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Articles About Tyler and Smith County, Texas, in the Texas Christian Advocate, 1889-1890

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Articles about Tyler and Smith County, Texas
in the Texas Christian Advocate,
1889-1890

TEXAS CHRISTIAN ADVOCATE, January 3, 1889, p. 1, c. 5
Tyler City Mission.

W. N. Bonner, Dec. 6: Rev. Lacy Boone, pastor, invited the pastors of other denominations in Tyler to co-operate with him in holding religious services at the mission on Christmas day. Bro. Boone opened the services by reading the first seven verses of Isaiah ix, and the first nineteen verses of Luke ii. Congregation sang, "Savior, more than life to me," and knelt in prayer with Rev. D. F. C. Timmons, pastor of the Methodist Church. We then had an appropriate address of fifteen minutes by Rev. A. J. Faucett, pastor of the Baptist Church, and Rev. R. T. Phillips, pastor of Cumberland Presbyterian Church, followed with a short and appropriate address. The Rev. D. F. C. Timmons closed the speaking by making a strong appeal to the children present to open their hearts and make room for the Savior. The mission is in a prosperous condition and the members are in good working order. They have conversions nearly every week. I am gratified to be able to state that we have a preacher's meeting every Monday morning, in which Methodist, Baptist, Presbyterians and Cumberland Presbyterians meet together to consult and devise means to accomplish the greatest possible good. They have agreed to alternate the different churches and observe the week of prayer, commencing on the 6th of January, 1889. Inasmuch as there is such harmony and unity of spirit among the preachers of the different denominations, I feel there is good hope that the year 1889 will be a successful and prosperous year to the cause of Christ in the city of Tyler. We ask the prayers of all that love our dear Lord Jesus Christ.

TEXAS CHRISTIAN ADVOCATE, January 3, 1889, p. 8, c. 1
FIRES.—The Tyler opera house, valued \$30,000, destroyed.

TEXAS CHRISTIAN ADVOCATE, January 10, 1889, p. 1, c. 4
--Tyler Democrat and Reporter: Yesterday was a clear, pleasant and beautiful day, and Rev. D. F. C. Timmons, the new pastor of the Methodist Church city, was greeted by a large and splendid congregation, many members of the Baptist and other churches being present. The sermon at 11 o'clock was a practical and forcible effort, and unquestionably the new preacher made many friends. No man could desire a more auspicious beginning in a new field. Several persons joined the church by certificate. May his labors here be profitable and pleasant to both preacher and people.

TEXAS CHRISTIAN ADVOCATE, January 10, 1889, p. 1, c. 6
Tyler.

D. F. C. Timmons, Jan. 4: From the reports of the press, both secular and religious, there certainly never was a time when the ministers of the M. E. Church, South, had a stronger hold upon the people when they serve than at the present. This is true throughout the whole connection, but it is strikingly true in Texas. The good news given us through the columns of our paper makes our hearts rejoice. If our people thus receive us shall we not give them the best efforts of our lives? Such are my vows. Allow me to

say that I, with many others, have cause to be thankful. A more royal welcome one ought not to desire than I received here. Hon. T. R. Bonner and his accomplished wife met us at the train, and every convenience that was needful was provided by this big-souled man. The bounties and luxuries that awaited us at the parsonage can be told better by saying, that those things that are suggested by taste, wealth and culture were furnished by the good ladies of the Methodist Church in Tyler. Since then many recognitions of high regard have been sent to us. We are delighted with our appointment. The Work has opened up propitiously. We are hopeful. And if our health will permit, and the Lord will, we shall undertake mighty things for God and the church during the present year. Mr. Editor, come to see us and preach for us. (Will try to come when you build that long talked of new church.—ED.)

TEXAS CHRISTIAN ADVOCATE, January 10, 1889, p. 5, c. 1

BUSINESS STRAITS.—Two saloons, at Tyler, owned by J. A. Miller, attached.

TEXAS CHRISTIAN ADVOCATE, January 17, 1889, p. 1, c. 5
Starrville.

J. M. Mills, Jan. 8: We bade adieu to kind friends at Brushy creek, Dec. 30, having served them four years. After three days hard travel through mud, rain, and sleet we arrived, and are now in the parsonage at Starrville ready for our new work, and by the grace of god to do the best we can. I will do what I can to get my people to take the ADVOCATE, feeling it to be a helper indeed.

TEXAS CHRISTIAN ADVOCATE, January 24, 1889, p. 7, c. 5

CANNON.—Miss Eunice G. Cannon was born in Pomeria, Newberry county, South Carolina, June 9, 1870. She joined the Methodist Church, south, in July, 1881, being about that time ten years of age. She died at the residence of Mrs. S. A. Eastham, Huntsville, Texas, Dec. 10, 1888. She was attending the Sam Houston Normal Institute at the time of her death. Her close application to her books proved to be too much for her strength, and she was unable to resist the fatal typho-malarial fever, which so often desolates our homes. Sister Eunice is not dead but liveth! Such a life as hers cannot be forgotten. Never did a daughter exhibit more untiring devotion to her parents than did she. She read her Bible night and morning, and prayed to her Father in heaven. Not long before she was taken ill she wrote to her mother that she was becoming a more devoted Christian than ever. Her parents were called to her side about ten days before her death, and saw her die in peace, singing "Nearer, My God, to Thee, Nearer to Thee." Her new made friends at Huntsville were much grieved at her death. Her remains were buried at Lindale, Texas. May the Lord comfort the bereaved.

LINDALE, TEXAS.

W. H. CRAWFORD.

TEXAS CHRISTIAN ADVOCATE, January 31, 1889, p. 8, c. 4

At Tyler has been formed a live stock association with the following officers: S. W. Turner, president; J. W. Robbins, vice-president; C. T. Bonner, secretary, and F. M. Bell, treasurer. Improvement of live stock is taking deep hold in this section. There will be held, about May 15, a small fruit fair, which promises to be of great interest.

TEXAS CHRISTIAN ADVOCATE, January 31, 1889, p. 8, c. 3

T. C. Tilly, a freight conductor, fell from the rear of the caboose at Pittsburg and was run over and killed. His home was at Tyler.

TEXAS CHRISTIAN ADVOCATE, February 5, 1889, p. 1, c. 6
Starrville.

J. M. Mills, Jan. 30: I have just completed my first round on Tyler circuit. I have met a kind reception all around. Am well pleased with my work. I must say we have received many tokens of kindness from the dear people of Starrville. May God reward them is my prayer. I am sorry to find some of our official members do not take the ADVOCATE. Will do what I can to induce them to do so.

TEXAS CHRISTIAN ADVOCATE, February 14, 1889, p. 7, c. 3

WILSON—HANSON.—At the bride's residence in Smith county, Texas, Jan. 20, 1889, by Rev. P. O. Tunnell, Mr. J. N. Wilson and Miss Mollie Hanson.

TEXAS CHRISTIAN ADVOCATE, February 28, 1889, p. 7, c. 4

WILLIAMS.—Elizabeth Williams, daughter of R. D. and L. E. Williams, was born May 3, 1872; professed religion and joined the M. E. Church, South, in her twelfth year, and lived a devoted and consistent Christian until Dec. 23 last, when she left this poor, suffering world and went, I trust, where there is no sorrow. Her clothing caught fire someway, and burned her so she died in about ten days. Bettie was a good girl, obedient to her parents and kind to her brother and sisters. May God comfort her bereaved parents and friends, and help them meet her in heaven.

TYLER, TEXAS

C. H. SMITH

HORTON.—Gustave D. Horton was born in Shelby county, Ala., Aug. 10, 1861; was baptized by T. Toody, July 26, 1862; moved with his parents to Texas in 1867, and to this, Smith county, in 1869. He professed religion and joined the Methodist Episcopal Church, South, in the year 1885, at White House, on Larissa circuit. He died of pneumonia Feb. 8, 1889. Gustave was one of our very best members; was a steward in our church last year, took the ADVOCATE, always paid his preacher; in fact was a model young man. May God bless his father and four brothers, and help them meet him in heaven.

C. H. SMITH

TEXAS CHRISTIAN ADVOCATE, March 7, 1889, p. 5, c. 2

Lindale.

W. H. Crawford, Feb. 24: On our return from conference we began a parsonage, and now it is nearly ready for habitation. It is, or will be when completed, as neat a house as any circuit in this district can boast of, Canton circuit not excepted. We moved in part last Wednesday, and sacks of flour, sugar, coffee, lard, hams, etc., *ad infinitum*, were brought in from every quarter, till we had hardly room to turn around. And that is not all. The people say it shall be a continuous pounding during the year. Now we are ready for work. We think we already hear the thunderings which herald an approaching shower of divine mercy. The stewards raised the salary \$40 in advance of last year, and are going

ahead as if they meant to pay it. We secured more than forty subs to the ADVOCATE last year and intend to do better this year. Our district conference is to be held here the fifth Sabbath in June, and if you will come we will satisfy you with the choicest fruit of Texas. We want a district conference after the old style, which will shake up these "dry bones." Please come.

TEXAS CHRISTIAN ADVOCATE, March 7, 1889, p. 7, c. 4

ARNOLD.—Mrs. Isabella Arnold, wife of George Arnold, Jr., and daughter of J. and C. Pollock, was born April 30, 1864, and departed this life Jan. 20, 1889. She was converted and joined the Methodist church at Ebell church, Starville [sic--Starrville] circuit, East Texas Conference, under the ministry of the Rev. F. M. Stovall, some six years ago, and lived a consistent and faithful member of the same until the Master called her home. Her last affliction, though long and severe, was borne with patience. She always, when interrogated, expressed herself as being resigned to the will of God. Before the last she called her husband, and parents, and brothers, and sisters and bade them adieu and charged them to meet her in heaven. Weep not, dear friends, as those who have no hope, for your loved one is with Jesus and the redeemed.

J. F. SPRUCE.

TEXAS CHRISTIAN ADVOCATE, March 14, 1889, p. 7, c. 4

TUCKER.—Sister Elizabeth N. Tucker, wife of Bro. G. Thos. Tucker, was born Oct. 8, 1855. She was converted and joined the Methodist Protestant Church in 1871. She joined the M. E. Church, South, under the ministry of rev. M. E. Blocker (now in heaven) in August, 1884. She died at home near Lindale, Texas, Feb. 9, 1889. She leaves a husband and six little children to mourn after her. Sister Tucker was untiring in her devotion to her family. As a wife, she was affectionate; as a mother, she was firm and gentle. Her character as a Christian was spotless. As a neighbor she will be missed. May the tender shepherd console the sorrowing husband and motherless children.

LINDALE, TEXAS.

W. H. CRAWFORD.

TEXAS CHRISTIAN ADVOCATE, March 14, 1889, p. 8, c. 2

Mrs. Mary Fair died at Tyler.

TEXAS CHRISTIAN ADVOCATE, March 21, 1889, p. 2, c. 2

Tyler.

D. F. C. Timmons, March 5: The first quarterly conference of Tyler station has just been held. It was an occasion of much interest. The attendance of the official members was unusually full. The various topics that came before us for discussion were taken up and handled with a facility and an earnestness that I have rarely ever seen or heard before. There were differences in opinions, in plans, in methods, but all these differences yielded readily to the higher claims of the cause of God and the church. One hardly ever finds so much brain and money and business and unity in any quarterly conference as you find here. The assessment for pastor and presiding elder was paid in full to date. Thirty-seven have united with the church by certificate and one application for membership. The Woman's Missionary Society has been reorganized. A Juvenile Missionary Society has been organized. The Ladies' Aid Society has recently raised

quite a sum of money to purchase a new organ. The outlook is hopeful. Our presiding elder, Rev. John Adams, D. D., preached two fine sermons last Sunday. It is a benediction to listen to such preaching. Dr. Adams is a man of thought, of prayer, of God. He is a great man, for he is modest, gentle, firm, loving. Not self-seeking, but seeking you and yours. He loves his preachers and his people. He is not a fault finder of anybody, or plan, or method, or anything in his district, but a wise counselor, and a loving leader whom we may safely follow. And right here I will say that his work on baptism is thoughtfully and strongly handled. Those who agree with him will say that it is unanswerable. Those who do not agree with him will say that it is masterly and unanimous. Do not wait for our new church, Mr. Editor; visit us and preach for us. There are emotions here that presage a revival of religion.

TEXAS CHRISTIAN ADVOCATE, March 28, 1889, p. 5, c. 1
Lindale.

W. H. Crawford, March 20: Last night the store house of Clay and Mathews, and fruit drying establishment of Mr. George Yarbrow, [sic?] and Mr. Jarvis' blacksmith shop and two unoccupied business houses, were burned. The fire originated in Clay & Mathews' store. I suppose the damage amounted to \$5000. No insurance except about two-thirds of Clay & Mathews' \$3000 stock of goods. Everybody busy here. Church work looking up.

TEXAS CHRISTIAN ADVOCATE, April 11, 1889, p. 5, c. 1
Tyler.

Lacy Boone, March 31: We worshipped in our new church to-day (Cedar street). I think there must have been at least 200 persons present, though the weather was threatening. A collection was taken up to purchase the windows and doors, which was a perfect success. Four persons were received into the church; three by baptism, and one on profession of faith. Tyler city mission is a success.

TEXAS CHRISTIAN ADVOCATE, April 18, 1889, p. 8, c. 4

A Tyler item of April 12 says: "The fruit-raising and shipping industry bids fair to be on a larger scale than ever this season. The acreage, as near as can be ascertained, has increased between 7000 and 8000 acres of fruit raised for the market, besides what is used for home consumption. The area in strawberries is about 175 acres. The largest number of acres is in peaches, followed by apples, plums, pears, apricots and quinces, in the order named. The growers are much better organized than heretofore and are backed by sufficient means to carry on the business properly, and the facilities for transportation are much better. It is claimed by persons in a position to know that the fruit grown on the sandy land of east Texas has a much finer flavor and is prettier than that brought from California, while it compares favorably in size. The first strawberries were shipped from here Monday, and orders are coming in faster than they can be filled at present. A great deal of the fruit, together with the tomato crop, will be canned here. All the crops are fairly heavy except the peach, which is light in some localities. The melon crop will be larger than that of last year.

TEXAS CHRISTIAN ADVOCATE, April 25, 1889, p. 8, c. 2

A heavy hail storm damaged the crops seriously around Overton.
Tyler Baptist ladies gave a successful spelling bee last week.

TEXAS CHRISTIAN ADVOCATE, May 2, 1889, p. 5, c. 2

Tyler.

W. N. Bonner, April 22: Yesterday was Easter. We had a fine day and enjoyable service at our M. E. Church. Congregation was large and attentive. The pastor, Rev. D. F. C. Timmons, preached a good sermon—subject, "Immortality." The good ladies had previously decorated the church with flowers until it—like the Garden of Eden—was beautiful to behold. At night there was a crowded house again. There were six candidates, who had previously instructed in the doctrines and Discipline of the church, received into full connection. After which the sacrament was administered to a great many. The choir gave us good and appropriate music for the occasion. There have been fifty accessions to the church since last conference. Bro. Lacy Boone is getting along finely in the city mission. He has a house 32 x 48, covered and weather-boarded, window sash, glass, lights and door-shutter. For all of which we thank God and take courage.

TEXAS CHRISTIAN ADVOCATE, May 2, 1889, p. 8, c. 3

A. M. Johnson, of Tyler, shot himself on the 27th, because he had promised his wife to quit drinking and failed to do it. He was in the railroad employ. He left a wife and four children.

TEXAS CHRISTIAN ADVOCATE, May 7, 1889, p. 8, c. 2

W. G. Gordon's residence, Tyler, destroyed by fire. Insurance, \$800; loss, \$800. April 28.

TEXAS CHRISTIAN ADVOCATE, May 16, 1889, p. 2, c. 2

DWELLING TOGETHER IN UNITY.

By reading the religious papers, I learn that most of the cities have a preachers' conference. We have in Tyler a preachers' meeting also, in which the pastors of the different denominations, Baptist, Presbyterian, Cumberland Presbyterian and Methodist, meet every Monday at 9 o'clock, a.m., in which they report the work and result of the past week and consult as to the best means to accomplish the greatest possible good.

The good results of these meetings will not be known in time; eternity alone can reveal it. They have already brought about a unity of feeling and spirit among the pastors of the different denominations that would not have been known had it not been that they have been drawn together to confer with each other in reference to the Master's work. Thank God it may be said: "Behold how good and how pleasant it is for brethren to dwell together in unity."

A short time since they published a letter addressed specially to railroad men, inviting them to attend the churches in the city, seats free, thereby manifesting a desire for their salvation, which we have reason to believe has resulted in good.

The pastors are loved much by their flocks—all in peace and harmony with each other. Congregations generally good at each service, and growing. All the enterprises of

the churches are in a healthy condition. Last, but not least, our most efficient presiding elder, Rev. John Adams, D. D., is much beloved by all.

W. N. BONNER.

TYLER, TEXAS.

TEXAS CHRISTIAN ADVOCATE, May 16, 1889, p. 7, c. 3

HOOD.—Joel T. Hood was born in Lamar county, Ala., Dec. 6, 1862, and died in the city of Tyler, Smith county, Texas, Jan. 31, 1889. Joel was a model young man; brought up under the care of a devoted sister who gave diligent attention to his physical and intellectual development, but more especially to the Christian culture of his heart. With God's help, she succeeded. He professed religion and joined the M. E. Church, South, in the year 1878. His last words were: "Jesus, sweet Jesus." You will meet him on the glorious morn of the resurrection.

D. P. CULLEN.

TEXAS CHRISTIAN ADVOCATE, May 16, 1889, p. 8, c. 3

Col. W. S. Herndon, of Tyler, attorney for the M. K. and T. R. R., has resigned his position and accepted an office under J. Gould. He is now in New York.

TEXAS CHRISTIAN ADVOCATE, May 23, 1889, p. 7, c. 3

JOHNSON—ROBERTSON.—At the residence of the bride's brother, at Salado, Texas, by the Rev. R. M. Shelton, Mr. Cone Johnson, of Tyler, Texas, to Miss Birdie Robertson, of Salado.

