

# **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 FIFTEEN**

### **THE CHICAGO CAMPAIGN – NOTABLE ESTIMATES**

Mr. Jones having closed a five-weeks' meeting in Cincinnati, his next great undertaking was in the city of Chicago. His fame had preceded him until all Chicago was anxiously awaiting his arrival.

Several times the question had come up regarding his holding a meeting in Chicago. Dr. P. S. Henson, pastor of the First Baptist church, was in St. Louis when Mr. Jones held a meeting there. He was captivated by the Southern evangelist, and had a talk with him about going to Chicago. Mr. Jones expressed a willingness to go, provided he could get the union or the cooperation of the majority of the churches. Dr. Henson, upon his return to the city, conferred with a number of the pastors regarding his coming, but the idea was not received with favor. Many of the pastors were outspoken in their opposition and refused to cooperate in such a movement.

Later on Mr. Jones went to Chicago to deliver a lecture. Mr. James Smithson, who was instrumental in getting him there to lecture, was besieged by half a dozen reporters for interviews regarding his coming. The people began to manifest a great deal of interest in Mr. Jones and his proposed visit to the city.

Dr. Henson again proposed his name before the pastors on the South Side for a series of union revival services. Still the suggestion was not received very enthusiastically; but, finally, a committee was appointed to go to Cincinnati to hear Mr. Jones preach. The prejudices of the committee were soon swept away, and they unanimously favored getting him for Chicago. One of the brother preachers said that Dr. McPherson, the chairman, was so pleased with Mr. Jones that "he swallowed him whole." Mr. Jones was engaged by the committee to visit Chicago in the near future.

The only terms stipulated by Mr. Jones with the committee was that he should have the cooperation of the South Side churches, and the committee assured him of that.

He knew that it was a big undertaking to evangelize Chicago. In speaking of it he said: "It is like biting a pumpkin; your teeth won't take hold of it." However, he was willing to go where his Master called. Evangelistic work in Chicago, as in Cincinnati, had always been difficult. The churches had tried and had dismal failures. There had been union efforts on the part of the churches in different sections of the city, which had failed to bring about the desired results. Practically, the whole city had united and cooperated with prominent evangelists, using the largest auditoriums in the central part of the city, and still these meetings did not solve the problems of evangelizing Chicago.

Mr. Jones was an entirely different preacher from anyone who had ever tried to reach Chicago. The other evangelists had appealed to the emotion and intellect of the people, but Mr. Jones came along with his sledgehammer blows and took a middle ground and began to appeal to the consciences of men and women. While Mr. Jones conducted his meetings on a very high, intellectual plane, which led Dr. David Swing to say that it was the most intellectual revival ever held in Chicago, nevertheless, his appeals were really directed to the consciences of men. So many people doubted whether Chicago had any conscience, and, if it did, it was so submerged that it would take time to remove the debris before the work could really be effected.

His style, manner, and methods seemed to have been most appropriate and suitable for this occasion. Therefore, being on the "mountain-tops," because of his great and glorious victory in Cincinnati, he moved on towards Chicago with strong faith in God and with a dauntless courage and an indomitable determination to push the battle to a finish. Baptized with the Holy Ghost, he followed the leadership of the Spirit to Chicago.

Mr. Jones reached the city on Saturday evening, February 17, 1886, accompanied by his stenographic clerk, Prof. M. J. Maxwell, and others. Professor Maxwell was not at that time regularly enlisted with Mr. Jones, but his excellent leadership, together with his Christian character, had commended him to Mr. Jones, all of which ultimately resulted in his regular association with him.

At Monee Station, some fifty miles out, the train bearing Mr. Jones and party was boarded by newspaper reporters, detailed by the press there to interview him, all of the papers apparently being eager for the first and fullest sketch of the man; the *Tribune* printed three columns the morning after his arrival devoted to a personal description of him, with an epitomized sketch of his life, together with an interview on various matters. Large preparations had been made for the expected services in Chicago, and Mr. Jones was received with open arms by thousands of people.

