

Appendix C: Historical gleanings from the Miller and Osborne families

Jo wrote a college paper called “Sunday Morning” describing life in the home her mother grew up in:

On Sunday morning we leisurely get up and eat breakfast about nine o'clock. If we go to Sunday School, which is not frequent, we drive in the car. Seventy-five years ago life was different:

On Sunday mornings my mother [Pearl Miller, youngest child in the photo, right] was awakened at six o'clock by Grandfather Miller's hearty boom, “Dan, Pearl, Alice, Matilda, Myron, Abe—it's the Lord's Day!” The children rolled out of the warm, puffy, squashy bliss of feather ticks to trek down the ice cold stairs to the warm parlor.

Clustering around the pot-bellied, bow-legged heating stove the assembly-line dressing process began.

Grandfather would take a child on his lap and wrestling with long legs and flying arms would cleverly, deftly lap over the surplus of underwear at the ankle then slowly sneak the stocking over and gradually pull it up.

Another child would now park his torso on

*Grandfather's lap to subject himself to the underwear-stocking gyrations. Next hot water was poured from the steaming tea kettle into the wash basin sitting on the commode in the corner. The washing process was almost negligible as the night before was bath night. Grandmother would then start to brush and comb, and woe be to the child that screeched! Breakfast of steak, biscuits, cream gravy and coffee followed. Now began the wild scurry of donning hats, caps, coats, mittens and muffs. Above the sleigh bells could be heard “Bring the heated quilt for our feet. Hurry up, we'll be late for meetin'!” Grandmother stopped a few minutes to dole out a few pennies for each child's collection. The 'least' ones were given a penny or two, but when the austere old age of nine was reached one received three, and if the crops had been good, even four pennies [Also see **Mercer/MillerFamily** by Ruth Maria Mercer Miller, 1917; transcription by E. C. Shaeffer 1994; FHL catalog film #1598155/4].*



Jo's father, Dallas Jonathan Osborne kept a brief diary at the start of his college education:

Commencing when I started to school at Hiram, Ohio
Sept. 16th 1889

This morning when I first got up I found it raining vary [sic.] hard. About 7:30 Henry Roses came over to our place. Pa took our trunks and I rode with Mr. Roses. We started from home about 8 o'clock. We arrived at Warren about 11. We started from Warren at 12:30 and arrived at Hiram Station at 1:20 o'clock. Our ride to Hiram was a grand one. It rained all the way. I got my trunk about 5:30. Charles did not get his today. We took supper at the boys hall. I wrote a letter to our folks.

Sept. 17th 1889

School commenced today. The President made a good opening address. The attendance is 250, larger than ever before. I commenced the study of Latin this term. I am taking my last term in English Analysis and also Complete Algebra.

Sept. 18th 1889

School is not barely started yet nevertheless it shows indications of good work. It is rainy, dreary and cold. Charles received his trunk.

Sept. 19th 1889

We got our rooms arranged to suit us better. Attended to our studies in the day time and went to the business meeting of the Y.M.C.A. in the evening. I joined.

Sept. 20th 1889

It rained the most of the day. We board at the boys hall. We get vary [sic] good board at the hall. We attend noon-day prayer meetings about every day. They are grand.

Sept. 21st 1889

This is Saturday. It seems different to go to school on Saturday and not on Monday. We have not settled down to work yet. It seems hard to get to work after so long a vacation. We are getting more acquainted every day. In the evening we attended the Y.M.C.A. I wrote a letter home. Did not go to bed until 11 o'clock.

Sept. 22nd 1889

We did not get up till 7:30. We had breakfast at 8. We went to Sunday School at 10:30. Attendance 159. Col. \$3.34. Bro. W. A. Knight preached at 11:30 lesson Heb. 1st. Text Heb 2: 1-4. He preached a good sermon. In the evening at 6 we went to the Christian Endeavor Society. Bro. Knight preached from Luke 2nd chapter in the evening.

Sept. 23^r 1889d

Monday no school today. Charles and I studied a greater part of the day. Reviewed the lessons of the week. Went to the Delphic Literary Society in the evening. They had a good entertainment – debate on local option – G. A. Ragaen, J.B. Works [no further entries]

On a scrap of paper found among his things he had written, probably at a much later date:
“If you were to ask me for an outline of my future work:

1. We are going to regenerate ourselves, then outsiders
2. Create a deeper interest in study of Bible
3. Cultivate a deeper spirituality
4. Will not compromise with sin
5. Stand firm on the principles set forth in N.T. which is the foundation of our church.”