TEXAS CHRISTIAN ADVOCATE, May 23, 1889, p. 8, c. 2

DIED—Major Black, Tyler.

TEXAS CHRISTIAN ADVOCATE, June 6, 1889, p. 1, c. 5

Tyler.

W. N. Bonner, May 29: The second quarterly conference for Tyler station has passed. The reports were encouraging. Our beloved presiding elder, Rev. John Adams, D. D., was with us, and preached Sunday, at 11 a.m., to the edification of an attentive congregation. Rev. J. H. McLean preached a most excellent sermon at night. Our preachers' meetings are growing in interest and doing good.

TEXAS CHRISTIAN ADVOCATE, June 13, 1889, p. 8, c. 3

The Horticultural fair will open in Tyler, Monday, June 10.

TEXAS CHRISTIAN ADVOCATE, June 20, 1889, p. 8, c. 2

The Horticultural Association of East Texas will meet in Tyler, June 10, 11, and 12.

TEXAS CHRISTIAN ADVOCATE, July 11, 1889, p. 4, c. 6

--The Tyler Democrat and Reporter quotes the following from the minutes of the district conference: "Tyler City Mission was reported by its pastor, Rev. Lacy Boone, and Sam T. Stout and B. E. Moore, lay delegates. The representations from this charge were filled

with such facts, figures and statements of success and triumph in securing a good, active and substantial membership, and a comfortable house of worship, that the conference felt moved to sing 'Praise God from whom all Blessings flow,' which they did with full heart and voice. By action of the district conference, Mr. Boone is to undertake mission work at Chandler, in connection with his work in the city. Mr. Boone is a hard and faithful worker in the missionary field, and the people of the Chandler country will be pleased with him.

TEXAS CHRISTIAN ADVOCATE, July 11, 1889, p. 5, c. 1
Lindale.

J. C. Calhoun, July 5: After the district conference was over I remained to help Bro. Crawford in a meeting at Lindale. The holy impress of the conference gave us a good start, and by the help of God we kept the fires burning. Up to this date, when I was compelled to leave, there had been twelve conversions, and a glorious revival in the church. With considerable reluctance we broke away from the kind people of Lindale, leaving Bro. Crawford alone in the meeting, but feeling satisfied that there will be many other conversions yet before the meeting closes. May God bless the good folks of Lindale and abundantly reward Bro. and Sister Crawford for their faithful work.

TEXAS CHRISTIAN ADVOCATE, July 11, 1889, p. 7, c. 3

LONG—BUTLER.—At the bride's mother's, near Bullard, Smith county, Texas, on June 23, 1889, by Rev. C. H. Smith, Capt. R. B. Long and Mrs. Agnes L. Butler.

TEXAS CHRISTIAN ADVOCATE, July 11, 1889, p. 8, c. 2

The East Texas Horticultural Fair was held in Tyler July 10-12.

TEXAS CHRISTIAN ADVOCATE, July 18, 1889, p. 2, c. 1-2

Texas District Conference.

The Tyler District Conference met in the Methodist Church at Lindale, Smith county, Texas, June 27th, at 9:00 a.m.; Rev. John Adams, D. D., presiding. This scribe was elected secretary. There was a good attendance—every pastor present and a goodly number of the local preachers and delegates. The session was a most harmonious and religious and therefore profitable one. The services were spiritual throughout; prominence being given to these exercises. The result was, believers were edified—and sinners were awakened and some converted, leaving very favorable indications for a revival to follow.

. . . Churches and parsonages are being built and the church is thus planting herself firmly in these lands, securing the peace of society and the safety of the State. The committee on "ways and means" reported in favor of securing at the very earliest practicable moment a district parsonage for the district and a judicious committee of active laymen was appointed to prosecute this work.

The Lindale circuit under the wise leadership of that faithful pastor, Rev. W. H. Crawford, has built a comfortable church and a parsonage in the thriving town of Lindale.

The Tyler City mission reports thirty-seven members and a good house of worship, with class-meeting and prayer-meeting regularly observed. Rev. Lacy Boone

has been the pastor of this charge for two years, and if the desire of the mission controls, is likely to be his own successor.

The Tyler station under the ministry and guidance of that holy man of God, Rev. D. F. C. Timmons, is making a forward move at every point. More than fifty members received since conference; finances well up; ordinances well attended; congregations large; spiritual state of church improved. Indeed, but for making this report too lengthy, I could say much good of every charge. Suffice it to say, all are doing well in the main, and the district is in good hands and on safe ground, and God is in the midst of his church.

. . . There are sixty-one preaching places with thirty-six Methodist schools, using our own literature. Conversions from the Sunday-schools are common, proving the efficiency of this department of school work.

TEXAS CHRISTIAN ADVOCATE, July 18, 1889, p. 8, c. 2

Overton will help Tyler to prepare a fine exhibit, and Jacksonville and New Birmingham will help Rusk in fixing the best exhibit (they say) in East Texas for the Dallas Fair.

TEXAS CHRISTIAN ADVOCATE, August 14, 1889, p. 8, c. 2

DIED—Miss Anna R. Herrin, at Tyler.

Col. T. James, at Tyler.

TEXAS CHRISTIAN ADVOCATE, August 22, 1889, p. 1, c. 5

Tyler.

Lacy Boone, Aug. 13: Just closed a meeting of nine days at Liberty Hill, a little over two miles east of the city. Results: Eighteen professed faith in Christ, and a church was organized consisting of thirty members. The power of God rested upon us from the beginning. Tyler city mission grows.

TEXAS CHRISTIAN ADVOCATE, August 22, 1889, p. 8, c. 2

DIED—Dr. D. McGuffie, in Tyler.

TEXAS CHRISTIAN ADVOCATE, August 22, 1889, p. 8, c. 3

Col. W. S. Herndon, Tyler, has filed suit in the District Court of Smith county against the St. Louis Republic for \$150,000 damages for libel. Other suits against other papers will follow soon. Attorney-General Hogg is Col. Herndon's counselor.

TEXAS CHRISTIAN ADVOCATE, August 29, 1889, p. 8, c. 3

Col. W. S. Herndon, Tyler, has filed suit in the District Court of Smith county against A. H. Belo & Co., corporation, publishers of the Galveston Daily News and Dallas Morning News, for \$10,000 compensatory and \$150,000 exemplary damages for libel.

TEXAS CHRISTIAN ADVOCATE, September 5, 1889, p. 5, c. 2

Tyler.

C. H. Smith, August 31: Another gracious revival on Larissa circuit at Pine Springs. We held a union meeting with the Cumberland Presbyterians. Bro. Martin, their pastor, and other Cumberland preachers present. The meeting lasted a week. Very large congregations. Christians happy all the time. Twenty-four conversions, seventeen joined the church, nine the Methodist and eight the Cumberland. Others will join. We are at Lane's Chapel this week. Six professions and four accessions to date. To God be all the glory.

TEXAS CHRISTIAN ADVOCATE, September 12, 1889, p. 1, c. 3-4
FAREWELL SERVICES—AND OTHER ITEMS.

The last services in the old Methodist church, held last night, were very interesting and were witnessed by a large congregation. Short talks were made by the pastor, Rev. Mr. Timmons, John B. Douglas, Dr. John Adams and Col. T. R. Bonner. The history of the church since it was built, nearly forty years ago, was reviewed, and its present status, financially and otherwise, stated. The choir made some excellent music, the best of which was when the old song, "How firm a foundation," was sung, in which the congregation joined. The interior of the church was beautifully decorated, the work of the ladies of the congregation.

The old house will now be torn down, and until a new church is built the Methodist congregation will hold services in the City Hall.—*Daily Democrat and Reporter*, Sept. 2, 1889.

You will see from the above that we are now out of the old church building. The scenes and incidents related during the "Farewell services" were intensely interesting. The large audience alternately laughed and cried. The old church had been worshiped in by some for nearly forty years. Some who were present at the first service ever held in the church were present at the last service. To hear them relate how the membership has grown from a mere handful to a strong station; when the house was built, that the forest was all upon one side, but now it is central in a growing and prosperous city; of the great and good men that have spoken from the pulpit; of the hundreds that have been converted within its walls, made the occasion both interesting and profitable.

The third quarterly conference for Tyler station has just been held. The reports are all full. There has been a steady increase in the various departments of the church. The long, hot season, a month's vacation given me by my church, have not depleted the Sabbath-school, prayer-meeting or the public service. The stewards of the church have done nobly. Dr. Adams, our presiding elder, is one of the wisest and best men. Whether in counsel or pulpit or conference, he is safe to follow. I recently had the pleasure of attending a camp meeting on Tyler circuit—Bro. Mills the pastor. This is the first camp-meeting I have attended since I left my native state. To again see the smoke ascending from the camp-fires, to smell the straw and to hear the trumpet sound, made me feel inexpressibly glad. It brought vividly back to my mind the days of my childhood and youth, and the early days of my ministry. To hear the shouts of saints and the new converts in the grove prayer-meeting, was soul inspiring. The meeting was a good one. Bro. Mills is in great favor with all his people. He is a devout man and a preacher of no mean ability.

Bro. U. B. Phillips is now visiting old friends in Tyler. His presence here brings joy to many hearts. . . .

D. F. C. TIMMONS.

TYLER, TEXAS.

TEXAS CHRISTIAN ADVOCATE, September 12, 1889, p. 1, c. 4

Overton.

Mrs. J. K. Martin, Aug. 28: Bro. F. J. Browning closed his revival at this place Sunday night. Bro. W. A. Dodge, of Georgia, editor of the "Way of Life," was present, and preached twelve heart-searching, soul-stirring sermons. The church was greatly revived. A number professed entire sanctification. Think the foundation was laid for a good work in the future. Bro. Henderson was also present, and did faithful service. Bro. Browning has accomplished much good here during this year.

TEXAS CHRISTIAN ADVOCATE, September 19, 1889, p. 1, c. 6

Lindale Circuit.

S. N. Allen, Sept. 13: Just closed a gracious revival at Pleasant Grove last night—our pastor, W. H. Crawford, not with us, sickness of family being the hindering cause. Was assisted by Rev. John Lowery and W. F. Mayne; church wonderfully revived. Nineteen conversions; fourteen accessions to the church. We invoke God's blessings upon Bro. Lowery. As he grows older may his way grow brighter. He is a faithful laborer in the vineyard of the Lord. To God be all the glory.

TEXAS CHRISTIAN ADVOCATE, September 19, 1889, p. 8, c. 2

DIED—Mrs. C. M. Caldwell, Tyler.

TEXAS CHRISTIAN ADVOCATE, September 19, 1889, p. 8, c. 2

Tyler is preparing for the entertainment of delegates to the East Texas Immigration Convention, to meet at Tyler.

TEXAS CHRISTIAN ADVOCATE, September 26, 1889, p. 7, c. 2

PEACOCK.—Sister Virrilla Peacock was born in Talbot county, Ga., in 1843, and died in Smith county, Texas, August, 1889; professed religion and joined the church in her sixteenth year, and lived faithfully until death. One who knew her says she was an every-day Christian—getting happy and shouting at home. Her last work was to fix to attend camp-meeting, beginning on Monday to prepare; but on Thursday the body is carried by friends to the camp-ground for burial. She leaves a husband and four children. May God bless and help them to so live that they may all meet again.

J. M. MILLS.

STARRVILLE, TEXAS.

TEXAS CHRISTIAN ADVOCATE, September 26, 1889, p. 8, c. 2-3

On Sept. 18th, an East Texas Press Association was organized at Tyler with the following officers: W. M. Imboden, of Tyler Record; J. M. Stockton, Livingston Pinery; R. T. Milner, Henderson Times; J. T. Robinson, Daingerfield News, were elected president, vice-president, treasurer and secretary, respectively. Committees were appointed and the meeting adjourned to meet on the call of the chairman. A grand concert closed the day.

TEXAS CHRISTIAN ADVOCATE, September 26, 1889, p. 8, c. 3

A Grand Immigration Meeting.

A grand immigration meeting for East Texas, was held in Tyler, Sept. 18, and an association organized. Fourteen counties were represented and 200 persons were in attendance. Henry B. Marsh, Esq., acted as chairman. Meeting began with prayer, by Rev. D. F. C. Timmons, and an address of welcome was delivered by Thos. N. Jones, in which he paid tribute to the New Birmingham Board of Trade, through whose influence the meeting was held in Tyler. Hon. E. C. Dickinson replied in a fine immigration speech. Chas. A. Edwards, of the New Birmingham Times, nominated ex-Gov. R. B. Hubbard "from the United States," for president. Several seconds followed, and he was unanimously elected. He was escorted to the chair by a committee of three and made the grandest speech of his life; all were surprised and delighted at his nomination. Hon. R. T. Milner, Rusk, and Chas. A. Edwards, of Cherokee, were elected secretaries, and committees appointed. Col. Herndon introduced a series of resolutions, and made an eloquent address in support of them which were referred to the Committee on Resolutions. A novel feature of the report was that after electing officers and directors, there shall be a committee appointed in each county to get a list of large, wild land owners, who would agree to give forty acres out of every 640-acre tract, to any head of a family, who would agree to locate on it for a term of three years. Col. Herndon's plan was considered a good one, and it is thought, if adopted will lead to the settlement of millions of acres of wild lands in East Texas. A. B. Blevins, Cherokee; W. S. Moss, Rusk; T. R. Bonner, Smith; Chas. A. Edwards, Cherokee, were elected president, vice-president, treasurer and secretary, respectively. R. T. Milner, Rusk; D. A. Nun, Houston; J. E. Hill, Polk; Jas. P. Douglass, Smith; Tol Bowie, Upshur; Geo. A. Wright, Anderson; J. Swinford, Orange; _____ Gault, Angelina; A. B. Blevins, Cherokee, were elected an executive committee. Speeches were made by distinguished citizens and Tyler thanked for courtesies rendered, and the convention adjourned.

TEXAS CHRISTIAN ADVOCATE, October 3, 1889, p. 4, c. 6

--This note from the Rev. Lacy Boone is dated Tyler, September 23: "The Lord has taken our little Gola to himself. She was spared to us for five months and seventeen days. We learned to love her very much. But now she is gone. We will love her more in heaven, and try to say the will of the Lord be done. In sorrow." We extend our sympathy to Bro. Boone and family. May the Lord's grace abound.

TEXAS CHRISTIAN ADVOCATE, October 3, 1889, p. 8, c. 2

DIED—Child of G. D. Bumpass, Tyler.

TEXAS CHRISTIAN ADVOCATE, October 10, 1889, p. 8, c. 3

J. R. Green, Garden Valley, on the 2d of Oct., was cleaning under his gin, and the saws caught her shirt sleeve, cutting off his hand and carrying it through the machinery, resulting in death not long afterwards.

TEXAS CHRISTIAN ADVOCATE, November 7, 1889, p. 8, c. 2

DIED—Mrs. M. B. Stell, Tyler.

TEXAS CHRISTIAN ADVOCATE, November 14, 1889, p. 7, c. 5

STARLEY.—John Fred Starley was born February 11, 1874, and died October 14, 1889. Born and brought up of noble parentage, he inherited all those sterling qualities that belong to strength of character, and was blessed with that cultivation which rapidly develops those powers of mind and heart essential in the completion of every life. He was studious, thoughtful, earnest. Life to him was real. He realized at an early age that its issues were not to be trifled with, its claims were not to be ignored, and those who would succeed were those who must work steadily, persistently, cheerfully work. With such fundamental views of life's claims, his parents, his friends, indeed all who knew him best, fondly looked forward to the time when Fred should stand in the foremost ranks and do valuable service in any department where he might be called upon to labor. From the human standpoint in all this we are disappointed, but not so from the divine standpoint. In the broader, grander field of that eternity into which he has entered such qualities of the heart and soul, such longings of the immortal mind must find ample opportunity and ample room for cultivation and development. His sickness must find ample opportunity and ample room for cultivation and development. His sickness was long and severe. His sufferings were sufficient to call forth the deepest sympathies of any heart. But his powers of endurance, his patience, his fortitude were far beyond many of those of riper years. I visited him a number of times during his illness and always found him cheerful and hopeful. He was devoted to the Sunday-school and was especially fond of the sermon. In early childhood he learned to pray, nor did he forget his religious obligations as he was approaching young manhood. His love and reverence for his father, his love and devotion for his mother, together with his loving, generous disposition toward all the members of the household are best understood when we say that his chief delight was to give each all the pleasure possible. All the medical skill and tender, loving hands and hearts could do was done to save him, but just as he was about to enter the great thoroughfare of life, sickness came, death came and he passed beyond "the swelling flood to fields of living green." His sun went down while as yet he was rising. But we shall see him again. And when we do it will be where "sickness and sorrow, pain and death, are feared and felt no more." "You cannot return to us but we can to go to you." May the grace of our Lord Jesus Christ and the love of god and the communion of the Holy Ghost be with the bereaved home. Amen.

D. F. C. TIMMONS.

TYLER, TEXAS.

TEXAS CHRISTIAN ADVOCATE, November 14, 1889, p. 8, c. 2

DIED—Infant of J. M. Slaughter, Tyler.

Peter Driskill, Tyler.

TEXAS CHRISTIAN ADVOCATE, November 21, 1889, p. 7, c. 5

HEAD.—Sister Sarah J. Head, wife of W. P. Head, was born in Fayette county, Ga., Aug. 9, 1847, and died near Mount Sylvan, Smith County, Texas, Oct. 30, 1889. She joined the M. P. Church in 1865, at the age of eighteen, and afterwards joined the M. E. Church, South, in which she lived till death. She was the mother of twelve children, eleven of whom now live, and six of them are devoted Christians in our church. Sister

Head was a model Christian woman, and her godly influence was a stay to her husband and a guide to her children. Though a great sufferer, she was punctual to attend the public services of the Lord's house, during which she was often made happy in her Savior's love. She bade each good bye with an affectionate kiss, till they should meet again in that land where no farewells are said. May her guardian angel attend the pathway of her husband and children until they shall greet her in the city of God.

