

Various papers & letters
found in old church
records
ALD

1-800-367-3565

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Also Maurice Howell
ALD

W. Z. Thompson
C. M. Thompson
J. T. Stricklin (buried at New Hope)

T. W. Kasey
J. A. McCall
Christopher Ghrist
Dr. Landerdale
R. P. Meek's & W. Shepherd
Bro. Winer
Bro. Sparkman
M. H. Northcross
Bro. Dupre
B. Boothe
A. G. Freed
T. B. Hicks
J. F. Thompson
Geo. O. Wagoner

Leedeckson
aug. 1900 withdrawn from
Member left
1899 for Silas, TN

one New Hope Preacher - found written by John Dalton
(J. D.) Colford

ears
son
hey

L. H. W. Thomas
J. L. Tomson

W. S. Long
J. R. Strickland
B. G. Hope
J. A. Quinn, Sr.
J. W. Dunn 1930
J. B. Nelson 1922 paid \$112.
Theater Pitchard
E. L. Whiticar
Tom Carney 1920, August
H. M. Phillips
W. C. Phillips 1924 Cleveland, TN or TX
Christy Estis
Joe Warlick
R. L. Witt 1949 meeting
J. P. Louery
J. T. Stricklin New Hope member 1893
Joe S. Nethlan
Wm. F. Ethridge
William Crunk Sr.
A. G. Smith will camp for
H. N. Nantz
Tom Stricklin

Notes from Church
Registry: ALD
A. M. Howell - paid \$1.
Bro. Hicks - paid \$2.
A. H. Smith 3
A. H. Dancy, MS 1930
Ike Roland member
in 1896

Some New Hope Preachers - 187 (J.D.) Colford

Shepherd Spears
John Thompson
J.M. Turner
A.A. Murphy
Hughie Ray
A.R. Rose
W.H. Rose, Jr. J.H.D. Thomas
W.H. Rose Jr. G.L. Tomson
F.O. Howell
W.L. Thompson
C.M. Thompson
J.S. Stricklin (buried at New Hope)

Also Maurice Howell
A.L.D.

T.W. Kaskey
J.A. McCall
Christopher Ghrist
Dr. Landerdale
R.P. Meek's & W. Shepherd
Bro. Wines
Bro. Spankman
M.H. Northcross
Bro. Dupree
Bro. Brothe
A.G. Freed
T.B. Hicks Aug. 1900 withdrawn from
J.F. Thompson Member left 1899 for Siler, TN
Geo. O. Wagoner

W.S. Long
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E.L. Whiticar Duke
T.M. Carney 1920, August
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W.C. Phillips 1924 Cleveland, North
Christy Estis
Joe Warlick
R.L. Witt 1949 meeting
J.P. Tourey
J.S. Stricklin New Hope member 1893
Jae S. Nethan
Wm. F. Ethridge
William Crumbrink Sr.
A.Y. Smith Mill Camp Jr.
H.N. Harris
Tom Stricklin

Notes from Church Registry:
A.L.D.
F.M. Howell - Paid \$1.
Bro. Hicks - Paid \$2.
A.H. Smith 3
A.H. Dancy, MS 1930
Oke Roland member in 1896

Silers Temper. Nov 29th 1899

We the Under Signers, Elders
worshiping at, Wades Springs,
in Chester County, Doe heard by
testifie that, Bro, S. B. V. Mandy
Hicks, his wife, over members of
the above Congregation and in good
standing & in full Fellowship with
Body, and we Hartly Recommend
them as a worthy Brother Sister to
the Brotherhood where their Lot
may be cast.

M. W. Deming Eld
D. H. Patterson Eld

Presented

1st Sunday in Jan 1900.

200

Mary Sasser Doyle

Oct 21st 1896 6

201

William A Turner

202

Daniel Jones

203

Ellen Payers

204

Mary J. Turner Hines died, March 1912

205

M. W. Luttrell wife transferred to Pipers sp¹⁹

206

L. D. West (Cafayette)

207

Kiziah Slagle dead

208

S. J. Stevens dead

209

Milton Maxwell

210

Cora Harris Jackson in Defer

211

Dinky Harris dead

212

J. L. Allford

213

Samuel Casey

214

Albert Howell dead

215

Isaac Howell dead

1895
1975
820

Appointment of Officers

Oct 21 1896

Elders

W. T. F. Thompson, dead

H. M. Howell dismissed by letter

J. W. Luttrell X dead

J. D. R. Casey out of office

M. D. Howell out of office

Deacons

D. C. Howell dead

G. D. M. Carter (out) of office died Nov. 1933

W. P. Macdon dead

L. B. Turner (out office)

J. Y. Stevens dead



State of Tennessee Hardeman
 County December the 15th 1889.

New Hope Congregation. This is to certify that Bro. John May is an acceptable member of this congregation in full fellowship as such we recommend him to the fellowship of the Disciples wherever this may be presented Done at New Hope by order of the congregation on the day and date as above written.

W. L. Thompson, Clerk

~~State Tennessee Hardeman County~~

New Hope Congregation December the 15th 1889.

This is to certify that Sister E. T. May is an acceptable member of this congregation in full fellowship and as such we recommend her to the fellowship of the Disciples wherever this may be presented. Done at New Hope by order of the congregation on the day and date as above written

W. L. Thompson, Clerk

PALACE CHINA STORE,
China, Glass and Queensware.

JACKSON, -- TIENTE

1892
✓
Sept the 24th 1892

This is to certify that Mr. J. Williams
was a member of the Church of
Christ in this place in the year
of 1877 and while with us his walk
was consistent and indicated that
he was sincerely endeavoring to
serve the master. Since that time
we have known nothing of him but
hope that he has continued steadfast
in the apostolic doctrine and practice
Done by the order of the congregation
J. R. H. H. H. H.
Church Clerk

Murray, Ky., 1/26/1917.

Dear Bro. Alford:

Your letter and pictures came O.K. THANKS! They are in time, and I have placed your subscription ahead one year.

Now as to "The Bible in Questions and Answers" I'll suggest that I get much help from mine. It tells much in little--in fact, the very best and best said matter from our very ablest brethren is incorporated in it. I will be glad to have you and others get subs for L. & L. and get this book as a premium, or sell you the book. You will note that the prices at which I offer them is the same as offered by others. Let me have your order.

I am sending you under separate cover a number of copies of the paper. Don't fail to tell the people that the next issue--Feb. 1st--will be eight pages. I expect to make a weekly as soon as the support will justify.

I will be grateful for whatever support you may give the paper. I believe I am making a sacrifice to keep the paper, as I get absolutely nothing for the labor of editing and mailing. If only a few brethren will help me shoulder the proposition, I'll promise a good paper--as good as the best. I have some splendid matter for this year.

Hope this finds you all well and happy in the love of our Savior. Push every thing that looks like it is good for the Cause.

Let me have a letter from you occasionally.

Your brother in CHRIST,

W. B. Thompson

give that much.

JOHN T. POE.

Without fear of contradiction, I say that Bro. C. Kendrick, of Kendrick, Miss., is mistaken. How any man possessing the least degree of discernment can read the charter of the Mississippi Society, and then say that it did not attempt to get possession of all the church property in the state is to me annoying. I append sections one and five of this charter. The italics are mine:

Section 1. Be it enacted that D. L. Phares, J. W. S. Merrill, D. B. Hill, Geo. C. Nance, Ira Roswell, J. G. Wosten, Jas. Nance, L. C. Prather, and Jno. T. Butt be and are hereby appointed incorporators, and are hereby declared to be incorporated into a body by the name of the Mississippi Christian Missionary Convention, and by that name shall be capable of receiving, taking, purchasing, holding, selling, leasing, and conveying or using, occupying and enjoying all such real and personal estate and property as shall or may be necessary for the purposes hereinafter to be mentioned.

Section 5. That the Convention may hold in any part of the state, *meeting-houses, places of residence for their members and pastors, school buildings, colleges and seminaries with proper and sufficient grounds thereto annexed; also a home for superannuated or destitute preachers.*

I hope I shall not be forced to write a lengthy article and expose the true inwardness and rottenness of this contemptible scheme. Bro. Kendrick will pardon me for saying that if he possessed one-half the shrewdness of the originator of this attempt to get all the church property into the clutches of the Mississippi society, he would like him preserve a profound silence about this matter. I append an extract from a letter written me by Bro. A. R. Kendrick, of Kendrick, Miss. He is Bro. C. Kendrick's brother in the church, and also his brother in the flesh. This extract will explain Bro. K's sensitiveness on this matter: "My brothers M. and C. Kendrick have done, and are doing all in their power to carry on Sharp's ungodly principles against the churches around Corinth." H. W. SIMMONS.

There can be no doubt as the truthfulness of the statement concerning the aim and effort of the Mississippi Convention, except with men who wish to quibble over plain facts, so this must end the matter in the ADVOCATE.

D. L.

Found in Church record book.

1891

TWENTY-FIFTH ANNIVERSARY



UNDERWRITTEN BY

ALLEMANIA FIRE INSURANCE CO. - NATIONAL-BEN FRANKLIN FIRE INSURANCE CO.
REPUBLIC FIRE INSURANCE CO. - SUPERIOR FIRE INSURANCE CO.
ALL OF PITTSBURGH, PA.

HEAD OFFICE: CONESTOGA BUILDING, WOOD AND WATER STREETS, PITTSBURGH, PA.

GEO. R. DAVIES, MANAGER.

L. M. STEPHENS, ASST. MANAGER.

1898

1923

D. J. HINDMAN, AGENT
INSURANCE

CLEVELAND, TENN.

4/13/1923 -

Mr. J. D. Hallford,

R. F. P. Middleton Tenn.

My Dear Bro. Hallford:— Your letter also the plants received.
For which we extend our much appreciation.

I have often thought of you folks and had I
known your address I would have written.
I presume you have all passed through the winter.
I am very regretful of Sister Phillips sickness. Certainly
hope she will fully recover of her illness. You did not mention
your mother. How is she getting along?

I presume the Christmas bells did not chime for the performance
of a marriage ceremony in your family? Christmas times are
always hard on a family where there are some girls as members
of it.

Bro. Crawford wrote me that the brethren out there were expecting
me to hold their meeting this year. I wish you would find out and let
me know at once because I am booking my meetings.
Kind regards to all the family. Your Bro. in Christ
W. C. Phillips

Italy, Tex.
Dec. 14/32.

Mr. L. O. Smalley,
Middleton, Tenn.
Dear Uncle and Family,

It occurred to me that I had not written you in an age. I want to make it a point to write to my uncles and aunts-well, I only have one of each-as I stated to say write them every year. I hardly expect you to reply knowing you are in the habit of writing few letters. But a letter from you telling me of all the Smalley family would be appreciated.

I am giving my time to the church in this Ellis county town of about 1500 people. It is a nice little town about fifteen mile from Waxahachie, where many Hardeman county people have come and gone. There are few left in this Co. So much of big open prairies of west Tex. was opened up since their coming most all are chasing them for the rainbow end. I have seen Jim Jones since moving down here and found him a tenant farmer with as ready oaths as the noted Jeff Hudson. I will only be here this winter. Our home and household goods are in Ft. Worth-just renting furnished rooms here. Wife only is with me all the children are married.

I will be at Meeks' next week if not prevented. If it is pulled off, I will be up there to attend the Tant-Newman debate at Cleburne. We will spend Christmas with the children in Ft. Worth as they all live in that city. Isaac McCarter if not dead lives in this county or at least I have that impression. I will inquire for him. They made a fairly good cotton crop here but all bursted-no living prices. This black land country had such good credit during good times ~~it~~ caught all deep deep in debt. Oh, so many lost all even their homes.

So uncle Dan went the way of all the fathers. and we are just tender leaf that the frost of time will soon get: yet we have many things to live for and be happy. How is the good wife? How are all the children? I might ask the same about the church at New Hope. I am enjoying church work more and more every day. The attendance has almost doubled since we came down here early in the fall. One of these freezing rains is falling, so the ground is like glass. It has been cloudy and disagreeable for a full week or more. As wife has not been back to Ala. since we left we are planning on making the trip this next summer. Hope to meet, sing, and pray with all. Remember us to all the kin and church,

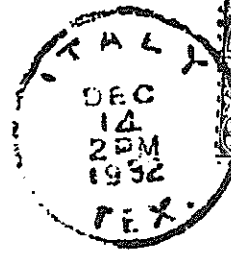
Lovingly Your Nephew and Brother,

J. T. Stricklin.

Grew up at New Hope
A.L.S.

Box 334

aly Tex



Mr. L. O. Smalley
Middletown
Tenn.

Alta
This is letter from
Strecklin, preacher & school
teacher wrote our Grand
Grandfather. Reuben Smalley
found it in Luther's
Bible. Thought you
might like to read.

Emogene

Distant
Cousin

HERITAGE Christian University

Author Walter (Erbert) Howell
Descendant of Jones family
Father of "Basket Ball
Hall of Famer"
Barley Howell

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Big Meeting Time

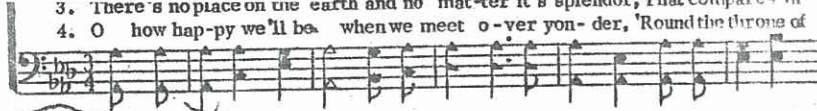
HILLS THAT I LOVE
Church, in the hills of W. Tenn.)

Walter E. Howell

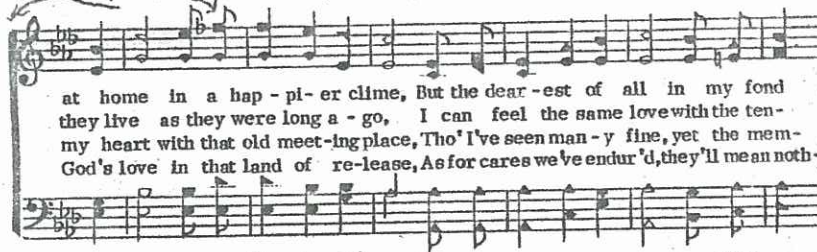


alls man-y scenes of my childhood, Fleeting years spent
gs, I can see the old fac - es, In my fan - cy

3. There's no place on the earth and no mat-ter it's splendor, That compares in
4. O how hap-py we'll be when we meet o-ver yon-der, 'Round the throne of



at home in a hap - pi - er clime, But the dear - est of all in my fond
they live as they were long a - go, I can feel the same love with the ten -
my heart with that old meet - ing place, Tho' I've seen man - y fine, yet the mem -
God's love in that land of re - lease, As for cares we've endur'd, they'll mean noth -



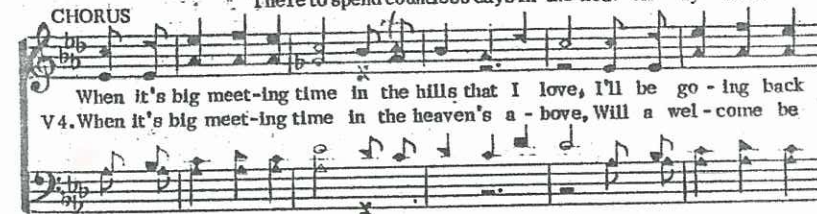
rec - ol - lection, Were the warm summer days that bro't 'big meeting' time.
der e - mo - tion, As my heart o - ver flows with life's sorrow and woe.
'ry still lin - gers, Of the place where I first felt the touch of His grace.
ing in heav - en, When we meet once a - gain in that land of sweet peace.



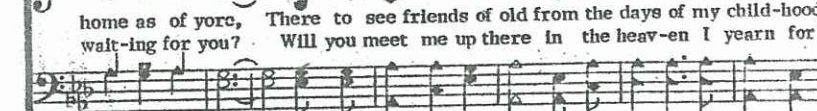
D.S. - Ten - der feel - ings I'll hold as I greet them once more.
There to spend countless days in the heav - en - ly blue.

CHORUS

When it's big meet - ing time in the hills that I love, I'll be go - ing back
V4. When it's big meet - ing time in the heav - en's a - bove, Will a wel - come be



home as of yore, There to see friends of old from the days of my child - hood,
wait - ing for you? Will you meet me up there in the heav - en I yearn for?



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When It's Big Meeting Time

IN THE HILLS THAT I LOVE

(Dedicated to Old New Hope Church, in the hills of W. Tenn.)

W. E. H.

Walter E. Howell

#142

1. In my mem - o - ry dwells man - y scenes of my childhood, Fleeting years spent
 2. I can hear the old songs, I can see the old fac - es, In my fan - cy
 3. There's no place on the earth and no mat - ter it's splendor, That compares in
 4. O how hap - py we'll be when we meet o - ver yon - der, 'Round the throno of

at home in a hap - pi - er clime, But the dear - est of all in my fond
 they live as they were long a - go, I can feel the same love with the ten -
 my heart with that old meet - ing place, Tho' I've seen man - y fine, yet the mem -
 God's love in that land of re - lease, As for cares we've endur'd, they'll mean noth -

rec - ol - lection, Were the warm summer days that bro't 'big meeting' time.
 der e - mo - tion, As my heart o - ver flows with life's sorrow and woe.
 'ry still lin - gers, Of the place where I first felt the touch of His grace.
 ing in heav - en, When we meet once a - gain in that land of sweet peace.

D.S. - Ten - der feel - ings I'll hold as I greet them once more.
 There to spend countless days in the heav - en - ly blue.

CHORUS

When it's big meet - ing time in the hills that I love, I'll be go - ing back
 V4. When it's big meet - ing time in the heav - en's a - bove, Will a wel - come be

D.S.
 home as of yore, There to see friends of old from the days of my child - hood,
 wait - ing for you? Will you meet me up there in the heav - en I yearn for?

We Are Climbing

Copyright, 1934, by The Stamps-Baxter Music Co.,
in "New Day Spirituals"

Wilbur Wilson

1. We are climb-ing Jacob's gold-en lad-der From earth to heav-en so
 2. Storms may gather, yet we keep on go ing From earth to heav-en so
 3. Ev - 'ry mo-ment we are drawing near-er From earth to heav-en so

high, This one tho't now makes my heart still gladder
 Shin-ing rain-bows keep the love-light glowing
 so ver-y high, hal-le-lu-jah, O what glad-ness, makes the Sav-ior dear-er

D. S.—I'm so hap-py as I jour-ney on-ward

To know that We are climb-ing to the sky. up to the sky.
 Ja-cob's lad-der

CHORUS
 We are climb-ing still high-er up Ja-cob's bright lad-
 Hal-le-lu-jah, hal-le-lu-jah, hal-le-lu-jah,

der, Where we shall nev-er die;
 hal-le-lu-jah, we'll nev-er die, hal-le-lu-jah.

I Keep My Eyes On Him

and

We Are Climbing

as sung by

The HOWELL QUARTET, Middleton, Tennessee



Standing, left to right, Tom Williams, Lillian Howell, Carl Allford. Seated, Ike Street and Walter E. Howell. Heard every Sunday at 1:30 p. m. over WTJS, Jackson, Tenn. Representatives of Stamps-Baxter Music & Printing Company. Available for concert and convention work. Write them in care of Radio Station WTJS, Jackson, Tenn. or their home address, Middleton, Tennessee.

*Walter and Lillian Howell - (Bro sister)
 And Carl Allford are from New Hope
 My father*

No. 123

I Keep my Eyes on Him

Copyright, 1941, by Stamps-Baxter Music & Ptg. Co.

W. E. H.

in "Faithful Guide"

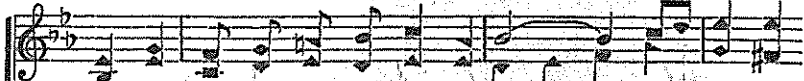
Walter E. Howell



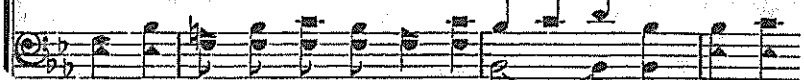
1. When Je - sus called me thru His bless-ed word, The call came ring - ing
2. I once tho't I could nev - er win the prize, My soul was al - ways
3. 'Tis such a com-fort to my wea - ry soul To know He loves and



clear and sweet, (so sweet,) I saw His arms outstretched, His voice I
tem - pest tossed, (was tossed,) For un - be - lief had blind - ed my poor
cares for me, (for me,) His prea - ence helps me when the sin clouds



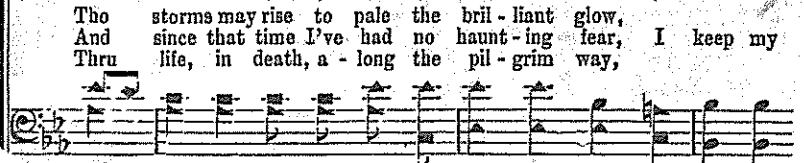
heard, I fell down at His matchless feet; (His feet;) He bade me
eyes, It seemed that I was ev - er lost; (was lost;) Thru faith I
roll And bil - lows flood life's fit - ful sea; (its sea;) His love grows



rise, in - to the har - vest go, Thru heat and shad - ows dim, (so dim,)
pray'd and soon the sky grew clear, The stars peeped o'er the brim, (the brim,)
dear - er ev - ry pass - ing day, In peace or con - flict grim, (so grim,)

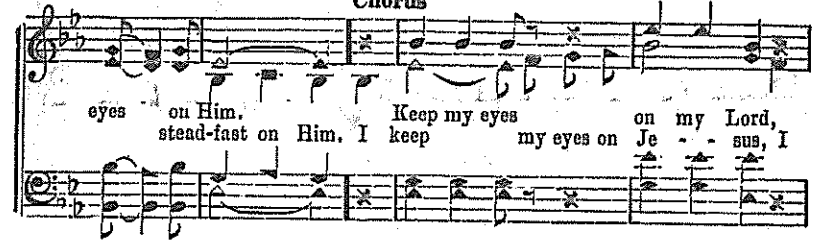


The storms may rise to pale the bril - liant glow,
And since that time I've had no haunt - ing fear, I keep my
Thru life, in death, a - long the pil - grim way,

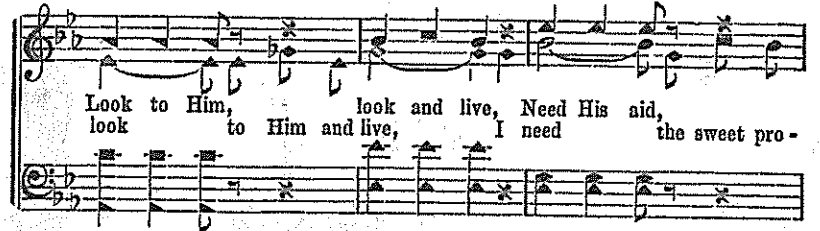


I Keep my Eyes on Him

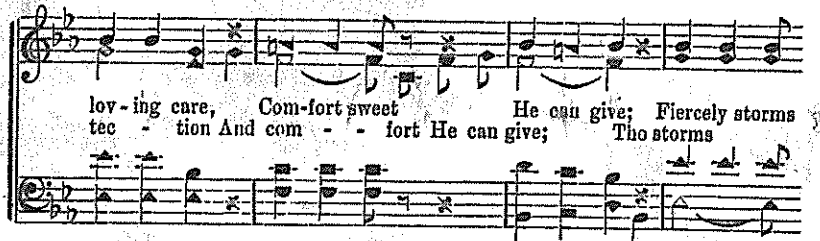
Chorus



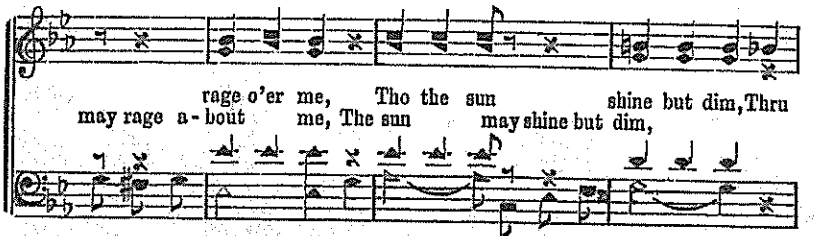
eyes on Him. Keep my eyes on my Lord,
stead-fast on Him. I keep my eyes on Je - - sus, I



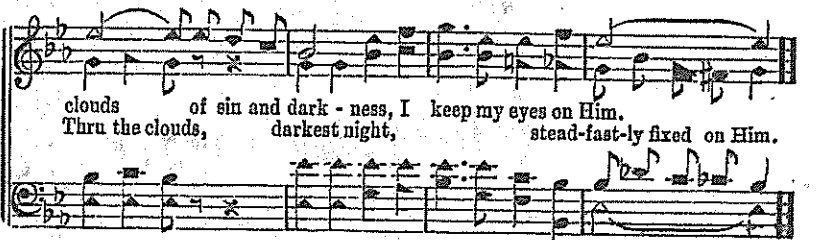
Look to Him, look and live, Need His aid,
look to Him and live, I need the sweet pro -



lov - ing care, Com-fort sweet He can give; Fiercely storms
tec - tion And com - - fort He can give; Tho storms



rage o'er me, Tho the sun shine but dim, Thru
may rage a - bout me, The sun may shine but dim,



clouds of sin and dark - ness, I keep my eyes on Him.
Thru the clouds, darkest night, stead-fast-ly fixed on Him.

W. E. ALLFORD

W. E. ALLFORD

On the 2nd day of march, 1924 at his home five miles north of Middleton, W. E. Allford, aged 74 years passed away suddenly, while his neighbor and friend, Eq S. D. Jacobs was sitting in his room reading a newspaper article to him.

Mr. Allford was born and reared in Hardeman County and was one of the most honorable and highly respected citizens. He was a farmer by occupation, intelligent, industrious and successful. He was a man who always looked upon the bright side of life and thoroughly enjoyed a good joke.

For sometime in years passed he was a member of the county court and always took an active interest in politics, exerting considerable influence. A Democrat to the core, he was ever loyal to the principles of his party. Mr. Allford is said to be the originator of the primary system of selecting candidates for office in this county. During the memorable Wilkes-Manson convention, which was in session for more than a week, he was present and voted upon every one of thousands of ballots. After the turmoil and strife had ended, in order to keep down friction in his party hereafter, he had prepared a resolution providing for the future nomination of candidates by primary, which was unanimously adopted.

Mr. Allford was united in marriage in 1871 to Miss Olive Elizabeth Thompson, who died in 1901. Three children survive— J. L. Allford, Bolivar; J. D. Allford and Mrs. A. S. Maxwell of Middleton. The burial was at New Hope grave yard, conducted by Rev. Mr. Norwood, of Texas.

THOMPSON.

Mrs. E. A. Thompson, whose maiden name was E. A. Crawford, was born June 11, 1816, and was married to W. L. Thompson Oct. 26, 1837, and died Jan. 13, 1890. Having lived a married life nearly 53 years, and always being a loving obedient wife, it is but natural for it to be a sad thing for them to be separated after being man and wife so long. Sister Thompson is the mother of several children, all of whom she had taught to love trust and serve the Savior. She joined the M. E. Church when quite young, but in after years she became convinced that the Bible alone was sufficient, and therefore she joined the church of Christ, and lived a devoted life for nearly fifty years. She never seemed more happy than when at church in worship. Middleton, Tenn. H. N. Hains.

Noted Singer Dies Thursday

John Dalton Allford, song director at New Hope Church of Christ for 40 years or more, died Thursday night, Sept. 15, at his home in the New Hope community. He was 74.

Mr. Allford, son of W. E. Allford and Olive Thompson Allford, was born in Hardeman County and lived here all of his life. He married Miss Fannie Smalley in 1905.

A lover of music, Mr. Allford taught singing schools in West Tennessee and parts of Arkansas for many years. He was a farmer.

He leaves his wife; a son, Carl Allford, and a granddaughter, Miss Alta Lee Allford, of Memphis.

