

Two Men of Destiny

TWO MEN OF DESTINY

*Second-generation Leaders
in the Nazarene Movement*

Roy T. Williams
and James B. Chapman

Edited by Neil B. Wiseman



Beacon Hill Press of Kansas City
Kansas City, Missouri

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Beacon Hill Press of Kansas City

ISBN: 0-8341-0831-3

Printed in the United States of America

Cover Design: Royce Ratcliff

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Preface

From the time of the merging General Assembly at Pilot Point in 1908, until the late 1940s, both Roy T. Williams and James B. Chapman left their eternal imprint on the Church of the Nazarene. These two men of destiny shaped the new and growing Nazarene movement for more than a generation.

Do spiritual movements produce men to match opportunities? Or do capable leaders mold a group of people into a committed and organized force for God? Perhaps these questions are like asking whether the acorn or the giant oak comes first; in either case, the result is a sturdy oak tree. So Nazarene history written by these two church leaders depicts a religious movement which is unique in church history and sturdy in spiritual achievements.

God used Williams and Chapman to build holiness Christians from the East, the West, the North, and the South into a vital denomination. By the end of their ministry, the Church of the Nazarene totaled 209,277 members. God honored their effort. But church membership does not tell the whole story. Because of the church members' high level of commitment to live a holy life and to spread the teaching of scriptural holiness, the young denomination flourished. An additional forward thrust came from the hundreds of friends who, though they were not prepared to meet all the church membership requirements, believed in the new church so much that they gave their time and treasure to see it prosper. Thus Williams and Chapman were helped by many capable people, but they led the movement effectively.

Since both Dr. Roy T. Williams and Dr. James B. Chapman were gifted preachers and zealous evangelists, they moved the young Nazarene denomination by their effective proclamation of the Word of God. Because these men were

experienced college teachers and administrators, they were committed to the ideal that this beginning denomination should educate ministers and laymen in the church-owned colleges. Instinctively they knew the preservation of the denomination's doctrinal teaching and central purpose depended heavily on an official publication such as the *Herald of Holiness* and a well-financed publishing house to produce books, pamphlets, and Sunday School literature. And they were convinced that the home and global missionary call of Christ was fulfilled best by persons who knew the indwelling presence of the Holy Spirit. Both men lived so close to ordinary people that they maintained the common touch in their administrative efforts. Their leadership was built squarely on their personal relationship to Christ. Dr. Williams and Dr. Chapman feared fanaticism, formalism, and legalism.

Only 18 months separated their dates of birth; their deaths occurred within 16 months of each other. The oldest was Roy T. Williams, who was born on February 14, 1883. James B. Chapman was born on August 30, 1884.

Because of their evangelistic efforts, these two young ministers were known and influential at the October, 1908, union General Assembly at Pilot Point, Tex.; Williams was 25 years of age, and Chapman had just passed his 24th birthday. Early in 1916, shortly before his 33rd birthday, Dr. Roy T. Williams was elected general superintendent by a mail vote of the district superintendents; he served in this assignment for 30 years. Though Dr. James B. Chapman was not elected a general superintendent until 1928 at 43 years of age, he had greatly impacted the Church of the Nazarene with his writings and his editorship. As early as 1912, Chapman began writing for the denomination's periodicals. In 1922, he became associate editor of the *Herald of Holiness* with Dr. B. F. Haynes and was elected full-time editor in 1923. Chapman's service as a general superintendent covered 19 years. It is unlikely that the Church of the Nazarene will ever have

another general superintendent who will serve for 30 years or be elected as young as was Dr. Williams. It is equally unlikely that the denomination will ever have another person who writes as many words in his lifetime as did Dr. Chapman—he estimated 3 million words by 1946!

Williams and Chapman grew old before their time. Constant and arduous travel, limited budgets, protracted evangelistic meetings, primitive lodging, slow communication, and the frustration of forging the immature movement into an organized holiness church placed heavy physical and emotional demands on them. The first to die was Dr. Roy T. Williams, who passed to his reward on March 25, 1946; he was only 63 years of age. Sixteen months later, on July 30, 1947, Dr. James B. Chapman died one month before his 63rd birthday.

While these two men of destiny had similarities, they were also quite different. In fact, their talents were complementary gifts given by God to the Church of the Nazarene. Their unique contributions to the denomination are vividly described in the historical records which follow in this volume. Though Williams and Chapman were longtime friends and co-workers in the kingdom of God, they would probably have been surprised to find their biographies published in the same book. But this period of Nazarene history cannot be told without recounting the impact both of these men made on the Church of the Nazarene.

At Dr. Chapman's funeral on July 30, 1947, newly elected General Superintendent Gideon B. Williamson observed, "When the history of the first 40 years of the Church of the Nazarene is written, there will be three names that stand 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." Early in the decade of the 1980s, Dr. Williamson, now himself with the Lord, was asked who were the most influential persons in the history of the Church of

the Nazarene. Quickly Dr. G. B. Williamson replied, "Bresee for the foundation; Williams for the superstructure; and Chapman for the stained-glass windows." You will want to make your own assessment of these two men of destiny.

Bresee's influence is well documented in E. A. Girvin's book, *Phineas F. Bresee: A Prince in Israel*, published first in 1916 and reprinted in 1981. Now to help commemorate the 75th anniversary of the Church of the Nazarene, under one cover the Nazarene Publishing House reprints the life stories of Roy T. Williams and James B. Chapman. *Roy T. Williams—Servant of God*, authored by Gideon B. Williamson, was printed in 1947, revised in 1970, and now reprinted here in 1983. *James B. Chapman—Spirit-Filled* was written by D. Shelby Corlett in an undated edition which was probably written soon after Chapman's death, perhaps about 1948; it appears here in abridged and edited form. Though all material published here can be found in the original biographies, limited space and editorial judgments have dictated some omissions. Thus persons who have interest in technical Nazarene history may wish to consult original works.

As I have grown close to these spiritual giants, I have again been praying Bishop Ralph Cushman's prayer:

*Renew their breed, Almighty God,
Those pioneers of yesterday
Who through the wilderness and wastes
Undaunted pushed their westward way.
Renew their breed, we need them back
To scorn the softness of our ways;
We need them back to teach us how
To meet the problems of these days.
New frontiers lift their rocky heights,
New deserts stretch before our years;
Renew in us, Almighty God,
The spirit of the pioneers.*

NEIL B. WISEMAN, editor

BOOK ONE

Roy T. Williams—Servant of God

by

Gideon B. Williamson



Chosen to Serve

The biography of Roy T. Williams is the story of the Church of the Nazarene for a generation. From 1916 to 1946 he stood "at the head of our column."

He united with the church at the merging General Assembly of 1908 at Pilot Point, Tex. At the time of the 1911 General Assembly in Nashville, he was president of Texas Holiness University at Peniel, Tex. This gave him a place of prominence in the small and growing church, and his influence was definitely felt in that gathering. He took some active part in its proceedings.

By a rather unusual providence, he came into greater prominence in the General Assembly of 1915 in Kansas City. Kansas City First Church was the host church. Its leaders felt that the evening services during the General Assembly should be evangelistic and spiritual in their character, and therefore they decided to call an evangelist to do the preaching, not realizing that they were at all infringing upon the authority of the General Assembly. During the interim between General Assemblies, Dr. Williams had resigned the presidency of the college at Peniel and had devoted himself exclusively to the work of evangelism. He had been in great demand for revivals, camp meetings, and conventions, and had established a church-wide reputation as a preacher and

a soul winner. Therefore the choice of the Kansas City church for an evangelist fell upon him.

When the assembly convened, the situation proved to be somewhat embarrassing because certain leaders felt the local church had gone beyond reasonable bounds in assuming the authority for planning the night meetings. As a result, the responsibility for the night preaching was shared by several outstanding men of the church, but a major part of it was done by Evangelist Williams. The situation was not conducive to the greatest degree of liberty in preaching, yet it gave him opportunity to prove himself a man of real magnanimity of spirit and one who was not controlled by any secondary or selfish motives. He fitted into the program according to the wishes of the people as best he could. It was apparent to all that he was a preacher of outstanding ability and that his powers in the pulpit were extraordinary. God blessed his ministry, and many people bowed at the altar and found God in pardon or in cleansing. What may have been a blunder on the part of the local church proved to be another providence in the life of the denomination, for it thrust Dr. Roy T. Williams into a place of prominence and brought him to the attention of the entire church.

The assembly of 1915 called for the election of four general superintendents. For the past quadrennium there had been only three. On the first ballot Drs. P. F. Bresee, H. F. Reynolds, and E. F. Walker were reelected, while the name of Roy T. Williams was in third place for the position as fourth general superintendent. For a number of ballots he continued to receive a substantial vote, whereupon he asked permission of the chair to speak. When his request was granted, he urged those who were casting their votes for him to turn to another man. He stated that he felt himself too young to be considered for the office and that he needed time to season before he should again assume executive responsibilities.

On the 9th ballot Dr. Edgar P. Ellyson was elected to the general superintendency. He was not present in the assembly but upon request came to Kansas City, and after his arrival announced that it would be impossible for him to accept the office. On the 11th ballot Dr. W. C. Wilson was elected. He was a man of recognized ability, of excellent spirit, and of true devotion to the cause of the church. The people felt that in him they had chosen a safe and capable leader and that he would fill the high office of general superintendent with grace and dignity. Thus the Fourth General Assembly of the Church of the Nazarene elected two general superintendents who were far advanced in years and a third who was in very frail health.

It was no great surprise and yet it was a shock to the church when on November 13, 1915, just 33 days after the General Assembly adjourned, Dr. P. F. Bresee was translated to his eternal home. This, of course, brought a great sense of loss to the church and left a big vacancy in the leadership of the new denomination. To make the situation more serious, on December 19, 1915, just 36 days after the passing of Dr. Bresee, Dr. W. C. Wilson also died. This meant that within three months after the adjournment of the General Assembly two of the four general superintendents had been promoted from active leadership in the Church Militant to the Church Triumphant.

One of the remaining general superintendents, Dr. E. F. Walker, was a theologian of recognized ability and a powerful expositional preacher. But he was now far advanced in years, and his physical and mental powers were beginning to show unmistakable signs of decline. Before he finally gave up active leadership, it was a well-known fact that in a certain eastern city he arose to preach on an important occasion and his mind became entirely blank. He stood there for one full hour trying to recall his thoughts and deliver his message, but he completely failed.

It was fortunate, therefore, that after the passing of Drs. Bresee and Wilson, the two remaining superintendents, Drs. Walker and Reynolds, acting in harmony with the provisions of the *Manual*, called for an election of two new men to fill the vacancy made in the Board of General Superintendents. They instructed the general secretary to send a ballot to the district superintendents, asking them to vote for two men whom they believed qualified for this office whose election God would approve. Ballots were sent out by mail, and upon the first return Drs. Roy T. Williams and John W. Goodwin were well in the lead. On the first official ballot they were both elected. It is of passing interest to note that it was not necessary to employ this method of election again until the death of Dr. Williams. The vacancy caused by his passing was filled by a vote of the district superintendents by mail.

Dr. H. F. Reynolds, the only one of the four men elected to the office of the general superintendent by the assembly of 1915 who was in vigorous health, was a man of rare spirit. He was destined to become the yokemate of the newly elected general superintendents for more than 16 years in the general superintendency. When he was informed of the election, he immediately arranged with Drs. Williams and Goodwin to meet him in Kansas City, and there in a service in Kansas City First Church by appropriate ceremonies, these men were set apart to the high office for which they had been chosen.

It is apparent that they came into the leadership of the Church of the Nazarene at a very critical time. Two general superintendents had died, and a third was in precarious health of mind and body. Dr. Bresee had been the founder of the church in the West; and while other leaders had been prominent in different sections of the country, he was recognized by all as the dominating personality in the beginning days of the church. He was a man of great power in the pulpit, possessed a magnetic personality, and his capacity for leadership was of the rarest quality. Many recognized in him

the superior gifts and graces of a religious statesman. It was said by some who were not of our denomination that when Dr. Bresee died, the church would lose its momentum if it did not actually disintegrate. But God had not left His people without providing a leader for them. Of necessity, the great weight of responsibility for the direction of the church fell upon the shoulders of the two newly elected general superintendents. The failing health of Dr. Walker worsened and on May 6, 1918, he entered his reward. Then, too, Dr. Reynolds, up until that time and for a while thereafter, was concerned largely with the foreign missionary program of the church. These circumstances accentuated the fact that these newly elected men were to bear the principal responsibility of leadership.

General Superintendent John W. Goodwin was in the prime of life, being about 47 years of age at the time of his election. He had a great vision for the Church of the Nazarene. He had known Dr. Bresee intimately; he was a preacher of ability; his soul was aflame with holy passion to promote the cause of scriptural holiness. He proved to be the ideal yokemate for Dr. Williams. They worked together harmoniously and with outstanding success for 25 years in the general superintendency. Their souls were knit together in brotherly love. They understood one another. In matters of importance they were never at disagreement.

Nevertheless, the finger of Divine Providence pointed very definitely to Roy T. Williams as the man of destiny, the outstanding powerful leader of the Church of the Nazarene for the years ahead. If any who looked forward from that day doubted that such was God's appointment, certainly none who look back over the years can hold such doubt. The choice of the district superintendents was fully confirmed by the vote of the General Assembly in 1919. At the time Dr. Williams received all but four of the votes that were cast for

general superintendent. For seven successive quadrenniums he was elected to that office by overwhelming majorities.

His election to the superintendency took place in the early days of 1916. Roy T. Williams was not yet 33 years of age. By all human standards of judgment he was too young for the office. This he felt keenly. He expressed it in his statement of withdrawal from candidacy in the General Assembly of 1915. He expressed it again and again to his personal friends and advisers as the news began to reach him of the probability of his election. He prayed earnestly that it might not be so. He considered himself immature, and he was fearful lest executive duties might hinder his work as a preacher of the Word and as an evangelist engaged in the work of soul saving.

Dr. Williams had known Dr. C. A. McConnell since his student days at Peniel. He looked upon him as a spiritual father and adviser throughout all the years of his ministry. He often sought his counsel either in personal conference or by letter. As he faced his election to the general superintendency, he wrote the following letter:

January 20, 1916

DEAR BRO. MCCONNELL:

Am writing you for advice in this time of great need. Information has come to me that my name is being voted on by our dist. supts. for gen'l supt., and indications are according to this report that I might be elected. In case I am, what shall I do? If I consult my own feelings, I shall answer "no," "no." I shall hate to say no to my brethren, but at the same time I am too young, and I am afraid that work would cut off my preaching. I do have to preach and that is God's call to me. You know that. I am in distress of mind. If I had to answer this minute, I would say "no," but I do want to do the right thing. Please write me. This I *wish for most*. Pray for God to direct me.

Your Son
ROY

At the time the election was in process, Mrs. Williams was at home in Peniel, while her husband was engaged in special meetings in the college at Bethany, Okla. God came to her in those days—critical for herself, her husband, and her family as well as the church—with a special burden of prayer, and with a strange feeling that a new and deeper consecration was about to be required of her. For three days she wrestled with God in prayer. Then in full abandonment to His will she found inner rest and assurance that whatever the future held for her was good and that God should be glorified in her submission to His will. God was getting her ready for what was even then taking place. When she received a telegram from Dr. Williams telling of his election and asking for her counsel, she knew the answer and was prepared to say, "The will of the Lord be done."

After prayer and consultation with his wife and his friends and brethren, Roy T. Williams decided to yield to the choice of the people as the choice of God. He therefore accepted the election in great humility, but with a strong faith that God, who had put him into this ministry, would make a way for him.

A great gap had been made in the ranks of the leaders of the Church of the Nazarene. But while God had been preparing a place for a man, He had been preparing a man for the place. The choice of God and the choice of the people in this case were evidently in perfect agreement. For 30 fruitful years of ministry and effective leadership, Roy T. Williams filled with distinction the position of general superintendent, and God's great grace was upon him. He has occupied a unique office in the history of his denomination. It is probable that he was elected younger and served longer than will be true of any other man. He died at a comparatively early age, being just past 63, but he served in a place of greatest responsibility longer than most men who live out the allotted span of life and come to the age for retirement.

Upon the broad young shoulders of Roy T. Williams was thrust a heavy burden of responsibility. How manfully, how courageously, how faithfully he bore these burdens through the years! The achievements are proof that those who chose him to be their leader found the will of God. The fruit of these 30 years of ministry is the reward for the sacrifice Dr. Williams and his family were called upon to make. The formalities of the election were carried out by men, but the choice of Roy T. Williams to be the "servant of God" was by God's appointment.

2

Guiding Hand of Providence

The story of the origin of the Church of the Nazarene is unique in religious history. It was not a split from any other church. It was not born of one man's ambition to found a church. It was not originated to foster some new concept of theology. It came spontaneously and almost irresistibly because there were people in many sections of the United States who had embraced the doctrine of holiness, sought and found the experience of entire sanctification, and felt the urge to bear their testimony and proclaim the message of a full deliverance from sin through faith in Christ and the efficient work of the Holy Spirit. Their loyalty to this conviction made them unpopular and unwanted in their churches. They accepted persecution joyfully, but local and general church officials set out to silence these witnesses either by intimidation or by ostracizing them. In many instances they were asked either to be quiet or leave the church of their choice.

Like the apostles of old, they felt they should obey God rather than man. This opposition drove the lovers of holiness in many churches into independent groups. Such bands were widely scattered throughout the country. Numbers of them sprang up in the northeastern part of the United States, and there they came together in an organization known as the

Association of Pentecostal Churches of America. Of this group, Dr. H. F. Reynolds became the leader.

About the same time another group of societies came into being in California. They chose to be known as the Church of the Nazarene. Dr. P. F. Bresee was their leader. Simultaneously the fire was spreading in Texas and in other parts of the Southland. There several groups came together to form the Holiness Church of Christ. In 1907 the Association of Pentecostal Churches of America and the Church of the Nazarene were united in a joint meeting held in Chicago. They agreed to call themselves the Pentecostal Church of the Nazarene. In 1908 the Holiness Church of Christ united with the Pentecostal Church of the Nazarene at the General Assembly at Pilot Point, Tex., which is the date given for the beginning of the denomination.

At the time of the union between the churches of the East and West in Chicago in 1907, Dr. H. F. Reynolds sought the advice of an attorney regarding some legal phases of the problem. After listening to his story, the attorney said, "I never knew before of a church which had not originated in the mind of some individual, but surely this church must have been conceived in the mind of God."

Undoubtedly God was with His people in the very beginning of the church. But He was not only concerned with its founding, but also with its perpetuation. Therefore, while the seeds of truth were taking root and the firstfruits were being gathered, God was preparing a man to fill the place of leadership when the first flush of victory and the adventuresome days of beginning were past. For while those first societies were being formed, there was a lad of very tender years growing to manhood down in the Piney Woods of Louisiana, Roy Tilman Williams by name. While this child of destiny was born in very humble circumstances, the blood of royalty flowed in his veins. His father, Norris Austin Wil-

liams, was a descendant from the family of Isaac Bartram, a distinguished British family probably of Welsh origin.

The Williams family migrated to America in colonial times. Probably before it came into the Union in 1845, they had settled in Texas. Grandmother Williams was Rebecca Mather Austin, whose family founded the city of Austin, Tex. Dr. Williams' grandfather, Isaac M. Williams, was a Presbyterian preacher. Norris Williams married Anna Eugene Stille, the daughter of a wealthy citizen of Many, La. It is said that at one time Joseph B. Stille owned most of the land and timber of the Sabine Parish and held practically all the important positions in the town of Many. He was the merchant, the postmaster, the mayor, and the school board all at one time.

Norris and Anna Williams set up housekeeping at Milam, Tex., a small settlement about 30 miles west of Many. There on the road known as The King's Highway in the days of Spanish rule, they owned and operated a general store. It was there that Roy T. Williams was born on February 14, 1883, the rarest "valentine" Anna Williams ever presented to her husband. Roy was the fifth of the Williams children, with three older brothers, Norman, Wallace, and Joe, who had a twin sister, Florence. There were also three children younger than Roy—George, Hewett, and Mary Emma.

Evidently the business at Milam did not prosper, for in 1888, when Roy was five years of age, Grandfather Stille offered Norris Williams a tract of land if he would move to Many. It was agreed that the move should be made. In keeping with his promise, Grandfather Stille bought 215 acres of timberland about two miles from Many, for \$400. Thereupon he sent one mule team and one ox team to Milam to move the family to their new home.

It was a two-day journey—a distance of about 30 miles—from Milam, Sabine County, Texas, to Many, Sabine Parish, Louisiana. They forded the Sabine River and traveled

in that primitive fashion at the speed set by an ox team. Late on the second day they arrived at the little house that was scarcely more than a shack, located deep among the lofty pines. The move was not pleasing to Roy. After supper he went out on the rickety old porch, walked back and forth with his hands in his pockets, and was heard to say in words that sound very likely to those who have seen him in moments of disgust in later years, "Well, I wish that fat old man had not given this place to my mother."

Though the prospects did not please him then, the guiding hand of Providence must have been in that move, for there he was to spend the years of his youth among the tall pines that doubtless turned his gaze upward and helped to instill lofty aspirations in his soul. No doubt on many a quiet evening he listened to the melancholy music of the wind in the pines and something of their loneliness of spirit grew to be a part of that man who was to have so great a place in shaping the Church of the Nazarene in years that were to come.

As influential as were the physical surroundings of those formative years, his human associations were still more powerful in their effect upon his character. At home he lived a simple and frugal life. Much hard work was to be done. Timberland was to be cleared for cultivation. A crude shack in the woods was to give place to a modest and comfortable home built by the hands of Norris Williams and his sons. The home was not religious in its atmosphere, but here good breeding and strength of character were manifested. The parents took care to teach their children to be clean of body and mind. They instilled in them the desire to be respectable and industrious citizens. All the people of that rural community were of the simple, rugged sort that abhor indolence and deceit.

Roy Williams spent his youthful years at hard work. The yearly school term lasted about three months during the

summertime. The recreation he enjoyed was that commonly known to country boys and girls of his time and surroundings. There was the old swimming hole not far from the Williams' home; the woods were full of wild game, and hunting was to be a favorite sport for Roy throughout his life. The Williams family had a string band which afforded them much pastime pleasure. Father Williams played the violin very well; Norman and Roy also played the violin; Wallace, the bass viol; and Joe, the guitar. They were often called upon to play at the old-fashioned dances and for serenades and parties. The Williams children were favorites among their youthful friends.

The hand of Providence in guiding those early years of Roy Williams' life is clearly seen in the circumstances that brought about his conversion. Until he was about 15, the Williams family had given no heed to religion. There were two churches near their home—the Jerusalem Baptist Church and the New Hope Methodist. Early in his 16th year Roy attended a revival in the Baptist church. He went regularly for nearly a week. He was much impressed but made no move to accept Christ or be identified with the church. Soon after that there was a meeting held in the nearby Methodist church. Roy attended it, he often remarked, for two reasons: first, because he was interested in seeing a girl who was a member there; and second, because he liked to hear the Methodists shout. That meeting must have been held for him.

The pastor, Rev. Sam F. Holiday, longed and prayed for a revival in his church. He took it up with his stewards, and their answer to his urgent request was that they did not have the money to pay an evangelist. But the faithful pastor prayed still more earnestly for a revival. It was his practice to go to his haymow in the barn and pray. There his soul became greatly exercised, and he told God that he wanted a revival at any cost. One day as he prayed, God said to him,

"How about selling your cow to pay the evangelist for this meeting!"

Brother Holiday made answer, "But, Lord, that cow is the source of the supply of milk and butter for my family. How can I spare her?"

God said, "Did you not pray for a revival at any cost?"

And after fully considering what it meant, Sam Holiday said, "All right, Lord, I'll sell the cow." And he did sell her for \$25.00.

At about the same time his wife was offering a similar prayer, insisting that they must have a revival in the community at any cost. As she prayed, God said to her, "How about selling your sewing machine to pay for the revival?"

Her first reply to God was similar to that of her husband, "Lord, by that sewing machine I am able to make clothing for my children and for my husband and myself. How can I spare it?"

God said, "Did you not say a revival at any cost?" Whereupon she sold the sewing machine for \$8.00. Thus they had accumulated \$33.00 with which to pay an evangelist.

Being thus prepared to answer the objections to having a revival, they contacted a neighboring pastor by the name of Rev. Joshua Sanders. He came to hold the meeting. The one convert in that meeting was Roy Williams, but even so, it was a great revival. Josh Sanders was a holiness preacher, and other people in that church sought the blessing of entire sanctification and received it. It was in the same revival meeting in which he was converted that Roy Williams made his way to the altar the second time to receive the second blessing. And that was the beginning of a long life of full consecration to God lived in the fellowship of His Spirit and in the work of spreading scriptural holiness throughout this and many other lands.

That meeting also marked the beginning of a great holiness revival in that community. Josh Sanders was a flaming evangelist as well as a faithful pastor. Because he stood for holiness, the officials of the denomination desired to put him where he would do as little of what they called "harm" as possible, and therefore they soon sent him to be pastor of the Many circuit. Holiness spread throughout that whole section of the country. The Fort Jesup Camp Meeting was established. Other holiness preachers came to nearby circuits, and as old Mr. Jim Tramel said, "It seemed that holiness was about to take the whole country." The presiding elder of that district determined that this sort of thing must be stopped. He said to Josh Sanders and two other Methodist preachers who had embraced the doctrine of holiness and were preaching it faithfully to their people, "Gentlemen, you must either quit this foolishness or pack your grips and hunt other jobs." But the seed had been sown and it was bearing its fruit, and, thank God, it continues to bear its fruit until this day.

And so the guiding hand of Providence arranged many appointments which powerfully influenced the trend of Roy Williams' life. He was born of good blood and reared in a humble home. His parents were honest, rugged, and strong. They laid the foundations for character and a life of unselfish service. The move to Louisiana meant that he was to come in contact with the flaming preacher of repentance and holiness, Josh Sanders. This man left a lasting imprint upon Roy Williams' soul. When he did not understand the ways of Providence, his feet were being turned into the way of holiness which led at last to his place of service and leadership in the Church of the Nazarene.