W. H. CRAWFORD.

TEXAS CHRISTIAN ADVOCATE, December 5, 1889, p. 5, c. 1

Lindale.

W. H. Crawford: We have had more than 100 accessions on Lindale circuit up to this time. The ADVOCATE subscribers are ahead of last year.

TEXAS CHRISTIAN ADVOCATE, December 12, 1889, p. 8, c. 2

DIED—Mr. W. F. Stone, near Tyler.

Mr. E. S. Puryear, Tyler.

W. F. Stone, Tyler.

TEXAS CHRISTIAN ADVOCATE, January 9, 1890, p. 1, c. 4

A Beloved P. E. Pounded.

Tyler Democrat and Reporter: People are seldom found in as good a humor as were the Rev. John Adams and his wife this morning, especially just after having received a very heavy pounding. A reporter called at their residence this morning and viewed the result of last evening's work. They were surrounded by the "missiles" hurled at them from every direction—by Jew and Gentile alike—and they appeared calm and serene. There lay great joints and sides of pork that had been thrown in upon them; there jars of jellies, preserves, etc.; here sacks of coffee and sugar; there, piles of groceries too numerous to mention; syrups, canned goods, a magnificent counterpane, a full outfit of table linen bearing Abe Harris' trade mark, a bouquet of real spring flowers, letters of friendship and esteem, and—well, we can't tell it all—but it was one of the heaviest poundings ever given to a minister, and especially to a presiding elder. Bro. and Sister Adams felt so grateful and happy that the reporter actually got happy and shouted a few verses with them, and he certainly joined heartily in the appreciation of their long and faithful services for the church shown by this pounding, and in the expressed wish that they may live many long years yet, to bless the country and mankind by their ministrations of "peace on earth and good will to men."

TEXAS CHRISTIAN ADVOCATE, January 9, 1890, p. 7, c. 4

LOWRANCE.—Brother Cane Lowrance departed this life Nov. 20, 1889, after a protracted sickness from paralysis of seven months and ten days. Was born Jan. 1, 1826, in North Carolina; moved to Tennessee when eighteen months old; when grown, from there to Mississippi, where he lived until he came to Texas, in 1878. He was married March 15, 1866; was converted and joined the Methodist Church in Aug. 1886, at Omen, Smith county, Texas, where he lived from the time he came to Texas until the fall of 1887, when he moved to Kerrville, Texas, where he died a Christian death, leaving

testimony that he was ready to go. May the blessing of God be with the bereaved wife and son.

J. F. SPRUCE.

OMEN, TEXAS.

TEXAS CHRISTIAN ADVOCATE, January 9, 1890, p. 7, c. 6

SISSON.—My darling Brownie, only child of John W. and Mattie E. Sellers, was born in the Shenandoah Valley, Rockingham county, Va., June 13, 1860. With her mother, who was a widow, she emigrated to Texas in 1873, and settled in the city of Tyler. She died near Wills Point, Dec. 10, 1889. To her, nature had given an unusually brilliant intellect, and a warm heart. She finished her education at Kansas State University, and, in 1882, married Dr. A. G. Sisson. With magical force she won the love and admiration of all who knew her, and was considered a model of purity by her friends. She desired to live to raise her child, a bright little girl of five summers, but God, who had been her shield and comfort in sore trials, willed it otherwise. She was a devout Christian, and communed with her Father often during her last hours. Few mothers were ever blessed with such a daughter as Brownie, and, while my heart is bursting with grief, she is wearing a crown of glory. She was an affectionate mother and friend, a dutiful daughter, and bore her long and painful illness with that cheerfulness, patience and Christian resignation that showed she was a child of God. She was ever thoughtful for the comfort of others. A short time before she died, she said, "Mamma, I know you ought to lie down and rest, but I do not see how I can give you up." When told I would not leave her, she said "Sweet mamma," and asked to be turned on the bed. After being turned, while I was arranging the cover, she said, "Mamma, I cannot see you." I replied, "Can't you, darling?" and she answered "No, ma'am," and died instantly. As her feet neared the brink of the river of death, the glories of the heavenly mansion burst upon her vision, and the spirit was gone. God grant that I may so live that we may meet where all is joy, peace and love.

HER MAMMA.

TEXAS CHRISTIAN ADVOCATE, January 16, 1890, p. 4, c. 6

Lindale.

W. H. Crawford, Jan. 9: We are now at home after a pleasant visit to the home of our childhood, and are ready for work. Some tokens of appreciation have already been shown, and no doubt will continue. Lindale circuit has been cut down to five appointments, and is in better shape than ever before. Money is scarce, but our stewards are hopeful of full reports. According to Bishop Key's suggestion this preacher must catch on fire and burn at such a rate that the people will pay the assessments to save him. May the Lord send down the fire. Our New Year resolutions are, viz: 1. Pray more and with more faith. 2. Give more. 3. Study more. 4. Visit the flock more. 5. Have more of Christ and less of self in my sermons. God helping me this shall be the best year of my life. 6. The ADVOCATE shall go into every available home on my circuit.

TEXAS CHRISTIAN ADVOCATE, January 23, 1890, p. 5, c. 1

Lindale.

W. H. Crawford, Jan. 15: Sunshine among the clouds. When does it appear? When a good sister hails at the parsonage door with two pounds of nice butter and a gallon of milk in hand; (no parsonage cow, you see) when a good and thoughtful member hands you a five dollar free-will offering and says: "If you need any more call on me;" when the pastor is absent from home and some thoughtful member calls round to see that the wife and the little ones are comfortable; when while preaching the good people respond with hearty amens, while tears steal down their cheeks; when a call is made for missions to see tears and amens materialize into silver dollars. Thanks to God for sunshine among the clouds.

TEXAS CHRISTIAN ADVOCATE, January 23, 1890, p. 7, c. 3

ROBBINS.—Willie T. Robbins, son of J. W. and Mrs. J. W. Robbins, was born July 14, 1884 and died at Tyler, Texas, December 23, 1889. Willie was a bright, dutiful and affectionate child. He had been taught to love the Savior of all mankind; to hate sin and love righteousness. He was the joy of the home, but alas, he is gone. His sickness was severe, but of short duration. It is well with the child. God has taken him to a more blessed and beautiful home, where sorrow, pain and death can never enter. Live on, dear father and mother, in the Christian faith, and after awhile you will find your darling boy again. Weep not, fond friends, another beautiful treasure awaits you beyond the valley and shadow of death. I trust the next meeting with Willie will be in the city of peace, where no rude alarms of war will ever be heard, and where there shall be no more sorrow and death.

T. P. SMITH.

TEXAS CHRISTIAN ADVOCATE, January 23, 1890, p. 8, c. 3

Rev. Sam Jones will visit Tyler late in February. A tabernacle to hold 4500 people will be constructed.

Tyler Methodists have sold their old church and grounds and will erect a \$30,000 temple of worship.

TEXAS CHRISTIAN ADVOCATE, January 30, 1890, p. 4, c. 4

HISTORY OF METHODISM IN TEXAS—THRALL.

In this little book, which purports to be a history of Methodism in Texas, on page 210, Tyler station, East Texas Conference, comes in for a passing notice:

"Tyler appears on the minutes as early as 1850, and soon afterwards a place of worship was prepared. In 1877, the first year we have reports of the value of church property in the minutes, the church was reported worth \$2000. This city has been blessed with many gracious revivals. C. H. Smith, who was pastor in 1875, reported nearly one hundred; the next year eighty, and in 1880 he reported sixty-nine conversions. In 1883, E. G. Ogburn reported one hundred conversions, and the following year W. A. Sampey reported twenty at one time."

How the historian got himself in such a muddle I shall not attempt to imagine. The truth of history is that neither of these excellent men—C. H. Smith nor E. G. Ogburn—were ever stationed in Tyler. The writer was pastor of Tyler station in 1873, in 1874 and in 1875 (three years consecutively), and was placed on the Marshall district in 1876 and S. W. Turner filled the Tyler station that year. At the end of 1876 this writer

was returned to the Tyler station and remained to the end of 1878, two more years, making in all five years out of six, beginning Jan. 1, 1873. These were years of great prosperity to Tyler Methodism. Repeated revivals and many additions to the church of a substantial class of citizens raised it to a first-class station, which position it has more than maintained to this day. Under the ministry of an able, Godly succession of pastors, the church has advanced steadily, gathering strength and influence and keeping abreast with the steady growth of the city. I make this correction in justice to the parties concerned and without comment.

R. S. FINLEY.

TYLER, TEXAS.

TEXAS CHRISTIAN ADVOCATE, January 30, 1890, p. 7, c. 5

BAKER.—Mark Baker, the son of Bro. J. H. and Sister S. M. Baker, was born Oct. 13, 1881, and died Oct. 21, 1889. Mark was a boy of manly physique and of noble principle. He was justly merited the strong attachment his parents manifested toward him. He was always ready to relieve the weary hands of his parents of such work as he could do. May heaven smile upon the bereaved ones.

LINDALE, TEXAS.

W. H. CRAWFORD.

TEXAS CHRISTIAN ADVOCATE, February 6, 1890, p. 7, c. 5

Williamson.—Sister Mollie Williamson (nee Nichols) was born in Crawford county, Ga., Nov. 8, 1859, and died in Smith county, Texas, Dec. 26, 1889. She married Matthew Williamson, Feb. 10, 1876. She joined the M. E. Church, South, when a child, and lived a consistent Christian life and died in full hope of immortal life beyond the grave. For four years she was greatly afflicted and desired much to get well until a few days before her death, when she kissed her mother and committed to her care her two little boys, with the request that she raise them for heaven, and then asked her to pray that she might depart in peace. The church has lost a good, faithful member, the parents an affectionate child, the husband a true wife and the children a loving mother—their best earthly friend. But our loss is her gain, and may the grace and precious promises of our Heavenly Father comfort their hearts. Rest in peace, dear sister! After a while we will all meet again!

J. M. MILLS.

TEXAS CHRISTIAN ADVOCATE, February 13, 1890, p. 1, c. 5

Tyler.

D. F. C. Timmons, Feb. 8: Rev. Sam P. Jones will begin a meeting here on Friday, the 28th of this month, at 10 a.m. The meeting will continue not less than ten days. My church is building an immense tabernacle that will hold 4500 people. Such is Tyler Methodism. We get help from none of the other denominations or from any outside source. My people met together and said, "Yes, we will build it, and when you want the money go to the banks and get it." The outlook is that the crowds will be immense. The railroads have promised low rates. There is a perfect buzz in all the country adjacent and many from a distance write that they are coming. We are hoping and praying for a great, grand religious upheaval. Mr. Editor, come over and help us in the work. Do not come to be entertained, but to work for souls. I am urging my people not to turn themselves into an entertaining board, but to give themselves up to soul-

saving for at least ten days. Bro. Adams brings in good reports from his district. The minutes of the East Texas Conference I suppose are about ready. I turned over the manuscript to the printer promptly. The delay is his.

TEXAS CHRISTIAN ADVOCATE, February 13, 1890, p. 7, c. 4

BECKHAM.—Bro. James Beckham was born Oct. 6, 1856, and died near Mount Sylvan, Dec. 31, 1889. Bro. Beckham was stricken down in the midst of his days by that fatal disease called consumption. As usual, he lingered and suffered. He was patient through it all, and murmured not. While singing to him that beautiful song called the "Home of the Soul," he became happy, and shouted as he stood before the gates of death. His happy soul afterward swept through without a shudder. Shall we meet him?

W. H. CRAWFORD.

TEXAS CHRISTIAN ADVOCATE, February 18, 1890, p. 7, c. 3

REV. THOS. FLUELLEN.

Rev. Thos. Fluellen was born in Warren county, Georgia, march 29, 1799, and died at the home of his son, Joseph Fluellen, Nov. 13, 1889. The days of the years of his pilgrimage were ninety years seven months and fourteen days. Five generations followed him to the family graveyard where they laid his body to rest. He was converted at the age of eighteen and joined the M. E. Church, South, of which he was a useful member for nearly seventy-four years. He was licensed to preach in 1838, and was a faithful preacher as long as his voice would allow. He said to me one day: "I never preached from a text that I did not select while on my knees at prayer." A sister who survives him writes: "How inspiring and full of genuine religion were his sermons and exhortations in the pulpit and around the altar. And his songs, so clear and musical, still linger in my ears." He knew Bishop Capers and Bishop Pierce and his sainted father while at the maximum of their pulpit power. His last days were spent in reflections on the glorious revival scenes in old Georgia. No doubt God was with this man. His last days were attended with great physical suffering, which at times impaired his mind. His son, Joseph, and his noble, Christian wife, nursed as tenderly as a babe and wept when he was gone. He is among us no longer, but has gone to join those old heroes of the cross with whom he fought side by side more than half a century past. May the hand that guided him guide the bereaved loved ones safely to his side.

W. H. CRAWFORD.

TEXAS CHRISTIAN ADVOCATE, February 13, 1890, p. 8, c. 2

Attorney-General Hogg has been at his home in Tyler for several days. He authorizes the announcement to be made that he is a candidate for the Democratic nomination for governor, and will take some suitable opportunity to disclose at length his views on State issues.

TEXAS CHRISTIAN ADVOCATE, February 20, 1890, p. 8, c. 1

DIED.—C. J. Rose, at Tyler.

TEXAS CHRISTIAN ADVOCATE, February 20, 1890, p. 8, c. 2

Tyler is fast developing into a wholesale market. There are in that city three wholesale groceries, one wholesale candy factory, one wholesale dry goods and one wholesale harness and saddlery house.

TEXAS CHRISTIAN ADVOCATE, February 27, 1890, p. 1, c. 1
Lindale.

W. H. Crawford, Feb. 18: First quarterly conference over. One hundred dollars reported on the annual collection.

TEXAS CHRISTIAN ADVOCATE, February 27, 1890, p. 5, c. 1
SAM JONES' MEETING.

The Committee on Public Comfort, appointed by the mayor of the city of Tyler, to provide homes at the several hotels and boarding houses, will take great pleasure in seeing that all visitors are cared for, if you will call at headquarters of committee, at McKay & Adams' drug store, southwest corner of the square.

D. H. CONNALY, Ch.,
ED. S. ROWLAND,
MARK HAMILTON.

TEXAS CHRISTIAN ADVOCATE, March 6, 1890, p. 2, c. 5
THE THEATRE AND THE CHURCH

In the Daily Democrat and Reporter the editor writes up the theater as exhibited at the grand opera, in Tyler, on the evening of the 17th of Feb. He gives us the presentation of "Faust," by Lewis Morrison, which presents some of the devices of the devil, who transformed an old doctor into a beautiful young man and shows him a vision of a beautiful and virtuous young lady of eighteen years for a lover. The young doctor wrecked her virtue, poisoned her mother, killed her brother in a duel. The girl died in prison, saved from the devil, and ascended to the foot of the cross. This awful tragedy was exhibited before a crowded house, of which there were a great many young ladies and gentlemen to witness it. It is said by some that saw and heard that it was better than a sermon. If so, then it proves that the moral sentiment is greatly vitiated; or that the ministry are not plain and practical enough. What would be the result if the preachers of Tyler, or anywhere else, were to exhibit such a picture of corruption before their congregations? If so, would not some of the theater-going church members say they should be taken out and lynched? I admit our preachers are modest in their sayings—possibly more so than they should be—as the Bible teaches "Thou shalt in anywise rebuke thy neighbor and not suffer sin upon him."—Leviticus xix:17. Therefore, the preacher—and church members too—should be plain and outspoken in their sayings and sermons, that they may clear their own skirts from the blood of all men. Fearful indeed are the responsibilities of the ministers of the gospel of Christ. Then why may they not be as plain in exposing sin as the actors in theaters are in introducing it? I have written this not in wrath, but in mercy.

W. N. BONNER.

TYLER, TEXAS.

TEXAS CHRISTIAN ADVOCATE, March 6, 1890, p. 8, c. 2

John F. Anderson, a leading colored politician of Tyler, Texas, addressed the colored citizens of Mineola, February 27, on the subject of the emigration of the colored race of the United States to Africa. He advised his hearers to go to Africa if the national government will furnish them transportation. He painted a glowing picture of the country and the future of the negro race when removed to that land of "peace and plenty." About one hundred and fifty colored men were present and a large majority of them were in full sympathy with the speaker and said they will be ready and willing to go if the government will furnish transportation.

TEXAS CHRISTIAN ADVOCATE, March 13, 1890, p. 4, c. 6
SAM JONES AT TYLER.

This unique, irrepressible, magnetic, and, best of all, godly genius has been in our State at Tyler, and God has blessed his labors in the conversion of hundreds. The writer, in company with Bro. J. P. Jackson, General Secretary of our Dallas Young Men's Christian Association, left Dallas Thursday morning for Tyler, and traveled all day, going by Corsicana to reach our destination. We carried a good tow-line along to pull the noted evangelist over to Dallas, but the tow-line snapped like pack-thread the first time we attempted to get in our work. The best we could do was to secure a promise to come to the metropolis of Texas next spring.

Well, we reached the seat of war in time for Thursday night service, and we stayed till after service Friday night. We heard Sam Jones three times, on John vii:17; II Peter 1:3,4; Prov. xi:1-9.

THE SERMONS.

These have all been published, and I will not attempt to give a rehash of them.

The first was rich in inimitable wit and humor, and just did have enough of gospel and of earnestness in it to redeem it from levity, and enough of the flashes of matchless genius to redeem it from coarseness. The second was replete with earnest religious feeling, touching pathos, splendid thought, with just enough of racy, homely idiom and sparkling wit, to make the whole constantly interesting. The third was a sublime, eloquent, awful, presentation of the terrible effects of sin, clothed in language faultless, almost rhythmical, aglow with the loftiest imagination, with not a particle of humor, and only enough of wit to light up luridly the awful picture, and just that sort of wit which is inseparable from the best work of genius.

THE MAN.