Services were held at 2 Friday afternoon at the New Hope Church of Christ with Robert C. Hampton, minister of the Bolivar Church of Christ, officiating. Burial was in the church cemetery with Shackelford Funeral Home in charge.

Notes For 100-Year-Old Lady Held Monday

Lifelong Resident Of County Recalled Civil War Events

Mrs. Nancy Jane Stewart Allford, who observed her 100th birthday on January 1st of this year, died early Monday morning at the home of her step-son, H. Carl Allford.

Mrs. Allford was born in Hardeman County, the daughter of Alex Stewart and Lizzie Cole Stewart, and lived here all of her life. She was married to W. E. Allford in 1902. He died in 1924. Following his death she lived alone at the homeplace for a while and visited among relatives. However, she moved to the home of her step-son, Dalton Allford in the New Hope Community, more than 20 years ago, and has lived there since that time.

While only a child during the Civil War, Mrs. Allford recalled many incidents of that era. Her father served with Company A in the Cavalry Division under General Forest. She remembered the Yankee soldiers coming and killing hogs and stealing chickens and other things about the place.

As a young lady she spun and wove her own clothes, spinning as many as 9 yards in one day. In later years she took great pride in piecing quilts and other work about the home. She was a lover of flowers, and spent many hours working among her plants.

Mrs. Allford had been ill since last November.

She was a member of the New Hope Church of Christ.

Services for Mrs. Allford were held at New Hope Church of Christ at 2 Monday afternoon with Marvin Rainey, minister of the Church of Christ officiating. Burial was in the church cemetery with Shackelford Funeral Home in charge.

In addition to her step-son and step-grandson, she leaves two brothers, J. J. Stewart and Frank Stewart of Middleton.

¹⁹⁹³
Chasteen B. Smalley

Mrs. Chasteen B. Smalley, 73, of Middleton, died the morning of July 4 at Methodist Hospital Central in Memphis following a lengthy illness.

The wife of Millard Smalley, who survives, she was a homemaker. A native of Middleton, she was born July 21, 1919, to the late Junius W. and Mary Howell Brown and lived her life in Middleton.

Services were 4 pm July 6 at the New Hope Church of Christ where she was a member with Max Miller, Dewey Medlin and Walter Pigg Jr. officiating. Burial was in New Hope Cemetery with David Schlafer, Barry Avent, Lynn Crowley, Jerry Doyle, Randy Antwine and Gary Avent serving as casket bearers. Shackelford Funeral Directors of Bolivar were in charge of arrangements.

In addition to her husband, whom she married on Nov. 19, 1938, Mrs. Smalley is survived by one daughter, Linda Jane Kirk of Middleton; one son, Larry T. Smalley of Middleton; two sisters, Maggie Schlafer of Bartlett and Annie Murle Harbor of Memphis; four grandchildren and four great grandchildren.

The family requests memorials be sent to the American Cancer Society.

¹⁹⁹³
obituar

Louise C. Allford

Mrs. Louise Coley Allford, 78, of Florence, Ala., formerly of Middleton, died the morning of May 30 at Eliza Coffee Memorial Hospital in Florence.

The widow of Carl Allford, who died in 1979, she was a homemaker. A native of Middleton, she was born June 2, 1914, to the late John Daniel and Minnie Ella Stewart Coley and lived in Florence about a year. Mrs. Allford was a member of the New Hope Church of Christ near Middleton.

Services were 1 p.m. May 31 at Shackelford Funeral Directors Chapel in Bolivar with Basel Overton and Robert Huffaker officiating. Burial was in New Hope Cemetery with Tommy Reid, J.D. Pipkin, David Pipkin, Mike Howdyshell, Richard Davidson and Gerald Mills serving as casket bearers.

Mrs. Allford is survived by a daughter, Alta Lee Davidson of Florence, Ala.; three grandchildren and two great grandchildren.

The family requests that memorials be sent to the International Bible College in Florence, Ala.

obituar

Eva S. Ferrell

Mrs. Eva Smalley Ferrell, 98, of Burlison, died the morning of Jan. 19 at Tipton County Hospital following a lengthy illness.

The widow of James Edward Ferrell, who died in 1970, she was a homemaker. A native of Hardeman County, she was born on April 12, 1893, to the late Lee and Hulda Jones Smalley. She moved to Memphis in 1942 and had been living in Tipton County since 1986. Mrs. Ferrell was a member of Graig Avenue Church of Christ in Memphis.

Services were 3 p.m. Jan. 20 at New Hope Church of Christ near Middleton with Max Miller officiating. Burial was in New Hope Cemetery with her grandsons serving as casket bearers. Shackelford Funeral Directors of Bolivar were in charge of arrangements.

Mrs. Ferrell is survived by two daughters, Mary Sue Pugh of Burlison and Inez Hampton of Memphis; one son, William Arnold Ferrell of Portland, Or.; 14 grandchildren, 12 great grandchildren and one great, great grandchild.

Cemetery cleanup scheduled

There will be a cemetery cleanup at New Hope Church of Christ from 6-9 a.m. July 24.

Organizers invite interested persons to attend.

Cemetery contributions may be sent to James D. Kirk, Route 1, Box 158, Middleton, Tenn. 38052.

¹⁹⁷⁹
Herburt Carl Alford

Herburt Carl Alford, 73, died Friday night at Bolivar Community Hospital following a long illness. He was a lifelong resident of Hardeman County, a retired farmer and member of the New Hope Church of Christ. Mr. Alford was a former member of the Sunshine Singers, a gospel group who sang on WTJS, Jackson Radio Station.

Funeral services were at 2 o'clock Monday at Shackelford Funeral Home Chapel with David George, Jerry Davidson, Dewey Medlin and Archie McCord. Burial was in New Hope Cemetery.

Mr. Alford is survived by his wife, Mrs. Louise Coley Allford of Middleton; one daughter, Mrs. Alta Davidson of Oxford, Ala. and three grandchildren.

voices and echoes

Kinchen Langston Rose, preacher-teacher

BY FAYE TENNYSON DAVIDSON

Kinchen Langston Rose was born in Johnston County, N.C. in 1820; the 11th child of James and Jerusha McLawhorn Rose. After the death of the father in 1827, at the age of eight, he emigrated to Hardeman County with his five brothers and six sisters.

This movement from North Carolina into Tennessee is known as the "Great Migration". It nearly pre-empted North Carolina counties, particularly Johnston and Wayne.

In the new territory, Kinchen Rose bought 640 acres of land which was located partly in Tippah County, Miss. and Hardeman County. Tippah was at this time still a part of Tishomingo County, Miss.

Kinchen Rose was a farmer by vocation, raising cotton, corn and other crops. He was a preacher-teacher by avocation. He preached in the Disciples of Christ churches. Unlike some early ministers of the faith he had a fair education.

He married first, in Hardeman County Susan Jane Covington June 10, 1841. They had a son, James E. Rose born July 9, 1842. Susan Rose died shortly afterward.

On Oct. 27, 1853 he married second, Jinnette C. Cherry in Hardeman County. She was born April 21, 1836 and died Aug. 3, 1903 in Detroit, Texas. They were parents of seven children: Clarinda born 1856, Wickliffe born 1862, Andrew born 1869, Matthew born 1858, Cass, born 1865, William Kinchen born 1871 and John Henry born 1877.

Kinchen Rose told his children as they grew up, "I am not able to do much for you, but I will give you a year's schooling away from home or a good horse, saddle and bridle." They were attending the country school about three miles from the home at the time. Either one of the choices sounded like a fortune to the boys, but they all chose to attend school for the extra year. When they completed their training, they all taught school themselves. Like their father, knowledge meant more to them than the luxury of owning a fine horse with a fine saddle and bridle. They attended Southern Tennessee Normal College at Essary Springs, which was nearby and were inspired by the teachings of Dr. Freed. Dr. Freed was instrumental in locating the school in Henderson known as Freed-Hardeman College.

Kinchen Langston Rose had thoughts of having the children live near his farm and planned to give each one acreage nearby, this dream was never realized. It was a carry-over from the ideals of his ancestors who increased land holdings by having family encircle the homeplace with their lands.

Clarinda married and lived near home. Matthew taught school in Mississippi and Wickliffe taught school in Nashville. The other four boys moved to Texas.

Kinchen Langston Rose is believed to have had a very fine sense of humor. Preston Rose heard his father, Matt, tell many stories which he often attributed to his father which were full of laughable situations. (From, "My Father's People" by F.P. Rose).

Kinchen Langston Rose obituary appeared in The Free Press, Bolivar newspaper, dated Aug 9, 1895: "Died last Sunday, Rev. Kinchen Rose Sr. of Essary Springs Buried in New Hope Cemetery."

**Dr. Wickliffe Rose Honored
On His Retirement in 1928**

A headline in the Commercial Appeal, Memphis, Sunday Morning, June 8, 1928, read:

**Dr. Wickliffe Rose, Born in
Hills of Hardeman County,
Retires With World's Thanks**

*Tennessean, As Head of Rockefeller Foundation,
Carried Message of Health to Countless Millions*

"Dr. Wickliffe Rose, member and trustee of the Rockefeller Foundation, president of the General Education Board and of the International Education Board has reached the retirement age of 65 and on July 1 relinquished his office, bringing to a close an active career of 18 years on Rockefeller boards."

According to the article, Rose was credited with the eradication of hookworm and transforming a regional commission into a world-wide organization which drove yellow fever to "its last defenses in remote corners of the earth."

Rose was selected in 1910 to head the Rockefeller sanitary commission. This appointment was remarkable because his life work, up to that time, had to do with philosophy and education, rather than with medicine. He was not an M.D. Only a short time before he had been a professor in Peabody College, Nashville and, at the moment, he was general agent of the Peabody Education fund, an endowment for the purpose of furthering education in the south.

"He was born during the second year of the Civil War in Saulsbury, Tenn., a small town about 70 miles east of Memphis where cotton grows on the red hills. In 1891 he joined the faculty of Peabody College as an instructor of history and mathematics. The General Education Board was organized in 1902 and turned its attention to building up the southern school systems. When health work was seen as a necessary aid, the Rockefeller Commission for the Eradication of Hookworm disease was organized with Dr. Rose named as its executive secretary.

Hookworm, so far as America was concerned was at that time a new discovery. In Europe it had been a curiosity from 1828 to 1880. Then it came to be classed as an occupational disease of miners and tunnel workers. Finally, in 1910, it was recognized as a world-wide scourge.

Perhaps the most spectacular work in which Dr. Rose engaged as director of the International Health Board was the fight against yellow fever. The latest report of the Rockefeller Foundation says that since 1916, when the work began, the disease has been steadily driven out of almost all of its old strongholds.

The fight had been in process for two years when, in 1918, at a time when America was making tremendous efforts to get her soldiers into France, a yellow fever epidemic was reported in Guatemala. This outbreak was regarded by the surgeon general of the army and by the United States Public Health Service as a menace calling for energetic measures and they were taken.

Of no less far-reaching consequences, it is said at the offices of the Rockefeller Foundation, is the work which Dr. Rose did toward the mitigation of malaria. His efforts in this direction, like those aimed at the hookworm, were made conspicuously though not exclusively in the south. At the same time that he was sending a commission to Ecuador for the study and prevention of yellow fever, he was conducting experiments in Arkansas and Mississippi for the control of

...Continued from page 1

"chills and fever."

Wickliffe Rose and Family

This outstanding Hardeman Countian was the son of Kinchen Langston Rose and Jeannette Cherry Rose. Going further back on the family tree, Wickliffe's grandparents were James and Jerusha Rose, the parents of 12 children. James had been born in Surry Co., Va. but, died in 1827 in Johnson Co., NC., and he was the son of William and Elizabeth Rose.

Kinchen was born in North Carolina in 1820... the eleventh child of James and Jerusha. After his father's death, Kinchen migrated to Tennessee with his brothers and sisters and a number of other families. He married Susan Covington in 1841. They had one son, James E. Rose, born July 9, 1842. Susan died shortly after her child was born. In 1852 Kinchen married his second wife, Jeannette Cherry, born April 21, 1836. Their children were:

- | | |
|--------------|---------------|
| 1. Clayrinda | 5. Andrew |
| 2. Matt | 6. William K. |
| 3. Wickliffe | 7. John H. |
| 4. Cass | |

F.P. Rose wrote of the family, "All of the boys worked on the family farm and attended the country school some three miles walking distance from their home. William Kinchen, Wickliffe's brother, recalled that his father (Kinchen) had said as the boys grew up, "I am not able to do much for you, but I will give you a year's schooling away from home or a good horse, saddle, and bridle." Either sounded like a fortune to the boys at the time, but they all chose the schooling, and they all taught afterwards. They attended the Southern Tennessee Normal at Essary Springs nearby and were inspired by the teachings of Dr. Freed. Their father had thought of having them live near him and planned to give each a farm near his, but that dream did not come true. Clayrinda remained near home, but Matt taught school in Mississippi and Wickliffe in Nashville. The other four boys moved to Texas.

Kinchen L. Rose is believed to have had a very fine sense of humor because of the stories Preston Rose heard his father, Matt Rose, tell which he often attributed to his own father.

Locally, the Neelys of Middleton and the Owens of Bolivar are direct descendants of the Rose family.

Neely: Copy of excerpt from book by F.P. Rose, "My Father's People"

Neely: Copy of Commercial Appeal "Rose" article

Owens: Rose Family chart prepared by Fae J. Owens

HUSBAND: William Tommy F _____ Thompson

Born; _____ 1847, Hardeman Co, TN.

Died; 23 Apr 1900, Hardeman Co, TN.

Burial Place; New HOpe Church of Christ Cem, Middleton, Hardeman CO, TN.

Married; 20 Jan 1869, Hardeman Co, TN.

Parents; Elder Willoughby Lee Thompson & Elizabeth Ann Crawford

Occupation; 1870 Census gives occupation as farmer, 1880 as a school Teacher; Also represented the Counties of Fayette & Hardeman in Legislature 1887-89, as Democrat; Elected a J P in 1876; Chairman of County Court 7 yrs; Lawyer; Chairman of Democratic Executive Committee.

Church; Church of Christ (*Elder see note from paper*)

WIFE: Cynthia Catherine Cox

Born; ___ Jly 1849 per 1900 Census, At Hardeman Co, Tn, per obit.

Died; ___ Jan 1925, Memphis, Shelby Co. Obit in Bolivar Bulletin 9 Jan 1925 says she died on Wed.

Burial Place; New Hope Church of Christ Cem, Middleton, Hardeman Co. TN.

Parents; Asa Cox & Nancy Harris

Occupation; Homemaker; 1900 Census also gives occupation as farmer.

Church; Church of Christ

CHILDREN

Married

SPOUSE

1. Bettie Ann Thompson

18 Apr 1870

24 Aug 1871, Buried Old Cox family Cem, Middleton, Hardeman Co, TN.

2. Asa Lee Thompson

21 Oct 1871

18 Mar 1931

20 Oct 1901

Jennie Webb

1 Mar 1874

13 Dec 1943

3. Allie C /Attie C ? Thompson

Aug 1873

bef 1925 as not listed in mothers obit.

4. James A _____ Thompson

___ Jan 1876

1950

Florence Cliffft

Oct 1879 per censu

___ May 1953 (Age 73)

Bur. Memorial Park
Memphis, TN.

5. Millard W Thompson

___ Mar 1878

bef 1925, not listed in mothers obit

Dee _____

6. Dexter D Thompson

___ Feb 1880

after 1925

7. Grover P Thompson in 1900 Census, Tombstone is Penn G

26 Mar 1882, census records gives Mar 1882

31 Mar 1908, of Appendicitis per obit, son of Mr & Mrs Tommy Thompson

Buried New Hope Church of Christ Cem.

over

Children of Wm. Tommy F Thompson & Wife Cynthia Catherine Cox, Cont'd.

8. Cynthia F Thompson

— Jun 1884

after 1925, not listed in mothers obit

9. Burrell Phelan Thompson

— Feb 1886

— Dec 1946, Memphis, Tn age 60

— 1908

24 Aug 1910

1. Annie Mai Blaylock

19 Nov 1887

26 Apr 1909

2. Cordonia Lillian Blanto

10. Sadie F Thompson

— Mar 1888

before 1946

— 1915

Adolphus N. Siler

11. Willie C. Thompson

— Apr 1890

after 1946

— 1917

Russell Cooper

12. Gilbert Northcross Thompson 13 Jun 1914

10 Jan 1892

23 Dec 1946

Ethel West (Dau of C L)

10 Sep 1967 (age 69)

The Bolivar Bulletin

27 Apr 1900: Hon W T F Thompson, Born in Hardeman Co in 1847 died 23 Apr Buried New Hope Cem. Represented Counties of Hardeman and Fayette in Legislature in 1857*. IN Aug election of 1876 elected Justice of Peace. Was Chairman of Court for 7 years. *(Copier's note- Should be 1887 when was representative-57 he

(D 18 Mar 1931)

THOMPSON, Asa Lee

Asa Lee Thompson.

Asa Lee Thompson was born October 21, 1870; died March 18, 1931; age 60 years, 4 months and 25 days. He was the oldest son of W. T. F. Thompson of near Middleton, Tenn., and a grandson of Elder Lee Thompson, one of the greatest preachers of the Church of Christ in his day and generation. This family of Thompsons has been one of the most highly respected families in the southern part of Hardeman County for the last half century.

Asa Lee Thompson accepted the gospel and was "born again" at Leonard, Texas, in 1891, since which time he has lived a consistent christian life. There was never anything ugly in the character or

habits of Asa Thompson. He was married to Jennie Webb in 1900, who survives him. They have one son, Lee Thompson, and one grand son, Lee, Jr. The family have lived in Memphis for several years, where they have been in the hotel business. Prior to coming to Memphis, Mr. Thompson was interested in the mercantile business with the Webbs at Vido and Whitville and with his brother, Captain Phelan Thompson (now of Memphis) at Middleton, Tenn.

Funeral services were held at the Baptist Church at Whitville by Elder F. O. Howell, of South Parkway Church of Christ, Memphis, Tenn., assisted by Rev. Byrd, pastor of the Whitville Baptist Church.

—One Who Knew Him.

December 3, 1946

AL APPEAL, MEMPHIS, TUESDAY MORNING,

L APPEAL, MEMPHIS,

Minister's Rites To Be Tomorrow

The Rev. Francis Howell Sr., Veteran Evangelist, Dies

Services for the Rev. Francis Ono Howell Sr. of 3385 Coleman will be at 2 p.m. tomorrow at Cosmopolitan Funeral Home. Burial will be in Memorial Cemetery.



Mr. Howell

The Rev. Mr. Howell died at 5:05 a.m. yesterday at Methodist Hospital. He was 79.

He and his wife, Mrs. Martha Carolyn Howell, had been married 53 years.

Born in Hardeman County, Tenn., the Rev. Wm. Howell came to Memphis from Jackson, Tenn., 35 years ago. He had been a minister and evangelist for more than 60 years and had organized churches in the Mid-South area. He had traveled widely, doing evangelistic work for the Church of Christ and had baptised more than 10,000 persons in 27 states by his count.

He also leaves four sons, George L. Howell of 75 East Dempster; James W. Howell of Kansas City, Mo.; F. O. Howell Jr. of 3738 Frair Tucker Road and James W. Howell of Dallas; four daughters, Mrs. Richard Van Hersh of 4920 East Shore Drive, Mrs. J. C. Orr of 4936 Kaye Road, Mrs. John Poindexter of 5402 Brandford, and Mrs. Ann Vail of the Coleman address; two brothers, Eunice Howell of Robin Hood Lane, and F. E. Howell of Manila, Ark.; three sisters, Mrs. Lizze Nelms of Bolivar, Tenn., Mrs. Maude Ferrell of Middleton, Tenn., and Mrs. Elma Turner of children

SERVICES TO BE TODAY FOR PHELAN THOMPSON

Former Police Captain Served Force 22 Years

Services for Phelan Thompson, member of the Memphis Police Department 22 years, will be held at 2 this afternoon at National Funeral Home with the Rev. Edward W. McMillan of Union Avenue Church of Christ and the Rev. W. S. Long officiating. Burial will be in Memorial Park.



Phelan Thompson

Beloved by both old and young during his service with the city, Mr. Thompson died in his sleep about 4 yesterday morning at his home, 1639 Shadowlawn. He worked Saturday and was apparently in good health although he had suffered a slight heart attack six months ago. He was 60.

Mr. Thompson joined the police force in 1919 as a patrolman and during the years of service made an outstanding record. When he left the department in 1940 he held the rank of captain. He went with the Memphis Light, Gas and Water Division and during the war was chief of guards, handling about 30 men. Since the war, he had been safety inspector for the Standardization Department.

The former police officer was born at Middleton, Tenn., in Hardeman County, the son of the late W. T. F. Thompson, long chairman of Hardeman County Court at Bolivar. When Mr. Thompson came to Memphis he was first with the Street Railway

Company, but returned to Hardeman County to operate a general merchandise store and serve as a magistrate before coming back to Memphis. He was an aviation enthusiast and flew a plane until his eyesight became defective. He was an active member of the Union Avenue Church of Christ.

Mr. Thompson leaves his wife, Mrs. Dovia Blanton Thompson; two sons, Travis N. Thompson of Tipton, Tenn., and Phelan Thompson Jr. of Dothan, Ala.; three daughters, Mrs. Louise Yarbrough, Mrs. Kathryn Trammell and Miss Joyce Thompson of Memphis; his sister, Mrs. Russell Cooper of Memphis; three brothers, J. A. and D. D. Thompson of Memphis, and Gilbert Thompson of Saulsbury, Tenn., and seven grandchildren.

Another Roosevelt Due

LOS ANGELES, Dec. 2.—(INS)—Hospital reservations for Mrs. James Roosevelt, wife of the eldest son of the late President, had been made Monday in anticipation of the birth "any day now" of their second child. Mrs. Roosevelt is the former Romelle Theresa Schneider.

WALTER HUNTER

Gas Oil Tires Batteries

682 UNION—PHONE 5-7766

AUTO REPAIRING

10 S. FOURTH—PHONE 5-5178

Correct Time

Call 8-5261

DRINK
THOMPSON—At residence, 1639 Shadowlawn St., Monday morning, Dec. 2, 1946 at 4:00 o'clock, Phelan Thompson Sr., aged 60 years. Husband of Mrs. Dovia Thompson; father of Mrs. Louise Yarbrough, Mrs. Kathryn Trammell and Miss Joyce Thompson, all of this city, Travis Thompson Jr. of Tipton, Tenn., and Phelan Thompson Jr. of Dothan, Ala.; brother of Mrs. Russell Cooper, J. A. and D. D. Thompson, all of this city; and Gilbert Thompson of Saulsbury, Tenn. Funeral services conducted by the Rev. E. W. McMillan and the Rev. W. S. Long will be held at the National Funeral Home, 1177 Union Avenue, this (Tuesday) afternoon at 2:00 o'clock. Friends are invited. Interment in Memorial Park.

from New Hope

December 3, 1946

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Book of W. T. F. Thompson

Appointed elder at New Hope
9th. 21, 1896

Died 23 April 1900

CHRISTIAN HYMNS:

A COLLECTION
OF
HYMNS AND TUNES
FOR
ALL OCCASIONS
OF
CHRISTIAN WORK AND WORSHIP.

EDITED BY

E. G. SEWELL AND R. M. McINTOSH,

ASSISTED BY

LEONARD DAUGHERTY.

NASHVILLE, TENN.:
GOSPEL ADVOCATE PUBLISHING COMPANY.
1890.

W 4 H 1000

The two columns
Revelations 11-3

The church in
the wilderness

The woman
fed with the
wilderness

9

8

1160

2916

At the time of day

9
8
1160
7910

The two volumes
Revelations 11-3

The church in
the wilderness
The woman
sped into the
wilderness

...
...
you cannot take
a Christian out
of Christ

29
26
23

W. J. F. Thompson

HERITAGE Christian University

HUSBAND: Re

Born: 7

Died: 1

Burial P

Married

Parents

Occupat

Church

*This gives you a little
bit of my ancestry (thanks
to people who were pack rats
& kept family things)
Note they were all members
at New Hope -*

abt. 13 mi. W of

is chaplain with
Thomas Price; Cpt. John Gale**1-800-367-3565****www.hcu.edu****WIFE: Prisci**

Born: 14 Nov. 1762 DORCHESTER CO., NC

Died: 1828

Burial Place: Rockingham Co., NC (family cem. At Thompsonville abt. 13 mi. W of
Reidsville at 2634 NC 87 tombstone)

Married: 23 Sept. 1782

Parents: John Mace (son of Thomas and Mary? _____)

Occupation:

Church:

CHILDREN:**MARRIED****SPOUSE**

- brothers* ↙
1. Mary Polly Thompson,
 2. Priscilla Thompson,
 3. *Henry Thompson/Tomson 31 Dec. 1807
 4. Amos Garrett Thompson,
 5. Thomas Thompson , died before his 15th birthday

Henry Brannock
Thomas ArringtonElizabeth Lee
Eleanor "Nellie" Lee} *sisters*

HUSBAND: Rev. Thomas Thompson

Born: 7 July 1758 Dorchester Co., MD

Died: 1828

Burial Place: Rockingham Co., NC (family cem. At Thompsonville abt. 13 mi. W of Reidsville at 2634 NC 87 tombstone)

Married: 23 Sept. 1782

Parents: Absalom **Thompson** and Elizabeth **Busick**

Occupation: Planter, Minister; Revolutionary War veteran serving as chaplain with Eccleston' s 2nd. MD inf. Served under commanders: Col. Thomas Price; Cpt. John Gale and Cpt. John Davidson

Church: Methodist Episcopal

WIFE: Priscilla Mace

Born: 14 Nov. 1762 Dorchester Co., MD

Died: 1828

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Occupation:

Church:

CHILDREN:

MARRIED

SPOUSE

- 1. Mary Polly **Thompson**,
- 2. Priscilla **Thompson**,
- 3. *Henry **Thompson/Tomson** 31 Dec. 1807
- 4. Amos Garrett **Thompson**,
- 5. Thomas **Thompson** , died before his 15th birthday

- Henry **Brannock**
- Thomas **Arrington**
- Elizabeth **Lee**
- Eleanor "Nellie" **Lee**

brothers

sisters

HUSBAND: Henry Thompson/Tomson (changed name spelling)

Born: 11 Mar 1787, Dorchester Co., MD

Died: 22 Jan 1862

Burial Place: near Brazito, Cole Co., Mo. Marker placed 1998

Married: 31 Dec 1807 to Elizabeth Lee

Parents: Thomas **Thompson** & Priscilla **Mace** (John & Mary **Mace** parents)

Occupation: Farmer; Minister; Teacher, (perhaps one of first in Hardeman Co., TN); Poet;
Veteran of War of 1812 served as chaplain

Church: Originally ordained as an Episcopal Methodist minister but later turned in his credentials and started going to New Hope Church of Christ where he was an elder and later became a minister for the church of Christ in .

Born in MD, grew up and married in North Carolina. Came to Hardeman Co., TN about 1825, left before 1840. He moved his family from TN in an ox wagon to Benton Co., MO, near Warsaw. Lived there about a year, moved to Illinois, then to Indiana, then back to Cole Co. MO, then to Saline Co. Made his final move in 1838 to a farm 1 mile W of Brazito, Clarke Township, about 14 miles SW of Jefferson City. Here he homesteaded 40 acres. While in MO he changed the spelling of his name to **Tomson**. Jenkins Miller Co. History shows early preachers at Salem church and in 1852 the church organized at Vernon with Henry Tomson as preacher. He wrote for the Bolivar Statesman and Western Statesman while in Hardeman Co. and for the Jefferson City paper while in MO. His poetry is in Missouri Historical Society Archives, St. Louis, MO. Legend is: He had two sons in the Civil War, one a Confederate, the other Union.

