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**WITH CHAPMAN  
AT CAMP MEETING**

By

*James B. Chapman, D.D.*

*“Follow peace with all men, and holiness, without  
which no man shall see the Lord” Heb 12:14*

**Spreading Scriptural Holiness to the World**

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**J. B. Chapman, D. D.**

## **Foreword**

With Chapman at Camp Meeting brings back memories to thousands — fond memories, vivid memories. Dr. Chapman, with the pleasant smile, the friendly handshake, and the ready wit.

Can't you see him again walking across the campgrounds with a steady pace, revealing a stalwart purpose, his mind roaming the vast ranges of truth which he loved so well?

But then he stepped to the pulpit. With scarcely a gesture, with a minimum of bodily movement, how the words flowed! Scripture came at his beck and call, analogies, metaphors, similes — all were his servants as he preached under the Spirit's anointing. Throughout the audience tears would start; then a shout of praise would rise; then a smile would teeter on the lips — Dr. Chapman was preaching.

In With Chapman at Camp Meeting there are a few of the camp meeting sermons he preached with unusual success. Perhaps one of the most popular sermons he ever preached was known as "The Sears-Roebuck Sermon." That sermon is included in this little volume.

To take you back to camp meeting, to introduce you again to one of the "greats" of camp meeting preaching — that is why we have chosen these sermons and made this book available.

**THE PUBLISHERS**

# **WITH CHAPMAN AT CAMP MEETING**

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## **Contents**

1.

How to Be Sanctified Wholly.

Popularly known as the Sears-Roebuck sermon

2.

Divine Healing for the Body.

# WITH CHAPMAN AT CAMP MEETING

By

**J. B. Chapman, D. D.**

1

## **How to Be Sanctified Wholly**

We bring as a text today those familiar words found in I Thess. 5:23-24, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

No subject is more important or more timely than the one brought to us in this text — that of entire sanctification. This is the only passage in which the word or phrase which stands for a distinction in degrees of sanctification is found. But the term sanctification is often, even usually, used in the New Testament with the sense of full or entire sanctification. However, there is a sense in which all justified Christians are sanctified. That is to say, the primary idea in the word sanctify, when used in the evangelical sense, is to make clean, and there is an approach toward purity in the cleansing away of the guilt of sin in regeneration. So, at the risk of being misinterpreted (we think we can scarcely be misunderstood), we are bound to say that all Christians are sanctified, but not all are sanctified wholly. All true Christians have had their sins forgiven, and have thus been cleansed from guilt. But there remaineth in the hearts of the regenerated a pollution which is inherent because of the fallen state and condition of the race, and this residue of sin requires a second, definite work of grace for its eradication and destruction.

And so at the present time we are not dealing with initial sanctification as it relates to those obtaining pardon, but with full or entire sanctification as the right and heritage of those who leave the principles of the doctrines of Christ and go on unto perfection.

And, further, we have planned to limit the scope of our treatment to "Four Phases of Sanctification." For the whole field of sanctification viewed doctrinally and experientially is too large for intelligent consideration within the limits of the time usually allotted to the preaching of a sermon.

And in order to approach our theme we bring to you four passages of scripture in addition to the text. The first of these is John 17:17, "Sanctify them through thy truth: thy word is truth." The second is Heb. 13:12, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." The third is Acts 26:18, just a portion of the verse, as the connection with the lengthy context is very close: "Sanctified by faith that is in me." The last is Rom. 15:16, just a portion of the verse: "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

We have here in these four scriptures the same number of phases of sanctification set forth: (1) Sanctified through the truth, (2) sanctified by the Blood, (3) sanctified by faith, (4) and sanctified by the Holy Ghost. Now no sane person can suppose that there are four ways of getting sanctified, just

as there are four lines of railway between New York and Chicago, and one may take his choice. There must be one way to get sanctified and that one way must involve the four phases now before us. That is, if one is sanctified wholly, he must be sanctified through the truth, by the Blood, by faith, and by the Holy Ghost.

The theologians have attempted to help us by their definitions. They say we are sanctified instrumentally through the truth — the Word of God. We are sanctified efficaciously by the Blood. We are sanctified conditionally by faith. And we are sanctified efficiently by the Holy Ghost. And these definitions are useful, if we understand the meaning of the terms.

But really in what sense are we sanctified through the truth?