You have all read pen pictures of Sam Jones, and seen his engraved features; but as each is interested to know how he strikes others, I will attempt to tell you how he struck the writer from several standpoints. When from a seat back in the audience I saw a slim, apparently young man on the platform, and knew he was the great preacher, he struck me as needing only a sombrero hat, leggins, a pair of spurs, and a bucking bronco to make a typical cow-boy. When, after service, I was introduced to him, I found on a nearer view he looked older, handsomer, more intelligent than when I first saw him. When I met him in his own room, surrounded by preachers and religious friends in the hours of relaxation, there was such utter abandon, a complete surrender of himself to the mere fun with which his nature overflows, as to suggest the school-boy on his vacation, and a rather noisy, careless school boy at that. when I saw him in the social circle, surrounded by a mixed crowd of saints and sinners, he struck me most of all as a preacher

of the gospel, alert, full of tact, watchful to do good—a fisher of men who knew the habits of his game, and how to bait his hook. When I saw him as an orator aglow with his subject, he did not strike me at all, but his thoughts did. But under all circumstances he was the inimitable Sam Jones, with a warm, manly, generous heart.

THE PREACHER.

As a preacher, not merely as an attractive talker, which every one know he is, he is first-class. He says "he sticks to his crowd, whether he does to his text or not." And if he ever wanders from his text, and he frequently does, it is because he is after his crowd, and not because there is naturally anything of the "scatter brain" about him. He is not like the poor fellow who doesn't know enough to know when he is off or on his text. He knows when he is off, and he knows shy he is off. He has an object in the digression, and he generally "gets there." He is sound in doctrine, clear in exposition and explanation, correct in exegesis, reverent in his attitude toward the Bible and God. He is sometimes coarse and slovenly in his diction, irreverent of things sacred to some hearts, too fond of the words "fool" and "liar," draws conclusions from insufficient data, too ready to take up a "railing accusation" against the church, lets his wit and humor run away with him, overburdens and covers up the line of his thought with too much illustration, tells anecdotes where the point has too distant a relation to his subject—in short, has faults enough to ruin any man with less genius. But his very faults make up a unique personality, and give a peculiar attractiveness to the multitude, but even more so to the student of theology, bored by the sameness of homiletical productions. In delivery it would be too much to say that he is faultless; but he is better than faultless. His voice is excellent. He holds his audience from beginning to end. This is not always because of the interest in the sermon; but often by a direct effort of the speaker's will, who at every tendency of any of the audience to grow listless cries out, "Now listen to me."

THE EFFECT.

One word expresses this—marvelous. He drew crowds to Tyler, and to the tabernacle, such as only circuses are wont to bring out. The interest grew each service we were there, until on the last night (Friday) there was such a scene as our world seldom sees. Two hundred and fifty sinners, not estimated, but counted, gave their hands under a pledge to change their lives; and afterwards hundreds of church members made the same pledge. These in both cases included many leading citizens.

THE HELPERS.

I only regret that space forbids anything but a mere mention of his able coadjutors, Bro. Excell, the singer, and Bro. Stewart. And I also regret that I have no room to express our thanks to Bro. Timmons and to our hosts, Bros. Beard, Connor and Wyley.

J. R. A.

TEXAS CHRISTIAN ADVOCATE, March 13, 1890, p. 5, c. 1
SAM JONES AT TYLER.

Sam'l P. Wright.

After the quarterly conference at Corsicana I ran over here Monday night to write up the big tabernacle meeting, now being held in this city by Sam Jones and his coadjutors, Bros. Stewart and Excell. We found the city very much crowded—every hotel full. Dr. John Adams had written me to make his house my home, which I intended

to do the next morning, but I had no idea of going around waking up at midnight honest people, tired from laboring in a revival. But, as I stepped upon the car platform, there stood the great big body of Bro. Adams, with his face as radiant as if that charming little wife of his was awaited, instead of a red-headed presiding elder from another conference. As big as John Adams' body is, all the East Texas people who know him well, wonder how that soul of his ever managed to get into it at all, much less stay there a single hour. When it was found that Bro. Wyatt, from Corsicana, and Bro. Smith, from Mexia, who accompanied me, stood a good chance to repeat, "the foxes have holes," Bro. Adams said: "Carry them on with you, Bro. Wright, we'll make out some way." And we did "make out" the best sort of a half night's rest.

Tyler has thrown open her doors just like an annual conference and a district conference, and four or five quarterly conferences had struck the city at one time. The town is full of preachers. I reckon there are a hundred or more. The West Texas, the Texas, and the North Texas are all represented. The Northwest Texas looks handsome in the person of Wyatt and Smith, John Nelson, of Brownwood; Little, of Fort Worth; this faber, from the Waco country; and last, but by no means least, "The Tract Agent." Bro. Timmons, the pastor of our church here, seems to have been and to be the master of the situation. One of his stewards told me that when he represented the great Georgian to his official board, one rose and said: "Build what you think you want, sir, and the money is in the banks subject to the check of the executive committee."

THE TABERNACLE.

The tabernacle is a capacious but exceedingly unarchitectural and unartistic structure, built mainly as to shape and plan for space and economy. A slight examination of its plan reveals the fact that with very little loss the whole material may be taken down and sold. Its form is simply four sheds twenty-seven feet wide and one hundred and twelve feet long. These sheds run east and west, and their eaves drop into valley gutters which empty themselves in front. It is located to the south of Ferguson [sic] street, not more than three hundred or four hundred feet from the postoffice, and upon a cross street, name not remembered. The music platform, which is the speaker's as well, is in the west end, and is twenty-eight by thirty feet, with seats in arcs, and each rear are slightly elevated. An organ and a piano are the instruments used. The whole structure, exclusive of the four large heating stoves which the cold snap rendered necessary, and which perform their office fairly well, cost eleven hundred and sixty-five dollars. Its acoustic properties strike one as excellent.

The choir, when they are all present, numbers about seventy persons, mainly citizens, but some are strangers from other cities. The congregation has bought several hundred of Prof. Excell's book, "Songs of Triumph," and join heartily in the singing. the songs are very good, new to Texas, and new in that many of our old favorites, "Am I a Soldier of the Cross," "There is a Fountain Filled with Blood," etc., are arranged to new music, with pretty choruses. The arrangements are, in the main, Prof. Excell's. I heard it said that all the airs "had a tinge of sadness in them." I cannot say about this, for two reasons. First, I am a poor judge of music, always passing favorably upon that which pleases my ear—which I find by comparison to be unskillful in a high degree. Secondly, no music could have had even a tinge of sadness to my ear and heart while my eyes were seeing Bro. Timmons' members, some of whom had been, as they admitted, a long time unfaithful to duty, returning to God, and sinners by the scores seeking salvation. Too

happy for that! To some ears every sound is music. I know two men skillful in every department of knowledge almost, the one a layman, the other worthily a doctor of divinity; the latter competent to investigate truth in any leading Oriental language, and neither has any idea of tune. Mr. Bethune, Blind Tom's old master and his manager in later years, told me that when Tom was a little fellow he used to beat the other little negroes, sometimes unmercifully. Thinking this a mark of depravity, his master punished Tom severely. Once he was found sitting flat under the eaves of the cabin, while a rain storm poured torrents upon the bottom of a tin pan inverted upon his head, the little rascal the while frantic with delight. Everything was music to his ears. The screams of his little mates provoked his blows that he might revel in their music. And yet he must have had the keenest sense to discern discord. His famous "Battle of Manassas" may serve to illustrate and reconcile this apparent paradox. The music to my mind is excellent (no pun intended), and when the full choir and five hundred voices in the pews swell out it is grand and soul-inspiring.

Bro. Stewart is a school man, a professor in a Tennessee college. He resembles Dr. Mood. [Moody?] That fact alone would make most Texas men look long and studiously at his face. He takes the 3 o'clock hour, at which Sam Jones is seldom present. He seems to delight in biographical preaching, sketching with skillful speech Scripture character. His sermon on Peter put his congregation in better humor with the "inconsistent saint." I have always hoped that Peter had a sympathy for me, for the reason that my whole life has been so much like the early part of his. And if I believed in praying to the saints, Peter should be my patron, and the burden of my prayer be that I might be turned to rock also.

I came over here to write up things "without gloves," as we say. While a pastor I ne4ver invited an evangelist to my pulpit, but some how the good Lord spared me the necessity. My lot was in pleasant places, in rural regions, where devoted men of God had gone before me. As a college man, and a citize4n of a metropolis, I have had much observation upon the worldliness of large city congregations. I have witnessed the seeming utter helplessness of a city pastor as he gazed in sorrow of soul upon a people hurrying to hell. I do not know what is best. Somehow I think if I was the pastor of a large city congregation now, and my words to them failed to check the tide of ruin, I would go until Jehovah and a pentecost came. It is not what an evangelist brings, but what he leaves, that hurts. But I must close. In three or four short articles this subject will be discussed in the fear of God, but in that of no other. If this writing is not solely for the glory of God, the writer is self-deceived. Next week, and maybe the week after, my theme will be Sam Jones himself, with effort at classification and the finding of the hidings of his power.

TEXAS CHRISTIAN ADVOCATE, March 13, 1890, p. 8, c. 3

While the Sheriff was taking John Ambrose, a negro charged with assault upon a young lady, into court, at Tyler, the lady's brother, Frank Perry, shot the negro five times, killing him.

TEXAS CHRISTIAN ADVOCATE, March 13, 1890, p. 8, c. 1-2

Superintendent Cooper has received a letter from prominent citizens of Tyler, who pay lots of school taxes, indignantly protesting against the action of the school

trustees of their town. The trustees are reported to have met in Sam Jones' tabernacle and declared a school holiday until the Jones meeting is over, in order that the children should attend the services. It is also stated that the teachers, when the school children assembled that morning or subsequently, marched them up in line to the tabernacle and gave them choice to go in or go home. The action of the trustees and teachers is severely criticised [sic] in these letters, and Mr. Cooper is asked to take official cognizance of what is believe to be a violation of the laws of Texas, which prohibits sectarian control of public schools.

TEXAS CHRISTIAN ADVOCATE, March 20, 1890, p. 4, c. 4

There was an item in our news column last week to the effect that a protest was sent up from Tyler to the State Superintendent against the dismissal of public schools that the children might hear Sam Jones. We have heard enough on that subject to justify the belief that had the teachers continued school for the benefit of those patrons who wanted no intermission, they would have been very lonely, perhaps not having as many as one pupil to the teacher. Judging from the past, it has been though, also, that the protest was prompted more by the fact that the suspension was for a religious meeting, instead of a circus, than by a respect for law.

TEXAS CHRISTIAN ADVOCATE, March 20, 1890, p. 4, c. 5

Rev. Sam Jones, in his sermon at Tyler last Sunday, is reported as having said: "Talk about my being vulgar. I would lay down my life for the virtue of the pure women of the land, but the round dances are more vulgar than anything I ever said in a sermon in my life." The Banner and the Rev. Samuel don't generally agree, but they do with reference to the round dance. There is no wonder that the round dance should be coarse and vulgar, when it is considered that it originated in the bawdy houses of Paris.—
Brenham Banner.

TEXAS CHRISTIAN ADVOCATE, March 20, 1890, p. 4, c. 5

SAM JONES AT TYLER.

Sam Jones Himself.

Rev. Samuel P. Wright.

Of Sam Jones himself, it looks like the veriest assumption to essay to write at this day. But something ought to be allowed to this pencil on this point when it is considered that it gave Bro. Jones, six years ago, in two articles, in this paper, almost the first characterization he ever received in a religious journal. I would change those articles but little now (I have them on file), were it not that six years have improved Sam Jones vastly in preaching, and this pencil somewhat in writing.

To several of the hundred or more preachers here I gave a bristol-board card, with the request that they write on it in brief their idea of the "hidings of Sam Jones' power," and return to me. I wish you could see those cards. You remember the seven blind men who approached the elephant, to try to form an idea of what he was like?

The one who put his hand on his trunk decided at once that he was like a snake; while the one who touched his ear thought he was like a saddle. Another, who grasped his leg, felt only a tree, and the poor fellow that caught his tail said an elephant was like a rope, and so the whole seven. One brother though it was in Bro. Jones' consecration.

Now, that brother don't know what consecration is at all. There were fifty preachers or more listening to this wonderful man who are just as consecrated as he is. I know that I am; that is, if consecration is my act, and if I understand what it means. One of the gospel hymns has a line which we sing—"Consecrate me now to thy service, Lord, by the power of grace divine"—which seems to make God a co-worker in this accomplishment; and he is, without doubt. But Bro. Jones' God and my God is the same being, and he loves me just as tenderly as he does him, and is just as willing to give me good gifts. So then, if consecration is my act, it has been fully done, forever and forever. Time and talents, dollars and cents, joys and sorrows, wife and children, reputation, health—all are his forever and forever. I don't know how it is with preachers of other denominations, but a Methodist traveling preacher who cannot say this ought to do one of two things—if he cannot say he is thus the Lord's own—either get so he can say it, or get out of the traveling ranks. Consecration, without doubt, conspires to give a man power, but it only conspires. One thing, a man thus consecrated will always work in the right place, because he gets his appointment, not from a bishop or cabinet of presiding elders, but from Jehovah himself.

Brethren, brethren, if our grand system of religious propagandism, a system that to-day is the admiration and amazement of the whole spiritual world, tumbles to the ground, a total or partial wreck, so that it needs to have any re-adjustment of its elements or reconstruction of its parts, and if any future historian should find the cause of its failure and decay and write it up on its tombstone, this will be a part of that epitaph: "The Methodist itinerancy; died nineteen hundred and blank, of an unconsecrated and self-seeking ministry."

A Baptist newspaper in Dallas raised its infant voice recently, and called this position of mine hard names. Please tell Bro. Hanks that I never said that he had ever gotten an appointment in this way.

Sam Jones is a man thoroughly consecrated to God, but this is not a distinguishing characteristic with him. Mark which form of the participle is used.

Another brother thought it was his personal magnetism. I am sure I do not know what is meant by personal magnetism, but I come as near knowing as I do what is meant by electro-magnetism. The one is as hidden except in its manifested effects as the other. Bro. Jones draws—no doubt about that. But it is not his personal magnetism that does at least ninety percent of the drawing as the term is used. Booth or Barrett or Joe Jefferson draw much in the same way. That is to say, a hundred different shades of motive prompt those drawn. That Bro. Jones is magnetic in a high degree I can attest from my own experience, for I find myself delighting in his society more than in that of brethren who love me, I know, more tenderly than he does. But his personal magnetism is only an element of his power.

Another brother thought his hiding was his "absolute courage." I said: "What do you mean by "absolute courage?" He said: "Courage without any dilution; courage after final filtration." Now this brother is nearing the mark. Sam Jones is a born leader of men. He would have led the devil's gang had he continued in sin; and without courage a man cannot be a leader of men. But we are trying to discover a formula that will express without periphrasis what makes this man the wonderful promoter of religious upheavals he is known to be, from the Atlantic to the Pacific, from the lakes to the Gulf, and we find

it neither in his consecration nor his magnetism, nor in his intrepidity, although it goes without the saying, that all these conspire—using again this word.

Some of the brethren mentioned several characteristics which were patent. These were helpful to me, of course, but not so helpful as when the whole judgment was risked upon one.

To show the reader how thoroughly the conclusion reached is a view obtained and formulated, not out of any man's opinion, let me say Bro. Jones was himself given a place in this unique "Symposium on Sam Jones," and, with a frankness characteristic of the man, he gave in one pregnant sentence his diagnosis: "The secret, if it be a secret, lies in his clearness, directness, and concentration." "I use," said he, "this last word as of a general massing his forces upon one point of the enemy's lines." And, Sam P. Jones, upon Sam Jones, was about as wide of the mark as some of the other brethren. Burns is not the only man who has made the discovery that one is not always, nor even often, the best judge of himself. Of course it is understood that I am trying to answer the question which has been asked at least one hundred thousand times in the last six years, and which has been answered, maybe, in a thousand different shades of ways, "Wherein lies the power of this truly wonderful and wonderfully great man?" For he is all this and much more. Nor is this an idle question. I have read everything that he has written, and every word that has been written about him, as far as I could. I have asked myself, has he a special call that I have not? And again, has he gifts and graces which my Heavenly Father has vouchsafed to no other man? If I can not be Sam Jones in usefulness, how am I to fill up the measure of my own calling? If he has five talents and I have one, may I not look over his shoulder and learn not to call my Master "an hard man reaping where he has not sown," but learn how to get as big an interest upon my little capital as he gets upon his big capital, and be able, at the last assize, when the great white throne wheels into view, to hear not only, "well done, thou good and faithful servant, Sam Jones; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord;" but also, "well done, thou good and faithful servant, Sam Wright, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord?" All my questionings have concentrated in this one: "Sam Jones, what are the hidings of his power, and is he so unapproachable in his excellencies that other preachers, by the scores may not learn to gather souls for the Master with somewhat of his success?" To this I now address myself.

The Christ said: "And I, if I be lifted up from the earth, will draw all men unto me." "If I be lifted up" means not only after that I have been lifted up, but through the virtue of that uplifting; and truly, the death of the cross, in all its significance, revealed in the light, and borne in upon the heart of the power of the Holy Ghost, possesses an attraction over the wide world, to civilized and savage, learned and illiterate alike, which breaks down all opposition, assimilates all to itself, and forms, out of the most heterogeneous and discordant materials, a kingdom of surpassing glory, whose uniting principle is adoring subjection to "Him that loved them." With man's redemption purchased, it may be argued that the scheme of salvation is completed, but such is not the case. Christ, "through the virtue of that uplifting," must continue to "draw," and man must consent to be drawn. Whatever tends to uplift Christ, tends to the salvation of men. Intervening flowers and foliage, if such there were in the wilderness, might have so shut out the view of the brazen serpent that the languid eye of the dying Israelite could not

have caught its sheen until death had dimmed it forever. Christ must be lifted up until he is seen. Thank God, he is not to be put upon a pole of a certain diameter and height, and cut out of a certain forest. It matters not whether the "pole" is of oak or ash or cedar. Does it hold up Christ? If the adornings of the pole are such that the eye of the sufferer never runs up to the summit where the Healer hangs, but is satisfied with the festoonings below, the uplifting had as well not been. Dropping this figure, which is Christ's own of himself, and to the learned Jew, let us come to its application in some of its phases. What is the preaching of the day. Does it draw? A negative to this last question, which springs unbidden from the lips of every reader, is an answer to the first in part. Whatever the preaching of the day may be, it is not Christ uplifted unless it draws. Christ uplifted will draw; it is a part of God's plan that this shall. It is in answer to Christ's prayer to the Father that it shall. It is the Father's promise to the Son remembered and kept. "Ask of me, and I will give the. . . . the uttermost parts of the earth for thy possession."