WIFE: Elizabeth Lee (Willoughby Lee & Fanny Cryer)

Born: 20 Mar 1791, Dorchester Co., MD

Died: 24 May 1857

Burial Place: near Brazito, Cole Co., Mo. Marker placed 1998

Married: 31 Dec 1807

Parents: Rev. Willoughby **Lee** and Fanny **Cryer**

Occupation:

Church: Originally Episcopal Methodist but later changed to Church of Christ

CHILDREN:

MARRIED

SPOUSE

1. William **Thompson** (1808-1 Nov 1829)
2. Thomas Arrington **Thompson** (5 Mar. 1810 NC-1898 MO) 1834 Carrenhappock **Sellars**
3. John **Thompson**, (9 Dec. 1811 NC-1834 TN) Died soon after marriage . ??
4. Frances AFanny@ Avery **Thompson**, (2 Jan 1814 NC-1889 MO) Valentine **Jenkins**
5. Willoughby Lee **Thompson** (27 Aug.1816NC-1893 TN) M.23 Oct. 1837 Elizabeth **Crawford**
6. Sarah **Thompson** (20 Sept. 1818 NC-1882, TN ??) John R. **Rose**
7. Elizabeth Mace **Thompson** (6 Sept. 1820-1879) James Lawrence **Wright**
8. Mary B. **Thompson** (24 Feb. 1823 * (According to record from Bible of J.D. Allford)
9. Henry Brannack **Thompson** (1823-1883) Elizabeth **Bell**
10. James Cunningham **Thompson** (25 Oct. 1825-1868) Nancy **Abernathy**
11. Joseph Coe **Thompson** (24 Jan. 1828 *died in academy, CA 1909*) Elizabeth Jane **Greenup**
1835-1875
12. Milton Green **Thompson** (2 Feb. 1830-1903) Never married
13. Jackson Garrett **Thompson** (13 Sept. 1832-15 Oct. 1835)
14. Irene Ann **Thompson** (10 Mar. 1835-) Presley **Riggins**/Wm. T. **Harrison**

* All children=s names and dates come from written record found in the Bible of J. D. Allford -

- Alta Lee (Allford) Davidson

Dated 27 September 1826-- Henry Thompson & wife Elizabeth Lee Thompson sold 35 acres of land on Little Troublesome Creek for \$280 to Sampson Cryer. All of Rockingham Co. NC.

HUSBAND: Willoughby Lee (W.L.) Thompson

Born: 27 Aug 1816 Rockingham Co., NC

Died: 11 May 1893

Burial Place: New Hope cemetery, Hardeman Co., TN

Married: 26 Oct. 1837 to Elizabeth Ann Crawford

Parents: Henry Thompson/Tomson & Elizabeth Lee

Occupation: Minister; Singing School Teacher (noted for his musical knowledge and an amazing strong voice); Farmer

Church: New Hope Church of Christ

(Obituary of his grandson, Asa Lee Thompson dated 18 March 1931 says "he was a grandson of Elder Lee Thompson, one of the greatest preachers of the church of Christ in his day and generation. This family of Thompsons has been one of the most highly respected families in the southern part of Hardeman County for the last half century. ")

WIFE: Elizabeth Ann Crawford

Born: 11 June 1816

Died: 13 Jan 1890

Burial Place: New Hope cem., Hardeman Co., TN

Married: 26 Oct. 1837

Parents: John Crawford & Ann (Fellows) Crawford

Occupation:

Church: Church of Christ

CHILDREN:

MARRIED

SPOUSE

1. * Sousan Francis Thompson (b. 8 Dec. 1838-d. 10 Dec. 1840)
2. Sarah Ann Elizabeth Thompson (b.6 April 1840- d.25 Jan. 1877) Thomas McCarter
3. Irene Eveline Virginia Thompson (twin)(b. 18 July 1847-) John O. Luttrell
4. John Henry Lee Thompson (twin)(b. 18 July 1847-d. 27 Nov. 1861)
5. *Eliza Olive Thompson (6 Mar. 1843-1901 or 19) M.1 Jan 1871 Wm. Elijah Allford
6. Wm. Thomas Franklin Thompson (b. 9 Jan. 1847-d. 23 April 1900) M. 20 Jan. 1869 Cynthia Catherine Cox
6. Mary Emeline Missouri Thompson (b.14 April 1848)
8. Margaret Izora/Isora Thompson (b.15 Mar 1850-) Wm. Henry Sasser
8. Martha Jane Thompson (b.25 Dec. 1851 d. 4 Jan. 1872)
10. James Milton Thompson (b.19 Ap.1854-d. 16 Oct. 1926) M. 18 Dec. 1876 Ellen Frances Vaughn

* All children=s names and dates come from written record found in the Bible of J. D. Allford

-- Alta Lee (Allford) Davidson

HUSBAND: Calvin Jones

Born: 31 March 1805

Died:

Burial Place: New Hope Church of Christ, Hardeman Co. TN *Grave stone*Married: 18 July 1831, Raleigh, NC , Franklin CO. to Mary **Mashburn**

Parents:

Occupation: Farmer according to TN census 1850 1 poll and 157 NC

Church: New Hope Church of Christ

WIFE: Mary Mashburn

Born: 1812, NC

Died:

Burial Place: New Hope Church of Christ, Hardeman Co. TN

Married: 18 July 1831, Raleigh, NC

Parents: Joseph **Mashburn** (son of James & Seany) & Penelope (Lee) **Mashburn**

Occupation:

Church: New Hope Church of Christ

CHILDREN:	MARRIED	SPOUSE	DEATH
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*Mahuldah "Huldie""Huldah" Jones b. 19 Jan 1851 TN m. 18 July 1876	Leondas "Lee"		
--------------------------------------------------------------------	---------------	--	--

		Smalley	1 Jan 1916
--	--	----------------	------------

James Riley b. 22 Aug. 1832 NC- m. 23 Dec 186	Mary Elizabeth Sasser	10 Sept. 1918	
-----------------------------------------------	-----------------------	---------------	--

Nancy Jane b. 7 Jun 1834 TN 18- m. Dec. 1851	David Crawford Howell		4 Feb. 1919
----------------------------------------------	-----------------------	--	-------------

Hannah D. b. abt. 1818 TN - m.	Hiram Laughlin		
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Martha Elizabeth Ann b.14 Dec. 1841 TN- m. 24 Apr. 1861	John W.		. 15 Jul 1888
---------------------------------------------------------	---------	--	---------------

Alexander Campbell b. abt. 1842 TN - m.	Lucy Carroway		. before 1870
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Mary Irena b. abt. 1845 TN- m. 18 July 1867	Lewis B. Turner		March 1912
---------------------------------------------	-----------------	--	------------

Susand Fransis b. 25 May 1848 TN - m. 28 apr. 1867	John Dan Casey		25 Oct. 914
----------------------------------------------------	----------------	--	-------------

Ellen Eliza b. abt. 1850 TN -m. 6 Dec. 1871	H. C. Hornbuckle.		7 Jan 1941
---------------------------------------------	-------------------	--	------------

HUSBAND: William Elijah Allford

Born: 29 March 1849

Died: 2 March 1924

Burial Place: New Hope Cemetery; Middleton, TN (Hardeman Co.) No marker

Married: #1 1 Jan. 1871 Olive Elizabeth (Eliza) **Thompson**

#2 Nancy Jane **Stewart**

Parents:

Occupation: Farmer; Obituary says that he was responsible for starting the Democratic Primary in Hardeman Co.—“Democrat to the core”.

Church: New Hope Church of Christ

WIFE: #1 Olive Elizabeth (Eliza) Thompson

Born: 6 Mar 1846 Hardeman Co. TN

Died: 1901

Burial Place: New Hope Cemetery; Middleton, TN (Hardeman Co.) No marker

Married: 1 Jan. 1871

Parents: Willoughby Lee **Thompson** & Elizabeth Ann **Crawford**

Occupation:

Church: New Hope Church of Christ

WIFE: #2 Nancy Jane Stewart

Born: 1 Jan 1853

Died: 30 Sept 1953

Burial Place: New hope cem; Middleton, TN (Hardeman Co.)

Married: B1902

Parents: Alex **Stewart** & Lizzie (Cole) **Stewart**

Occupation: Homemaker

Church: Church of Christ

(No children)

CHILDREN of Elijah and Olive Allford:

	Married	Spouse
1. Milton Allford ca 1873		
2. James (Jimmy) Lee Allford	1921	1. Minnie Milstead 28 Sep 1875 Feb 1920 2. Mary E. Sauls
3. Ann Allford 8 Aug 1876 3 May 1934	19 Dec 1897	Arthur S. Maxwell
4. John Dalton Allford 2 Jan 1881 15 Sep 1955	Feb 1905 Hardeman Co. TN	Frances (Fannie) Adeline Smalley 29 Jul 1885 27 Apr 1974

HUSBAND: John Dalton Allford

Born: 2 Jan 1881, Hardeman Co., TN

Died: 15 Sept. 1955, Middleton, Hardeman Co., TN

Burial Place: New Hope Cem., Middleton, Hardeman Co., TN

Married: 8 Feb 1905 Hardeman Co., TN

Parents: William Elijah **Allford** & Eliza Olive **Thompson** (M - 1870)

(Dau. Of Willoughby Lee **Thompson** & Elizabeth

"Eliza" Ann **Crawford**, M - 1837)

Occupation: Farmer; School Teacher; Singing School Teacher in TN, AR & MS

Church: New Hope Church of Christ

WIFE: Frances "Fannie" Adeline Smalley

Born: 29 Jul 1886, Middleton, Hardeman Co., TN

Died: 27 April 1974, Jackson, Madison Co. TN

Burial Place: New Hope cem., Middleton, Hardeman Co., TN

Married: 8 Feb. 1905, Hardeman Co. TN

Parents: Leondas "Lee" O. **Smalley** & Mahulda (Huldah) **Jones**

Occupation: Housewife; farmer; gardener

Church: New Hope Church of Christ

CHILDREN:

MARRIED

SPOUSE

- | | | | |
|----|-------------------------------------------------------------------------------------------------------|-------------|--------------------------------------------------------------------|
| 1. | Herbert Carl Allford
Born: 17 Dec. 1905
Died: 19 May 1979 | 11 Jan 1936 | Alta Louise Coley
Born: 2 June 1914
Died: 30 May 1993 |
| 2. | Ruel Lee Allford
Born: 1909
Died 1914 buried at New Hope cem Hardeman Co. TN (Headstone) | | |

HUSBAND: Herbert Carl Allford

Born: 27 Dec 1905, Middleton, Hardeman Co., TN
Died: 19 May 1979, Bolivar, Hardeman Co., TN
Burial Place: New Hope cem., Middleton, Hardeman Co., TN (Tombstone)
Married: 11 January 1936, Tippah Co., MS
Parents: John Dalton **Allford** & Frances (Fannie) Adeline **Smalley**
Occupation: Farmer; carpenter
Member of "Sunshine Singers" (a Gospel group who sang on WTJS,
Jackson, TN radio station & at singing conventions)

Church: New Hope Church of Christ

WIFE: Alta Louise Coley

Born: 2 June 1914, Middleton, Hardeman Co., TN
Died: 30 May 1993, Florence, AL
Burial Place: New Hope cem., Middleton, Hardeman Co., TN (Tombstone)
Married: 11 Jan 1936, Tippah Co. MS
Parents: John Daniel **Coley** & Minnie Ella (**Stewart**) **Coley**
Occupation: House wife

Church: New Hope Church of Christ

CHILDREN:	Married	Spouse
Alta Lee Allford Born: 26 Dec. 1936	9 Dec 1955	Jerry Lee Davidson Born: 27 Sept 1935

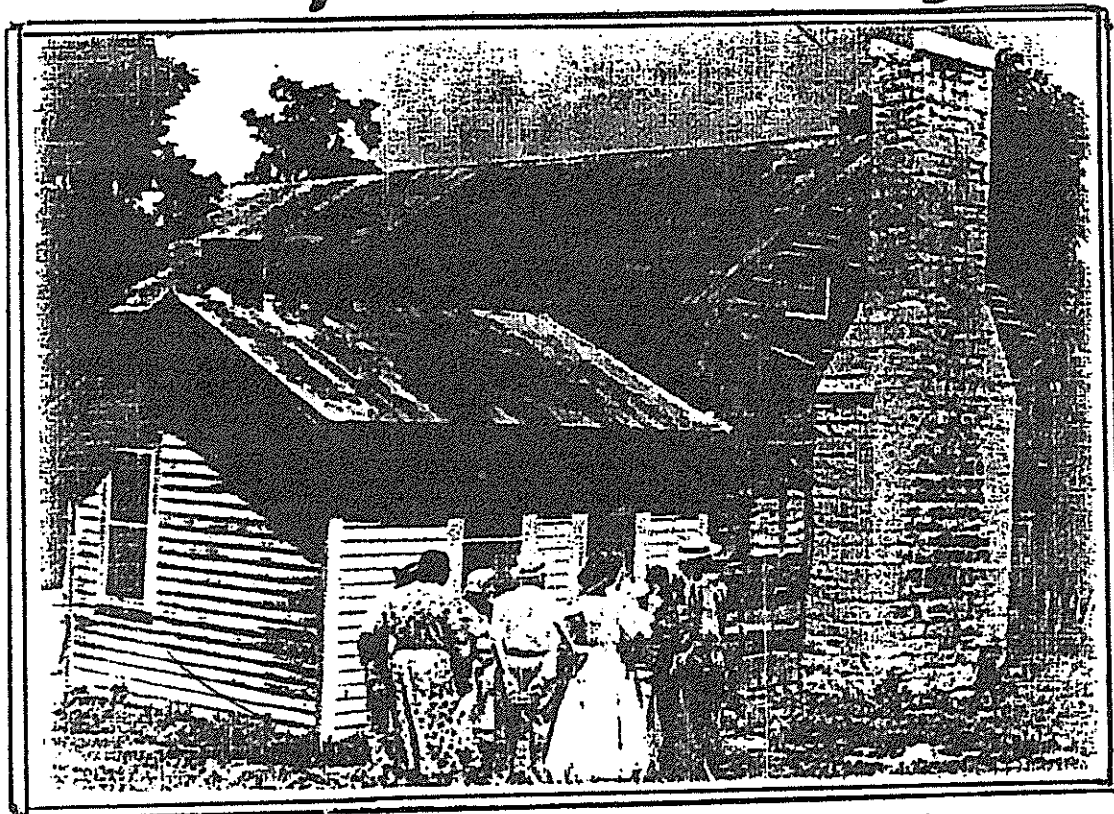


Thomas Arrington Tomson
SON OF HENRY TOMSON

Rev. James CUNNINGHAM
Thompson SON OF Henry and
Elizabeth TOMSON, CIVIL WAR VET.

Thompson Family Reunion

August 31
1997



An old photo of the Tomson ancestral home near Brazito, MO

It's time to Come Home.....

TIME TO GATHER, TIME TO FEAST, TIME TO SEE WHERE IT ALL BEGAN ON THE OLD HOMEPLACE, TIME TO CELEBRATE AND TO REDEDICATE THE RESTORED CEMETERY!

The annual Thompson Family Reunion will be held on Sunday, August 31, 1997 at the I.O.O.F. Hall (International Order of Odd Fellows) in Eldon, MO. The meeting place has been changed this year, but it is in a convenient location and the large hall is air-conditioned, has a big kitchen, and lots of parking. All descendants of Henry and Elizabeth (Lee) Tomson (early settlers in Cole County) are urged to attend this very special event.

TIME: 11:00 A.M. (hall opens at 10) until about 4:00 P.M.

DINNER: 12-12:30 P.M. (Earlier hour because of drive later to Brazito)

SCHEDULE: Dinner at the I.O.O.F. Hall, with very short business meeting. Adjourn at 2:30 to drive to the old Henry Tomson farm near Brazito, a drive of about 20-30 minutes, or about 20 miles. Rededication Ceremony of Cemetery, followed by short tour. Adjournment by 4 P.M.

Bring a basket dinner to share with everyone, along with drinks, paper plates, cups, napkins, and plastic eatware. Coffee and iced tea will be furnished. We must eat promptly at stated time, then have a very short meeting before adjourning to the ancestral farm near Brazito.

Wear comfortable shoes and clothing for the short walk to the burial grounds

HENRY THOMPSON
1787-1862
Pioneer of Three States.—Poet, Teacher

ELIZABETH LEE
His wife
1791-1857

Born on the "Eastern Shore" of Maryland, (Dorchester County); married in North Carolina (Rockingham County,—up next Virginia—1807); died in Missouri, Cole County—14 miles south-west of Jefferson City, and buried on the farm on which they settled about 1840.

Their graves are now long since plowed over and under a field of soil, but the location of the burying ground is still a certainty, and has been staked off, and a suitable monument ordered, which will be completed by a Jefferson City firm and ready by June 1st to 10th, 1910.

The monument is granite and will cost \$100.00. Anne Lee and James W. Thompson, of the State of California, have paid \$25.00 of the amount, and D. Frazer Thompson, of Missouri, who made the order for the monument and assumed all responsibility, (grand-children) has paid \$25.00. Fifty dollars more must be raised by not later than June 10th.

If you desire to share the honor of a part in the erection of the monument, you may do so by sending whatever sum you may feel disposed to send at your earliest convenience, for any balance remaining unpaid on June 10th will be paid by the undersigned who has already been to the expense of locating the graves and contributed \$25. If you do not feel able to send \$10, send \$5, and of course \$2.50 is better than no contribution at all.

I am sure you are unwilling to allow the graves to remain unmarked, plowed under and farmed over, and that you will approve of the action on my part toward erecting this monument. You may address direct

Very truly yours,

D. F. THOMPSON,

Washington, D. C.

213 Winder Bldg.

Direction's to Henry's grave - Carrender family lives on the farm now. Take road west at Brazito on Highway 50 south of Jefferson City, Missouri at ch ?? house, go about a mile and there is a road turns South, take that for 1/4 to the farm.

THOMPSON FAMILY CEMETERY
Brazito, Missouri

REDEDICATION PROGRAM
August 31, 1997

Opening Remarks and Tributes to the Living and the Dead: Mary Roberts

* * * *

Close around us in unmarked graves lie fourteen of our kinfolk of yesteryear. We gather here today to pay homage to these dead and to give tribute to the living.

Look now to the monument erected in 1910 by Daniel Fraser Thompson who was a grandson of Henry and Elizabeth (Lee) Tomson. The inscription cites Elizabeth Lee as the wife of Henry. Even today she remains an enigmatic figure to us. The epitaph does state that Henry, her husband, was a farmer, a poet and a teacher. What it fails to say, however, is that he was also a preacher who served his God for some forty years and that he was also an American patriot.

Descendants familiar with the Thompson family history, as well as his published books of prose and poetry, have long been in awe of this intellectual and creative ancestor.

Today I want you to pause and think about his humanity--a man who felt great sorrow, spiritual conflicts, and personal tribulations of immense magnitude.

He grieved for the father he so loved and respected, and who died in North Carolina not long after Henry and Elizabeth migrated to Tennessee. Lorraine Bartlett, a descendant of Henry Brannock Thompson, reads some verses from Henry's "LINES OCCASIONED BY THE DEATH OF MY FATHER, THE REV. THOMAS THOMPSON".

His mem'ry shall not be forgot,
Till ages yet have mounted higher,
And sacred long shall be the spot,
Where sleeps in death my rev'rend sire.

There shall his body rest in hope
Until the trumpet's voice divine,
Shall sound aloud and wake him up,
In everlasting youth to shine!

Farewell, my Father, when the day,
Of universal doom shall rise,
And all the saints, in bright array,
Shall march triumphant through the skies.

From sin and death and sorrow free,
To praise the God of life and love,
I hope, once more, thy face to see,
Amid the glorious host above!

(REDEDICATION, cont.)

-2-

In the years that soon followed, Henry and Elizabeth lost three of their beloved sons, all dying before the age of twenty five. It is a grievous thing for parents to outlive their children.

About the same time as the death of their first child, Henry was wrenched by spiritual conflicts over his commitment to the Methodist Episcopal Church, and after deep and painful soul searching, he renounced his ministry and turned in his credentials. A short time later he was named an Elder in the Church of Christ. There followed the move to Missouri and the eventual settlement on this farm on which we are met today. At least nine times he sadly saw his grandchildren and great grandchildren carried down the hill to this lovely meadow. The sweet children he'd held on his knees, he now wept over as the sod covered their wee burial caskets.

The most difficult walk of all was when his dear wife Elizabeth was also brought to this hallowed ground in 1857.

Despite his grief, he tried to care for his youngest son, Milton Greene who, having undergone a debilitating illness and shattered by his mother's death, developed severe mental problems. Milton Greene tried to kill his father, his brothers and some friends, and at last Henry Tomson had to have his son committed to the Missouri State Mental Hospital at Fulton in 1860. There his deranged son was diagnosed as having a chronic mania with homicidal tendencies. He lived out his life in the Fulton State Hospital, dying in 1903 at age seventy three.

Heavy hearted, and with his health failing, our forefather was once again torn by the tragedy of the Civil War engulfing our land. He grieved over the divisions this strife created as he saw two of his sons march off to war on the side of the Confederacy, while grandsons chose the Union side and the relatives back in Tennessee also served on opposing sides.

Henry died in 1862--too soon to see the families' soldiers come marching home--too soon to see that his beloved country would remain united and free.

I leave you with these words from Henry Tomson, found in his poem "LOSS AND GAIN", and read by Lorraine Bartlett:

No mighty monarch for his throne's increase
Sends round his minions to disturb my peace.
Coercion to my conscience is not given--
I serve no king except the King of Heaven!"

* * * * *

Before we name the dead laid to rest so long ago, let us pay tribute to those people who have labored so long--three quarters of a century--to foster kinship and to preserve our Thompson-Lee heritage. To help them remember this day with pride we wish to present a rose to them. Deanne Kallenbach Murphy will present the flowers as I read the names:

ALLEN THOMPSON

(Thompson)

Col. Dan Fraser Thompson on Tuesday erected at the late family burying ground on the old Thompson homestead near Brazil a monument to the memory of his grandparents, Henry Thompson and Elizabeth Lee. The stone was Vermont gray granite and was made and set up by Judge Victor Zuber.

Henry Thompson was an old settler of the county, having come to Clark township in 1839-40 and settled where he died, in 1862, the estate now consisting of the two farms owned and occupied by Andrew Greatline and Mrs. Raithel, respectively, the graveyard being on the farm of the latter. The family ceased to use the burying ground about 1863.

After the estate had passed into the hands of others, all moved away, and within a few years there was not an immediate representative of the family in the neighborhood. Some years ago the graves, 12 to 14 in number, were plowed over, and the ground put under cultivation, and Col. Thompson on being informed of the fact, set to work to locate the graves, and by the assistance of Mr. and Mrs. Wm. H. Plummer (Mrs. Plummer and her family, the Karrs, were nearest and dearest neighbors of the Thompsons), and the help of Mr. Greatline, the present owner of the

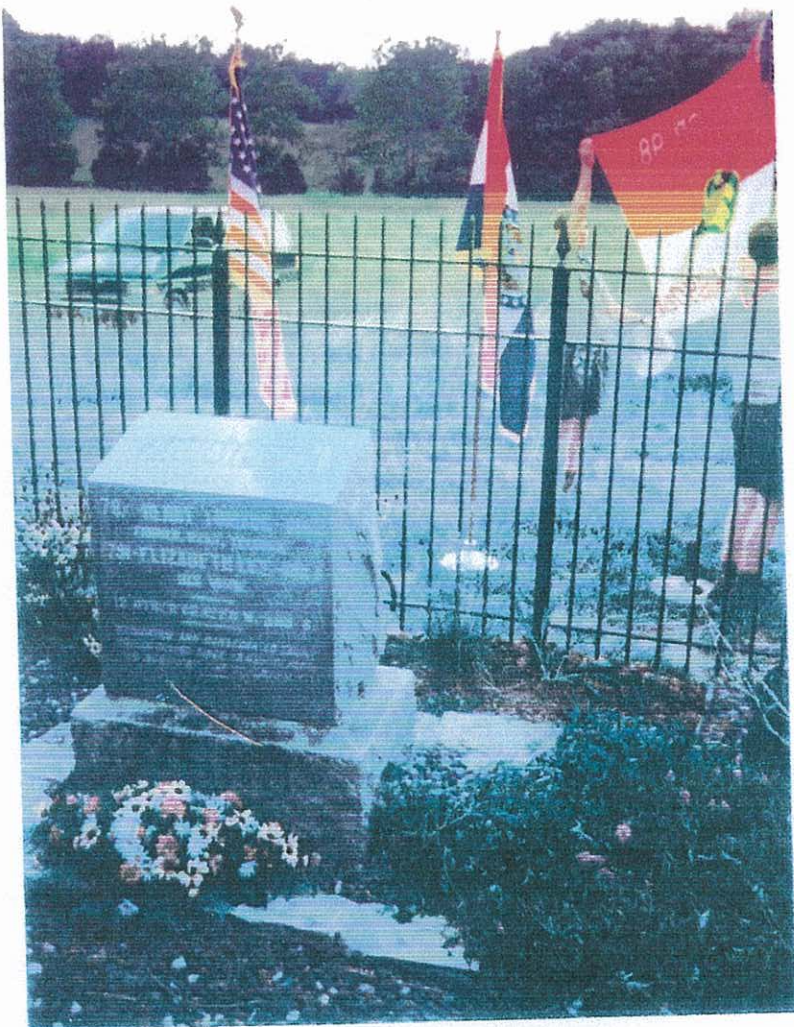
farm, the long search, terminated Monday by the discovery of the graves, when two of them were opened and refilled, and on Tuesday the monument, beautiful for its simplicity and durability, was set up.

Henry Thompson was a literary man, a poet of no mean ability, and during his life time wrote for the Jefferson City papers, especially the New Year's Address of "Ye auld lang' sine," and taught school, as well as farmed; but there are few living perhaps who will remember him.

Henry Thompson was born on an estate known as "White Haven," on the Eastern Shore, within about seven miles of Cambridge, county seat of Dorchester county, Maryland, which came into the possession of his ancestor, Anthony Thompson, in 1683. Henry Thompson, was married in 1807 to Elizabeth Lee of the noted Lee family of Virginia and Maryland, but he was pioneer of three states, North Carolina, Tennessee and Missouri.

The Thompson family is one of the pioneer families of America, having left Scotland, near Glasgow, for America in the early 1600s, first settling on the Bermuda Islands and later, in 1634, joining Lord Baltimore's brother en route to the country now known as "Maryland, My Maryland"—Sweet Maryland. *Jefferson City Daily Tribune*
Sept. 22, 1910.

Rededication Ceremony
of Restored Cemetery
of Henry and Elizabeth
Tomson at Brazito, MO
The restoration and
Rededication and
restoration was
in August, 1997.



The presentation of Cole
at beginning of cerem



Alan Wrig
comes forward
as his 7th
Scout son
return to
seats.

