

Life and Sayings of Sam P. Jones:

A Minister of the Gospel

The Only Authorized and Authentic Work

By his wife
Assisted by
Rev. Walt Holcomb, a
Co-worker of Mr. Jones

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CHAPTER SIXTEEN

THE BALTIMORE AWAKENING

After leaving Chicago, the next meeting that was held in a large city was in Baltimore. Mr. Jones visited some smaller cities in the South between the close of the Chicago work and the opening of the revival in the Monumental City. Some of these meetings were held in Mississippi, and the results were gratifying. Perhaps the last one just before going to Baltimore was the greatest of them all, and was conducted in Columbus, Mississippi. As a result of a ten-days' meeting, the entire city and surrounding community was mightily stirred.

In Baltimore, some of the prominent citizens and the Ministerial Alliance had talked of his coming for a year and a half. The first of the year a petition signed by the pastors of six denominations, and a committee of very prominent laymen, headed by Dr. James Carey, Thomas and Mr. O. L. Rhodes, was sent to Mr. Jones. He accepted the invitation, and when the public announcement was made, it contained the names of twenty-seven prominent ministers, and a number of leading laymen, including Dr. Frank Gunsaulus, Dr. A. C. Dixon, Hon. Joshua Levering, and many other influential men. The churches and ministry were a unit in inviting him.

The financial committee urged Mr. Jones very strongly to set a price for his services, but he gave them to distinctly understand that if his visit depended upon making a contract he would not under any circumstances consider the invitation. He had never made a contract for remuneration for his services, and was very explicit in his correspondence regarding this matter. We find a letter bearing on this subject addressed to the chairman of the executive committee. He said:

“Now, as you press the matter upon me as to compensation, I can simply say that whatever is done must be voluntary and, therefore, there can be no pecuniary consideration.

“My terms have invariably been about these: If the brethren will roll up their sleeves and pitch in and help to win souls to Christ, I will not charge much, but if they do not, I shall dig them pretty hard.

“I would rather see ten thousand souls brought to Christ and have to borrow money to pay my way home from your city, than to see the cause of Christ not prosper and have you pay me ten thousand dollars.

“I claim the promises in the thirty-seventh Psalm: **‘Trust in the Lord and do good. So shalt thou dwell in the land and verily thou shalt be fed. Delight thyself in the Lord, and He will give thee the desires of thine heart.’**

“Whatever is paid me, I only want to know that it is a voluntary free-will offering on the part of those contributing it. My faith is strong, and I believe God will give us a great work in Baltimore. I know you brethren are praying and will do what you can to make the work a success, and God is always ready, and really, God is calling, seeking, hunting to find the lost.”

The only requirement he made was, that they would select an appropriate place for the meetings to be held, and arrange a building that would seat four or five thousand people. He expressed a desire, if it was convenient, for them to secure a suite of rooms at some good hotel near the Tabernacle. This was his preference, everything else being equal. As his success depended to a large extent upon the cooperation and sympathy of the pastor, and the people, he told them that he desired the hearty cooperation of the church people of Baltimore. He said he did not care so much for their endorsement of his style and manner, but earnestly desired hearty cooperation. He told them that he had never known anything but success, but found it much easier to have a great revival where the people were willing to work with him.

The committee decided to accept the conditions as outlined by him, and accepting the call, he gave them May 2, 1886, as the date for his work in Baltimore. It was very apparent to all observing and earnest Christians that just such a preacher as Mr. Jones was greatly needed in that city. Perhaps the ministers and citizens who had secured his services saw this need as it really existed. A rather remarkable thing was that the editors of the great daily papers, including the *American*, *Herald* and *Sun*, were a unit on this question. As soon as his coming was announced, there appeared lengthy editorials as to the moral condition and the church-life of Baltimore. These papers said in substance that “Mr. Jones’s coming to the city is good tidings. There is much need of a religious awakening in this city, and if Mr. Jones could succeed in quickening the consciences and stirring the depths of stagnation, his mission would bring great blessing to the people.” They ventured to give Mr. Jones a few hints as to the spiritual needs of the community.

The souls that stood most in need of his words and burning zeal were not the outsiders exclusively, but the people that needed to be touched to the quick were within the churches; sometimes even vestrymen, elders, deacons, and stewards, as well as other pew holders and communicants. Their needs were all the greater, because they were not aware of them. They made religion a routine, a respectability, while their hearts were in worldliness, pride and pleasure. Like the scribes and Pharisees of old, they were not what would ordinarily be called the bad men, but were good citizens, respecters of the law, punctilious in religious observance, such as prayer in public, tithing and making much of ritual. They liked to appear before the eyes of the world as the pillars of the church, but before the eye of God they were full of pride, and for a pretense made long prayers while devouring widows’ houses.

