

# GOOD NEWS

A Collection of Sermons

by

Sam Jones and Sam Small

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## SERMON SEVEN

### IN CHRIST JESUS

(Afternoon Service at the First Baptist Church)

The services were opened with prayer by the Rev. Mr. Tracey and the usual singing of hymns. In introducing Mr. Sam Jones Dr. Henson said: "When I was in St. Louis I saw Mr. Jones and I yearned for Brother Jones to come to Chicago, for my heart yearned for Chicago. I felt that such a gospel, upright, pure, downright as he preached it, was the kind of gospel that we needed in Chicago. I urged him with much entreaty

### TO COME HERE

and he assured me of his willingness to come here if he could be assured of the hearty co-operation of the Lord's people in Chicago. I gave him my pledge for one, and by that pledge I stand. Thank God and take courage and rejoice in the multiplied indications of God's blessing in the work so auspiciously begun in Chicago. And now Brother Jones will address you."

Sam Jones then spoke as follows: I feel, brethren, not humiliated, but I feel very much humbled with the manner in which you have received me. For every warm grip of the hand I thank God; for every kind expression I read on your faces I thank God; and I say to you all here this afternoon that when the benediction of these services is pronounced I want an angel of God to write it down on heaven's chancery, on mercy's page, that my utterance from the depths of my heart was "**Worthy is the Lamb that was slain to receive all honor and riches and power and admonition, forever and forever.**"

All I am I owe to Him. Let's give Christ the praise, and let us do our best. In all movements like these I feel a thousand times, my brethren, that I am a very small factor indeed in the movement.

This great church of God in Chicago is the engine, the Holy Ghost is the motive power, and God simply permits me to lay my hand on the throttle and then movement comes, and I am to this movement under God no more simply than an engineer who sits upon his engine with a hand on the throttle; no power in him, no power of him, but in answer to his touch the engine moves.

God help me forever to feel that the power is of God, and the excellency is of God, and all is of God.

Brethren, we invite your attention this afternoon to these three words, **“In Christ Jesus,”** and we read you the whole verse, the first verse of the eighth chapter of Romans:

**“There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.”**

There are many grand instrumentalities belonging to the Christian life and the Christian experience. But, brethren, there is one sufficiency and that is the Lord Jesus Christ; a right apprehension of Him, a right appropriation of Him is the one sufficiency in making our way from earth to heaven. **“In Christ Jesus.”** The question has been raised oftener and discussed more in this nineteenth century than in any age of the world’s history,

### **“WHAT IS CHRIST?”**

Who is Christ?” There have been more lives of Christ, since I was born, than were ever written before I was born. In the last thirty-five years there have been more biographies of Christ written than were ever written in all the previous ages of the world.

The leading minds of to-day are probing into, discussing, and writing upon this great person. Who is Christ? What is Christ? And a wise apprehension of who He is and what He is, and then an appropriation of Him to your heart and life, brethren, brings what we call ultimate salvation. There is no other name given under heaven by which men can be saved except, the name of the only begotten Son of God. The Lord help me to talk and God help you to hear this important discussion this evening.

**“In Christ Jesus.”** We stop first and ask the question, “Who is Christ?” “What is Christ?”

This world has been anxious to know, and not infrequently, that anxiety has been smothered and subdued, and men have been reticent even under the most anxious state of mind. “Who is Christ?” “What is Christ?”

There was a time when this world knew but little: there was a time when all humanity groped in gloom and darkness:

### **THERE WAS A TIME**

when this world’s insight reached the point where they cried out and said, “Who art Thou, the great Maker of this universe. Tell us something about Thyself.”

And in this insight and darkness God himself looked down upon his children and answered, **“I am,”** and they caught up the word with all their power and repeated it, **“I am,” “I am.”**

“There is some light: there is an existence; there is being. He has spoken to us.” Day after day this world groped on in darkness and doubt, and they lifted their eager faces to heaven and bent their ear and cried aloud, “Tell us. Again speak. Who art thou?”

And the voice answered, "**I am that I am,**" and they said there is a little more light; we have a little more light thrown on the great Being in the universe."

And yet in darkness the world groped on until one day ye see the multitude gather beyond, and ye hear one say to another, "Hush. Someone is going to speak," and He began, and He said, "**I am,**" and the world listened and said, "We have heard that before."