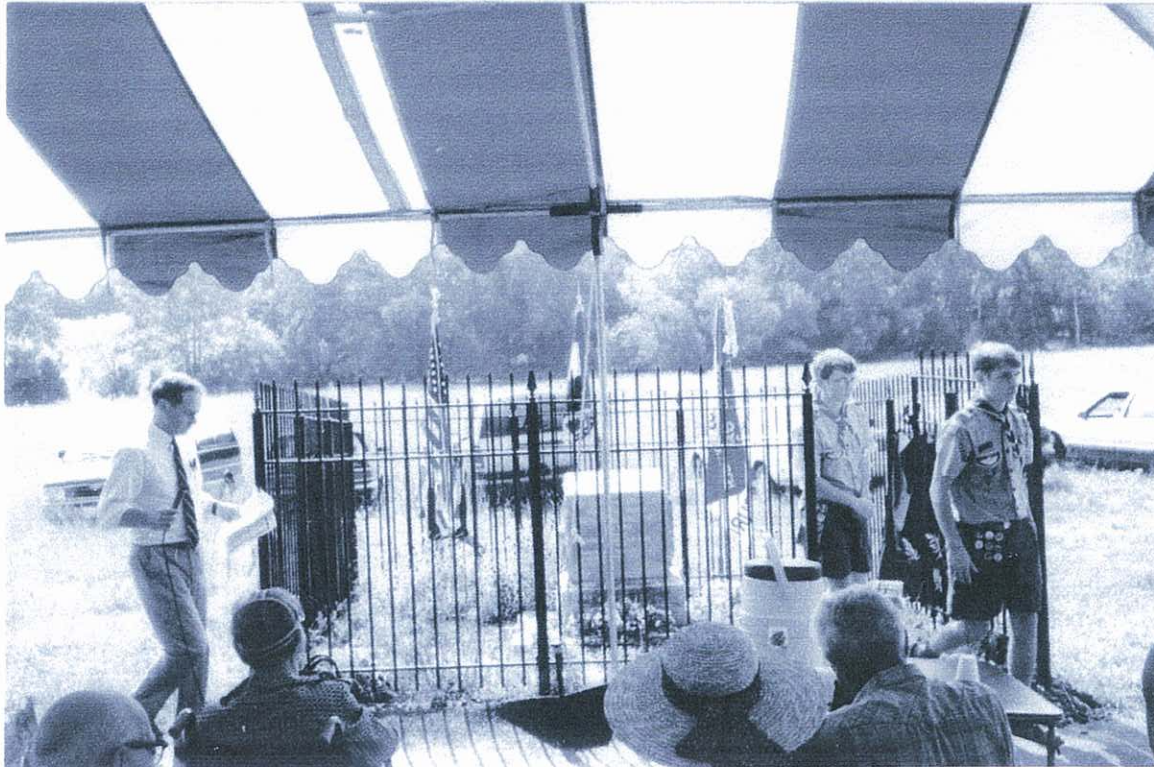


BRAZITO, MISSOURI

Rededication Ceremony
of Restored Cemetery
of Henry and Elizabeth
Tomson at Brazito, MO
The restoration and
Rededication and
restoration was
in August, 1997.



The presentation of color
at beginning of cerem



Alan Wright
comes forward
as his 13th
Scout son
return to
seats.

LINES OCCASIONED BY THE DEATH OF MY FATHER
THE REVEREND THOMAS THOMPSON

Written by Henry Thompson

Beyond the rolling Chesapeake,
A hundred miles from Baltimore
Close by the place where Fishing Creek
Begins to form the winding shore;

There in the lovely time of spring,
Where many a beauteous prospect lies,
And birds of sweetest music sing,
I oped at first my infant eyes.

A tender Father then I had,
Who looked upon my face with joy,
And pressed me to his bosom glad,
And said I was his "little boy!"

He loved me well you may suppose,
Because I was his first born son;
He screened me from surrounding foes;
And taught me the right way to run.

My young capacity, of course,
To his protection was not blind;
I felt his love with filial force,
And thought him best of all mankind.

Away to school he sent me now,
And taking lessons by degrees
I learned to make the scholar's bow,
And read and write the A B C's.

But low when seven years had fell,
My father lifted up his hand,
And brought me fr away to dwell,
In Carolina's happy land.

Where better health abounds and hills,
Of greater height their summits show,
And down the vales more limpid rills
From purer springs of water flow.

There twenty miles northeast of where
Brave Greene the stout Cornwallis tried,
And made the deathful lighting glare,
And thinned the ranks of British pride.

There after I by Nature's law
To stature of a man had grown,
And looked about myself and saw
It was not good to be alone.

a decisive battle of
the Rev. war -

A wife I took a neighbor's child,
My father gave his free consent,
And still we on each other smiled,
In ev'ry state content.

But so the God of Glory willed,
When eighteen years had smoothly passed,
Behold my little house was filled
With num'rous children rising fast.

Worn was the country all around,
It would not do for me to stay,
And flatt'ring was the frequent sound
Of western regions far away.

My Father blessed and bade me go,
I fixed and started quite serene,
But when I marked his locks of snow
How painful was the parting scene.

How interesting did he look!
I never shall forget the place
Where the last time his hand I shook,
And had the last glimpse of his face.

'Twas three miles on my Western road,
The sun was going down the sky,
And tears from tend'rest feelings flowed
For cheeks no longer could be dry.

Say not, ye lovers of mankind,
I should have acted otherwise;
Two brothers yet were left behind
To close my aged father's eyes.

Now deep in thought I bent my way.
September's leaf no more was green.
The climes of a fair descending day
Now lay before though yet unseen.

The mountain's height the river's tide
I crossed with resolution strong,
My sweet companion by my side,
My lovely children all along,

A thousand strangers from the west
I met and asked upon the road,
What state or section would be best
Wherein to make my next abode.

One told me here, another there,
(Men's minds are various as their look)
But each report I weighed with care,
And all that I had learned from books.

← Must have had 10+
children at this time
some were born in TN

*I pondered ev'ry change I saw
Of growth, of water, and of soil
I thought of latitude and law,
But still discovered pain and toil.*

*To ev'ry place objections rise,
If half the world we travel o'er,
And still the better Country lies
Somewhere, a hundred miles before.*

*Thus it was plain, on earthly ground,
Whatever course my thoughts were fixed
That good and evil both abound,
And must at certain rates be mixed.*

*But down the Mississippi's vale
Vast are the tracts whose waters wind;
And here it seemed I could not fail
Some joyful residence to find.*

*And lo, when Heav'n would have it be,
That I should thus no longer roam,
In the South West of Tennessee
Once more I found myself at home.*

*Eight weeks had passed away since I
My station in the East had left;
Oft had I viewed the Earth and Sky,
Like one of former friends bereft.*

*But Hope, sweet cordial of the soul
And sweeter sense of duty done,
Conspired to keep my spirits whole,
And brighten all below the sun.*

*Sometimes the dome, the garden smiled,
The farm, the meadow, and the stream;
Sometimes the knobs and mountains wild,
Almost to touch the clouds would seem.*

*Sometimes the way was smooth and wide,
and pleasant as the zepher's breath;
Sometimes a single awkward stride,
Had let me down the stoop of death!*

*Now o'er the rocks my wagons rolled,
With many a jolting rise and fall;
Now swamps how dismal to behold,
Well nigh by tugging teams would stall!*

*Here groves of oak and chestnut reared
Their brown tops in the beams of day;
There scattered o'er the cliffs appeared
The spruce pine and the cedar gay.*

Nashville, the pride of all I saw,
Firm on a rock superbly stands,
Laughs at the storm and seems to draw
Commerce and wealth from various lands;

Some other towns through which I came,
That were in later dates begun,
Had little else beside the name,
And thou, O Reynoldsburg, are one!

Such were the checkered scenes that lay,
My ne and old abode between;
But yet those checked scenes display
A map of human life I ween.

My journey had its dangers but
Eternal praise to God on high;
For all the gates of death he shut,
Until I passed in safety by.

Now where the famous Jackson bought,
A District from the Chickasaws,
The hero who so bravely fought,
To vindicate his Country's cause;

Who made the savage nations yield,
And all their armies quite o'er threw;
And drove the British from the field,
As if they had been savage too!

Now from this Western District fair
I quickly rote my Father word;
And pointed out the section where,
Again to dwell I had preferred.

He wrote an answer (I had named
How all around the Country lies)
But ah his letter straight proclaimed,
His trembling nerves and failing eyes!

Another season rolled around
And brought along its changes new;
Another son his matters wound, And came and left my Father too.

One only now remained behind
The youngest of all was he;
But duty taught him to be kind
In work of filial piety.

Still on the wheels of Nature ran,
And ere ten months had turned about,
Behold himself the good old Man,
Was fixing up for coming out;

To see the Country, I suppose,
And if to move he thought it best,
His business in the East to close,
And come and settle in the West.

*But O the King of glory knew
The undertaking was too vast;
For earthly tribulations through,
Long had his ancient servant passed!*

*Sickness and pain long had he felt,
Though still in Christ he comfort found;
Before the throne long had he knelt,
And wept and prayed for sinners round.*

*For more than forty years the Cross
He gladly bore and preached the same;
While Satan's kingdom suffered loss,
And glory crowned the Savior's name!*

*His soul was ripened and enlarged,
his body sinking and oppressed;
'Twas not too soon to be discharged,
'Twas not too soon to go to rest!*

*'Twas not too soon to gain the prize,
His years were almost ten times seven;
And lo an angel from the skies,
Came down and took him home to heaven!*

*Beyond the reach of ev'ry foe,
Upward the joyful spirit fled;
And left the body here below,
To ev'ry sense of suffering dead!*

*I was not there myself to see,
The last sad rites of duty done;
But others were who hearts were free,
Among the rest there was a son.*

*Peace to my youngest brother fall,
May no mishap his days consume;
Peace to those friendly neighbors all,
Who wept around my father's tomb!*

*Peace to my dearest mother, who
Still waits to mount the heav'nly car;
Peace to my loving sisters, too,
And all my kin away so far!*

*Weeping may last but for a night,
While joy shall on the morning pour;
And saints arrayed in robes of light,
Shall meet and sing and part no more!*

*Oft had I heard of death the news,
But never did that sound convey;
Such mournful sentiments and views,
As when my father passed away.*

*Not one of all the human race
The same relation bore to me;
When once vacated was his place,
Supplied it never more could be!*

*And straight through numbers 'round me stood;
I felt almost as if alone,
And found a sort of solitude,
Which I before had never known.*

*In all things was I bound to thank
Jehovah's holy name but then,
It seemed as if an awful blank,
Had happened in the ranks of men!*

*October's leaves now falling fast,
From all the fading forest round,
Appeared to show how people passed,
In quick succession to the ground.*

*Some withering leaf I seemed to be,
Half loosened by the frequent gale,
Whose trembling hold upon the tree,
Must soon alas forever fail!*

*How swift the moments roll away,
Whate'er we do where'er we go!
How transient is the little sway,
Assigned to mortals here below!*

*Compared to future things at last,
The longest term of life appears,
Just like a shadow that has passed
One moment o'er this vale of tears!*

*But millions after millions fall,
Before that longest term is flown;
While scarcely any sign at all,
Of their existence can be known!*

*Then O ye fleeting sons of earth,
Repent forgive and be forgiven!
Shun all the scene of guilty mirth,
And fix your joyful hopes on Heaven!*

*While yet I speak perhaps the flight,
Of thousands ready is at hand!
While thousands vanished out of sight,
Now at the bar of judgment stand!*

*Long as my Father lived 'tis true,
He still appeared to shelter me
But now he's gone how plain to view,
My own departure seems to be !*

*Though in this dark disordered state,
So much confusion daily springs,
We know not how to calculate,
Against the common course of things.*

*Sometimes my scorching fevers pained,
I'd felt the threats they had to give;
Though while my Father still remained,
It looked as if I still might live.*

But now no more he stands between
Me and the solemn hour of death;
I mark the melancholy scene,
And think of yielding soon my breath!

He taught me by a life of prayer,
The ways of wickedness to shun;
And still he seems to say "Prepare,
To meet me in the skies, my son!

I'll heed the call but if in word,
My Father's foes were less or more;
Hark from his grave a voice is heard,
"Let all antipathies be o'er!"

And if, indeed, like other men,
Some faults he had to mar his days,
Where shall we now those trifles ken,
Lost in his virtue's brighter blaze.

When British might, in times of old,
Strove to impose conditions hard,
My father then both young and bold,
Went forth his Country's Cause to guard.

When Independence was achieved,
Lo! next he flew from Sin's control;
And from the Prince of Life received,
The glorious freedom of the soul!

And like a true Republican,
One of the most judicious cast,
He would not hold his fellow man,
In chains of endless bondage fast.

The sick in body and in mind,
Were subjects of his friendly aid;
And to the name he leaves behind
Shall still in blessings be displayed.

His mem'ry shall not be forgot,
Till ages yet have mounted higher
And sacred long shall be the spot,
Where sleeps in death my rev'rend sire.

There shall his body rest in hope,
Until the trumpet's voice divine,
Shall sound aloud and wake him up,
In everlasting youth to shine!

Farewell, my father, when the day,
Of universal doom shall rise,
And all the saints, in bright array,
Shall march triumphant through the skies;

From sin and death and sorrow free,
To praise the God of life and love,
I hope, once more, thy face to see,
Amid the glorious host above!

RENUNCIATION

of

EPISCOPAL METHODIST

and Adoption of the

CHRISTIAN NAME

to which is added a

POETICAL ADDRESS

By Henry Thompson

*"Beloved, if God so loved us, we ought also to love
one another." I John: 4.11.*

PALLADIUM OFFICE

Bolivar, Tenn.

1832

But, in a less figurative style, the following Letter, which dissolved my external Connection with the Methodist Episcopal Church, will further explain my reasons for such dissolution.

To the Rev. Thomas P. Davidson, the Preacher in charge of Wolf Circuit:

Hardeman County, Tenn. January 8, 1830

Dear Sir,

In all the Quarterly Meeting Conferences¹ which I have attended in this State, the great Government question has been agitated so as to render me somewhat unhappy under the present state of things in the Methodist Episcopal Church.

To act against the Reformers I will not--to sanction that spirit which is generally manifested in reference to them by the old-side Brethren I cannot--to believe that the present mode of Church Government among the Methodists can much longer be-- cordially received by the American People I do not--satisfied to live and die, hereafter, as one approbates entirely the existing Government of the Methodist Episcopal Church I am not.

Therefore, as I would, by no means, become troublesome to those whom I would never designedly make my foes, I have, on mature deliberation, resolved to withdraw from the said Church.

You will, therefore, be so kind as to communicate the intelligence of this fact to the Members of the Quarterly Meeting Conference of this Circuit, and to as many others as you may think proper.

For the general Doctrines preached by the Methodists I still entertain the most profound² respect. For the whole Denomination, as a pious Body of living Christians, I have the highest regard. Among that high sectarian, as well as overbearing spirit which, to me appears to actuate some of the Members of this Body, I must confess, however, that I feel a strong aversion.

A heavy load of grief from the Almighty has fallen upon me the past season, and the death of my eldest son, which happened on the first day of November last³, has been the final cause of my saying that I believe it my duty no longer to sanction by my example the present mode of Government in the Methodist Episcopal Church!

I may be in a delusion, Sir, but I am not willing to die, and my days are swiftly drawing to a close⁴, without letting my children, my neighbors, and my Countrymen see that I believe there is a radical Error in this Government!

-
1. It had not been convenient for me to attend but two.
 2. I here used the superlative style--but I now most admire what agrees with Scripture.
 3. I had the rheumatism severely, and two of my other sons had just been very sick a long time when I wrote this.
 4. So are the days of all Mankind.

RENUNCIATION

Every man has a native right to be his own pleader and his own expositor.

The Methodist Episcopal Church has been my spiritual Mother, nor can I ever forget the relationship that long existed between us. For twenty years together, during the prime of my life, she smiled upon me, and I smiled upon her; but, discovering, at length, that she was acting the part of a Step-mother in regard to a great majority of her worthy Children, I became a little wary and began to scrutinize her behaviour.

A number of her Children presently raised the cry of lamentation, and earnestly entreated her for better usage. But although they were "Bone of her bone, and flesh of her flesh," and just as free to ask their Mother for any thing they needed as other people's Children were, yet, instead of hearkening to the voice of their supplication, she indignantly snatched up the rod of Correction, and, with a terrible frown on her face, commenced an attempt to lash them into silence!

This conduct of my Mother now put me into a serious fright, and of course became a subject of still deeper attention. If she had been so poor that she could not supply the reasonable demands of her Children, or so ignorant that she knew not how the contrary, she was not only rich and increased in goods, but considerably improved in science. It was, therefore, evident that her proceedings, in this case, arose, not from inability to do otherwise, but from an unnatural disposition to domineer over the rights of her own offsprings!

How this disposition got into my Mother I have not time to relate, even if I could, nor would the relation be at all delightful. But I was so much grieved at the sight of its defects that, frequently, I scarcely knew what to be about. Sometimes, as I had served her a good while, and was fully at age, I had a great mind to run away and leave her. On second thoughts, however, I found this to be a painful thing; for, with all her failings she had many good qualities, and I loved her still, because she was my Mother.

But, as time went on, instead of mending, which was her privilege to do, behold, she became rather worse! This was quite discouraging indeed; and, by means of private afflictions, which it pleased God to send upon me, my mind was finally prepared to encounter the task of separation! I, accordingly withdrew myself a little beyond her immediate jurisdiction--that in the balance of my days I might enjoy the uninterrupted satisfaction of loving her sincerely, though in a new situation.

I have enjoyed many happy days in connection with the Methodist People. A feeling of Friendship, as far as the nature of the case will admit, I would still endeavor to cultivate. And far would it be from me unnecessarily to wound, if I could, the happiness of those with whom I have lived in Peace for more than twenty years, merely because it was at last ascertained that, in some cases, we could not see eye to eye, when Earth and Heaven are both sufficiently capacious to hold us all!

I am not in connection with the Reformers. I expect to stand alone, for a while, if I stand at all. As to my Credentials, I am in some doubt whether I ought to give them up, or not. But as to the impropriety of my passing myself under my former character as a Methodist Preacher, I have no doubt at all such a line of conduct would be utterly hypocritical to me; and I have already said to the World that I am not now, in this respect, what I once was. May the Lord bless you!

Respectfully,
Yours,

H. THOMPSON

I certify that I have carefully compared this letter with a Copy thereof directed to the Preacher in charge of Wolf Circuit, and find it a correct Copy. Test.

Jno. H. BILLS

P. S. Said letter is dated 8th January 1830.

J.H.B.

I hereby certify as above.

J.C.N. ROBERTSON

To those who are not personally acquainted with Maj. Bills and Col. Robertson I would just observe that they are both disinterested and truly respectable individuals. The former is Clerk of the Circuit Court; and the latter is the high Sheriff of this county.

The following Certificate will show what became of my Methodist Credentials.

CERTIFICATE

I do hereby certify that the Rev. Henry Thompson was duly elected and ordained a Deacon at a conference held in Raleigh, N. C., Jan. 13th, 1816; and he was also ordained an Elder April 5th, 1824: both by the hands of Bishop McKendree. In consideration of the said H. Thompson having withdrawn from the Methodist Episcopal Church, the Quarterly Meeting Conference of Wolf Circuit made it my duty to request of him his Parchments, and he has this day freely rendered them to me, the Preacher in charge of said Circuit.

Hardeman County, Ten.
April 8th 1830

THOMAS P. DAVIDSON.

In giving up my Parchments I acted on the most
plan, and with a te
which is still to m
The annexed Cred
and their date will

HERITAGE
Christian University

*Wayne Kelpatrick says
these were not taken
from Hardeman Co. but from
AL. Do you know?
AKH*

We the undersign
satisfied of the pic
and believing that
tions to fill the o
do hereby certify t
office, by prayer a
Done this 25th da
1830.

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ABNER HILL,
JAMES E. MATTHEWS,
MANSEL W. MATTHEWS.

Some of our views may be collected from the verses that follow.

A POETICAL ADDRESS RESPECTING THE CHRISTIAN NAME

Ye Friends of Religion, whose candor
Should ever be published abroad,
Say, is it no species of slander,
To nickname the people of God?

Ye Parties of every Profession,
Who claim in the Saviour a part,
Permit us to make an expression
Of Truth, as it lies in the heart.

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Hardeman County, Ten.
April 8th 1830

THOMAS P. DAVIDSON.

In giving up my Parchments I acted on the most peaceable plan, and with a tender regard to the feelings of my brethren, which is still to me a matter of Joy.

The annexed Credentials will exhibit my present standing, and their date will explain how long I stood alone.

Hardeman County, Tennessee State

We the undersigned, Elders of the Church of Christ, being satisfied of the piety of our beloved brother Henry Thompson, and believing that he possesses the character and qualifications to fill the office of an Elder in the Church of Christ, do hereby certify that we have this day ordained him to that office, by prayer and the imposition of our hands:

Done this 25th day of November, in the year of our Lord, 1830.

ABNER HILL,
JAMES E. MATTHEWS,
MANSEL W. MATTHEWS.

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Ye Parties of every Profession,
Who claim in the Saviour a part,
Permit us to make an expression
Of Truth, as it lies in the heart.

Schismatics you call us, but, wherefore
When schisms we gladly forsake?
But Christ is our portion, and, therefore,
The true Name of CHRISTIAN we take.

Lo! this is the Epithet given,
For all his Disciples to bear;
It came, as appointed by Heaven,
Their happy estate to declare.

What are the diversified Isms,
Contended for still in high style,
But so many popular schisms,
Dividing the Church, all the while?

But one is the Body of Jesus--
One Fortune his People shall share;
And, as from Confusion he frees us,
The true Name of CHRISTIAN we'll bear.

On trifles let Partisans cavil--
Our day of sweet Friendship begins!
From Babylon's borders we'll travel,
Escaping her plagues and her sins!

The Church is the Bride of the Saviour.
She then has a right to his Name;
Nor can it be prudent behaviour,
So many strange titles to claim.

From bondage he deigns to redeem her--
Exalts her on high to a Throne;
And how can it ever beseem her,
The Name of another to own?

Whatever has any direction,
To foolishly stepping aside,
And weakens the force of affection,
Should never be found in a Bride.

Though Christ is a Husband of pity,
He yet has a will to obey;
And while he prepares her a city,
O, why should his Bride go astray?

But passing are all the dark ages--
Increasing is light in each Land--
Go read the prophetic Pages,
And triumph in what is at hand!

Let Nation uniting with Nation,
Now lay up in Heaven their store;
And, henceforth, to endless duration,
The Name of King Jesus adore.

Shall Parties continue to sever
The House of Believers in Him?
Shall Creeds and Confessions, forever,
The light of their glory bedim?

The Bible contains Inspiration--
It only should govern us, then;
In point of eternal salvation,
What are all the systems of men?

They vary, and vary, and vary.
They differ, throughout their whole sum;
Their own Condemnation they carry,
Their final Destruction must come!

They kindle the coals of Contention,
Creating a thousand Complaints;
They form a disgraceful Prevention
To Concord, among all the Saints!

Sweet Zion is thus disconcerted--
She speaks with a languishing voice--
She finds the World unconverted,
While Infidels mock and rejoice!

She looks like an odd Polytheist,
Her course of deportment is such;
And who knows but many a Deist
She makes, while she blames them so much?

But let her attend to her duty,
In glorious Majesty rise;
And put on her garments of Beauty,
And hasten away to the skies!

No longer sit sadly repining--
Her enemies yet shall be dumb,
When, on her Beloved reclining,
She shall from the Wilderness come.

Then, strife and sedition to banish,
How swiftly her Kingdom shall spread!
The days of her trouble shall vanish,
While Glory shall rest on her head!

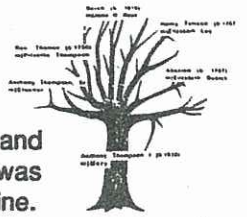
Ye Lovers of Zion, come, hearken,
Unite your exertions in one--
The Prospect no longer shall darken,
The will of the Lord shall be done.

Your human Traditions unfixing,
Cleave only to what is divine--
And while we, in spirit, are mixing,
With hand and with heart let us join!

How strong is the Bond of Communion!
The Truth of the WORD shall not fail--
The Gospel of Peace, Love, and UNION,
O God! Let it swiftly prevail!

We may set up our sectarian names and compound them, over,
and over again, with other sectarian epithets, but all that
every follower of Christ desires to be, at last, is a
Christian.
Henry Thompson.

LAL JACOBS OWENS
THE THOMPSON TREE



Fae Owens Discovers A Part of Her Family Tree Via A Strange Phone Call

by Betty Billingsley

Fae Owens of Bolivar is well known as a historian and geneologist. She has traced many family trees, but was "hung up" on finding one of her own....her Thompson line.

One evening, not too long ago, her phone rang and a stranger's voice ask to speak to her. He said he and his wife were calling from the motel in Bolivar. They were passing through Hardeman County from their home in Texas.....and he believed they were distantly related. "I think we share a family line," he said to Fae.

"What line is that?" Fae asked.

"Your Thompson family.....do you already have them traced?"

"No, I haven't been able to back any further than the early 1800s with that line," Fae replied. "I could never find any listing for a Thompson who seemed to fit in as the father of my relative, Sarah Thompson who married John R. Rose."

"That's because Henry Thompson, her father, changed the spelling of his name to Tomson! As a matter of fact, I have the book of Thompsons tracing your lineage back to 1610. Would you like to have a copy?"

Fae was flabbergasted! Just to be handed a family line without having to scratch and dig out each detail.....and to be getting it from a stranger making a phone call in the night....it was like getting a great suprise for Christmas.

They agreed to meet at the library the following day. He and his wife needed to locate some information that Fae could share with them. By the next morning Fae had convinced herself that it probably wasn't her line....that name is very common and she had "chased" enough Henry Thompsons only to discover that the one she was investigating ran into a dead end as far as being a member of her family.

When they met at the library, Fae couldn't believe her luck. Sure enough, she received a book of the Thompsons which traced HER lineage back to 1610. She was so excited!

It seems that Henry was "born on the Eastern Shore of Maryland, (Dorchester County) on March 11, 1787; married in North Carolina (Rockingham County, - up next to Virginia - in 1807; and moved into Hardeman County near Bolivar in the autumn of 1825. He died in Missouri, Cole County - 14 miles south-west of Jefferson City, and was buried on the farm they settled about 1840.

"Henry had moved his family from Tennessee to Benton County, Missouri, near Warsaw, by ox wagon. They lived there about a year; then moved to illinois and Indiana, then back to Missouri where they finally settled in 1838. There was a big, two-story log house about 30 x 60 feet, with two big stone fireplaces on the place. He homesteaded 40 acres that joined their home-place."

Henry was a veteran of the War of 1812. A Miller County history, written by Jenkins, shows early preachers at Salem Church. In 1852 the Christian Church organized at Mount Vernon with Henry Tomson and later Josiah Henry Dockery Tomson, Henry's grandson, as preachers.

Henry died on the old homestead in Missouri at the age of 75. Elizabeth Lee, his wife, died in 1857 and both were buried on a meadow hillside, there on the farm. They were the parents of nine boys and four girls.

"Henry was a very learned man. He was a teacher, preacher, newspaperman, farmer, writer and poet. He wrote for the Jefferson City paper when he lived in Missouri. He wrote , with a quill pen, a huge

*Box full of long historical poems." one of his poems
to change the spelling of his*

To All Whom Now It May Concern:

Mankind, they say, still live to learn,
And while old age my sight is dimming
I see my name deserves a trimming;
The sound I do not wish to alter,
My neck would ill-become a halter,
Yet be it known to all my betters
The h and p are useless letters;
Some drop the one and some the other,
All came perhaps by the same mother,
Having, in fact, proceeded from
The person of some jolly Tom,
Not fifteen hundred years ago,
Beyond the great Atlantic's flow,
And scattered thence from time to time
O'er many a land and many a clime,
But he who takes the proper pull
Must make his reformation full
And I this day have dropped them both
Farewell redundancy and slowth.
The tale admits no longer telling,
Then look below and see the spelling -

TOMSON

Written by Henry Thompson about 1836, who ever thereafter omitted usual h and p signing his name, simply, Henry Tomson.

Henry was considered a pioneer of three states, North Carolina, Tennessee and Missouri and was published often. One poem he wrote discovered in the Bolivar Statesman of Bolivar, TN, 1828. Earlier, Dec 1827, Henry wrote for the Western Statesman. There are probably no other works of his that were published but are yet unlocated.

Fae had finally found her family connection and through the book discovered Henry's father and mother: the Rev. Thomas and Pris Thompson. Thomas was born in 1758 and died in 1828. He had served in the Revolutionary War.