Such men were sitting in the prominent pews. They prayed that Mr. Jones might smite through the armor of selfishness and complacency and show them their real condition, and thus through the gates of penitence lead them back into spiritual life and show them that God would receive them, if they would come humbly and submissively as little children to the throne of grace.

The editors of great daily papers are in a position to see the spiritual condition of a community, but it is seldom that you find men as firm in their convictions, and who have had the courage to write them, as the editors of these Baltimore papers. Mr. Jones, upon his arrival in the city, was quick to discover the needs as had been seen by the citizens, ministers and newspapers.

No amount of labor and expenditure of money was lacking in preparing a suitable place in which to hold the meetings. The committee selected the Biddle Street Rink and put it in a suitable condition for evangelistic services. The preparations were completed on Saturday before the meetings began, they had prepared for the accommodation of five thousand people. A wide row of benches stretched from the platform down to the main doors, with rows of benches on either side within full view of the pulpit; the galleries on the east and west side of the building were also arranged with seats. In order to protect the eyes of the speaker and the people, the electric lights were strung in a row along the wall, which gave a pleasant effect to the eye. In front of the building a large electric light hung on Biddle Street, making it easy for the great crowds to gather and disperse. A very large and well-arranged platform had been built for the choir.

Mr. O. L. Rhodes had been selected by the committee in charge of the meetings to meet Mr. Jones in Washington and accompany him to Baltimore. Upon the arrival of the nine-o'clock train at the Baltimore & Potomac depot, Mr. Rhodes met Mr. Jones. They strolled in the vicinity for about three-quarters of an hour, after which they boarded the ten-o'clock train for Baltimore. Upon their arrival at the Union Station about midnight, they were met by Dr. P. C. Williams, chairman of the executive committee, who had a carriage ready to take them to the St. James Hotel.

After Mr. Jones had registered and been shown to his room, a rap on the door, and "Come in" by Mr. Jones, introduced a reporter from one of the morning papers. After he had made himself known, Mr. Jones said: "Well, my boy, if you have got any questions to ask, fire them quick, as I want to climb into bed."

The reporter inquired: "Have you yet mapped out a definite plan for your campaign?"

Mr. Jones answered: "As definite as is possible; my only plan is, 'Do something.' I am going to make things lively for the saints and sinners hereabouts."

After telling Mr. Jones of the spacious hall that had been prepared for him, the reporter asked: "Do you think you will be able to fill it with people?"

Mr. Jones replied: "I'll fill the building if it's as big as all outdoors."

Then he bade him good-night, and Mr. Jones soon retired, and Sunday morning was up early and in fine condition for his meeting.

The opening service was held in the afternoon, and two hours before the time for preaching the people began to flock to the auditorium until it was full, and several thousand turned away. It was estimated that no less than eight thousand endeavored to attend the first service. Mr. Maxwell had taken charge of the large choir that had been organized and trained by a local leader. A number of very spirited revival songs had been rendered, when Mr. Jones reached the auditorium.

As great crowds thronged the doors of the Rink, it was necessary for Mr. Jones to enter the building through the inquiry room. Just as soon as he made his appearance the great audience recognized him, and there was a whisper, "There he is," which was taken up by one after another until the great audience had its attention drawn to him. He threaded his way through the large body of men on the stage, and walked out upon a small platform erected especially for him, and seated himself in a large old-fashioned armchair. The large choir sang a special song that had been written for the occasion. The title of it was "Welcome Song." The words had been composed by Professor John D. Robinson, and the music by Professor Harry Sanders, both of that city. The following words were sung in a very enthusiastic and whole-souled manner:

“Oh, man of God, we welcome you in Christ the Saviour’s name,
And pray that all your labors here may glorious fruitings bring;
With loving heart and tuneful voice we raise this lofty strain.
And greet you as the messenger of Christ the Lord and King.

REFRAIN

“We welcome you with hearts aglow, We welcome you with song;
And gather here our love to show, With faith and hope both strong.

“Thy labors so abundant have with victory been crowned
On every sinful battle-field where thou wert called to lead,
And multitudes rejoice to-day who Christ the Saviour found,
And bless the chosen husbandman who sowed the precious seed.