Three thousand years ago, from the darkness that enveloped the great being, we heard that expression, "**I am,**" and listened. "We will get light now," they said, and He said, "**I am the way.**" Oh, here is light! Thank God, a lost world of men groping in the wilderness have

### **FOUND THE HIGHWAY!**

Here's the thoroughfare! Here's the route to the better world!

Listen: He is going to speak again. "**I am the truth!**"

Oh, ye lost men that have been searching for the truth for so long, here's truth embodied: here's truth that will enlighten, that will make you free! Here's truth that will make you fit and meet for the Master's use in time and in eternity. O, speak Thou, who canst give us the truth! Listen! He speaks again!

"**I am the life.**"

Oh, ye dying millions, ye perishing men, here is life everlasting! Listen! He speaks again!

"**I am the door.**" Oh, ye houseless wanderers, door means home, and hospitality, and welcome.

Come in and live! Listen! He speaks again!

"**I am the bread.**" Oh, ye hungry men, here is bread: if a man eat he shall hunger no more forever! Listen! He speaks again!

"**I am the water!**" Oh, ye famishing ones, come and drink and never be athirst again! Listen! He speaks again!

"**I am the vine, ye the branches. If ye abide in Me ye shall bear much fruit.**" Blessed be God, here is a way: here is the truth: here is the life: here is home, and hospitality, and welcome: here is bread: here is water. Here is all we want. When they pressed Christ on one occasion, and told Him, "Master, bid these people go away: they have been out these forty-eight hours

### **WITHOUT BREAD**

And without something to eat. Bid them to go away and feed themselves, lest they famish here."

Hush. The Lord speaks: **“They need not depart.”** Thank God, a man need not go away from Christ to get anything in time or eternity! In the presence, at His feet, blessed be God there is all I need, temporally, spiritually, eternally! **“They need not depart.”** Sister, sit at the Master’s feet, and your wants shall always be relieved. Sit at the Master’s feet, brother, and you shall have all you want and need in time and in eternity. “Who is Christ?” He is my brother: He is the Maker, the Creator, and the Upholder of this universe!

Oh, Christ, Thou dost fill the bowels of this earth with the purest gold, and spread out the richest, broadest acres of land: Thou who dost cause all things to work together for the good of men, how art Thou towards me? When Jesus himself came among us, He never claimed this rich valley of the Mississippi or some of the beautiful valleys of the Eastern country for Himself; He never built Him a magnificent residence, and let the world be houseless: but, when Jesus came He took His simple breakfast at the home of Mary and Martha, and walked out in the streets of the community, and He gave sight to a blind man: He unstopped the deaf ear of a man there: and When

### **HE MET THE POOR**

widow going to the tomb with her only son, He lifted the boy back into life and his mother’s arms: and He went on and on, and late in the evening He sat down by the roadside, alone, and resting His poor head on His tired arms, He said: “This is the first time I thought of Myself since I got up this morning.

**“The foxes have holes, and the birds of the air have nests, but I have not where to lay my head.”**

The great physician now is near, the sympathizing Jesus! Oh, blessed Christ, live forever, and help us to love Thee that we may draw all men to Thee. Christ is the living, personal embodiment of wisdom, and justice, and love, and mercy, and all the attributes that make the character of God lovely: and, brethren, I am in Christ and Christ is in me:

- Just in proportion as I show forth to the world the wisdom of God:
- Just in proportion as I show forth to the world the justice of God:
- Just in proportion as I show forth to the world the love of God:
- Just in proportion as I show forth to the world the mercy of God:
- Just in proportion as I show forth to the world the truth of God:
- Just in proportion as I show the forgiving nature of God.

And that man who is the most like Christ has the most attributes of God himself; Christ dwelleth in you richly in all wisdom, and in all justice, and in all truth, and

### **IN ALL PURITY**

and in all love, and in all forgiveness. Oh, brethren, Paul urged this point in Christ’s likeness when he said:

**“I am crucified with Christ: nevertheless I live: yet not I but Christ liveth in me.”**

And the life that I now live is patterned by the life of the Son of God, through my faith in Him: and the life that I now live is but the repetition of the life of Christ among men.

- These hands shall handle like Christ.
- This tongue shall talk like the tongue of Christ.
- These ears shall hear like Christ.
- This heart shall sympathize like Christ.

But, brethren, you will never know what religion means until you live in deed the life that I now live, as given to me by the faith of the Son of God, who loved and gave Himself for me.