3

Days of Decision

It was providential that Roy Williams attended the Methodist revival in company with a neighbor girl who was a Christian. And it was providential that a man of the type of Josh Sanders was doing the preaching. But after hearing the preacher's stirring call to seek God and after giving courteous attention to the voice of the girl who stood beside him urging him to be a Christian, he realized it was his own solemn responsibility to make the decision. He heard a voice more commanding than that of the preacher and more appealing than that of the girl who held his interest—the voice of God speaking in the depths of his inmost soul. Responding to that voice, Roy Williams made the most momentous decision of his life. His answer was a ready and a final yes. He made his way to the simple altar in that old-fashioned Methodist church. To him the choice was made forever. It was irrevocable. He never turned back. For 47 years he followed in the footsteps of the Man of Calvary without a thought of turning from the way.

The first great test of his determination came early the next morning. He was still asleep when one of his older brothers opened the door to his room and said, "Well, it seems to me that an old Christian would get up in the morning." None need doubt that Roy's sensitive spirit was deeply

wounded, but he quietly dressed and came out to breakfast. He sat down at the table and his mother, whom he devotedly loved, said disdainfully, "Well, I hope none of our boys will turn out to be a common preacher." Roy took a bite of hot biscuit, tried hard to swallow it, but that bite became so big in his mouth that he could not. He arose from the table, left the house, and found a place to pray down in the woods.

When he brought his burden to the Savior, who had washed his sins away the night before, there came a reassuring voice which said, "Son, you be faithful, keep a right spirit. I'll stand by you and together we'll whip the whole lot of them." With new courage and faith he took up his cross to follow his Lord.

Roy attended the revival meeting each night. Soon Josh Sanders began to preach on entire sanctification. Roy listened with interest to that doctrine of which he was later to be such an able exponent. On a certain evening when the invitation was given to seek the experience, Henry Mitchell, the Sunday School superintendent, went to the altar as a seeker for the blessing of entire sanctification. Roy said to himself, Henry Mitchell is the best man I know. If he needs this experience, I certainly do. He too went to the altar, for the second time. Light had shown upon him and his hungry heart responded obediently. The girl of his boyish fancy had again spoken the kindly word that encouraged him to make his way to the altar and consecrate his life to God for time and for eternity. He reached out his hand of faith and again God came to him in a never-to-be-forgotten experience, cleansing his nature from all sin and filling him with the Holy Spirit. From that time forward the strength and beauty of his life and the contagion of his Christlike spirit began to be felt by his family and friends in that community.

Soon after Josh Sanders came to pastor the Many circuit, to which the New Hope Church belonged, he held another revival. This proved to be the harvest of the seed sown in the

previous evangelistic engagement. Many were converted and sanctified. At the close of the revival 51 persons, many of them young people of the community, united with that small country church. The entire Williams family except the father were among them. Of those converts, a number became preachers or missionaries, one of the latter being Florence Williams, who spend most of her life in India and died there only a few years before her noted brother entered into his rest.

The mother who had expressed the hope that none of her sons would be "common preachers" became a devout Christian, and many of the people who knew her unhesitatingly testified that she was the best woman they ever knew.

Norris Williams held out alone for a few months, but God was dealing with him. A strange and sorrowful experience came into the home before he gave up to go with God. Late in the fall his son George, who was now about 11 years of age, was sick with malaria. He had recovered sufficiently to be playing out of doors on the day before Christmas. He was sitting on the tongue of a wagon standing in the yard and lost his balance. He fell backwards, striking his head near the base of his brain on a sharp stump. He had apparently broken his neck. He was carried to the house, where he died in a short time. As the family stood around his bed, Norris Williams said to his wife, "Anna, this is the hand of God because of my sins."

Not long after that sad day, when Roy and Wallace were getting their horses ready to ride off to church, to their surprise the father asked if they objected to his going with them. They readily consented and all three went off to church together. By the time the sermon neared its close, Norris Williams had all he could stand. He arose and started for the altar with his hands raised toward heaven, crying, "O God, be merciful to me, the greatest sinner in Louisiana." He was saved before he reached the altar and shouted all over the

church. From that time on he followed his Lord and became an effective local preacher.

Thus God's promise to Roy in those moments of discouragement on the first morning after his conversion was completely fulfilled. The whole family had been gathered into the fold. That was the beginning of the fruit of his life. It bore fruit in that community all his life. And the harvest will continue there and around the world until Jesus comes.

Soon after he was sanctified wholly, he was walking one day with the same girl who had invited him to the altar both to be saved and to be sanctified. They were on their way to Sunday School. Quietly but with great assurance in his voice, he broke the news to her that he was called to preach. She encouraged him and he assured her that his all was upon the altar for any service that God might ask of him. Having made a complete consecration to God, he did not argue when the will of God was made known. He responded to it with a full determination to do his best in the work that God had assigned him.

Concerning his first sermon there are two stories that do not coincide. Probably it was at the old Fort Jesup Camp about the summer of 1899 that he made his first attempt to preach. The camp meeting was on in full swing. Dr. W. B. Godbey was the evangelist doing the preaching in the morning and evening services, but other preachers were called upon to preach in the afternoon meetings. On a certain afternoon Roy Williams was announced to preach. A large company of people gathered to hear the boy preacher from their own community deliver his first sermon. His text was, "I am the vine, ye are the branches."

It is an interesting coincidence that the last evangelistic preaching Dr. Williams did was in the same old Fort Jesup Camp. His last evangelistic sermon was preached from the text, "As thy servant was busy here and there, he was gone." That last sermon bore its fruit. After delivering it, it was

evident to the district superintendent, Rev. Elbert Dodd, that Dr. Williams was very weary, so he stepped up and offered to make the call for him. His offer was gladly accepted, and when the invitation was given, many people bowed at the old altar and found Christ. On the morning of that same day Dr. Williams had preached on the blessed doctrine that he had loved throughout the years of his ministry, and a dozen or more of the prominent people of the town of Many and surrounding country presented themselves a living sacrifice to God. A striking fact indeed that where his evangelistic ministry began, it also reached a fruitful climax 46 years later.

The other story about his first sermon is also of absorbing interest, but it is probable that this incident related to an early sermon rather than the first. While in college at Pasadena, R. T., Jr., was invited by Rev. Roy Stevens to preach his first sermon in the Church of the Nazarene at Pomona, Calif. He consented to do so, and at the conclusion of his message the people came to the front and shook hands with him. He noticed that a rather elderly man waited until the other people were gone and then unassumingly stepped forward to shake hands. While doing so, he said to him, "Young man, about 40 years ago I heard a young man preach his first sermon back in central Louisiana. His name was Roy Williams. The people of the community, known as the Friendship Community, were conducting a camp meeting there under a shed. Near the old camp shed they had drawn their wagons up in a circle, and a young man stood in the center of that circle on a stump and preached his first sermon. His name was Roy Williams. Can it be that he is any relation of yours?" The old man was greatly pleased when R. T., Jr., said to him, "That man was my father."

For many years the camp meeting was carried on at Friendship, and now beside the old camp shed which still stands is a Nazarene church, almost exactly upon the spot where Roy Williams stood on the stump and delivered his

sermon as a boy preacher. It is interesting, too, that the old New Hope Methodist Church has in recent years been moved to the Fort Jesup Campground. It is now owned and controlled by the Church of the Nazarene.

One can readily conclude that upon receiving the call to preach, Roy Williams immediately set about to do what God had asked of him. But to accept the call to preach for him meant that he must prepare for it. He attended the old Fort Jesup High School for one year.

When he was ready to leave home to continue his education, one of his well-to-do uncles, knowing of his intention to go to a holiness college, remonstrated with him earnestly. He warned him that if he went in that course, it would result in hardship and poverty throughout life. He assured him that if he would go to some great university, he would back him with all the money that he might need to secure the very best of training. The uncle pictured what he thought was an alluring prospect, telling the student that he was a young man of unusual capacity and assuring him that, if he would study law and prepare himself for it, he might have a prominent place in the political life of his state and possibly of the nation. While offering him full support if he would choose the course which he advised, he told him unhesitatingly that if he went to the holiness college to prepare for the ministry, he would not give a cent to help him. But nothing would turn Roy Williams from the course that he had chosen. He was fully convinced that his choice had been made in harmony with the will of God and that He would see him through.

While he was making his preparations to leave for college, a conversation took place one day between him and his brother Norman. He told Norman of his call and of his intentions to prepare for the ministry. Norman was not irreligious, but he did not have the spiritual insight of his brother; neither did he experience the depth of his consecration. He said, "Well, Roy, you go ahead and be a

preacher and you'll be poor and you'll not have many comforts in this life and not many friends to help and encourage you. But as for me, I have made up my mind to make money."

The two brothers went their respective ways. We all know the result for Roy. The devil's oft-repeated taunts that he would die friendless and alone proved to be an enormous lie. Many have heard him say that he could take his Ford car to Bar Harbor, Me., start on a journey to San Diego, and never buy a meal or a night's lodging on the entire trip. Every meal and every night he could be entertained most cordially in the home of a friend. He was unquestionably accurate in such a statement. While his choice did bring its sacrifices in some respects, and there were years when he was not adequately remunerated for his services, he was rich in friendships, and his earthly needs were all supplied clear through to the end of the way.

The story of Norman is far different. He entered into business and seemed to prosper for a time, and it appeared that his ambition would be realized. But while he was in middle life or soon thereafter, adversities came that broke up his home. His heart, too, was broken; his business rapidly declined; and finally he closed out and was left a man bereft of friends and loved ones, and very much alone. For several years he lived in a very humble cottage. Many, many times Dr. Williams sent him clothing and money to buy food. His health failed him and he was unable to work and earn his own living, but it was a joy to his brother Roy to provide for him the necessities of life.

One day, a year or two before his death, Roy went to see Norman. At first Norman did not recognize him. Roy asked him how he was getting along and if he needed anything. He said, "No, friends supply me with all the clothing I need and with food and money, for I do not need a great deal."

After talking with him for some time, Roy asked, "Norman, do you know me?"

He replied, "No."

Then Dr. Williams said, "I am your brother Roy."

Norman choked up, wiped a few tears from his eyes with the back of his hand, and said, "Well, my eyesight is a little poor and my voice is not very clear." They talked for a few moments longer and parted. They were not to see one another again on this earth. When Norman died, it was his brother Roy who helped provide the money to take him back to the old family burying ground and give him a decent burial among his friends and loved ones.

Another decision that was to have a far-reaching effect upon Roy's life and ministry was the choice of his lifelong companion. While a student at Texas Holiness University at Peniel, he met Eunice Harvey. She was the daughter of Dr. J. W. Harvey, a very prominent layman and leader of the holiness movement at Sunset, Tex. He found in her a kindred spirit. She, too, had come under the influence of rugged holiness teachings and had consecrated her life to God for any place of service. She and the members of her family had been saved and sanctified in a meeting held by Rev. R. L. Averill, and she, from her youth, had been active in promoting the cause of holiness in that part of the state of Texas. Eunice Harvey was a young woman of recognized ability and talent. She was a good student, a fine musician, and all her gifts and talents were consecrated wholly to God.

Their lives were drawn together at first because of common interests and associations. They came to be more and more attracted to one another. Soon after leaving college, while he was serving as president of the Bell City College at Bell City, La., on December 26, 1906, Roy T. Williams and Eunice Harvey were united in marriage. Thereafter both of them were engaged in teaching, while he had the administrative responsibility. It was a school of about 100 students, carried on by the holiness people of southern Louisiana.

They continued their service there for about a year and a half after their marriage.

Roy Williams' choice of a wife proved to be a wise one. To her natural gifts and charm there was added the abundant grace of God. Throughout the many years they lived and labored together, Dr. Williams was renewed in his spirit, strengthened in his purpose, and comforted in his trials by his wife. She was always a source of inspiration to his life and ministry.

Another important decision to be made was that of his church relationship. This proved to be a choice of far-reaching consequence to him and to the Church of the Nazarene. He knew of the Holiness Church of Christ and the Texas Holiness Association, to which his wife and her people belonged. He felt the former was too limited in its scope and had not as yet given evidence of its permanence and of its breadth of vision and purpose. He saw, too, that the work of the Holiness Association lacked organization and that, when certain outstanding personalities in the various localities were no longer present to carry on the work, probably it would largely disintegrate.

While observing these things concerning the holiness work that had come under his acquaintance, he also saw the growing opposition to holiness in the Methodist church. He knew what had been said to Josh Sanders and others who were preaching holiness. He foresaw that the time would come when no man who spoke for the gospel of a full salvation would receive cordial welcome and full endorsement from the leadership of the Methodist church. He was not ambitious for a position of prominence, but he was eager that his life should be invested where it would bring the largest returns.

At this time he was constrained to go to Chicago University to do some graduate work. While there he attended the First Church of the Nazarene, located at 64th Street and

Eggleston Avenue, where Rev. C. E. Cornell was the pastor. Roy, a brilliant young university student with a striking personality, sat in the congregation of that church, listened to the simple, anointed messages of the pastor, and felt the passion of his soul. At the same time, he observed that in the congregation there were outstanding laymen such as Dr. and Mrs. Edwin Burke, Mr. and Mrs. David Anderson, Mr. and Mrs. Jack Berry, and other prominent families. He decided that the Church of the Nazarene had a future if it could enjoy such a ministry and receive the support of such outstanding laymen.

He went away from Chicago with a determination to look into the doctrine and polity of the Church of the Nazarene and to inform himself concerning its history. The feeling grew upon him that the Church of the Nazarene was the place where he could invest his life and accomplish more than in any other connection. Therefore, in 1908 he went to the General Assembly held at Pilot Point, at which time the Holiness Church of Christ formally united with the Church of the Nazarene. It was at that assembly that Dr. and Mrs. Williams united with the church. They were received by Dr. P. F. Bresee, and during the progress of that assembly Dr. Williams was ordained by Dr. H. F. Reynolds.

That was a big decision in his life. It seemed that to sever his connection with the Methodist church and cast his lot with a denomination so young, so small, with a future so uncertain, would entail much of sacrifice. It was not only an important decision for him; that decision was to have far-reaching influence upon the church itself, for Roy T. Williams was to play a large part in shaping its policies and giving it direction.

4

A Sense of Divine Leadership

From the day Roy Williams answered God's call to preach the gospel, he was possessed of an awareness that his life course was charted by a divine appointment. His personal ambitions were all on the altar. He had no position chosen for himself, but he had a consuming desire to fill the place God had prepared for him.

When he went to the old Fort Jesup High School, he met with many discouraging days, but there too he found friends who stood by him and offered the word of encouragement that was needed.

In the fall of 1900 he went to Texas Holiness University to school. There he received both the A.B. and the B.D. degrees. He spent about five years as a student in that institution. Dr. C. A. McConnell was connected with the school at the time and says of him, "He was lonely because of the isolation of his spirit. Roy walked alone with God." While other students were at play, he was often found at work earning money with which to pay his tuition. He had relatives that could well have helped him, but as we have already observed, when he made his choice to go to the holiness college and prepare himself for the ministry, they refused to assist him. He was often without money which he sorely needed. Once he tore his trousers and, having no money with

which to buy new ones or to pay someone to fix them, he patched them himself. He wore them, though the rent was long and conspicuous, being just over the knee.

During the first year there he received word of the serious illness of his mother. He had no money with which to buy a stamp to send a reply. Her illness proved fatal, and by the time word reached him of her passing, it was too late for him to attend the funeral. He had been strongly attached to his devoted mother, but amid all of these adversities, Roy maintained a vital personal faith.

As in Many, so also at Peniel, people both old and young looked up to Roy and expected something unusual of him. The students honored and respected him. The members of the faculty saw in him great possibilities for leadership. Edith Arnold said of him, "He was in my Latin class. In his translations he always used beautiful language." She added, "He was well balanced in his judgment, and he was firmly established in his religious experience. Other students were at the altar many times, but Roy was strong and unmovable." Rather shyly, Miss Arnold remarked that all the girls were "crazy about him."

Dr. C. A. McConnell has given an eloquent tribute to Roy as a student. He said that he was at Bethany for some business. There he met Dr. J. W. Goodwin, who was then active in the leadership of the church in California but was also in Bethany for an engagement. Dr. McConnell said that he invited Dr. Goodwin to come to Peniel to observe a certain promising young man who was a student at the college. Dr. McConnell said, "Have you picked him out yet?" Whereupon Dr. Goodwin replied, "Yes, he's that dark, fine-looking young man over there." It is needless to say that his eye was on Roy Williams.

While president of the Bell City College, this same sense of responsibility was upon R. T. Williams. There he disciplined himself rigorously. Twice each day, for the sake of

keeping their bodies and minds fit, he and Mrs. Williams walked two miles. In the school he not only taught but also preached and gave spiritual guidance to all the students and members of the college community. Isaac Derouen was treasurer of the college while Dr. Williams was president. When interviewed concerning those years, Mrs. Derouen volunteered the statement, "We couldn't expect to keep him at Bell City. He was too big for a place like that." When she was told that a biography was being prepared, she remarked, "Well, you can't write anything too good about Roy Williams."

After uniting with the Church of the Nazarene in 1908, Dr. Williams left the Bell City College and came to identify himself with the faculty of Texas Holiness University at Peniel. There both he and Mrs. Williams were engaged in teaching. Dr. Williams taught English and psychology and Mrs. Williams taught in the field of music. The students of those days affectionately addressed him as Professor Roy and Mrs. Williams as Miss Eunice. They were both popular teachers, and Dr. Williams especially held a high place among the members of the faculty. He served under the administration of Dr. E. P. Ellyson. When Dr. Ellyson resigned to accept other responsibilities, Dr. Williams was made president of the college at the early age of 28. He was president from the years 1911 to 1913.

Expenses for students were held at a minimum during his administration. Total expense for one year, including board, room, and tuition, was \$156.25 for a regular college course. A fee of 50¢ for the use of the library was paid once during a student's college career.

It was his sense of being guided by a higher will that led Dr. Williams to resign the presidency of the college in 1913 and enter the field of evangelism. He desired to be free from administrative responsibilities that he might devote himself to preaching the Word and winning souls. With deep conviction and with a consuming passion to lead men to Christ,

he plunged into the work of evangelism, and God blessed his labors abundantly. He continued in that phase of service until he was elected a general superintendent in the early days of 1916.

His sense of destiny was upon him when he realized he had been elected to the office of general superintendent. He shrank from it, but a compulsion was upon him. He could not escape the call of duty.

That same imperative remained with him throughout the 30 years that he served the church in its highest office. He never was able to take the burdens lightly or to relax into a comfortable, easygoing manner of life. The fact that other people seemed able to brush their responsibilities off easily bothered him at times. When matters needed attention, he felt that he must not ignore them. If a crisis was on, he was thrust into the center of it. It is well known that he had a reluctance about engaging in the visitation of the foreign missionary fields; not that he was unwilling to bear the privation and loneliness involved, but there was an inner persuasion that his presence was needed in the homeland. As he phrased it, he felt he should stay "near the home base." But when the General Assembly of 1928 made its wish clear that he should go on a tour of the foreign mission fields in company with Dr. Goodwin, he consented and went without a murmur. His attitude and spirit are revealed in the following quotation taken from *Glimpses Abroad*, a book written upon his return from the trip:

The responsibility involved in this trip was no small matter. We realized that the entire church expected us to look into the needs of the foreign fields, visit the missionaries, make a survey of our work and come home with definite recommendations. We were keenly conscious of the fact that no recommendation that we could ever make would be satisfactory to all. Furthermore, being human, very human, and very fallible, we were

conscious that we might make mistakes in our recommendations that would prove a detriment, if not disastrous, to certain features of our cause. These things had a tendency to develop emotions of sadness and heaviness of spirit. Then again it is no small matter for one to start abroad on a trip that separates him from his family for almost a year. He knows that if he should die in India, for example, he could not be brought home for burial. If he should die on the high seas, he would have to accept the ocean as his cemetery, and the consciousness grips one that his own loved ones would suffer doubly from the fact that they would be denied the sad privilege of having a respectable funeral and the opportunity of visiting his grave once in a while during the passing years.

This seemed cowardly, however, in the light of the heroism and courage and sacrifice of the missionaries who for years have braved the dangers of sea and land, separated themselves from all that is dear, and have gone to unfriendly climes to lay down their lives for Christ and His cause. These missionaries have blazed the way for civilization. In their wake have followed trade, commerce, education, and the great by-products of Christianity. In comparison with them, soldiers, scientists, artists, philanthropists look insignificant. How can the world ever repay the missionary? His name should be emblazoned on the walls of fame, higher than the names of kings and potentates. He is a hero of the highest order and whether his work is properly appreciated and rewarded in this world or not, it will not be forgotten in the world to come where honor will be given to whom honor is due.

When I thought of these trail blazers of civilization, these honored sons of God, the ambassadors of heaven's court, giving their all for the uplift of the millions without a "chance," I forgot every hardship and turned my face toward the west with a resolute purpose to do my duty and take the consequences. After all, that is the only safe rule to follow; namely, to know what is duty, and then do it and be happy and willing to accept the

results. A good conscience is of greater value than friends and popularity, especially if conscience must be sacrificed to win friends and the good will of others.

As we look back upon the results of that trip, we wonder if probably he was not right in feeling that his place was here with the church in the homeland. That the visitation proved profitable to the cause of foreign missions we do not doubt, but it is easy to recall that Dr. Williams came back from the trip very much depleted in his physical reserves. He was weary and he had lost much weight. Soon after his return, he had a very serious streptococcal infection in his throat and almost died in a St. Louis hospital. Fortunately, God did touch his body and restore him; but with such hazards resulting from the trip, one wonders if he really should have gone. However, as always, when he felt the church wanted him to do something, he was ready to respond even though he did not fully approve.

As the years passed and his physical strength began to wane, he had a growing desire to retire from the general superintendency. He often stated that if the General Assembly should not give him a nearly unanimous vote, he would take it as an indication that he might be relieved from his heavy duties. He longed to be free from executive responsibilities that he might give his attention to preaching, but his sense of destiny held him to his task until he fell in the midst of battle. He had definitely planned to retire at the General Assembly in 1948. He desired to spend the remaining years of his life writing books which he hoped might prove to be a lasting contribution to the progress of the church even after he had gone to his reward.

It is very clear to all who have known Dr. Williams that he lived with a sense of a divine appointment, a commission from heaven. A weight of responsibility was upon him, more than the average man could bear. He proved himself a faith-

ful servant of God and the church. Personal pleasures were never a consideration with him if duty demanded his time and attention. He was true to his vision unto the end. He could say as Paul said, "I was not disobedient unto the heavenly vision."

In the words of General Superintendent H. V. Miller, written in a letter to Mrs. Williams soon after her husband's homegoing, are strength and beauty. He wrote: "As I now try to see events in a truer light, I am confident that Dr. Williams finished his ministry. Not that he would not have given us years more of invaluable service had he lived, but I cannot escape the feeling of completeness in it all."

5

Gifts, Graces, and Influence

In number and in quality, the natural endowments of Dr. Roy T. Williams were unusual. He had a fine physique: tall and straight in form, and broad of shoulder. His raven-black hair and his swarthy skin gave one the impression that he was a man of strength. His dark, penetrating, expressive eyes changed with his mood. When he was stirred with some deep conviction, they were like burning coals of fire; when he was moved to tender sympathy, they were liquid with love; when he was amused, they twinkled like the stars. His jaw and chin spoke of the inflexible will to win. His mouth was large and square-cut like an orator's. His nose was that of a man of intelligence and leadership. His brow was high and noble. His hands were full of power. His voice ranged from tender pathos to rousing tones of authority and command. His whole personality was magnetic. To look at him was to be inspired and challenged. Many remember how much pleasure he had in telling of a remark made by Rev. Willis French while reporting in a district assembly. He said, "When I look at Dr. Goodwin, I want to be good. When I look at Dr. Williams, I want to fight." A look at him inspired men to action.

Dr. Williams' intellectual capacity was likewise great. He had delved into psychology and philosophy as well as theology. In an extraordinary degree he translated his knowledge of those subjects into practical application. He thought things

through carefully and expressed them clearly. No one was ever in doubt as to the meaning of what he said. His thought processes were straight, his conclusions were accurate, and his means of expression easy to understand.

To draw the line between natural endowments and special graces bestowed is difficult, if not impossible. God takes the natural gifts and glorifies them by His grace. And again He turns what might be a human weakness into strength through sublimation by His Spirit's unquenchable fire. Few men have given to God finer human capacities than did Roy T. Williams. Seldom has God bestowed such abundant grace upon one of his servants.

Dr. Williams was a humble man. He never allowed himself an attitude of superiority because of the position he held and the almost extravagant praise heaped upon him by thousands. He was always approachable. Here is an estimate of him written in a letter to his family after his death by Rev. J. E. Threadgill:

You know, Sister Williams, I have known Dr. R. T. from young manhood. In my way of thinking he was one of the greatest among the great in wisdom and piety, yet he was so humble, gentle, meek. He was firm but tender, cautious, and careful. I loved him like a brother.

Mrs. Josh Sanders, whose husband's ministry meant so much to Roy Williams in his youth, was a lifelong friend. Whenever he was in reasonable distance, Dr. Williams always paid her a visit, the last of which was only a year or two before his death. She told how, just before he bade her good-bye for the last time, he knelt by her chair and asked her to put her hands on his head and pray for him, just as she had done when he was a boy. She said, "I did pray for him and then he bade me good-bye. Roy was always so humble."

Common people loved him dearly. From the black boy-friend of his childhood, Reece Thompson, to the most distinguished citizen of the county seat town of Many, he was

loved and respected. It mattered not whether they were white or black, whether they were Methodist, Baptist, Nazarene, or Catholic, everyone spoke in highest praise of Roy Williams. Bud Smith, his boyhood friend, said, "When we grew up we began to learn something, but when we were lads we were just as far back in the woods as you could chase a wolf with a pair of greyhounds." His touch with the country folk of his youth helped to keep him in touch with people throughout his life. It was by a natural tendency and by a set determination of his will.

One reason he exerted such a tremendous influence in the church was that he lived so close to the people. In the earlier years of his general superintendency, much of his time was spent in their homes. In order to save money and also to keep people from thinking there were barriers between him and them, he often sat up all night riding in a day coach and lived in second-rate hotels. Probably it was for the same reasons that he sold himself so completely upon the desirability of a Ford car.

His spare time in late years was spent at Tuscumbia, Mo., in the cabin among the oak trees. The people of that countryside held him in the same high esteem as did the friends of his youth. The man who kept the farm for him and took care of his few blooded cattle was so attached to him that when he learned that he was gone, he sat down and wept until his strong frame shook with grief. This touch with the common people kept him close to life's realities.