“God bless thee more abundantly and grant thee power divine,
That thou may’st help our people to a higher Christian life.
And make the gospel trumpet sound in strains of joy sublime.
And lead us forth to victory o’er sin and woe and strife.

“And may an influence great and strong flow from thy presence here.
To bless the coming ages with a purifying stream;
And Christ the Lord be magnified each Christian heart to cheer.
As light from Gospel truth shall shine with heaven’s radiant gleam.”

When Mr. Jones was introduced and arose to address the people, his prophecy to fill the building was more than fulfilled. The Rink was packed and jammed from the platform to the door, and the aisles thick with people, while several thousands were clamoring on the outside for admittance. In the rear of him sat the members of the executive committee and the ministers of the city, with a large choir, and a corps of earnest personal workers. It was a crowd that had come from all parts of the city representing every denomination, and all classes of non-church-going people.

Such religious enthusiasm had inflamed with fervor even those who had been actuated by mere curiosity. It was unlike any other ever witnessed in Baltimore. There were the gray-haired men, most of them evidently from various churches, and there were hundreds of young men who attended no church, and many of the society people could be located in different parts of the building. The workingmen and their wives and children sat alongside the lawyers, physicians, merchants, capitalists and other richly-dressed men and women. Christians and infidels were both eager to catch his first utterance.

The perfect arrangement of the building gave everyone an excellent opportunity to see the speaker. Dr. A. C. Dixon had introduced him in a brief speech, and earnestly besought the prayers of the Christian people in behalf of a great revival.

Mr. Jones, standing before the people, did not look like a clergymen, as he was dressed in a business suit. He held in his hand a small Bible, and finding his text, he began his work in earnest. It took him but a moment to throw the power of his personality into his message, and with his indefinable magnetism soon had the audience under his control. He preached one of his most polished and magnificent sermons, which resulted in a deep impression at the first service. The people went away greatly moved by the spiritual power manifested.

In the evening more people sought to hear him than at the afternoon service. He changed his style somewhat, and preached one of his humorous, pathetic and stirring addresses. The first day of the great campaign had made a favorable impression upon all classes of people. He found that the day services would be conducted in the churches, and a noonday service would be held for the businessmen at the Y. M. C. A. Hall. Preaching for the first week was directed to the church-members; however, the unsaved turned to Christ in great numbers, and at the close of the first week's service many had been happily converted. A great deal of interest and curiosity had been manifested throughout the city in Mr. Jones, in the way he spent his time between the services.

A reporter of the Herald called upon him at his room to interview him on the subject. He found Mr. Jones and his assistant, chorister and secretary spending their rest hours in a very simple way. "Mr. Jones," said the reporter, "does nothing especially to distinguish himself from the other guests of the hotel. He arises usually at seven o'clock and has his co-workers to join him in a word of prayer, seeking the guidance of God for the day, and then repairs to breakfast, where his favorite dish is oatmeal and cream. He is especially fond of fruit, and likes a lemonade or a cup of coffee.

After a very light breakfast he returns to his room and looks through his letters, which accumulate at the rate of fifty a day.

He is never so busy but that he writes to his wife daily, and she knows where he is and what he is doing each day. He spends some time in reading, which led the reporter to ask, 'What are your favorite authors?'

The evangelist replied, 'My library is a very choice and carefully selected one. I use books like the mechanic uses the grindstone to sharpen his tools on. Whenever I go away from home I pack a few of my favorite books in my valise and read as I have occasion, while I am gone.'

'Do you like poetry?' inquired the interviewer.

'There is but one poet for me, that is Burns,' then Mr. Jones proceeded to quote Burns with spirit and feeling."

The meeting had been running smoothly from the beginning, with every kind of encouragement. As the time became more propitious, Mr. Jones began to denounce the wrongs and sins of the city more strongly. The society element, which was so prominent in Baltimore, received special attention at his hands. This called forth much criticism and resentment. He continued to discuss their foibles and superficiality, ridiculing and pointing out the emptiness of such a life. Card playing, theater-going and dancing were the subjects for many remarks, and the ground for many earnest pleas.

Considerable inroads were made on the society people, and they became interested in their salvation, and many were brought to God during the meeting.