The drawing element, then, in Sam Jones' preaching is Christ uplifted. It is asked, Do not others lift him up, too? Yes, Mr. Moody does. Then are these the only two who are executing the great commission? No; there are others. Brethren, we all lift him up in a measure, and sometimes. Let me be very plain, for I write for the glory of God. those occasions when you were transformed; when your words rushed from your throat in a torrent; when you were not your own nor yourself, and have been wondering ever since whose and what you were then—those occasions, I say, are a hint of what an uplifter must be. Do not, for heaven's sake, misunderstand me at this point, for I am writing "for heaven's sake." I do not mean that you ought to be ever working yourself into a fury that would make you rage. Sam Jones' chief element of speech is his rhythmic movement. Mr. Moody's chief defect, as I observed him is that he sometimes rages like the Hellespont. If I can make myself understood, an uplifter must be saturated with Christ. I remember well what a sensation was produced upon my mind the first time I ever witnessed the experiment of an insulated human body, connected with an electrical machine. The professor—for this was in a college laboratory—told another pupil to touch the one upon the stool. The nose was touched, or attempted to be touched, but when the index finger was yet several inches away, the electric fluid in a dazzling spark leaped impatient from nose to finger, giving a sharp sound as it cleaved the non-conducting air. Thought I, if one were to keep saturated with Christ like that, nobody could come near without feeling his power, and that is a fact, a literal fact known to every preacher who knows anything about religion. And how this condemns the whole race of us in a bunch!

Sam Jones, in a word, lifts up Christ. Now let me explain what I mean. You and I, brethren, as I have said, lift him up, too, but he is so enshrouded in our theology, our orthodoxy, our philosophy and our metaphysics (Sam Jones calls them "Phoolosophers" and "muddyphysicians") that the people never see him. I never was so humiliated as when Bro. Wyatt gave me a criticism of one of my sermons preached in his pulpit not twenty days ago. He overheard a gentleman and his wife talking on their way from church at night. Said the husband: "What was he driving at; I could not understand one thing." I was explaining, "Great is the mystery of godliness," and I suppose I succeeded admirably in making it more mysterious. That was one of my "muddyphysical" efforts. I resolved, when Wyatt told me this, to be plainer still, if I had to get myself up in words of one syllable, for he had said it was all plain enough to him. Brethren, the people do not

understand one-half we say, and the other half is so dull they can't listen to it without going to sleep.

Now I am ready to formulate my own idea of the hidings of Sam Jones' power. "Christ presented so plainly and so attractively that all can, and many will, see him." And I put my formula in quotations not because I quote. For if any one has ever attempted this I am not aware of it. I am also now ready to explain some other things that many will not comprehend under the formula, and they are things, too, which need explanation. You ask in what way is he plainer than other preachers? First he uses very few words and no sesquipedalias. (This is to show that your humble servant has not got down to words of one syllable yet). His vocabulary is composed of less than one-twentieth of the words in the language, and are chiefly of Saxon origin. The words he does use, he knows, even to their shades of meaning. He first presents truth in an abstraction. Immediately he hurries to concrete it, now in this light, now in that. At one time in an illustration so refined and gentle and pure that it is involuntary when you say, "How beautiful, how true!" Now he turns and his words, are, oh, so coarse, so coarse! You say: "Oh that was so rough. Couldn't he have reached his point without that?" To show my meaning let me produce entirely from memory some of his illustrations: "Purity—Be like the little ermine. He is wary and most difficult of capture. Men find him away from his home and pour water in his path and stir the earth until it is muddy. Fleeing homeward he comes to this, halts, gazes a moment in great agony, then deliberately lies down and submits to capture and to death before he will smirch one of his little 'snow-white hairs'" Now this: "You old sisters haven't got as much sense as a cow." (Long pause, and, of course, great disgust and consternation). "You want to help in this meeting, and here is the way you do it. You go away from here and say: "Oh Bro. Jones does preach so good; I wish he wouldn't say all those rough ugly things." You haven't as much sense as my old cow. I throw an armful of hay over to my old cow, and she eats away. After awhile I go out and find where the hay lay, some briars lying, but the hay all gone, eaten by my cow. Every straw of the hay gone, but one briar. Sisters, the briars are not intended for you. Don't take 'em." Now this, and let the hyperfastidious know that this was used at the Presbyterian Church Thursday afternoon when nobody but preachers and church officials were present—doctors of divinity, presiding elders, leading pastors and influential laymen—a large auditorium full. "Your written sermons are generally not the gospel, but dissertations upon the gospel. You are commanded, brethren, not to read or deliver dissertations upon the gospel, but to 'preach the gospel.' Let me illustrate: A man sick with the colic sends for a doctor. The doctor arrives and is led to the bedside of the pain-distracted patient. He takes from one pocket a box of ground mustard, and from the other a dissertation on mustard, and begins to read. "The heterogeneous, heteroclinical effusions of mustard are such that it will not have the desired effect, unless the patient possess a through knowledge of mustard. This mustard grew in the State of Connecticut, where it is planted about the first of June, and is cultivated like cabbages, cauliflowers, pertaters, persimmons and other vegetables. It is gath'—about this time a paroxysm of pain strikes the poor fellow, and he cries out, 'Oh, doctor, take some of that mustard out of that box, quick, and wet it up with something and spread it on a rag and slap it on me. I'll die before you get done reading.'" Bro. Jones did not pursue his usual course and work this illustration for all it was worth in its application. But what preacher who heard him will ever forget that a learned dissertation

in the pulpit does not feed a hungry, sin-sick soul in the pew. Now another, and let these serve: "A young man had his leg crushed in a wreck. The doctors said it must be amputated, but he objected until death seemed certain. His only hope was from the knife, with numerous chances against him. When he was brought to the table and anaesthetics were produced, he assured the surgeon that he could endure the operation, only let him go into the presence of the Great Judge with his senses about him. 'But,' said he, 'Doctor, if you find the operation is to provide fatal, give me some sign by which I may know and compose my faculties before I go into the presence of my God.' Said the surgeon: 'If I lay down my knife you may know it is all over.' The operation began. Stroke after stroke of the keen blade, with brief intervals wherein the arteries were caught and tied. Presently the knife was laid gently aside! But immediately it was caught up, and the operation went on to a most successful issue. When the wound had been dressed, asked the young patient: 'Doctor, why did you lay aside your knife?' 'For the moment,' was the reply, 'our signal was forgotten.' 'Do you know, Doctor, that when you took up that knife and began again cutting down into my tender flesh, it was the sweetest sensation that I ever felt, for it meant life, and not death?' When God's knife is taken up, my brethren, and he begins to cut away down deep into our tender flesh, it means life. It is only when He lays down his knife that death is certain."

Sam Jones sees abstract truth clearly—no hearer of him will dispute that—but he knows that ordinary minds can not deal long in abstractions, hence his profusion of illustrations. Another thing, he tells a story so well that you hear with pleasure the veriest "chestnut," and would not object to the same twice in an evening. Why, I have heard nothing he has done at this place so praised as his "Brook and Stagnant Pool," a little allegory which has been before the public for ten years in a school reader! Again, what man, but this one, on the face of the whole earth, has been able to fill, day after day, with eager throngs, large tabernacles, at the entrance of which the very sermon about to be preached could be purchased, handsomely bound. But it will take another letter to finish this part of the subject, and to discuss limitedly "Sam Jones and the reporters, why they do not report him; and Sam Jones and Evangelism," in both which latter we hope to reach some conclusions beneficial to prayerful readers.

TEXAS CHRISTIAN ADVOCATE, March 20, 1890, p. 5, c. 2

REV. SAM JONES.

His Great Revival in Tyler, Texas.

Hon. T. R. Bonner.

Sam Jones came to Tyler and preached for ten days; twice every day and sometimes oftener. Thousands of people in Tyler, and from the surrounding country and towns came to hear him, often coming through the drenching rain. On the last Sabbath of his stay here, there were at least 7,000 people who attended the services. He has been gone four days, and yet his name and labors are spoken of by thousands, and the love of God is in the hearts of at least 1,000 people who never before tasted of the good word of God. The great meeting which he held here marked a most wonderful epoch in the religious history of Tyler. Sam Jones is a Methodist preacher, but his great labors here were shared in and endorsed by all Protestant denominations except the Episcopalians. The pastors of the Baptist, Presbyterian and Cumberland Presbyterian Churches stood side by side with the Methodist pastor, and people came forward and joined these several

churches at the same time. A spirit of fraternity among these several churches marked the whole services, and they all reaped the benefit of additions to their membership, from among the solid, substantial business men of the city, as well as among the mechanics and laboring men. Sam Jones is emphatically the friend of the laboring man. He "cries loud and spares not." He attacks sin in high places as well as low. He loves all men but despises sin. His invectives against the liquor traffic are unprecedented, and taxes the whole power of the English language. Some men condemn him who have only heard him once or twice; but an investigation into their religious life will show that his denunciation of sin is calculated to convince them that they are at "ease in Zion"—living outside the pale of Christian duty. Others condemn him who have never heard him. They have seen garbled extracts from his sayings, and satisfy their consciences by the thought that he is coarse or vulgar. There is a third class who take advantage of the objections urged by more respectable people to condemn him on general principles, because "his ways are not like their ways."

But no candid, sincere Christian man or woman will attend Sam Jones' meeting for ten days and listen to his defence [sic] of Christianity, honor and purity, and his wonderful pathos in illustrations, upholding the life, character and death of the truly religious man or woman, but will receive a new impetus toward the better world. No man outside of the church, who is willing to hear and heed the truth, as taught in God's word, can listen to his ten days' preaching and fail to be deeply impressed, and resolve to lead a better life.

I have listened to hundreds of sermons and political speeches, and yet I can say that Sam Jones' style, manner, language, and power over his hearers is without a precedent, so far as I know. His wit is inimitable; his style and manner were without a model; his language is fluent, and his power to control the vast audiences who hear bespeaks him as one "born to command." His wit is only exceeded by his pathos, and both are aptly illustrated by an unlimited fund of anecdotes and incidents. His logic is faultless, and his knowledge of the Bible furnishes familiar biblical illustrations, which deeply impress the truth of his theme upon the minds of the people.

Sam Jones is a remarkable man. His fame is national. God has wonderfully blessed his labors in every part of the American Union and in Canada. Each succeeding year is widening his reputation, extending his influence, and adding thousands to God and the church through his ministry. Happy is that city in Texas whose people receive him and heed his admonitions to duty and a higher life.

The great secret of his success is found in the following:

1. He is a truly converted Christian.
2. He is earnestly earnest.
3. He is a man of great sympathy.
4. He has a profound knowledge of human nature.
5. He loves mankind and has consecrated his life to the salvation of his fellows.
6. He has that "perfect love of God which casteth out all fear," and hence he boldly denounces sin in the great and rich as well as the lowly and poor. He "declares the whole counsel of God."
7. God is with him. No man could command the multitudes who flock to hear him and rivet their attention for hours on any other subject except Christianity.

The immediate results that follow his labors:

The revival of the church and the awakening of sinners, and the far-reaching influences that live after he has gone; in the devotion to Christian duty by the thousands who have hung upon his words, all attest that God is with him.

His preaching is direct and pointed. He draws no fanciful pictures of heaven. He does not spend his time portraying the attributes of God. He does not tax theological books to ascertain the technical definitions of justification, regeneration, conversion and sanctification; nor does he attempt to lift the gaze of his hearers into the mysteries that lie beyond the confines of time. The divine side of the gospel is made to give way to that which is human. He does not care when, or where, or how you were converted in the long ago; but the all-important question which he thunders into the ears and drives into the hearts of all people, in and out of the church, is: "How are you living today?" He sways the multitudes by practical questions and practical answers. Many of his so-called slang expressions are drawn from the every-day sayings of men, and his manner of saying them keeps the great audience constantly on the *qui vive*.

The levity caused by his anecdotes, to which some over-pious people object, is invariably followed by the word: "Listen!" Profound silence reigns. The scene changes. Words the most pathetic, incidents the most touching, utterances full of the deepest sympathy from lips quivering with strong emotion, all emanating from a heart overflowing with love to God and man, fall upon the ears of listening thousands, and tears, unbidden, moisten many eyes unused to weeping.

Brother, if Sam Jones comes to your town, hear him. If his novel pulpit utterances grate harshly upon your ears, do not mention it to any one, but go hear him again. Every time he preaches you will like him better. If he denounces any sin of which you are guilty, do not get mad, but rather thank God that one minister has the courage to tell you of it. Then resolve in your heart that you will quit, and you will feel better. Hear him every time he preaches; follow his injunctions and you will be raised to a higher plane of Christian love and experience than you have ever known. Do not attempt to defend him on the street by argument wit infidels and unbelievers. He needs no defense. He can and will defend himself. With the sword of the spirit he can put ten thousand to flight. Do your duty to God, to the church, your family your neighbor and yourself, and Sam Jones, as an instrument of God, will do a mighty work in your town, as well as in your heart.

Ever and anon God raises some man from the depths of sin to be a light in the church and among the ministry. I verily believe that Sam Jones is one of the chosen men of God, plucked as a brand from the eternal burning, to warn sinners to repentance, to arouse the church from the lethargy into which worldliness has plunged it, and to fire the hearts of the ministry to more zeal and activity, and to embolden them to "declare the whole counsel of God." His Christian life is real, and the church challenges the world to name an instance during his career as an evangelist in which he has deviated from the path of true Christian life. His preaching is real, and modeled after the teaching of "Him who spake as never man spake." Nine-tenths of the vast multitude who have heard him all over the United States are witnesses to the mighty earnestness which moves his soul, as he masses the words of the English language, and hurls them all with the power of an intellectual giant against the prevalent sins of the age. Tens of thousands of good Christian men and women who have been converted, and who are to-day praying for the continued success of the gospel under his ministry, attest the fact that Sam Jones is

working in harmony with the God of Calvin, Luther, and Wesley, to the pulling down of the strongholds of Satan.

Poverty-stricken in religion must that man be who professes to love Christ and yet through sectarian prejudice or pretended purity, refuses to hear the words of Sam Jones during one of his great6 revival meetings; for, hearing him, does not receive the words to the joy and comfort of his soul.

He is to commence his meetings in Fort Worth on the 21st of March.

All God's people, without respect to denominational line, should rally to the standard of Christ as he throws it to the breeze in the goodly city of Fort Worth. Let the five hundred converts from the great revival of Dixon Williams stand side by side with the veteran soldiers of the cross in the coming contest for God and the right, and the Lord will pour the flood tides of salvation all over the city, and add a multitude to the number of those who will be saved.

Forget everything you may have read or heard of Sam Jones calculated to prejudice you against him and attend the meetings at Fort Worth.

If you are a faithful Christian, your faith will be strengthened; if you are a backslidden Methodist, he will arouse you from your slumbers and cause you to take a new hold upon eternal life. If you are a moral man, he will teach you by the simplest methods and illustrations from the Bible that morality will not save you, and thus quicken you to long neglected duty. If you are a wicked, wayward boy, who has departed from the teachings of a Christian father, or neglected the solemn promise made to a dying mother, the most tender memories of home and mother will be stirred in your soul, and the most touching appeals will he make to your better nature to regain your lost pathway.

If you are a poor unfortunate drunkard, breaking your wife's heart and reducing your children to destitution and want, debauching your own mind and body, and moving with ever-increasing speed the downward road to a drunkard's grave and a drunkard's hell, get sober for one day, at least, and go and hear Sam Jones preach two sermons, and listen to his terrific arraignment of the liquor traffic. Hear him as with the most tender and pathetic words he calls you from the very brink of destruction, and it is possible that God may stretch forth the arm of his power and save you to your family and country here, and to heaven at last. Let all the people hear him. Hear him for the cause of humanity. Hear him for the sake of your own soul.

TYLER, TEXAS.

TEXAS CHRISTIAN ADVOCATE, March 27, 1890, p. 1, c. 5

Tyler.

R. S. Finley, March 18: Tyler is alive and moving forward. Sam Jones is gone, but the church continues at white heat. Seventy-two additions to the M. E. Church, South, and more to come.

TEXAS CHRISTIAN ADVOCATE, March 27, 1890, p. 1, c. 6

Tyler district has a total membership of 5118, net gain of 310—102 less than last year. Paid for all purposes \$11,559.57, about \$2.26 per capita.

Tyler district leads in the number of adult baptisms and in the number of parsonages built. There is an increase in nearly everything in this district.

TEXAS CHRISTIAN ADVOCATE, March 27, 1890, p. 4, c. 4

SAM JONES AT TYLER.

The Hidings of His Power—Continued.

Rev. Sam P. Wright.

His use of simple words, his aptness and amplitude of illustration, his matchless art in story telling, have been mentioned in connection with the plain, yet attractive manner in which Sam Jones presents truth. Now we proceed to mention some other things. First, and of very great importance, he has discovered, and has patented his discovery, that innocent humor in the pulpit and consequent mild mirth in the pew is not necessarily sacrilege. If I were called upon to name the one quality which distinguishes this man from all other preachers, I would say his humor. What do I mean by "has patented his discovery?" This: if a Texas preacher ever limbers up his listless congregation with a faint smile, he is called the "Sam Jones of Texas." Others are the "Sam Joneses of Arkansas or Alabama." A preacher who is anxious to maintain an individuality and a reputation for it is actually afraid now to relate an anecdote lest he be called "Same Jones." I said above "he has discovered." My whole ministerial life, at least the first twenty years of it, was one continued effort to repress humor in the pulpit. I thought I ought to be as solemn as death in that place, and I was, and so were my hearers, as solemn as death, and as sorry. Now do not misunderstand me. I am sure that very few could handle as successfully as Sam Jones does this exceedingly keen-edged tool. I deprecate though the tendency we have to discourage in our young preachers all pleasantry more than I do their tendency toward such. Bro. Jones will not prosecute infringements—only the sour officials and a few others, mainly sour preachers, will dispute your claim. Just here, do you know I have seen people direfully opposed to the organ in church music, whose whole religion consisted in such opposition? They were striving to enter in at the strait gate in that way. Not all who oppose organs are such, of course.