Dr. Williams possessed the twin virtue of humility, which is courage. It takes a humble man to be truly courageous. The arrogant may boast of being unafraid, but it is the humble who will really prove himself reliable in the midst of battle. Dr. C. A. McConnell said of Roy as a young man, "He was cautious, but never afraid. He was slow to take his stand, but he was always firm in it." The fact that he was cautious and farseeing in reaching a decision regarding issues

in the church enabled him to stand for what he believed to be right and not be moved from the position which he had taken. Seldom, if ever, did Dr. Williams make a decision of any importance without having deliberated upon it fully. When he had thought his way through and had what he believed to be the mind of the Lord, he stood firmly, though sometimes it meant great sacrifice and great sorrow to his soul.

Even in the midst of a courageous battle for what he believed to be right, he was considerate and fair to everyone who opposed him. Many times when a vacancy occurred, he has been known to disregard the fact that a certain man had opposed him in previous circumstances, and he would use all his influence to give him a place of which he felt he was deserving. Someone said to him on an occasion, "Why did you suggest that man to such and such a position when you know he is not friendly to you?"

His reply was, "The interests of the Kingdom come first. Even though I know that man is not a personal friend of mine, yet I believe he can do the job that needs to be done, and therefore I have used my influence to gain that appointment for him."

People traveled great distances to have the opportunity of a conference with Dr. Williams, to receive his counsel and advice. They may have been embarrassed or defeated when they arrived, but his encouraging words and his "God bless you" set them at ease. Rev. J. M. Fargo tells of the time when he was giving his first report in an assembly. He was very much frightened and uneasy, but he gave his report as best he could. The people seemed to be blessed. But suddenly a prominent person in the assembly began to laugh aloud. Not realizing that the individual laughed because he was so blessed, Brother Fargo was greatly embarrassed and chagrined, thinking he had said something wrong. He quickly brought his report to a conclusion and started to walk away.

As he went down the aisle, he heard Dr. Williams say, "God bless him." New courage and faith came to his heart. From there on he felt like a special blessing from the Lord had been pronounced upon him by Dr. Williams.

Dr. J. Glenn Gould says, "Dr. Williams' ministry of encouragement was a rich and heartening one."

In tribute to him, Evangelist Lum Jones wrote to Mrs. Williams, "When I was going through the greatest trial of my life, I drove some distance to see him. He said to me, 'I believe in you with all my heart.' After he said that, I felt I could go through fire."

In a similar letter, Rev. L. B. Matthews wrote, "He has been such a true personal friend to me, gentle in reproof when needed, wise in his advice, and true to me, the church, and God in every relationship. He has spoken words of friendship and encouragement in many dark places."

There could be no more eloquent word written than that contained in a letter to R. T., Jr., and his wife by Rev. Wilson Lanpher, whose wife is Dr. J. B. Chapman's daughter. He wrote, "I'll never forget as long as I live the scene I witnessed after Mother Chapman went to heaven. In the little sun parlor in Dr. Aycock's house in Bethany, I could just dimly see two forms kneeling. It was your dad comforting Gertrude's dad in prayer. He was like that—simple and great and always with a heart of love."

All who knew Dr. Williams intimately knew him as a man of very sensitive spirit. He could easily be hurt. An unkind word or deed brought a look of pain to his face and left a sorrow in his soul which was healed only by the grace of God. Many great men are sensitive. One reason why Dr. Williams was such a wise and dependable leader was because he reacted so quickly and so accurately to the attitudes and conduct of other people. This sensitiveness of soul was a contributing factor to his accurate appraisal of men, and it also greatly increased his usefulness as a leader.

Dr. Williams had a consuming passion for souls. He was never willing that he should become merely an ecclesiastical leader in the church. He always desired to be a spiritual leader and a soul winner. At the General Assembly of 1923, there was considerable effort on the part of certain brethren to take away the right of church officials to engage in the work of evangelism, particularly in holding revivals and camp meetings. Therefore, a certain piece of legislation was drawn up requiring general superintendents to devote full time to their administrative duties. If it had been only a personal matter with Dr. Williams, he would probably have allowed it to pass without notice. But he realized that back of it was a dangerous principle which might prove detrimental to the church as well as deprive him and other general superintendents of the right to engage in evangelistic work.

When the matter was presented on the floor of the assembly, Dr. Williams in his characteristic fashion arose, squared his shoulders, looked straight into the faces of the people before him, and told them candidly that if such legislation were passed by the General Assembly and it became impossible for him to do the work of an evangelist, calling men to the mourner's bench to repent of their sins and to consecrate their lives to God that they might be sanctified wholly, then he could no longer serve the church as a general superintendent. He declared that his call was to preach, and that preach he must and preach he would, and that he must be free to use his own judgment in deciding where he should invest his time in evangelistic engagements. Needless to say, that speech turned the tide in the debate, and the matter was adjusted so that a general superintendent might carry on his soul-saving ministry as well as do the work of a church executive.

The evangelistic passion continued to be a part of Dr. Williams to the very end of his ministry. Among his last engagements was the old Scottsville, Tex., camp. He had

been going to that camp meeting for 35 years and had been an engaged worker there for 14 different seasons. During this camp he preached with his old power and fervor, persuading people with the passion of his appeals. Many came to the altar of prayer and wept their way to God, just as they had done when he was the flaming evangelist of his youthful years.

Roy T. Williams' passion to see the Church of the Nazarene succeed was really a passion for the salvation of men. At times onlookers might have thought that he was influenced by a sectarian bias, but fundamentally he was broad-minded in his attitude toward people of all denominations and particularly those of the holiness movement. He believed in the mission of the Church of the Nazarene as a soul-saving institution, and because he believed that, he devoted himself to building the church.

Dr. Williams was widely known for his sound judgment. It has been described as "keen" and "uncanny." That he had a natural capacity for sizing up circumstances and situations, measuring the caliber and dependability of men, none can doubt; but it was more than that. It was more than a human thing. He had the native ability, but he also undoubtedly had a gift of God. His was the gift of helps and governments. He often quoted the text, "My judgment is just; because I . . . [do] the will of the Father which hath sent me." It was because he was so completely yielded to God that he was given that sound, balanced judgment. Dr. A. K. Bracken said of Dr. Williams, "As a church we shall miss his wise counsel. His keen insight linked with faith in God has enabled him to guide our church through many crises."

Dr. Samuel Young, when president of Eastern Nazarene College, wrote as follows: "One thing that is outstanding in my memory about Dr. Williams is the fact that at the General Assembly in 1940, on the last Sunday, he took half an hour of his time to converse with me concerning my problem as to

whether or not I should resign the district superintendency and take up the work at the college as pastor and professor of theology. The simple fact that he took that much time when he was so busy and probably tired made a lasting impression on me, and his analysis of the problem was so keen and accurate, as always. I know some thought he was inaccessible, but I really think this was due to the fact that his advice was so much sought after that he seldom had a spare moment."

His colleagues in the general superintendency recognized this superior gift of judgment and discernment and relied upon it. On some occasions they opposed him, believing their views to be right and his wrong. When he was in the minority, he acceded to the majority with good grace. Oftentimes his opinions proved to be right. Nevertheless, he did not go back to remind them that his judgment had been vindicated.

His judgment was not only accurate in things of the present, but to him also was given a farseeing understanding of things to come. In the first years that he was a general superintendent, the general program of the church was supported by strong, urgent appeals. Desperate officials cried for help to meet the immediate demands and to ward off a crisis. Dr. Williams saw that this policy was going to be disastrous to the church; in some unfortunate day the people would become calloused to these emotional appeals and would not respond when the need was imperative. He believed that a plan of systematic support should be adopted that would eliminate such crises and place the church on a sound financial footing. Therefore, he began to advocate the adoption of the budget system of financing the whole program of the general church. He was supported by leaders throughout the church, but some, feeling it would hinder spontaneous giving, opposed the idea vigorously.

J. F. Sanders, a devoted lay leader and a man who was

endowed with rare business genius, ardently advocated the adoption of the budget system. In the General Assembly of 1923 he promoted legislation which gave formal endorsement to the new financial plan. But it was Dr. Williams who spearheaded the campaign to put the budget into operation. He saw to it that it worked and that the districts and churches actually gave it their support. In every assembly, in every convention, and wherever opportunity afforded itself, he laid it upon the people as a necessity that they should begin to accept budgets and pay them. By the General Assembly in 1928 the budget plan was beginning to work with an encouraging measure of success. The following is a quotation from the quadrennial report of the Committee on Finance and Investments of the General Board contained in the Journal of the 1928 General Assembly:

We cannot emphasize too strongly our conviction that the budget system as at present applied should be continued. Our church as a whole is beginning to appreciate the advantages of forecasting the requirements a year in advance and then applying ourselves to the task of underwriting this amount through our district assemblies, which in turn, assign it among the individual churches. This has proven to be a vast improvement over the old system of frenzied appeals and great drives for money in order to meet the current obligations of the general church and close the books at the end of each year without a deficit.

The success of the budget is evidenced by the increasing amount each year that comes to the General Treasurer as undesignated funds and which is divided by him according to a percentage basis fixed by the General Board.

We wish to call attention further that the flow of money into the General Treasury is becoming more even month by month. In former years there was always a large deficit during the first few months of the year making it necessary to borrow heavily from the bank in order to protect outgoing checks, particularly to our foreign fields.

It is with intense gratification that we call your attention to the fact that during the first four months of 1928 the receipts in the current fund account have exceeded expenditures and that during the last two years it has not been necessary to borrow from banks, notwithstanding the fact that we now enjoy a liberal line of credit.

After that assembly, the budget system was in full effect and in successful operation throughout the church. The system was not adopted one day too soon. For had the Church of the Nazarene fallen upon the days of the financial collapse of 1929 and the years that followed without regular support for the program of the denomination, the denomination would have been faced with an impossible situation. The smoothly operating budget system in the Church of the Nazarene today is the result of the foresight of Dr. Roy T. Williams.

At the General Assembly of 1932, there was a division of opinion as to how the funds of the Women's Foreign Missionary Society (now Nazarene World Mission Society) should be handled. There were those who believed that the WFMS should receive and disburse its own funds. Others believed the spending of the money should be left to the General Board, and yet they believed that Women's Foreign Missionary Society funds should not be credited to the General Budget of the local church. Dr. Williams foresaw in this a threat to our sound financial policy; and more than that, he saw the possibility of developing a foreign missionary society that would operate independently of the overall supervision of the church. This situation existed then in other denominations.

While many leaders and some of his own colleagues in the general superintendency believed that the WFMS funds should be handled apart from the General Budget, Dr. Williams insisted that they should be credited to the General Budget. The argument on the floor of the General Assembly

was heated indeed, but after much debate, through the leadership of Dr. Williams, it was finally decided that the funds of the WFMS should go through the regular budget channels of the church. Some protested bitterly even after the vote was taken, but the decision stood. Certainly those dark days of the depression were passed more successfully than would have been possible had that action not been taken. Now that the plan adopted has been in operation for a number of years, probably there is not a person in a place of leadership who is not convinced that Dr. Williams' views were right. And instead of pulling apart from the church and its program, the Nazarene World Mission Society draws closer to the Church. The spirit of understanding and cooperation grows with the passing years.

Another striking illustration of the keen foresight of Dr. Williams comes out of the dark days of the depression. In the winter of 1933 he was engaged in a revival meeting at First Church in Los Angeles. It was a well-known fact that the financial structure of the nation was in a precarious condition, but nobody expected all the banks of the nation to go on a holiday. One night while in that series of meetings, Dr. Williams was awakened out of his sleep. He began to think of the trying days ahead for the church. Funds were limited and the whole program was operated on a narrow margin. All available funds were in the banks of Kansas City. As he thought of it, a burden came upon him and he began to pray. In answer to his prayer it seemed almost as though an audible voice spoke to him, telling him to send a message at once to Kansas City instructing the brethren responsible for our funds to withdraw the same at once.

He arose early the next morning and sent the message in harmony with the word that had been given him in the night. Without equivocation he asked that Publishing House funds and the funds of the general treasury be withdrawn from the banks immediately. Mr. M. Lunn, the manager of the Naza-

rene Publishing House, and Dr. J. G. Morrison, who was then general treasurer of the church, upon receiving the instructions decided to tell the story to the banker. While he remonstrated concerning their withdrawal of the funds, the banker agreed that the situation of the church was critical, since our checks had already been forwarded to the foreign mission fields and our credit was at stake in many different countries throughout the world. Mr. Lunn and Dr. Morrison decided to withdraw \$10,000. In a safety deposit box they placed that amount of cash. They had not been outside the bank five minutes when the announcement was made that all the banks of the nation were closed.

When Dr. Williams returned to Kansas City and met the brethren to whom he had sent his instructions, they threw up their hands, saying, "Well, Doctor, the next time you give us instructions, we'll do exactly as you say for us to do." While all the funds in the bank were not withdrawn, yet the \$10,000 did save the church from an embarrassing situation both at home and abroad. Although the bank did not reopen, it was liquidated and all the funds were recovered.

It is no wonder that those who worked with Dr. Williams and knew him through the years still find themselves asking, "What would Dr. Williams do under these circumstances? What counsel would he give?" Mr. John Stockton, while serving as general treasurer of the church, made the statement that he would rather have had the predictions of Dr. Williams regarding financial matters than those of any expert in the nation.

Perhaps no man will ever again be endowed with such versatile leadership gifts as Dr. Williams possessed, but may God be pleased to give to several the needed gifts and graces so that they may have a corporate judgment that will guide the church successfully through the days of the future.

6

A Preacher of Righteousness

Preaching was the high calling to which Roy T. Williams dedicated his life. He lived to preach. The attractions of a more lucrative profession did not allure him. That he could have succeeded in the practice of law, none can reasonably doubt. He had leadership qualifications. He proved himself a gifted executive. He manifested a turn of mind like that of a lawyer or judge in his preaching and in his administration. R. T. Williams would have been an outstanding man in any profession. But God called him to preach.

With the same diligence and unswerving purpose with which other men pursue their personal ambitions, he sought to fulfill the call of God. Had Roy T. Williams chosen to adjust his message to the popular demands of his day, he could have been promoted to the largest pulpits and the most influential positions in any denomination. But when God called him, He called him to preach holiness. To cease preaching that message would have been the equivalent of not preaching at all. He never compromised his message. He was fully committed to his call and to his convictions. He left the matter of his position and the extent of his popularity to God.

Feeling his call to preach holiness caused Roy T. Williams to consider seriously the question of where his ministry could be most productively invested. He desired to make his life

count for the most in promoting the cause of holiness for the kingdom of Christ. After careful deliberation and seeking God's will, he chose to cast his lot with the Church of the Nazarene. The church was new and small. Its doctrines were not popular, and its standards excluded many from membership, but Roy T. Williams said, "Here is where I can best preach holiness with the hope that my work will remain." His decision was right. Few men in his generation have equaled and none have surpassed his contribution to the cause of holiness.

Loving God and comprehending divine realities as he did, Dr. Williams would naturally be a lover of men. He knew well that one could not love God, whom he had not seen, and hate his brother, whom he had seen. Therefore, he made room in his affections for everyone. He loved the lowly as much as the most honored of men. He had compassion toward the sinful and the erring. He yearned over sinning, sweating, sorrowing humanity. He could enjoy the companionship of the learned and the elite, but the untaught felt at ease in his presence.

Personal magnetism was one of Dr. Williams' assets as a preacher. To look at him was to be impressed. His presence awakened interest. He spoke clearly and distinctly. He was never overwrought in his emotions, but he spoke with feeling and passion. At times men, unwilling to be moved by his pulpit power, resented his almost irresistible appeal. An unconverted businessman in Chicago listened to him preach. He was asked if he did not feel that he should be a Christian after the sermon he had just heard. He replied, "Yes, but I don't want you to think I am weak enough to give in to an orator." Those who yielded to the persuasion of his message learned, however, that the power of the preacher was something more than personal magnetism and moving oratory. They found it was that undefinable thing called unction that

really gave transforming power to the message of the preacher. God was with him. God's Spirit spoke through him.

Dr. Williams' sermons were carefully thought out. His style was like a lawyer's brief: his sequence of ideas logical, his message well ordered, progressive, and unified as it moved toward a climax. The foundation and structure of the sermon were scriptural, but he included material from history, literature, philosophy, and everyday life. The Bible furnished the backbone of his sermons. He made it a Book of life and its characters men and women of flesh and blood. He was always keen in his analysis, which kept his preaching practical. Although he was a teacher, his style was not didactic. He made men see themselves in relation to the Christian ideals. He made them want to live right and he showed them how.

A true test of the greatness of a preacher is whether or not he is interesting. Will people come to hear him? Will they listen? Will they come again? Dr. Williams passed that test with a high mark. Throughout his life, people loved to hear him preach. Whether he was preaching a devotional message, giving an evangelistic appeal, or delivering a lecture, people listened to him with interest and profit. This was due in part to the simplicity of his preaching. He used familiar words. His sentences were short and direct. His meaning was as clear as sunlight and yet as profound as God's goodness.

Another factor which contributed to the interest-holding qualities of his preaching was his sparkling humor. He was clever in the turn of a phrase to provoke a smile from his congregation and masterful in telling an anecdote or a story. He made it all true to life. His own bewitching smile and at times his rippling laughter brought quick response from his audience.

His illustrations, chosen mostly from life and its varied situations, were graphic, illuminating, appropriate, and effective. They were given not just to fill up time or merely to

entertain; they were used to make the truth vivid and unforgettable. Mrs. Carlyle Hope tells how Judge J. H. Davison of Dallas always attended the Scottsville Camp when Dr. Williams was one of the preachers. He said, "While other men preach, I am thinking about my cases in court. While Dr. Williams preaches, I listen to every word." Mr. Henry Cain, chairman of the Tax Commission of Louisiana, a lifelong friend, said, "Dr. Williams was the most dynamic and most interesting preacher I ever heard."

Dr. Williams' preaching was moving. While in the full-time work of evangelism, he held great revivals. He was called to hold a union meeting in a southern Louisiana town. The churches united in prayer and personal work. He preached and God came in great power. The entire city was awakened.

After he became general superintendent, he continued the work of evangelism, and thousands were constrained to seek God as they listened to his impassioned pleadings. Sometimes his congregations were moved to tears, sometimes to shouts of joy.

Sometimes he preached to arouse people to greater sacrifice for Christ's sake. Sometimes it was to comfort, strengthen, and settle them in the Christian way. A good illustration of his captivating power as a preacher comes from one of his early assemblies. A small church located on the outskirts of a Mississippi town desired to entertain the district assembly. The district was small and the invitation of that church was accepted. The pastor, not being experienced in entertaining assemblies, overestimated the number of delegates and visitors who would attend. He publicized throughout the town the coming of the district assembly to his church, enlisting the cooperation of the ministerial association and the city officials. A large number of rooms were secured from people who were not members of the Nazarene church. It was understood that the presiding officer would arrive on a certain

train. The people of the town assumed that many delegates and visitors would arrive at the same time. A great company of people gathered at the railway station to give a royal welcome, many expecting to take delegates to their homes to be entertained. Representatives of the city government were present and were prepared to present the general superintendent a large wooden key symbolic of the fact that the town welcomed him and the assembly.

The train arrived on schedule. Dr. Williams and one lone delegate dismounted. The ceremony of presenting the great key was performed, and then the people began to look for their delegates. In disappointment they returned to their homes, expecting them to come later. When the assembly convened, there were only two or three dozen people present. Of course, the pastor was let down and the general superintendent was embarrassed because of the attention that had been called to an overestimated assembly by the wide publicity. They proceeded with their business in the Nazarene church on the outskirts of the town throughout the day.

A friendly Methodist preacher took in the situation and invited the assembly to hold the evening services in his church in the town. A great crowd gathered for the evening service, and the tide of spiritual blessing was upon the people. Of course, Dr. Williams rose to the occasion. He preached in his own inimitable and masterful way. People were captivated by his message and the manner in which it was delivered. Every night the large church was filled to its capacity, and the Nazarene assembly took on proportions of a gathering much larger than it was. People were blessed and saved. The pastor of the hospitable church urged Dr. Williams to return to conduct a revival meeting for him. He repeated that invitation many times in the years that followed. What could have been an embarrassing situation and a humiliating defeat was turned into a glorious victory for the church and for

the cause of God by the masterful preaching of General Superintendent Williams.

Roy T. Williams deserves the title of "Preacher of Righteousness." He preached of the righteousness of God. He personified and preached righteousness by his life. He called the unrighteous man to forsake his thoughts. He challenged the Christian to love righteousness and hate iniquity. He believed men could be so powerfully changed by God's grace that they could be holy in heart and unblamable in life.

Many people thought of Dr. Williams as an ideal in the pulpit and as the greatest preacher they had ever heard. Rev. Fred Ross, a Methodist pastor and for many years an official of the Southern California Holiness Association, pays this tribute: "Dr. Roy T. Williams was one of the best preachers of this generation. I confess that I enjoy good preaching. There are a few names that stand out: George Truett, Bishop Edwin H. Hughes, Dr. Robert E. Speer. These men I have heard with great pleasure and profit, but I would not place one of them ahead of Dr. Roy T. Williams when it came to preaching. In his death the holiness movement lost one of its greatest preachers and pleaders."

He loved to preach. During his last illness, Rev. Bruce Hall, who saw him daily for five months, took him to see the church one day at Columbus, Ga. Dr. Williams turned toward the pulpit and said, "I get hungry to be up there." While riding with him one day, he said, "Brother Hall, I find myself preaching when I wake up at night."

His preaching had as much to do in guiding the Church of the Nazarene as did his sound, balanced judgment exercised in administration. Perhaps in the glory land he will be free from executive duties so that he can devote all his redeemed powers to preaching.

7

A Master of Assemblies

A Methodist pastor visited an assembly in which Dr. Williams presided. As he left, he remarked, "That is the first real bishop I ever saw." General Superintendent Williams was a moderator unexcelled. When he was presiding in an assembly, it was always interesting and inspiring to be present, for there were no dull moments. An impromptu address might set forth some principle of primary importance; there might be an appeal that would move the most indifferent hearer; there could be a flash of wit and humor that would relieve an embarrassing situation or simply refresh a tired company of people. And there might be an unplanned prayer to lift the whole congregation heavenward.

Dr. Williams was always known for his fairness. Sometimes men embittered by failure and discouragement would strike out in an assembly with caustic words of resentment. Dr. Williams was never cowardly. While he sometimes administered rebuke, he did it in such a kind way that often the censorious critic came back to apologize and in some instances revised his thinking and redeemed himself to a useful service.

On many occasions there were issues decided that left a dissatisfied minority. Dr. Williams seemed to know how to reconcile that group and to bring them into full accord with

the expressed will of the majority. A great arbitrator of differences, he could see the viewpoint and sympathize with those who disagreed with him, often convincing them that he was right. He was fearless but he was kind. He could win the opposition for the sake of the cause at stake. If there were those who championed unpopular causes, he knew how to forestall an embarrassing situation. He seemed to possess a foreknowledge of things to come up and the effect of such an issue. Many times he drew aside a leader and with a word of advice saved the day. If a man became rash and unwise, creating false impressions and leaving a bad spirit, Dr. Williams often healed the hurt by wise and conciliatory counsel.

Everybody knew General Superintendent Williams as a friend of preachers. How faithfully he boosted and helped them! But he was also a friend of the laymen. Carefully he guarded against legislation that would deprive the layman of his rights in the church. Once in a district assembly it appeared that every lay delegate to the General Assembly would be a preacher's wife. While the balloting was in progress, he courteously reminded that assembly of the situation and asked that they elect some strong laymen. It was done and a principle of representation was saved. Yet when a memorial to the General Assembly asked that preachers' wives, but for few exceptions, should be disqualified as delegates to the General Assembly, Dr. Williams opposed it, feeling that the difficulty could be taken care of by leadership rather than by law. No wonder laymen great and small loved him and trusted his wisdom implicitly. This excerpt from a letter written by Mrs. Maurice R. Emery reveals the laymen's feeling toward Dr. Williams:

My husband had somehow always counted on him, for he had been such a source of encouragement to him many times. Just to know that he was out there battling for the right and literally giving his life for the cause of

holiness was such an inspiration to us both when the going was hard. The influence of his life shall never die. He was not only our general superintendent, he was our elder brother.

In the early days of the church, district assemblies were often scenes of heated arguments and sometimes bitter debates. Not infrequently, a member would appeal the decision of the chair, but as Nazarenes became more experienced, they yielded more readily to leadership and the will of the majority. It was no doubt due to Dr. Williams' safe, fair guidance that this practice of appeal largely disappeared.

In those early days, the progress of business was often delayed. Committee reports were slow in preparation. It was sometimes necessary to recess the meeting to take care of committee work. Assemblies began Wednesday morning and ran over Sunday. Sometimes business meetings were held Saturday night after the preaching service or on Sunday. On rare occasions the assembly held over till Monday morning to finish its work. It was a surprise to everyone when Dr. Williams began to finish assembly business by noon on Saturday. Under his gavel, business moved on smoothly and swiftly even though he did not seem to drive or hurry. He gave ample time for reports, but he guarded against rambling and tediousness. He responded to requests for special songs and seasons of refreshing. He was an able parliamentarian.

If Dr. Williams was known to have given a proposal his support, it was almost a foregone conclusion that it would carry. Sometimes people did not understand all that was involved in the proceedings, but they had such confidence in his judgment that they would follow him. If anyone had a project to put over, his first hurdle was to enlist Dr. Williams' backing. This done, he felt certain of success.

In adopting new institutions which would expect the support of the church, Dr. Williams was very cautious. He

often expressed the hope that the Church of the Nazarene would not become too highly institutionalized; but when an institution was accepted by the church, it received his loyal support, and that meant it would eventually succeed. He was always an ardent supporter of Rest Cottage at Pilot Point. Its management considered him the best friend of their difficult but worthy work of redemption. The representatives of the Nazarene Publishing House were always welcome in his assemblies. And he gave adequate time for sale of books and announcements of the work and progress of the House. The colleges were given ample time to present their program, and he helped to foster the policies that now assure life and support to our educational institutions.

Visitors were always cordially received in assemblies where Dr. Williams presided. He was careful to see that they were introduced. He believed in the ministry of the evangelists and felt they had a large place in the growth of the Church of the Nazarene. In the quadrennial address of the general superintendents which was prepared and read by Dr. Williams in the 1940 General Assembly, he said, "Adequate support should be given to the evangelist. We cannot carry on God's work without this phase of ministry. The evangelist is essential to our work."