Christ comes in and takes possession where He finds the open door. Christ is always a waiting guest where He is welcome. Sister, if Christ does not live with you in your home, it is because you have no room for Christ: if Christ does not live with you in your want, it is because there is no room in your heart for Christ.

Brother, if Christ does not live with you in your store or in your office, it is because you have no room in your store or in your office for Christ. Blessed be Christ. If I am an engineer and show room on my engine for Christ, He will come with me. If I am

### **A SHOEMAKER**

and have a little room only eight feet by ten feet, He will sit there with me if I want Him, If I am a mother with the cares and duties of a home and children, if I have room in my house for Christ He will be there: and what I want in this universe is a heart big enough for Christ to live in, and He will live with me: and Christ will not live anywhere where there is not room enough for Him and His principles. I want a room big enough for Christ, and then I have room enough for all the rest of mankind.

**“In Christ Jesus.”** Then, if I be in Christ Jesus I shall manifest wisdom, and love, and justice.

There is a broad field open for us here, but we cannot go into that this evening. We might talk at length upon how wise God’s people might be. We might talk upon how loving they ought to be, knowing always that He that loveth is begotten of God. Then I might talk about justice existing always where Christ dwelleth within. Then I might stop to talk about forgiveness, for, oh, blessed Christ, Thou wast such a divine pattern of forgiveness! As God is my judge this afternoon, I have never borne a minute’s malice against

### **ANY HUMAN BEING**

Since Jesus Christ showed me how fully He could forgive me for all my wayward life. I don’t believe that any person who has ever had around him the loving arms of Jesus Christ, and who has heard His voice saying to him, **“Thy sins are all forgiven thee,”** I do believe that malice is an impossibility in all the future life of that man.

You must forget the fact that Christ can and does forgive if you bear malice against any one. I give up malice and evil speaking. You see how, in the forgiveness of Christ, all these things are given up.

And so we might give an hour's time to the discussion of these things, but we hurry to the important points of the discussion.

**“In Christ Jesus!”** Being in Christ presupposes some very important facts. First, being in Christ Jesus presupposes a longing for Christ. **“As the hart panteth after the water-brooks, so panteth my soul after Thee, O God.”**

Our Saviour paraphrased this expression when He said that we should hunger and thirst after righteousness. And living for Christ! Brethren, right here begins the condition of things that will ultimate in everlasting life and salvation. Hunger! **“Blessed are they which do hunger and thirst after righteousness, for they shall be filled.”** Hunger — a living desire for Christ.

Now, if a wife is present this afternoon I might illustrate what this living,

### **HUNGERING DESIRE**

might be by carrying her back a little more than twenty years ago. Sister, your husband, in his loyalty to the country, went forth to the front, and do you recollect how eagerly you looked for the arrival of the mail: how eagerly you read the newspaper reports of every battle: how you watched for his safety and longed for his return again, until two months passed, until four months passed, and so on until you finally reached the culmination of the consuming desire of your nature for your husband's return? Nothing else than that could have gladdened your heart. Nothing else than that could make light your spirit. Nothing else could bring joy as long as he was not there.

“Oh, the desire of my heart is to see my husband come again!”

That was the language of your heart. Sisters, some of you have felt that. Some of you longed in vain; and your life went out, and grief covered you, has covered you, with its garment from that moment to this. Longing for Christ!

We use an illustration again in the case of Penelope, the most beautiful of Greek women. It is said of Penelope that when her husband, Ulysses, went to the wars, she heard nothing of him for twelve months. Then years went by, and still no tidings came. She

### **LONGED FOR HIS RETURN**

Finally, after years of absence, with no tidings coming of his return from her devoted husband, other suitors pressed her for her hand. She said, “No, I cannot answer you.” But they still pressed her for her answer, until finally she said to them, “I will give you my answer if you will wait until I have weaved this cloth in the loom.”

But as she weaved at the loom she unraveled her work at night, and thus she prolonged the time of her answer until twenty years had passed, and then, in answer to her longing desire, her husband walked into her presence and clasped her in his arms and exclaimed, "My precious, faithful wife!"

And oh! In this I see the longing that there should be for Christ, and this longing for Christ must overlap all other desires, all other longings.

I illustrate again by a little boy twelve months old. His mother had gone to town. While she was absent his nurse had done all she could to preserve him in good humor; had brought to him his little horse and other toys, and given him his marbles, and given him candy. His mother did not come, until finally the little fellow lost his patience, and he began to cry; and he said, "I don't want my horse, I don't want my top, I don't want any marbles, I don't want candy; I want my mother. I don't want candy, I want my mother," and then he cried again.