By "the truth" we understand the Word of God, the Bible. In what sense are we sanctified by the Bible? Certainly the Book, just as a book, is insufficient to purge our hearts from sin. Then it must be that it is the teachings, the doctrines of the Bible that are intended. Yes, that is just it. We learn about this experience and the conditions upon which it may be obtained from the Bible. The Bible, in this case, stands over against the wisdom and the theories of men. The Bible is our standard for faith and practice. Creeds and theories must stand or fall by this Book. Whatever does not speak according to this Book proves that it has no light in it.

But although one learns about this experience and the conditions upon which it may be obtained from the Bible, this does not actually destroy sin out of the heart. One may be correct in his interpretations of the Bible, and orthodox on the whole Christian creed, and yet not be vitally anything that the unbeliever is not. One may even be a holiness man in his faith and preference and not be at all a holy man. So that one who is sanctified through the truth, and nothing more, is like one who theoretically knows the road to his nearby city, but who has not yet traveled that road for himself.

And in what sense are we sanctified by the blood?

Well, one man tried to explain that the blood of Jesus has become a sort of fetish. Or even more than that, it has become something in the nature of soap or concentrated lye, and is applied to our hearts actually (he would almost say literally), and that by that means we are purged and sanctified from sin.

But this explanation goes too far in the direction of literalization. The truth is pretty well stated in the saying that the blood of Jesus is the meritorious (the same thing as efficacious) cause of our sanctification. That is, in this case the Blood stands over against good works and every form of human merit. It is not good works or good breeding or anything else humanly good that purchases the cleansing of our hearts, but it is solely the blood of Jesus. Just as in coming for pardon, we say,

"In my hand no price I bring;  
Simply to Thy cross I cling,"

so in coming for cleansing we sing,

"The Blood, the Blood is all my plea;  
Hallelujah! for it cleanseth me."

And in what sense are we sanctified by faith?

Surely not in the sense in which New Thought people tell of the wonderful accomplishments of faith. That is, faith has no sufficient purifying power of its own. Nay, faith is but the cable that attaches us onto God and becomes a channel through which His sanctifying energy can reach us. We may even bring it closer and say that faith is like the switch which closes the break in the electric wire, and when closed, attaches us to the great powerhouse of God Almighty.

In the sense in which we are now speaking, faith stands over against growth in grace and other such factors as men have suggested as being the condition of bringing about Christian perfection. There is such a thing as growth in grace, but it is never suggested in the Bible as a condition or means of purity. It is a condition and means of maturity. But purity and maturity are widely different things. A thing may be pure yet be in the initial stage of its life or being. But time is an element in maturity. Purity has reference to quality and content; maturity has reference to size and ripeness. Christians should and do grow in grace. But they do not grow into grace. If growth were the condition of purity, then time would be an element, and the possession of the experience itself would of necessity be indefinite as to time. But since faith is the condition, the conditions may be met now, and the blessing may be obtained instantaneously.

And, finally in what sense are we sanctified by the Holy Ghost?

The theologian says, "In the sense of efficiency." That is, in the sense that it is the Holy Ghost who actually changes our state from sin to holiness. It is His incoming in Pentecostal fullness that drives out sin and makes us pure and clean within.

The Bible tells us about this experience and sets forth the conditions upon which we may obtain it. The blood of Jesus purchases the blessing for us in that its merit provides for our demerit. Faith is the channel through which God's blessings are released. But at the end and climax of it all is the Holy Ghost, who comes as refining fire and purifies us from all sin.

Perhaps a simple illustration may serve to enforce these distinctions. I have said in public that there is one book about which I think I know more than, perhaps, any person present. As soon as the people recover from their astonishment at such brazen egotism, they usually begin mentally to guess what book it is to which I have reference. But I relieve them by telling them it is Sears-Roebuck's catalogue. And I explain that my reason for thinking I know more about it than the average is based upon the fact that I have had better opportunity to know it than most people.

Here is the story: I grew up over in southern Illinois. There used to come to my father's house a monthly publication called Farm and Fireside. My brother, eight years older than myself, found in that paper a little notice to the effect that a company known as Sears-Roebuck was established over

in Chicago, and that their plan was to sell goods by mail; and that to help the people in selecting the goods desired they had prepared a very complete catalogue which was full of fine illustrations and information valuable to a prospective purchaser, no matter where he planned to buy his goods. And, further, it was proposed that if anyone would send them fifteen cents in stamps, just to show good faith, they would mail that big catalogue at a cost for postage of twenty-nine cents, and that the cost of the making of the book would be wholly borne by them. That is, one could possess that magnificent book for only fifteen cents.