His morning messages made a large contribution to the success of Dr. Williams' assemblies. If he anticipated an issue in the assembly, he often prepared the way for it in his address of the day. If it were something to which he was favorable, he not infrequently clinched the matter in a timely word before it was ever presented. If he saw that a move was on to promote a dangerous and unacceptable plan, he adroitly forestalled the matter. When some important program was to be launched, he paved the way for it. But his morning messages also gave attention to the devotional and spiritual life of the church. He believed sincerely in the importance of developing the inner spiritual capacities of our

people. He often left the congregation stirred with a deep longing for more of God and with a firm resolve to be more Christlike, reminding them of the rugged demands of God's Word for holy living. He stressed our need for preaching sound doctrine, for possessing vital experience, and for living consistent lives. This testimony to the spiritual value of his messages is given in a letter written by Rev. and Mrs. John McKay while serving as missionaries in India.

We appreciate the privilege that was ours while on furlough of hearing those great messages at the Florida, Alabama, and Mississippi assemblies, given by our dear Dr. Williams, and even more than that getting the "feel" of his Christlike spirit. Every service created a deeper desire in our hearts to be more like Jesus.

Dr. Williams liked to preach the night preceding the opening of an assembly. He felt there was profit to him and to the members of the assembly in coming together for a service of inspiration on that occasion. In that service both he and the people seemed to get in stride with God. It was a time of spiritual preparation.

In the earlier days, when most if not all of the assemblies continued over Sunday, the morning message of the general superintendent was anticipated with great eagerness. On such occasions, Dr. Williams rose to splendid heights. He came prepared to speak as the oracle of God, anointed for the message by God himself. The people were lifted to the heavens; they went away richer and stronger.

To all who attended the assemblies, the ordination service was the climax of the annual event. General Superintendent Williams conducted that service in his own inimitable way. Those who have witnessed such times will never forget them. His address, while planned especially for the class to be ordained, was of great meaning to all preachers and of gripping interest to the entire company present. The ordination service was not incidental to him. He felt it was an

opportunity to express his convictions and lofty concepts of the Christian ministry. Candidates became almost transfixed as he called upon them to live holy lives, to dare and do and die for Christ and the church. He exhorted them to be strong and required of them a stewardship for which they would be willing to give account at the day of judgment. He placed upon preachers the solemn responsibility for the success of the whole program of the church, especially emphasizing that the pastor is the key man in any church. Men who stood on the threshold of their lifework trembled at the possibility of defaulting their ministry.

At the same time, he held out the glorious possibility of success through the abundant grace of God and their own diligent application to duty. God's call was an honor, but that alone would not assure success. The call only offered the possibility of success if each man kept his consecration to God's will complete day by day and put forth his best effort to be all God could enable him to be. The wives of preachers received their portion, too. They were warned that their attitude was a determining factor in the ministry of their husbands.

No man who received his parchment from the hand of Dr. Williams will ever forget it. Can he ever cease to hear those words, "I give you this certificate of your ordination clean and white. I require that you keep it clean!" But the ordination prayer and charge that left men limp with a sense of unworthiness, sent them on their way with high purpose to be faithful unto death.

There follows a letter written by Dr. A. M. Hills, one of the outstanding teachers, theologians, and preachers of his generation, shortly before his death. In fact, it was found on his desk after his decease and mailed to Dr. Williams by his daughter. The ordination service the letter describes was probably the last public meeting attended by Dr. Hills.

REV. R. T. WILLIAMS, D.D.
Nineteen Hundred & 23 Troost Ave.
Kansas Mois (sic)

My Precious Brother

Your great address to the candidates for the ministry was all that could be desired. Your warnings were timely and to the point and most effective. You left nothing unsaid which these young people or their mates should hear and/or that large audience should take to heart. I was delighted with it all and I wanted you to know it.

Yours,

A. M. HILLS

When one realizes that this "master of assemblies" presided over 382 annual district gatherings and ordained 1,239 preachers to the ministry besides all his work in General Assemblies, conventions, camp meetings, board meetings, and in private conferences, he is not surprised that Roy T. Williams shaped policies and ideals of the Church of the Nazarene as few men will ever do.

8

A General in the Crises

To those who saw him only in public performance, Dr. Roy T. Williams appeared to be a man who knew no fear. He commanded a crowd like a general commands an army. But in reality, he was a timid man. He shrank from the public eye all through his life, drawing apart from crowds in his youth. In his college days he was inclined to be the "lone wolf," but as years passed, he more and more enjoyed the solitudes. That is no doubt one reason for his choice to live in the isolated cottage in the foothills of the Ozark Mountains of Missouri. His naturally sensitive soul shrank from publicity and from any place of prominence. But his very timidity contributed to his greatness as a leader, saving him from overconfidence and often throwing him back in utter dependence upon God. He knew he could do only what must be done by God's help, and the knowledge of the limitations of finite powers caused him to draw largely upon the Infinite.

In spite of his natural backwardness, he was thrust into leadership from the time of his conversion to the end of the journey. When he entered upon his duties as general superintendent, the church faced a crisis. An unfortunate choice of leaders could have resulted in the disintegration of the whole church and the thwarting of God's purpose. Roy T. Williams came "to the kingdom for such a time."

He had been in office only a few months when a serious threat to the unity and continuity of the church developed at the place where it had seemed to be strongest. The controversy centered in the Nazarene University at Pasadena where some persons holding doctrines not harmonious with the fundamental position of the church were in places of responsible leadership. This provoked a division of opinion as to how the situation should be handled. Some counseled tolerance; some insisted on drastic action. The contention grew in seriousness and in proportions until those in a position to exercise authority disbanded the University Church, scattering the members of that congregation free to seek membership in other Nazarene churches, in other denominations, or to organize a new church. Some did the former, but a large group started another church almost on the borders of the campus. The original intention of the founders was to organize another Church of the Nazarene. Permission to carry out their plans was denied, so a new denomination was born. The division shook the Southern California District and threatened to spread to other parts of the church, particularly the Northwest.

Upon the youthful shoulders of Roy T. Williams fell the great responsibility of saving the Church of the Nazarene from a major division at its most critical period. He was assigned the assemblies of the Northwest. Moving with great caution, he protected himself and the church by decisions that seemed to be inspired of God. He made certain that those who were not entirely in sympathy with the church could have no occasion to impugn his motives or his acts, and he wisely guarded those who were loyal to the church against harsh judgments or rash actions. He spent nights in prayer, and when he preached, the power of the Holy Ghost was so mightily upon him that everyone knew God was with him. The danger of division in the Northwest was entirely averted by his wise leadership in the assemblies of that year.

Having won a victory there, he was strengthened for the trying days that were to follow in the Southern California District Assembly. There again God stood by him. He was careful not to antagonize anyone by unkindness or by criticism. He held to the middle of the road, and by his powerful and challenging messages and by inspired judgment, he brought the district to the united support of a sane program for the future. In his early days as a general superintendent before he was 35 years of age, he saved the church in the most serious crisis of its history.

In those first years of his leadership, Dr. Williams was thrust into the center of one crisis after another. After saving the church from the ravages of dissension, it was necessary for him to turn his attention to the solution of the long-standing and aggravating problem of the Publishing House debt. To appreciate the magnitude and seriousness of that crisis, it is necessary to have in mind the high points of the history of that institution.

Through the union of the Church of the Nazarene, the Association of Pentecostal Churches, and the Holiness Church of Christ, the denomination became heir to three official publications known as the *Nazarene Messenger*, the *Beulah Christian*, and the *Pentecostal Advocate*. Each of these was circulated in the section of the country in which it was printed. With regard to these organs, the General Assembly of 1908 adopted the following in the report of the Committee on Publishing Interests: "We recommend that the *Nazarene Messenger*, the *Beulah Christian*, and the *Holiness Evangel (Pentecostal Advocate)* continue as the official organs of the church and pray God's blessings on them for continued prosperity."

The publication of these three papers continued until the General Assembly of 1911. At that time, the following was adopted as a part of the report of the Committee on Publishing Interests:

We report that the *Beulah Christian*, the *Pentecostal Advocate*, and the *Nazarene Messenger* have been serving the church faithfully, and we hereby express our gratitude for their excellent service and urge the leaders of the Church of the Nazarene to support them by pen and voice, and in other ways that would raise the tone and efficiency of these valuable papers. We recommend that they be continued as official organs of our church and pray God's blessings upon them.

We further recommend the election by this general assembly of a Board of Publication consisting of seven members, representative of the entire connection, whose duty it shall be to raise a fund for the establishing of a central publishing house.

This Board shall also have authority to establish a church paper in connection therewith, whenever the occasion demands and circumstances will permit, which shall be the official organ of the church.

This board was elected by the assembly. It consisted of the following persons: W. M. Creal, L. D. Peavey, A. S. Cochran, B. F. Haynes, Will T. McConnell, C. J. Kinne, and DeLance Wallace. The board began its work at once. Before the assembly was adjourned, it submitted the following report, which was adopted:

Your Board of Publication has met and effected permanent organization. Dr. B. F. Haynes was elected president of the Board, W. T. McConnell secretary, and Rev. A. S. Cochran treasurer. Kansas City, Missouri, was selected as the place for the location of the central publishing house. After careful investigation we find that \$50,000 is needed to launch this enterprise. Negotiations have already been opened for the purchase of the plants of the Pentecostal Advocate Publishing Company and the Nazarene Publishing Company. By this means the church will come into immediate possession of their publications. The above report is the unanimous action of your Board.

In accord with these instructions from the General Assembly, the Board of Publication began to plan for the open

ing of the central publishing house and the printing of one periodical as the official organ of the church. They closed the agreements with the Pentecostal Advocate Publishing Company of Peniel, Tex., and the Nazarene Publishing Company of Los Angeles, thus acquiring their assets and equipment, and chose the name *Herald of Holiness* for the proposed church paper. Its publication was to begin in April, 1912. An old three-story residence at 2109 Troost Ave., Kansas City, Mo., was purchased to house the new plant, and the equipment already acquired was moved from Los Angeles and Peniel. The first issue of the *Herald of Holiness* appeared under date of April 17, 1912. Thus the Nazarene Publishing House began its ministry of spreading scriptural holiness by the printed page.

The beginning was modest enough but there were many trials and problems ahead. These could have been greatly modified had the needed \$50,000 to launch the enterprise been available, but it was not and those men of vision and faith proceeded with their assignment under great handicaps. The property at 2109 Troost was purchased for \$12,000. Only \$1,000 was paid on the principal, leaving a debt of \$11,000 bearing 6 percent interest, the only resources available being the equipment from Peniel and Los Angeles and \$2,600 in cash.

In the first nine months, the House sent out 938,825 copies of its periodicals including the *Herald of Holiness* and the Sunday School literature. The ever-increasing volume of business demanded added equipment and more help. Costs of maintenance of the old property were high. The assets of the concern grew but its liabilities grew more rapidly. Although numbers of financial drives were undertaken, their partial success eased the pressure but only temporarily. The importance of the work of the Publishing House was not fully appreciated by the membership of the church.

A Hallelujah March was promoted throughout the

church in April, 1917. The proceeds from all sources amounted to \$35,232. This was insufficient and could not be repeated soon. In his report for the year 1920, General Manager DeLance Wallace noted: "That we are doing business at all at this time is evidence of God's help and favor." Each year showed a loss, and the losses grew until they amounted to \$10,000 or more annually. This brought the crisis to the point of desperation in 1921. The current liabilities amounted to \$104,000. Payment of \$50,000 was demanded immediately.

At this juncture the Board of General Superintendents was called for consultation. A committee was appointed to cooperate with the general superintendents in the reorganization and refinancing of the Publishing House. A program of education was begun to inform the church of the necessity of maintaining a publishing house. The perilous situation was set forth. Boldly and insistently it was announced that the "Victory Campaign" was being launched to raise \$100,000 to emancipate the Publishing House from debt and place it on a firm foundation. A reduction in operating cost of \$10,000 per year was recommended.

At this time, Rev. DeLance Wallace resigned as business manager to return to the regular work of a minister in the Northwest. The assistant manager, Mr. M. Lunn, was made general manager.

In the Victory Campaign to raise the \$100,000, General Superintendent Williams made his leadership most powerfully felt, but his guiding hand was upon the whole plan of reorganization. With his characteristic vigor and contagious faith he called the church to rally in the time of need. He made dramatic and moving appeals in assemblies, conventions, and churches. Wherever he went, people saw that the Nazarene Publishing House was essential to the progress of the whole program of the church. At home and abroad, he made people feel that the debt must be paid and that it must be done now. Other general and district leaders caught the

vision and shared the burden, but it was Dr. Roy T. Williams who commanded the forces in the crisis. He stirred those who were able to give large amounts. Men gave in that campaign as they had not given to any earlier cause. Dr. Williams worked and prayed and wept and pleaded day and night for months. The Victory Campaign brought in \$59,000 on the first round.

A second appeal raised the amount to \$72,000. The new management by skillful planning reduced the overhead and increased the income until the first year showed a profit of \$15,000. Through the returns of the Victory Campaign and the profits earned under the new administration, the debt on the Publishing House was paid before the General Assembly convened in Kansas City in October, 1923. From that time until the present, the story of the Nazarene Publishing House has been vastly different. It has been a successful business enterprise, doing a great work in the field of publishing holiness literature and aiding substantially other phases of the denominational program such as ministerial relief, world missions, and the Nazarene Theological Seminary.

Many hands and hearts were engaged in this accomplishment. Many people whose names are unknown will share in the rewards that will be received in heaven, but the foremost leader of them all was General Superintendent Roy T. Williams.

The next great crisis came in the nature of a large deficit in the funds held in trust by the General Board. Gifts and annuities had been received for investment. Unfortunately, risks were taken that proved to be unwise. Interest obligations mounted, losses were sustained, incomes were not forthcoming. For several years, futile attempts were made to recover from the difficult situation. The condition grew steadily worse. The following is quoted from the quadrennial report of the Committee on Finance and Investments of the General Board to the General Assembly in June, 1928:

Prior to the creation of the General Board, large sums of money were received and heavily encumbered properties were accepted. Instead of investing the money in gilt-edge securities and keeping it so invested during the lifetime of the annuitants, thus using the interest received to help pay interest, taxes, and retirement of maturing mortgages, personal loans to individuals were made, some of which are still outstanding, and money was also diverted to current funds. This condition has prevailed for years.

It will readily be seen that with no money whatever coming in to meet these large interest commitments and annual payments to the annuitants, a large deficit annually occurred in the trust fund accounts which was met by increased borrowings, and this today constitutes the major financial problem of the church.

A campaign to liquidate this indebtedness was attempted in the latter part of 1927. The returns fell far below the urgent demands of the situation. Gifts from churches and individuals amounted to \$11,000; from General Board members, \$4,000; and from the Nazarene Publishing House, \$15,000; a total of \$30,000. This left a deficit of \$108,000 at the time of the convening of the General Assembly in 1928. At a meeting of the General Board held in conjunction with the Board of General Superintendents, the following suggested plan was approved and recommended for adoption:

1. That at some appropriate hour during the General Assembly the members of this body and our visitors and friends be given an opportunity to make pledges toward the payment of this \$108,000. We recommend that each one be asked to sign a note and agree to pay interest on such note until the entire pledge is paid.

2. That the districts of the church through the delegates here present be asked to underwrite the balance.

3. That Sunday, November 25, 1928, be set as the day when all the districts and the churches will be asked to raise the amount allotted to them.

4. In case any district fails to raise the amount assessed to them that they make notes to cover the balance and pay interest on such notes until the entire amount is raised.

This plan, submitted to the General Assembly, was adopted, and the Committee on Public Worship was asked to arrange a time for the assembly to receive the pledges to liquidate the debt in the trust funds of the church. The time set was 2:30 in the afternoon of that same day, June 19, 1928. Thus far the task was easy. It was a plan on paper only, but it was a workable plan if someone could make it work. The guiding genius of General Superintendent Williams was seen even in the outline of the plan. And upon him again fell the weight of responsibility for putting it into effect. Probably his sense of obligation in this crisis was accentuated by the knowledge that the situation had developed during the period of his superintendency. With his characteristic courage and faith, he stood before that assembly and made the appeal, candidly stating the facts and showing the seriousness of the situation. He told the people he had spent the previous night in prayer for the success of this undertaking. Everyone was stirred with his impassioned pleading. He urged that the church be relieved of this burden at once, that it might go on unhindered in its program of world evangelism.

He started the personal pledges with \$1,000 for himself and Mrs. Williams. Others responded in like amounts. Personal pledges were made "amidst the shouting and rejoicing of the congregation." After all the individual pledges had been received, the districts of the church pledged for definite portions of the debt. The total amount pledged was \$109,940. The pledges were paid and in due time that debilitating and embarrassing debt was wiped out. Once more Dr. Roy T. Williams was the hero general of the crisis. Under his guidance the day was saved and a great victory was won. Can anyone imagine what the consequences would have

been if this debt had not been cleared away before the Great Depression of 1929?

Perhaps every college in the denomination has been actually saved or greatly aided in times of financial stress by the invaluable assistance of General Superintendent Williams. Most conspicuous of them was the campaign to save Olivet College from bankruptcy in 1926. The situation was about as bad as it could be when Dr. T. W. Willingham, treasurer of the college, who was then carrying the burden of the campaign to raise \$100,000, was taken sick with small-pox. His life, as well as the life of the college, hung in the balance.

Being called upon for help, Dr. Williams took the field, going from church to church pleading with the people to save the college and the good name of the church. The burden of the work in addition to his regular duties was crushing. It was made more difficult because some people and even pastors were indifferent if not hostile. Fund-raising had become an old story to many, and to some the cause of Christian education was as yet unimportant. General Superintendent Williams arrived in some towns where there was no one to meet him. He would take his heavy bags in hand and carry them blocks to a hotel. He would go to the church and find a few indifferent people to greet him coolly. In the face of all these discouragements, he fought on to save a great institution for the service of the church.

For the other colleges he worked loyally as well. None were in circumstances quite so desperate, yet all of them needed help; and when they called upon him, Dr. Williams was willing to respond as freely as other duties would permit. One of his later great public appeals to help put over a college campaign was at the New England Assembly in 1939.

Eastern Nazarene College had been struggling for a number of years under a heavy capital debt and an especially heavy burden of current liabilities. The time had come to

begin the more rapid retirement of the debt. The trustees had voted to launch a campaign to raise \$25,000 in the Eastern Zone. The first appeal was to be made in the New England Assembly, over which Dr. Williams presided. District Superintendent Samuel Young, later a general superintendent, made careful plans for the occasion in cooperation with the college administration. On Sunday afternoon, more than 1,000 people gathered in the Quincy High School Auditorium. General Superintendent Williams stepped out on the platform in all his commanding presence. True to his custom of properly preparing a congregation for a great offering, he took 30 minutes to create the atmosphere for the direct approach. When he was to the point of asking for pledges, the people were ready to respond.

A large thermometer had been prepared to indicate the rise of the temperature of the generosity of that assembly. It was expected that \$5,000 or at the most \$6,000 would be pledged that afternoon. Nevertheless, the temperature on the thermometer could rise to \$10,000. The giving started rather deliberately, but as the red streak on the thermometer climbed higher, the enthusiasm increased. The \$5,000 mark was reached and passed. Then it went beyond \$6,000 and continued to climb after more impassioned pleading by the general in command. The red streak began to push up toward the \$10,000 mark. The people were really excited now. They began to add to their pledges made earlier, some doubling them. The red line went over the highest figure. It broke over the top and splashed all over the board.

Nearly \$11,000 had been pledged, twice as much as had been expected. The success of the whole campaign was assured in that one service. But all who were present knew that vital energies of a great man's life had been poured out lavishly in a magnificent expenditure of physical, emotional, and spiritual strength. Such occasions were costly indeed and probably shortened Dr. Williams' life. But he was living a

sacrifice to God and the advancement of His cause. He gave extravagantly in the times of crisis and had his reward in glorious achievements here. He will be more abundantly rewarded in the life that is eternal. Mr. M. Lunn, former manager of the Nazarene Publishing House and for many years general treasurer of the church, pays the following tribute to Dr. Williams:

Every institution of our church at one time or another has faced a crisis during the period when the demands for expanded service exceeded the financial ability to meet resultant obligations. The Publishing House and also the General Board were not excepted.

During these periods of stress, we instinctly turned to Dr. R. T. Williams, who was a man of indomitable courage, for counsel and leadership. Not only did he have a keen insight in the affairs of the business world, but possessed an unerring sense of the right thing to do and the right time to do it.

By his untiring efforts, keen insight, firmness, and sound judgment, we were able to place both institutions on a sound financial basis. He was indeed a bulwark of strength when a firm hand was needed to guide us through the financial breakers.

The generalship of Dr. Williams was not only demonstrated in times of financial crisis, but in every other emergency which confronted the church. He was a five-star general in our Nazarene army.

9

Debt of Gratitude

The Church of the Nazarene is what it is today because of God's blessing and His providential care. Among His chief blessings for past generations was the gift of Dr. Roy T. Williams.

Today we are a strong, united people. We have some differences of opinion on personal and incidental matters, but from Maine to California, from the Florida Keys to the Puget Sound, from Canada to the Gulf of Mexico, in the British Isles and around the world—wherever Nazarenes are found, they are united. Loyalty to our cardinal doctrine of holiness provides a strong bond of common interest and has greatly contributed to our unity of spirit and purpose. But when credit for the solidarity of our work today is given to human leaders, certainly a large portion belongs to General Superintendent Williams.

The circumstances of his uniting with the Church of the Nazarene are unusual and significant. It is apparent that early in the year 1908 he had taken preliminary steps toward joining the church. By an irregular action, he was given license to preach by vote of the Peniel church board, and that license was signed by Dr. P. F. Bresee. But actually and formally, he did not unite with the church and receive recognition by the denomination until the General Assembly held

at Pilot Point in October, 1908. There he and Mrs. Williams joined the Church of the Nazarene. Some of the brethren who were strong for congregationalism protested that he must join a local church. Dr. Bresee stated that he had joined the denomination in its General Assembly, but to resolve the possibility of difficulty, it was arranged that he and Mrs. Williams should unite with the church at Pilot Point. Later, by action of the General Assembly, he was elected to leadership in the church and ordained.

Evidently there were unusual circumstances in connection with the ordination ceremony on that occasion. Never again were ceremonies of ordination performed in a General Assembly, for that assembly took action to the effect that "thereafter recommendations for election to elder's orders and recognition of orders be referred to the district assemblies within whose bounds the applicants reside."

There is something prophetic as well as providential in the fact that Dr. Williams did actually join the denomination rather than one of the local churches belonging to the three groups. At the very time and place of the meeting from which the history of the Church of the Nazarene is dated, Roy T. Williams cast his lot with the people whom he was to lead and serve so many years and so effectively. Thus from the start he was a universal character in the church.

Of course, the people of Texas and Louisiana proudly and rightly claimed him as their own. To them he was always true, and for them he manifested a very tender affection throughout his life. But to him was given the ability to rise above local or sectional interests that he might be the wise and fair leader of all the people who had come from varied localities and from more varied backgrounds to unite in the Church of the Nazarene for the promotion of the cause of holiness. Therefore, when he was elected to the general superintendency, he was not a Texan nor a representative of the merging Holiness Church of Christ. He was a Nazarene.

There was a remarkable fusion of spirits in the organic unions that had been effected prior to 1915. Nevertheless, there remained much to be done in cementing the bond of union. It was during the early days of Dr. Williams' work as general superintendent that this goal was more fully realized.

The General Assembly of the Church of the Nazarene had convened in Nashville with the Pentecostal Mission as host church in 1911. The union of that group with the Church of the Nazarene was considered then, but action which brought the Pentecostal Mission into our denomination was not finally taken until February 13, 1915. Dr. Williams' election took place within a year from that date. One of the early problems with which he was confronted was the pastoral arrangement for Nashville First Church. This was not easily accomplished. Therefore, after several attempts, upon the invitation of the church, he decided to accept the pastorate himself, whereupon he moved to Nashville and served the church for about 18 months while he carried on his duties as general superintendent. While his enforced absence was a handicap, he was loved and honored by the people of that great church throughout his life. His service to that congregation and his residence in Nashville were a great aid in holding the entire group in line during those days of adjustment.

It was only human that the groups that had been drawn together for the sake of a more united and successful program and with full accord doctrinally should still retain some feeling of a submerged provincialism. It was to be found in California, although Dr. Bresee had broadened the vision of that group by instruction and had reached across the country to join hands with other bodies, organizing churches at least as far east as Chicago. But the group consciousness persisted. There Dr. Williams became a unifying personality.

On his first trip to the East, he found some inclined to glory in their traditions and to feel that there was something

distinctive about their particular brand of holiness and church polity. But in that first assembly, he was so good-humored, so tolerant, and so fair in his judgment, so powerful in his message, and so sound and safe in all his leadership that they took him in as one of them and cherished his counsel and loved him for his great Christian spirit throughout the 30 years to follow. In Roy T. Williams the Church of the Nazarene found a man big enough and strong enough, fair enough and wise enough, to embody all their ideals and challenge their unanimous loyalty and their united support in carrying out the Great Commission.

To General Superintendent Williams also goes large credit for the fact that the Church of the Nazarene has been a "middle of the road" holiness church. He believed and preached that the church should be separate from the world in its spirit and practice. He upheld the standards of modesty, chastity, and honesty. He insisted that pastors and evangelists should require of church members a conscientious conformity to the general and special rules laid down in the *Manual*. He held that people called Nazarenes should keep the Sabbath day holy; that they should be loyal to the church and its program. He strongly urged that they should not patronize the worldly places of amusement. In short, he maintained high standards of conduct for Christian people always. On the other hand, Dr. Williams steered our good ship Zion safely past the rocks and reefs of legalism. He knew that heresy was almost as dangerous and damning as worldliness. He frequently preached from the text found in Matt. 5:20, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." He emphasized the fact that outward conformity to rules did not make one a Christian. He knew if the tree was good, it would bear good fruit; and if the fountain was pure, it would send forth sweet waters.

Dr. Williams also steered the church along a straight

course between formalism and fanaticism. He believed that holiness people should be a free, happy, and victorious people. He liked to see people kneel to pray. He wanted them to be spontaneous in personal testimony. He enjoyed hearing them sing lustily. He wanted to hear unrestrained "amens" and "hallelujahs." He believed men should "offer the sacrifice of praise to God continually" as "the fruit of [their] lips" (Heb. 13:15). He knew well that truth to which people responded made a more lasting impression upon mind and conscience.