He would receive no comforting. But directly mamma walked in through the door and he threw his arms around her neck and said, "Mamma, I wanted you so bad!" and when he got her he got all he wanted. And so when my soul longs for Christ, then nothing else will suit me. I don't want the pleasures of this life. Those are not the things I long for. The pleasures of the ballroom, the pleasures of the card-table, the pleasures of the barroom, will not satisfy us. We say, "Away with these cards, away with dancing!"

Well, here is a wine supper coming off, and your friend names the day. But you cry, "Away with all these things, away with them! I want none of them. O Lord, come, come quickly, or I perish!" And Jesus Christ never comes when that heart wants anybody but Him; and, God be blessed, when nothing else will satisfy it. Then the Lord Jesus Christ comes in His power and satisfies the want of your heart. Brother that is the way to get Him; sister that is the way to get Him.

Now, "**As ye have therefore received Christ Jesus the Lord, so walk ye in Him.**" Brother, in the longing of your heart after Christ you could not have turned aside from

### **THE CARD-TABLE**

you could not have turned aside from the ballroom or the theatre. You could not have done it, sister. Now, as you have turned all these things behind you to get Him, you find the way to meet Him. The way you found Him is the way to keep Him. The way to keep Him is to walk with Him in the same spirit as that in which you received him.

Now, I might turn aside and say that Christ is immutable. He is not like a great many things that the church says to-day. There is no question of that. For instance, in my own town I preached a sermon and said that card playing was wrong, that it was a curse: and I spoke of it in unmeasured terms. And, brethren, if a thing is wrong it is wrong, and I hit it if it is a little wrong just as hard as I do when it is a big wrong. And the difference between card-playing and gambling is just the difference between a little rattlesnake and a big rattlesnake.

You would cut off the head of the big one, and only cut off the tail of the little one; but I am going to hit both snakes alike: I will hit both the little snake and the big snake fair and square on the head. I will treat wrongs, little and big, alike. Now, I said I condemned card playing; and the next morning a deacon in the Baptist church, a clean man and as good a friend as I have, gets his

### **CONSCIENCE STIRRED UP**

I always have the conscience of men with me; but it is mighty hard to get their heads with me. Their conscience is always on my side. Well, that brother got his conscience stirred up, and the next morning he said to me, “Sam” — we were boys together.

“Sam, we all know that you were perfectly sincere last night, but some of us disagree with you. In your denunciation of card-playing last night you said some pretty strong things. If you will convince me, however, that there is any harm in card-playing, I will quit it.”

I answered: “Bill, you are a deacon, and you are convinced of one thing. You are of no account in your church. Ain’t that so?”

“Yes, I know I am of no account in the church.”

“Well, Bill, that’s just it. If you were of any account in the world I could waste time upon you, but God knows I cannot afford to throw away any time on you.”

And, brethren, you can put this class of men — those who get to card-playing and to theater going, damning members of the church — in a bundle together and say to them, “You are not worth the powder and lead it would take to kill you. You know it. There is no use of my standing here to praise you and extolling you to the skies, when I know you ain’t worth anything.”

Brethren, a man’s conscience, whatever his life and whatever his head may say, — a man’s conscience is on the side of the naked truth, and I don’t care who preaches it.

Then we say, and I expect to discuss these things freely further along, and I will tell you another thing, and that is, that I expect the opposition of every worldly man of the church, and I tell you that I don’t want you to come over to my side until you quit your meanness. I don’t want your advocacy, your help, or your talk until you shake the devil’s fleas off you and get to living right.

Now, I am, and mean to be, perfectly kind in what I say, but I say that the maledictions of the wicked suit me better than their praise. There are members of the church that will go to hear Bob Ingersoll, but won’t go to hear Sam Jones tell them how to save themselves.

Now, brethren and sisters in Christ, am I not with the Ten Commandments? Do I not stand squarely with the Sermon on the Mount? And if you are standing on the Ten Commandments and on the Sermon on the Mount, what quarrel can you have with me or I have with you? But if you are on the other side, I want you to fire back: I want you to speak back and growl back.