Left: Dallas J. Osborne, 1892, age 21

According to the records of Hiram College, Dallas J. Osborne graduated from Hiram College in 1895. According to the 1895 Hiram College Catalogue, he seems to have earned an AB [bachelor of arts] degree as well as an AM [master of arts] degree that same year. He was listed as being from North Jackson, Ohio and he was vice president his junior year and president his senior year of the Delphic Literary Society. He was also the Custodian of Arms for the senior class of 1895. Several excerpts from the student newspaper, *The Advance*, have been located that mentioned Dallas Osborne:

The Advance, 19 Jan. 1895:

On account of our paper having already gone to press when the Oratorical Contest took place, we were unable to give the event as much space as we could have wished. This contest is now one of Hiram's annual events, looked forward to with eagerness by all the students, and with the deepest anxiety by those who may contest for the prizes. Especially has our interest in this event become intense since Hiram is a member of the State Oratorical Association. The state contest will be held Feb. 21, at Columbus. Hiram should take especial interest in this since it will be represented for the first time in its history. D. J. Osborne, winner of the first prize in our local contest will represent Hiram. It is to be hoped that as many Hiram students as possible will rally around their representative and accompany him to Columbus.

The Advance, 15 Mar. 1895: This edition gave the text of Dallas Osborne's winning speech. No mention is made in how he did in the state competition. The title of the speech was "The First Martyr of the New Civilization" and it is about renaissance Italy [full text below].

The Advance, 1 Mar. 1897:

Dallas J. Osborne, '95, pastor of the Church of Christ, West Madison Ave., Cleveland, has recently been elected a member of the Council of Sociology in that city. The membership is limited to fifty, and it is regarded as quite an honor to be one of the chosen few, for there are numerous applications. The club is composed of scholars, and we congratulate Mr. Osborne on his ability to enter. We hear good reports of his work in the church, too, and wish him still greater success.

The Advance, 1 Apr. 1897:

The students are pleased to learn that Henry Derthick has been called to the pulpit of Madison Avenue Church, Cleveland. Dallas J. Osborne of the class of '95, who has resigned the work there, will soon enter the banking business.



The Advance, 15 Apr. 1897:

Lulu Gault attended the wedding of D. J. Osborne and Miss Pearl Miller at Tiffin, April 9. Mr. Osborne and his wife are both old students of Hiram, and their many friends here wish them success in all their undertakings.

The Advance, 15 May 1900:

D. J. Osborne, '95, cashier in Miller's Bank, Tiffin, Ohio, has been in poor health, but is much better now.

The poor health refers to the fact that he had contracted tuberculosis, which motivated the family's move to the dry climate of the Southwest, first to Las Vegas, New Mexico, thence to Denver, Colorado.

Text of the prize-winning First Honor Oration delivered by Dallas J. Osborne in the oratorical contest at Hiram College, Hiram, Ohio, December 14, 1894:

The First Martyr of the New Civilization

The fifteenth century marks a great era in Italian history. The republics which had been ruled by petty tyrants for so many years were powerless. Political rights were no longer acknowledged, and individual liberty lay prostrate in the dust. But a new life was to be infused into Italy. The factor that was most powerful in working out this change is known in history as Renaissance, which was in short a passing from the old civilization to the new. It was during this transition that some of the greatest actors of all time played a part. Let us call back a few of them and examine into the principles for which they stood.

At Rome, the source of all ecclesiastical power, Sixtus IV, filled the papal chair. The unbounded lusts of his rule were stirring the people with an irrepressible indignation. But the papacy did not reach the lowest depths of corruption until the infamous rule of Alexander VI was ushered in. He was the most immoral pope of the Renaissance; yea more—the worst pope that ever sat in “St. Peter’s chair.” Yet the pope was not the only tyrant. Ludovico, the Moor, had made himself Lord of Milan and his cruel deeds were known throughout Italy. Borso, as Duke of Ferrara, was the head of a government no less corrupt. The brilliant and magnificent court of Florence was ruled by Lorenzo de Medici. His patronage to learning and fine arts had made it a second Athens. Yet amid this splendor, the iron band of tyranny was eating deeper and deeper into the freedom of the people. The rights of popular government were completely blotted out. Liberty was dead.

Such was the condition of all Italy near the close of the fifteenth century. But the time was at hand when she was to be aroused from this hopeless state, and there appears a man of that proud Roman race who, as an apostle of freedom, adds luster to his name by suffering martyrdom for this glorious cause. Fondly cherishing the thought of a free government, he stepped forward with all the power at his command to meet that desired end. Laboring for one grand idea and urged on by one prime motive, he stood alone as a reformer of his time. That man was Girolamo Savonarola. Poet or preacher, statesman or reformer, theologian or martyr, call him what you will, “By his works shall ye know him.”