At the same time, he knew that the purpose of preaching was not primarily to arouse the emotions but rather to enlighten the understanding and to awaken the conscience. He knew if men comprehended with the intellect and approved with the conscience the Word of God, the emotional element in religious experience would take care of itself. Dr. Williams enjoyed seeing people get blessed and being blessed himself, but he never encouraged unrestrained emotional indulgence. He knew it was easy to swing from one extreme to the other and that to encourage the people in one would be to push them in the opposite direction. Therefore, he kept himself and his followers in the middle of the road.

General Superintendent Williams had a deep appreciation for the importance of sound doctrine. He was always careful that the doctrinal implications of his own preaching and writing were clear and dependable. Carefully he watched the periodicals and publications of the church to see that no taint of destructive criticism should creep into them. He knew that the foundation of the church was laid in sound Bible doctrine. But while he was convinced that the church should remain true to her historic positions on Christian doctrine, he was not a dogmatist. He did not believe that mental assent to a doctrine or creed would make a man a Christian or save his soul from hell. Neither was he inclined to condemn to perdition those who had differences of opinion if they were true to the fundamentals of Christian teach-

ing. His attitude is described by the old motto, "Unity in essentials, liberty in incidentals, and charity in all things." To Dr. Williams, the most important thing was to be born of the Spirit and subsequently baptized of the Spirit. Possession of these basic experiences gave one the spiritual understanding for a firm hold on the eternal truths of God's Word and the sincere purpose of heart to obey all its precepts. Thus an experiential knowledge of salvation became, to him, the conservator of sound doctrine and supplied the will and power to live according to the New Testament standard of Christian conduct.

Again Dr. Williams sought to cultivate in the people of the church a spirit of reverence and worship and devotion. He desired the church service to give evidence of having been planned. He loved spontaneity but he also knew the value of orderliness and progression. He was bored by the waste of time in tedious announcements and a multiplicity of "specials" designed only to entertain. He tolerated religious jazz in music with the greatest difficulty. He often spoke out against it and pleaded for the kind of singing that would truly glorify God and bless and inspire His people. He wanted the reading and the preaching of God's Word to have a large place in the services of the church. Nevertheless, Dr. Williams felt that the ideal church was evangelistic in its purpose and in its program. He knew instruction and Christian education were important and that evangelism must be supplemented by these to conserve its own fruit.

But Roy T. Williams was an evangelist, and he believed the church should be evangelistic. Nothing could grieve him more than for the church to lapse into an attitude of complacent conservatism, losing its evangelistic fervor and its vision of the worldwide task of evangelization. It was his conviction that the whole church should be engaged in the work of soul saving, with every department geared to this purpose and every member harnessed to the program of

giving the glorious gospel of full redemption to all mankind. He was a profound believer in the psychological soundness of revivals. To him they were essential in the life of the church. He was also convinced that the whole church should be engaged in the work of personal evangelism, so that it could succeed as a soul-saving institution.

We are indebted to Dr. Williams also for his faithful and successful conservation of our balanced church polity. The government of the Church of the Nazarene is a cross between extreme episcopacy and extreme congregationalism. There has been a diligent effort to combine the best features of both forms of government and as much as possible eliminate the abuses of both. The ideal of superintendency in the church is to exercise leadership rather than authority. This tends to develop the personality of a superintendent and his powers of moral persuasion as well as his skill in working with people and their problems. At the same time, it preserves the democratic rights of the people and inclines to encourage them to assume responsibility for the welfare of the church. No one claims that this polity has no weaknesses and that it always functions with perfect smoothness; but it has proved to be gratifyingly successful in the past and offers the best safeguards for the future of the church.

To this balanced government Dr. Williams was wholeheartedly committed. This is proved by the following quotation from his address on superintendency delivered at the Superintendents' Conference in January, 1945:

Our superintendency has its roots in moral influence rather than in delegated legal authority. This is perhaps the chief reason for its usefulness. It is designed to operate under grace backed by law. This grace is God-given, direct, and always apparent; while the law is implied, indirect, and little felt. This form of authority is not offensive, not easily abused, but if and when abused it can be easily corrected.

Dr. Williams did not originate this polity. It was evolved by the union of groups holding two different views of church government. The Association of Pentecostal Churches of America of the East was strong in the conviction that the rights of the local congregation should be preserved, while the polity of the Church of the Nazarene in the West was patterned after the episcopal form of church government. When these two bodies were fused into one, it was necessary to reconcile these differences. Hence the present form of government of the Church of the Nazarene was conceived and put into effect. "The Basis of Union" became the guiding principle in the evolution of our church polity. The following is quoted from the "Basis of Union" as contained in the *Manual*:

We are agreed on the necessity of a superintendency which shall foster and care for churches already established, and whose duty it shall be to organize and encourage the organizing of churches everywhere.

We are agreed that authority given to superintendents shall not interfere with the independent action of a fully organized church, each church enjoying the right of selecting its own pastor, subject to such approval as the General Assembly shall find wise to institute; the election of delegates to the various assemblies; the management of their own finances; and of all other things pertaining to their local life and work.

It was the duty of Dr. Williams often to interpret and apply this principle of government during the 30 years of his service as general superintendent. In his own administration of the church he faithfully followed this ideal. He was himself the embodiment of this philosophy of leadership through moral influence. The length and the success of his period of service in the general superintendency have fixed this form of government as the permanent polity of the Church of the Nazarene. Thus the Nazarene ideal is to al-

ways respect the advice of the leadership of the church but not to deprive the people of their democratic rights.

The Church of the Nazarene also has occasion to be grateful for the leadership of Dr. Williams in unifying and making efficient the administration of general church business in the interim of the General Assembly. Until 1923, the various interests of the general church were administered by a large number of boards separate and distinctive in their membership and in their function. This led to confusion in every department and near disaster in some. Unquestionably other men had a part in bringing about the change, but it is evident that General Superintendent Williams was the mind of the movement which resulted in the General Board.

General Superintendent Williams is also largely responsible for preserving the unity of the Board of General Superintendents and establishing the prestige of that board. It was his conviction that the entire denominational program at home and abroad should be under the supervision of the Board of General Superintendents. He did not believe in separate missionary supervision. He believed that in matters of far-reaching consequence no one general superintendent should make a decision, but the Board of General Superintendents. The *Manual* now contains many enactments of the General Assembly which give the Board of General Superintendents occasion to voice their united judgment which were not therein prior to Dr. Williams' superintendency.

Many other features of our district and general program which make for unity and cooperation in carrying on our work can be ascribed to Dr. Williams. The district preachers' convention held in the middle of the assembly year has proved a valuable aid to the promotion of the work of the district as well as the general church. It was doubtless Dr. Roy T. Williams who gave character and importance to such a plan. The same could be written concerning the annual conference of general and district superintendents.

Dr. Williams also deserves much credit for the fact that the Church of the Nazarene has been known through the church world for its exceptional generosity. He made giving romantic. He inspired people with the love of giving. Tithing to him was a privilege, not a law. It was an expression of love to Christ, not a requirement for membership in the church. He believed and preached that men should systematically tithe and then hilariously give offerings.

As a result of this policy in the Church of the Nazarene, Dr. Williams urged churches to pay their pastors well and to take pride in doing so. He insisted that churches should own parsonages for their pastors and maintain them in acceptable living condition. He urged that utility bills for the parsonage be paid by the churches and that car expense allowances be made. Likewise, he urged that evangelists should be well paid. For a denomination of our size and age, perhaps none has so generously provided for its ministry.

Dr. Williams was not content to see that preachers should be well paid while in active service. He could not rest until the church made adequate provision for the support of its ministers no longer able to serve in the line of duty. He patiently and faithfully labored till he saw the Nazarene Ministerial Benevolent Fund beginning to function successfully.

All our people owe a debt of gratitude to Dr. Williams. He gave honor and dignity to the laymen. He made them feel that they had a position of trust in the church and that the church could not prosper without lay leaders as well as lay followers. In *Pastor and People* he wrote, "How often would I have been discouraged and tempted to quit the fight, if I had not seen before me that crowd of loyal laymen looking at me as if they believed in me and were counting on my faithfulness." Under his guidance the Church of the Nazarene has become a religious organization to which anyone may belong and hold up his head in righteous pride.

Yet the preachers are the ones who have benefited most by the farseeing leadership of Dr. Williams. He established the prestige of the ministry. By maintaining positions for which he was sometimes criticized and misunderstood, he upheld the rights and privileges of those who followed the high calling. Probably no one has more adequately summarized the whole story of our debt of gratitude to Dr. Williams than did Dr. D. I. Vanderpool, who said, "He was our most valuable human asset."

10

A Good Soldier of Jesus Christ

Roy T. Williams was an ardent patriot. He loved his country passionately. He was always loyal in time of crisis. Had it fallen his lot to serve as a soldier, certainly he would have proved himself a good one. In the providence of God, it was his duty to serve as a "good soldier of Jesus Christ." In the army of the Lord he proved himself capable and faithful through a long period of service. As a soldier for Christ, he demonstrated that he was a man of disciplined spirit. Under great pressure he knew how to keep his poise and balance. Like most great men, he was probably more irritated by the bites of the ants than he was by the lion's attack.

On one occasion he was in New York City. He was walking along the street carrying his bags, and partly to rest and partly to take a look at the skyscrapers, he set the bags down and for a moment stood gazing up at the tall buildings. As he looked, a city-wise young fellow called out, "Well, Pop, can you see something interesting up there?"

Dr. Williams was tempted to make some sarcastic reply to the boy, but characteristically a better thought came to mind and he only replied, "Well, I'm just a fellow from the country. I live down in Texas." He had no idea who the boy was nor that he would ever see him again. But he was to preach that night in one of the Brooklyn churches. He was

seated on the platform when to his surprise during the opening part of the service a woman came into the church in company with the boy he had seen earlier in the day under such unusual circumstances. Dr. Williams preached and he was richly rewarded for restraining his remark to the boy when that lad found his way to the altar and was converted. He learned after the service that the boy had been the subject of many earnest prayers offered by his mother and the people of the church.

One thing that vexed the righteous soul of Dr. Williams perhaps more than anything was for people who could do big things to be small in their giving, particularly in a time of crisis. But this also gave him opportunity to discipline his own spirit. During the lush days of the 20s when men were making large sums of money quickly, the church was embarrassed by the large deficit of more than \$100,000 in the trust funds. There was a certain prosperous layman who knew that situation as an inside observer and who had made a substantial fortune by shrewd investments. One day he took Dr. Williams into his confidence. He showed him his stock certificates and quoted their market value, which totaled at least half a million dollars. Realizing that he knew the dire needs of the church at that time, Dr. Williams urged him to make a generous contribution to the offering for the trust fund debt. The brother refused to do it, at the same time assuring him that he was only the Lord's steward and that all his wealth belonged to God. Not long after that interview came the General Assembly. The prosperous and prominent layman was finally persuaded to go along with others of much lesser means in a modest gift.

That was in 1928. The crash came in 1929. During those hard years that followed, when the recently rich living in magnificent homes actually went hungry for food, Dr. Williams was holding a meeting in that layman's city. Dr. Williams noticed that his prosperous friend was not in the

services. He went to see him and now his story was different. He said, "Dr. Williams, I'd be in church, but I simply do not have the carfare to get there. All I have on earth is this house and my car. I'm holding on to them only long enough to get a fairly reasonable price for them."

To be sure, Dr. Williams recalled the former days. He remembered that when this man could have paid the \$100,000 debt with his own check, he gave only what poor men did. Nevertheless, he spoke words of kindness and encouragement to him and offered a prayer on his behalf. He was glad that he had not been unkind to the rich man who had become poor. For now in his poverty he could pray for him without the memory of any unkind words spoken when circumstances were different.

As a good soldier, Roy T. Williams kept his purity and integrity of character above suspicion. He reacted quickly to any situation that might embarrass him, and put himself out of the way of it without delay. While he was a student in the college at Peniel, some of the young fellows were up to pranks. They dressed one of their own number as a girl and took him to Roy's room. When he opened the door in response to their knock, they pushed the costumed person into his room and closed the door. Roy was shocked. Before there was time to reveal the identity of the boy in girl's clothing, he was out at another door and gone, until matters had righted themselves in his room. That was always his attitude toward anything questionable. He repelled the thought at once and avoided the appearance of evil.

As a good soldier of Christ, Roy T. Williams demonstrated an unselfish spirit of service. He made himself always the servant of God and of His people. When he was in the field of evangelism, he accepted calls as they came, whether the churches were large or small and whether the prospects were for a small offering or a large one. While at Peniel, he went out to preach at Baxter, Tex., in a Presbyterian church.

He received the sum of \$2.00 a Sunday for his services and paid his own expenses. He was rewarded by the fact that through his efforts many people came into the experience of entire sanctification and later joined the Church of the Nazarene.

After serving as president of the college at Peniel, he engaged in full-time evangelistic work. He was called to a small church for a revival. The results were gratifying but the financial income was nothing. At the close of the meeting, the pastor offered to borrow \$50.00 to pay him, but Evangelist Williams observed that children in the home were barefooted, and he could not feel clear to accept the money. When he refused, the pastor said, "Well, I have some good grindstones. Could you use one of them?" To make him feel better, the grindstone was accepted gratefully. When Dr. Williams arrived at home, he carried in his grindstone and said to his wife with a twinkle in his eye, "Well, here is my pay for the meeting."

After he was a general superintendent, he was presiding in an assembly in a certain great city. Some of the resident members of the church lived in splendid homes and had servants. They drove fine horses to church and rode in shining carriages. At the close of each day, all the people went away to their comfortable homes while the sexton of the church took the general superintendent to a room in the belfry where he was to sleep, if sleep would come, on a cot. Before the sexton left, he locked him in. Dr. Williams said, "I never felt so much like a prisoner." Nevertheless, he did not complain nor did he pity himself. He remembered that "the Son of man" had "not where to lay his head." During the first quadrennium he served as general superintendent, his annual income from salary was about \$1,500.

Want of proper planning and cooperation in carrying out the work of the church caused Dr. Williams great suffering. He could adapt himself to small meetings when necessary,

but carelessness and disloyalty distressed him. He was engaged as a speaker at a district preachers' convention one autumn. There was a growing country church on the extreme border of the district which had just completed a new church and parsonage. They were eager to have a big occasion for the dedication. The pastor urgently invited the preachers' convention to his church, planning to keep Dr. Williams over the following Sunday for the dedication service, at which time he was expected to secure enough cash and pledges to cover the large debt of about \$18,000.

As fate would have it, a heavy sleet fell which made driving by car very hazardous. This gave the pastors from a distance the excuse they were not too unwilling to find. The result was that Dr. Williams traveled halfway across the continent to a preachers' convention at which there were never more than six or seven pastors in attendance. Of course he was depressed with those conditions, and then there was that big debt to face, with only a few people to bear the burden. It would have been natural for him to become so discouraged that he could not succeed with the task before him. But instead, he gave those who attended the convention the best he had and waited uneasily for Sunday to come.

When he faced the congregation on the Sabbath, it was small and not too prosperous in appearance, but in his soldierly spirit, he preached the message God gave him and presented the appeal. To his surprise, one man and his wife agreed to pay a major part of that debt. A Catholic merchant chimed in with a \$500 gift. The others did their best, and the debt on the beautiful stone church and parsonage was underwritten and in due time paid in full. Thus by faithfulness he turned a possible defeat into a great victory. Indeed, R. T. Williams was never afraid of a hard proposition. Many are the stories of his valiant service in situations which seemed impossible and of how he gained a glorious victory for the

cause. He was a general who never knew defeat. He never ordered a retreat.

As a good soldier, General Superintendent Williams knew how to cooperate with his colleagues. Many great men have no happy capability for teamwork. That was not true of him. He would pull in a yoke with his fellows as hard as if he were the only one hitched to the load. All who labored with him in the general superintendency from the beginning until the close of his long period of service respected his judgment and leadership.

General Superintendent Williams also knew how to inspire his subordinates and all the noncommissioned officers and privates in the army of the Lord. District superintendents and pastors seemed to feel they had a personal obligation to him. It was not infrequently his duty to appoint or recommend men as district superintendents or pastors. When he did, they seldom failed, partly because he exercised good judgment in his choices and also because men felt they had another reason for putting forth a supreme effort since he had put his confidence in them. He had faith in men, and that made them better and stronger.

Dr. Williams knew how to rally the resources of the church in a time of need. He had a faculty for making people feel that their response helped him do his work as well as saving the church from disaster. He personalized his appeals, one of the secrets of his success in raising money. If he asked for it, everyone knew the need was urgent and the cause worthy. They knew, too, that his heart and soul were in the cause as well as in the appeal. In the dark days of the depression, he organized the Reserve Army. Thousands of people joined, knowing that they might be called upon five times in a year to give a dollar to avert serious calamity in some mission field. In response to his calls, they kept their promise and on a number of occasions saved the church from embarrassment and near disaster.

An illustration of Dr. Williams' ability to call forth best efforts in people comes from the days of his presidency of the college at Peniel. A girl who was having a hard time with her lessons in geometry came to the president one day to tell him she was going to quit that class. When President Williams remonstrated with her, she said, "Well, I'm either going to drop geometry or go home." Whereupon the president said to her, "All right, you may drop it, and I'll just tell that class that you have dropped out because you are simply too dumb to get geometry." The girl protested. The president insisted that was what he would do. Before leaving the office, she said, "Well, you are not going to tell that class any such thing. I'll get that geometry or die." That was what he was working for. He wanted to arouse her ire till she would put forth a real effort. It worked. The girl did so well in the daily class recitations that when examination time came, she had earned exemption.

In the final analysis, the secret of Roy T. Williams' greatness and success was his steadfast purpose and his never-failing ability to take orders from the One who was his Leader and Commander. Above him as his Commander in Chief was Christ, his Lord and Savior. R. T. Williams loved Jesus Christ. He wanted to do His will. He craved to have His mind of obedience and service and sacrifice. He knew how to ascertain God's will. In His will he found his peace and his pleasure. This qualified him to be a leader of the people, who willingly followed him as he followed Christ.

II

The Valiant Warrior Falls in Battle

Among God's many gifts to Roy T. Williams was a strong body. Until his strenuous life began to take its toll, he was the picture of vigorous strength and perfect health. But so great were his burdens and responsibilities that their effect upon his physical being began to appear rather early. The first thing that caused his friends concern was an involuntary shaking of his head, especially when he was weary or under strain. Then came the serious strep throat infection soon after his return from the trip abroad in 1930. Thereafter he seemed more concerned about himself and tried to slacken his pace. This he found very difficult, since the calls for his ministry were many. In 1938 he had the first serious indication that his heart was weakening under the strain. This caused him greater concern, and he did begin to take more time for rest and to a certain extent kept himself under observation of doctors.

After the General Assembly of 1940, everyone who was intimate with Dr. Williams knew he was not in robust health. He tried to relieve himself of some of his cares, but that seemed impossible except for brief seasons; and even then his interest and concern for the church, its program, and its problems kept him under physical strain. He took all the precautions possible while he continued to carry his share of

the load. One reason he traveled by car was that his very moderate speed of 40 miles an hour was a rest to him. In those years, Mrs. Williams was with him almost constantly. Her presence was also a boon to his strength and his spirits. At the time of the General Assembly of 1944 he was weary and spent. No doubt he longed to retire, but he felt that he should carry on for one more quadrennium. He definitely resolved that if God spared him till the 1948 General Assembly, he would ask to be relieved of active duty as a general superintendent. But God saw fit to give him a more blessed rest for his weary body and spirit.

Some may comment that Dr. Williams began to bear his heavy burdens too early, that the cost to him was too great. Others may say that he took his work too seriously and spent himself too lavishly. But when one looks over the rich, full years of his life and especially the 30 years he spent in the general superintendency, he is fully persuaded that he could not do other than he did. And to the few who might think that he began too soon and kept at it too long, it would be well to say, "What would have happened to the Church of the Nazarene had he spared himself and lived to protect his own life?" He burned his candle at both ends, but it gave a lovely light.

After the General Assembly of 1944, Dr. Williams continued to carry his full share of responsibility even though he was not well. He was preaching with power and blessing in camp meetings. His morning messages had lost none of their interest or effectiveness. His ordination services were as gripping as before. While he still stood straight and strong when he was in an assembly or in the pulpit, a careful look into his face revealed that his body was breaking under the strain.

Mrs. Williams had been with him in his summer assemblies and R. T., Jr., had been with him at the Old Fort Jesup, La., camp meeting. But his fall schedule took him on a long

trip to the southeastern assemblies. Because she was weary and the journey was long, Mrs. Williams decided she would not go on that tour of assemblies with him.

In the third week of October, 1945, he held the Florida assembly. His work there was of the same high quality that had characterized his leadership for 30 years. According to a report given by the district superintendent, Dr. Charles H. Strickland (later elected general superintendent), on Wednesday evening he preached to a large crowd of young people. His theme was entire sanctification. There were 35 who presented themselves in full consecration to God following that last sermon.

He had agreed to preach for Rev. Bruce Hall in Columbus, Ga., First Church on Sunday, October 21. He arrived there on Saturday. Brother Hall had arranged for him to spend the night in the hotel, agreeing to call for him at eight o'clock the next morning to take him to breakfast. In the early hours of the morning, Dr. Williams awoke and was conscious that he was not feeling well. He attempted to rise, but when he stood, his legs would not bear his weight. He sank down on the floor. He made an effort to get back on the bed. At first he was not able to pull himself up, but after resting on the floor for a time, he did regain enough strength to get on the bed. He rested there till time to get up. By then the shock had abated to some extent. He arose and proceeded to prepare for breakfast. He was in the act of shaving when Brother Hall came for him. Upon entering the room, Brother Hall began to talk to Dr. Williams. He noticed there was no reply. He then asked if he was unable to speak, whereupon Dr. Williams nodded his head in the affirmative. That was the first that he himself knew that his speech was affected.

The pastor hurried to call Dr. J. M. Wilson, a Nazarene physician of that city. They took him to the hospital and sent messages to Mrs. Williams and the family, who hurried to his bedside. Word was forwarded to General Secretary S. T. Lud-

wig, so that arrangements could be made for another general superintendent to pick up his slate of assemblies. Word spread rapidly throughout the church and before evening of that day, it was widely known that the man who had been in the battle's front so long was in serious condition. The entire church went to her knees in prayer that if it were God's will, their beloved friend and trusted leader might be spared.

On Tuesday night, October 23, his symptoms were those of a dying man. Word reached Kansas City that he probably would not live until morning. By now the whole church had the news, and the volume of prayer for his recovery if it were in harmony with God's will was increased. In that same night, almost as by a miracle, he passed the immediate crisis and by morning showed marked signs of improvement. From that time, slowly but steadily he gained strength. He was soon able to eat with relish, and after a time he was able to be up. When he was strong enough to leave the hospital, Mrs. Williams rented a house in a quiet residential section of Columbus, Ga., at 85 Munson Drive, Benning Hills. There they spent the winter.

Major Reginald S. Williams, Dr. and Mrs. Williams' elder son, had served in the United States Army during the war. At the time his father was stricken, he was assisting in the prosecution of the war criminals at Nuremberg, Germany, as member of the Trial Judge Advocate's Court. His wife, Mrs. Evangeline Williams, cabled him the news of his father's serious condition and urged him to return to the States with all speed. As soon as release could be obtained and passage arranged, he flew home. He spent a month with his parents in Columbus. His minister son, Rev. R. T. Williams, Jr., who was then pastor of the First Church of the Nazarene at Oklahoma City also made a number of trips to Columbus to see his father. This, of course, was a great joy to Dr. Williams.

During those five months from October to March, many people from the churches near and far would have visited Dr.

Williams had his strength permitted him to receive them. Only a few had that joy, but many hundreds of messages of encouragement and appreciation, together with profuse floral gifts and some love offerings in cash, were received. At first he was not permitted to read any of the messages, but as his strength increased he read his mail with great pleasure.

In some ways, those were anxious months for Mrs. Williams. She maintained her poise and kept a strong hope for Dr. Williams' complete restoration. She was with him constantly, and those days together were a sweet memory. They were like a special dispensation of God's providence for her sake. Many were the intimate times together. She wrote of him, "Dr. Williams is so patient and Christlike." So steady was his improvement for a time that he cherished the hope he would be able to resume his preaching and his executive duties. In the January meeting of the general and district superintendents, his physician, Dr. J. M. Wilson, was present. He gave hopeful word concerning Dr. Williams' condition and said he had asked him to bring this message: "I expect 1946 to be the best year of my life." Thereafter his strength increased. He walked some. He was taken for a drive every day. He drove the car himself a bit even in city traffic. His speech improved considerably, but it was never restored perfectly.

As the warm days of spring came, Dr. Williams longed to return to his cottage home in the foothills of the Ozarks. He often talked of the return and finally persuaded his doctor and Mrs. Williams that he was able to make the trip, traveling only half of each day.

Soon after the middle of March, Dr. and Mrs. Williams bade good-bye to the little house in Benning Hills and turned their faces toward Tuscumbia, Mo. Mrs. Williams drove, for the doctor had forbidden him to do any of the driving. They proceeded slowly, stopping about noon each day. As they neared the Mississippi River, Dr. Williams urged that they

drive a few hours longer that day so they could cross the river and spend the night in Missouri. R. T., Jr., and his wife met them, and father and son drove the last half day together while their wives drove the other car. On Thursday about noon, March 21, exactly five months after the stroke laid him low, Dr. Williams arrived at his cottage. He walked around a little among his trees and remarked, "I was never so glad to be anywhere in all my life as I am to be at home."

As they drove along that Thursday morning, Dr. Williams told R. T., Jr., that he must go to Kansas City the next day with his mother to attend to some business. R. T. said, "I have only one day, and I want to spend that with you." But his father insisted, so on Friday morning R. T. and his mother made preparations to be off in good time. Before they left, Dr. Williams asked R. T. to anoint him with oil and pray for his healing. He did so just before leaving. They were blessedly conscious of God's presence in the cottage. Just as they were leaving the house, R. T. heard his father say, "Glory!" That was to be the last word he would ever hear from his father's lips. He had already anointed his father's weary, spent body for the burying.

Mrs. Williams and R. T. hurried to Kansas City, transacting their business, paying a short visit to the Publishing House and Headquarters. They gave an encouraging report of Dr. Williams' condition and expressed the hope that in another six or seven months he would be entirely recovered. It was agreed that R. T. should return to Oklahoma City by plane from Kansas City with the idea of returning to Tusculumbia in about two weeks.