I want now to mention courage as an element of power. This was mentioned by many of the contributors to my "symposium," and I have already given it a passing notice. No man can be braver than Sam Jones is. A man doubtless of great physical fearlessness, he is so imbued with the Christ spirit to save a lost soul at any and at all hazards, that he knows nothing about what danger means. He says sometimes: "Suppose they starve you or slay you for telling the truth too plain? They only discover for you a higher cut to glory." This is his motto. Under it his denunciation of sin is withering. The Tenaha Club at this place, a very popular and fashionable social affair, has as its members what is known as "society." Many church members (I heard it stated seventy-five per cent of all church officials) belong to it. It is represented as strictly first-class in all its appointments. But when the guns of truth were turned upon it it was revealed that youths and boys went on Sunday forenoons and played billiards instead of going to Sabbath-school and to church; that while it had no whisky saloon in it, a convenient arrangement brought in from an adjacent one drinks when ordered. Every fact that could be gotten about any vice was used with fearful effect in its denunciation. No matter who was guilty. Those church members who said they could live religious and belong to and attend such a place were called liars, qualified by the strongest invective adjective in the language. It has been said that a pastor cannot preach as plainly and with such unequivocal speech as does Sam Jones. This is not true, and if it were true, it would

make the salvation of the world a hopeless case. Few men can (I never saw but this one who could) go as far beyond what appears to be necessary in the excoriation of sin by satire, by ridicule and by terrible invectives. He has the art of wearing his heart on his face, and in that matchless voice of his, of making a poor fellow who has just been flayed alive say, "That man loves my soul; but oh! how he hates my sins." Most men are already angry when they call people liars, and if not are sure to get angry the moment the cruel word passes their lips. Not so this one. His face breaks up into that inimitable laugh every time he utters something unusually terrific, and the very worst sins are seen in his pictures as what used to be a part of oneself, but now have been hurled away as the deadliest enemy the soul has ever had. Pastors not only can, but they must, inspired with a holy boldness, "declare the whole counsel of God." Those who choose to examine II Cor., iv:i, which reads in the authorized version, "therefore seeing we have this ministry, as we have received mercy, we faint not," etc., will find that "we faint not" because "we are not faint-hearted," "we do not behave cowardly." Cowardice is a fatal defect in any minister of the gospel. A preacher who ever stops to consider what effect his course in the treatment of sin will have upon his salary or his popularity is unworthy his place and name, and should at once step down from among the heroes whose ranks he is disgracing. Let none think that I am hurriedly-penning sanguine and immature thoughts. I remember that next to "courage" the word of God places "knowledge." (II Pet., i:5). At no point in a Christian preacher's career and work is knowledge so necessary as when he denounces those since commonly called "popular vices." He must know human nature; he must know his flock; he must know what he is talking about. The idea of a preacher denouncing progressive eucre who has no idea of what progressive eucre is, and hence no idea of the hurt it is doing. Do not ask me how he is to learn, lest I answer you, "from members of the church who know." Then he must know his own heart. If a tender and true and loving heart undertakes to give sin its needed treatment, and to do it in the name and spirit of Christ, he can go to any lengths, and the Holy Spirit, his conscience and all godly people will approve. It is not true that Sam Jones has a patent upon plain and sin-denouncing preaching. Godspeed the day when every pulpit in the land will be a Sinai to sin.

I have now mentioned directly or indirectly those things which strike one as being in the main what constitutes the subject of this sketch, what he is, without doubt—the most popular living preacher. Some of his qualities he possesses in common with other preachers; but no man perhaps has ever lived in whom so many elements combine to make him at the same time the most attractive and the plainest preacher of the gospel of the Son of God. Chas. G. Finney, the great Presbyterian evangelist, who labored with signal success in this country and in Europe some fifty years ago, was, it may be, the equal of Sam Jones in some respects. Of Mr. Finney's preaching, it was said by a noted skeptic in London: "He don't preach; he only explains what other people preach."

I come now to speak of Sam Jones and the reporters, with a view to finding why they do not report him. That it is a fact that the newspaper reports, as a rule, give no sort of idea of the impression he makes upon a congregation, every one knows who has heard a sermon and read a report of it. Indeed, one does not need to read the report, he needs only to keep his ears open and hear the comments of those who have never heard the sermons, but have read the reports. Almost without exception—if they are very respectable and nice people—they will tell you that they do not desire to hear Sam Jones.

The printed reports of his sermons then have a tendency to drive away from him all but the vicious and highly sensational. I do not mean by reports, as I use the term, an accurate stenographic presentation of the very utterances of the preacher, but those fishing out of an admirable discourse, logical, compact, and thoughtful, those sensational sayings and harsh expressions, which detached from their settings are next to meaningless, and give no conception to the reader of the trend of thought, for of this latter sort are the so-called reports I have seen lately of this man's sermons.

It is easy enough to conclude, from the manner in which sermons and revival meetings and religious work of all sorts is gathered for the secular press, that the aptest illustration of depravity that could be found by the preacher is the man who is reporting his words. I don't feel hard toward the poor fellows though. On the contrary, I have for them the profoundest sympathy. Just think of their job. They are trying to extract the elixir of life for their crowd out of an herb in which it has not been deposited. To conceive properly the difficulties under which this sort of a reporter labors, imagine two of them leaving the same office at the same moment, the one to report a fashionable ball, the other a revival meeting. The one can draw things mild, and still his subject gives food strong enough for any taste, the other must either report what does not happen, or so distort and caricature the whole that it is recognizable only by those who were not present.

But no stenographer, though he be ever so honest, religious or even spiritual, can do Sam Jones justice in a report. His voice, his personal appearance, his general manner and almost a dozen nameless things must be before one if he gets much true idea of the man.

Now I come to the last point which I have it in my mind to treat—Sam Jones and evangelism. This needs very careful handling. No good man would do harm intentionally. He may take a course which he knows may result in harm, because it is the only course in which he may reach a great good. I would not do the cause of Christ a hurt knowingly for my right hand, but I feel constrained to speak plainly enough at this point that all may understand. I cannot harm Sam Jones. He seems to be called of God to a special work, and has gained such an impetus in it that there is no danger, that I can see, of anything but death or disease stopping him. I may ask at the close of this whether his ministry, in its application as at present, is doing the most possible good.

Evangelism after modern methods seems, too, to have "come to stay." Now and then a warning voice is heard. But the church seems to have concluded to endure what she cannot mend. Few godly thinkers but are satisfied that evangelism is not the best way to propagate religious truth. Let me quote a saying and an illustration of Sam Jones: "A revival is not the best thing, but the next best. Let me illustrate. In a city where there is a fuel famine a blizzard strike them. The city builds a huge fire on the public square and invites every citizen to come down and warm his shins, and great crowds gather and roast one side while the other freezes. How much better it would be if every one had his own fire at home for his wife and children. Build family altars, brethren, and light upon them the fires of God's truth and keep them burning and you will have little need for revivals." Evangelism is not the best thing, nor maybe the next best, and if not shall we not try for better? It may be asked, does it not supply the need of an especial religious awakening, particularly in the godless cities? If I answer yes, I do not admit even then that there is not a better means of supply. With the appliances had by the church now,

and the liberal manner in which money is poured out to erect in our cities temples of worship, we can reach the city with grand religious awakenings if the zeal, or whatever the motive power is, be properly directed. We have come to think—I mean the preachers have—and we have brought our flocks to think (we preceded them, brethren,) that it is necessary to import a man from somewhere if there is any use trying to have a revival. Like everything connected with salvation, a revival has its necessary conditions. Whenever and wherever they are met a revival is sure to result. Who will dispute these two affirmations? If we cannot ourselves meet, nor bring our flocks to meet the conditions, why, then, an evangelist is our only hope. You remember the father of the demoniac boy brought him first to the disciples, and afterward to Christ himself. The disciples asked the Savior why they could not cast the devil out. Let every pastor ponder his answer: "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you. Howbeit, this kind goeth not out but by prayer and fasting." "This kind" means some peculiarly obstinate church-infesting devil, I am sure. What one among us has gone fasting before God, and has kept our want there until he has heard us? Is not an evangelist necessary "because of our unbelief?" Let every preacher who has fasted a dozen times in a year to fit himself for closer communion with God, while he prayed for a revival in his charge, stand up while we count. At this point I venture to say that all lack in this matter must not be laid at the preacher's door. Suppose a membership should come to their pastor and say: "Here are \$500. Erect a large temporary shed down there in that open lot near the factory and railroad depots, and we will help you hold a meeting. After the meeting we will sell the lumber for what it will bring." Don't anybody know what would result from such a meeting? But I must hurry to a conclusion, lest this letter—like the one last week—be too long to be read.

Is Bro. Jones, when he holds ten-days meetings, applying his wonderful powers in the best possible way? I answer, "In my judgment, no." At the close of that matchless sermon on Tuesday morning, from II Cor., vii:2, I heard a pastor in a city station say, "I will give him a check for one-fourth of my salary if he will come to my town and preach that sermon, just that way." Said I: "Oh, no, brother; you cannot afford to pay \$250 for one sermon." "Yes, I could," was the reply, "and I would do it cheerfully for the good I know it would do my people." If Sam Jones is a necessity at all, as strong as he is, he might be spread thinner, and should be surely. Now, believing that the greatest occasion that Texas has ever known—Spring Palace, Dallas Fair, Waco water display, or what not—might be had with Sam Jones for ten days at Bruceville, eighteen miles south of Waco, on the Missouri Pacific railroad, where are worlds of excellent water, already a huge tabernacle erected, to be supplemented with seating capacity and weather protection for five thousand people. I laid the matter before him at Tyler, and secured this much of a promise from him: "I see no reason why I cannot be with you for ten days in September." I see that Bro. Allen and a Y. M. C. A. secretary went to Tyler to secure him for Dallas, but could not get him under a year. If he is a necessity, I repeat, why not diffuse him more? I would like to witness the experiment, at any rate, of say two sermons in each of five towns a week, instead of, as now, twenty sermons in each of two places. I am aware that many who know him from having heard him preach will offer

this objection, the impossibility of any preacher, and especially Sam Jones, doing himself justice in two sermons before a people who perhaps are never to hear him again.

Allow me, before I close, to do a simple act of justice, both to Bro. Jones and the cause of truth. It is a question which many have been asking, What is Sam Jones doing with all the money which a grateful and loving people are lavishing upon him? The secular papers are every now and then facetiously warning him lest he become too big a camel for the needle's eye. I have wondered myself what is becoming of an income which must reach all the way from twenty to thirty thousand dollars per annum; not that it is any of my business what Bro. Jones does with his money, or that he has not a right to do what he pleases with it, provided he uses it for the glory of God; but I happened to hear him make an assertion in the pulpit here which affords all necessary information upon this point. He says that he has invested, as a means of support in his old age, about the royalty upon his books. This means that the unheard-of sums which the people have been pouring upon him he has been giving away.

TEXAS CHRISTIAN ADVOCATE, March 27, 1890, p. 7, c. 4

WILLIAMS.—Mrs. Mamie Williams, wife of Geo. C. Williams, after an illness of only a few hours, died at her home in Tyler, Texas, March 8, 1890. When one so young, so beautiful, so kind, so lovable, and so pure, is borne away by the stern "Angel of Death," so blinded are we by our grief that we can scarcely refrain questioning the mysterious providence that called her away. Only twenty and a wife and mother, with two children so dependent on her love and care. No words of human sympathy can assuage the grief of her husband; neither can we lighten the sorrow of the parents who mourn the loss of such a daughter. But there is one thought which must bring comfort to us all: She was a sweet, pure Christian; and, although she was called away so suddenly that she could leave no message, we have that which is best of all—the memory of a pure Christian life. We know at the end there, with Him who has gone before to prepare a place for his loved ones, we will meet Mamie, our darling, once more to part never again.

A FRIEND.

TEXAS CHRISTIAN ADVOCATE, March 27, 1890, p. 8, c. 1

The boiler at the saw-mill of W. H. Andrews, Overton, blew up, killing W. H. Andrews, Jr., and fatally hurt another son.

Reuben Smith, colored, of Tyler, was run over by a train and killed.

TEXAS CHRISTIAN ADVOCATE, April 3, 1890, p. 4, c. 2

A Tyler paper informs us that the Hon. N. W. Finley, of that place, has withdrawn from the Teneha Club and united with the M. E. Church, South. It was wise to leave the one to join the other. Every one should free himself of all entangling alliances with the devil before joining the church of God. The church member who clubs with the world is like a man going to battle with his hands tied behind him. The baptismal vows taken by those joining the Methodist Church cannot be reconciled with membership in a club which encourages the vulgar dance, card-playing, etc.

TEXAS CHRISTIAN ADVOCATE, April 3, 1890, p. 7, c. 3

McHENRY—CORY—At Mount Sylvan, Smith county, Texas, March 25, 1890, by Rev. W. H. Crawford, Mr. S. A. McHenry and Miss Maggie Corry; both of Mount Sylvan.

TEXAS CHRISTIAN ADVOCATE, April 17, 1890, p. 1, c. 1
Tyler.

W. N. Bonner, April 7: Bro. Timmons baptized fourteen last night and received sixteen into the church. He has received something over one hundred into the church this year. We had a good religious service last night.

TEXAS CHRISTIAN ADVOCATE, April 17, 1890, p. 5, c. 3

RESOLUTIONS

Adopted by the Pastors' Conference in
Tyler, March 30, 1890.

Whereas, Rev. Sam P. Jones held a meeting of ten days' continuance in our city;
and,

Whereas, he is assailed as a minister of the gospel by those who did not hear him, by those unfriendly to the truth who did hear him, and the public prints, we feel called upon by a sense of justice to express our matured convictions with reference to him and his work. Therefore be it

Resolved 1. As a man, we regard Rev. Sam P. Jones as an humble, sincere, Christian gentleman, and worthy of the love and confidence of all men.

2. As a minister, we regard him as an intelligent, fearless and bold expounder of God's word; as independent and original in thought; terse, pointed and powerful in his use of words; earnestly teaching salvation by faith in Christ, and heroically contending for piety in heart and purity in life.

3. We believe that he did untold and lasting good in our city, by putting into operation an influence which has already and will continue to raise the standard of Christian conduct, consecration and personal piety in the hearts, homes and churches of our town.

4. We, therefore, commend him to the kind and fraternal consideration of all Christian people. Our sympathy, love and prayers shall follow him in his efforts to elevate fallen humanity and to glorify God, which ever seems to be his purpose to do.

5. We request, also, that a copy of these resolutions be recorded in our minutes, that a copy be forwarded to Bro. Jones, and that the same be published in the city papers.

A. J. FAWCETT,

R. T. PHILLIPS,

E. C. RICE,

Committee.

Adopted, and signed by the following members of the conference: D. F. C. Timmons, Pastor First M. E. Church South; C. C. Williams, Pastor First Presbyterian Church; R. T. Phillips, Pastor Cumberland Presbyterian Church; A. J. Fawcett, D. D., Pastor First Baptist Church; E. C. Rice, Pastor, Second Baptist Church; O. C. Fontaine, Pastor Cedar Street M. E. Church, South; John Adams, D. D., Presiding Elder Tyler district; R. S. Finley, D. D. M. E. Church, South.—*Democrat and Reporter*.

TEXAS CHRISTIAN ADVOCATE, May 1, 1890, p. 7, c. 3

TUCKER.—Died, Julia Wilmuth Tucker, infant daughter of G. T. and Mollie Tucker. She was born Feb. 2, 1890, and died April 14, 1890, aged three months and twelve days. Sweet little bud, opening so beautifully that the angels came and plucked it for God's celestial garden. May God's grace sustain the bereaved parents till they shall meet their little Julia in that garden of celestial beauty.

W. H. CRAWFORD.

TEXAS CHRISTIAN ADVOCATE, May 1, 1890, p. 7, c. 4

YARBRO.—Sister Eveline Yarbro, wife of Henry Yarbro, was born in Decatur county, Tennessee, Feb. 5, 1832, and died near Lindale, Smith county, Texas, April 16, 1890. She came to Texas in January, 1870. She joined the M. E. Church, South, at the age of twelve years, and endeavored to lead a useful Christian life from the date of her connection with the church militant to the time of her departure for the church triumphant. Visiting her some days prior to her death, I found her ready to take her departure for the better land. She was the mother of ten children, seven of whom are still here, but three have joined the company of the blest. She, though in feeble health, prepared dinner for the first quarterly meeting at her church, saying to her husband: "This may be the last quarterly conference I will ever attend, and I must do my part." She was ever ready to help in the Lord's work. All her children are in the way she trod, but the youngest son. He, too, must join her in the glorified circle above. We all will miss Aunt Eveline; but her time had come and she must leave us. God grant that the circle of twelve on earth may not be diminished in heaven. His grace is sufficient.

W. H. CRAWFORD.

TEXAS CHRISTIAN ADVOCATE, May 8, 1890, p. 8, c. 4

Obituary—Texas.

E. G. Edwards, Tyler. Rad Clark, near Tyler.

TEXAS CHRISTIAN ADVOCATE, May 15, 1890, p. 2, c. 2

Tyler City Mission.