Adhering to his usual rule of stopping at a hotel in preference to accommodations in a private family, splendid quarters had been provided him at the Sherman House, to which place he was driven when he reached the city; a delegation of citizens and pastors met him at the depot and accompanied him to his hotel.

Sunday morning was a cold, blustering, snowy day, but the Chicago Avenue church (Moody's Tabernacle), in which Mr. Jones delivered the initial sermon in the city, was filled to overflowing.

Late-comers had to content themselves with standing in the extreme edge of the auditorium. The Chicago Avenue church was built by the exertions of Mr. Moody, the evangelist, several years before, and was an edifice loved by him. When Mr. Jones reached the platform of the church he surveyed a mass of anxious and curious spectators, and immediately in front and below him was a solid phalanx of newspaper reporters. Mr. Jones was introduced by Rev. Charles Frederick Goss, the pastor of the church. 'After a characteristic introductory, by which Mr. Jones put his hearers in good humor and in sympathy with themselves and with him, he launched out into his regular sermon, and spoke for an hour, and was listened to with rapt attention. His text on this occasion was from the sixteenth verse of the fifth chapter of Matthew: "**Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.**" (These words the eminent revivalist characterized as "the glorious and grand string of mono-syllabic utterances.")

In speaking of the faculty of faith he satirized the popular acceptance of faith thus:

"A great many people think that faith is an attitude of this sort towards God; your hands and your mouth open wide to catch something that God is going to pitch to you; an attitude of receptivity, saying, 'O Lord, give me something.' 'Well, what do you want?' 'I don't know; just give me something — anything you please.' They think faith is an attitude of taking something, and I will tell you the truth — that all through the country we have been running on the sentiment there is in this idea of faith until our whole Christianity, if it were an engine, would have gone altogether into the whistle and could do nothing but blow all over God's creation."

This unique and original unfolding of the popular and absurd idea of faith was received with unexpressed laughter, but served as food for thought to many.

The Casino Skating Rink on the South Side, an immense auditorium, had been secured for the night meetings. The first service held there by Mr. Jones was on the afternoon of his first Sunday in Chicago, when fully six thousand people were present. The choir, which consisted of nearly two hundred singers, was arranged on a huge platform from which Mr. Jones spoke; many notable divines and prominent laymen were also on the platform. The audience on this, as on every other occasion when Mr. Jones preached, was attentive and appreciative. The speaker again looked upon at least thirty-five reporters for the press, the majority of whom were stenographers, not alone for the great dailies of Chicago, but representatives of the press from St. Louis, Cincinnati, and other distant cities. Right here may be mentioned the ordeal that Mr. Jones had to encounter in consequence of all of his utterances being daily printed in the papers of the cities mentioned.

It will be remembered that he held revival services lasting four weeks in St. Louis, closing there late in December, and every sermon delivered during that time had been reported verbatim and published daily, and following immediately upon these services came the wonderful revival conducted by him in the Music Hall in Cincinnati, which continued for five weeks. Here, too, every public utterance was published broadcast by the *Commercial Gazette* and the *Enquirer*, not to say anything of the reports of the lesser lights of the press.

And now in Chicago the principal papers of the two cities mentioned had reporters present to telegraph nightly the discourses delivered by Mr. Jones. The *Globe-Democrat*, of St. Louis, and the two papers alluded to in Cincinnati had leased Western Union Telegraph wires, and simultaneously with the issues of the Chicago papers gave their readers the same sermons preached the day before. The ordeal was as unprecedented as it was severe.