My brother accepted the offer and soon we had this very interesting book in the house. But my father's family consisted of six boys and five girls; and on rainy days, and at night, when we all had a little time to study the catalogue, it was a problem as to who would get it first, for then the others would have to wait.

But by and by my brother made a few purchases with this book for his guide, and Sears-Roebuck wrote him confidentially. They said they were anxious to get their catalogue distributed in our section, and that, since my brother was such a good customer, if he would send them a dollar and a half, they would send him ten of the big books by express. He could take these catalogues out among the neighbors and they would be glad to give him fifteen cents each, the same as they would have to send if getting the book from Chicago. Thus he would get his dollar and a half back and Sears-Roebuck would send him a good unabridged dictionary for his trouble. We had never had a dictionary. (Those who had them said they changed subjects pretty often.) But my brother thought we should have a dictionary, so he accepted this proposition also. The catalogues and the dictionary all came, express paid. But when my brother went out among the neighbors, none of them were interested in the catalogue. Our name "Chapman" is said to mean "shopkeeper" or "peddler," but somewhere along the line we must have lost our fathers' ability to barter. But my brother was philosophical. He said the dictionary was well worth the dollar and a half, and that the catalogues were free anyway. So he distributed them among the children of the family. And counting the one he received by mail, he had just eleven, and each of us had a catalogue. After that, rainy days and evenings often found us busy "studying the catalogue," for each had his own copy.

And now suppose I tell you that those catalogues had in them household and kitchen furniture, farming implements, clothing, and practically everything we needed about the home, and that we could get all these things out of it. You would at once answer: "Oh, no, these things were not actually in the catalogue. There were only a description of the goods in there and a description of the conditions upon which they could be obtained." Yes, that is correct, and that is just the relationship of the Bible to our sanctification. One of the purposes of the catalogue was to make us want the goods advertised, and another was to inform us as to conditions for receiving them.

But those were the days before the period of "easy payments," and Sears-Roebuck did business strictly for cash. And everything was computed in terms of United States money. No matter how much we might desire any certain item mentioned in the catalogue, we could not get it until we had the money to pay for it. Mere IOU's would not do. The cash must accompany the order. And this is the place of the blood of Jesus in our sanctification.



It was two hundred miles or more from our place to Chicago. None of us had ever been to the big city, and we did not know personally anyone connected with Sears-Roebuck. But the big mail-order house gave many evidences of their ability and willingness to make good on every contract. They referred us to any bank or business house in Chicago, and said it was not necessary at all for us to come to Chicago in order to do business with them. They said the United States mail is very dependable, and that by following their advice we would at all times be guaranteed against loss. We believed them and trusted them with our money and with the chance of the quality of goods.

It was not necessary to be especially wise to buy from Sears-Roebuck. They made everything so plain in the catalogue that a wayfaring man, though a fool, could understand. And in addition to the regular descriptions in the book, there were blanks to be used when ordering, and even envelopes addressed right back to the company, and with a little square up on the right-hand corner saying, "Place two-cent stamp here." And on the back of the envelope, where you could scarcely fail to see it just as you were in the act of sealing the envelope, were the questions: "Have you given your address plainly? Have you stated the size and color of articles ordered?" And on the order blank there was a place for the number and size and color of the goods ordered, and a place to give the number of the catalogue from which the order was made. Oh, it was all very simple. And they told us to pay no attention to what anyone said, if they spoke contrary to the catalogue; for, said they, "We will do just what we promise and make good every statement of our catalogue."

Once, I remember, my brother ordered a suit of clothes. We went over the catalogue many times in the process of making the selection. We knew pretty well by heart all that was said about the quality and style of that suit. We certainly did get it "through the truth" the catalogue. But my brother had to work and save and struggle to get hold of the money to buy that suit. At last he had that also. Then he filled out the order, purchased a money order at the post office, and dropped the letter into the letter box which was kept for the convenience of those doing business with the post office.

Some people told us this was too big a risk, that they would not do business with people they did not know or buy goods they had not seen. But we did not worry. We believed the promises.

Then there came the day when the new suit arrived. My brother carefully untied the bundle and laid the new clothes out before us. We all gathered around and examined the quality, commented on the fit, and finally we read the letter in which the company confessed that they did not have just the suit on hand that my brother had ordered, but that, according to their custom, had substituted with a better quality. Then they said if the goods were not altogether satisfactory to return them at their expense and they would refund all my brother had been out. But we were pleased with the better quality, and without the slightest hesitation decided to keep the suit.