His fearful arraignment of the liquor traffic and the other vices and sins caused the people to be divided in their opinions. Considerable opposition was manifested on the part of the society members and managers of gambling-dens. Some of the worldly church members, including some preachers, could not endorse all that he said against the saloon. The majority, however, including the most earnest reporters, were enthusiastic in their praise, declaring that he was right, while some of the worldly and irreligious church members, with those who took no interest in religion, discussed him in harsh and bitter terms.

Dr. Kircus, one of the prominent Episcopal rectors, joined in with the foes of the work and wrote very bitterly against him through the daily press. Mr. Jones was not ritualistic enough to please this high churchman, who indulged in the very things that Mr. Jones had denounced. A paper said: "Mr. Jones denounces the liquor traffic, which Dr. Kircus defends. He denounces the theaters, which Dr. Kircus admires and attends. He denounces the Germans, in which Dr. Kircus finds repose and ecstasy, after the fastings and humiliations of Lent. He preaches Christ, while Dr. Kircus is content with Saint Michael and the angels. Hence, the shoe pinches so hard that the critic walks lame."

After reading this description of Dr. Kircus, Mr. Jones in his preliminary remarks at the evening service, said: "Who is this preacher that is denouncing me in this city?"

A friend replied:

“Why, he is the man that the liquor people got to deliver a lecture, and paid him for it.”

“Well,” continued Mr. Jones, “I am glad I know why he opposes me; it’s always the hit dog that howls. He also says that I am not an accredited minister of the gospel. Well, I just want to say that I am an ordained minister, and a member of the North Georgia Conference and my ordination is as good as anybody’s. I came to Baltimore because the leading ministers and laymen invited me. When you hear people discussing the revival, and some fellow asks, ‘Have you been around to hear Sam Jones?’ and he replies, ‘No, I don’t endorse him,’ now, look here,” said Mr. Jones, “I don’t want you to endorse me. Your endorsement if it was written out wouldn’t be any good. I won’t endorse myself, but I do want God to endorse me, and I want you all to cooperate with me. No man wants to go to heaven more than I do, and if I don’t go to heaven, friends, I tell you now I will turn and walk away from the gates of pearl the most disappointed man in the universe.”

These preliminary remarks had given the death-blow to the criticism and opposition, and the great audience was brought into closer sympathy and more hearty cooperation with Mr. Jones. In a great many of the pulpits on the following Sabbath morning the prominent evangelical ministers of the city preached on the great revival in progress. Many of them told their people that Mr. Jones was exactly right in all he said, and deplored the fact that they had not been more fearless in their preaching. One of them said: “If the two or three hundred preachers in Baltimore were more like Sam Jones we would have pure churches and less of the evil social features of the city. I am ashamed that I haven’t been more like Sam Jones in my attitude towards the worldliness and wickedness of Baltimore.”

In view of the extraordinary interest which the community had manifested in the meeting, and deeming it a matter of uncommon public interest, one of the daily papers gathered and published opinions and views of many of the leading citizens as to the character of work being accomplished by Mr. Jones. In the large number of expressed opinions there were found the names of many eminent ecclesiastics, judges and lawyers, professors, physicians, merchants, business men, and private citizens.

Dr. Andrew Longacre, Mount Vernon M. E. Church: “Of course I am in full sympathy with Mr. Jones.”

Rev. W. M. H. McAllister, St. John Independent Methodist church: “I am with Sam Jones.”

Rev. Millard J. Lowe, Epworth Independent Methodist Church: “I know Mr. Jones, and he will do great work here. He will get hold of the masses and do the churches good.”

Rev. A. C. Dixon, Emanuel Baptist church: “I am in thorough sympathy with the work engaged in by the evangelist. He is an effective talker, and will do much good. You cannot draw a parallel between Moody and Jones. They are utterly unlike. Moody knew a thing, but not from personal experience, and Jones does.”

Rev. W. F. Gunsaulus, Brown Memorial Presbyterian church: "I am in sympathy with whatever works good. I think there is going to be a great work done here. Mr. Jones will be master of the situation."

Mr. H. T. Maloney, clerk of the United States Court: "Mr. Jones is an extraordinary man. His novel style has set church members to thinking, and induced the masses to discuss the subject of religion. His sermons will be productive of good in Baltimore."

Judge H. Clay Dalian: "I went to hear Sam Jones thinking that I would not like him, but I was favorably impressed."

Ex-Mayor Ferdinand C. Latrobe: "I am afraid to hear Sam Jones; I would like to see him and Bob Ingersoll matched."