As a prominent newspaper man said: "The press has never in the world's history followed any man so closely, be he king, potentate or preacher." Mr. Jones had preached probably one hundred sermons during his St. Louis services, and had not preached less than one hundred and fifty times in his revival in Cincinnati, making a total of two hundred and fifty sermons in little more than two months, and here he was entering the arena for another combat with sin and evil and wrong methods of life, and yet he must take care not to use exactly the same weapons of words. The people to whom he had just preached would not be content to read repetitions, and while he may not at that time have thought or even cared for what the world would say, it is nevertheless true that his repetitions were few indeed. True it is, that he had the same sins and hypocrisy to denounce that he had elsewhere, but the wonderful fertility of his mental resources furnished him constantly new words and brighter illustrations.

The reports of these daily services were to be given to the entire United States through the press of Chicago and the other great cities, where the daily papers were giving verbatim reports of the sermons. Perhaps the scheme inaugurated by these great daily papers was the most remarkable that was ever connected with a revival campaign. There were three or four stenographers representing each paper, with a number of copyists nearby, and, while the sermon was being delivered, this work of reporting, transcribing and telegraphing was going on. One set of workers relieving another, and each word as it fell from the lips of Mr. Jones was flashing over the wires in every direction. In speaking of this great honor Mr. Jones said:

"Take the work in Chicago, for instance. In the *Inter-Ocean* and *Tribune*, the *Cincinnati Commercial Gazette* and *Enquirer*, and the *St. Louis Globe-Democrat*, all of them with an aggregated circulation of three hundred thousand, and with the reasonable calculation of five readers to a copy circulated, I enjoyed the privilege of preaching to a million and a half persons a day — a wonderful congregation for one preacher, and a privilege, I dare say, that no other man in the history of the Church has ever enjoyed. Think of it, nine thousand words each night, as they flashed out on eighteen different telegraph wires to the cities of St. Louis and Cincinnati while they were being set in type by the papers of Chicago! Thus, at the breakfast-table the next morning, in these three cities, I was greeted by three hundred thousand readers, and before the sun went down that day a million and a half more had read the words. From the statement of newspaper men, I suppose that is a reasonable estimate. The secular papers are so much more alive and aggressive than the religious papers that when they fall into line with a good work they are a power we scarcely know how to estimate."

For the first fortnight Mr. Jones preached three times daily, in the morning, usually at some church, at the noon hour, in Farwell Hall (Y. M. C. A). or at the Rink, and at night, always at the last named place. This great hall at night was brilliantly illuminated by gas and electricity, and, as it was said, "the light was pleasantly reflected from the faces of the immense audiences."

The audiences to which he preached daily in Chicago numbered between ten and twelve thousand people, the Rink alone holding between five and seven thousand persons at a service.

Mr. Jones's method in a series of services, as already indicated, was always first to stir up the churches, to show the fallacy and sinfulness of a mechanical worship, a pretended worship of God by the lips only. He invariably turned the so-called Christians over and over, and presented the interior of truth to them and compelled them to look steadily at it, and showed them sin in all its hideousness, nor did the preachers themselves escape his keen satire.

Speaking of Mr. Jones in a sermon preached in Chicago while he was there, Rev. C. S. Blackwell, of St. Louis, said: "Mr. Jones does not stop to prove there is a God, but assumes such a thing to be true. He assumes the latent conviction of Christianity in the human heart and he strives to stir up this conviction; he realizes that the churches are full of sleeping and apathetic Christians, and something is needed to wake them up. Mr. Jones, by his crude way and some gigantic thoughts, awakened the Christian community. Many men outside of the church, including lawyers, teachers and business men, carry their own convictions and have them wrapped up and laid away, while many clergymen are too polite to break in upon their apathy, but Jones comes along and does it; the result that has followed his work is wonderful. He did a great deal of good in St. Louis and will do so in Chicago."

Some of the papers in Chicago printed sketches of the postures and gestures alleged to be assumed by Mr. Jones while speaking. All of them had descriptions of his appearance as he stood before his audiences, some of which were really amusing.

Mr. Jones won his way to the hearts of the people of Chicago completely before he had been with them three days, the great newspapers following him closely in all his remarks, devoting as much as thirteen columns each day to his sermons.