Mrs. Williams returned to the cottage alone. Driving along, she began to count their many blessings. As she gave thanks to God, her soul was sweetly refreshed by a consciousness of God's nearness. She shouted and wept for 30 miles. Then a strange feeling of concern came over her and she began to be uneasy about her husband. She drove as fast

as she dared, reaching the cottage just at dusk. She found Dr. Williams waiting eagerly for her. He had enjoyed a good day, had rested much, and had eaten well. They soon retired for the night.

About midnight, Mrs. Williams was awakened by the stirring of her husband. She found him sitting on the bed rubbing his head and attempting to speak. She took in the situation at once, got Dr. Williams to lie down, made him comfortable, and did all she could to relieve his distress. Then she called a doctor from Tuscumbia. After examining the patient, he did not seek to conceal the seriousness of Dr. Williams' condition. R. T. was notified in Oklahoma City, and by driving at top speed he arrived at the cabin early the next morning. Word was flashed to Reginald, who was now in Salem, Ore., making plans to begin his practice of law in that city. He came by plane, arriving Sunday afternoon. Dr. Williams' condition grew steadily worse. His strength was spent. He never spoke after that final and fatal stroke. He did recognize the members of the family as they came, and seemed to be conscious almost to the end.

There in that isolated cabin in the woods, with his wife, his two sons, and their wives at his bedside, just as the two hands of the old clock pointed straight up to the hour of 12 noon on Monday, March 25, 1946, Dr. Roy T. Williams rested from his labors. It truly was "glory" for him now. As the long trip was made from Columbus, Ga., he had repeatedly said, "If I can only get behind those two gates!" There were two gates leading into the cabin in the woods. He made it home; he passed within the two gates. He was there only 36 hours till the fatal shock came. And it was only four days later that he entered those gates of pearl that are not closed by day and where there is no night.

12

Farewell

Upon learning that a biography of Dr. Roy T. Williams was being written, Mrs. Elizabeth Peterson of Many, La., a lifelong friend, said, "Make it beautiful, for his life was beautiful."

His life was beautiful. It was beautiful like a great tree standing high and lone upon a hillside, its head lifted proudly, its arms outstretched appealingly, its trunk great and strong, toughened by winds and storms of long years, its roots holding firmly, striking deep into the earth, a shade to all who seek its shelter and a landmark to all who need a guide.

Roy Williams' life was beautiful and poetic, combining all the qualities of the epic with its universal meaning, the dramatic with its life and action, and the lyric with its lovely song. His life was beautiful like a great oratorio combining the awesome notes of the great organ, the swift and varied movements of the orchestra, and the living qualities of the choir—the bass, the contralto, the soprano, and the tenor voices. His life was beautiful like the setting sun whose chief glory is not in himself but in his ability to take the dust or cloud of the closing day and transform it into pictures of the rarest hue until those who see the sight are reminded of John's vision of the heavenly city.

It is as Henry Ward Beecher has said, "When the sun goes below the horizon, he is not set; the heavens glow for a full hour after his departure; and when a great and good man sets, the sky of this world is luminous long after he is out of sight. Such a man cannot die out of this world. When he goes, he leaves behind him much of himself. Being dead, he yet speaks."

The news of Roy T. Williams' passing was sent by wire to all the general and district superintendents and college presidents on the North American continent and by cable to the representative missionaries of the Church of the Nazarene the world around. More than 200,000 in the membership of the church and certainly as many more who loved Dr. Williams and the things for which he stood were shocked and grief-stricken. They had not given up the hope of his recovery and his restoration to his place of leadership and service. Hundreds of messages of appreciation and condolence came by telegram and cable.

The people of the neighborhood where he lived and died were deeply moved. They came to offer their help and to say their words of praise for Dr. Williams and of comfort to his bereft wife and family. The expressions of sorrow and sympathy were received from people in all walks of life: from the farm tenant to the doctors and lawyers, the judge, the professor in the public schools; from the merchant, the shopkeepers, the mechanics; and from the preachers of other faiths in the county seat town of Tuscumbia.

The family decided that the funeral should be held at Kansas City First Church, where Dr. and Mrs. Williams had been members for several years; and in respect for his democratic spirit, they requested the pastor of his own church to plan and conduct the service and preach the funeral sermon. (*Publishers' note: G. B. Williamson was pastor at the time.*) The time was set for Friday, March 29, at two o'clock in the after-

noon, giving ample time for people to come from long distances.

The great esteem and love in which Dr. Williams was held were eloquently proclaimed at the funeral. It was estimated that nearly 1,000 people were in attendance: from Boston and from Seattle, from Montreal and Toronto, and from Florida and Texas. Among them were all the general superintendents, 28 district superintendents, all but one of the general officers of the church (who was detained by unalterable circumstances), five college presidents, and many of the members of the General Board.

The outstanding and most unforgettable feature of that funeral service was the wonderful presence of God which all could readily recognize. It was a universal conviction of those present that a new challenge for deeper devotion to God and greater sacrifice in His service had come through the life and death of Dr. Williams.

Over an archway in St. Paul's Cathedral in London is inscribed this tribute, "If you would see a monument to Sir Christopher Wren, look around you." St. Paul's Cathedral was the crowning work of Wren's genius. It can be said accurately to men everywhere, "If you would see a monument to Roy T. Williams, look at the Church of the Nazarene." He spent nearly 40 years making it what it is. Thirty of those years he was its wise masterbuilder.

BOOK TWO

James B. Chapman—Spirit-filled

by

D. Shelby Corlett



His Creed for Living

James Blaine Chapman is revered and remembered as a gifted spiritual giant among the many capable people who formed the history of the Church of the Nazarene. His preaching, writing, and leadership skills coupled with his personal piety, his ability for hard work, and his creative vision for the denomination impacted the Church of the Nazarene well beyond his own lifetime. This man knew how to think. He knew how to write. He knew how to pray. And he brought thinking, writing, and praying together to move the young denomination to fulfill its God-given mission to bring people into the experience of sanctification and to help them enjoy the holy life.

As a moving spirit in the establishment of a vibrant holiness denomination, he kept close to the common people, who trusted and followed in his views of what the infant denomination could become. In his day many of the laity and clergy believed that if James B. Chapman supported an idea or an issue, it was both safe and desirable for the young church. His leadership significantly shaped the youthful movement then, and his influence still lives in the Church of the Nazarene through her evangelistic passion, the educational institutions, the *Herald of Holiness*, the Publishing House, the *Preachers' Magazine*, the global missionary commitments, and the structure and authority of the district assemblies, General Board, and General Assemblies.

Chapman preached and practiced the holy life as an outgrowth of his own experience of heart cleansing. In his lifetime people pointed to him as a visible example of sanctifying grace. This basic ideal controlled his life and ministry—"Only God is great and only His favor matters much." He was a modern Barnabas; a good man, full of the Holy Spirit and faith.

About January 1, 1946—only 19 months before his death—Dr. Chapman started to write his life story. But due to the demanding duties of the general superintendency, he finished only a brief account of the first 15 years. At that time he wrote, "As I come to write about my life, I thought I have lived out a brief day. For even though the sum of the years sounds slightly impressive, the work accomplished represents only a bit of short service. I think I have not yet come to the age where years are an accomplishment. The records show I was born on August 30, 1884; I am in my sixty-second year. And yet I must be about the age of Paul when he pleaded with Philemon on behalf of his runaway slave that he was 'Paul the aged.'"

Several years earlier on his 57th birthday, Dr. Chapman expressed this philosophy of life:

My birthday suggests retrospection, and I have to admit that life has been a 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. 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 my life. There is not a single major matter in which I would choose a different course from the one I took under His providential direction. Therefore I do not ask to live over again. I ask only for strength to go on.

A longtime admirer and friend, General Superintendent G. B. Williamson, called J. B. Chapman "the Nazarene Commoner." This title was accurate because his roots reached

deep into pioneer America, and he valued common folks all his days. Though born in Illinois, his family moved in his 14th year to a farm near Oklahoma City. Since that part of Oklahoma Territory had only been settled 10 years earlier, this was still frontier country. Shortly after his 15th birthday during a revival meeting held in September of 1899, he received pardoning grace and on the next night sought and found the fullness of the Holy Spirit.

Affectionately known as Jimmy Chapman, he began preaching at 16 years of age. His first writings were published by age 22. Early in his 20s he became pastor of a small college church where he served as full-time pastor and studied as a full-time student. A short time later he served that same holiness college as a teacher and president. Throughout his lifetime he influenced the denomination as evangelist, editor, and general superintendent. His life story and the story of the emerging Church of the Nazarene belong together.

In his mature years he stated both the strength and the simplicity of his faith in "My Creed for Today."

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 I live for the present. Death cannot touch my spirit.

I believe that 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.

In summarizing his view of life, Dr. Chapman wrote, "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 temptations nor any other creature can break my fellowship with God or defile my spirit. In spite of every inconvenience, and in face of every grief and sorrow, I still look up and say, 'It is well with my soul.'"

James Blaine Chapman was a special gift from God to the Church of the Nazarene. It is impossible to study the denomination's history without an appreciative discovery of his gifts and commitments. For nearly 40 years he led the Nazarenes by the power of his personal piety, his gracious humility, and his insightful mind. To this day, his influence lives; it will continue as long as the Church of the Nazarene endures.

2

Chapman's Roots—An Autobiography

Most of this story of family roots was written as an autobiography by James B. Chapman.

My father was born in 1842, the second of a family of eight boys and four girls. Neither Grandfather nor Grandmother Chapman ever took much interest in religion. But honor, honesty, neighborliness, and industry were almost a religion with them. Grandfather Chapman died when I was twelve, but Grandmother lived for a number of years.

My mother was born in 1852, also a member of a large family. Grandfather and Grandmother Roberts, my mother's parents, were religious. Grandfather served at one time as a lay preacher. But I never heard that there was any vitality 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.

My parents' family consisted of six boys and five girls. I was the second son and the fifth child. My father was a soldier in the Union Army in the Civil War for four years and two months, and the discipline influenced him all his life.

Both father and mother were hard workers and looked upon ordinary industry as insufficient. They believed that one should work hard for long hours, and that so-called

weariness was often mere laziness. They were healthy and strong, as were their children. My mother often quoted the motto, "An idle brain is the devil's workshop," and for us hard work was a substitute for many things that might lead to trouble.

In my childhood, my home was not Christian. We had a family Bible, and father would read it sometimes on Sunday afternoons. Some of us children were Sunday School attenders at different times, but we were never faithful and the periods of occasional attendance were usually brief.

In the middle of a winter's afternoon, a man came down the hill from the village. He went across the Crooked Creek bottom in front of our house singing lustily an old revival song with 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 gets drunk. He has 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 song.

I have few recollections of effort by anyone to lead our family to Christ. Although I believe my older brothers and sisters did make professions in some of the revival meetings, they were never able to withstand the worldly atmosphere of our home. After his conversion my father said he should have been a Christian from his boyhood, and that he was always a secret believer who was never happy in unbelief and disobedience.

My father believed in education. He used his own childhood opportunities for learning to read, write, and spell. When we children came along, our father's theory was that the work could wait when school was on. He never kept us out of school to work on the farm. Despite his own educational limitations, my father was my spur to learning. His

strongest plea always was, "I wish I had the opportunity you have," and I always knew he meant it. His attitude influenced me greatly and set a pattern for me.

The year I was ten was a particularly trying one. That fall I began to read the Bible. Within a few months, I read it through. There was much that I could not understand, but I was impressed with the promises 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 when my elder brother found me praying, he teased me, so I stopped praying and I soon drifted into indifference.

Conversion Influences

Idealists frown upon fear as a motive for faith, but honesty compels me to admit that this emotion was a big factor with me. From my earliest recollection I was conscious of the fact that I was wrong and had done wrong. I was afraid of the judgment. At first, the fear was more a sense of dread lest calamity come as a destructive storm, a fatal accident or death from sickness.

As I try to analyze my early fears, I believe they were two kinds: one was the fear of the 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.

Until the age of fourteen, my life was that of a farmer's son, first in southern Illinois, and then in central Illinois. We worked hard during the crop season and attended the country schools in fall and winter. We sought the simple pleasures of the woods and the prairies. We accepted our share of responsibility for the home and farm, and thought only of spending our lives in the same occupation.

Our family began to scatter when my two older sisters and my elder brother married. 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 moved temporarily to Oklahoma City and then to a farm eleven miles east of town.

I credit a severe storm during our first month in Oklahoma with having a large part in my conversion. After our move from Illinois, we all felt like strangers in a new land. So when we were awakened by the worst storm any of us had ever witnessed, 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. My father was composed. As the eldest son at home, I too was outwardly calm. But I found myself in full sympathy with Mother and the girls.

Well, our little house was standing when daylight came, although there were many in the neighborhood that lay in ruins. I think Mother and my sisters meant what they said to God that night. I never got away from the fact that I said "Amen" in my heart to their promises. I never was able to get away from those thoughts during the almost six months 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 mostly church people. The Disciples of Christ had morning Sunday School and regular services at the Soldier Creek schoolhouse two miles west of our home. 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 both places. In the middle of the summer my mother and one of my sisters joined the Disciples of Christ church and were baptized at Soldier Creek. I was 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 was the right church. But the fact was I was merely fighting

for an excuse, for I could not answer my mother's argument that any religion is better than no religion. And I was choosing no religion, a choice I could not defend.

Saving Grace

Jimmy Chapman's conversion is graphically described in his own words: I sat in the back of the Fairview schoolhouse one Sunday morning listening to Rev. Albright preach. His attitude and the content of his preaching arrested me. I asked a man by my side, "What kind of a preacher is this?"

"He is a holiness preacher," the man replied.

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

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

I listened. The preacher said that Christ could save us from all sin now and forevermore. That sounded like it was either true or ought to be true. Thus I was glad to hear it.

If one were to choose a place to send a fourteen-year-old boy that he might become a Christian and a preacher of holiness, he would not choose the blackjack sandhills of Oklahoma Country as they were in the spring of 1899. The people included a rough element that tried to dominate the community. At the close of a night religious service, it was a favorite pastime for the young men to mount their horses and empty their pistols into the air as they rode away. These young men were friendly, generous, and ready to accept a new recruit. The chances were large that a fourteen-year-old boy would find his crowd in such a company.

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

One of the bachelors who farmed a neighboring claim

was John Miller, a devoted holiness man. I used to go to other communities to religious services with John. I found him to be a very interesting conversationalist. One day John sat under the cottonwood tree down by our well and talked for an hour about God and his own Christian experience. As he rose 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.

The first service of the camp meeting found me present, but the evangelist was not there. The service was not impressive. But on Sunday I was there again. R. L. Averill, the evangelist, preached to my full satisfaction. It seemed to me that he regularly chose subjects I had been wanting to hear explained, and often it seemed that he was preaching just for me. I was not converted until after Averill left the meeting, but I have always accounted him my spiritual father; I still think of this brother as a pattern preacher.

One of the big factors in the meeting was the singing. There were no special singers, but the worshipers sang like they meant what they sang, and the music sounded good to me. They used the old songbook, *Tears and Triumphants* (Number Two), and that has continued to be the ideal songbook to me.

Number 100, "Wash Me Thoroughly," was a favorite with the people. It was the last stanza that impressed me as an announcement of attainment, which was something new to my ears;

*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.*

Having no basis for opposition or prejudice to the holiness message in my training or contacts, it seemed logical to me that there should be in the Lord Jesus Christ complete deliverance for those who put their full trust in Him. There was no tendency on my part 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 just what one should expect from God.

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. The preaching was done by volunteer ministers. I do not remember much of what was preached but I do know the Spirit of God was present, and that among about forty people, 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.

As a result of my conviction, I had become something of a defender of the holiness people. One night I stopped to talk with a boy of my own age outside the tent, and then went in and sat with him on the backseat. My new friend was one who thought he should do spite to the people who ran the service. When there was considerable noise of singing and praising at the front, he took out a large knife, stuck the blade down through the canvas of the seat, and made a cut about 18 inches long in the new strong cloth. He had expected my commendation. Instead I turned on him in my strong resentment and called him a coward. I said he would not do that to anyone who was willing to take his own part but that he picked on this crowd because they had publicly announced

that they would not resist evil; that if he were brave, he would go to a dance and pick a fuss with the crowd there.

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

I accepted the challenge and moved down two-thirds of the way to the front. I count that boy one of the great benefactors of my life.

My place well up toward the front was good for the purpose of serious seeking. 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 with me.

One of the very first to come to me was my mother. Mother began, "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 is more convenient to kneel and 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 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; there were no seekers left except me.

It seemed to me that at last I came to the edge of a precipice and was being urged to step off the edge. I thought of the ground behind me and knew there was no peace there. But to step off upon the unknown 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 came the realization that my sins would all be taken away if I would but step off that precipice upon the promise of God. Without further delay, I stepped off. There was no perceptible fall at all. As I stood upon the unfailing promises of God, there came a sense of pardon and peace. Without the slightest hesitation, I arose from my praying and said, "My sins are all taken away. I am a Christian." In that moment an unspeakable joy filled my heart.

I went to individuals still left in the audience and told them what the Lord had done for me. I testified and exhorted with great liberty. It seemed to me that surely many would come.

That first night while I was in the bliss of my new experience with God, a friend 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 some indications that I was about to become unbalanced.

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 on restitution where he told of a rich man who found it necessary to dispose of all his property that he might return to people what he had dishonestly taken from them. These ideas affected me, and I determined to live my life in such a way that I would have no regrets.

Sanctification

Having been converted in a meeting where the ministers all preached that believers are to be sanctified after they are justified, and where the people who had helped me most testified that they had been sanctified after they were converted, I naturally expected that I would be sanctified. I have often said that I was converted so I could be sanctified. I have held steadfastly to the doctrine that even a sinner can long to

be made whole and make holiness his goal from the time he begins to seek God.

On the next evening after my conversion, I gave my brief testimony. A man came to me and said, "Now do not allow your newfound love to grow cold. Go on and get that love perfected by getting sanctified. Go right away. Go even to-night." And I did. I went to the altar to make my full consecration, and to trust God to sanctify and cleanse me from all sin. I was not 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 seeking, I was able to trust for the sanctifying fullness of the Holy Spirit.

The Holy Spirit was His own witness. I was definitely aware that He had taken full possession of my heart and had cleansed it from all sin. I asked for no external token. 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 future use—the sun is its 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 with God, I am inclined toward the other view. I believe that as soon as one is clearly justified, he should set in with his whole heart to get sanctified. If there is any time in the Christian life when one needs all the help that is promised by divine grace, it must be in those beginning days when the way is new and knowledge is limited.

Also let us not forget that sanctification is purity and 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 by God.

And now more than forty-six 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 on the very next night He sanctified me wholly. To this I add He saves and sanctifies me now.

For me, life begins at conversion. I was not a great sinner, as the world appraises sinners. 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 to say, the end is not yet, praise the Lord!

Service as a Layman

Of the period of spiritual development following conversion Dr. Chapman wrote: The group in which I was saved were heroic in their method of taking care of new converts. I never heard them recite their creed, but I think it 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 everyone 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

this process of nontraining young Christians made great men. But those that did not fall out proved they meant business.

I mourn 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.

By the end of the year, my sister Sarah was superintendent of the afternoon Sunday School at Fairview, and I immediately became available as a supply teacher. 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.

In those days a Sunday School superintendent often had to lead the singing, offer prayer, make announcements, and find teachers for the classes. At the close he was expected to "review the lesson" or find someone to do that. It was a good training school for the ministry.

I established the habit of attending prayer meetings, and went to them wherever they were. 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 give with any regularity.

Call to Preach

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 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. The occasion became 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. 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, 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 few 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. I 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 gath-

ered. 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. This was a surprise to me but not before I needed it. In a way this offering helped commit me to the work of the gospel. 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 Davises' home community. Here the meeting ran for a week, and I got considerable preaching 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 inexperience.

At the close of the meeting at Moral, I took my two little bags 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. I always preached as plainly and as forcefully as I could. But I was never conscious of 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 definitely sought God. There was no convincing fruit, just as there had been no assuring inner evidence.

Confirmation of Call to Preach

Then came a night when I stood up in the little schoolhouse out east of Noble, Okla., 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 unknown factor entered into my speaking. I suddenly became aware 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 host's home, 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, the die was cast. From that day on I have known that I am called to preach, for while it was some time before I had any credentials from men, I account that I received my commission from God that night.

The Power of Divine Providence

The providential leadings of the Lord in the first 15 years of James Blaine Chapman's life are both simple and profound. His family's move to Oklahoma put him in touch with the holiness message which was verified in the holy character of his neighbors. His fear of the storm, his outrage at the mischief of a teenage friend, his family work ethic, and the evangelistic fervor of his spiritual surroundings all shaped the young preacher's potential. His eagerness to testify and exhort in revival meetings, his opportunities to teach and lead a Sunday School, coupled with his "thumb in his back" assurance while he preached all caused him to conclude that God was asking him to do a special work.

Interestingly he had no clergy pattern in his family, and his frontier surroundings provided no ministerial traditions. He started out with only one promise—"I will be with you." The impact of divine grace and human consecration powerfully come together as Jimmy Chapman started to preach in his 16th year.

3

Boy Preacher Begins Ministry

At the turn of the century, the southwest section of the United States was still pioneer country, so what is now the state of Oklahoma was divided into Indian Territory and Oklahoma. And Texas was just being settled. Places known now as great cities were then only villages or towns. Thousands of settlers moved from the east to establish their farms, ranches, and families in this new land of opportunity.

Jimmy Chapman, the rugged boy preacher, and these recently arrived settlers seemed to be meant for each other. Into frontier territory James B. Chapman went to proclaim the gospel. His unique personality, his obvious youth, and his intense messages matched the people and the area where he went to preach. These southwestern folks responded to his ministry.

First Zealous Years Set Ministerial Pace

Although only 16, he preached 238 times during his first year in the ministry. In this beginning period, he set a pace that he frequently matched in the following 48 years of his ministry. Later he referred to this year as his first zealous year.

From the beginning he was a holiness preacher; a life-long commitment that grew out of his own experience with God.

In the pioneer country of Oklahoma and Texas, denominational affiliations were considered insignificant by both

preachers and listeners. In those days people traveled miles to hear preaching at schoolhouses, in brush arbors, in churches, on courthouse lawns, or in homes. Like most itinerant ministers of this period, the holiness preachers enjoyed good attendance wherever they went to preach. But Chapman's hearers sensed something unique in his character and message.

Since the people who helped this boy preacher become converted and sanctified placed little emphasis upon church organization, it is not surprising that he preached for one year without joining any group. Nor does it seem strange that when he did affiliate with an organized group, it was the World's Faith Missionary Association of Shenandoah, Ia. It is easily believable that both the words *faith* and *missionary* would appeal to this fiery teenage evangelist.

A short time after his affiliation with this Iowa group, James Chapman became a minister in the Texas Holiness Association. Then, under the advice of the Rev. C. B. Jerigan, one of the pioneer organizers of holiness churches in the Southwest, Rev. James B. Chapman organized a local Independent Holiness Church and joined it. So honored of God was his work that in the meeting of the Annual Council of the Independent Holiness Church in 1903, probably held in November at Greenville, Tex., he was recognized by the council as one who had "done a great work in eastern Texas and Oklahoma in revivals and organization." In that conference he was ordained as a minister at age 19.

Marriage and Homelife Provides Happiness

The youthful preacher sought the leadership of the Holy Spirit in choosing a wife. As might be expected, many people to whom he preached had suggestions for a marriage companion.

In February of 1902, when he was 17, Jimmy Chapman was preaching in a short revival meeting at Troup, Tex. A

young schoolteacher, Miss Maud Frederick, stopped over at Troup to visit the Edwards family. Here Miss Frederick was introduced to the boy preacher by Mr. Edwards. Neither of these young people seemed impressed by each other. However, two or three days later at the request of Mr. Edwards, the young evangelist drove Miss Frederick to the depot to board the train. After he checked her suitcases as he returned to the waiting room to give her the baggage checks, he experienced a strong impression, "This is to be your wife."

The story of their courtship is as unique as that first impression. Chapman tells the facts: "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, Tex., where I was preaching in a revival 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 friends, including 'Mother Tetrick,' who was always our guardian angel and intimate adviser. That day we agreed to be married. Maud resigned her school at 'White's Chapel,' and returned to her father's home in Palestine, Tex., to get ready for the wedding."

However, matters were not so simple with Miss Maud Frederick. Entries in her diary reveal the struggle of yoking her life with the beginning evangelist. Once she decided that she would not marry him. But after further reflection and prayer she entered into "the agreement to be married."

On February 18, 1903, the first annual convention of the Independent Holiness Church was being held in Blossom, Tex. The date had been agreed upon as the wedding day of Miss Maud Frederick to Rev. James Blaine Chapman. Miss

Frederick, in company with her family and "Mother Tetrick," arrived in Blossom on the noon train. At four o'clock that afternoon the wedding ceremony was solemnized before the convention congregation by Rev. C. B. Jernigan. Though not yet 19 years of age, the new groom was the preacher for the evening service of the convention.

The next morning he and Maud departed by train for the town of Bee, in the Indian Territory. They were entertained in the home of Dick Douglas. Along with Mrs. Flora Walker and her husband they conducted a revival campaign in the community schoolhouse. Their honeymoon was spent in a revival meeting; an accurate forecast of what their future wedded life was to be.

During the first months of their married life they set up housekeeping in Phillips in the mining section of Oklahoma. Their home there was a nearly new two-room house with scanty furnishings. But this humble home became a precious place to this young couple, because their first child was born there. These were days of testing, especially to the young wife and mother. They were tried by poverty. But since the Chapmans had conducted two or three effective revival meetings in this community, they had won the hearts of many of their neighbors. These people took special interest in Maud and her new baby. Often these loving folks came to see the baby, and some of them left a coin or even a dollar bill with the mother. So when the doctor made his final call upon the young mother, there was sufficient money to pay his fee.

Maud stayed in this little cottage and took care of the baby while Jimmy went here and there to fill irregular preaching appointments. Later Dr. Chapman wrote of the provisions of God during this period, "to give background to our prayers and faith that God would supply our needs."

But all was not hardship about the home. God provided for this couple. 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 families with their congenial friendship and prayers. God gave them many years of blessed companionship, until Maud died on their 37th wedding anniversary, February 18, 1940.