O. C. Fontaine, May 2: Our second quarterly conference has commenced, and we had a precious time, indeed. Bro. Adams, our presiding elder, was absent on account of having to hold another conference before leaving for St. Louis, but Dr. R. S. Finley was with us and presided. Of course it is useless for me to say that the interests of the church were looked after, and the grand and pure doctrines of our holy religion were held up before the people in all of their beauty and simplicity. To say to the brethren of this conference that Bro. Finley was with us, is to say all of this and even more. We want to say to the brethren that though we have been rather quiet in these parts, we have not been idle nor asleep, but have been going straight forward in the work assigned to us. We have now three churches and four preaching places. Two of our churches are on the outskirts of the city, and the other in Henderson county, sixteen miles west of Tyler. We preach once per month at Chandler, a station on the Texas & St. Louis railroad twelve miles west of here. Since we have been on this charge we have organized one church, one prayer-meeting and three Sunday-schools. We have now four flourishing schools, or one at every appointment. At two of our churches we have prayer-meeting twice per

week, and at the other one once per week. Class-meeting once per month at every church. We have received into the church this year thirty-seven members, sixteen by letter and twenty-one by ritual. Dismissed one by letter, and lost three by death. Infants baptized, six. We have just finished ceiling our church on Cedar street, and will paint it soon. When finished it will be worth about fifteen hundred dollars. We are making arrangements to build a church at Liberty Hill in the near future. Of course we are weak yet, not quite able to walk without help, but if our old mother will hold our hand a few years longer, we think we can scramble up the rugged hill alone. This preacher has neither been suited nor pounded, as he had a tolerable suit to wear and no one to share his pounding. But my people have opened their hearts and homes, and have killed the fatted chickens, and made me feel at home among them. Yes, they have done more than this, though many of them are poor, and work hard in dusty railroad shops, and stand upon the flying locomotive as it glides along the track, and shove the plane, an ring the trowel, they have put their hands into their pockets, and cheerfully handed this poor pastor their hard-earned, but honest money, and bid him spend it as he liked. Our assessments will come up all right, we think.

TEXAS CHRISTIAN ADVOCATE, May 14, 1890, p. 7, c. 4

RATHER. Mrs. Nancy Rather (nee Sherrod) was born in Pickens county, Ala., Aug. 18, 1826, and died in Smith county, Texas, March 20, 1890. Was married to W. D. Rather, Dec. 3, 1846. Sister Rather was converted in 1855, and became a member of Congregational Methodist Church. After coming to Texas, she united with the M. E. Church, South, in 1870, in which she lived until called to rest. She was of a retiring disposition, never rendering herself conspicuous in any circle. But her chaste life was well rounded, and was filled with good to all that knew her. A good wife, a kind and affectionate mother, and an obliging neighbor, she leaves behind her the odor of a good name. Her afflictions were severe, but she bore them with patience and entire resignation to the Divine will. She died easy, and without a murmur. The family remaining, consisting of husband, two daughters and five sons, all grown, are in great sorrow, being doubly afflicted. At the time of the death of the mother, J. H. Rather, a son, and a promising young man, was lying very low with pneumonia, which resulted in his death four days after, on March 24, 1890. He was born June 24th, 1850. Johnny was not a member of the church, but admired her principles, and was grieved when her honor was reproached. He was brought up under religious influences, which had already resulted in a sober, industrious, moral life. His life would compare favorably with the young men of the church. He was a constant attendant upon the revivals held in Tyler a few weeks ago by Rev. Sam P. Jones, and expressed himself, after the meeting, as being greatly benefited. So, while we mourn, it is not as those who have no hope. And now, that these loved ones are gone from our midst—have fought the last battle and crossed over the last dark river, let the surviving relatives and friends cherish the fond hope of meeting soon where there is no death. Thank God this is the heaven-born privilege of all, and may his grace sustain and comfort the bereaved.

T. T. BOOTH, Pastor.

TEXAS CHRISTIAN ADVOCATE, May 22, 1890, p. 7, c. 5

SMITH.—Bro. Harrison Smith fell asleep in Jesus at his home in Tyler, Texas, March 23, 1890. He was born in Upson county, Georgia, March 30, 1829. Being raised by a very pious mother, he was led to the Savior by the impressions made upon him in his early manhood. He joined the M. E. Church, South, at Florence, Georgia in 1866. In this church he lived until God called him to his home in heaven. He moved to Texas and settled at Troupe in 1877. From here he moved to Tyler, uniting with the church at this place, his name being the first upon the register of Cedar Street Mission. By this little organization he stood, and for it he worked and prayed. He rejoiced over its prosperity, and wept over its misfortunes. He was always in his pew at the hour of worship, ready to sing, pray or tell to the world what Jesus had done for his soul. He was one of our most faithful stewards and trustees. We feel that our little band of soldiers has lost one of its bravest and most valiant men. But his Captain called him and he calmly and cheerfully laid down his armor, sheathed his sword and called his friends and relatives around him to say farewell; and, as they stood weeping around his dying couch, he said: "Weep not for me, for the love of god fills my soul, and heaven seems nearer than ever before. Yes, I can almost catch the strains of music that float through the beautiful gates that stand ajar for me." And so on in this happy state he remained until he passed away as one falling asleep. His bereaved family have our sympathies and prayers. May the Lord comfort them in all of their troubles.

O. C. FONTAINE, P. C.

TEXAS CHRISTIAN ADVOCATE, June 19, 1890, p. 7, c. 3

ALEWINE.—Little Una Alewine, infant daughter of J. M. and Fannie Alewine, was born April 25, 1889, and died May 29, 1890, aged one year, one month and four days. She was a sweet little child and much loved. By her childish love she had captured the hearts of her fond parents and held them as the ivy holds the oak. They knelt at the grave by the loved form and said, "We'll meet you in heaven, darling; good-bye." Praise God for such sweet hopes. "Oh, death, where is thy sting! O, grave, where is thy victory?"

W. H. CRAWFORD.

TEXAS CHRISTIAN ADVOCATE, June 26, 1890, p. 8, c. 4

Obituary—Texas. Mrs. D. H. Lindsey, Tyler, Mrs. Mamie Silliman, Tyler.

TEXAS CHRISTIAN ADVOCATE, July 3, 1890, p. 7, c. 4

COOK.—Bro. Ed. S. Cook was born in Fayetteville, N. C., July, 1849, and died in Tyler, Texas, May 27, 1890. Bro. Cook professed religion and joined the Methodist Episcopal Church, South, in 1865. He was a man whom the church, the country and society could trust. Being in public life for a long time, it was easy to ascertain the sentiment of those who had placed him in office and whom he served as to his excellency of character. There is but one opinion, and that is he was a man upon whom the people could rely, and who was eminently qualified for the duties of his office. His religious life was steady, quiet and straightforward. All of his children—eight in number—that have come to years have united with the church of their father and mother. At the recent great revival in Tyler Bro. Cook reconsecrated himself to God and his church. He leaves a wife and eight children to fight life's battles alone; but the older sons are manly and

Godfearing, and the mother loving and consecrated. May it finally become an unbroken family in heaven.

D. F. C. TIMMONS.

TYLER, TEXAS.

TEXAS CHRISTIAN ADVOCATE, July 10, 1890, p. 1, c. 5
Tyler City Mission.

O. C. Fontaine, July 1: I have just closed my eight days' meeting at Cedar Street. We had a precious time, indeed. Bros. Little, of Athens, and Crawford, of Lindale, were with us and did some effective work. They strengthened the brethren, thundered the law of God into the ears of sinners, and pointed penitents to the Savior of men. Dr. R. S. Finley preached us several able sermons with telling effect. The visible results were ten conversions and eight accessions. The church was greatly revived.

TEXAS CHRISTIAN ADVOCATE, July 17, 1890, p. 8, c. 3
Obituary—Texas. Mrs. Campbell, Tyler.

TEXAS CHRISTIAN ADVOCATE, July 24, 1890, p. 8, c. 3
Conductor Abels, of Fort Worth, and Brakeman Cain, of Tyler, were killed in a wreck on the Cotton Belt near Texarkana July 17.

TEXAS CHRISTIAN ADVOCATE, July 31, 1890, p. 8, c. 3
Obituary—Texas. Miss Lizzie Odem, Lindale; Johnnie Franklin Merrell, Tyler.

TEXAS CHRISTIAN ADVOCATE, August 7, 1890, p. 1, c. 3
Tyler Circuit.

J. M. Mills, Aug. 1: We have held two meetings of five days each at Center and Bascom, with some twenty-five conversions and twenty-six additions to the church and the membership greatly revived. We were assisted at Center by Bro. R. S. Finley, D. D., who still preaches with power at Bascom; Bros. W. Griffin and P. O. Tunnell. Thanks to all these brethren.

Troupe and Overton.

C. H. Smith, Aug. 2.: My first protracted meeting on Troupe and Overton circuit was held at Fountain Head. It lasted six days. Thirteen or fourteen professed religion, twelve joined our church and the membership much revived. We began at this place a week ago to-day and have not closed yet. Up to date, twenty-eight professions and but five accessions, but the church is greatly blessed. We expect a gracious revival all round the circuit. Bro. J. S. Mathis and Bro. Webb, from Henderson station, have given us efficient help at Overton, and Bro. Spruce, one of our local preachers.

TEXAS CHRISTIAN ADVOCATE, August 7, 1890, p. 4, c. 6
Tyler Circuit.

Our camp-meeting, near Winona, will begin on Friday night before the third Sunday in August. Pleasant Retreat camp-meeting Friday night before the fifth Sunday. Ministers and praying members invited to come and help us. Brethren of Tyler circuit, let us begin on Friday night at the first service.

J. M. MILLS.

TEXAS CHRISTIAN ADVOCATE, August 14, 1890, p. 1, c. 5

Lindale.

W. H. Crawford, Aug. 9: We closed a meeting at Red Springs Friday night, August 1, with twelve or fourteen professions and two accessions. More than half of the heads of families agreed to hold family prayers. Bro. J. M. Mills, of Tyler circuit, did me good work. He is one of the best men I ever knew, and an earnest preacher. We closed Friday night, August 8, at Swan Smith's with about twenty-five professions, and organized with nineteen members. A spirit of unity prevailed among all Christians and a grand work was done. Bro. D. F. C. Timmons was the main factor in this revival. He did this scribe good, and the verdict was that he laid Sam Jones in the shade. He is indeed a grand man—grand in his Christ-like simplicity—as meek as a child, but as terrible to sin as an army with banners. I believe he would die before he would compromise with sin. More than half of my male members at this new church take the Texas Advocate, and all the heads of families but one promised to hold family prayers.

TEXAS CHRISTIAN ADVOCATE, August 21, 1890, p. 1, c. 1

Omen.

C. H. Smith, Aug. 15: My protracted meeting at Omen closed last night. Visible results, church much revived, about thirty professions, twenty-seven accessions to the M. E. Church, South. Bros. Little, Longley, McAnally, with the presiding elder of Marshall district, did good work, making a full team.

TEXAS CHRISTIAN ADVOCATE, August 21, 1890, p. 1, c. 3

Overton and Troupe.

C. H. Smith, Aug. 9: The final result of the Overton meeting, thirty professions, seven accessions. I have held a meeting at Bethel this week, closing last night with forty-six or more professions, twenty-three accessions to our church and more to follow. Bros. Spence, Webb and Dean did good work in preaching—all local but fine workers. In this meeting there was the most wonderful power I have witnessed for many years. People fell in the church and lay there for hours. Some nights we could not close at all. These persons seemed to cramp, they could neither walk nor talk. It reminded me of forty years ago. I will send you some subscribers soon.

TEXAS CHRISTIAN ADVOCATE, August 28, 1890, p. 8, c. 2

Jas. Shuford, son of Dr. Shuford, of Tyler, committed suicide with morphine at San Angelo.

TEXAS CHRISTIAN ADVOCATE, September 4, 1890, p. 7, c. 5

CAIN.—In the Carter House, the beautiful hotel of the classic city of Champaign, Ill., on August 8, 1890, at 2:30 p.m., was a sad, sad and most affecting scene. It was the death of the brilliant young John R. Cain, of Tyler, Texas. He was surrounded by his devoted father, mother and sister Mrs. Kouns, of Topeka, Kansas, his four physicians, the proprietor of the hotel and a few acquaintances. Conscious up to the very hour of his death, he talked of being reconciled to die and go to his home in heaven; to go to Him in

whom he had been taught to believe since a child. He thanked the doctors and friends for their kindness, and turning to his broken-hearted, loving mother and father as they gazed for the last time upon the living form of their youngest child, he bade them and his loving sister farewell, then peacefully fell asleep in the arms of Jesus. He lived a Christian's life and died a Christian's death. It was by chance he happened in Champaign. Going north with the K. of P. excursionists from Dallas, Texas, to their national conclave at Milwaukee, and feeling badly, he stopped over to rest, was taken sick with typhoid malarial fever and patiently struggled with this fearful disease for thirty-two days. He was born in Wetumpka, Ala., Nov. 24, 1863, and died Aug. 8, 1890. He was a single man. When only six years old his parents moved from Wetumpka, Ala., to Tyler, Texas, and in this historic and rather famous city of Texas he spent his youth. Being a young man of remarkable business capacities and strong character, his father made him when quite young, a full partner in his fire insurance business in Tyler. He succeeded so well in this business that he also formed a partnership in the fire insurance business with John B. Hereford, Jr., of Dallas, in 1889, and soon became extremely popular in this great Texas city, and by his superior abilities as a business man assisted very materially in making the firm of Hereford & Cain one of the strongest in the State. His corpse was brought home by his parents and Mr. and Mrs. C. W. Kouns, and on the 11th of August was laid to rest by his family and friends of Tyler and Dallas, Rev. Dr. R. S. Finley, a distinguished Methodist preacher performing the ceremonies. Such was the popularity of this young man and the esteem of his noble, pure Christian family that the funeral was one of the largest that ever occurred in Tyler. Thus passed away a young man the pride and joy of his family; one who had but few equals, considering his age, in the business world; one of the most brilliant in Texas, and who would soon have been one of the brightest stars in the State. He was a young man of strong moral character, of high honor, and of those distinguishing characteristics that made him a model in every respect. He was a member of the M. E. Church, South, the church of his devoted Christian parents, and had been for years, up to his coming to Dallas, a faithful and zealous worker in the Sunday schools of his church. He was the youngest of the four children of the family—two sons and two daughters. Mrs. C. W. Kouns, of Topeka, Kansas, was the only one of his sisters present at his death. Mrs. L. L. Jester was denied the privilege of being present on account of her own sickness. His brother, B. B. Cain, a prominent attorney of San Angelo, Cal., was water-bound in California. His father, W. G. Cain, of Tyler, is one of the leading and most influential citizens of Eastern Texas, and his family is beloved by every one. To this model family, in their distress and bereavement, friends offer condolence, and especially do the young associates of Dallas who admired and loved their noble young friend, present their profoundest sympathies.

A DALLAS FRIEND.

TEXAS CHRISTIAN ADVOCATE, September 11, 1890, p. 1, c. 1
Troupe.

C. H. Smith, Sept. 2: My protracted meeting at this place closed Sunday night last. It lasted nine days. Visible results, church much revived, forty professing religion, fourteen united with the Methodist Church, South. Bros. John S. Mathis, Albert Little and Spruce did valiant service. May God bless them and give them many souls for their hire.

TEXAS CHRISTIAN ADVOCATE, September 11, 1890, p. 2, c. 3

Rev. W. N. Bonner still lives, an honored and holy man. He has passed four score years. He is still able to preach and occasionally writes for the press. He is the father of Hon. T. R. Bonner, of Tyler, with whom he resides. His sons and daughters were men and women of great value to the church and have been a great comfort to their honored father in his declining years. May the Lord deal tenderly with him, and may his sun of life set in heavenly brilliancy.

TEXAS CHRISTIAN ADVOCATE, September 18, 1890, p. 5, c. 2

Tyler Circuit.

J. M. Mills, Sept. 6: We closed out our camp-meeting last Thursday night in the midst of great rejoicing. The Pleasant Retreat community pledged themselves a week before to pray for a revival and it began at the first service. We think there were forty-five or more additions to the church. The gospel was preached in all its fullness and power by Bros. R. S. Finley, D. D., and G. A. LeClere, W. H. Crawford, W. N. Bonner, C. H. Smith, Lacy Boone and W. C. Stallings. May God bless all these brethren, is our prayer.

TEXAS CHRISTIAN ADVOCATE, September 18, 1890, p. 7, c. 4

OWENS.—Another one of our number has gone to his reward. On August 30, 1890, Bro. John Owens, aged twenty-two and eleven months, peacefully fell asleep in Jesus at his home in Tyler. It was our happy privilege to be with him just before he died. He seemed perfectly willing and ready to go. After singing and praying with him, he said that all was well, the Lord would be with him in the dark hours. He was converted and joined the church two years ago, and since that time he has lived a consistent Christian life. We feel that our loss is his eternal gain. His bereaved family have our sympathy and prayers. May the Lord comfort them in this their time of sorrow.

O. P. FONTAINE.

TEXAS CHRISTIAN ADVOCATE, September 25, 1890, p. 8, c. 2

The residence of P. C. Withers, of Denton, was burned September 17. Mrs. Helen Herndon, aged eight-five, and mother of Hon. W. S. Herndon, of Tyler, was in a house near the burning one, and her excitement superinducing paralysis of the heart, she dropped dead.

TEXAS CHRISTIAN ADVOCATE, October 2, 1890, p. 1, c. 1

Tyler Circuit.

J. M. Mills, Sept. 22: We have just closed one of the best meetings I ever attended at Pleasant Grove. This has been considered the hardest place on the circuit. Sinners rose up in the congregation and asked for prayer; backsliders got up, confessed their sins, begging pardon. We had no help, except our home force; but we have three true local preachers, P. O. Tunnell, W. C. Stallings and T. J. Stephenson. About thirty conversion; twenty joined the church. A young men's prayer-meeting, with eighteen members, was organized by the young converts.