An episode occurred on the second day of Mr. Jones's stay in Chicago that created, for a short time, a little ripple of excitement among some of the church people. In the afternoon on that day Mr. Jones preached at the First Baptist church to an audience of about fifteen hundred people, choosing for his text the first verse of First Thessalonians: "**Paul and Silvanus and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ.**"

In the course of his sermon he compared the modern church to a schoolboy's copybook. The first line on the page was fashioned after the copy and was comparatively fair; the next line was not so good, and so on until the last was the worst, bearing but faint resemblance to the original copy. There had been some progress in theology, but none in Christianity. "The text," he said, "showed that the early church lived in God."

During the sermon Mr. Jones remarked: "It takes prayer to have good preaching, it takes prayer to have good listeners. How many of you prayed for the success of this meeting before coming down here to-day? Let all stand up who got down on their knees before coming to this meeting."

A few arose and Mr. Jones continued, saying: "I could, I think, get a better meeting in Hong Kong than this, for I could not find a congregation there as large as this with so few people who prayed." Several persons then said they had prayed while they were coming to the meeting, among them Rev. Dr. Scudder.

"Has anyone else any exculpatory remarks to make?" asked Mr. Jones. "They are not exculpatory, they are true," interposed Dr. Scudder.

An old gentleman arose and said he had been praying with a gambler, but he did not believe it necessary to get down on his knees to pray. After some remarks, Mr. Jones explained that he did not mean to use the word "exculpatory" in the sense of censure, but in the sense of an explanation, and the fashionable church-members were somewhat mollified.

One short little pen-sketch of Mr. Jones as he appeared to a Chicago audience, published in the *Inter-Ocean* of that city in its reports of one of his sermons, is so true that it is reproduced here:

"In the meantime a man steps quietly in and up to the platform — the man on whom so many Chicagoans are looking at present — the Rev. Sam Jones. For a while he sits in silence, occasionally exchanging a word with some pastor near, and then, after another song, the look of expectancy on the faces of the audience finds satisfaction in the presence at the desk of the revivalist. Slowly, and what in some men would be a slipshod style, but which in him is unaffected and attractive, the speaker begins and gradually warms up to his subject. He rarely goes beyond the boundary of conversational tones, and goes not at all over into the alluring but unprofitable field of declamatory vehemence. The people near the speaker can see something beside the odd gestures, the peculiar, slow, short step, the apparently absent-minded movement of the hand to the pocket or forehead, and this something is the smile of the revivalist, quaint, kindly, quizzical almost, a smile that starts in no place in particular and spreads over the face until it touches every feature and brings out the whole in a new and pleasing light. At one time one may think it the oddity of expression that attracts, at another the Southern slowness, at another the laconic expression, at another, the witty stories, at another time the earnest appeal for higher, nobler, purer, better lives; but all the time one cannot but find interest in what is said, and said so strongly."

The club-houses, palatial and luxurious, in Chicago, as in many other cities, are patronized by the millionaires and ultra-fashionable men of the community, but Mr. Jones soon discovered that though wealth, fashion and influence controlled them, they were in fact but gilded dens of vice and godlessness. So in one of his early sermons to many thousand hearers he scored the club-life severely, saying:

"Whenever you go into a club-house that has a billiard table and a card room in it, tell them that I say it is the ante room to hell to every man who goes into it; that is the only definition of it I will give. I don't care if the house they occupy costs a million dollars, decanters out of which they pour their wine are fifty dollars each; I don't care if their cards are silk cards and they play them on mahogany tables, or if their billiard tables cost ten thousand dollars apiece and their billiard balls fifty dollars apiece, I say to you the more you gild sin the more it stinks in the nostrils of God."

Some attacks were made on Mr. Jones's indiscriminate denunciation of fashionable society. He characterized society as a "hollow, dirty, cowardly, sneaking, miserable wretch. Heartless! heartless!"