Hon. Thomas G. Hayes, United States District Attorney: "He is one of the smartest men I ever heard. I like him; as he says, 'the fellow that takes him for a fool will get left.' I consider him a well-educated man."

Following the estimates of the prominent men, there appeared a very striking one from an editor: "Sam Jones is a man of strong character, and therefore sure to find warm advocates or bitter opponents, and as he never fails to 'speak out in meeting,' no man has any difficulty in making up his mind as to whether he is pleased or annoyed by hits, in which the evangelist delights to indulge. One thing cannot be gainsaid. The impression produced has been very powerful, and the prediction that the mission-meeting would be a nine-day wonder is falsified by the fact that at the end of the second week the rush to the evening meetings is more eager than ever. The revival has been the greatest religious event which this city has ever known. At first, no doubt the throngs were attracted to the meetings by the fame of the evangelist. His style and sayings have proved factors in drawing crowds, but even when Mr. Jones would announce that he would disrobe his sermons of wit, humor and jokes, and would preach the next time in a serious vein, his audiences did not fall off; all the available space was occupied at every service.

"The character of the audiences has been as remarkable as the sermons preached before them. One has only to place himself at the door of the Rink and scan the dress and faces of those who enter its doors to satisfy himself that the congregation was made up of the better classes of the community. Sober, respectable, thoughtful people, both old and young, have been constant in their attendance. Whether in the church or out of it it has been Baltimore's representative people who have attended the services. In view of the conservative and unexcitable nature of our people, it was thought that the peculiar methods of Mr. Jones would not be crowned with the same success as in Cincinnati, Chicago, and other places. The results thus far go to show that these calculations were misplaced, for the meetings have been as continuously enthusiastic and as numerously attended as those at any other point. The fact that nearly five hundred people have professed conversion, and that one thousand have asked for prayer, furnishes irrefutable testimony of the power and influences exerted by the meeting."

In Mr. Jones's sympathy for the unfortunate and outcast, he preached in the penitentiary before a most attentive audience of convicts.

He showed how tenderly he felt toward the criminal in the selection of his text, which was taken from Matthew 11:28: “**Come unto me all ye that labor and are heavy laden and I will give you rest.**” He told them that the Saviour understood all of their troubles, and prescribed for them as the great physician of the soul; that the Lord Jesus was the one friend that would never go back on them. He said perhaps the worst man in Maryland was not in the penitentiary. “There are a good many in Baltimore who ought to be here with you. I never see a man in striped clothes without thinking, ‘but for the grace of God, old fellow, you’d be in striped clothes yourself, or mighty near it.’ However, if you will come to God, there will be no striped clothes up yonder — but you all may have robes of shining white.”

He spoke to them of how the devil had enslaved them. Turning to the colored men he said: “Millions of you fellows kicked up your heels when Abraham Lincoln set you free — well, you ain’t free now, are you? I’ll tell you who can set you free, and keep you free, and that is the Lord Jesus Christ. They could put John Bunyan in jail, but he was free there. When he wrote his *‘Pilgrim’s Progress’* he was the freest man in the world. Christ promises also to give you rest.

Some of you have at home as good a wife as any man ever had, and her heart has been aching ever since you have been here. Some of you have beautiful daughters; some of you sisters and brothers; every boy has a mother living or dead. Precious old mother and good wife have been praying God to sanctify this imprisonment to your salvation. I hope you will come to Christ and let Him give you rest. So live the Christian life from this day forth that the Governor will pardon many of you before your terms expire, and send you out Christians; but if he don’t, be a Christian anyhow. I’d rather be a Christian in the penitentiary than a sinner outside.”

A great deal was said and written about the eccentricities of Mr. Jones. He made reply as follows:

“You needn’t bother about my eccentricities; I only put them on to get you here. A Baltimore minister said to me: ‘Jones, I can’t get a congregation.’

‘Why,’ I said, ‘just get a lot of earthenware poodle dogs, stick them in the pews of your church and I’ll warrant the place will be jammed; get ‘em to come, and then win souls to Christ.’

An old London preacher gave out that he would kick in one of the panels of his pulpit. Crowds assembled at an early hour and filled the church to overflowing. The minister kicked in the panel for them, but he converted a big lot of them. Some person said: ‘Have you been out to hear Sam Jones?’ ‘No, I don’t like the way that man goes on,’ was the reply. Do tell me how it is that Christians can look on at a battle between the good and sin and not be moved; just because they don’t like the crack of my rifle they refuse to take any part in the fight. If a Newfoundland dog came to my town fully accredited that he had won souls to Christ I’d take him and keep him. I am ready to change myself if any fellow gives me a method to catch more fish. As long as God gives me a string of fish I don’t care what they say about my pole and hook.”

