

GOOD NEWS

A Collection of Sermons

by

Sam Jones and Sam Small

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SERMON ELEVEN

THE DEADLY EFFECT OF SIN (The Noon Meeting at Farwell Hall)

Mr. Small's text was as follows:

“And he said unto them, ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God” (Luke 16:15).

In speaking to the congregation, Mr. Small said: I believe that it is

AGREED AMONG THEOLOGIANs

And ministers who are evangelical in their ministry that there is too much preaching of the gospel as a theory or as an abstract science. There seems to be among the civilized nations of men some deep undercurrent of feeling that is desirous that the gospel of Jesus Christ should be proclaimed anew. Of course men are divided, just as the Jews were divided against Paul. Some believed him and some didn't. The great reason why the gospel of Jesus Christ doesn't make more rapid progress is not because men do not understand it, but because they will not give up those things upon which they have set their hearts, and which they must give up before they can live a holy life.

Photography is one of the greatest of arts. It marks the lineaments of the face with perfect fidelity. So does the Holy Bible act as a camera and show the lives of men. When men come face to face with this gospel they are ashamed; they are convicted, and then they become of those who are desirous of justifying themselves before men.

They don't want to be told that they are rebels against God, They will dodge and hide and equivocate when they are told of their misdeeds. They rush into the public prints, and even into the synagogue, to defend themselves and to justify themselves among men. They are like the old servant who was arrested down South for stealing chickens. He came into court with a great, long carpet-bag, which he deposited on the floor, and paid a great deal of attention to. The evidence against the old man

WAS PURELY CIRCUMSTANTIAL

and the judge was about to let him go when a small boy opened the carpet-bag, and to the consternation of the man, the court, and the spectators, out popped a rooster.

“Why, uncle,” said the Judge, “I didn’t believe you stole that rooster, and I was about to let you go.”

“Well, Judge,” said the man, “I didn’t steal that rooster. I don’t know nuffin about him, and de man what put him in dat carpet-sack ain’t no friend of mine.”

Now, there are a great many men who, when told of their faults, at once conclude that the man who tells them is no friend of theirs.

When I said something the other day about some men wanting to get out of heaven to get a cocktail, it raised a great howl of indignation among some people, and I think one of them was the man who attended the service on the south side the other day and couldn’t set it out. He had to sneak out and go over to the Calumet Club in order to get a drink, as he afterward acknowledged.

Brother Jones behind me here says the hit dog always hollers, and I guess you’ll find that’s so before we get through.

Now, there are some of these people that want to go along just as they please. They want some legislature to pass an act to amend the Acts of the Apostles, so as to get them out of their way. And I would like for all such men to see how nearly like the men whom the apostles were denouncing they are. Whenever you pull the cover off of iniquities of any kind a howl goes up. I think it is about an even race here in Chicago between

ARMOUR AND THE DEVIL

as to who can count the greatest number of hogs, two-legged and four-legged.

These men who say I am drawing on my imagination when I say there are over one thousand brothels in this city, don’t know what they are talking about. They don’t know the police records. They don’t know that vice is rampant in this city. They need to have their eyes opened and their hearts purified. If a man wants to get rid of sin he must get it out of his heart, and dump it into the lake, as the refuse of the city is dumped there.

One of these newspaper writers tells about a man who was going to do a great deal with his money for this work if I hadn’t preached against the charity ball as I did. Let him keep his money. We can get along without it, and say to him as the apostle did: “**Let thy money die with thee.**”

I see by one of your papers that a donation was made to a church some time ago from a game of poker.

Some Christian gentlemen were playing a game of draw on Saturday night, and about twelve o'clock there was a jack pot with \$198 in it. The gentlemen didn't want to break the Sabbath or to give up the jack pot, and in order to ease their consciences; they concluded that the winner should donate the pot to the church. When the pot was won the man who got it was afraid to go boldly into the church and put the money into the contribution box, because he knew that he would create remark, and so he

WRAPPED IT UP

And labeled it from "A. J. Pot," and gave it to the sexton, who placed it in the contribution box. When the preacher got hold of it he said he was happy to announce a goodly contribution from their friend, Mr. A. J. Pot, whose acquaintance he would be happy to make.

And I wouldn't be a bit surprised if the man who objected to my remarks about the charity ball is the very man who won the jack-pot. The reason we follow the world is because we love the pleasures of the world. But when a man becomes a Christian, one of the sincerest evidences of it is that he forsakes the things he once loved, and loves the things he once hated.

Here is a book about Chicago, and I wish some of you would get it and read it. It is by the Rev. Wilbur Crafts, and it tells of the vices in your midst and of the desecration of the Sabbath. The record of Chicago is here, and when you allow yourselves to be thus advertised must I take my facts from some anonymous scribbler and ignore the record? He shows how the Sabbath is desecrated and the laws you have to prevent it, and also that you could prevent it if you had the Christian fortitude and the backbone.

So don't imagine that I am the aggressor when I tell you these things. They are found in the record. The way for you to do is to stem this tide of vice and crime that is sweeping over your city. This gospel that we preach is a glorious one. It is a gospel of obligations and responsibilities that we dare not disregard, and it is a gospel of justice first and rewards afterward. It comes from the grace of God, and unless it is restrained it will lead us back to God. May God bless you all this morning, and may you receive this gospel.

~ end of sermon 11 ~

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