We know that when you set out growling and kicking we are all right. I am done with that folly. What folly? That of being yoked inconveniently together with that kind of a man. And I want you men to slip your neck into the yoke I am yoked in. You might pull me into the card room: you might get me into a theatre or a ballroom: but you will have to break my neck before you pull me in there. I would have too much self-respect for that, even if I hadn't a speck of religion.

**“In Christ Jesus,”** presupposes a living for Christ, and this living for Christ presupposes that the desire for all other things has gone. And then being **“in Christ Jesus”** presupposes next the fleeing to Christ. The first step is the longing for Christ, and then, after I long for Christ, the next step is to flee to Christ. We get an idea of this meaning of fleeing to the refuge offered in the olden times to those who had committed an offence.

When a party committed an offence he asked himself, “Can I reach the gates of the city of refuge in time?” and no sooner was the offence committed than he ran for the city of refuge.

Now, brethren, this looking after Christ comes first. The next step is

### **FLEEING TO HIM**

Thank God for the privilege of fleeing to Christ when dangers beset us on every side. Amid all the howling wolves and venomous reptiles, and dangers of men and devils that I have ever encountered, I never felt unsafe when I had run into the presence of my Lord.

He is able to defend me. I want to say another thing. If I wanted to defeat the armies of hell and conquer all mine enemies, I would not order ten legions of angels down from the skies with the artillery of heaven to help me, but I would fall down on my knees, for thank God Satan trembles when he sees the weakest saint on his knees.

There's no defeating a man on his knees. I love to get on my knees to pray I can talk to God better, and get to His table better when I am on my knees, and I can reach more on my knees than I can in any other posture in the universe. I want to see more of this kneeling down. I want to get on my knees to pray. I wish the Lord God would help us to spend more time on our knees in earnest prayer. I pray walking about, and standing up, and sitting down, but somehow or other I can't get along without this knee-work. I like that!

Fleeing to Christ! Running to Him in time of danger! Then we hurry on. Being in Christ. Jesus not only presupposes

### **A LONGING FOR CHRIST**

but fleeing to Christ; and it presupposes in the next place submission to Christ. That's the hardest thing of all. We long for Christ sometimes, and cannot help it, and run to Him in danger, but when you get to that point, the hardest work of all is to submit to Him.

Blessed Lord, whatever you do, whatever you say, I will do; whatever you ask I will do. That's it. I'll tell you what I mean by submission.

A few days ago at my home, and I speak of it simply as illustrative. Brethren, I don't care where an illustration comes from, if it illustrates what I want that's all I need, and I don't care what you think of the illustration, either. A preacher never made a bigger mistake in his life, and never made a bigger fool of himself than when he lets his congregation dictate to him how he shall preach, and how he shall illustrate. You needn't trouble yourself now about whether you like the illustrations or not.

All I want with an illustration in the world is exactly what an engineer wants with a headlight on his locomotive — to show him the track ahead, you know. I don't care how it looks or seems to you, if I can throw light on the thing I'm talking about I'm going to use it within the bounds of earthly modesty, but out of the bounds of mock modesty. Sister, if you'll sell out your stock of

### **MOCK MODESTY**

Or give it away, and then beg your neighbors' pardon for putting off such a mess on them, you'll get along a heap better in this world, I tell you.

Well, as I was going to say. I'll tell you what I mean by submission. I get this illustration from my home.

I had said to my oldest daughters, twelve and fourteen years old: "Daughters, I don't want you to go to little parties, nor to big parties, nor to any entertainments at all. Your father is going to make home as pleasant as he can for you, and if there's anything in the world you children want, why just say so, and if I can get it for you I'll do it."

I want my home to be the best place in the world, brethren.

About last Christmas, little Mary, my daughter, came to me and said, "Papa, I'm invited to a dinner this afternoon at the home of one of our neighbor's boys. Do you care if I go?"

"Well," said I, "daughter, do you want to go?"

"Papa," she said, "if you want me to go I want to go, If you don't want me to go I don't want to go."

Now, there you've got submission in the best sense of the word. Sister, brother, consult your Lord, and just say when he asks you, "Do you want to go to the ball?"

"Lord, I don't want to go if you don't want me to go, but I want to go if you want me to go."

There's submission in the sense that God will believe you

### **AT ALL TIMES**

if you will but put your case in His hands. The Lord don't want to deprive you of any pleasure.