He created much laughter while defending his eccentricities.

The work in Baltimore was rapidly coming to a close, and there appeared an editorial in the Herald as to the results of the meeting. The paper said: "His ministry in Baltimore will have lasted exactly four weeks, and our people have had ample time to form a correct opinion as to the substantial good that will result from his work.

"It must be conceded that before the arrival of Mr. Jones there was much distrust as to the effectiveness of his method, and the permanency of his work; however, at the first service there were over three thousand turned away, and the throngs increased from day to day, and the work more permanent than at the beginning. Thousands have professed conversion. Many came to see Mr. Jones from mere motives of curiosity, and for the first time in their lives were stirred with religious emotions. Scores of the worst sinners in the community were made to see the error of their ways, and to declare that henceforth they would lead Christian lives. Will these conversions last? This is indeed a serious question, and one that time alone can answer. Doubtless a large percentage of them will endure, but there is another view. We have the testimony of the Protestant ministers at large that there has been a general religious awakening.

The enthusiasm of Mr. Jones has inspired other ministers to fresh efforts among their own particular congregations, and the increased church attendance has already become apparent. If, in addition to calling thousands to repentance, he has aroused the Christian spirit of the community, he has doubly won the thanks of the people."

As to the results of the work, Mr. Jones preached about one hundred times during the meetings. All of these sermons were published in the Sun and other papers. The number of persons who attended the meetings was estimated at from two hundred and thirty thousand to two hundred and fifty thousand. It is thought that not less than twenty-five hundred openly professed conversion, while thousands of others had their hearts and minds touched, and were made better men and women.

Mr. Jones said in closing the service: "It has been a great pleasure to me to work with you. My visit has been made especially delightful, because I have worked under the direction of the best committee I ever saw. Whenever you get up a big religious revival in this city put Dr. P. C. Williams at the head of it. I never met a purer, nobler, grander Christian man than he. May God bless him and also the noble preachers of Baltimore, fifty or sixty of whom have been with me. The churches were never more united than they have been during these meetings. I want to thank the ushers, too. To do their duty while being misunderstood leaves no room to doubt their piety. I want them to organize as the ushers did after the Moody meetings, so as to aid in preventing any of the converts from going back to their old ways. May God bless the newspapers of Baltimore, from the editors to the reporters, for they have done their part of the work well, and to make it comprehensive, may God bless you all. I hope to meet you all up yonder where congregations ne'er break up."

Mr. Jones visited Baltimore a second time, and held a great meeting in the Music Hall. While on this visit he not only succeeded in getting people saved, but made a strong plea for temperance, and aided in raising money for worthy causes, such as the Florence Crittenton Home. He preached for a number of years at Emory Grove camp-meeting, near Baltimore, and the Baltimore people heard him in great numbers.

During his last visit he was called home by the death of my mother. There were fully ten thousand people at the camp meeting to hear him that day. Excursions had been run in from several directions, and the grounds were covered with earnest admirers. All available space for teams and carriages and horses was taken up, and the campground presented a scene unlike any other in its history.

Just after preaching in the afternoon he received a telegram announcing the death of my mother, Mrs. C. A. McElwain, at her home near Eminence, Ky. It was a severe shock to him, as the deepest love had existed between my mother and Mr. Jones. While waiting for a telegram from me, he preached again in the evening to an immense throng, from Psalm 55:i8: "**Cast thy burden upon the Lord, and He shall sustain thee.**" With his heart aching, he stood there and directed the minds of the people to the great burden bearer, and with them laid his burden upon the Lord.

My health was very critical also at that time, which brought additional suffering to his bleeding heart. He said in closing: "It may be that I will never lift my voice here again; I wish from the depths of my soul to thank you for your sympathies for me and my sick wife, and those of us who are in great sorrow. I do not believe God will allow his faithful ones to be overcome by their burdens. On the sea of life, the old ship of Zion will ply her way to every frail little bark, and when the waves of trouble overlap us, our blessed Christ stands on the bulwarks and says: '**Cast thy burden upon the Lord,**' and the weight that overloads us will not sink our vessel the one hundredth part of an inch. Blessed be God for a great burden bearer."

~ end of chapter 16 ~

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