Absalom Thompson, was born in 1707 after the death of his father Anthony, Sr. He was a Methodist minister, farmer, patriot and soldier of the Revolutionary War. He was born in Maryland, 1707. He and wife Elizabeth were the parents of five children. The estate established by his grandfather, called White Haven, passed on to him.

Anthony Thompson, Sr., son of Anthony Thompson I, and his wife Eleanor, were the parents of four sons and one daughter. Anthony died in 1707. Eleanor gave birth to their last child, Absalom, following her husband's death.

Fae's earliest record of this family line names Anthony Thompson born in Scotland about 1610 and died in Maryland in 1683. He was a kinsman of the MacTomair Clan. He and his father emigrated via London to the Bermuda Islands. In 1634, when 24 years of age, he joined Cecil Calvert, the second Lord Baltimore, in settling Maryland. He is listed

over


Sir Anthony Thompson, gentleman. King Charles I had granted Cecil's father, George Calvert, the first Lord Baltimore, the right to found a colony in Maryland as a refuge for Roman Catholics. Anthony went to the mouth of the stream St. Mary's, and with the two shiploads of colonists who came on the Ark and the Dove, established the settlement of St. Mary's. He was given a grant of land at the mouth of Fishing Creek, 100 miles from Baltimore. He named his farm "White Haven" and although he was not a Catholic, he stayed in this land of refuge and prospered. He served in the first assemblies and helped in the development of the town.

He and his wife, Mary were the parents of three sons.

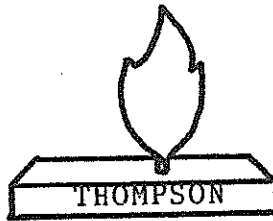
What an exciting phone call for Fae, the geneologist, to receive. Congratulations, Fae.

THE
CAPERS
OF SOTS

By Henry Tomson



Compiled
BY
MARY L. ROBERTS



For all of my cousins--
known and unknown--
who are keepers of the flame

This book is dedicated to
Elizabeth Lee,
wife of Henry Tomson...
our silent, but beloved grandmother.

LAMENTATION

How can we know you, Elizabeth--
You were so long in the shadow of Henry!
It is true,
We have long knelt at his feet in admiration,
Scarcely aware you were standing, silent, in the background--
Your features too dim to discern,
Your voice stilled by the significance of what he had to say.
Tell me--
 is it too late to wonder--
Was your fair skin always so wrinkled,
Your long hair so silvered?
Was it once flaxen as wheat, or burnished brown...
And your eyes that surely filled a hundred times over
 with joy or sorrow--
 were they blue, or gray, or green?
Did you grow weary as you came a thousand long miles
 from the tranquil Eastern Shore to the heartland of
 America, following your man,
With a body grown heavy from childbearing,
 and hands still tender to soothe a fevered brow,
 or to wash sons, dead too soon, for a burial shroud?
Your lips kissed the small hurts, crooned the soft lullabies,
Chanted the rhymes, and counted the first numbers
 to your splendid babes.
You tended the garden, baked the bread--
And yet found time to plant bright ribbons of flowers by the
 door as small pockets of beauty to enjoy during the day;
And heard the prayers at nightfall and tucked the covers in.
We know all of this, Elizabeth.
But, when Henry was bent too long over his papers and pens,
 did you yearn for some small word of comfort--
 some smile of recognition?
You gave us no legacy of eloquent words
 on topics of challenge and beauty.
Your words were the time-worn phrases of womanhood,
 unrecorded and lost forever to us.
Surely goodness and mercy guided your footsteps
As you performed the tasks that life demands of all of us.
I can't remember what,
But something in my memory--
 in the shuck and atom of my being--
Tells me that I would have been
 wiser...
 and kinder...
 and better...
 for having known you, Elizabeth.
Oh! but wait! I see it now!
YOU are the gentleness hidden in our men,
 and the strength found in our women.
Grandmother, step out into the sunlight of our comprehension!

Mary L. Roberts

The unique literary talents of Henry are further illustrated in the prose sections that follow his *Capers of Sots*. In "Further Thoughts on Prose and Poetry", Section V and Section VI, he takes on the role of literary critic, and the reader may be surprised to discover that our muse is very well read, not only in literature of the past, but of literary efforts current in his day. It is utterly entrancing to think that a backwoods country boy, at home in a log home, with plow calloused hands and fertile mind, would lose some of his controlled and studied style as he takes to task several authors who dare to question the quality of American literature. We delight in his trouncing the British insolents! And while we continue to admire the beauty and timelessness of the King's English in all of the classics of Britain, we cheer Henry's championing American authors. Time has demonstrated that Henry knew what he was doing--that he recognized good books and good poetry when he saw them, and that he had the courage to make the effort, and to take the time to express his sentiments and opinions in newspapers and in public gatherings.

There can be little doubt that the muse had a way with words. This accounts for some of the fascination that contemporary descendants find in the man and the muse today.

If writing and thinking and learning are all part of the same process, as current author William Zinsser proclaims, then Henry Tomson was an educated man in the truest sense.

A newspaper columnist of note today, James Reston, once opened a column by saying, "How do I know what to think when I can't read what I've written?"

Not only was Henry's handwriting a thing of beauty, he also organized his thoughts in a direct and logical sequence. He learned early in life to express himself well--a basic skill needed by teachers and preachers. He also had to learn to listen--an art that teachers, preachers and parents all require. He read and he wrote. His skill as a writer came from practice. He wasn't afraid of writing, then rewriting what he had just put on paper. The more he wrote, the more critical he became of his own material. He hoped for excellence in others, but strove for perfection in himself. Day by day, year after year, he endeavored to improve his contribution to American literature.

By today's standards, Henry Tomson's audience may not be immense. His appreciation and love by descendants will continue to be significant. Would he have found a small measure of satisfaction and pride in the knowledge that two of his books of compiled writings were copyrighted and placed on the hallowed shelves of the Library of Congress? He is given a small niche in the pages of history of these United States of America, but his greatest happiness would have been in the knowledge he faithfully and lovingly did what his God required of him. That alone is the true measure of the man and the muse!

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The General Assembly of the Presbyterian Church in America in the year 1798 issued a general letter from Philadelphia, from which the following quotes are employed:

"Formidable innovations and convulsions in Europe threaten destruction to morals and religion."

"The profligacy and corruption of the public morals have advanced with a progress proportionate to our declension in religion. Profaneness, pride, luxury, injustice, intemperance, lewdness, and every species of debauchery and loose indulgence greatly abound."

During this era a loss of faith in God and immoral living were prevalent. Intemperance in drinking could be seen in an alarming extent. If a man became exceedingly drunk, his reputation did not seriously suffer. Spirituous liquors were to be found in nearly every home, and many people regularly drank to the point of intoxication.

Temperance sermons had not yet begun to be widely preached in the early 1800's, and even higher church officials often drank immoderately. The Reverends Lyman Beecher and Daniel Dorchester, both eminent divines of the day, spoke of participating ministers at ordinations who were nearly drunk. Ministers sometimes became intoxicated on pastoral rounds as they accepted "the cup" at each stop.

At marriages, births, and at burial of the dead, drinking was a part of the ritual. Physicians often plied their patients with some liquor to ease suffering, and they also were known to drink immoderately themselves.

During the infancy of our nation, as well as in the "growing up" years of the last century, the church, the school, and the tavern were meeting places in the community. Here the pioneers could gather to express opinions and to make decisions so necessary for growth and development. The tavern was also a popular gathering place where men could retire after drilling sessions on the militia field--as well as long day's work in the field, the forge, the office, or

SOTS AND THEIR CUPS--A PRELUDE

It is important that the reader understands some of the social conditions that induced Henry Tomson to labor so long on his epic poem, Capers of Sots. To do so, one must study the times in which he lived, as well as the society from which he drew his vivid pictures in verse.

Historians have long known that the period immediately following the War of Independence was a time of great turbulence for the young nation struggling to secure the liberty just won, to forge a Constitution, and to expand territorily westward. This war--as in most great wars--had as a consequence, a certain moral and spiritual deterioration of the people.

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the store. Tomson speaks of these taverns, and of the men who frequented these drinking places. The polls and the inns saw their share of 'men in their cups' as well. And at home, when the cisterns, the wells, and the springs ran dry or were contaminated, families could readily turn to their supply of liquid stuff.

North Carolina, Kentucky and Tennessee were all settled by a hardy stock of people...all rugged individualists accustomed to the struggles of frequent migrations, and the trials of staking out homesteads in an untamed land. Henry Tomson, the muse, moving along with these pioneers, saw all of the drinking excesses. He came to realize that lives were being ruined in the process. Shaped by the faith of his fathers before him, and to the commitment he had earlier made to his God and his church, he deplored the state to which so many of his fellow men had fallen in their drunken capers. He probably began the composing of the first verses of his Capers of Sots concurrently with this great awakening in the states--now called the Great Revival.

The Great Revival, a religious awakening in America, began around 1800 in New England, but reached its greatest impact in the regions of Tennessee and Kentucky more than a decade later. This religious event, felt throughout the young nation, influenced the people's views on morals, values, and ethics. In the resulting turmoil, church schisms developed, sects proliferated as people got caught up in a frenzy of religious ecstasy.

Tomson felt the effects of the revival of faith all too well. This movement, which had started slowly in 1800, gained momentum in 1814, and peaked about 1830. It was a spiritual force that reformed, regenerated and uplifted the morals and the character of the American people. Tomson had joined this force when he was duly ordained as a Deacon in the Methodist Episcopal Church in 1816, at Raleigh, North Carolina; and again, in 1824, when Bishop McKendree ordained him as an Elder in the church. We can well imagine the fervor that he (and his father, also an ordained minister of the church) must have shown in his sermons at that period!

To put Tomson's faith into perspective, it might do well to trace church history as it affected his own beliefs. His early ancestors in Maryland were apparently of the Episcopal faith. In 1874, two important developments took place in the Anglican Church. The Methodists (or Wesleyans) who had never separated from the Anglican communion, did so in Baltimore, Maryland. There the Methodists did separate, and they called the new organization the Methodist Episcopal Church of the United States. This newly organized group would become Tomson's own church--the church whose tenets he then accepted, and the church he faithfully served for some fifteen years.

Membership in the Methodist Episcopal Church had increased from 64,870 in 1800, to 104,070 in 1803. By about 1830, when Tomson had decided to renounce this church, the membership

had grown to 476,153. It was plainly a church on the rise.

The first indication that there was a quickening of spiritual interest was manifested in Cumberland country, that most beautiful area of Tennessee and Kentucky. All of the churches of the country were feeling the effects of this awakening--this turning away from indifference and immorality--and more and more young men were receiving the call to preach. Some were barely seventeen or eighteen years of age when they perceived that they had been called by God to spread "the word". Riding on horseback over rough roads, they blazed a trail through the wilderness to preach to a people hungry for divine guidance. These itinerant preachers (not all of them were young and inexperienced) belonged to circuits, or associations, and they ministered to several churches in their circuit.

Camp meetings became very popular. Thousands would come from miles around to some of the larger gatherings. Sometimes the services were held on river or creek banks so that new members could be baptized in the water. Some meetings were held in a grove of trees, with a log for a pulpit, and logs or the ground for seats. Some of these meetings lasted for days, with several preachers giving non-stop sermons. These camp meetings gave the people, who often led drab and difficult lives, an outlet for their emotions, and they did much to elevate the moral tone of the backwoods communities. People returned to the church in a groundswell of fervor, and most tried to mend their ways.

At times the minister would pause in his rounds, and a subscription form would be circulated among the brethren who would then list what they could contribute to the support of a minister. Seldom were they paid in cash. Usually it was with whatever they had a surplus of, such as beef, corn, salt, flour, pork, cloth. In due time a church building might be put up. It was usually a one room building, small and without many refinements. In due time it would be replaced with a more permanent structure befitting the community. Until any church could be erected, the services would be held in a home.

As each state and territory had many denominations established within the bounds at the time of the Revival, there was a lot of competition, arguments and debates among the groups. As Bible reading increased, new interpretations were made, and many churches split, and new sects sprang up.

Shortly after the turn of the nineteenth century, a father and son, both ministers, and both born in Ireland, came to America. In 1824, Alexander Campbell began sending out literature on Bible teachings. He had been a Presbyterian, but had decided he wanted to be baptized by immersion, and he joined the Baptist Church. He was not yet satisfied, and he continued to study the Bible. Before long he had organized a church that was called the Christian Baptist Church.

Further changes were made when doctrines were changed, and The Reformed Baptist group was formed. One group called itself the Christian Church, and another took the name of the

Disciples of Christ. Still, yet another group took the name of the Church of Christ.

The Church of Christ, born out of the denominational dissatisfactions of a few who had a profound belief that it was necessary to return to the simple, spiritual Christianity of the New Testament teachings, created a new fellowship of believers. The Church of Christ, similar in some respects to the Disciples of Christ (Christian Church), but with some basic differences in practices, grew in this Cumberland country that Henry Tomson had now settled in.

The Church of Christ was the church that Henry Tomson was to embrace so completely after he had painfully arrived at the conclusion that he could no longer serve the Methodist Episcopal Church as a minister. It was a decision that he did not make lightly. He had watched the schisms dividing the church, and had grown aware of the overbearing spirit of church government. With grief in his heart, he knew that he could no longer sanction the divisions within his church.

Accordingly, on 8 January 1830, Tomson sent to the Reverend Thomas P. Davidson, preacher in charge of Wolf Circuit, Har-demon County, Tennessee, a letter of dissolution from the Methodist Episcopal Church. It was accepted.

Divested of his Methodist credentials, Henry sought out a church which represented the qualities he felt such a body should possess--the Church of Christ. Examined by Abner Hill, James Matthews, and Mansel Matthews for the evidence of character and qualifications necessary to be certified for the office of Elder, Henry Tomson was ordained into the office on 25 November 1830.

All of this time Henry was preaching, teaching school, farming the land, and writing on his poetry. His poem of heroic length, known as Capers of Sots, was begun during this period. It grew out of a growing conviction that while all spirituous liquors were not in themselves harmful, the excessive use of them was. What began as an ordinary poem of a few verses grew into an awesome one of five hundred seventy six verses!

This Capers of Sots was carried from Tennessee to Missouri, then to Illinois, and then back to the final settlement in Missouri. He added verses all the while. Then he wrote the Essay in at least nine sections. Ever striving for excellence, he edited the essays down to a final four for publication, and then he recopied the whole!

Some thirty years after this Missouri Muse began this versification of 'men in their cups', he closed the final verse with a MOST POIGNANT HOPE THAT HIS LITERARY WORK MIGHT SERVE SOME USEFUL PURPOSE IN PERSUADING MEN TO LEAD A SOBER AND TEMPERATE LIFE! If that dream was not to be, his prayer was that his Capers of Sots might illumine the pages of history.

--Mary L. Roberts

TO ALL WHOM NOW IT MAY CONCERN:

Mankind, they say, still live to learn,
And while old age my sight is dimming
I see my name deserves a trimming;
The sound I do not wish to alter,
My neck would ill-become a halter,
Yet be it known to all my betters
The h and p are useless letters;
Some drop the one and some the other,
All came perhaps by the same mother,
Having, in fact, proceeded from
The person of some jolly Tom,
Not fifteen hundred years ago,
Beyond the great Atlantic's flow,
And scattered thence from time to time
O'er many a land and many a clime,
But he who takes the proper pull
Must make his reformation full
And I this day have dropped them both
Farewell redundancy and slowth.
The tale admits no longer telling,
Then look below and see the spelling -

T O M S O N

(Mac Tomair)

Written by Henry Thompson about 1836, who ever
thereafter omitted the usual h and p signing
his name, simply, Henry Tomson.

SOUND AND SUBSTANCE

The religious awakening of the early 1800's produced a need for more Bibles and printed religious materials of all kinds. We may need to be reminded that up until the time of the American Revolution, England had forbidden the printing of Bibles in the Colonies. After independence was won, ever, there was a rush to print Bibles to meet the demand. As more print shops were built, more books began to be printed. Newspapers began to grow in numbers also. By the time organized religion grew in the 1800's to the 1830's there was a growing hunger for all kinds of printed materials, with religious tracts much in demand. By this time our poet was preaching and writing steadily, and he had become a voice for faith and fairness. Some of his most eloquent writings were done during this time. He often submitted articles to the newspapers, and as a result, he found this medium an easy way to influence public opinion on various issues of the day.

Well educated, he saw to the education of his family, his intellectual influence can be seen in the chosen work of his sons and his grandsons. Generously gifted in communication skills, as well as piety, many turned not only to the pulpit but also the printing press. Many of these first, second generation descendants of Henry and Elizabeth (Lee) Tomson became printers and publishers, or ministers. James Cunningham Thompson, the ninth child of Henry and Elizabeth, became a Methodist minister. Thomas Arrington Thomson, the second son of Henry and Elizabeth, had Greene Lee Tomson, who became a well known preacher for the Church of Christ. Another son of Thomas Arrington was Josiah Henry Dockery Thomson, who became a widely known preacher in the Church of Christ, and helped to establish churches in Missouri, Indiana, and much of the state of Oregon--and perhaps Colorado.

Turning to the printing-publishing business were the following grandsons and great grandsons of Henry:

James Pinkney Wright, son of James Lawrence Wright and Elizabeth Mace Thompson, Henry and Elizabeth's seventh child. James Pinkney (Jim Pink) was a printer, publishing religious materials along with Tuscumbia, Missouri's earliest newspapers.

Rev. Josiah H. D. Thomson, eldest son of Thomas Arrington Thomson. Published the Gospel Proclamation, a religious monthly, at Tuscumbia, with cousin James Pinkney Wright. The name of the paper was changed to Good Tidings later. For seven years published the Miller County Vindicator, a weekly. Composer and publisher of many hymns. His son was also a musician and composer.

James Franklin Tomson, first child of Rev. Josiah H. D. Tomson, published the Spring Garden Herald, a weekly newspaper in the 1880's.

Amos Arrington Franklin Thomson, seventh child of Thomas Arrington Thomson, learned the printing trade from Josiah H.D. Thomson and James Pinkney Wright.

Daniel Frazer Thomson, fifth child of Thomas Arrington Tomson, editor of the first newspaper published in Miller County, The Osage Valley Sentinel; published first paper, Stet, in Camden County; in Arkansas he owned in part, or wholly, the Richland Sentinel, Richland Pulaskian, Waynesville Gasconade, Wesley Plaindealer, and the Lebanon Rustic; also the Press; the Eye-Opener, at Tuscumbia, the Sentinel, Linn Creek, Iberia Impetus at Iberia, the Morgan County Democrat at Versailles, and the Eldon Eagle, at Eldon. He was a musician, and composed a lot of songs and hymns that were published.

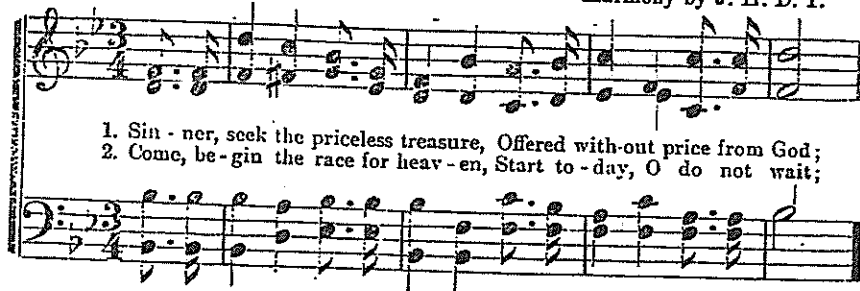
Reverend Josiah H. D. Tomson and his son, William Thomas Tomson, published a collection of their hymns in the "Gospel Melodies" songbook. Daniel Frazer Thomson also wrote several numbers for this musical collection.

Henry Tomson has been described as a patriot, a preacher, teacher, and a poet. His headstone calls him a farmer, poet, teacher. He was all of those things...and more. Yet none of his sermons survive, and we have only his prose and his poetry to discern what he was really like. In his writings we find only a few modest references to his concept of himself as a man of God. It may be that he would be most honored to be called a man of God who was a poet!

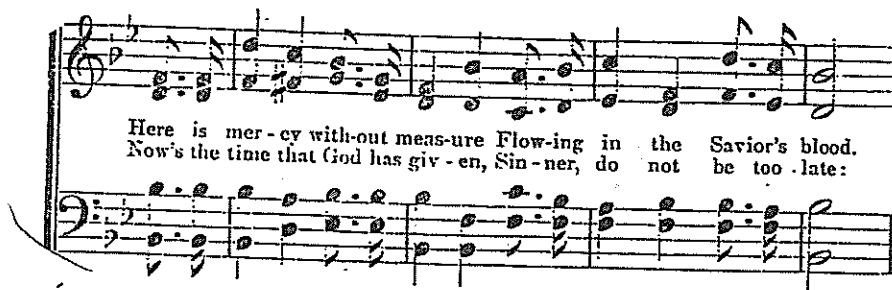
Sinner, Seek the Priceless Treasure.

Melody by D. F. TOMSON.

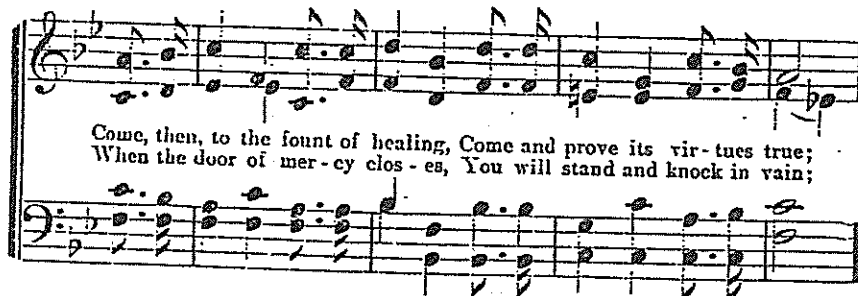
Harmony by J. H. D. T.



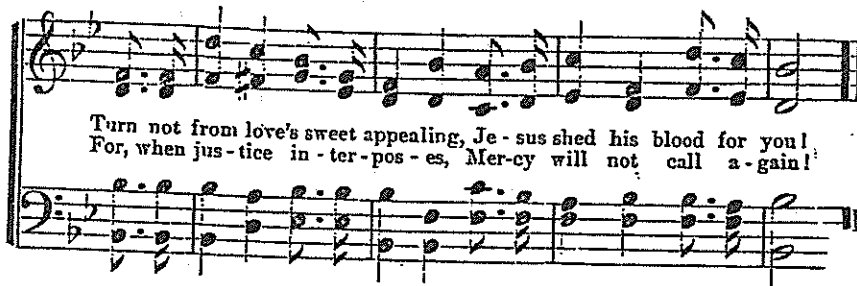
1. Sin - ner, seek the priceless treasure, Offered with-out price from God;
2. Come, be - gin the race for heav - en, Start to - day, O do not wait;



Here is mer - cy with-out meas-ure Flow-ing in the Savior's blood.
Now's the time that God has giv - en, Sin - ner, do not be too late:



Come, then, to the fount of healing, Come and prove its vir - tues true;
When the door of mer - cy clos - es, You will stand and knock in vain;



Turn not from love's sweet appealing, Je - sus shed his blood for you!
For, when jus - tice in - ter - pos - es, Mer - cy will not call a - gain!

This hymn is from the Gospel Melodies hymnal printed about the turn of this century. The songbook was printed by the Rev. Josiah Henry Dockery Tomson, a widely known evangelist. The book was used by members of the Church of Christ and those of the Disciples of Christ. The harmony was written by Rev. Josiah Tomson, a son of Thomas Arrington Tomson, and the melody was by Daniel Fraser Tomson, his brother. There were 60 hymns in this church songbook that were by Tomson descendants, and they are being copied by this author for future printing.

Benediction.

W. T. T.

W. T. TOMSON.

1. Now un - to the Lord, most high, Our spir - its
 2. Lead us in the per - fect light, And guide our

we com-mend, For we are safe if thou
 For we are safe
 way - ward feet, Up - hold us with thy bound-
 Up - hold us with

art nigh, And we are bold if thou de - fend.
 less might, And keep us till a - gain we meet.

This benedictory hymn was composed by William Thomas Tomson, a son of Rev. Josiah Henry Dockery Tomson. William Thomas perhaps the most accomplished musician of the Thompson descendants of yesteryear. He composed many anthems and hymns for worship, and he was equally skilled in writing the melodies, the harmonies and the arrangements. He was also a professional teacher of music.

GREENE LEE TOMSON

Preacher, Storekeeper, Farmer

The ministerial career of Greene Lee Tomson was unusually long--covering approximately fifty years. He began preaching early in life, at the Ginger Ridge schoolhouse, then answering calls to other churches in the area. Like many other family members, he embraced the Church of Christ as his church, and he became very widely known.

Greene Lee, the second son of Thomas Arrington and Kerenhappuck Thomson, was born in Tennessee in 1838, and went to Missouri with the family in 1859. He was drafted in the Civil War, but never did have to go to war.

He married Elizabeth Sullens in 1859, and to this union ten children were born.

Residing first at Brazito, then at Spring Garden, he ran a store in the latter. In later years he lived near Tusculumbia (some thirty years) on a small acreage, making trips out west for his avocation of bee keeper. He kept many bees, studied about them, and wrote for a magazine that dealt with nature. Orders for his Queen bees came from all over the United States. He planted fields of buckwheat for his bees, and grandchildren speak of seeing lightning bugs flying over the fields on balmy summer evenings.

Greene Lee Tomson was puritanical and strict in his viewpoints--expecting children to be serious and studious. He often objected to grandchildren's boisterious manners, although he dearly loved all of them. He expected his family members to dress sedately, and when he got upset--or when he became excited in his sermons--his voice would quiver a bit from a slight impediment. He was precise in manner, and careful in dress.

As mentioned elsewhere, in the family story by Maude Wright, this preacher grandson of Henry Tomson was tall and thin, and he wore a long beard.

His elder brother, Josiah Henry Dockery Tomson, was also a minister of the Church of Christ. Josiah had gone to Indiana in his evangelistic work, and it may be that once Greene Lee had accompanied him there, for after Greene Lee's wife, Elizabeth, died in 1867, Greene Lee remained a widower until 1893, when he married Emma Nellinger of Indiana. Greene Lee died in 1918, and Emma in 1943.

(From various genealogical files held by Mary Roberts, including notes held by Harry Kallenbach, whose wife, Wilma Page, had begun a Kallenbach history.)

What was there about this Tomson environment that was, unquestionably, so powerful and so capable of affecting, either directly, or intangibly, so many ensuing generations of descendants?

Henry Tomson was, without a doubt, an intellectual. One has only to read his poetry and his prose to see that he was a well educated man who had a strong sense of piety and ethics. His writings propose that all children should be well-schooled. Regretably, we do not know very much about Elizabeth, his wife, but from what has come down to us by oral tradition, we know she was supportive, wise, and loving. She probably had a lot of influence on her children, and she surely felt great pride as she watched her children go out into the world to live so honorably and well! Henry and Elizabeth taught their children well, and because Henry had knowledge of so many subjects, conversation around the house must have been stimulating and challenging.

Hilary Dunnaway, who wrote the Thompson family history and genealogy, believes, as I do, that Henry also may have had some kind of musical ability or appreciation, for in some of his prose he speaks knowledgeably of some of the fundamentals of music composition. As a minister he may have led the singing at church; he may also have even played one of the simple instruments that pioneers carried with them on migratory trails--perhaps a harmonica, or a guitar. Since music appears to have been such a vital part of his children's lives (as well as the grandchildren), the Tomson family home in North Carolina, Tennessee, Illinois and Missouri would have resounded with the lovely music of instrument or song.