The early life of Savonarola was spent at his home in Ferrara. Born in an age of national depravity and thoughtless enjoyment, horrified at the corrupt surroundings of the court, he fled from his home and sought refuge in a monastery at Bologna. From Bologna he journeyed

across the rugged Apennines to Florence. It was a beautiful Florence he saw there in the valley of the Arno. Yes, indeed, Florence crowned with its coronet of mountains, situated upon a bright, sunny river—the classic Arno—where Dante, Galileo, Raphael and Angelo frequently walked, is beautiful; it shines with a glory not to be described. Florence, the monk who enters thy gates thou wilt do well to notice. The purity of his soul is more magnificent than thy grandeur. Thy needs shall be his duties. He shall speak for thy freedom when all others are silent. The fate of thy people, yea of all Italy, shall be in his hands. The curses that shall fall upon his head shall be for thy liberty. Men of Florence, open wide your gates to him today and make him your guest.

The first few years of Savonarola's life in Florence were spent in the convent of San Marco' but he could not be satisfied as a teacher of novices. His whole soul burned to teach the grand lessons of morals, rather than of dogmas. Although he was delighted with the intelligence and learning around him, yet underneath he could see the evil influence of false culture and false gaiety. He had determined "to war them to the death," and often he must have uttered that impassioned prayer, "O that I might break those spreading wings of perdition."

An opportunity at last is given him. He is to preach the Lenten sermons in the church of San Lorenzo. At first a large audience greets him, but before the sermons were over less than twenty-five persons remained to hear him. Defeat was evident. The people were not ready for soundly preached doctrine, but delighted in the verbal elegancies and ornaments of Fra Mariano. Did Savonarola give up in dismay? The monuments which the people have erected in his memory answer, No! Florence was not yet ready for her preacher. Where will he go? Fortunately for him he was sent as a Lenten preacher to the republic of San Geminiano among the Sianese hills. Here he could raise his voice more freely and with greater effect. It was here, that he first expounded the ideas which had so long filled his soul and pronounced the words that were to become the war cry and standard of his whole life. "First, that the church will be scourged; second, that it will be regenerated; third, that this will come to pass speedily." He finds response. Multitudes come to hear him.

At length he was called by Lorenzo to return to Florence, where for the next seven years his voice rang as a prophet, spiritual ruler, and apostle of men. All classes were held by his matchless power. People flocked to hear him until the great Duomo was crowded with eager listeners. No man was so much talked about. The eyes of all Italy were upon him. His influence had reached England. France and Germany felt the touch of his power.

Yet, Savonarola did not reach the height of his influence until the power of the Medici was overthrown by Charles VIII from France. This was indeed a critical moment. The people were awed into silence at the thought of being subject to the French nation. What could be done? Florence, in her dire necessity, was casting about for a leader. Suddenly, as if by magic, all eyes were turned toward Savonarola. All Florence rang with his name. The people, with one accord, gathered at the Duomo to hear him preach and to learn his plan for action.

As Savonarola came in sight of the people they hailed him as their king—one who shared their every "tremor and pang." "Behold," said he, "The sword has come upon you, the prophecies are fulfilled, the scourges begun. O Florence! The time for singing and dancing is at an end. Now is the time to shed floods of tears for thy sins. Thy sins, O Florence! Thy sins, O Rome! Thy sins, O Italy! They have brought these chastisements upon thee. O, my people! I have long been as thy father. I have labored all the days of my life to teach you the truth of faith and godly living. Yet have I received naught but tribulation, scorn, and contumely. Give me at least the consolation of seeing you do good deeds. My people, what desires have ever been mine but to see you saved, to see you united." When Savonarola concluded, the Duomo was rocking to and fro. The people knew him to be the heart and soul of the republic, and they heard him as a messenger from heaven.

But his victories were not to end here. His power was to increase and fill all Italy with its magical influence. His voice was not to be silenced until the Florentines were a free people, and he had laid himself down as a martyr to his work.

Believing that a universal reform could be best carried out by a political advancement, he determined to strain every nerve to bring about that end. But a calamity was before him. He must either retrace his views concerning liberty, or withdraw from the church. Did Savonarola hesitate? Did he abandon that noble fight because martyrdom awaited him? By no means; but

having the spirit of a true reformer, he was ready and willing to sacrifice his love for the church, to save the city he so much honored.

