of people can only hope to have one in a hundred years. Indeed it is too much to expect that ever again a man possessed of all his gifts and graces shall be given to us. It is said, 'The Greeks conquered the Mediterranean world with the sword. They conquered prosperity with their minds.' Dr. J. B. Chapman led men by the sheer greatness of his towering intellect. To extraordinary natural endowments he added constant and thorough study. He was a prodigious reader and student. He read constantly and from a wide field. He believed that the general preparation for preaching was more important than the specific. That is the way he always appeared to be, like a fresh flowing fountain whenever he stood up to speak.

"Dr. Chapman had the mind of a poet and a philosopher. His most frequent style of writing was that of the familiar essay. But in almost everything he wrote there was the beauty of poetic expression. At the same time there was the depth and strength of clear philosophical reasoning. His ability was recognized in many fields of service. He was a pastor, an evangelist, a college professor, a college president, an editor, a world traveler, and a church executive. With all his duties multiplied he never grew stale or lost the freshness of a well-prepared mind and a God-anointed spirit. Twenty years ago I heard a college president in another denomination say, 'Dr. Chapman is the greatest editor in the holiness movement.' And about the

same time I heard one equally well qualified to judge say, 'Dr. Chapman is one of the premier preachers on the American platform today.'

"As to his spirit of devotion and service, it was unsurpassed. He loved the church and served it with unre-served consecration. Soon after his election to the general superintendency he began to travel to the foreign mission fields. He never shirked an assignment and went to the most remote and hazardous places to perform his duty. He visited more fields and knew more about them than any man in the church and probably more than any two or three men. His heart was in every mission field in the church. No group of people will feel his loss more than the missionaries.

"He was universally loved by the people of the church. Abraham Lincoln was known as 'the Great Commoner.' Dr. Chapman might be called 'the Great Commoner of the Nazarene Movement.' He kept no barriers between himself and others. He was approachable by the lowliest of men. His humility was Christlike. He was never cheap, but was never melancholy. His saving sense of humor was ever with him. Few men have ever been so universally loved. To his family he was the embodiment of all good paternal qualities. To the Nazarene family he was the sage and prophet. To many other people he was a truly great man with broad knowledge and deep human sympathy.

"When the history of the first forty years of the Church of the Nazarene is written, there will be three names that will stand out in the front row alone. They will be Phineas F. Bresee, Roy T. Williams, and James B. Chapman. Now to the last of these we give a farewell salute. He rests from his labors. His works do follow him. He being dead yet speaketh. His words of wisdom have been more often quoted than those of any other. They will continue to be, for they framed thoughts that can never die. As lofty as were his thoughts so high was the plane of his life."

His associates in the general work of the church spoke of him in these terms:

"He judged matters solely in relationship to the furtherance of the kingdom of God. And he did it with such grace and humility that you never left his presence without being a better Christian for having been touched by his consecrated personality. . . . He was our brother, our friend. He lived what he preached. . . . He was a beautiful brother, a Christian gentleman, a wise counselor, one of the great missionary spirits of this generation, one of my best friends. . . . I shall miss his understanding counsel, the warmth of his spirit and the sincerity of his prayers. . . . We shall sorely miss his words of encouragement and his fine spirit. . . . Some men are admired for what they can do and others are loved for what they are. Dr. Chapman, as few men, was both admired and loved by the youth of the church. . . . He was a great leader, a wonderful brother, and a true friend. . . . Dr. Chapman personified the teachings of our church. His holy unselfishness, humble approachableness, gracious solicitude, and kindly patience profoundly affected me. . . . I have lost a good friend. He was one of the best loved men I have ever known, and the reason for this was that he was so unsparing with his own love. . . . He was a great leader and friend. He ranks with the greatest saints of his century. . . . As a friend he was known for his wise counsel, his patient forbearance, and his earnest desire that all men might be rich in Christ. . . . He loved men whether or not he agreed with them. . . . His name, to me, has been synonymous with all that is right and good and holy about the church and the Christian ministry. . . . His versatility was balanced by a basic humility and his strength of mind was paralleled by a love for the common man. He was my friend. . . . He was my friend, adviser and spiritual counselor. . . . He was one of the finest interpreters of life which our

church has produced. . . . He was one of God's noblemen."

From the tributes paid to him by the district superintendents with whom he had fellowshiped and worked these excerpts are gathered:

"Dr. Chapman was one of my greatest earthly friends. . . . He was so humble, yet so frank and courageous. . . . He was a brother beloved. . . . A friend to all. . . . We who knew him were impressed most with his goodness, with his sincere and humble Christian spirit. . . . He was a 'holy man of God.' . . . Two things impressed me, his ability as a preacher, and his deep spirit of humility. He always had time to listen to the story of any who cared to talk with him. . . . He talked to the hearts of his listeners. . . . He was a warmhearted, personal friend to thousands of people. . . . He was the most approachable great man I have ever known. His greatness never became a barrier between him and his people; he always seemed as glad and as interested in talking to some young preacher as to an outstanding veteran of the ministry. . . . He was such a congenial, kindhearted man. Anyone felt free to approach him. . . . He was too big to be little, and too great to be small. . . . His labors, his leadership, the simplicity of his life, his sane appraisal of values, and his sense of humor, leave an abiding impression upon me. . . . No man of our time has meant more to the common people of all holiness bodies. . . . He was never too busy to share the burdens of others, help lighten the load, and make the way just a little brighter. . . . His godly life will be my ideal and inspiration. . . . He kept the common touch. Although a great preacher, a great administrator, a great writer, he remained a great commoner. . . . I think of him as a devout Christian, a clear thinker, a lover of the ordinary, and an associate with the elite."

Tributes and messages of condolence to his wife and children were received from all over the world. He was a man greatly beloved. A Spirit-filled Christian and leader—"a good man, full of the Holy Ghost and of faith"—a Spirit-filled man!