Evangelistic Efforts

James B. Chapman was a preacher—a Spirit-filled proclaimer of the Word of God. From his youth he was moved by a God-given zeal to win souls. He maintained his intense evangelistic fervor until his death. His ministerial record abounds with reports of effective revival meetings, souls saved, believers sanctified, churches organized, and new members added to the church. He preached in revivals, camp meetings, and conventions with the dual result of winning converts and inspiring others to lead people to Christ.

Most of these meetings were of the rugged pioneer type held in places where no holiness churches existed. Some of them were home mission meetings held for the purpose of organizing churches. Lodging and food for traveling evangelists was often provided by people of limited means and modest homes where modern conveniences were practically nonexistent.

Holiness preachers of this period would preach under any circumstances. They preached anywhere they found a hearing for the holiness message. In street preaching they frequently met considerable hostility, so they were sometimes stoned with overripe fruit or vegetables. One of Chapman's early preaching companions tells of an experience in a street meeting when a man came from the crowd, snatched the Bible from the preacher's hand, and tore the Bible to pieces before the crowd to show his contempt for the message. But hardship and opposition could not silence this preacher. He was a man with a mission.

Frequently the work of evangelism was carried on by

several preachers working together. Among some of the early companions of the Chapmans in their evangelistic campaigns were John and Grace Roberts, later superintendents of Rest Cottage at Pilot Point. Mrs. Roberts tells of a meeting held by these two families at Hartford, Ark., in the fall of 1907. The group 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. Brother Chapman carried both of his children to each service. From there we went by way of Memphis and Nashville to Sparta, Tenn., 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 prosperous, was reclaimed, and before he left the service, he gave us \$20.00 with which we paid 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 went west and the Robertses went east."

Even though Dr. Chapman's life and ministry providentially placed him in a wide variety of assignments, he was always an evangelist. Everything else held a secondary place in his ministerial priorities; he was primarily an evangelistic preacher.

Pastoral Service

Durant, Okla., was the location of the first church the young Rev. Chapman served as pastor. In December of 1905,

he organized this church with 14 charter members. Rev. C. B. Jernigan wrote: "Brother J. B. Chapman took this work under most unfavorable circumstances, when all odds were against an organized holiness church. But 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 to make it ready for services. In less than two years they had erected a church building. Rev. Jernigan describes the faith of this congregation: "The power of God came upon them, and souls were blessed in their meetings. Like Nehemiah they were determined to build. So they fasted and prayed through to victory. They had read somewhere that 'faith without works is dead.' They had living faith that put them to work. Soon they put up a nice church building 40' by 70' 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 afternoon at two o'clock, in several homes. One afternoon six simultaneous prayer meetings were held at different locations, and a good crowd attended 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 in Durant, in 1906, the Chapmans experienced their first family sorrow. Their second child, James Blaine, Jr., died at the age of five months.

Pastoral work in those early days of organized holiness churches in the Southwest was limited almost exclusively to preaching appointments. Rev. Chapman stated 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, in 1907 J. B. Chapman also became the pastor of the church at Pilot Point, where he preached on the fourth Sunday of the month; later he changed this appointment to the third Sunday. At this time this Pilot Point church was three years old. The Pilot Point church had been organized with 14 charter members, but the congregation grew until it was reported that "115 of God's children find a church home within her hospitable borders."

Chapman later made this comment about Pilot Point: "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 cess-pools 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 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 and rescue work all count on Pilot Point for support. There are 40 or more preachers or missionaries in her membership."

Chapman's summers, even with what at this period of his history would seem a full-time pastoral appointment, were devoted to camp meetings and revival meetings.

He closed his work with the Durant church in the fall of 1907, leaving the congregation with 30 members; having, as Rev. C. B. Jernigan put it, "shown the world what a real pastor

can do for his flock." Moving his family to Pilot Point in March of 1908, he then devoted his time exclusively to evangelistic work. The Chapmans continued to live at Pilot Point until he became the pastor of the church at Vilonia, Ark. This small town was the location of Arkansas Holiness College.

In November of 1908 Chapman conducted a gracious revival in the Vilonia school. There were between 25 and 30 professions, with 12 members added to the church. A little later he became 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."

But pastoral work was not to be his regular calling, for after his pastorate at Vilonia, he served eight years in the educational work of the church. His only other pastoral experience was at Bethany, Okla., in the fall and winter of 1918 and the spring of 1919. Bethany was the location of Oklahoma Holiness College. This was his first pastoral experience with a self-supporting church, a congregation which could pay a sufficient salary to make it possible to give a full-time ministry. He made this comment to friends when he assumed this pastorate: "They are going to pay me \$25.00 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. In May of 1919 he reported from Bethany that they were having great victory, with over 40 professions the last three weeks, his salary was raised, and every department of the work was progressing.

Return to Evangelism and Camp Meetings

His friends of the early years of his ministry say that J. B. Chapman was always an effective preacher. His earnestness, his zeal, and his fluency of rapid-fire speech caused many of

his admirers to call him a preaching machine. Many of his strengths as a mature preacher, such as his witticisms, and his ability to state profound truth in a simple matter or by pointed epigrams, were apparent in his early years of ministry.

His evangelistic opportunities kept enlarging with the passing years until in 1921 and 1922 he was being called to churches all over the denomination; for his revival 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 take his family with him on many of his summer camp meeting trips. Travel to camp meetings by automobile became an annual event for the Chapman family.

God's Man for a Special Time

In those formative days of Jimmy Chapman's ministry, there was a beautiful meeting of a zealous young preacher, a pioneer denomination, and an emerging nation. Few people in any generation possess his combination of call, character, natural talent, commitment, and competence. No one who knew him in the beginning of his ministry could have imagined where this youth's ministry would take him, and no one could have accurately predicted his influence on the developing Church of the Nazarene.

Jimmy Chapman, the boy preacher and the growing servant of God, was a unique gift from God to the Nazarenes for this time in their history. In God's generous providence, Chapman was a near perfect fit for the church's need for a growing leader; at the same time the young denomination provided a stretching challenge for Chapman's consecrated life.

- God put a man and a movement together.

4

The Issue of Holiness Organization

Very early in his ministry, Dr. Chapman saw the need for conserving the fruit of the holiness movement by organizing a denomination and building local churches. He saw the unifying potential of a publishing house, a denominational paper, and the holiness colleges. Shortly before his death, J. B. Chapman wrote, "When I came to the Holiness Movement in 1899, 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." But the question of holiness organization was intensifying. Good people debated on both sides of the issue.

The great debate was: Should sanctified believers be organized into holiness churches? Many of the leading lights in the holiness movement were opposed to the formation of

holiness churches. They believed that sanctified Christians should remain within the larger denominations and give their witness to the experience. But in many instances pastors in churches of these established denominations would not tolerate people who testified to the experience of entire sanctification.

Some of the preachers in the existing denominations as they were themselves sanctified were expelled from the ministry because of their holiness preaching. Perhaps the most noted among these expelled from other denominations was Bud Robinson. This growing opposition was strong and hostile. Thus many of the preachers and laypeople came to the conclusion that such situations forced them to organize district holiness churches for the preservation of the doctrine and experience.

As a possible solution for this need of the preservation of holiness teaching, city, county, and state holiness associations were formed. These groups met weekly or monthly for fellowship and instruction. Their most usual time of meeting was Sunday afternoon so the holiness people could attend services both at the church of an established denomination and at the holiness association. But such a loosely knit organization could not satisfy those who faced constant opposition from pastors and leading church members within their own denomination. Thus the need for organization intensified. Leading in this venture of faith were the HARRISES 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 discussed union and perfected it. In 1904, at Rising Star, Tex., a joint meeting of representatives from the Independent Holiness Church and 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. The merger of these two groups was to be known as the Holiness Church of Christ.

J. B. Chapman joined the Independent Holiness Church in the second year of his ministry. The need to preserve the fruit of his ministry brought him into this organized holiness church. This conviction for organized holiness churches carried through his entire life. He had little time to devote to any effort which did not contribute to organized holiness.

Although he was very young in the early days of the Independent Holiness Church and the Holiness Church of Christ, Chapman filled places of responsibility and influence. At the first convention of the Independent Holiness Church held at Blossom, Tex., in February of 1903, James B. Chapman was the preacher at one of the evening services. In the second council meeting of this church held in Greenville, Tex., 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 on 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. Twenty-seven churches were represented at this council." At this session of the annual council, delegates including J. B. Chapman were elected to represent the Independent Holiness Church at the annual council of the New Testament Church of Christ that met the next month at Rising Star, Tex. Plans for union were made there.

Pilot Point, which was destined to become famous in the history of the organized holiness churches, was the meeting

place, on 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 (though only 21) was a member of the committee to formulate a plan on Permanent Organization; 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 is stated in an article printed in the *Highways and Hedges* of December, 1906. He wrote:

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. In a disorganized state, we are prey to great impositions. Many people are beginning to see 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.

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. Chapman was elected delegate from the Texas Council to the General Council meeting to be held in Texarkana, November 20 to 25, 1906.

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?"

At the annual Texas-Oklahoma Council on November 5 to 10, 1907, James B. Chapman was elected as president. He was 24 years of age. One of his first announcements as president read:

"Beginning 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 cooperation 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."

J. B. CHAPMAN

President

Texas-Oklahoma Council of the Holiness Church of Christ

The possibility of union was in the thinking of these groups; union of the holiness churches was being promoted on a wide scale. These 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. Before 1906 the Holiness Church of Christ was interested in a merger with the East and the Western groups; they 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 of the Holiness Church of Christ did attend the 1907 Chicago union of the western Church of the Nazarene and the eastern Pentecostal Association of Churches; this newly united group called themselves the Pentecostal Church of the Nazarene.

J. B. Chapman was not in the group who went to Chicago. At Chicago these Southern brethren invited this recently united group to hold a general assembly at Pilot Point in 1908 for the purpose of bringing the Holiness Church of Christ into this larger union.

Prior to the meeting in Chicago, J. B. Chapman wrote of "Church Union" in the *Holiness Evangel* of September 15, 1907:

I heartily endorse the sentiment expressed in 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 paper 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, 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 the union of holiness churches. Often in his editorials of the *Herald of Holiness* he would state the desire for a union; and as a general superintendent he was interested in any move which would bring the holiness denominations to a closer cooperation and affiliation.

When the date came for the General Assembly of the Pentecostal Church of the Nazarene, and the General Coun-

cil of the Holiness Church of Christ in 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 11 months of his service as president he had visited 20 churches, held 14 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 historic day for the cause of holiness when this union was completed. The merger marked the official birthdate of the Church of the Nazarene and for the remaining years of his life, J. B. Chapman was always among the new denomination's most effective leaders. His influence, his ministry, and his administration blossomed as they were needed in this flourishing new movement called the Church of the Nazarene.

5

From Student to College President

Educational opportunities were extremely limited in J. B. Chapman's early life. His itinerant schedule, his increasing family responsibilities, and the growing demand for his ministry all hindered his continuing desire for training. The intensity with which he gave himself to evangelism, pastoral activities, and the duties of the president of the Western Council did not allow time for formal education. What he was able to accomplish in preaching, pastoring, writing, and supervising church work with such limited training is almost miraculous. But he loved learning. He possessed an inquiring mind, and he learned from every experience of life and from every person he met.

He was not without beneficial practical training during these early years. Miss Maud Frederick, the brilliant young schoolteacher whom he had married, was a helpful instructor. She was exceptional in her knowledge of English, and his grammar at the beginning of his ministry was somewhat crude. So she helped him at home. She would write down the errors he made when he was preaching and later would drill him in the proper use of English. By practice his English was both accurate and superb. He seldom made a grammatical error during the last half of his ministerial career.

Student and President at Arkansas Holiness College

Like many outstanding personalities, James B. Chapman obtained his education the hard way. When in November, 1908, he became pastor of the Church of the Nazarene at Vilonia, Ark., he enrolled at the same time as a student of the Arkansas Holiness College at Vilonia. Though he was past 24 years of age, had the pastoral assignment of the college church, and the responsibilities of a wife and two small children, he took advantage of the opportunity to pursue his education.

As always Maud was an inspiration in learning. 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 educational goal.

He remained as pastor of the Vilonia church during the 1909-10 school year and enrolled again 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. Members of his family say that during these school years he studied until late at night and would often arise at 3 a.m. to study before the family got up.

What a feeling of satisfaction he must have experienced when he graduated from the Greek-English Theology Course of the Arkansas Holiness College on May 25, 1910! Immediately he was elected president of the Arkansas Holiness College, which he served for the 1910-11 school year. But since his diploma from the Arkansas school was only a two-year program, he had a desire to obtain a full college education. So in June of 1911 he moved his family to Peniel where he enrolled as a student of the Texas Holiness University, where Dr. Roy T. Williams was the president.

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

Now he returned to Peniel as a student in the fall of 1911. At Texas Holiness University he earned the A.B. degree in 1912 and the B.D. degree in 1913. (The name of Texas Holiness University was changed to Peniel University in 1913.)

The 1913 commencement at Peniel College concluded his formal education, but he was a student all of his life, an incessant reader who gained knowledge from many fields. He was also a student of life.

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

Arkansas Holiness College President

A reporter wrote of his election as college president: "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 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. His first task was to strengthen the faculty of the school. He did this by bringing in well-qualified teachers to head various departments and retained faculty members who were acceptable in their work. He states his purpose for the college: "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 Arkansas Holiness College. One student wrote: "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 progress reports 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 100. 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 Chapman to almost clear the debt.

To appreciate the work done at Vilonia, something of its location should be known. It is a village in the central part of the state of Arkansas, located 14 miles from Conway. During the years of the Chapmans' residence the graded dirt roads were practically impassable in winter and spring. It was a farming country with plenty of hard work and little income. Some of the finest people God ever created resided in Vilonia, and they were determined to have a holiness school where their children and others could be educated.

But the Arkansas Holiness College was destined eventually to close its doors. Stronger holiness schools were avail-

able to keep pace with the increasing educational demands of this period of Nazarene history. If the Arkansas Holiness College had done nothing but mold the life of James B. Chapman and through him impact the religious world, its existence would have been justified.

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 evangelistic zeal to win souls to Christ. But within a few months, he was a student again at Peniel.

Peniel University—Student, Dean, and President

At the close of the 1910-11 school year he moved his family from Vilonia to Peniel, where they were to spend seven fruitful years until 1918. During these years at Peniel his three youngest children, Brillhart, Gertrude, and Paul, were born.

At the commencement of Texas Holiness University at Peniel on May 29, 1912, President Roy T. Williams announced that James B. Chapman, A.B., would be a member of the faculty for the coming school year. He had been a student at Peniel during 1911-12, graduating with an A.B. degree at that commencement. By the time of the fall opening of the 1912-13 school year, James B. Chapman was made the dean of the university, in addition to his assignment 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, as already noted, during this year he pursued his studies to make up the requirements needed to obtain the degree of Bachelor of Divinity, which he received in 1913.

Soon Professor Chapman earned an enviable reputation as a teacher. He dealt fairly with difficult questions, and he was fearless in his stand for truth. He possessed a remarkable

memory and an almost photographic mind. His own characteristics as a student and teacher provided a fitting pattern for his students to follow.

In May of 1913, at the close of the school year, James B. Chapman, A.B., B.D., was to experience another of those unique turns of divine providence. President Roy T. Williams, who had had a very successful term as president of Peniel University, resigned to devote his ministry to the work of evangelism. The Board of Trustees invited Professor Chapman to become 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, levelheaded, 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."

Because of his age, some of the members of the Board of Trustees were skeptical of his ability to fill this important position. But those who knew him best believed he would be an effective college president. And he was.

His friend of many years, who was then a member of the Board of Trustees of the school and pastor of the local church, 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 favorably known man in all that part of the country. In every position of responsibility 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 presi-

dency of different colleges has been recently offered him, among which is one of the best equipped institutions in the holiness movement. 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.

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. Though conservative in his policies and firm in discipline, he was highly respected by the students and the constituency of the college.

The new president was destined to go through some very difficult times during this five-year term of office. The location of the school limited its support. Within the geographic territory from which the financial support for this institution should have been received were three other holiness schools affiliated with the Church of the Nazarene. The Central Holiness University located at Hamlin was supported by the churches in western Texas; the Oklahoma Holiness College located at Bethany 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. Thus the support for Peniel University was limited chiefly to the Dallas District of eastern Texas and the state of Louisiana. With such a restricted territory it was difficult to succeed.

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.

These were busy days for the young president. He was president of the school, dean, business manager, manager of the industries and farms, and half-time teacher. One of his students tells of his coming to class so exhausted that he fell asleep during the class session. The whole Chapman family shared in the sacrifices of these difficult days. Dr. C. A. McConnell told of a visit to Peniel at the request of President Chapman to discuss the possibility of his teaching Bible and Theology at Peniel College. It was Thanksgiving Day, and the McConnells shared dinner with the Chapman family. The main dish dinner was black-eyed peas. Dr. McConnell said, "It was a real Thanksgiving dinner of black-eyed peas. The spirit of Thanksgiving existed in the home even when eating such ordinary food."

Even with such a difficult financial 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 \$10,000, and others pledged their support. But due to the restricted support base and the conditions early in World War I, the campaign was not carried through to completion.

The situation worsened as World War I made a very heavy drain upon the male students, and some of the faculty members answered the call to arms. But James B. Chapman was not discouraged; he continued to strongly promote the college. His statement on "Peniel's Proposed Plan" printed in the *Herald of Holiness* of July 18, 1917, reveals his desires and his character: "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."

Later in the same year he wrote in an article on "Pentecostal Nazarene View of Education" which stated his views of quality education in Nazarene colleges: "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 1917-18 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. He proved that his friends had not misplaced their confidence in him and had won the support of those who were skeptical of his ability to serve as president of Peniel College.

The Board of Trustees of Peniel College passed these resolutions:

"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."

President Chapman concluded his distinct work as a college president with the commencement exercises of Peniel College in the spring of 1918. But his influence in the Nazarene educational field will continue until the final day when God gives the rewards.

Chapman's leaving the presidency of the college did not bring to a close his responsibility to that school. In some way the terms of his contract as president personally obligated him for some of the financial debts of the school, so he left the presidency with a burden of personal debt related to the work of the school. It was 15 years later and 5 years after he became general superintendent before the last of these obligations was paid. But he considered no personal sacrifice too heavy to maintain his integrity and to preserve his reputation as an honest man.

Within a few years Peniel College—as were Central Holiness University of Hamlin, Tex., and Arkansas Holiness College of Vilonia—was merged with the Oklahoma Holiness College, to become Bethany-Peniel College of Bethany, Okla. Later Bresee College of Hutchinson, Kans., was also merged with the college at Bethany. Improved transportation plus the desire for quality education and fiscal responsibility made these mergers desirable and necessary.

The work of education became such an integral part of James B. Chapman's views of the growing Church of the Nazarene that he maintained a genuine interest in the church schools until his death. During his pastorate of the church at Bethany, he taught 15 hours a week in a special Bible course during the month of January, 1919. He was always in demand as a special speaker at the Nazarene colleges, and he appeared frequently as a commencement speaker. He gave special lecture series in all of them. He often encouraged the college presidents to raise the scholastic standards to qualify for accreditation from the recognized college associations.

Later Dr. James B. Chapman was recognized as the chief promoter and the "father" of the Nazarene Theological Seminary. Indeed he did share his dream and helped to bring to a final decision the establishment of the seminary in the General Assembly of 1944. He manifested a constant concern in the work of the seminary from its beginning. He gave the

address and conducted the service for inducting Dr. Hugh C. Benner as its first president; he spoke 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.

Dr. Chapman always sought the highest attainments and widest influence for the educational institutions of the Church of the Nazarene. He believed sound thinking and solid faith belonged together in the churches, in the colleges, and in the lives of the people called Nazarenes.

6

One Man in a Hundred Years

“One man in a century—any group can only hope to have one such leader in a hundred years” is the way Dr. Chapman was described by Dr. G. B. Williamson. His uniqueness showed in his preaching, his own devotional life, and his commitment to the growing Nazarene denomination. Uncorrupted by ecclesiastical authority and unimpressed by his own personal piety, Chapman was a living example of the purifying and empowering work of the Holy Spirit. He was a godly man, a creative leader, and a great soul.

Holiness Preacher

James B. Chapman was an experienced gospel preacher who learned to preach by preaching. He started preaching at 15 years of age and continued to preach until the time of his death. Since he preached more than 200 times per year for 48 years, he preached about 10,000 times in his lifetime. He loved to preach, and he knew that Christ is the central theme of all significant preaching.

While Chapman deserves a first-rank place among the preachers of the holiness movement, he belonged high on any impartial list of the best preachers of his generation in all churches. From the moment he stood to preach until the conclusion of his sermon he impressed his congregations that

he was a preacher with a message. Seldom did he acknowledge introductions; usually his first act upon reaching the pulpit was to read the scripture lesson or announce his text, and immediately launch his sermon. Never did he lack for words because they rolled from his lips like water over the rapids; he was always a man of fluent and precise speech. He spoke from the heart and his sincerity was felt by his listeners. He preached as a Spirit-anointed messenger of God; the Holy Spirit made his messages effective and interesting.

Even when he was dealing with profound truths, he had the capability of presenting his ideas in such simple terms that the average person could understand. He deliberately used simple language.

He always presented a well-organized message, which he had thought through carefully and outlined in detail. He shared great truths from powerful texts, and the content of his sermons was worthy of the hearer's attention. Appropriate illustrations were used to make clear the truth. He often told the story of the owner who needed a cat around his mill to rid it of mice, but he could find no grown cat which would stay when the mill was running. They all became frightened by the noise of the machinery and left. So he brought in some very young kittens and raised them in the mill. They remained because they grew up in the noisy environment. This he used to illustrate the necessity of Nazarenes' training their own young people to the Nazarene environment and standards.

His estimate of the important place he gave to preaching is seen in what he said about this noble task: "The call to preach 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."

He loved to preach, and accepted every possible opportunity to preach. He said 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, 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."

To him the preacher and the sermon were closely related. He said, "The preacher is 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."

Dr. Chapman always placed great reliance upon the anointing of the Holy Spirit in preaching. From the time of his boyhood he enjoyed and treasured the anointing upon his own ministry. He confessed that he had not always had special unction which came when as a lad he felt that God had placed His thumb in his back. He explained, "I have preached sometimes without it, but I have never been content to preach without that special enablement, 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 possible preparation for each preaching effort. I try to go to the pulpit physically rested, mentally fresh, and spiritually blessed."

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 Jesus had in his ministry:

The blessings which Christ gives are 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 impri-

soned, 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, and victory to the soldier.

His salvation is 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, and pardon to the criminal. His salvation is 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 heavyhearted, 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.

Devotional Life Provides Personal Resources

Public spiritual victories are often the rewards of faithful devotional commitments. Spiritual giants have always been men of prayer. James B. Chapman was no exception to this spiritual principle. His devotional life provided a perpetual spring of inspiration for his ministry.

His second wife, Louise, said 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 when things were hard, 'Get on your knees; say your prayers, then go to bed.'"

He was no stranger to heavy burdens; the care of the churches weighed upon him. Often he would toss, groan, and weep for hours at night and sometimes all night long. But he knew how to touch God in prayer. He always carried a soul burden for the work.

Frequently he talked about balancing his books, keeping his line of defense short, and keeping a short account with God. He did this with people as well as with God. Louise said, "Many 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 the Lord called him to heaven, 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. 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 another occasion he wrote:

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 touched me today.

The Bible was a precious book to Dr. Chapman. He was an ardent student of God's Word and had an insight into its truths which comes only through Spirit-enlightened study of its message. He read devotional books and was a student of the printed prayers of past spiritual giants. His own printed prayers are gems of devotional thought which provide insights into his wholehearted devotion to God. The following prayer is an example.

O blessed Jesus, I ask no other favor than Thy approving, assuring touch. 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, oh, give me that which will give me the best chance to advance Thy kingdom. Like Livingstone in Africa, I count nothing as having value except in relation to Thy kingdom. Amen.

Here is a prayer used at the 1945 Superintendents' Conference:

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 inferior goods. We ask for the heartache and the heartbreak and the tears and the sighs 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.

Zealous Churchman

Though not sectarian in spirit, James B. Chapman was a strong believer in the Church of the Nazarene. He poured his life and strength into the work of God through the Nazarene denomination. Nothing was too hard for him to do, and 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 of the Nazarene.

He was converted and sanctified among holiness people who put little emphasis upon church organization. He saw the weakness of their position. Therefore early in his ministry he became interested in strengthening the work of holiness through bringing together the various groups into a union. In late years he wrote: "I have come along with this movement from the beginning. I glory in our denominational history, even its setbacks—it is a romance all the way."

General Superintendent Chapman was chosen by his peers to write and deliver the General Superintendents' Quadrennial Address to the Ninth General Assembly of 1936. On that occasion he stressed the unity of the church:

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 New Testament 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. In that same quadrennial address he spoke of these beginnings:

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 Chapman's ideal for the church. On one occasion he expressed this caution: "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 1917 an unfortunate situation developed on the Pacific Coast which resulted in the loss of several congregations. In this situation the authority of the superintendency in the Church of the Nazarene was questioned. 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 reelection 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.

Dr. Chapman kept his finger on the spiritual pulse of the church. In his work as general superintendent he majored on stressing the spiritual foundations 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 continued, "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 his message, "All Out for Souls." This message was born in a night of prayer. Tears streamed down his cheeks as he presented the message. This event was one of the spiritual high points in the history of the denomination. 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 reemphasize old-time moral and spiritual conditions. 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 domes-

tic 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 Pharisaeism 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 most matters of church life, Dr. Chapman was a knowledgeable authority, and his helpful advice was often sought by both preachers and laymen. He distinguished himself by his practical advice, his sane judgement, his godly life, and his passion for the spiritual advancement of the church.

James B. Chapman was truly one man in a hundred years. The power sources of his distinguished service was his devotion to Christ, his all-out effort to understand and communicate the Holy Scriptures, and his practical wisdom which he so often applied to the work of the church.

7

Three Million Words in Print

"Someone said a writer should write a million words before he offers anything to the publisher" is one of the opening paragraphs of Dr. Chapman's brief autobiography. He continued, "I am confident I did not serve an apprenticeship, but since beginning this page I have made an estimate that at least three million words have appeared in print under my signature. So, I should be ready now to begin as a writer."