And here is the explanation of the allegory: The catalogue stands for the Bible; the money required stands for the blood of Jesus; sending the order away by mail stands for faith; and actually receiving the goods stands for the baptism with the Holy Ghost.

Perhaps I need scarcely say that failure to receive the goods was always chargeable to one of three things: we did not follow the directions given in the catalogue, we did not enclose the proper amount

of money, or we did not commit our orders properly addressed and stamped. The company was always glad to get our business and never failed to send the goods when the conditions were met.

Have you received the Holy Ghost since you believed? Has the Spirit come in sanctifying fullness? If not, go back again to your Bible and assure yourself of the directions given therein. Come pleading only the power of the cleansing Blood. Step out boldly upon the promise of God in real faith. Then without a doubt and without delay, God will come in sanctifying fullness and crown His promises with blessed fulfillment.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

# WITH CHAPMAN AT CAMP MEETING

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**J. B. Chapman, D. D.**

2

## **Divine Healing for the Body (An Early Morning Address)**

This service has been announced especially as a healing service. We think it is quite consistent to have one or more services like this in every camp meeting. When Jesus was here on earth He gave attention to the healing of the body. He made people to understand always that the soul is more important than the body, but He did not teach that men should despise or even ignore their bodies. And as extremes seem easier than the "golden mean," men, and even Christian men, seem to have a tendency to either lay too much stress upon the body and its health or else not enough.

There are some Christian people who either doubt that God hears prayer for the healing of the body today or else they are indifferent as to the importance of this fact. There are some who go to the other extreme and argue that healing for the body is in the atonement of Christ just as forgiveness of sins is in it, and that all may be healed, just as all may be saved.

We should appreciate so much the blessed provisions God has made for us that we would absolutely refuse to let His promises for healing and health pass without our claiming them. On the other hand, to place healing on the same foundation as forgiveness of sins is to fight against the experience of God's people in every age, and to invite strain and temptation to faith that are altogether uncalled for.

In attempting to differentiate between the foundation of forgiveness of sins and healing for the body, I would say that forgiveness is by grace through faith and is universally available, while healing is by the gift of faith and is given as pleaseth God and may be withheld without explanation. All penitent, believing sinners may have forgiveness, but God gives the gift of faith for healing sometimes, and at other times withholds it.

Perhaps it would not be amiss to say a few words in the definition of divine healing for the body. And we may be able to approach the definition as well from the negative point of view as from any other.

In the first place, divine healing is not the same thing as Christian Science. In reality Christian Science is not healing at all — according to their own definition. Rather it is the adjustment of attitude, so that one who thought he was sick is enabled to believe and know he is not, and then he is not. But in divine healing we acknowledge an actual, physical difference between being sick and being well, and we claim and confess that a change takes place in the physical as well as in the psychical when God heals the body.

In the second place, divine healing is not mere faith healing. In faith healing, faith is posited as an efficient cause; while in scriptural divine healing, faith is but a conditional cause. The actual healing is accomplished by the power of God, not by the healing influence of faith.

Divine healing is not magnetic healing nor mesmeric healing. These have to do with the dynamic influence of one body upon another. But in divine healing no human touch is required, and no human touch is made except in performing the symbolic service connected with the offering of the prayer of faith, and this touch has no healing virtue.

Divine healing is really healing by the power of the Holy Spirit. There is a statement in the eighth chapter of Romans which speaks of God quickening us by His Spirit, who dwells within. And while this doubtless has its fullest application to the resurrection, it also explains the method of divine healing. And normally people should be saved and right with God and filled with the Holy Ghost in order to be ideal candidates for divine healing. Then in connection with the approach to God for healing the heart is overflowed with the Spirit, and this overflow brings the vital, healing touch to the body. Bodily healing should be also a means of spiritual revival and blessing. However, there are special dispensations of mercy in this connection, and I have been witness to God's healing touch upon little babes and upon unconverted people. So we would not limit the power of God except as His Word limits it to the instances in which the prayer of faith is offered.

There is abundant basis in the Bible for our faith for bodily healing. There are those specific promises in which God has promised to heal disease and sickness and afflictions, and then every promise that God will answer prayer applies here. As for myself, I want no better promise for healing than this: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). Or this one: "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). For these promises and many such like are broad enough to take in every human need for which prayer may be made. And if they take in small needs and also the supreme need of salvation, certainly they take in what is between, and that will cover the healing of the body. For the healing of the body is, next to the salvation of the soul, the most important human need. Does God answer prayer at all? Does He answer for anything whatsoever except for forgiveness and cleansing from sin? If so, then He will answer for the healing of the body; and my faith does not stand upon specific promises for bodily healing, but upon every promise that He will answer prayer.