He knew also that it meant a bitter warfare with the powers at Rome, if the principles for which he stood were ever to be accomplished. But it must be so. Contest after contest was waged with the pope, and Savonarola was the victor. The pope endeavors to silence him, but still his crashing denunciations are uttered in the Duomo. Alexander, what wilt thou do? Thou canst not stop him. He is bolder than thou art with all thy power. He dares denounce thee to thy face. Brazen harlot “he brands thee.” His denunciations are swaying thy power in the face of all Europe. If he shall be allowed to speak, thou shalt not live. Two ways are open to thee. One is reformation. Thou wilt not take that. The other, then, thou must take. “Wrap thy papal robes about thy polluted body, place the bloodstained tiara upon thy shameless head, and with thy courtiers and courtesans all about thee, send forth the mightiest Borgian anathema thou canst frame. Hurl it hot against this man who is undermining thy power.” Florence will bow to that—their power will deliver the reformer into the hands of his enemies to be burned; but thou, O profligate pope, thou wilt be safe.

The downfall of Savonarola was inevitable. His reverses came and the people whom he had loved so much and for whom he had labored so diligently, were ready to desert him. He was cast into prison and tortured that he might retract his teachings but he was firm. His firmness only increased the indignation of his enemies and they hastened him on to his Golgotha. His reward was at the stake.

So died the great preacher of Florence; the great Prior of San Marco; the restorer of liberties to a stricken people; the foremost reformer of his time.

But the name of Savonarola still lives. Did Alexander think he had silenced this man when he ordered him to be burned that beautiful May morning in Florence? It was there that the true essence of his life was caught up, and permeating all Europe, it prepared the way for a new and better civilization. The Saxon reformer could scarcely have been as successful in his work had not the sacrifice of Savonarola given a final proof that it was useless to hope in a purification of Rome.

May we not then rightly call him martyr? For power rose against him; not because of his sins, but because of his greatness; not because he sought to deceive the world, but because he sought to make it noble. And through that greatness he endured a double agony; not only the reviling, and the torture, and the death throe, but the agony of sinking from the vision of glorious achievement into that deep shadow where he could only say, “I count as nothing; darkness encompasses me; yet the light I saw was the true light.”

Dallas J. Osborne used a small notebook to list a “Record of sermons, subjects discussed and place and date” [all in Ohio].

Mar. 11, 1894	To Whom Shall We Go	Howland
Aug. 5, 1894	To Whom Shall We Go	Mineral Ridge
Aug. 5, 1894	Unchangeable Past & Available Future	Mineral Ridge
Aug. 26, 1894	John VI, 67-69	Willoughby
Sept. 9, 1894	John VI, 67-69	Orville
Sept. 16, 1894		Orville
Nov. 18, 1894		Orville
Nov. 25, 1894		Orville
Dec. 9, 1894		Orville
Jan. 13, 1895	The Power of the Gospel	Braceville
Jan. 20, 1895	Ruth	Braceville
Jan. 20, 1895	The Parable of the Pounds	Braceville
Mar. 17, 1895		Akron
Mar. 31, 1895	Parable of the Talents	Akron
May 1895		Ravenna
Jun. 9, 1895		Wellsville
Jun. 23, 1895	Ruth (Beautiful Gleaner)	Cleveland
Jun. 30, 1895	The Power of the Gospel	Cleveland
Jul. 21, 1895	Our Rock & Our Salvation	Cleveland