The Tomson children grew up with the printed word as found in books, magazines, and newspapers. They were encouraged to find expression in the world of music, and they learned to appreciate the beauty of nature all about them. Encouraged and supported by good and loving parents, these first few generations of Missouri descendants marched bravely and independently out into the world to forge prominent places in society.

In the beginning, as the children left home and married, and in turn begat their own children, there was a pattern of "like producing like." Farmers produced farmers--editors produced editors--teachers produced teachers--artist produced artist. It is somewhat amazing to discern that there is still a preponderance of ministers, teachers, journalist farmers, and artists in the group of descendants.

The winnowing process of time is slowly breaking up some of these professional patterns among the descendants. Family attachment still runs deep, and there is evidence that the same kind of creativity once evidenced by Henry and Elizabeth's children and grandchildren, is burgeoning today. With gild brush, silken note, and magic word they leave their imprint on our Thompson family history of today. With these gifts and talents from the past they let us go on a wonderful journey of the mind. I salute all of them!

Tennyson Clay Wright

Tennyson Clay Wright, more commonly known as Ted, was born in the vicinity of Eldon, Missouri, but now lives in Colorado Springs, Colorado. Ted is a son of Arthur Marion Wright, and a grandson of Henry Anthony Wright who married Minerva Jane Melton in 1866. Ted's father, Arthur Marion, moved to Colorado, and he was killed in an automobile accident in 1951 at the age of about 71.

Arthur Marion, father of Tennyson Clay, was very active in the Church of Christ in Colorado Springs, and was of great influence on his children and his grandchildren.

Ted has his own sign painting company called the "ABC Sign Company". He is an enthusiastic genealogist who truly enjoys researching the family history. It is evident he reads a lot, for his letters to the compiler indicate a wide knowledge of history and the Bible. He is active in the life of his church, and his comments on the life and times of Henry Tomson provided the inspiration for the addendum to Cantos of Sots.

The compiler regrets that at press time she had no further information available on Ted and his wife, whose name is unknown. The pressures of meeting a printing deadline made it impossible to secure this data.

Known children of Ted and his wife are: Gary Wright, who is married and living in Colorado Springs; Arthur Ronald Wright; Lee Wright; and a daughter, Jeannine Wright Lane, who lives in Texas.

THE FAITH AND TIMES OF HENRY TOMSON

by

Tennyson C. Wright

Henry Thompson (Tomson) was born in 1787 and lived to the year 1862. This means that Henry lived during the terms of this country's first sixteen presidents, namely:

George Washington, 1789 to 1797
John Adams, 1797 to 1801
Thomas Jefferson, 1801 to 1809
James Madison, 1809 to 1817
James Monroe, 1817 to 1825
John Quincy Adams, 1825 to 1829
Andrew Jackson, 1829 to 1837
Martin Van Buren, 1837 to 1841
William Henry Harrison, 1841 (who died after serving 1 month)
John Tyler, 1841 to 1845
James Polk, 1845 to 1849
Zachary Taylor, 1849 (who died in office and was succeeded by Millard Fillmore)
Millard Fillmore, 1850 to 1853
Frank Pierce, 1853 to 1857
James Buchanan, 1857 to 1861
Abraham Lincoln, 1861 to 1865 (Henry died in 1862)

This was a period of time in which this country was in its infancy. It was a period of great growth and development, marked by heroic struggles, and intense political creativity. It was an era in which our country expanded explosively, and which resulted in tensions that grew regionally. Perhaps this struggle of the young United States accounts for the patriotism that Henry Tomson shows in his writings. This fervor induced him to serve as a Chaplain in the war with the British in 1812.

He refers to himself as a Republican. This means he would have been among the first to embrace this political philosophy. Because he was so involved in the church and the state, he saw very early that bureaucratic rule was creating divisions in not only the nation, but also in the church. He began some soul searching.

He realized where these same divisions in the past had led--and he feared where it might lead in the future. A student of Church history, and extremely versed in the Bible, Henry searched for the "truth", and at last concluded that he must renounce his past affiliation with the Methodist faith, and align himself with a church more closely identified with the scriptures. He wanted one where, when the Bible speaks, we speak; and where it is

silent, we are silent. He found this in the Church of Christ. This was about the same time that Alexander Bell was arriving at the same conclusion; however, there is evidence that the Church of Christ was known in England many years before this. There are distinct differences in the two churches, as well as some similarities.

Henry devoted the rest of his life expounding a religion that has no man-made ties, customs or creeds. In his writings is to be found a strength of conviction that was passed down through generations of descendants. Many show the same dedication. I knew this in my father, and I see it in my own children and grandchildren.

7

REVEREND JOSIAH H. D. THOMSON--THE PULPIT
AND THE PRESS

by

Lee Wright

My father, Tennyson Wright of Colorado Springs, CO, first stirred my interest in Rev. Josiah H. D. Thomson, a son of Thomas Arrington Thomson. I knew of Josiah's involvement with various congregations in Missouri, but when I came to live in Oregon I discovered that he had lived in Oregon, and had accomplished much in evangelism.

Rev. Josiah H. D. Thomson was instrumental in establishing and developing church congregations all over Missouri. Many of those congregations are still meeting. There is presently a congregation in Eldon, Missouri, where once Josiah seemed to have been headquartered. That congregation is not the one he was involved with, but the "instrumental music congregation" in Eldon does have a trace of its history back to his time. Although he was not in favor of instrumental music in the worship service, some of those he worked with began using such music later. He also helped to establish the congregation in Eugene, Missouri. I saw his name on a register as a guest speaker for the country church at Lamine, Missouri. That church is still worshipping, and is located not far from Interstate 50 that runs from Kansas City to St. Louis.

Various church and county histories list these Churches of Christ that Rev. Josiah H. D. Thomson and his brother, the Rev. Greene Lee Tomson, ministered to at times:

Spring Garden Church, organized 1840, with
Revs. Josiah and Greene L. Tomson, pastors.

Old Salem Church (now Mt. Pleasant), organized
1852, Rev. Josiah H. D. Thomson, pastor.

Olean Christian Church, organized 1870, with
_____ Thompson, pastor.

Tuscumbia Christian Church, organized 1878, Rev.
Josiah H. D. Thomson, pastor.

Hickory Point Church, organized 1878, Rev. Josiah
Thomson, pastor.

Pisgah Church, organized 1880, _____ Thomson,
pastor.

Brumley Church, organized 1883, Rev. Josiah H. D. Thomson, pastor.

Church of Christ, Liberty Congregation, Rev. Josiah H. D. Thomson, pastor.

All of these churches were located in Miller or Cole County, Missouri.

In other parts of the state there was a rural congregation called Old Scotland, near Jameson, that heard him preach. Included on the long list of other churches are: Kirksville, Rock Hill, Summersville, Unionville, Flat Rock, West Concord, and White Oak.

There were a number of places in Indiana where Josiah worked spreading the word of God. There is a small country congregation not far from New Castle, Indiana, and next to it, there is a small graveyard where he may be buried. He apparently died in Indiana on 19 December 1913, after returning there from Oregon where his wife had died and was buried. The church cemetery near this little church contains the remains of many of the Church of Christ members of that time, but I was unable to find Josiah's grave. One day, the Lord willing, I will go back and search again.

As near as I can determine, Josiah came west because of pressure in the midwest over his stand on slavery. He was actively opposed to the practice, and very vocal about it from the pulpit. Many of the church people in the congregations of the Church of Christ during the pre-Civil War days were also against slavery, but felt that it was more of a political issue, and should not be continually preached pro or con from a church pulpit. The pressure to stop talking about it was a discouragement to Josiah, so he headed West where the issue wasn't in the forefront.

Prior to the move west, Josiah had not only been active in the spreading of the Gospel, but he had become a composer of music, especially sacred songs. Together with his son, William Thomas Thomson, and with help from Daniel Frazer Thompson, a collection of their hymns were published under the title of Gospel Melodies.

Josiah published The Gospel Proclamation, a religious monthly, with James Pinkney Wright; later the tabloid was changed to Good Tidings. Later the two cousins published The Miller County Vindicator, a weekly, at Tuscumbia.

During the Civil War he was a guard at the Missouri State Penitentiary.

Mary Ann (Rainey), Josiah's wife, died here in Oregon, and I have tried in vain to find her grave. During the time of the wagon trains--and their westward movements--there were many Church of Christ members involved. Most of them seemed to have headed Northwest rather than down to California. Josiah and his wife were among those going north.

During the early days of settling Oregon there were several Churches of Christ established--many of them right here in the Willamette Valley. Josiah had something to do with that, but try as I may, I have not been able to find much information on the subject. Apparently those folks were not much on keeping records, and when they died out all of the information was lost. I have been told of a large congregation at one time in Albany, Oregon, but no trace remains of it now. Oregon people seemed to have been very independent, and after arriving here as settlers, they may not have done much about bringing younger folks in to keep things going. As the original group got older it simply died out. That is the only plausible answer I have arrived at so far.

There is a little country congregation in Porter, Washington. A mere handful of people still meet there, but know nothing of the church's history that far back. It would have been in the middle of a lumber camp at that period in time, as would most of the groups established in Oregon Washington.

Mary Anne, Reverend Josiah's wife, died in Oregon, and long after that, Josiah returned to the state of Indiana. He missed her a great deal, and didn't seem to have the 'zip' she had when she was living. No doubt their experiences in Oregon had been rugged ones.

It is my understanding that in his later years, Josiah worked to influence his father, Thomas Arrington Thomson, into becoming a member of the Church of Christ. Thomas Arrington had been indecisive all of his life about which church to join, and not too long before he died, he was baptized by immersion into the church of Josiah and Greene Lee his minister sons. Josiah has been referred to as the "Walling Minister of the Ozarks."

* * * * *

Now we come to me. My involvement in the Church of Christ can be traced back to my grandfather, Arthur M. Wright. He was influenced by the congregations around Eugene and Eldon Missouri, before moving to Colorado. I did not know much about the church at all until my mother and father moved back to Colorado after World War II. At that time I was in the sixth grade. Grandpa Wright encouraged Dad to get involved with the Church. My Grandfather Wright was the kind of man who would walk through miles of snow to get to church I had never met anyone like him, and he made a great impact on my life. During those rebellious Junior High years had it not been for his influence I am sure my life would now be quite different. He was killed in a traffic accident. I made up my mind then that if he could ever see me from

wherever he was, I wanted him to know he had set me on the right road in life. Not long after that I became a member of the Church of Christ.

The congregations in Colorado went together to keep me busy and growing in church work. My father hauled me all over the state of Colorado to various churches. Every week we would be somewhere. Whenever there was a vacation from school I was off somewhere working with older men involved in church work. This got me involved in the states of Kansas, Oklahoma, Nebraska, and Missouri. Upon graduating from high school I had eighteen months of labor lined up in Arkansas, New Mexico, Nebraska, Kansas, and Missouri. At the conclusion of that work in the church, I elected to enter the Navy, continuing to do church work. I spent some time in the Phillipine jungle with a missionary worker; I also did work of an evangelistic nature in Japan and China.

I married my wife, Jeanne, just before my time in the Navy was over. After that I worked for a while for a finance company in Southern California as a collector of bad debts.

In 1964 we came to Oregon, and we found ourselves gradually doing more and more in the church, drawing on all of the training of the prior years. We had to eventually leave the other work, and we now spend full time establishing churches and helping to develop them. We have helped to train other young men who are now working all over the midwest. Our own oldest son is presently endeavoring to establish a congregation in Crescent City, California. My work now seems to be pioneering new work--and assisting small groups to stand firm on their own feet.

As I have observed the work that my Dad--as well as the other Thompson and Wright families have done for the church--I see a strong pioneering influence. I feel that I have been blessed with this strong background of good people wanting to help others find a purpose in life. It is my prayer that I can continue to do that myself, and that I can pass this spirit on to my own family!



William Thomas Tomson
Son of J. H. D. Tomson
Composer 1859-1910



(see Bishop), and himself barely escaped death. He never married again, but devoted about nine years in succession as principal of the Academy of Music at Arcola, Ill, that he in connection with Pro. F. A. Wagner, of Potsdam, Prussia, established in 1888, Wagner remaining with him about one year. He was superintendent of the schools of the city also for some time, always giving satisfaction in reference to whatsoever he did.

He traveled and taught a while, then engaged to sell organs and pianos for the Stevens Organ and Piano Company, and afterward became their salesman and manager in their store where he had labored about twelve years; up to the time of his death, always giving entire satisfaction to both employers and customers. Always the same congenial gentleman, ready to accommodate and wait on all calling on him and give his advice and judgment when asked by any one wishing it, about anything pertaining to music instruments, etc.

He is the author of several of the hymns and tunes, and of the most of the harmony of the new compositions in the Gospel Melodies; but in late years he did not compose nor teach much. He and Bro. Bosworth, of the Christian Publishing Company, had intended publishing a book of anthems, but Bro. Bosworth died before the intended book was prepared. I wish to add a few of the beautiful hymns as an index pointing to the condition of his heart and his soul.

A Few of the Songs Composed by W. T. Tomson.
With hearts of sorrow and thro's of care,
Hark thee, dear Savior, we come in prayer;
For thou knowest sorrow on earth below,
Thou knowest our weakness and all our
In pity look thou upon us now,
In meekness and penitence, Lord, we bow;
O grant us, we pray thee, thy pard'ning
love,
Guide us and save us in heav'n above.
(Page 17, Gospel Melodies.)

Born Aug 22 - 1857

and the cares that
Don't forget amid earth's
There is One who di
And you'll need his ten
When you cross death's
chorus
Won't you come unto
He alone hath power
You can trust and lean
brother,
When you cross death's
You have heard the old
How the Savior died
And I'm sure you must
For the dear old story
He ascended into gl
To prepare for yo
Oh, my brother, wor
chorus
He has proven how he
Won't you love him
And obey his just command
Can you still his mercy
has promised peace
All your sins he will
You'll love him and obey
Won't you come to him
chorus
Pages 114 and 115,
I'll rejoice in the love
I've a heart from sin
While I live let me sing
For his blood has clear
chorus
I'll rejoice ever more,
I've a heart from sin
While I live let me sing
For his blood has clear
When the troubles of
When by care and pain
He has promised to guard
I can lean my head on
chorus
May the light of his glori
Ever shine upon my way

money, sacrifice his time, or spend the labor of his hands or busier brain upon the church. It should be because he recognizes God's ownership of all. Most men are afraid of going too far in consecration. They generally feel that what is left after all other demands have been satisfied, belongs to God. God wants that which is most precious. Man says of his property, "I came by it honestly. For every dollar I paid the price of hard labor. It is mine." Just here God differs: "The silver and the gold are mine." Want of consecration here is the crying sin of believers.

Nor will such consecration be complete without a personal consecration. God not only wants the first fruits, but the people themselves. "Ye shall be unto me a king-
priests and an nation," claimed from Sinai's smoking summit. The highest attainments in grace are his who puts himself into God's hands that he who made him might use him.—Ex.

SHUT IN.
There are some in this world who are compelled to tarry at home. The great race of life goes on, and they are left behind; they are too weak to run. They have nothing to do with the hand, with the sweat of the brow, with the toil of the brain; their work is all with the heart. But what a work that is! The tolls of hand and brain are nothing to yield a solace by their very energy, but the sad heart has only to bear. It is harder to bear than to do.—Pearse.

God sometimes shuts the door and shuts us in,
That he may speak perchance through grief or pain,
And softly, heart to heart, above the din,
May tell some precious thoughts to us again.
God sometimes shuts the door and keeps us still,
That so our feverish haste, our deep unrest,
Beneath his gentle touch may quiet, till
He whispers what our weary hearts love best.

A memorial written by Rev. J. H. D. William Thomas Tomson who died in (see obituary in the Scrapbook kept

This tattered original newspaper clipping was found in the old trunk of Daniel Frazer Thompson. It had to be taped together with archival tape before copying.

passer from the northern kingdom. For since the time of Solomon, the son of David king of Israel, there was not the like in Jerusalem. It was a revival that honored God and broke the power of idolatry in Judah and Benjamin, in Ephraim and Manasse. This God is our God to save his people in this day of corrupting luxury and idolatry of the pleasures of this world.

IN MEMORIAM

William Thomas Tomson, son of Elder J. H. D. Tomson and Anna E., his wife, died suddenly at Washington Hospital, Marietta, O., under the care of Dr. Cunningham, who drugged him and operated on him for appendicitis, and finding nothing the matter with his appendix, claims that an abscess in his stomach had broken, making a hole through his stomach as large as the end of his finger, through which pus and other poison had oozed into his body to the amount of a half gallon or more, and had been with him when he was first taken, knowing what his illness was, that he nor any other doctor or surgeon could have saved his life. He holds that his bowels were inflamed until they were of a red or pink color, and that the lining of the stomach and the bowels were in a condition of peritonitis, and for these reasons there was no hope for his life from the time the abscess broke. This seems very strange to me and others who were recently informed by himself of his good health. Does it not seem strange that he would write me on the 12th of October of his good health, that that abscess would kill him in less than two days after? How could a man with a half gallon or more of pus and other poison in his stomach enjoy health? Such an idea seems very unreasonable, and hard for me and others to believe, that a man could carry all that in his stomach and enjoy good health up to twenty-four hours before it broke through the stomach and emptied itself into his body, causing peritonitis, which caused his death within the twenty-four hours from the time his suffering began. If the drug and knife had not been used, he would have lived for many years, a month and 22 days old at the time of his death. From early childhood he had a great taste for music, both vocal and instrumental, and applied himself to the study of that science and art, with his other studies, but never neglected his music. He was professor of music in Orange College, Stark, Fla. in 1907.

Oh, the love of God for me
Jesus died to set me free
On the cross he suffered
That he might my soul
Boundless love, oh, what
Jesus died to set me free
Boundless love, oh, what
Jesus died for you and me
Let me follow where he goes
Let me answer when he calls
Let me walk from day to day
Walk where Jesus shows

CHORUS
He can fit me by his love
Fit me for his dwelling above
All his promises are sure
Ever shall his love endure
CHORUS
(Page 20)

Our Heavenly Father, help us
Help us to love thee and
Forgive our debts, as we
Help us nearer to the
live
Help us near the cross
Help us, O Lord, thy
Help our petition and
Guide unto thy love
therein
Oh, that we may walk
(Page 58)

Glorify and praise to the
me
Glory to his name, glory
Meekly he suffered
free
Glory to his holy name
CHORUS
Let the earth and all
praise
For his boundless love
brought salvation
Loud hallelujahs from
Glory to his holy name
Hopelessly wandering
Glory to his name, glory
His mercy called me
rest his blessing

CHORUS
Glorify his holy name
CHORUS
(Pages 98 and 99)
When the day is full of
When the sun shines

Oh, the love of God for me
Jesus died to set me free
On the cross he suffered
That he might my soul
Boundless love, oh, what
Jesus died to set me free
Boundless love, oh, what
Jesus died for you and me
Let me follow where he goes
Let me answer when he calls
Let me walk from day to day
Walk where Jesus shows

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CHORUS
Glorify his holy name
CHORUS
(Pages 98 and 99)
When the day is full of
When the sun shines

CHORUS
Glorify his holy name
CHORUS
(Pages 98 and 99)
When the day is full of
When the sun shines

Till in happier songs I'll praise him
In the land of eternal day.

CHORUS
(Page 160, Gospel Melodies.)

THE SPOT WHERE TOMMIE LIES
Dear is the spot where Tommie sleeps,
And sweet the strains which angels
pour;
Oh, why should we in anguish weep?
He is not lost, but gone before.

We'll plant a rose upon the spot,
For Tommie dear is not forgot;
The weeping willow, too, shall wave
And drop a tear on Tommie's grave.
The blooming roses cheer the heart,
And thoughts of meeting ne'er to part
Revive the drooping spirits now,
So to our fate let's humbly bow.

The day will come when we shall meet,
And all our loved ones we shall greet,
And join with them to praise the Lord,
If we prove faithful to his word.

Written by his father, J. H. D. Tomson.
Note.—Most of the foregoing short
sketch of the life and death of my dear,
beloved son was written shortly after his
death, but sickness and other things have
delayed its publication until now. The
memories of thousands who were acquaint-
ed with him and knew him from childhood
up to the time of his death will enable
them to say, "He was a good boy and a
good man."
J. H. D. T.

What is O
secrate is an O
used but twice
but the idea which
in every book in
eiple involved in
the recognition
ship. The Jew
lehem's slopes
leys, beheld of
harvest; but
his own. Th
harvest. W
not the ma
A real e
" If

God himself. The idea is involved in the
word. It does not mean merely dedica-
tion, but it means dedication to God. The
grad point for every one to settle is
whether he is working, giving, using his
talents, or wielding his influence for God.
All that a man has and all that he is God

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Tomson to his son
Marietta O.H.
by Rev. Greene Lee Tomson
M.D.R.



412 Main Street

Reel

Vincennes, Ind.

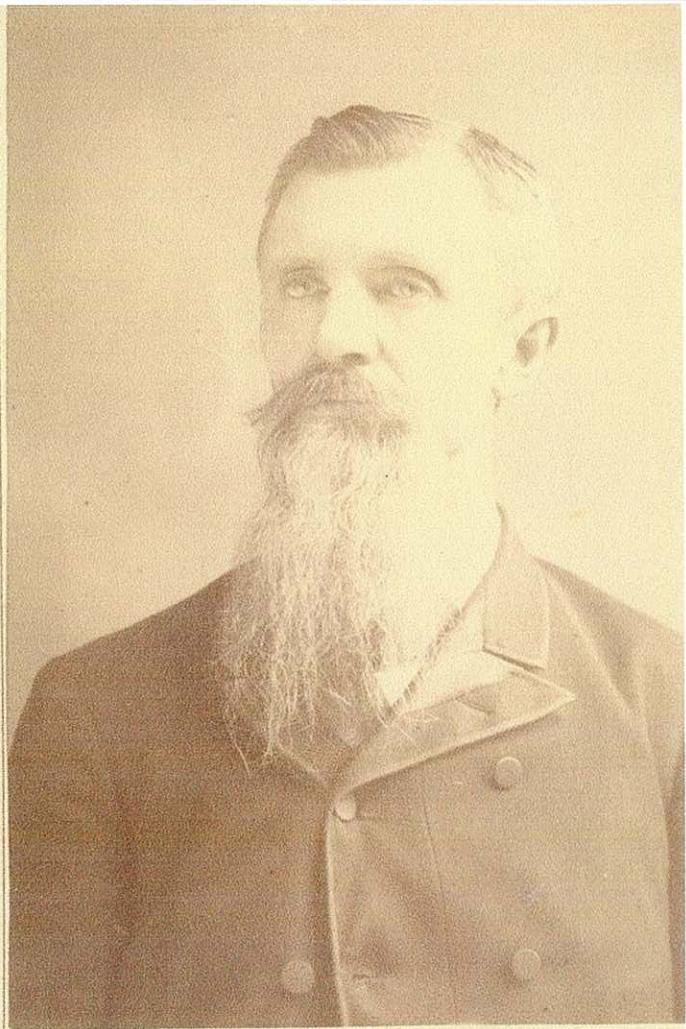
Rev. James Franklin Tomson, son
of J.H.D. Tomson. and great
grand son of Henry Tomson.
Newspaperman and Preacher
1856-1939



W. A. Q. Boyce.

James Franklin Tomson
and (wife) Son of
^{Anna E. Kaitney}
J. H. D. Tomson
Newspaperman and Preacher
1856 - 1939 (see notes in
"Capers of the Set")

Don't know anything about
him, add A. A. Tomson



Townley, Vincennes, Ind.

Rev. J. H. D. TOMSON, SON
OF THOMAS ARRINGTON
TOMSON, and grandson of
Henry Tomson, Evangelist,
Preacher, Musician and
Newspaperman. 1837-1913

5 serial
Henry
Duckham

J. H. D. TOMSON.

A BIOGRAPHY.

J. H. D. Tomson was born in Tennessee, January 23, 1837, and died at Greeley, Colorado, December 13, at 10 a. m., 1913, aged 76 years, 10 months and 20 days. Fifty-seven years ago he was married to Miss Ann Rainey, and to that union were born six children, one of which, J. F. Tomson, a minister of the gospel, survives, and is now living in Mississippi. On May 26, 1908, we laid Sister Tomson's body to rest at Marietta, Ohio, she having died there; and on the 19th of December, 1913, Brother Tomson's body was placed beside her.

Having been left almost alone in the world, Brother Tomson married a noble, good sister from Lawson, Mo., who clung to him and aided him in health and who did all that loving hands and heart could do in his sickness; and who, under most adverse circumstances, succeeded in bringing his precious body from Greeley, Col., to Marietta, Ohio, where Brother Tomson wished to be buried, but could hardly see how that was to be accomplished. May God bless Sister Tomson for the noble part she performed and the sacrifice she made.

Brother Tomson was a faithful, fearless minister of the gospel for forty-three years, contending earnestly for the faith through hardships, privations and poverty. He was a dear lover of music, both instrumental and vocal, but did not believe in having the instrumental in the worship, neither did he believe in having the church split up into societies (factions). He refused as much as \$1,500 per year from such a church, and likewise, like Moses, he chose to be with the children of God and suffer affliction, rather than to enjoy the pleasures of sin for a season (Heb. 11:24), hence he worked with the church of Christ at about one-third of the above amount the following year.

He would sometimes say from the pulpit, "If I were to give way to my feelings I would fill this house with music (mentioning the finest of instruments), but what is my feeling compared to God's word?" He well knew that he must obey God's word if he would inherit eternal life; and being a good scholar, he knew that instrumental melody is not authorized to be used in the worship of God. He was particular not to sing a song that was contradictory to God's word, saying "What is the difference between a falsehood and telling a false-

See Notes
in "Capers"
of "The Scots"

December 30, 1913.

therein (for worship), were in harmony with the word of God.

He loved his brethren dearly, always striving to do all he could to edify and build up, and to keep the unity of the spirit in the bond of peace, that the brethren might all be of one mind, all speaking the same thing. He was patient and forbearing, never holding malice in his heart toward any one, no difference how they abused or persecuted him; often saying, "If ye have aught against any when ye stand praying, forgive"; and would pray for mercy on them, like his Saviour, as if he thought they knew not what they do and when better informed they would see and do differently.

The last three years and eight months of his life was spent in the mission fields of the West, where hardships and privations were many; often missing a good opportunity to preach the gospel, as board and house rent would have to be paid, and finances would not permit. His last meeting was held in the humble home of Brother and Sister Mortenzen, of Bennett, Col., on the plains. His last sermon was on Keeping the Lord's house, Breaking Bread on the First Day of the Week; and it is but natural for us to hope that the dear ones who heard that last sermon will ever remember and never neglect.

The great scholar, poet, and musician that he was, he did not seek prominence, laudation and praise, but chose the lowly walks of life and endeavored to preach the gospel to the poor, from place to place, in many States. He was quiet, humble, and unassuming, yet dignified and scholarly in private life, and on the public rostrum, thus lifting many a one above the low and groveling things of the world. He was a useful man, and will be missed by many. By some he was thought to be somewhat peculiar in some things, and too particular at some points, but the writer does not presume to say yea or nay; yet we can say that he held to his positions conscientiously, and not just for effect or show.

He wrote much of value to the various
and served quite a while

Notes:
He preached at
New Hope. See
handwritten notes
of J. D. Allford

worship of God. He was particular not to sing a song that was contradictory to God's word, saying "What is the difference in singing a falsehood and telling a falsehood?" Being the author of Gospel Melodies, he was careful that all songs contained

any, yet we can say that he held to his positions conscientiously, and not just for effect or show.

He wrote much of value to the various church papers, and served quite a while as Querist Editor for the Christian Leader, and was rendering similar service for Bro. E. C. Fuqua's paper, the Word of Truth, at Greeley, and we could not but see the love of Bro. and Sister Fuqua for the dear old soldier who fell at his post, and for the heart-broken wife, in the beautiful wreaths that covered the breast of our fallen comrade.