Early in his ministry he realized the printed page provided a powerful medium for presenting the holiness message. In those early days of the holiness movement, the people read because their spiritual situations demanded it. Many of them had been sanctified in a camp meeting, in an independent meeting held by a traveling holiness evangelist, or perhaps under the ministry of a holiness evangelist who had held a meeting in the church of which they were members. Generally the pastors of the mainline churches where these folks held church membership were not in sympathy with this holiness message and opposed those who testified to the experience of holiness. Therefore, they were largely dependent upon the written holiness message for their spiritual development. This situation made the printed message much in demand.

The Writing Ministry Begins

According to his account, his first article printed was titled "The Eagle's Two Wings," but he gives neither the date nor the name of the publication in which it was printed. The date must have been before the fall of 1906, for in the first issue of the paper *Highways and Hedges*, (official paper of the Holiness Church of Christ) published on September 15, 1906, he is listed as editor of "Church Work" department.

Two papers of the Holiness Church of Christ—*Highways and Hedges* and *The Missionary Evangel*—merged at the General Council meeting held in Texarkana during December, 1906, to become *The Holiness Evangel*. Only an occasional article or sermon was printed in *The Holiness Evangel* from his pen. The September 1, 1907, issue contains a sermon on "Atonement." In the September 15, 1907, issue an article was printed on "Church Union." And in the July 2, 1909, issue a doctrinal message appears on "Regeneration: What? How? When?" 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 General Assembly of the Pentecostal Church of the Nazarene held in Nashville in October of 1911 voted to merge the papers of the different churches which had united to form the Nazarene denomination to publish one official paper, the *Herald of Holiness*. Dr. B. F. Haynes was chosen as the editor of this merged periodical. The first issue was printed on April 17, 1912. The first article written by J. B. Chapman in the *Herald of Holiness* was printed in the issue of August 7, 1912. It was discussion on "How to Live the Sanctified Life." The message is summarized 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. But 14 of his messages were printed in the *Herald* during 1919; 10 during 1920; and 1 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, and was always engaged in preaching, teaching, and evangelistic appointments. This may account for the few contributions from his pen during these years. After he severed his connection with Peniel College in 1918, his articles appear more frequently in the *Herald of Holiness*.

Editor

It is difficult to imagine a 22-year-old young man serving as department editor of a denominational paper. Yet the editorial career of James B. Chapman began when he had just passed his 22nd birthday. He was made editor of the Church Work Department of the new denominational paper, *Highways and Hedges*, launched by the Holiness Church of Christ. The first issue was published on 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 to consider all questions of general interest to the church."

His work as editor of this department in the new paper was shortlived, 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 for-

merly 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 in October of 1908.

His message during these nine months was that of church union. It is probable that the influence exerted through the Church Work Department of *The Holiness Evangel* made a significant contribution to the final consummation of the union of these churches of the Southwest with the Church of the Nazarene.

Editor—"Herald of Holiness"

Another definite turn of God's providences was Chapman's election as editor of the *Herald of Holiness*. Dr. B. F. Haynes had been the founding editor since 1912. In 1920 Dr. Haynes's health began to fail, so he was not able to give full time to the editorship. Another editor was to be chosen as associate editor with Dr. Haynes.

The first choice of the General Board of Publication was Charles A. McConnell, a layman who had distinguished himself in the field of journalism within the Church of the Nazarene. He felt led of the Spirit not to accept this position, so the Board of Publication elected Dr. James B. Chapman. The Board of Publication only had authority to name an editor until the next General Assembly. So in Volume 10, 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." The first editorial from the pen of the new associate editor titled "A Call to Prayer and Work" was printed in the same issue of the *Herald of Holiness*.

In the issue of April 13, 1921, he announced the editorial policy:

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.

The relationship of associate editor continued for one year; in the *Herald of Holiness* dated April 5, 1922, is the announcement of the retirement of Dr. B. F. Haynes as editor. Dr. James B. Chapman was made the full-time editor. The General Assembly of the Church of the Nazarene meeting at Kansas City in October of 1923 elected Dr. James B. Chapman as the editor of the *Herald of Holiness*; he received 255 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.

The task of filling the office of editor of the *Herald of Holiness* was no easy one. Chapman followed a brilliant thinker and stimulating writer; Dr. Haynes was held in high esteem by the Church of the Nazarene as well as by many people outside the denomination. The subscription list of the

Herald of Holiness was not large when this new editor assumed his responsibilities. Chapman said it had about 8,000 subscribers, which was a small percentage of the membership of the Church of the Nazarene—43,708 in 1921.

Many years are required before a perfect union is made of groups which unite 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. In 1915 the Pentecostal Mission group of the Southeast section united, but by 1921 the church was not a fully integrated force. There were still sectional differences. Chapman knew a well-read denominational paper could help develop the needed unity.

Dr. Chapman had always had great interest in church union and had successfully promoted it in other days. He was already a well-known evangelist. For the first few years of this editorship he continued an intensive ministry of evangelism. He did this primarily because he was always an evangelist at heart, but also to get acquainted with more people. 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 weekend 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, Okla., since he had concluded his pastorate there in the spring of 1919.

Because he had a faculty of weaving human interest into his writings, making his readers feel that he was acquainted with their needs, Dr. Chapman became a popular editor. He always stated the great truths of the Christian life in a definite manner. He dealt with profound truths in a direct but

simple style. His writings challenged the deep thinkers, yet they were stated in language common people could read with understanding. His editorials abounded in straightforward statements. Often one of his sentences was sufficient to make clear some great truth. He won a reputation for sound judgment, clear insight, and straight thinking until he was a recognized authority on the Nazarenes. Often a quotation from Dr. Chapman has brought an end to a debate, for his wisdom was so widely recognized that few questioned what he 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 to weld the thinking of the people of all sections of the church into one great unit. By 1928, when his editorship was terminated through his election to the general superintendency, the Church of the Nazarene had lost much of its sectionalism. This reality could not have been realized without Editor Chapman's impact on the young denomination.

No better picture of this editorial work can be presented than to quote an article he wrote on the occasion of his 43rd 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 "sidelines" 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.

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 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 backstop 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 unchanged. 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. 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. 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 and for 14 years after leaving the editorship. He was interested in considering and answering questions because he desired to keep in close touch with the thinking of the people. It gave him opportunity to help people at the point of their expressed needs.

Founder of "Preacher's Magazine"

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, they should have a periodical 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. Its purpose was to present articles which would aid the readers in improving their ministry with people, in their preaching of the gospel message, and in their winning souls to Christ. Who can adequately evaluate the impact of this holiness periodical on the ministers of the denomination? Its influence continues to the present.

Author

Toward the end of his life, Dr. Chapman said, "Preaching has always been my vocation, but 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."

He had a writer's instinct, 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. When he saw or heard something which suggested a title for an article he frequently would ask his wife, "How would that sound for an editorial?" These suggestions he kept in notebooks which he always carried in his pocket.

He was methodical in his ministry. 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 recopying it; he considered his first thoughts his best.

Being a writer, he had great interest in what others had written; hence he was a constant reader. He consistently read at least one book each week; oftentimes five books would be read during a week when he was not pressed by official duties. He made a habit to finish every book he began, and thought himself well repaid if he got one usable thought. There were books in his car, on his desk, in his traveling bags, and at his bedside. He read quickly and remembered much of what he read. He did not often keep the books he had read.

His mind was always open to truth. Often he would lie awake at night praying, 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.

While he typed most of his messages, he had the habit of carrying a number of pencil stubs from two to four inches long. If he wanted to write a note, he might reach into his pockets and bring out one of these stub pencils. Once when he was asked why he carried these stubs, he said, "I can always use what others throw aside."

Many articles other than editorials were written for various periodicals. He is perhaps best known for the articles that were printed weekly on the front page of the *Herald of Holiness*, beginning in September of 1936. Some 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 one of the church schools papers.

A motto which he followed religiously was to be on time with an article or book. Dr. Chapman was never late; he delighted to do a task when it was presented to him. In the files he always kept a supply of editorials for *The Preacher's Magazine*. If he were requested to write an article and to meet a certain deadline, he would often 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* 32 articles written for the front page of that paper. 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 16 months after his homegoing.

James B. Chapman had been chosen by the Board of General Superintendents to preach the sermon at the opening Communion service of the St. Louis General Assembly on June 20, 1948. Before his death on July 30, 1947, he had written out the message he wanted to preach. Also, at that early date he had prepared his portion of the general superintendents' message to the 1948 General Assembly.

The writing of books filled a large place in Dr. Chapman's journalistic efforts. He authored 15 or more cloth-bound books, and at least one dozen paperbound books or booklets. His earliest attempt at publishing a book was in 1905 when a sermon on "The Coming Judgement" was printed in pamphlet form. During the period of his presidency of Peniel College, a book was printed called *Ten Little Sermons*, which later 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 the General Board of Education of the Church of the Nazarene, of which President Chapman was a member.

Most of his books stressed the doctrine of holiness. Two were biographical: one was devoted to the story of the life of his wife, Mrs. Maud Chapman, under the title *My Wife*; and the other was written about the life of Bud Robinson. 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 a series of lectures given at Nazarene Theological Seminary and later printed under the title *The Preaching Ministry*.

In his writing and preaching he gathered thoughts and illustrations from many 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 might 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. 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, 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—which he clearly used to portray the truth of the gospel. Those who have heard or read what he called the allegory of the Sears Roebuck and Company catalog will never forget its teachings regarding the provisions of the Atonement for man's complete recovery from sin. His home-

spun philosophy and skill in using statements made his writings sparkle.

Writing Technique

In a series of Christian Journalism lectures which Dr. Chapman gave at Nazarene Theological Seminary within the 18 months prior to his death, he gave this insight into his writing and of his way of preparing manuscripts:

From the beginning 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 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. 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.

His ability as a writer was recognized by groups outside the Church of the Nazarene, even outside the religious realm. He was listed in "Who's Who in America" for a number of years, and the books he had written filled a large place in the description of his life.

Dr. Chapman's writing ministry was a significant gift God gave through this human vessel to the Church of the

Nazarene. Much of his writing is still as up-to-date as tomorrow's newspaper. He knew how to employ the power of the printed page to impact the Nazarene movement. And he continually used this talent. His influence can still be seen in the denomination's publishing efforts in the *Herald of Holiness* and *The Preacher's Magazine*.

8

The Nazarene Commoner as General Superintendent

Occasionally the question is asked whether the voice of the people in church elections is to be considered the choice of God. But no one who understands Nazarene history doubts that the General Assembly at Columbus, Ohio, in June of 1928 expressed the choice of God in the selection of James B. Chapman as a general superintendent. The General Assembly had not elected a new general superintendent for 12 years. General Superintendents R. T. Williams and J. W. Goodwin had been elected by the vote of the district superintendents in 1916. When the 1928 General Assembly vote was taken, the three existing general superintendents—Goodwin, Reynolds, and Williams—were reelected on the first ballot.

On that first ballot, Dr. James B. Chapman stood in the lead among those being considered, receiving 172 votes. In a short time he was elected on the fourth ballot with 271 votes. Without electioneering or political scheming he was uppermost in the thinking of the people as being God's choice. In previous General Assemblies he had received a number of votes—39 votes in 1919 and 26 in 1923. And he was elected as editor of the *Herald of Holiness* with an almost unanimous vote in 1923.

His 1928 election to the general superintendency was received with the wholehearted approval of the church. This entry was made in the Minutes 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 . . . With tears streaming from his eyes Dr. Chapman was led to the platform by two of his brethren. . . . Motion was made and carried to make his election unanimous."

His statement at his reelection in 1932 expressed his feeling relative to accepting the general superintendency, "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. I feel that way this morning. 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. In this case we are both in the experimental stage. But I take it as the voice of God again and promise you, by the same sustaining grace, I will undertake it again with your prayers and cooperation."

Throughout his service as general superintendent, Dr. Chapman maintained a high estimate of the office of the superintendency. But he never exhibited a spirit of self-sufficiency; always his dependence was on God.

View of Superintendency

He had a developing view of the district and general superintendents. In 1946 near the end of his service, Dr. Chapman expressed his mature view of the Nazarene system of the general superintendency at the induction of General Superintendent G. B. Williamson. Dr. Williamson had been

elected by the district superintendents to fill the office made vacant by the death of R. T. Williams. In Chapman's message before the group gathered at headquarters building in Kansas City representing the departments of the general church, he stated his appraisal of the work of the superintendency of the Church of the Nazarene:

In our church the founding fathers faced the problem of keeping the unity and soundness of the local church and still maintaining the efficiency of the superintendency. When this problem was faced, 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 our history there have been few instances in which there 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 superintendents and not superintendents of independent units. This concept 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."

Leadership Qualities

A rich background prepared Dr. Chapman for the general superintendency. He was familiar with the denomination from its beginnings through his service as pastor, evangelist, college president, and editor. Thus he was able to immediately carry his new assignment at the time of his election. The church had utmost confidence in him, and he was a well-loved general superintendent as evidenced by the fact he received the highest vote for reelection in the four succeeding General Assemblies.

Leadership opportunities cause some men to become dictatorial or to use their power for their own ends. But Chapman's most severe critics never accused him of being a dictator. His ideal of leadership was stated in a message to preachers: "Ours is the authority of leadership and not the authority of rulership." Chapman led more by what he was as a Spirit-filled Christian than by the demands he made upon others because of his authority.

Relationship to Other General Superintendents

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 20 years; and the two brethren elected at the same time in 1916, Drs. R. T. Williams and J. W. Goodwin. Dr. Chapman 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 18 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 for almost a full quadrennium when he was suddenly stricken and taken to his reward. During his last years in office, Dr. Chapman served with Dr. H. V. Miller, elected in 1940; Dr. H. C. Powers, elected in 1944; Dr. G. B. Williamson, elected in 1946; and for one quadrennium with Dr. O. J. Nease, 1940-44.

He had great respect for his colleagues and usually sought their judgment. He always 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. On some occasions he voiced this disapproval emphatically, yet it was always done in the spirit of Christ. Cooperation of service and unity of action was his watchword for the Board of General Superintendents on all important issues.

The high regard in which he held his colleagues is expressed in the tributes he paid to them as he saw them called home.

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."

Dr. Chapman's association with Dr. John W. Goodwin lasted for 12 years in the general superintendency and continued during the years of Goodwin's retirement until his death in 1945. He said: "It is impossible to speculate on the Church of the Nazarene without Dr. John W. Goodin, 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."

The homegoing of General Superintendent R. T. Williams was a staggering blow to Dr. Chapman. These men had been friends for 40 years and had served together in the general superintendency for nearly 18 years. Dr. Chapman said at the funeral of Dr. Williams in 1946:

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 anyone asked, "What is a Nazarene?" we could never do better than to point to Dr. Williams. He possessed those inner qualities of heart and soul and mind which 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.

Administrative Skills

As an administrator, Dr. Chapman ranked with the best. He lived for the Church of the Nazarene. If the church suc-

ceeded, he was blessed; if dangerous trends appeared, he was troubled and gave himself to prayer and effort to correct the situation. Once 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 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."

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 proven 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 this week I believe a fairly good job was done and we are off to a good start on another year. But we need much prayer for divine guidance."

Many church leaders constantly worry about the affairs of the church. But Dr. Chapman would give himself to a problem until he had prayed about it, thought about it, and had come to a definite plan of action; then he counted it settled. He was not given to anticipating a 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. Yet he kept the business of the assembly running effectively. He always had time for a special song, an exhortation, or for any special feature which would add to the blessing of the district assembly. His morning

messages were 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 added zest to business meetings which otherwise would have become dull. His decisions were seldom questioned, and his judgment was always respected.

Ordination Services

In no part of his ministry was his combination of simplicity and dignity more beautifully expressed than in his ordination services. He officiated in the ordination of at least 738 ministers of the Church of the Nazarene. In his files he left a copy of the ordination service he used during his 1937 visit to India. This service is so near to his pattern 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, several times the word "charge" appeared. I therefore propose to use that as a key word and to give you some suggestions in the form of charges that I think will be of use to you.

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 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 every day and allow nothing to take the place of this divine assurance.

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.

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.

Cooperate with your brethren in the ministry and membership of the church. 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. 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.

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."

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 Passport to heaven, your Chart and Guide—the Bible. Read and study this book. 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.

Foreign Visitation

With the Church of the Nazarene's growing involvement in overseas missionary efforts, there was an increasing need for the general superintendents to become world travelers for the purpose of supervision and scouting new areas. The first general superintendent to make such a missionary journey was Dr. H. F. Reynolds. He went as a pioneer who successfully found openings for establishing new mission fields for the Church of the Nazarene. General Superintendents Goodwin and Williams also made extended missionary journeys. Early in his work as a general superintendent, Dr. Chapman was called upon to make a 10-month missionary journey, visiting Latin America and Africa. He gave an account of this 1931 trip through the pages of the *Herald of Holiness* and in his book *30,000 Miles of Missionary Travel*.

Upon his return from this first trip he told his wife that he would make no additional overseas trips unless she accompanied him. So on his trip to the West Indies in 1933, and to Japan and China later that year, he was accompanied by

his wife, Maud Chapman. When he was called upon to make a nearly year-long tour leaving in September of 1937, his wife went on the entire journey, and his sons, Harold and Paul, accompanied them part of the way. This trip took them to 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 for the missionary work of the Church of the Nazarene, he worked and preached for missions of other denominations. For example, in Guatemala he preached in the Friends Mission camp meeting; in India he preached in the convention of the India Holiness Association.

He was a good traveler. He took the hardships of missionary travel without complaint; rather he enjoyed them. One of the most taxing journeys was his trip into the land of the Aguarunas in the mountains of Peru. This area is famous among Nazarenes through the labors of the Winanses; Esther Carson Winans' body lies buried there. The journey required days of travel by mule or horseback with camping deprivations and the wild country hazards of the Andes Mountains. Of this trip he wrote:

I think everyone should take one trip over the Aguaruna land trails. 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 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, Chimals, and Marañon.

The quaint habits of life among the people 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. Since I came down from Pomera, it has not seemed to me that there are any inconveniences about which anyone should complain. I think it made a better man and a better Christian of me. . . . I saw more and more that a missionary must be one who ignores difficulties and keeps smiling in spite of all that comes.

On his visit to the mission fields of Africa he was impressed with the influences of the gospel upon the people there. He visited Endingeni, the place where Harmon Schmelzenbach and his wife labored so faithfully 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. He attended the graduation exercises of the nurses at the Fitkin Memorial Hospital in Bremersdorp and recognized the value of the medical and educational work. For Dr. Chapman these places symbolized the progress of the gospel work; Endingeni symbolized the coming of the gospel in that darkened land; the wedding at Gazaland symbolized the development of a Christian character and a Christian community; and the graduation of the nurses at Bremersdorp symbolized the spirit and practice of holy service.

His missionary interest was another expression of his evangelistic passion. As a boy preacher he knew the anointing of the Spirit upon his heart to win souls. His evangelistic vision was broadened as he traveled the world.

Family Changes

The righteous are not spared life's difficult experiences, and James B. Chapman was no exception. For he was required to pass through dark experiences and to endure a prolonged physical handicap with much suffering.

Of his 37 years of marriage to Maud he wrote: "Our life together was not dreamy and fairylike. 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."

Except for James Blaine, Jr., who died in his first year, their other children grew to adulthood. But the Chapmans experienced a crushing blow in the sudden death of their son Brillhart, in March of 1937. This sorrow increased the disappointment they had carried because Brillhart had forsaken their teachings to devote his talent to an entertainment career. Although they found consolation from letters received shortly before his death, they carried this burden of sadness.

Dr. Chapman seemed not to know the limits of his strength. On one occasion he came upon a young man who was endeavoring to put a jack under the car to remove a 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, but Dr. Chapman convinced him to try. 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. This was a feat Dr. Chapman delighted to perform for the benefit of those who have the impression that a preacher is soft. His rugged body matched the strength of his mind and spirit.

During the nearly year-long missionary tour of 1937-38 Dr. Chapman was stricken with a severe heart attack in Egypt. This was the first physical impairment this man ever

knew. He continued his journey, curtailed some activities, and spent over a month recuperating from this illness among the Nazarenes of Scotland. But he never again knew robust health.

The most difficult loss of his life was the death of his wife, Maud. After only a brief illness, she died on February 18, 1940—on their 37th wedding anniversary. No wife had been closer to a husband, no woman contributed more to the success of her husband, and no couple were more devoted to each other. 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 someday. I don't know what the future is like, but I know it is better than this, and this has been good.'" It was his most difficult task to adjust to life without her.

But death and sorrow were not to limit him in his Christian service. He turned his attention to life and said within a few weeks following Maud's death: "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."

Life was not to continue in loneliness and sorrow. In June, 1942, he was united in marriage to the much-loved Louise Robinson, missionary from Africa. Together they enjoyed five years of joyous service. It was a marriage owned of God and approved by Nazarenes everywhere.

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 specialist told him to retire from all active work in order to prolong his life for 10 years. The doctor warned that if he continued with his activities, he would probably die within 6 months. Dr. Chapman chose to continue to give his full service to God through the church; he lived for 21 months.

Very few people knew he was a constant sufferer. No one would detect that the presiding officer of the district assembly, the preacher at the camp meeting, conventions, church dedications, or in services of the churches, was under the sentence of death. Few people knew that he seldom went through a day without suffering from his heart condition. He insisted upon carrying his full responsibilities even when his colleagues urged him to lay some of the heavier burdens on their shoulders.

To the end, James B. Chapman was a true soldier of the Cross who gave himself in complete abandonment to the service of God and the lost of the earth.

Leadership Qualities

Dr. Chapman was an example in his own relationship with God and in the manner in which he expressed the power and glory of God in his life.

He had great faith in men as well as in God. Always he believed in a person until that person was proven 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. As they became acquainted with Nazarenes, they should be able to better understand many of the statements of the Word of God. In their association with Nazarene people, they should be brought to know the Nazarene better.

In 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 back-

ing 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.

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 example of Christ in all the relationships of his life.

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Well Done, Faithful Servant

During early 1947 Dr. Chapman devoted himself to the work of the church without much relaxation. Early in July he and his wife made their way to their home at Indian Lake, near Vicksburg, Mich., where they hoped to enjoy a much-needed rest. But the remodeling of their house had not been completed due to building material shortages. It was only after considerable work that the Chapmans were able to provide even partial conveniences. The strenuous demands left their marks upon Dr. Chapman's weakened heart.

During these few days he enjoyed the visit of three of his children and seven of his grandchildren. Most of them came to their own cottages on the lakeshore to enjoy the summer vacation. He had great affection for his family.

The evening of July 29, 1947, was spent in the opening service of the annual assembly of the Michigan District held in the Indian Lake camp meeting tabernacle. Dr. Chapman enjoyed the service and visited with friends at the close of the meeting. He made an appointment to have breakfast the next morning with General Superintendent Hardy C. Powers, who was the presiding officer of the district assembly. He seemed as well as he had been for months, and he went to bed that night as he would on any normal night. Near 2 a.m. his wife was awakened by an unusual sound, 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. No one suspected that he would be taken so suddenly. No persons were more greatly stunned by this sudden passing than were his immediate colleagues in the general superintendency, Dr. H. V. Miller, Dr. H. C. Powers, and Dr. G. B. Williamson.

The voice that had blessed thousands of Christians, had called hundreds of sinners to come to Christ and many believers to holiness, was now stilled. The great Nazarene church leader had gone to heaven.

How good God was to give James Blaine Chapman to the Church of the Nazarene! No one else could have filled his place. No one else could have spoken to Nazarenes as Dr. Chapman had spoken as preacher, educator, editor, author, and general superintendent. He had lived his life to the full. Beyond question he heard from his Lord, "Well done, thou good and faithful servant."

His View of Death

On one occasion Dr. Chapman had quoted those immortal words of Paul, spoken just before his homegoing: "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" (2 Tim. 4:6-8).

Then he made this affirmation of his 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 over-matches my devotion.

The perfect day for James Blaine Chapman dawned in the early morning of July 30, 1947.

A Camp Meeting Funeral

The camp meeting filled a magnificent place in Dr. Chapman's life. He was saved as a lad of 15 years of age in a camp meeting. For over 45 years he preached from camp meeting platforms. He loved the camp meeting environment. Thus it was especially appropriate that his funeral service was held in the Michigan District Camp Meeting Tabernacle at Indian Lake, and from a camp meeting platform his funeral message was delivered.

Over 2,000 people, including 35 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, played a number of hymns 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. 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, Dr. Chapman's pastor, led the congregation in a closing prayer.

Funeral Message

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 16 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 15 years of age Christ said to him, "Follow me." And he arose and followed Him.

Dr. Powers spoke:

The question in our minds today is: What was it that God saw in the lad Jimmy Chapman that night in that obscure schoolhouse when He placed His thumb in 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 probably not apparent to the casual observer. God saw in James Blaine Chapman a man who was capable of that long list of notable achievements and that holy life for which we honor his memory 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 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 fellowman. 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 his 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.

"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 1946 District Superintendents' Conference in Kansas City can never be the same.

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.

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 his personal diary on May 8:

"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."

Dr. H. V. Miller's Tribute

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. . . . 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.

Dr. G. B. Williamson's Tribute

The newest member of the Board of General Superintendents was Dr. G. B. Williamson, 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 unreserved 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 40 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.

Perhaps the simple but powerful impact of Dr. Chapman's life and ministry is summarized by a tribute written by a friend: "Dr. Chapman personified the teachings of our church. His holy unselfishness, humble approachableness, gracious solicitude, and kindly patience profoundly affected me."

Well done, faithful servant; enter thy reward.

As he prepared this book, Editor Neil B. Wiseman prayed in the words of Bishop Ralph Cushman's well-known poem, "Renew their breed, Almighty God . . . Renew their breed, we need them back!"

Certain eras in the history of the Christian Church have demanded men with unique talent, outstanding stamina, and courage that causes them to rise above the crowd. Roy T. Williams and James B. Chapman were such leaders. As young evangelists (Williams 25 years old, Chapman just 24), they paved the way to bringing scattered holiness Christians together at Pilot Point. Then, for four decades—each in his own sphere but often crossing paths and finally serving together as general superintendents—they guided the newly organized Church of the Nazarene with divine wisdom and expertise.

The two biographies, here edited and revised and bound into one volume, have become classics. Together they vividly describe the rise of the Church of the Nazarene from infancy to a strong, united force for God and the cause of holiness.



ABOUT THE EDITOR

Neil B. Wiseman is pastor of the Pompano Beach, Fla., Church of the Nazarene. Other books by Dr. Wiseman are: *Discipleship: Your New Life in Christ*; *What You Always Wanted to Know About Your Pastor/Husband*; *Leadership: A Leadership Development Strategy for Growth*.