Jul. 21, 1895	<i>Sowing and Reaping</i>	Cleveland
Jul. 28, 1895	<i>Ruth the Beautiful Gleaner</i>	North Jackson
Jul. 28, 1895	<i>Sowing and Reaping</i>	Rosemont
Jul. 28, 1895	<i>Our Refuge</i>	North Jackson
Aug. 4, 1895	<i>Parable of the Talents</i>	Cleveland
Aug. 4, 1895	<i>The Power of Consecrating</i>	Cleveland
Aug. 11, 1895	<i>Importance of Bible Study</i>	Cleveland
Aug. 11, 1895	<i>Glimpses at the Heart of Jesus</i>	Cleveland
Aug. 18, 1895	<i>Israel's Great Rally Day</i>	Cleveland
Aug. 18, 1895	<i>Value of Bible Study (Old Ladies Home)</i>	Cleveland
Aug. 18, 1895	<i>Excuses</i>	Cleveland
Aug. 25, 1895	<i>Limitations of Life</i>	Cleveland
Aug. 15, 1895	<i>The Power of the Young</i>	Cleveland
Sep. 1, 1895	<i>The Call of Jesus</i>	Cleveland
Sep. 1, 1895	<i>Christ's Love – Its Character</i>	Cleveland
Sep. 8, 1895	<i>Sermon on Church Extention</i>	Cleveland
Sep. 8, 1895	<i>True Freedom</i>	Cleveland
Sep. 15, 1895	<i>Christian Friendship and Work</i>	Cleveland
Sep. 15, 1895	<i>Recognition Services</i>	Cleveland
Sep. 15, 1895	<i>no preaching in evening –</i>	
Sep. 22, 1895	<i>Triumphs of Christianity</i>	Cleveland
Sep. 22, 1895	<i>Lessons from the Life of Daniel</i>	Cleveland
Sep. 29, 1895	<i>Parable of the Sower</i>	Cleveland
Sep. 29, 1895	<i>What Shall I Do</i>	Cleveland
Oct. 6, 1895	<i>The Last Words of Christ</i>	Cleveland
Oct. 6, 1895	<i>The Paradox of the Cross</i>	Cleveland
Oct. 13, 1895	<i>The Value of Life & How to Spend It</i>	Cleveland
Oct. 13, 1895	<i>The Impending Crisis</i>	Cleveland
Oct. 20, 1895	<i>The Star in the East</i>	Cleveland
Oct. 20, 1895	<i>Samson's Riddle</i>	Cleveland
Oct. 27, 1895	<i>The Church of the Next Generation</i>	Cleveland
Oct. 27, 1895	<i>Freedom by Truth (Old Ladies Home)</i>	Cleveland
Oct. 27, 1895	<i>Agrippa</i>	Cleveland
Nov. 3, 1895	<i>Essentials of a Christian Character</i>	Cleveland
Nov. 3, 1895	<i>The Martyrdom of Stephen</i>	Cleveland
Nov. 10, 1895	<i>Perils of the Church</i>	Cleveland
Nov. 10, 1895	<i>Glorying in the Cross</i>	Cleveland
Nov. 17, 1895	<i>Christ in the Home</i>	Cleveland
Nov. 17, 1895	<i>The Love of Christ (Old Ladies Home)</i>	Cleveland
Nov. 17, 1895	<i>Israel's King</i>	Cleveland
Nov. 24, 1895	<i>Preaching by Rev. Cameron</i>	Cleveland
Nov. 24, 1895	<i>Recognition Services at Franklin Circle (2.00)</i>	
Nov. 24, 1895	<i>Thanksgiving Services by S.S.</i>	Cleveland
Dec. 1, 1895	<i>Abhorrence of Evil</i>	Cleveland
Dec. 1, 1895	<i>Esther</i>	Cleveland
Dec. 8, 1895	<i>Privileges of the Present</i>	Cleveland
Dec. 8, 1895	<i>Giants and How to Meet Them (Industrial Home)</i>	
Dec. 8, 1895	<i>Lecture: Savonarola & His Times</i>	Cleveland
Dec. 15, 1895	<i>Practical Christian Ethics</i>	Cleveland
Dec. 15, 1895	<i>Christ's Last Words (Old Ladies Home)</i>	Cleveland
Dec. 15, 1895	<i>Lecture: Anglo Saxon Civilization-Its Secret & Possibilities</i>	
Dec. 22, 1895	<i>Christmas Thoughts</i>	Cleveland
Dec. 22, 1895	<i>Ideals</i>	Cleveland
Dec. 22, 1895		Diamond
Dec. 29, 1895		Diamond

Have preached 81 times up to Dec. 31, 189; 67 times in 1895 and 14 times in 1894.

Jan. 5, 1896	<i>To Be a Christian</i>	Cleveland
Jan. 5, 1896	<i>Enthusiasm</i>	Cleveland
Jan. 12, 1896	<i>The Paradox of the Cross</i>	Shreve
Jan. 12, 1896	<i>The Power of the Young</i>	Shreve