To know Bro. Tomson well, was to love him much. In his home he was good and true; his praises could not be spoken; but with the poet we must say:

"A voice we loved is stilled,
A place is vacant in our home,
That never can be filled."

In the absence of Bro. C. E. Fogle from Marietta, the writer of these lines was called to conduct the funeral services, which was the first to be held in the new church house; and we could but wonder who would be the next to follow. Bro. Tomson labored quite a while with the Marietta congregation, preaching and giving instruction in vocal music, and was held in high esteem by the brethren, many of whom attended the funeral and mingled their tears with those of one sad and lonely mourner, Sister Tomson, who, though broken-hearted, bravely looks forward to the coming of the Lord, when all the faithful will receive a rich reward.

Paden City, W. Va. C. D. Moore.

A biography of Rev. J. H. D. Tomson by C. D. Moore.

Records of:

1. marriage to Ann Rainey
2. marriage (2) to a woman from Lawson, MO.
3. Mary Ann wife #1, died and was buried in Marietta, O.
4. Rev. J. H. D. Tomson died in Greeley, CO, and was buried in Marietta, OH.
5. His son Rev. J. F. Tomson, was also a minister and preached in Mississippi, among other places.
6. Rev. J. H. D. preached and taught music (singing) in Marietta.
7. Son, William was a composer and died and was



See under "Capers & the Sats"

Green Lee Thompson
Tomson

Preached at New Hope
See Handwritten notes by
H. D. Allford

Rev. Greene Lee Thomson, son of Thomas Arrington
Thomson, and grandson of Henry Thomson.

GREENE LEE AND ELIZABETH TOMSON

OUR GREAT GRANDPARENTS

I have a story to tell my brother, sisters and cousins--a tale about our maternal great grandparents, the Reverend Greene Lee Tomson, and his first wife, Elizabeth Sullens. This Tomson couple were the parents of our Grandmother Cora Belle (Tomson) Kallenbach. This couple died many years before we were born, and most of you may never have seen a picture of them.

Take time to look again at the picture. You may conclude that our Grandma Kallenbach probably inherited many of her mother's facial features, as well as an apparent sweetness of nature. Elizabeth's soft, full lips--gently upturned--oval face, light brown hair and twinkling eyes cannot help but remind us of Grandma.

Greene Lee, father of Cora Belle, was in the fullness of his life when this picture was made. In his later years his dark hair and wispy beard would whiten. Like his father and his brothers, he had high cheekbones, deep-set eyes, and a gaunt frame. He seems so intense and serious! Like all of the other strong-willed Tomsons, he chose to spell his surname "Tomson". His father preferred Thomson, and other members elected to use Thompson.

Elizabeth Sullens, our great grandmother, was born in the vicinity of what was then called Spring Garden Prairie of Miller County, Missouri, on 19 July 1839. She was the ninth child of fourteen children born to John and Malinda (Thompson) Sullens, who had settled in Missouri in about 1831 after migrating from Wayne County, Kentucky. Malinda, Elizabeth's mother, was a daughter of Leonard Thompson, who has no known kinship to the Greene Lee Tomson line. Malinda and John Sullens are both buried in the Spring Garden Cemetery. I have seen some photographs of some of their other children, and they were all a handsome lot, so our grandmother came by her beauty naturally.

John Sullens was a farmer, and as his children reached adulthood, many married and settled in the same area. It was inevitable that Elizabeth would meet Greene Lee Tomson, and that they would fall in love and marry. John's family was active in the church, and Greene Lee and his brother Josiah were beginning their first attempts at preaching in the Church of Christ and the Christian Church (Disciples of Christ).

On 15 December 1859, Elizabeth Sullens was united in marriage to Greene Lee Tomson. Greene Lee, a son of Thomas Arrington Thomson and Kerrenhappuch Sellers, was a merchant in Spring Garden in the early years. Bee-keeping was an avocation, and he became quite well known for his expertise, and sometimes he traveled out of state on this business. He began preaching locally, becoming known as Elder Tomson. It was the practice of the Church of Christ to call its preachers Elder, as many had not been formally trained or ordained as ministers. Like

his fellow members, Tomson did not believe in the use of musical instruments--such as pianos and organs--in worship. He was convinced that the house of worship should not be used for social events like box suppers, political rallies, nor fund raising efforts. He believed in weekly communion in worship, total immersion at baptism, and that women should have no role in church administration or worship services. That was not an uncommon attitude in the past by all denominations, however.

Elder Greene Lee Tomson's career as a minister spanned a period of about fifty years. Most of those years were probably spent in poverty. His salary was always small, since his congregations were usually small. As a minister he had to walk, ride a horse, or drive a buggy or wagon to get to the small country churches he ministered to. It was not that unusual for a preacher to serve more than one church, with an offering during worship the only source of money. It was a time of expansion of these small churches as more and more settlers moved into communities in the Midwest. Both he and his brother, the Reverend Josiah Henry Dockery Tomson, were instrumental in organizing more churches, not only in Missouri, but in other states.

Over the years he married many, many couples, baptized a large number into the church, and buried more people. And like his grandfather, Rev. Henry Tomson, he yet found time for a little farming and the writing of many scholarly articles for various religious tabloids. He was a regular contributor to The Christian Leader, writing often of his experiences out West, and expressing strong convictions and beliefs on such subjects as morals and ethics. His second wife and his daughter Cora Belle saved many of those articles he published, pasting them into a large scrapbook that was eventually passed down to Ethyl Kallenbach. Upon Ethyl's death, a brother (Royal) fell heir to the scrapbook, and he allowed me to copy much of the material from which I now draw facts.

Like all of his Thompson forebears--as well as his sibling brothers--Tomson was well read and articulate. He saw to the education of his own family, and as the Spring Garden Academy was located in that town, our Grandmother Kallenbach attended school there for eight years--a good education for a female in those days.

I am not sure just how long he remained in the vicinity of Spring Garden, nor where he may have been called to serve as an itinerant preacher. We do know that he eventually went to live on a small farm on Dry Creek, just outside of Tuscombina.

In the 1880's, Elder Tomson decided to travel to the Pacific Northwest in search of a better paying position. He wrote of poor health, and of his hopes of finding a climate that would make him feel better. The Northwest was growing rapidly in population, and he thought that there would be a need for more churches to serve the settlers. He spent about eight months at La Grande, Oregon, during the 1888-1889 period, and he wrote

numerous columns about his experiences there. He describes the difficulty of travel and the good people who helped him.

During a period in the early 1890's, Greene Lee evidently returned to the Northwest, taking with him a son, not named, but described by Tomson as being 15 years of age. This son could very easily have been Lee Ander or Leander (whom we knew as Lee) born in 1878.

Cora Elizabeth (Sullens) Tomson, his wife, had been ill for about two years after the family had moved to a small home on Dry Creek, close to Tuscumbia. Her obituary states that she had caught a cold during the "change of life", and that it had resulted in "consumption". She died from this disease at her home on 4 April 1893. It is highly probable that she had contacted consumption (or tuberculosis, as we know it) from her mother-in-law, Kerrenhappuch Thomson, and Kerrenhappuch's two daughters, named Sarah Keziah and Jennie Van. All three relatives died from the disease, and as they lived nearby on Dry Creek, there would have been much contact over the years. Tuberculosis is highly contagious, and there was not much knowledge then on the treatment and prevention of this disease. Six of Elizabeth's seven living children were present when she died. She was laid to rest in the little cemetery in Tuscumbia. It is sad to note that we lost both our great, great grandmother and our great grandmother to consumption. And our Grandma Kallenbach died from lung cancer!

Of the ten children born to Elizabeth and Greene Lee, three died as infants and were buried in the little family burial plot on the Henry Tomson farm near Brazito.

I have concluded that after the death of Elizabeth in April of 1893, Greene Lee went West with the fifteen year old son, Lee. He stopped for a short while in New Windsor, Colorado, then proceeded on to the states of Washington and Oregon. His brother Josiah may have been in Colorado at the time. He went to the Pacific Northwest by way of Weiser, Idaho, according to reports he sent back. He stopped to preach at Endicott, Cheney, and Medical Lake in the state of Washington. He then preached at La Grande, Applegate River, Grant's Pass, and Pendleton, all in Oregon. He was disappointed to find no place to settle, nor a climate where his physical condition improved, so he went home.

Tomson was back in Missouri by late October of 1893. He stopped over in Richmond, a town in northwest Missouri, where he spent two weeks visiting his brother, the Rev. Josiah H. D. Tomson, a well known evangelist, musician-composer of sacred music, and a newspaper publisher. By sometime in December he was again living in his little log house near Tuscumbia.

Lonely and somewhat frail, Greene Lee decided to take a second wife. He married Emma Nellinger on September 29, 1893. Emma, quite a bit younger, was from Indiana,

Mother always told me that Greene Lee had advertized for a wife. That was a common practice then, and if he actually did find her that way, his choice was a good one. Emma was a devoted wife....comely, quiet, spiritual, and hard-working.

Greene Lee and Emma had a little daughter named Bessie Marie who was born at Tuscumbia, Missouri, on 29 January 1895, and she died at Cory, Colorado, on 29 September 1895, aged only seven months. The family had been in Colorado for a short while, and eventually moved back to Missouri.

Many of us still remember Emma from our youth. After her husband's death in 1918, she moved in with Grandma and Grandpa. Except for occasional trips to visit other relatives, she lived out the rest of her life with the Kallenbachs. We cousins all knew her as "Auntie", a diminutive lady who never had much to say, and who moved quietly about the home.

On one of Auntie's visits to relatives out of state, my mother was chosen by Grandma to go stay the two weeks with her grandfather. She was only about ten or so years of age, and she spoke of being awakened about four o'clock one morning by her grandfather, who asked her to get up and put a chicken on to stew before going to school temporarily in Tuscumbia. She was somewhat ill at ease with him, for he expected children to not be rowdy or noisy, and he was not one for small talk. She recalled that he spent much of his time reading the Bible and writing sermons.

Tomson spent his final years on his little farm, continuing to serve the church. He had a devoted following, and the community accorded him much respect and admiration. On 26 January 1918 death came to this man of God, and after a large funeral at the Christian Church in Tuscumbia, he was laid to rest beside Elizabeth in the lovely cemetery at the top of the hill.

Emma, his second wife, lived until January of 1945. She was buried beside Greene Lee and Elizabeth. She had no grave marker until a drive was begun by me to raise funds to purchase a simple granite headstone for her close to twenty years ago. These three rest in peace, surrounded by all of our other grandparents, relatives, kith and kin.

--Mary L. Roberts

July, 1997

THE NEW CHURCH ORGAN.

They've got a brand-new organ, Sue,
For all their fuss an' search;
They've done just as they said they'd do,
And fetched it into church.
They're bound the critter shall be seen,
And on the preacher's right
They've hoisted up their new machine,
In everybody's sight.
They've got a chorister an' choir,
Ag'in my voice an' vote;
For it was never my desire
To praise the Lord by note!

I've been a sister good an' true,
For five an' thirty year;
I've done what seemed my part to do,
An' prayed my duty clear;
I've sung the hymns both slow an' quick,
Just as the preacher read,
An' twice, when Deacon Tubbs was sick,
I took the fork an' led!
An' now, their bold, new-fangled ways
Is comin' all about;
An' I, right in my latter days,
Am fairly crowded out!

To-day, the preacher, good old dear,
With tears all in his eyes,
Read "I can read my title clear
To mansions in the skies"
I al'ays liked that blessed hymn—
I s'pose I al'ays will;
It somehow gratifies my whim,
In good old Ortonville;
But when that choir got up to sing,
I couldn't catch a word;
They sung the most *dog-gonest* thing
A body ever heard!

Some worldly chaps was standin' near,
An' when I see them grin,
I "bid farewell to every fear,"
And boldly waded in.
I thought I'd chase their tune along,
An' tried with all my might;
But though my voice is good an' strong,
I couldn't steer it right;
When they was high, then I was low,
An' also contrawise;
An' I too fast, or they too slow,
"To mansions in the skies."

An' after every verse, you know,
They play a little tune;
I didn't understand, an' so
I started in too soon.
I pitched it pretty middlin' high,
I fetched a lusty tone.
But oh, alas! I found that I
Was singin' all alone!
They laughed a little, I am told;
But then I had done my best;
And not a wave of trouble rolled
Across my peaceful breast."

And Sister Brown—I could but look—
She sits right front of me;
She never was no singin'-book,
An' never went to be;
But then she al'ays tried to do
The best she could, she said;
She understood the time right through,
An' kep' it with her head;
But when she tried this mornin', oh,
I had to laugh, or cough!
It kep' her head a-bobbin' so,

Three Things To Do.

First we have to attend to the practical. Many men have been trying to make out the meaning of the twelve hundred and ninety days who have never kept one of the commandments. There are empirics and adventurers now who are publishing placards calling upon the unwary public to come and hear the meaning of the thousand three hundred and five and thirty days who never loved an enemy and never helped a friend. If we are to understand the apocalypse we must first keep the commandments. If we would enter heaven we must keep the commandments first. Do the little which you do know. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" O thou foolish soul, trying to make out the meaning of the twelve hundred and ninety days, and forgetting to pay the wages of the hireling, forgetting to cool the brow of fever. Then, secondly, we are not to deny the mysterious. The Bible will always be the most mysterious of books. Why shall it always be the most mysterious of writings? Because it contains God. No man can find out the Almighty unto perfection. He cannot be searched or comprehended or weighed in a balance or set forth in words and figures. So long as the Bible tabernacles God it will be an awful sanctuary. Then, in the third place, we have to learn patience. Personally, I am waiting for God's comment upon God's words. There are many persons who have handled the Bible indiscreetly. They have been keen in finding discrepancies and contradictions; they have busied themselves about signatures, they have asked whether Moses signed this, and David signed that, and Daniel signed the other; and they got up a *post hoc* case in favor of the Bible. On the whole they have come to think that possibly bits of it may be inspired. I have not reached any such conclusion. All I know of it, in the matter of conduct, and elevation of soul, and prospect of salvation, is inspired enough for me; and as for the parts I do not understand I am waiting, and perhaps

VALENTINE KALLENBACH, residing at the first farm above the "Big Spring," on Little Saline creek (and, by the way, it is one of the best farms on the creek) where he has lived for the last 30 years, having moved to the place in 1861. Mr. Kallenbach was born in Saxony, in Germany in 1816, migrated to Cole county this State in 1860, and the following year to Miller as already stated. He followed weaving as his trade in the old country, but has faithfully followed farming on his present farm since he came to this county, and his only means of breaking his ground and plowing his corn for some time after he came here was a single ox which he trained to work like a horse. Mr. K. has raised several children, who rank among our most respected citizens.

THOMAS A. THOMPSON, born in Rockingham county, North Carolina, March 5th, 1810, came to Cole county, Mo., March 23, 1859, and settled on Dry Creek in Miller Co., some two miles above the "Big Spring," where he now lives, in 1867. Mr. T. has spent his life on the farm, and has always been noted for his industry which reputation he still maintains, notwithstanding his advanced age. It is said of him that he can not be idle. Five o'clock never catches him in bed. He retires early and rises early, and this rule he has strictly adhered to from childhood.

More anon,

L. N. KAY.

No one has been within 460 miles of the North Pole.—Forty three million stars can be seen by a powerful telescope.—The hottest region on the earth's surface is on the south-

MAKING FRUIT TREES BEAR ANNUALLY.—Mr. Edward W. Lincoln, in his report to the Worcester County (Mass.) Horticultural Society, states that from practical experience there is no alternate bearing year in fruit. The reason trees do not bear in successive years is chiefly from the fact that they have been allowed to overbear the previous year. He experimented chiefly on pears. From a single tree of the Belle Lucrative he pulled off two thousand young fruit. Not only does this practice tend to give regular crops every year, but the size and quality of the fruit is much enhanced by this practice. He thinks there is no more reason why fruit-growers should not systematically thin out the too abundant crops than there is for not hoeing out super-abundant corn and potatoes.

CHURCH ETIQUETTE.

There is such a thing as proper church etiquette, and it should be carefully studied and religiously observed. Our conduct at church has not a little to do in deciding the measure of blessing which we may hope to receive, and has direct bearing upon others as well.

The following rules are not new, but deserve frequent repetition:

1. If possible, be in time. You need ten minutes after coming to get your breath; get warm or cool; compose your body and mind, and whisper a prayer before the first notes of the organ.

2. Never pass up the aisle during prayer or Scripture reading. If you do, your presence will distract the minds of the entire audience.

3. Be devout in every attitude; find the hymn given out, sing it if you can; share the book with your neighbor, and if in a strange church, conform strictly to its customs of worship.

4. If the sermon has begun, take a seat near the door, no matter if you are "at home."

5. Be thoughtful in church for the comfort of others. Take the inside end of the pew if you are the first to enter, and leave all the vacant space at the aisle end.

6. Don't rush for the door after the benediction is pronounced, but linger a moment as if loath to depart from the sacred temple.

7. There should be no loud talking or jesting after the service is concluded. They are as much out of place in the house of God as at a funeral.—*Ex.*

SMALL DUTIES.

We speak of small duties—there are none. The very least of our moral obligations has in it the sanctity of a divine edict. We are compassed about by whispers. "Do this," says the small voice, or "Do that." And our character depends upon our heeding it. In the Cathedral of Modena there is a bucket which once belonged to the public well. It was stolen by some soldiers in a frolic. Inquiry was made, and the bucket was passed

I had to laugh, or cough!
 It kep' her head a-bobbin' so,
 It e'en a most came out!

An' Deacon Tubbs—he all broke down,
 As one might well suppose;
 He took one look at Sister Brown,
 And meekly scratched his nose.
 He looked his hymn-book through an'
 through,
 And laid it on the seat,
 And then a pensive sigh he drew,
 And looked completely beat.
 An' when they took another bout,
 He didn't even rise;
 But drew his red-bannaner out,
 An' wiped his weepin' eyes.

I've been a sister, good an' true,
 For five an' thirty year;
 I've done what seemed my part to do,
 An' prayed my duty clear;
 But death will stop my voice, I know,
 For he is on my track;
 And some day I to church will go,
 And never more come back;
 And when the folks gets up to sing—
 Whene'er that time shall be—
 I do not want no patent thing
 A-squealin' over me!

—Selected by Jeff K. Snodgrass, Reed, Ind.

TOMSON—The infant daughter of Elder G. L. Tomson died September 25, 1895, at Cory, Col. She was born at Tuscumbla, Mo., January 29, and so was seven months and twenty days old. She was a bright and affectionate child, and her death leaves the parents alone, she being the only child they had with them.

With sorrowed eyes and saddened heart,
 We see afar the beacon bright;
 We breathe farewell yet look, with joy,
 When we shall meet in realms of light.

A. A. F. TOMSON.

understand I am waiting, and perhaps when God comes to read it to me I shall find that, not God, but the critics have been wrong.—Dr. Parker.

Died In St. Louis.

The funeral services of Miss Edith Wright, who died in St. Louis, Saturday morning was reached at the Christian church on Oaichita avenue this afternoon at 8 o'clock, and the remains were laid at rest in Greenwood Cemetery. Miss Wright was a resident of this city, and well and favorably known, and left some time ago for St. Louis, where her brothers Messrs. Ollie and Paul Wright were living, in hopes of the change benefiting her health. The family resides at present on upper Park avenue.

seen by a powerful telescope.—The hottest region on the earth's surface is on the southwest coast of Persia.—Every part of postage-stamp making is done by hand.—In the United States there are twenty-one law firms in which the partners are husband and wife.—In France the bicycle is ridden by more women than men.—There are thirteen million men of military age in the United States.—In Sweden fifty per cent. of insanity is caused by drink.—Only nine per cent. of cases of amputation are fatal.—Eight million people in the United States own their own homes.—Russia is using petroleum instead of coal as fuel on her railways.—The area of the United States, omitting Alaska is 1,900,000,000 acres.—The elephant is the longest-lived land animal, and the whale the longest-lived sea animal.—A flash of lightning equals twelve thousand horse-power.—Each ear has four bones.—The stomach has four coats.—The human skull contains thirty bones.—Every hair has two glands at its base.—The sense of touch is duldest on the back.—During the last one hundred years France has lost six million soldiers in war.—The Sahara desert has an area of three million square miles—about that of the United States.—The human skeleton, exclusive of the teeth, consists of 208 bones.—In 1842 the British customs tariff numbered twelve hundred articles. Not it contains but nineteen, the principal of which are tobacco, tea and liquor.—It is estimated that the nerves, with their branches and minute ramifications connecting with the brain, exceed ten million.—Little Rock took its name from a boulder on the shore. It was said to be the first bit of stone seen by the early voyagers on their way from the mouth of the river to that point.

The advent of Christ has so affected all classes where his name is known, that children and slaves, man and woman, scholar, king and chieftain, come under the influence of the one remarkable personage.

was stolen by some soldiers in a frolic. Inquiry was made, and the bucket was passed from hand to hand. At length it came into the possession of the young Prince Henry of Sardinia. A battle was fought to secure it, and Prince Henry was made a prisoner. His imperial father offered a gold chain seven miles long for his ransom. It was refused. The prince lay twenty years in prison, pined away, and died. Meanwhile a war was fomented in which most of the governments in Europe engaged, and which involved the loss of thousands of lives. Oh, no, there are no trifles in human life! Or, if there are, we are not competent to determine upon them. We can not tell the reach of their issues. "How far yon little candle throws its beams." The safe plan is to heed the divine voice in all matters whatsoever. "Whatsoever he saith unto you, do it."—D. J. Burrill.

THE WORD "WIFE."

Mr. Ruskin says: "What do you think the beautiful word 'wife' comes from? It is the great word with which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of that of *femme*. But what do you think it comes from? The great value of the Saxon words is that they mean something. Wife means 'weaver.' You must either be housewives or house moths, remember that. In the deep sense, you must either weave men's fortunes and embroider them, or feed upon and bring them to decay. Wherever a true wife comes, home is always around her. The stars may be over her head, the glow-worm in the night's cold grass may be the fire at her feet; but home is where she is, and, for a noble woman, it stretches far around her, better than houses ceiled with cedar, or painted with vermilion, shedding its quiet light for those who else are homeless. This, I believe, is the woman's true place and power."

above, death notice
 of infant dau. of Rev. G. L.
 and 2nd wife, Emma (Killinge)
 on Sept. 25, 1895 at Cory, CO.
 by A. A. F. Tomson.

Article on Thomas A.
 Tomson (Thompson) son
 of Henry Tomson.

Tomson Records

copied from a scrapbook of Cara Belle (Tomson) Kallenbach and then to

I wonder how many of these early churches are still meeting

THE WEST.

I left my home near Tuscomb, Mo., last June, for the "far West," hoping to recuperate declining health and to locate in some place where I could be engaged most of my time preaching the Word. I had been induced, through my correspondent, Bro. S. Hamilton, of Endicott, Wash., to select Cheney, Wash., as a suitable place for health and a good place to work in the vineyard of the Lord. Accordingly, I bought tickets for myself and youngest child, a boy about fifteen years of age, for Spokane, Wash., via Endicott.

Our first stop was with Sister C. E. Clark, of New Windsor, Col. I preached twice while in the neighborhood, and formed the acquaintance of a few brethren and sisters in Christ. Bro. Albert Allison joined Sister Clark in paying our fare from Greeley to New Windsor and return—New Windsor was off of our line. While in the neighborhood of New Windsor we made our home with Sister Clark. For the kindness shown us while there, I shall ever feel thankful.

Our next stop was at Weiser, Ida. We were met at this place by Bro. Keithley, of Middle Valley, who conveyed us to his home, twenty-five miles from Weiser. I preached twice while in this community, and found Bro. Keithley and Sister Maggie, his wife, well informed in the Scriptures, and I found also that they had a good family of children, and well trained and disciplined according to the word of God.

While at this place I received a letter from Bro. Hamilton, stating, among other things, that I had better not go to Cheney, that times had got so hard that I had better look for some other place for a location. This caused me some, and troubled me very much. My tickets were bought and trunks checked rough to Endicott. What to do now for the best I could not tell, but decided to go on. My trunks, by this time, likely had reached their destination.

Our next "stopover" was at La Grande, re. Here we found a meeting in progress, conducted by P. H. McGuffey, of Kentucky.

Bro. McGuffey had a woman with him who led the singing. They used the organ in their meetings. The preacher and the singer entertained the people quite well for many days. I preached once at a hall, three miles from town, and spent one day with friends at the Hot Lake. I spent about eight months in La Grande in 1888-89.

After spending about ten days with brethren and friends in La Grande, we started for Endicott, Wash., arriving July 22, 1893.

After spending a few days with Bro. Hamilton, and preaching once at a schoolhouse

THE FAR WEST.

While I remained in Jackson County, Ore., I had a very pleasant home with Bro. Bailey and family, near Kubli. We had a meeting two Lord's-days at a schoolhouse near Bro. Bailey, and one Lord's-day we had a meeting on Williams Creek, seven miles from Bro. Bailey. The congregation on Williams Creek meet on the first day of the week to break bread and to read and study the Scriptures. I think this congregation is composed of good men and women, loyal to God and his Word. Bro. Bailey, Sister Bailey and some of their children have their membership with the Williams Creek Church. I shall always think well of Bro. Bailey and family for the many kindnesses shown me while in their house. May Heaven's blessings attend them is my earnest prayer.

I spent from Tuesday until the following Lord's day evening, on my return East, at Grant's Pass. This is on the Oregon and California Railroad, 296 miles from Portland. The church at this place was then in a very bad condition. They were divided. This division had been brought about by introducing the use of the organ into the worship, suppers, human societies, and such like. These things had been introduced by the pastor who was preaching for them at the time. They had been divided, and men appointed whom they called elders and deacons, and had also been incorporated. I think some of them really believed that by virtue of this incorporation they were the church, and that the former elders and deacons, and the few loyal brethren and sisters who stood with them, had no rights as the church of Christ in Grant's Pass. I think many of those who composed the incorporated church were good men and women. They had only been deceived by a man who liked to have the "pre-eminence."

I preached on Thursday and Friday nights at Mr. Rowley's, where I made my home, and on Saturday night at a Bro. Loyd's. Mr. Rowley, though not a member of the church, is a very kind, good man and likely understood the church trouble at the "Pass" as well as any one. Mr. Rowley's family, his wife, two daughters and one son were members of the church. This young Bro. Rowley had been appointed deacon in this new church, though, of course, could not be a Scriptural deacon on account of being a novice and also for the further reason of being an unmarried man. (See 1 Tim. iii 12) A few weeks after leaving the "Pass," I received a letter from Mr. Rowley and Sister Rowley, his wife, stating that young Bro. Rowley, their son, was dead. He died of typhoid fever about two

THE FAR WEST.

Bickelton, Wash., has two dry goods stores, one blacksmith shop and one church house. The church house is owned by the Methodists. There are only a few disciples of Christ in this neighborhood. Bro. George Alexander and Sister Lucy, his wife, are anxious to have a good sound gospel preacher locate among them, and are willing to make any reasonable sacrifice to that end. Bro. Alexander paid the expenses of one preacher from the state of Arkansas to this place, but his health soon failed and he had to return East.