It's a mistake as big as eternity for a man to think that God has a sort of spite against these folks down here, and that He don't want them to have a good time. It's a mistake, brother! The Lord wants us to be happy and enjoy ourselves; and I'll tell you, if there was a boy in our town that had full, free course, and run with everything that came along, I'm the fellow, and I'll tell you, I wound up on that line in about a half mile of hell, too, the worst wrecked fellow you ever saw; and I turned to the Lord then, and have been getting along gloriously for fifteen years since. I've had more fun in Chicago since I've been here these few days than I had in twenty-four years before! That's so!

Thank God, He has no spite against us; He don't propose to shut off all our pleasure. It's a good deal in what a fellow likes, though! I know one kind of an animal that likes to sit on the front door-step and bark nearly half the night — he enjoys it! He thinks it's the nicest thing in the world to just sit there and bark!

I said to a fellow once, "What makes that dog sit up and bark that way all night? He must think its fun to do that," and he told me, "Why the dog is full of insects, and can't go to sleep himself, and he keeps all the balance on the place awake."

Let me tell you, brother, whenever you find a Christian wallowing in card rooms and rubbing against round dances, they itch, and it's the devil's insects all over them! God pity them? There's an illustration that'll knock the bottom out of your mock modesty! If I can get the devil's fleas off you I don't care about your modesty! Understand that! [To the preachers on the platform: You'll never keep your members out of those places until you get the insects off them. Put that down!] They'll rub against something sure! All understand that, don't you? And that's all I want you to do! Carry those points to your conscience, and they'll wake you up, sure!

Submission. Submission to Christ. That's what we want. The Lord direct me! The Lord control me! That's it! Lastly, being in Christ Jesus presupposes a union with Christ, a co-partnership with Him, if you'll allow the expression. Christ is the senior partner in this, and if I do anything wrong He'll catch me at it, and break up the co-partnership and ruin me. Christ is the senior partner in the concern, and if I do wrong He'll catch me and turn me out!

Brethren, you ought to sell your goods on that plan, you ought to work on that plan, and you

### **OUGHT TO KEEP HOUSE**

On that plan. Run your blacksmith shop and shoe shop with Christ as the senior partner, and if you do anything wrong He'll burst up the partnership and turn you out. That's the way to live!

Lastly, being in Christ Jesus presupposes affinities to Christ! There's the sweetest thought connected with it. Here a man may live with Christ, and may walk with Christ, and may be with Christ until he's like Christ in everything. There's a man and his wife; they have lived together in happy wedlock for fifty years; they've just had a celebration of golden wedding; I walk into the room, and there I see the happy silver-haired husband, and the happy good wife, and they have lived happily together for fifty years.

I sit down in the room and look at them for a few minutes. The old man and his wife looked as much alike, I noticed, as if they were brother and sister. I never saw two people look more alike in my life than did that man and his wife. And I noticed, too, they both talked alike — they not only looked alike, but they talked alike, and the

### **INTONATIONS OF THEIR VOICE**

Were alike.

Directly, as I was sitting there, the old gentleman asked me a question, and the old lady said, “Why, I was just about to ask you the same question.” They not only looked alike and talked alike, but they thought alike. Blessed Christ, let me live with Thee, and we pray Thee to bless us and let us live with Thee until we not only look good and talk good, but think good, and then we are going straight for all worlds, fit and meet for the Master’s use in heaven.

Lord, sanctify this plain, honest — and if it is not honest it is not because I don’t know what honesty is — presentation of the gospel as I see it; of the gospel as it has blessed me and blessed my home and blessed my life. Brethren, if these truths do not lead you to know God then you’re a different sort of a human being to what I am. They have done me worlds of good; take them to your homes and hearts, and recollect to be

### **“IN CHRIST JESUS”**

means ten thousand times more than many of your lives have ever proved it to mean. Don’t forget that I am willing here this afternoon that anybody have more money and worldly honor, and more of anything and everything than I have, but I am not willing for anyone to have more religion than I have. I want to have all my soul will hold. Let us strike out, brethren, on that line.

Just in proportion as you pick flaws in me — and I’m as full of them as I can be — and my sermons — just in the proportion as you’re busy picking flaws in my sermons, you neglect your own interests. I want to tell you another thing. I never preached to a man in my life to do a thing but what I tried to do it myself. I not only try to preach it plainly, but I try to

### **LIVE IT PLAINLY**

I am going to ask every Christian person in this house to ask God to help me conform my life to these principles in Christianity which make me like my Lord. I want you in the church and out of the church to stand up.

~ end of sermon 7 ~

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