Jan. 19, 1896	<i>Ideals</i>	<i>Holmsville</i>
Jan. 19, 1896	<i>Enthusiasm</i>	<i>Holmsville</i>
Jan. 26, 1896	<i>The Problem of Problems—My Soul</i>	<i>Cleveland</i>
Feb. 2, 1896	(Simpson)	
Feb. 2, 1896	<i>Neglected Opportunities</i>	<i>Cleveland</i>
Feb. 9, 1896	<i>The Father's Welcome</i>	<i>Cleveland</i>
Feb. 16, 1896	<i>Christ Our Example</i>	<i>Cleveland</i>
Feb. 16, 1896	<i>The Value of Determination</i>	<i>Cleveland</i>
Feb. 23, 1896	<i>Jesus The King</i>	<i>Cleveland</i>
Mar. 1, 1896	<i>Foreign Missions-Its Importance</i>	<i>Cleveland</i>
Mar. 1, 1896	<i>Pres. Juelars spoke</i>	
Mar. 8, 1896	<i>Life-It's Purpose, Plan, Prize</i>	<i>Cleveland</i>
Mar. 8, 1896	<i>Temptation</i>	<i>Cleveland</i>
Mar. 15, 1896	<i>The Greatness of Man</i>	<i>Cleveland</i>
Mar. 15, 1896	<i>The Story of Esther (Old Ladies Home)</i>	
Mar. 15, 1896	<i>Christian Euclean Exercises (paper)</i>	
Mar. 22, 1896	<i>Somebody Must</i>	<i>Cleveland</i>
Mar. 22, 1896	<i>The Man the World Sees</i>	<i>Cleveland</i>
Mar. 29, 1896	<i>And Peter</i>	<i>Cleveland</i>
Mar. 29, 1896	<i>The Man as Seen by his Best Friend</i>	<i>Cleveland</i>
Apr. 2, 1896	<i>Daniel at the Court</i> Miles Ave.,	<i>Cleveland</i>
Apr. 5, 1896	<i>Resurrection of Jesus</i>	<i>Cleveland</i>
Apr. 5, 1896	<i>Illustrated Lecture (Life of Christ)</i>	<i>Cleveland</i>
Apr. 12, 1896	<i>Warnings</i>	<i>Cleveland</i>
Apr. 19, 1896	<i>The Man as He Sees Himself</i>	<i>Cleveland</i>
Apr. 19, 1896	<i>What it is to be a Christian (Old Ladies Home)</i>	
Apr. 26, 1896	<i>The Man as God Sees Him</i>	<i>Cleveland</i>
Apr. 26, 1896	<i>Every Day Religion</i>	<i>Cleveland</i>
May 3, 1896	(Mr. Caldwell of N. Y. spoke)	
May 3, 1896	<i>Human Hearts – Corrupted and Cleansed</i>	<i>Cleveland</i>
May 10, 1896	<i>Some Causes of Modern Skepticism</i>	<i>Cleveland</i>
May 10, 1896	<i>Why I am a Christian</i>	<i>Cleveland</i>
May 17, 1896	(Rev. Palmer from I. J. spoke)	
May 17, 1896	<i>Perils of the Church (Old Ladies Home)</i>	
May 17, 1896	<i>Feeding the Five Thousand</i>	<i>Cleveland</i>
May 24, 1896	<i>Hard Things of Life</i>	<i>Cleveland</i>
May 24, 1896	<i>Memorial Address</i>	<i>Cleveland</i>
May 31, 1896	<i>Joshua</i>	<i>Cleveland</i>
May 31, 1896	<i>Sermon to "King's Daughters"</i>	<i>Cleveland</i>
Jun. 7, 1896	<i>The Great Resurrection</i>	<i>Cleveland</i>
Jun. 7, 1896	(Children's Day Exercises)	
Jun. 14, 1896	<i>The Divine Shepherd</i>	<i>Cleveland</i>
Jun. 14, 1896	<i>Borrowing Trouble</i>	<i>Cleveland</i>
Jun. 21, 1896	<i>The Bible- Its Truthfulness & Perpetuity</i>	<i>Cleveland</i>
Jun. 28, 1896	<i>The Influence of the Bible</i>	<i>Cleveland</i>
Jun. 28, 1896	<i>Character Building – No. 1</i>	<i>Cleveland</i>
Jul. 5, 1896	<i>City Evangelization</i>	<i>Cleveland</i>
Jul. 5, 1896	<i>Character Building – No. 2</i>	<i>Cleveland</i>
Jul. 12, 1896	<i>Christian Zeal</i>	<i>Rocky River</i>
Jul. 12, 1896	<i>Why Have We Come Together (Union Service in M.E.)</i>	<i>Cleveland.</i>
Jul. 19, 1896	<i>The Man of Macedonia</i>	<i>Cleveland</i>
Jul. 19, 1896	<i>Samson (Old Ladies Home)</i>	
Jul. 19, 1896	<i>Union Service – Rev. Dennis spoke</i>	
Jul. 26, 1896	<i>Preaching Christ</i>	<i>Cleveland</i>
Jul. 26, 1896	<i>The Hard Things of Life</i>	<i>Rocky River</i>
Jul. 26, 1896	<i>Union Services (Baptist church) Rev. Young spoke</i>	
Aug. 2, 1896	<i>Liberty</i>	<i>Cleveland</i>
Aug. 2, 1896	<i>Reports of C. E. Delegates (Wash. Cen)</i>	<i>Cleveland</i>
Aug. 9, 1896	<i>Internal & External Hindrances to a Christian Life – Cleveland</i>	
Aug. 9, 1896	<i>C. E. meeting in evening</i>	
Aug. 16, 1896	<i>Mr. Draper spoke</i>	
Aug. 16, 1896	<i>C. E. meeting in evening</i>	