Defining his position he said: "Whenever you see a card room in a house, a wine room and a billiard room, let me say to you there is a family that belongs to the society of the city, whether the remainder of the crowd will acknowledge them or not. It is owing to how much money you have got and how freely you spend it whether they will take you in or not. In all of my experience I have never met a single man who prayed in his family night and morning, and paid his just debts and lived honestly, who would cover up the cards in his house."

Referring to the charges made by a few that he said unjust things in his attack upon sin and he ought to apologize for some of his utterances, he said in his characteristic way: "I get to the point sometimes where they say, 'Jones, you said some mighty hard things. You ought to apologize.' Ought to apologize? Well, sir, if I say a thing while I am in Chicago that hurts a man who prays night and morning in his family, and pays his just debts, and hasn't but one wife, lives right before good men, if I hurt that sort of a man I will apologize every time. But I will die before I will apologize to you uncircumcised Philistines. I won't do it."

Chicago had had much experience in revival and reform work Mr. Jones's unique style and peculiar place in the evangelistic world put people to thinking and talking.

The interest became so intense that the newspapers resorted to every conceivable plan to find out the minds of the people regarding the evangelist and the great meeting. They sent out reporters to interview the saloon-keepers to get their opinion of Sam Jones and his work. They gave much space to these interviews with the saloon-keepers. Almost every one said practically the same thing.

Of course they had to speak of his work from a mercenary standpoint and accuse him of being out for the money there was in it. They also declared that they were attending to their own business and that Mr. Jones ought to attend to his. Some of them declared that his preaching hadn't affected the class that patronized their saloons, while others admitted freely and frankly that he was hurting their business considerably. After interviewing the saloonkeepers, they made a round of the business men and prominent citizens. Then they interviewed several eminent ministers, who gave their views regarding Mr. Jones and his work, which were also published.

Among those that expressed themselves on the subject were Professor David Swing, Dr. H. W. Thomas, Dr. S. J. McPherson and Dr. P. S. Henson. These opinions are thought worthy of a place here, and, therefore, are inserted. Mr. Frank Hatton, editor of the Mail, sent out these interviewers, and the following answers were received. While we cannot print all the estimates that were sent in, we have selected several from the more prominent ministers.

Prof. David Swing said:

“In reply to your inquiry, my answer is given in favor of Sam Jones. I have made quite a study of him. He is a most powerful exponent and advocate of the religion of action — the religion of character as opposed to that of mere belief and mere melancholy sentiment. Sam Jones has no doubt seen in the South the average religion of some, who will sing till midnight ‘I’m going home to glory,’ and who, after church, on his way to his earthly cabin will steal a chicken or two — his religious glory having oozed out of him while he was passing the hen house.

This revivalist is the most intellectual one Chicago has yet enjoyed; and, should the converts not be numerous, those who shall be enrolled will be placed upon a basis of solid sense rather than upon one of hymn-singing and transient sentiment. Sam Jones deals only in great commodities — love of righteousness and hatred of evil; love of Christ and aversion to Satan, and in the obligations of every person to follow Christ and abandon the devil. His anecdotes, wit and personal oddities rivet attention and make old truths as fresh as though they had just been discovered.

“I think now more highly of Mr. Jones than I thought of him before he came, because his manner and spirit are a part of his power which the reporters could not touch. He abuses kindly. He calls us fools and lunatics, but still he likes us. Fools as we are he is anxious to have us get to heaven, both on earth and beyond. His heaven is here to-day, as well as over yonder to-morrow. He associates God’s spirit and men’s common sense, prayer and good, hard work, and makes God help those who help themselves. Up to this day Sam Jones seems a valuable Christian moral force.”