TEXAS CHRISTIAN ADVOCATE, October 2, 1890, p. 4, c. 4

--The ADVOCATE extends sympathy to Sister Bonner, wife of the Rev. M. N. Bonner, of Tyler, who has not been able to leave her room for six weeks past on account of injuries received from a fall. Bro. Bonner was eighty-four old the 1st inst. He has two brothers living in Texas, one of whom is eighty-two years of age and the other eighty.

TEXAS CHRISTIAN ADVOCATE, October 2, 1890, p. 7, c. 5

CLAY.—Bro. E. L. Clay died at his home in Tyler, Texas, August 25, 1890. He was forty-seven years of age the 22d of last January. The subject of this obituary was one of the leading members and a steward in the Methodist Church here. He was happily married to Miss S. H. Hill twenty-three years ago; and, possible there was never a home in Tyler more hospitable or a happier family. During the great revival held here last spring, conducted by Rev. Sam P. Jones, Bro. Clay was powerfully stirred. He reconsecrated himself to his God and his church. He came forward under one of the most sweeping propositions I ever heard concerning one's devotion to his church and war upon all worldliness. These vows he faithfully kept up to his death. I can safely say that in a pastorate of fifteen years I have never witnessed a more satisfactory death. He was rational up to his last moments and spoke calmly about his departure. He said his way was clear; that he had kept his vows and all was ready. We shall meet him again where we will live forever.

D. F. C. TIMMONS.

TEXAS CHRISTIAN ADVOCATE, September 25, 1890, p. 1, c. 2

Tyler.

John Adams, P. E., Sept. 19: The corner-stone of our new church at this place was laid yesterday with imposing ceremonies. It is located near the public square, on a beautiful lot, and will cost about \$45,000. This is the second year of Bro. D. F. C. Timmons' pastorate here. He is a man of God, full of faith and good works; intelligent, genial, wise, aggressive, indefatigable, has all the qualifications of a successful pastor. His ministry here has been a benediction to the church and people. Tyler district is right side up "with care." The preachers are all at their posts hard at work, and there have been extensive revivals in every charge.

TEXAS CHRISTIAN ADVOCATE, October 16, 1890, p. 7, c. 3

REV. MELVILL CLARK THOMPSON.

The subject of this brief memorial was born near Florence, in Lauderdale county, Alabama, and died at his residence in the city of Tyler, Texas. His parents were Oliver and Sarah A. Thompson. He was born June 14, 1846, and died March 31, 1890. Mr. Thompson married Miss Isa Allen, of Longwood, Caddo parish, La., on September 29, 1880. He professed religion at Kellyville, Texas, in 1876. Later he was admitted to the Texas bar, but practiced law only for a short time. A little more than a year before he died he experienced a call to the ministry and at once applied for and obtained license to preach as a servant of the Lord Jesus Christ and a minister of the M. E. Church, South. And in this service his friends hoped for him a lengthened life of much usefulness. But alas, for human hopes. His God knew best and called him earlier to his reward—a

shining crown and robes of righteousness and a pleasant habitation in the eternal city, let us hope.

Rev. Mr. Thompson was raised by pious and Christian parents and the impress of their precepts and examples remained with and influenced him to the last. Few men had greater love for the God of their fathers than had he. For him there was a special providence in everything. With a meek and humble spirit he bowed to the will of God in all things, and with an eye of faith saw the promise of good in even the severest chastisements inflicted by the Father. In the rugged rocks, the towering hill, the lightning's flash and the thunder's roar he saw and read the majesty and grandeur of God; and in the rippling brook, the budding flower, the twinkling star and the sweet-toned voice of birds he saw the loving goodness of this God and heard his gentle spirit's pleading voice saying: "Come unto me all ye that are weary and heavy laden and I will give you rest."

It was his earnest desire to do the Master's will in all things; and among his last utterances was an earnest appeal to a loving brother at his bedside to seek, "while it is yet to-day," that peace that passeth all understanding, emphasizing the appeal with the words: "Brother, I am speaking to you from the brink of the grave. Do not defer the matter of your soul's salvation. Give your soul to Jesus. Meet me in heaven."

A loving wife, the sharer of his joys and his sorrows; an infant son, and many relatives and friends mourn this loved one gone before. But they mourn not as those without hope.

D. M. REEDY.

TYLER, TEXAS.

TEXAS CHRISTIAN ADVOCATE, October 16, 1890, p. 8, c. 2

In Tyler, October 12, the jury in the case of the State vs. C. R. Weathersby, charged with the murder of Alexander Pope, returned a verdict of murder in the second degree and fixed the punishment at five years in the penitentiary.

TEXAS CHRISTIAN ADVOCATE, October 23, 1890, p. 7, c. 3

MARTIN—MORRIS.—At the bride's residence, in Smith county, Texas, October 5, 1890, Mr. Sam C. Martin and Miss Cisly T. Morris, Rev. P. O. Tunnell officiating.

TEXAS CHRISTIAN ADVOCATE, October 23, 1890, p. 8, c. 2

Obituary—Texas. R. E. Burton, T. C. Walker, Tyler.

TEXAS CHRISTIAN ADVOCATE, November 6, 1890, p. 7, c. 3

ELROD—MILLS.—At the parsonage in Starrville, October 22, 1890, Mr. Lawrence Elrod, of Anderson county, Texas, and Miss Mamie Mills, of Starrville, Smith county, the bride's father officiating.

TEXAS CHRISTIAN ADVOCATE, November 13, 1890, p. 1, c. 6

Lindale.

W. H. Crawford: Sunday, November 2 was a high day with us at Mt. Sylvan, Lindale circuit. Our two missionary societies made their report, with the following results: Eliza Head, \$1.95; Clinton Denman, 10c; Onie Tucker, \$1.25; Minnie Head, 75c;

Willie Tucker, 10c; Lucy Bronner, 25c; Cora Ansley, \$4.25; Cora Head, \$1.60; Lillie Roberts, 25c; Willie Smith, 70c; Belle Ashford, \$1.10; total, \$12.30. Dick Smith, 25c; Willie Limerick, 5c; John H. Blue, 10c; Simon Hagler, 30c; Grover Smith, 65c; Lonnie Head, \$1; Hubbard Knight, 15c; Maude Porter, 35c; Alma Blue, 10c; Maude Payne, 40c; Annie Ansley, 45c; Lucie Head, 70c; Mollie Tucker, 15c; Minnie Tucker, \$1.10; Sanford Tucker, 10c; Claude Payne, 40c; Alma Hall, 10c; Lucy Hagler, 40c; Lulu Barnes, 5c; Neeley Limerick, 5c; Claude Ansley, 45c; Jennie Hall, 5c; Tho. Florence, 10c; Ludi Head, 55c; Ola Smith, 25c; Pearlie Smith, \$a; total, \$9.30; grand total, \$21.60. Mt. Sylvan's assessment is \$28.35, and she has already paid \$45. The whole circuit will pay out this year. Thank God.

TEXAS CHRISTIAN ADVOCATE, November 13, 1890, p. 7, c. 3

SITTON—DAVIS.—At the Methodist Church, in Lindale, Smith county, Mr. W. E. Sitton to Miss Arversenia Davis, Rev. W. H. Crawford officiating.

TEXAS CHRISTIAN ADVOCATE, November 20, 1890, p. 5, c. 5

DEAR BRETHREN: The committee on public comfort have been delayed in making a report on railroad rates, because of tardiness on part of some of the roads. The International and Great Northern R. R. will sell round trip tickets on her entire lines and branches at 4 cents. The Cotton Belt will sell at 4 cents for the round trip from Corsicana to Texarkana, and all intermediate points. The Texas and Pacific railroad will sell at 4 cents for the round trip from Fort Worth to Texarkana, and from Marshall to Louisiana line. The Kansas and Gulf Short Line will sell at 4 cents for the round trip from Lufkin to Tyler and way stations. We have written the Houston East and West Texas, but have not heard from them up to this writing. It would be well for all visitors who expect to come on that road to make inquiry at the ticket office on that road before purchasing tickets, for rates. Tickets will be on sale at all stations within these limits on November 24, 25, 26, and good for return December 3. All trains arrive here at night, except the north-bound International and Great Northern, which arrives at 7 a.m.

D. H. CONNALLY.

TYLER, TEXAS.

TEXAS CHRISTIAN ADVOCATE, November 20, 1890, p. 8, c. 4

Obituary—Texas. Miss Rosa Watson, near Tyler.

TEXAS CHRISTIAN ADVOCATE, November 27, 1890, p. 5, c. 2

Tyler has a new street railway, and is now moving for an artesian well.

TEXAS CHRISTIAN ADVOCATE, December 4, 1890, p. 1, c. 1

The East Texas Conference met in forty-sixth session at Tyler, Texas, in the basement of the First Baptist Church, November 26, at 9 a.m.

. . . John Adams, the presiding elder of Tyler district, said: "We have made progress on all lines. The reports of the preachers will be satisfactory. There have been good revivals on every charge. We have built five or six new churches and there are many more on the way. We are building a church at Tyler which will cost forty or fifty thousand dollars. The liberality of some our people is wonderful."

. . . When the name of W. N. Bonner was called, he said: "I am now in my eighty-fifth year. I have not preached as much this year as I desired. I preach a great deal to congregations of one. I regret that I cannot do much—but feel that I would like to have some work assigned me to do."

TEXAS CHRISTIAN ADVOCATE, December 4, 1890, p. 1, c. 2

An invitation from the Y. M. C. A. to visit and use their rooms was read, and on motion received with thanks.

Fourth Day.

At 3:30 o'clock, I. Alexander and A. Little will hold services at the Colored M. E. Church; at 4:30, Father Woolam will conduct services in the county jail; at 7:15 Rev. James Campbell will preach at the First Baptist Church, at 7:15, Rev. Mr. Scudday will preach; Rev. J. T. Smith will preach at the Cumberland Presbyterian Church at 7:15; at Cedar Street Church, at 7:15, F. J. Browning will preach; at 7:15, F. J. Browning will preach; at 7:15, at the C. M. E. Church, Abe Mulkey and W. H. Campbell; Love-feast at 9 o'clock, in the Baptist Church; Bishop Galloway will preach in the tabernacle at 11 o'clock, followed by the ordination of deacons; the Women's Missionary Society anniversary will meet in the Baptist Church at 3 o'clock. Addresses by Bishop Galloway, Mrs. Cooks and Miss Bennett.

TEXAS CHRISTIAN ADVOCATE, December 4, 1890, p. 1, c. 4

The following are the officers for the Woman's Department for year 1891:

Mrs. John Adams, President.....Tyler.

Following are the District Secretaries:

Mrs. T. R. Bonner, Tyler district.....Tyler.

Appointments.

Tyler District.

John Adams, P. E.

Tyler Station—D. F. C. Timmons; W. N. Bonner, supernumerary.

Tyler City Mission—R. S. finely.

Tyler Circuit—J. M. Mills.

Mineola Station—O. C. Fontaine.

Lindale Circuit—A. G. Scruggs.

Larissa Circuit—T. T. Booth.

Troupe and Overton Circuit—C. H. Smith.

TEXAS CHRISTIAN ADVOCATE, December 4, 1890, p. 3, c. 2-3

Our little missionary workers reported to-day, viz: Willie May Ogborne, \$1.65; Ethel Watson, \$1.15; Tampie Taylor, \$1.20; Bell Lyons, 55 cents; Florence Lyons, 25 cents; Rubie Watkins, \$1.20; Utley Gunter, 25 cents; Blake Hendley, 35 cents; Joseph Ogborne, 35 cents; Homer Ward, 10 cents; Jimmie Bauman, 15 cents; Bessie Watkins, \$1.60; Bertus Stovall, 5 cents; Johnnie Mayne, 70 cents; Stella Jarvis, \$4; total, \$13.55.

A prize was awarded to Miss Stella Jarvis for having collected the greatest amount. God bless these dear little children. Lindale and Harris Chapel Churches have

paid their assessments in full, and two ladies of Lindale, Mrs. Drucie Lake and Miss Carrie Aul, gladdened the heart of this scribe with a handsome little sum in addition. God bless them.

W. H. CRAWFORD.

LINDALE, TEXAS.

The third Sunday in this month was looked forward to with great interest on the part of the little missionary collectors at Union Chapel, who were to make the report of their work done on that day, which was as follows:

Stella Smith, 70 cents; Anna Mayne, \$2.40; Minnie Gilstrap, \$3.50; Stella Prater, 40 cents; Laura Prater, 30 cents; Mollie Smith, 25 cents; Ellen Smith, 25 cents; Ada McDow, 10 cents; Ola Crimm, 20 cents; Mary Myrick, \$1.40; Johnnie Clark, 15 cents; Johnnie Fowler, \$1.25; Johnnie Prater, 40 cents; Walter McDow, 10 cents; Dow Tunnell, 10 cents; Anna Fowler, \$1.25; Allie Smith, 25 cents; George Crimm, 20 cents; Dee Smith, 15 cents; Montie Kidd, \$1.10; total \$14.45.

This is the third year our dear pastor, W. H. Crawford, has served this work, in which he has proved himself an incessant laborer in the Master's vineyard and endeared himself to this people. Many a battle have we fought together against the enemy of our souls and for the upbuilding of Christ's kingdom here on earth, and many times have we rejoiced together when the enemy would flee away and Christ would fill our souls with his presence. These precious times will long be remembered. We know not where his log may be cast in the future, but we commend him to the people wherever he may go and bid him godspeed.

W. F. MAYNE.

LINDALE, TEXAS.

TEXAS CHRISTIAN ADVOCATE, December 4, 1890, p. 4, c. 1

The First National Bank of Texarkana suspended December 1. We fear that this is a very serious matter for the North Texas Conference. . . .

TEXAS CHRISTIAN ADVOCATE, December 4, 1890, p. 7, c. 3

COLLIER—STEPHENSON.—On October 26, 1890, Mr. J. B. Collier, of Tyler, Texas, and Miss Bettie Stephenson, near Omen, Texas, Rev. P. O. Tunnell officiating.

RAMSOUR-NEILL.—On November 2, 1890, Mr. S. H. Ramsour and Miss Ida B. Neill, Rev. P. O. Tunnell officiating; all of Smith county, Texas.

TEXAS CHRISTIAN ADVOCATE, December 4, 1890, p. 8, c. 2

Obituary—Texas. Mrs. Mollie J. Holbrook, near Noonday; E. H. Barbee, Tyler.

TEXAS CHRISTIAN ADVOCATE, December 11, 1890, p. 1, c. 3

Methodism in Tyler, Texas.

D. F. C. Timmons: The forty-sixth session of the East Texas Annual Conference is just over. The preachers and delegates have all gone to their homes. It was in many respects an unusually pleasant session. For the third time I am sent to minister to this people. A nobler people and a more pleasant charge can hardly be found in the whole State. Since the reigning quietude attendant upon the close of an annual conference is

upon me, I have been thinking of Methodism in Tyler, as to its possibilities and its responsibilities. Methodism has nearly doubled herself here in the past two years. We now have 502 members, with a strong, good mission of more than one hundred members. Our little city has a population, given by the last census (?), of something over 7000. Men of wealth, of political influence, of social standing and of intellectual culture and power, not to be surpassed by any community in the State, belong to the Methodist church in Tyler. I know of no church of equal numbers in our connection that has greater responsibilities. The work of this church cannot, from the very nature of the case, be confined to the limits of this city. Tyler has furnished more men for the State and more statesmen than any other one city in the State. Many of these men so well-known throughout the State, occupy high and responsible places in the church here. Many of our young men, capable and promising, have upon them the church vows. What a power a church becomes when it, from its varied relations in political life, in commercial life, in railroad circles and in all the affairs that touch the interest of the State at large, leaves an impress for good or evil, both far and near. A godly life here means a godly life abroad; an ungodly life here will show itself in conduct away from here. As I study these things, I fear, first, for myself lest I fail in leading to a closer walk with God those over whom I must exercise pastoral care. Next, I fear for my people lest in the whirl of a gay and fashionable life and in the maddening rush for money-getting they may be tempted and fall. Looking at the church as a whole, I can safely say I have never found a more loyal and loving people to their church. Great prosperity has attended many of our members here during the past two years, but with this prosperity has come the opportunity to show their love for God and humanity. We are now building a new church. It will cost more than \$40,000. When complete it will be one of the handsomest church edifices in the State. For this and other purposes our people have raised nearly \$30,000. There is no complaint, but an earnest desire to go forward until the work is done. We have been worshiping for more than a year in the most inconvenient and unpropitious place I ever saw, but the congregation has held together. Nothing daunted, our membership has been equal to every emergency. Now, all this shows the life and power of Methodism in Tyler. Another thing should not be overlooked: During all this time an uncompromising war has been waged upon the world, the flesh and the devil. The lines are definitely drawn. Violators of church vows have been rebuked with long-suffering and doctrine. Many have been cured—some have not. I would not forget to tell what the good women of the church have done. They have kept up their ministrations to the poor of the city; have added a new room to the parsonage, repainted the entire building, and put on a new front, making the parsonage far more comely and comfortable. Besides this, they have put a splendid new stove in the cook-room and furnished the pastor with a fine, good horse. Never have I received an appointment that gave me greater pleasure. To serve such a people is an honor to any man. To meet the demands require constant labor as pastor and in the study and deep consecration to God. The visit of the conference here did us much good. Bishop Galloway's masterly sermons have mightily stirred up the community. Signs will follow.

TEXAS CHRISTIAN ADVOCATE, December 11, 1890, p. 8, c. 2

Tyler is moving for a cotton-seed oil mill.

TEXAS CHRISTIAN ADVOCATE, December 18, 1890, p. 7, c. 2, South, in Mineola, Texas, on the evening of December 4, 1890, at 7 o'clock, Mr. P. H. Murphy, of Tyler, Texas, and Miss Ethel Irene Williams, of Mineola, Texas, Rev. J. C. Calhoun officiating.

TEXAS CHRISTIAN ADVOCATE, December 18, 1890, p. 8, c. 2
Obituary—Texas. Mrs. R. M. Berry, Tyler.

TEXAS CHRISTIAN ADVOCATE, December 25, 1890, p. 8, c. 3
Obituary—Texas. Mrs. M. A. Perry, Tyler.