Aug. 23, 1896	<i>The Bible's Portrayal of Character</i>	Cleveland
Aug. 23, 1896	<i>Absalom</i>	Cleveland
Aug. 30, 1896	<i>The Ten Virgins</i>	Cleveland
Aug. 30, 1896	<i>Is the Young Man Safe</i>	Cleveland
Sep. 6, 1896	<i>The Strife, the Mastery, the Crown</i>	Cleveland
Sep. 6, 1896	<i>Joseph</i>	Cleveland
Sep. 13, 1896	<i>Church Extension Sermon</i>	Cleveland
Sep. 13, 1896	<i>Question of the Heart</i>	Cleveland
Sep. 20, 1896	<i>Forsaking All for Christ</i>	Cleveland
Sep. 20, 1896	<i>The Advantages of Youth</i>	Cleveland
Sep. 20, 1896	<i>(Rev. Cameron spoke: Old Ladies Home)</i>	
Sep. 27, 1896	<i>Earth Not Our Rest</i>	Cleveland
Sep. 27, 1896	<i>Rev. Stears spoke</i>	
Oct. 4, 1896	<i>The Best For Christ</i>	Cleveland
Oct. 4, 1896	<i>Things We Remember</i>	Cleveland
Oct. 11, 1896	<i>The Greatest Need of the Church</i>	Cleveland
Oct. 11, 1896	<i>Gospel Arithmetic</i>	Cleveland
Oct. 18, 1896	<i>The Great Salvation</i>	Cleveland
Oct. 18, 1896	<i>The Man of Macedonia (Old Ladies Home)</i>	
Oct. 18, 1896	<i>Anti-saloon meeting</i>	
Oct. 25, 1896	<i>S. S. Rally</i>	Cleveland
Oct. 15, 1896	<i>The Open Window</i>	Cleveland
Nov. 1, 1896	<i>Profit and Loss</i>	Cleveland
Nov. 1, 1896	<i>The Choice of Life</i>	Cleveland
Nov. 8, 1896	<i>(Robert Moffit spoke)</i>	
Nov. 15, 1896	<i>The First Gift</i>	Cleveland
Nov. 15, 1896	<i>Some Things From Which We Must Escape -</i>	Cleveland
Nov. 22, 1896	<i>The Dignity of Christian Service</i>	Cleveland
Nov. 22, 1896	<i>A Foolish Young Man</i>	Cleveland
Nov. 29, 1896	<i>The Childhood of Jesus</i>	Cleveland
Nov. 29, 1896	<i>Value of Bible Study</i>	Cleveland
Dec. 6, 1896	<i>Man's Weakness and God's Greatness</i>	Cleveland
Dec. 6, 1896	<i>The Choice Young Man</i>	Cleveland
Dec. 13, 1896	<i>Acts 26:28</i>	Cleveland
Dec. 13, 1896	<i>(Rev. O. G. Hertzog spoke)</i>	
Dec. 20, 1896	<i>The Best of All Xmas Gifts</i>	Cleveland
Dec. 20, 1896	<i>Drifting</i>	Cleveland
Dec. 20, 1896	<i>The Value of Life (Old Ladies Home)</i>	
Dec. 27, 1896	<i>Elijah and the Vision</i>	Cleveland
Dec. 27, 1896	<i>The Past Irrevocable and Untrodden Future</i>	Cleveland

Number of sermons delivered in '96 – 104, No. of funeral sermons 2; No. of marriages 4; No. of calls 521.