The Rev. S. P. McPherson took the position that Mr. Jones’s denunciation of amusement is too indiscriminate. He said: “Current objections to ‘Sam Jones’ apply mainly to the method rather than to the matter of his preaching. Like Mr. Moody, and even like Paul, he violates the laws of grammar and rhetoric; like the average he uses ‘slang’ which everybody understands, and severe good taste condemns. Well, society novel and pleasure of ‘the French school,’ ‘art for art’s sake,’ newspaper reports of crime and vice, insinuate all sorts of moral abominations in an artistic form which renders them tolerable to fastidious tastes. The sermons of a ‘cultivated’ preacher may become standard literature without griping the country. The real question is, whether we shall fear to break the canon of esthetics or the Ten Commandments. Shall we measure life by the fine arts or by good morals? ‘Slang’ is bad in its own sphere, even though it should be incorporated in the classics of our grandchildren, but sin is fatally and unchangeably bad to all eternity.

“Again, there is the usual fear of a ‘reaction’ from the influence of this evangelist because he is a revivalist. But is there more peril in a possible reaction than in the prevailing moral stagnation? There is no danger of any reaction against this stagnation except in a revival. Shall the wicked never arouse lest some of them should relapse? The whole history of morals and religions show that God never asked such a question. This sort of logic would have dissuaded Christ from coming to Bethlehem and Calvary. We become so habituated to sin that we disparage or even justify it; we sometimes go so far as to make merchandise of it, but Mr. Jones is raising moral issues in this great community. It is in the light of this fact that we ought to measure his treatment of certain “amusements.’ Like many others I regard his denunciations of them as too indiscriminate. But I should dislike to be so ‘narrow-gauged’ as to deny him the right to his own opinion and interpretation of them.

“Even if he does err on the side of stringency, any one may fairly ask whether the common error be not on the side of laxity. We may well thank him for compelling us to review our estimate of them, not in the light of their business success, of their pleasure-able-ness, but of their relations to Christianity and their influence upon health and morals. If the general tendency of these things is toward Jesus Christ, Mr. Jones is wrong; but not otherwise. The moral ‘reaction’ of his teachings on this point can be easily measured by experience and by Scripture. The lapse into moral indifference over them seems to me far more perilous than any probable relapse resulting from a revision of our opinions of them with special regard to the final judgment of God. But whatever his imperfections, he seems to have the seal of God’s approval and he finds the way to sinners’ hearts. It is not, therefore, my duty to repulse him because he has limitations; it is rather my privilege to cooperate with him, because he preaches truth in his own way.”

Rev. P. S. Henson hails the event of the evangelist with exceeding satisfaction. He said: “In response to your request for an expression of my opinion as to ‘the good results’ likely to follow from the evangelistic labors of Mr. Jones, it gives me pleasure to say that for one that I hail his coming with exceeding satisfaction, and that for several reasons which I do not hesitate thus publicly to avow. First of all, I rejoice to believe that through him the gospel was preached to a great multitude of people, such as do not ordinarily attend any places of worship. Faith comes by hearing. All the gospel asks for is an honest hearing, and this man, with his grand humor, audacious courage, palpable sincerity and homely yet manly style of speech is sure to have hearing. And whenever the gospel gets a hearing it always proves the power of God unto salvation, in the nineteenth century no less than the first.

“In the second place, there are great public questions touching public morals and public decency, touching Sabbath-breaking, rum-drinking and rum-selling, gambling, licentiousness, fraudulent dealing, and what in his vigorous vernacular this evangelist should brand as ‘downright meanness’ that need be treated with just such sledgehammers as he knows how to wield. Nothing but steam hammer blows like these will wake a city plunged in sinful apathy. Oh, for the days of Moody! cries out somebody who is hurt. For one, I believe in Moody with all my heart, but this man is doing a work that Moody never did, and yet that mightily needs to be done. History records not the name of a single great reformer that did not wear a hairy mantle and deal blows with a bludgeon. Such an one was Martin Luther, and such was John Knox, and Elijah and John the Baptist. The complaint brought against the early Christians was that they were disturbers of the public peace, ‘**pestilent fellows,**’ that were turning the world ‘**upside down.**’ My own very clear conviction is that Jones is in the line of ‘Apostolic succession,’ and that his coming to Chicago will prove a great and lasting blessing.”