There is no special contradiction between healing with means and healing without means. Many good people could be healed, except they have been taught that they should not present themselves for prayer for healing unless they are even now ready to leave off doctors and drugs and every means for the recovery of their health. And not being just able to make the strong reach of faith, they hold back. But if there are any such here this morning we invite you to come for prayer; and if you or any of us pray the prayer of faith for your healing, then you will not need doctors and drugs and medicine, and no one will blame you if you quit using them. It is not necessary for you to put yourself in a strained position where your faith in God and in your own sincerity and loyalty will be tested. If this service does not help you, we at least want it to not hurt you. God does have respect for our frailty, especially when we are sick and in pain and distress. "He knoweth our frame; he

remembereth that we are dust," and He will not accuse us for doing whatever we can to get rid of sickness and to completely recover health. He is here to answer prayer for your healing this morning.

When I start to pray for someone who is sick, I want it to be the understanding from the beginning that we are not going to accuse or oppress the sick. It is as much with us to pray the prayer of faith as with him that is sick; and if the healing does not occur, there is as much ground to accuse us as to accuse him. But there is no occasion to accuse anyone. We are here to pray and to seek to pray the prayer of faith. If we fail to do it, then let us still hold fast to the profession of our faith and at another time God may enable us to believe even for this. But if He denies us, we shall still believe for His saving mercy and affirm, "Though he slay me, yet will I trust in him" (Job 13:15).

In connection with the apostle's instructions in the fifth chapter of James, it is said, "The prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him" (v.15). Now this is not the customary way of approaching God for forgiveness of sins, and I do not think this is just what is to be understood by the present passage. The subject is sickness and its healing. And the statement on forgiveness applies to just this scope. Often we are sick from violations of the laws of health. One man is sick because he overate when something of which he was especially fond was offered. A woman is sick because she overworked; she insisted on washing, ironing, and scrubbing all the same day, in addition to her usual housework, and she is sick because she did too much. Another is sick because he sat in a draft. It was cooler in the draft, but the man knew it was dangerous. Now the promise is that sins like these — connected with sickness — shall be forgiven in connection with the prayer of faith for healing. Let us come humbly and ready to confess any instance in which blame may attach to us for the cause which made us sick. We are to confess our faults one to another that we may be healed.

In the homes of the people in the days of Jesus and the apostles olive oil was the usual cooking fat, and this oil was used for anointing those who were sick and for whom prayer was to be offered. We do not have uniform cooking fat in our homes today, so we still use the olive oil. But there is no virtue in the oil, and any other oil would do just as well. The oil is a symbol of the Holy Spirit, who is the effective Healer, and we use it only in this sense. Therefore we do not anoint the afflicted parts, but simply touch the forehead as we pray for anyone who is sick. Also we pray for ourselves this morning that God may intrust us with the ability to pray the prayer of faith. We are not only willing to so pray, but we are anxious to do it. We need it for our own soul's good.

If time permitted we could no doubt hear many testimonies right here today from those who have been healed in answer to prayer. And, personally, over a period of more than thirty years, we have seen many people healed and have ourselves been touched by the healing hand of God.

We are not physicians, and do not know much about symptoms or about names or diseases. If you should present a statement from a physician today to the effect that your case is incurable, that would not hinder our faith, for we understand that he means it is not curable by the known remedies of medical science. If you should present a certificate that your disease is curable, that would not help us much, for we understand that to mean that with the right medicine and the right care you might get well. But we do not know what the right medicine is or what the proper care. We do not say this to belittle these things. We do not belittle things by any means at all. But we mean to say that our

faith is in the infinite God, and that to Him nothing is impossible, and that tuberculosis, cancer, leprosy, palsy, and epilepsy are mere names — he is Master of them all.

And now we are going to gather about this altar and offer prayer. We are going to anoint with oil any who are sick and desire us to seek with them to offer the prayer of faith. And before we gather we are going to give opportunity for those who are sick or afflicted and want to pray and be prayed for to come and kneel here first. Now let all who feel that you would like to seek to pray the prayer of faith for the healing of these come near and join with us. We are going to have a special prayer, and then I am going to pass along on the inside of the altar and anoint with olive oil each one of these persons kneeling here. And may the Holy Spirit answer cording to our faith.

Let us pray.