Jan. 3, 1897	<i>Christ Incarnate</i>	Cleveland
Jan. 3, 1897	<i>Dedication at Rocky River</i>	
Jan. 3, 1897	<i>The Gospel Call</i>	Cleveland
Jan. 10, 1897	<i>The Supreme Mission of the Church</i>	Cleveland
Jan. 10, 1897	<i>The Scriptural Solution of This Mission</i>	Cleveland
Jan. 11, 1897	<i>Is Christianity a Failure?</i>	Cleveland
Jan. 12, 1897	<i>Why I Am a Christian</i>	Cleveland
Jan. 13, 1897	<i>The Bible and Criticism</i>	Cleveland
Jan. 14, 1897	<i>Wise Haste</i>	Cleveland
Jan. 15, 1897	<i>The Saving Faith</i>	Cleveland
Jan. 17, 1897	<i>Glorifying God</i>	Cleveland
Jan. 17, 1897	<i>What Shall I Do</i>	Cleveland
Jan. 18, 1897	<i>The Lost Found</i>	Cleveland
Jan. 19, 1897	<i>Repentance</i>	Cleveland
Jan. 20, 1897	<i>The Great Problem – Myself</i>	Cleveland
Jan. 21, 1897	<i>The One Thing Lacking</i>	Cleveland
Jan. 22, 1897	<i>What Think Ye of Christ</i>	Cleveland
Jan. 24, 1897	<i>The First Christian Martyr</i>	Cleveland
Jan. 24, 1897	<i>Excuses</i>	Cleveland

Jan. 25, 1897	Christian Baptism	Cleveland
Jan. 26, 1897	The Master's Guest Chamber	Cleveland
Jan. 27, 1897	Jesus and Nicodemus	Cleveland
Jan. 28, 1897	How to Seek and When and Where to Find	Cleveland
Jan. 29, 1897	God's Love and His Gift	Cleveland
Jan. 31, 1897	Is Thine Heart Right	Cleveland
Jan. 31, 1897	The Closed Door	Cleveland
Feb. 7, 1897	The Parable of the Loaves and Fishes	Cleveland
Feb. 14, 1897	(Mr. Bellamy on Social Settlements)	Cleveland
Feb. 14, 1897	Sermon at Y.W. C. A. on (The Young..etc.)	
Feb. 14, 1897	The Four Teachers and Their Teaching	Cleveland
Feb. 21, 1897	The Mark of the Christian	Cleveland
Feb. 21, 1897	Christian Service (Old Ladies Home)	
Feb. 21, 1897	Looking to the Future	Cleveland
Feb. 28, 1897	(H. J. Derthick spoke)	
Mar. 7, 1897	Christian Fellowship	Cleveland
Mar. 7, 1897	Israel's New Leader	Cleveland
Mar. 14, 1897	Missionary Sermon	Cleveland
Mar. 14, 1897	Saul	Cleveland
Mar. 21, 1897	(H. J. Derthick spoke)	
Mar. 21, 1897	sermon at Old Ladies Home	
Mar. 21, 1897	Jesus the King	Cleveland
Mar. 28, 1897	Jesus as a "Home" Teacher	Cleveland
Mar. 28, 1897	Life – Plan and Prepare	Cleveland
Apr. 4, 1897	Admonitions for the Future	Cleveland
Apr. 4, 1897	Farewell Sermon	Cleveland
Moved to Tiffin, Ohio April 5, 1897		
Married at Tiffin, Ohio April 7, 1897		
No regular speaking place for a while		
1897 – Several addresses in Tiffin in church – dates not recorded		
Oct. 1897 – Address at convention		
July 3, 1897	Esther	North Jackson
July 3, 1897	Young People	North Jackson
1898	Numerous addresses in church – dates not recorded	
1899	How to Make Life Successful	North Baltimore
1899	Agrippa	North Baltimore

Found in the smallest red leather notebook marked "Vol. III:"

Sermons of Dallas Jonathan Osborne:

<i>The Best of All Christmas Gifts</i>	<i>Repentance</i>	<i>The Great Problem—Myself</i>
<i>The One Thing Lacking</i>		<i>What Think Ye of Christ</i>
<i>The First Christian Martyr</i>		<i>Excuses</i>
<i>Christian Baptism</i>		<i>The Master's Guest Chamber</i>
<i>Jesus & Nicodemus</i>		<i>How To Seek, When and Where</i>
<i>God's Son and His Gift</i>		<i>Is Thine Heart Right</i>
<i>The Closed Door</i>		<i>The Four Teachers and Their Teaching</i>
<i>The Mark of the Christian</i>		<i>Looking to the Future</i>
<i>Drifting</i>		<i>Elijah and the Vision</i>
<i>The Past Irrevocable and the Future Untrodden</i>		<i>Christ Incarnate</i>
<i>The Gospel Call</i>		<i>The Supreme Mission of the Church</i>
<i>The Scriptural Solution</i>		<i>Is Christianity a Failure?</i>
<i>Why I am a Christian</i>		<i>The Bible & Criticism</i>
<i>Wise Haste</i>		<i>The Saving Faith</i>
<i>Glorifying God</i>		<i>What Shall I Do?</i>
<i>The List Found</i>		

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