Rev. H. W. Thomas expects good results from the preaching of the Southern evangelist. He says: “Christ commissions us to preach it to all the world; but regular method’s of evangelization actually touch only the minority. Critics object to Mr. Jones’s wit and humor. But if wit and humor open doors which were otherwise closed to the gospel why should its friends not rejoice? The moral quality of laughter depends upon its associations. If it can be made to cast up a highway by which the Son of God can enter human hearts it has returned to its true usage; it is then as good as tears or fastings. Why should we renounce any method, however unfamiliar, that brings men back to God.

“Let us fear, lest there be no less danger of bigotry in our methods than in our theology. Let us rejoice, like Paul, ‘that in every way Christ is proclaimed.’ For one I welcome every method that makes the proclamation more widespread.

“Mr. Jones is a preacher of righteousness. He makes few appeals to emotion or sentimentality. He is a modern John the Baptist, who powerfully exhorts us all to bring forth fruits meet for repentance. He plows through the subsoil of sin and turns it up into the sunlight. Some objection is made by many worthy Christians that he does not sufficiently preach the ‘gospel’ in the sense of a free and gracious salvation by Christ. It is true that he does not put the emphasis of his preaching on that point. But what do we need first? No man will turn to Christ for salvation until after he discovers the exceeding sinfulness of sin, and in my belief the sense of damning sin is just what our age chiefly lacks.

“In one of his sermons Brother Jones said that ‘the greatest preacher that ever stood in the pulpit in Chicago is the preacher that has got the most love for the human family. I am running on love, love that says, “I am going on with my work trying to save my fellows.” There is a want, a generous catholicity in these words that should win all of our hearts.

“Brother Jones has no sympathy with the old doctrine of imputation; that the sin of Adam was imputed through the race and that God would have destroyed this world long ago if Christ had not died. ‘Now, listen to me,’ he says, ‘my intelligence, my manhood, could never love a God, who made Christ die to satisfy his wrath, but when you say God loves us and Christ died as a manifestation of that love, when you put it that way, I can love him with all my heart.’ This is the doctrine of the suffering of love to save, and against it infidelity can bring no argument. Let us all rejoice that Brother Jones preaches this blessed truth, and not that Christ died to ‘reconcile the father’ or to satisfy justice.

“As to the general effects of such teaching, conjoined with the powerful emphasis that he places upon truth and justice and all moral virtues, they must be good. And his manner of emphasizing the ‘need of good sense’ in religion is most healthy. He may seem over-positive in some things, but as a revivalist he should be positive, and one should easily forgive his earnestness when it may to us seem to go to extremes in some things.”

Rev. George C. Lorimer, D.D., of the Emanuel Baptist church, was not talkative on the subject.

“I regard it,” said he, “a somewhat delicate matter for ministers to express themselves about what they think of Mr. Jones. He is to a certain extent our guest, and we are bound in all honor to stand by him. I would not offer any criticisms under the circumstances.

“I think the work has started out well. He has made progress. We can hardly judge it as yet. I feel that his work is fully up to expectations and I think that the meetings of Mr. Jones will result in marked blessings to the people of the city.”

The meetings continued five weeks. The attendance increased until the very last. The interest became more intense as the services progressed.

The conversions began the first week and each week there were increasing numbers. Mr. Jones said: "I have never yet struck a place where there was so much orthodoxy and devilment as there is in Chicago."

Speaking further to the *Commercial Gazette* reporter, he said: "You ask me what I think of the present revival in this city. It couldn't be a better one. In all my life as an evangelist I have never seen such interest manifested in a revival. There is no trouble about it. Chicago has beaten the first two weeks record of St. Louis and Cincinnati, and that is something I had not anticipated."

At the end of the second week, Mr. Jones said there had been about five hundred conversions. The third week the number was in the neighborhood of one thousand. The next week Mr. Jones said that a larger number remained at the after-meeting than any service except Sunday. This indicates an increased interest that was very gratifying to the committee. In Mr. Jones's own language, the revival was booming. The opposition had gradually died away as people began to be saved, and when the last days of the meeting came, it was with great sorrow that the people said good-bye to Mr. Jones. From the *Record of Christian Work*, published by Fleming H. Revell, April, 1886, we clip a paragraph out of a lengthy editorial: "Mr. Jones's coming to Chicago and preaching to the Northwest is a benediction to all the churches. The moral atmosphere will be clearer henceforth, and the Christian living will mean more, and the church will require more of its membership. Mr. Moody, with his usual sagacity, saw the needs of Chicago, as perhaps no other man did, and induced Mr. Jones to turn his steps hither, and begin this work, and his promise has been more than fulfilled. Probably, there never has been such a revival in this city before. It is undoubtedly true that hundreds, if not thousands, have been converted, and hundreds of Christians have been led to a new consecration to God's service."

In closing the chapter on the work in Chicago, we cannot do better than to take from the *Tribune* of April 5th, its account of the last service:

"The great five-weeks' revival meeting with the Southern evangelist, Sam Jones, as the central and animating figure, is over. The finish was reached in a veritable blaze of glory and without a solitary essential lacking to crown it a magnificent success. That it will pass into local history bearing the stamp of success is absolutely assured; and that it will work a permanent good in the morals of the city is admitted by those best capable of judging.

"The audience last night was large enough, attentive enough, and sufficiently responsive to please the most exacting speaker who ever spoke religion. There must have been fully nine thousand people packed away in the building. People stood along the aisles on the main floor, stood six and seven deep on the promenade and in the gallery, stood on the stairways, and, in fact, stood everywhere it was possible to stand. There was scarcely breathing, much less standing room. Several hundred people remained in the building from the afternoon service, and by six o'clock nearly every seat was occupied.

"By half-past six people were standing, and fifteen minutes later the entrance doors were closed, and no more people were admitted.

“At seven o’clock there must have been five thousand people massed along State and Twenty-fourth streets, half of them under the impression that the doors had not yet been opened, and the other half believing that, through some providential circumstances they would be able to gain admittance. All the cars going north and south from the Rink were as thoroughly packed as if the meeting had just been dismissed, and entirely by people who had despaired of getting into the Casino. A careful estimate places the number of people turned away at about ten thousand, really a greater throng than was able to hear the last sermon of this series of revival meetings.

“The sermon was of a different character than those usually delivered by Sam Jones in the presence of large crowds, and there was little in it to excite the levity of those present. It was decidedly theological and abounded in the pathetic.

“The meetings in the Casino during the past five weeks have been attended by nearly two hundred and sixty thousand persons, all of whom have been handled without trouble, disturbance or accident of any kind.

“The Rev. Dr. Henry Scudder presided. Bishop Merrill occupied a chair by his side. The choir began its work at six o’clock, and there was an alternation of singing and praying until seven fifteen. Mr. Jones then preached upon, ‘**Her ways are ways of pleasantness.**’ He described it as a way of light, of good things, of happiness, a way that seemed short, because the way was made in good company. After the sermon, he took Dr. Scudder’s hand and led him to the front of the rostrum, saying:

“I want to take the hand of Dr. Scudder, one of your noble preachers, and I want his hand to represent yours. I want every one of you to consider your hand in mine. I want to thank you all from the depths of my soul for your kindness and consideration for me.’

“Dr. Scudder placed his arm around Mr. Jones’ neck and asked the blessings of God to accompany him on his way and to prosper him in his work. The great audience applauded vigorously. Half an hour was spent with about a hundred penitents in the inquiry room. Thus was closed the great meeting in Chicago.”

~ end of chapter 15 ~

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