From Bickelton, I was conveyed by wagon twenty-four miles to Mabton, a station on the Northern Pacific Railway on the 27th day of Sept. 1893. Mabton has no depot or hotel, so I left the same day for Pendleton, Ore., via Pasco and Hunt's Junction. I arrived at Pendleton about 6 o'clock p. m. the next day after leaving Mabton. Mabton is situated on the Yakima River near where it flows into the Columbia. Pendleton is situated on the Umatilla River, is quite a railroad town, and has a population of about three thousand souls. Most all the denominations are represented in Pendleton and have houses in which to hold their meetings. There were about thirty disciples of Christ in Pendleton, but only three male members. Some of these brethren meet each Lord's day to break bread and to read and study the Scriptures. They usually meet at the house of Brother and Sister Smith. Sister

The elder said he would like for me to preach but that I must not say anything about the use of the organ in the worship or anything against human societies. I did not preach. The elder said he was opposed to the use of the organ in the worship and to all human societies for doing the work of the church. He also informed me that he intended to get all these innovations out "just as soon as the circumstances would admit of it." As this was in October, 1893, likely by this time they are an apostolic church. I hope so. No church can succeed permanently in building up the cause of Christ while disposed to exalt the wisdom of man above the wisdom of God. A New Testament Christian has convictions and should stand by his convictions whether it be popular or unpopular. Far too many of those who claim to be disciples of Christ worship the creature more than the Creator. Such persons seek to be popular with the world. They love the praise of men more than the praise of God.

I left La Grande late in October; if memory serves me correctly, for my old home near Tuscomb, Miller Co., Mo. On my return home I stopped off two weeks with my brother, J. H. D. Tomson, in Richmond, Mo. I spent two nights and a day in Jefferson City and being there on Lord's day I attended church. I found the Sunday-school in session. The books this Sunday-school used on this occasion did not look like either Bibles or Testaments neither did they look like Almanacs. We can sometimes judge very cor-

nd preaching once at a schoolhouse
s place, we went to stay a few days
Perkins and wife, two old disciples
e near Endicott. The doctor informed
he had spent some time preaching, but
his time in the practice of medicine.
ny son with the doctor and went to
via Spokane. I preached twice at
and once at the Medical Lake. While
ey I stopped with Bro Cook and fam-
with Bro Seth, spending a part of the
ith each family. While in Medical
stopped with Bro. R. Meyer and fam-
preached once. I spent one night
ro. S. W. Williams and family near

I formed the acquaintance of a Bro.
who informed me that he was a brother
A. N. Daniel, who preached awhile
Western Colorado Mission.

ng Cheney I returned to Endicott, and
ending a few days with Bro Perkins,
t tickets for Hood River, Ore. Hood
an is situated on the Columbia River
ore Hood River flows into the Colum-
l is sixty six miles east of Portland.
ending a few days with Bro. Wilson

Sister Delilah Clark, I started for
ackson Co, Ore, leaving my son with
son. I spent a part of one day with
ford and family, of Portland I formed
aintance of Bro. Tufford in La Grande

I arrived in Grant's Pass on the 12th
August, and I was met by Bro. and
ailey, of Kubli, and conveyed to their
ar the Applegate River, twelve miles
ant's Pass. I remained in this com-
about three weeks, making my home
o. Bailey and family.

y next I will tell the readers of the
about the condition of the church a-
es visited and the effect of the climate
ealth
G. L. TOMSON

DEAD. HE DIED OF TYPHOID FEVER ABOUT TWO
weeks after I had left their house. This was
sad news indeed to me, for I esteemed him
very highly. May the Lord comfort the sor-
rowing relatives and friends. I preached my
last discourse at the "Pass" under some trees
on the bank of the Rogue River, only a short
distance from Mr. Rowley's house. On this
occasion I had both organizations to hear me,
or a portion of each at least. I tried to teach
them the evils of division and the importance
of preaching only what Christ and the apos-
tles taught. I hope some good was done on
this occasion.

After bidding the brethren farewell, I
started for Hood River via Portland. I will
now tell the readers of the LEADER why I re-
turned East. My health failed to improve, but
rather grew worse. My strength gradually
failed until I began to feel alarmed. For this
reason I made up my mind to return East.
Likely if I had stopped in Colorado, Idaho or
in Eastern Oregon or in Eastern Washington,
my health would have improved. I would not
advise any one who is feeble to go west of the
Cascade Mountains. I arrived at Portland
next day about 8 A.M. After spending about
ten hours in Portland, I resumed my journey,
arriving at Hood River on time. I found my
son, whom I had left with Bro. J. M. Wilson,
well, and very anxious to return to Missouri.
My son returned, starting on the 13th day of
September, 1894. I remained about a week
in the neighborhood of Hood River. It was
here that I met Bro. E. Badger, of Mill City,
Ore. We spent a few days together preach-
ing at nights at private houses. From here I
went to Bickelton, Wash., via Arlington, Ore.
I close for the present. G. L. TOMSON.

TUSCUMBIA, Mo, September 22.

DIOLPH AND SISTER SMITH. SISTER
Smith is an invalid, not having been
able to walk without the aid of
crutches for more than sixty years.

In course of our stay in Pendleton,
we had two meetings at the "court-
house and two at private houses.
Pendleton, like many other places,
needs a good sound gospel preacher
who has means to support himself
for at least one year. I only stayed
in Pendleton about ten days.

My next stop was at LaGrande,
Ore. LaGrande is 806 miles east of
Portland, has a population of about
2,500 and is situated near Grande
Ronde river in Grande Ronde Val-
ley. This valley is said to be one of
the most fertile valleys in the west.
Here in LaGrande as in most western
towns and cities the denominations
are pretty well represented. The
Christian Church also has an organi-
zation at this place but owns no house
or did not at that time. They held
their meetings in a rented hall and
used most all the modern innova-
tions. They had a "pastor" employ-
ed but he was away during my stay
in LaGrande, which was about two
weeks. He heard that I was there
and wrote one of the elders not to
"allow me to occupy the pulpit."

WE CAN SOMETIMES JUDGE VERY COR-
rectly as to the contents of a book by
the title page. I saw on the back of
one of the little books used by this
school in large letters the following:
"Dr. Price's Cream Baking Powder."
How strange it is that men will pay
two or three dollars for a few discon-
nected scraps of scripture whenever
the "pastor" recommends it when the
whole Bible is offered them for twen-
ty-five cents.

We are now living on a farm near
Tuscumbia, Mo., and have enough to
eat and comfortable clothes to wear,
for which we feel thankful to the
Giver of all good. If we can sell our
farm and the "Lord wills" we shall
likely locate in La Veta or some oth-
er point in Colorado next April or
May.

G. L. TOMSON.

TUSCUMBIA, Mo., Dec. 25, 1894.

JEFFERSON CITY, Mo., May 29, 1895.—
I have wife and babe with me. We aim to
make our home in Delta County, Col., and
do all we can in preaching the old gospel
to the people there. All my correspond-
ents will address me at Cory, Delta Co.,
Col., instead of Tuscumbia, Mo.

G. L. TOMSON.

articles about the travels and preaching of Rev. Green
Lee Tomson, son of Thomas Arrington Tomson and grandson
of Henry Tomson. 1844-5.

GOLDEN GLINTS FROM COLORADO.
CALLING NAMES.

We should call Bible things by Bible names. When speaking of the Church we should say Church of Christ, or Church of God. (Rom. xvi. 16; Acts xx. 28. "Great plainness of speech" is as necessary now as it ever was. It is wrong to say "Campbellite" when speaking of the disciples of Christ, for the following reasons: The words "Campbellite Church" are not found on any of our Church books, or in any of our Church literature. It is wrong to try to force a name upon the disciples of Christ which they have never consented to wear, but have always rejected whenever their enemies have tried to force it upon them.

Writers who write for the purpose of teaching any of the denominations "the way of God more perfectly" call names. If it is right to call the denominations by their proper names when writing about them, it is also right when talking to them. If I have an audience composed of Baptists, Methodists and Presbyterians, and wish to speak of any of the differences between them and the Church of Christ, I will try to be plain, so that they may know whom I mean. I will not say the Mormon Church is nowhere named in the Bible, knowing that there is not a Mormon in the audience, but will tell them plainly that Baptist church, Methodist church or Presbyterian church are terms nowhere found in God's word.

I think it right and proper to treat all men with kindness and respect when writing about them, or when speaking to them. Why any brother should think it wrong to say Baptist when you mean Baptist is more than I can see. This is a name they will willingly wear and many of them seem to glory in. Some preachers, when they want to give their Baptist, Methodist or Presbyterian hearers a "hint," speak of the Mormons, or some one who is not present. Peter, while preaching in the city of

his powers. They had not begun to stone him when he saw the heavens opened. Still he was on the very eve of departure, and God gave him a glimpse of that glory so sure to be fully revealed.

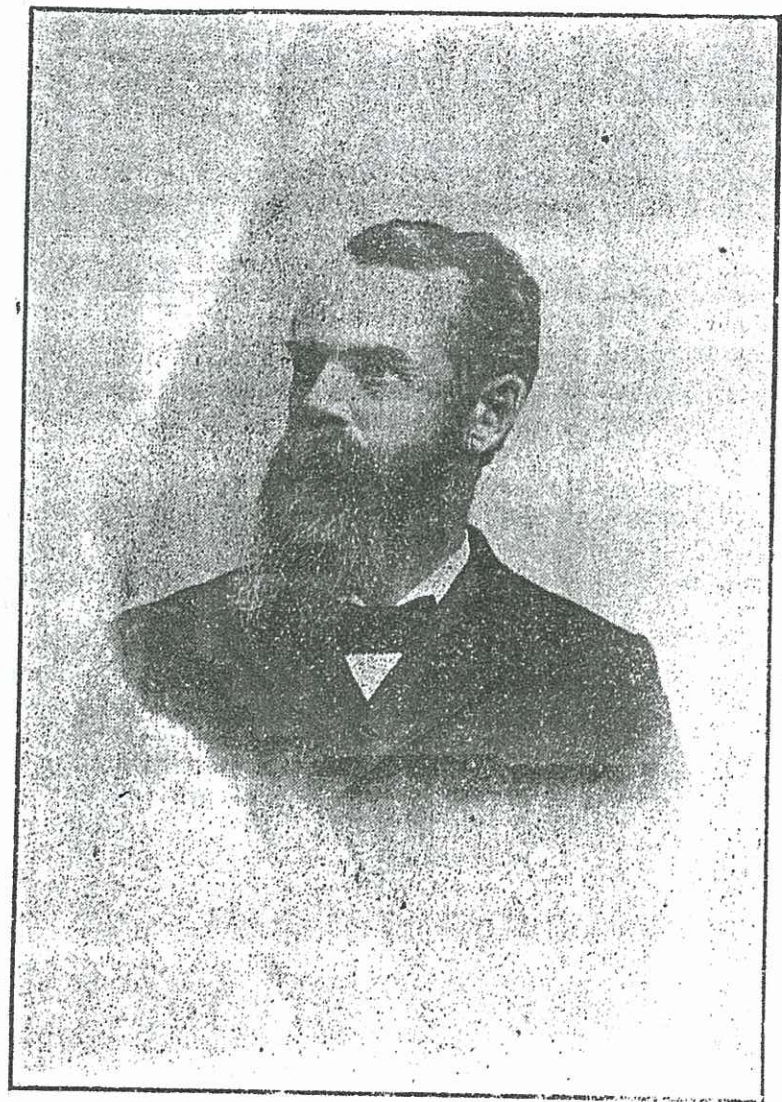
What can be more fitting than that the child of faith, who has arisen with Christ, and whose heart has been sprinkled with the blood of the Lamb; who is clothed with Christ's righteousness; over whom Christ has watched and for whom he has interceded; who has partaken of Christ as the true bread which came down from heaven, and communed with his Savior by the way, and who has for years felt with Jesus at home, when nearing the journey's end, should have a clearer discovery of him in whom his soul has so long delighted, and whom having not seen he loves, than that which is obtained by faith?

But our acceptance with him does not turn upon what we may see or feel when the hour of departure has come, but upon our loving submission to Jesus, the anointed of God, as our Savior here in this life, and humbly trusting in him who has promised for such an one "to live is Christ, to die is gain."

BELLE PLAINE, Kan., April 4, 1894

FROM COLORADO.

I came to this county on the first day of this month. I was not looking for an easy place and have not been disappointed in my expectations. I find a few disciples of Christ in this neighborhood and shall do all I can to assist them in building up the cause of Christ. It will require time and patience to do much in a country like this. Since coming here I have bought material for a small summer house and am now living in it. Since I came here I have preached at three school houses in the neighborhood. One of these houses is near where I live and the other two south of the Gunnison river. If the Lord wills I shall go next Lord's day to a school house up in the cedars. My correspondents will please address me at Cory, Delta Co., Colo., instead of Tuscumbia, Mo.



JOSEPH E. CAIN.

OCCASIONAL NOTES.

BY JOSEPH E. CAIN.

"He prayeth best who loveth best
All things both great and small,
For the dear God who loveth us,
He made and loveth all."

"Where our treasure is, there will our heart be also." Let us therefore lay up treasures in heaven.

We are the garden of the Lord. We are sowing, cultivating, reaping as the days go by. We are certain in our very nature to grow healing and fragrant herbs, or unsightly weeds. The Master is coming this way. Are we meet for his use?

"That which becometh thorns and briars is rejected." The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against which

help is to help.

The Bible is a looking-glass for the soul—
it reveals the thoughts and the interests of the
heart. If you would know yourself, study
the word. If you would know mankind,
study yourself.

Suppose the most degrading feeling a man
is made to experience is that which is the
result of being compelled to do the bidding
of a scoundrel.

Who has not learned to 'love his neighbor'
and 'pray for those who despitefully
use you,' has neglected a lesson which is the
luxury of the soul to learn and to do.
My brother; you are losing much.

Being fault with others, and harshly
rebuking their honest efforts, is a pretty good
method of notifying the world that you are not
yourself as you might be, to say the least.
Through such an advertisement of self
you are farthest from your intentions.

Do not grow discouraged in the
fulfillment of our religious duties because we
cannot accomplish great things.
The doing of small things should not be de-
cried, for it is by doing to-day the things that
are possible to do, however little they may ap-
pear, that we become strong enough to master
the things of to-morrow.

A sister asks: "Do you believe the depart-
ing ever got a glimpse of the home beyond
while yet in the body?"

Yes, I do. In no other way can I account
for what I have witnessed once and again
while with the dying. It is easy for me to
conceive how the veil may be drawn aside by
the Father's loving hand to strengthen his
child for the passage.

Our faith rests in our Savior, and we fully
expect to see him "when the mists have
cleared away." And many of the visions of
the dying may be, doubtless are, the workings
of that faith. But that the dying, when the
Father deems it best, are permitted to actual-
ly see beyond the river of death while yet in
the body, is plainly taught in the case of Ste-
phen. He, while on the eve of his departure,
"looked up steadfastly into heaven, and saw
the glory of God, and Jesus standing on the
right hand of God, and said, Behold, I see the
heavens opened, and the Son of man standing
on the right hand of God." This view was not
with the eye of the body, but of the soul. Till
this moment he had walked by faith; now is
given him a partial vision—a look of the spirit
into that world which he was about to enter.
Such discoveries are not appropriate at earlier
periods; they are not compatible with the de-
sign of discipline except near life's close. It
seems to be more a matter of time than of bod-
ily condition. Stephen had full possession of

Our meeting at the Lakeshore
school house, up in the cedars last
Lord's day was all I could have ex-
pected under the circumstances.
The pure gospel has not been preach-
ed in many places in these parts.
There is plenty of work and but few
who are willing to labor in the vine-
yard of the Lord in this part of the
west. The devil has plenty of will-
ing subjects who spare neither time
nor money in building up his majes-
ty's kingdom. Brethren we desire
your prayers that our faith fail not.
I don't know of a true gospel preach-
er within fifty miles or more of this
place. It will take time, much ear-
nest labor and patience to build up
the cause in a place like this. I have
my wife and babe with me and all
of our available means and aim to
live here likely the balance of our
earthly life. I shall continue to
preach wherever I may find an open
door so long as the Lord blesses me
with life and health.

G. L. TOMSON.

CORY, Delta Co., Colo.

salem on the day of Pentecost, among other
things, said: "Therefore let all the house
of Israel know assuredly that God hath
made that same Jesus whom ye have cruci-
fied both Lord and Christ" (Acts ii. 36).
This statement of Peter's carried conviction
to the hearts of about three thousand per-
sons. G. L. T.

Articles from Cory, Colorado by Rev. G. L. Tomson
1895.

COMMUNICATED.

LAGRADE, OREGON,

Dec. 29th, 1888.

Dan. F. Tomson,

Dear Son:—I arrived in Kansas City on Wednesday evening of Oct 31st, two days after leaving home. On Thursday morning I bought a ticket for Portland, Oregon but did not leave K. C. until Friday morning. Traveled through the state of Kansas where I saw many beautiful prairies, towns and villages. I don't think I would like to live in that part of Kansas I saw. Our next state was Colorado and the first town of importance we saw in this state was Pueblo. This town I presume has a population of five or six thousand. Here we changed cars taking the Denver & Rio Grande R. R. to Ogden, Utah. On this road is some of the most beautiful mountain scenery perhaps there is in the west. Soon after leaving Pueblo they attached an open car for the accommodation of the passengers. We stopped at a place called Thompson's Springs, distance from Pueblo 385 miles. Most of the gardens and farms along this line are watered by springs. The next town of interest was Salt Lake. We arrived at this city Sunday evening, having passed through some beautiful valley land near the lake. This city is well built and most of the residences are brick with large and beautiful yards, well supplied with ornamental trees. Our next town was Ogden. The distance from Salt Lake to Ogden I think is about 40 miles. From Salt Lake to Ogden we traveled very slow caused by the cattle on the track; we had to stop once and lift a cow out of the cattle guard. The roads in the west are not fenced. We lay over about fifteen hours at Ogden. When

well here. Apples and peaches do not do well here; though the farmers on what is called the foot hills raise considerable fruit. The greatest objection I have to this country is the wind—it is a very windy country, especially in certain places. It blows in currents. When the wind blows from the south it comes through an opening in the mountain called "La's Canyon." Sometimes this current of severe wind is not much over a mile wide, and it will be quite pleasant and calm on either side. There are high mountains surrounding this valley, some of which are covered with snow most all the year. The mountains surrounding this valley looked like clouds to me when I came here.

My object in coming west was two-fold. I wished to improve my health and if possible to improve my financial condition. I have improved some; I only weighed 128 pounds with my over coat on when I came. I now weigh 132 pounds. In my next I will give you a brief description of my trip. I have preached some. Baptized three persons—one the day I was 50 years old.

G. L. TOMSON.

COMMUNICATED.

LAGRADE, OREGON,

January 4th, 1889.

Dear Son.—

In my last letter I omitted to mention many towns along the Denver & Rio Grande R. R. between Pueblo and Ogden, Utah. I will now mention a few of the most peculiar; Whitewater, Hot Echo, White House, Solitude (near Green River), Lower Price, Thistle, Spanish Fork and Pleasant Valley Junction. P. V. Junction is about 100

LETTER OF CONDOLENCE

To Brother and Sister Findley, of La Grande, Ore.:

My Dear Friends:—Your letter received. Be assured that I deeply sympathize with you in the death of your little boy, Bobby. Bobby was a good, obedient, kind little boy. He loved his parents very tenderly, and you doubtless miss your little boy very much. Jesus says: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God" (Luke xviii. 16) "Jesus is the resurrection and the life." Let us, then, look to him in all our trials, troubles and sorrows. Jesus has promised never to leave or forsake us. Then, let us be constantly engaged in the service of God so long as we remain here in this land of sickness, sorrow and death.

"Friend after friend departs;
Who hath not lost a friend?
There is no union here of hearts
That binds not here an end."

"Here we have no continuing city, but we seek one to come." All must die. The rich, the poor, the great, the small, the young and the old. It is a solemn thing to die; it is also a solemn thing to live. May we all feel and realize the importance of getting ready for the solemn hour

of death. Soon we shall be called to pass through the door of death, but having put our trust in one who has conquered death, we will fear no evil. We shall soon meet all of our loved ones where there is no sickness, no sorrow, no death. Let us be faithful.

G. L. TOMSON.

TUSCUMBIA, Mo., June 1.

TUSCUMBIA, Mo., July 8, '93.

TO THE BROTHERS IN CHRIST:—I have known Bro. G. L. Tomson for the last twenty-five years well and intimately. He is a good man; a good citizen and neighbor; a kind courteous christian gentleman. He is a sound gospel preacher. Has "studied to show himself a workman approved of God." He believes and teaches that the word of God is all sufficient for doctrine, for reproof, for correction in righteousness, thoroughly furnishing the man of God in all things without additions and subtractions. His life is pure; his lines have not always been cast in pleasant places. He has known poverty

My Name.

To all whom now it may concern. Mankind they say still live to learn And while old age my sight is dimning I see my name deserves a trimming. The sound I do not wish to alter My neck would ill become a halter, Yet be it known to all my betters The h and p are useless letters. Some drop the one and some the other, All come perhaps by the same mother, Having in fact proceeded from The person of some jolly Tom, Not fifteen hundred years ago Beyond the great Atlantic's flow, And scattered thence from time to time O'er many a land and many a clime. But he that takes the proper pull Should make his reformation full, And I this day have dropped them both Farewell redundancy and sloth! The tale admits no longer telling Then look below and see the spelling.

HENRY TOMSON.

[The above lines were written by my grandfather, Henry Tomson, about A. D. 1832, and are copyrighted. Please publish and oblige, G. L. TOMSON.]

A Workingman's Liquor Bill.

It is good to come down from generalities occasionally and see exactly how the liquor traffic operates in our homes. The editor of the *National American* of St. Louis, recently advised the laboring men to make a public statement of their accounts at the saloon for the information of the people. One of them accordingly sent in the following statement for the week ending January 5, 1894:

Monday morning, one whisky.....	\$.15
Monday noon, 2 glasses of beer.....	.10
Monday evening, 3 glasses of beer...	.15
Monday evening, two treats for three.	.30
Tuesday (holiday,) for self and friends	
15 glasses of beer.....	.75
Tuesday, six glasses whisky.....	.75
Wednesday, same as Monday for self.	.40
Thursday, 2 whiskies, 3 beers.....	.45
Friday, 4 beers.....	.20
Saturday evening a drunk.....	2 50
Paid a standing bill for coal.....	2.00

t are not fenced. We lay over at fifteen hours at Ogden. When got up in the morning we look out at the window and it was raining but by 10 o'clock the sun shining bright—we were on our way again. Soon after leaving Ogden we came to the Hot Springs. The smoke from these springs can be seen at a long distance. We must give our present letter to a close friend in the next week.

G. L. TOMSON.

Correspondence from Oregon.

GRAND OREGON, Dec. 21, 1888. This is a town of about 2,500, or perhaps 3,000 inhabitants, and is situated in what is known as Grand Valley. The town is about 10 miles from Grand Round River. There is only one railroad in this county, which is owned and controlled by the Oregon Railway & Navigation Company. This road connects with the Oregon Short Line at Huntington, this state. This is a good country for raising stock and for agricultural purposes; some farmers in the valley raise as much as 5,000

head of sheep and Pleasant Valley Junction. P. V. Junction is about 100 miles from Ogden which is twelve hundred and eighty-six miles from Kansas City. The next town from Ogden is Willard, then Brigham, Colington, Mendon, Logan, Smithfield, Richmond and Franklin.

The country along this line of road and near Salt Lake and Ogden is very rich, and the people generally look healthy.

On the road from Ogden to this place, we passed through some very rough country. Near Oxford we still observed plenty of "sage brush."

Not far from Oxford we passed a beautiful lake called Swan Lake. The next place of interest is Huntington, this state. The country generally near this place is quite broken.

We arrived at La Grande on Tuesday of Nov. 6, and eat dinner with Bro. Green about 2 o'clock P. M., and went to church at night. In my next will give you a description of this town and surrounding country.

G. L. TOMSON.

... soon cast in pleasant places. He has known poverty and affliction in this life. Brethren help him, and he will build you up in the faith and doctrine of the Bible and do you good.

T. B. ROBINSON.

ROBINSON.—Sister Robinson, wife of T. B. Robinson, of Tuscumba, Mo., died June 27th, 1893. She was in her 63rd year, and had been a disciple of Christ forty-one or forty-two years. Sister Robinson was a kind and affectionate mother, and devoted Christian. She was poor and always ready to minister to the necessities of the afflicted. She never neglected an

opportunity to encourage young preachers by a manifestation of substantial sympathy. She has gone to her reward. She rests from her labors. May the God of heaven comfort the sorrowing husband and relatives. There is a vacant chair in Bro. Robinson's home, and a vacant place in the church in Tuscumba that perhaps can never be filled.

May the blessings of God attend us who are left on the shores of time, and may we all be faithful until death so that we may all meet again where there is no sickness, no sorrow, no death. O how we long for rest, home and heaven.

G. L. TOMSON.

... evening a drunk.....	2 50
Paid a standing bill for coal.....	2 00
<hr/>	
Received for 5 day's work.....	\$7 75
Owe the saloon keeper.....	7 50
Owe for meat.....	.25
	1 25

Short

\$5 50

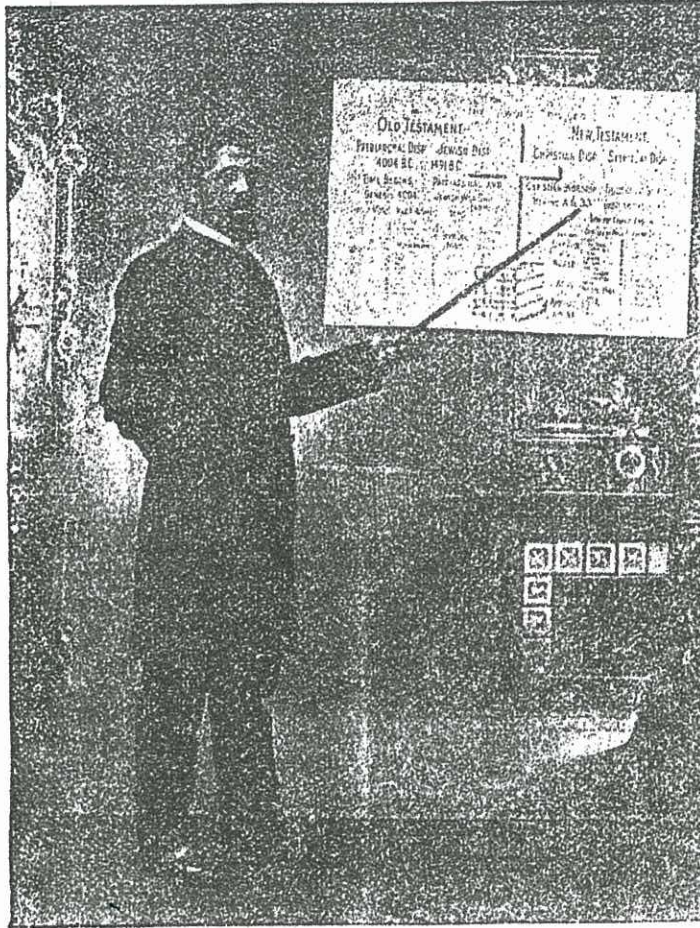
This statement was made out on Sunday in the presence of his wife and four children, while trying to keep warm before an empty grate with the thermometer fifteen degrees below zero. There was no coal in the house, nothing to eat, no money and no credit outside.—*Providence Outlook.*

KUHL, Ore., Aug. 25.—In many places in the West the seeds of discord, strife and division have been sown among brethren. In some places the elders have been voted out, and the organ, societies and suppers voted in. Truly, "the love of money is the root of all evil, which, while some coveted after they have erred from the faith and pierced themselves through with many sorrows" (1 Tim. vi. 10). To my friends in the East I wish to say that I shall do all that I can do to establish apostolic Christianity in every place where I may find an open door. I only expect the prayers, the sympathy, the co-operation and assistance of the pure in heart. I expect nothing but opposition from those who love pleasure more than they love God.

JACKSON Co., Ore.

G. L. TOMSON.

1. Letter to Daniel Fraser Thompson from Rev. G. L. Tomson of La Grande, Oregon.
2. Letters to a son and other articles - Jackson Co., OR., & La Grande



S. R. CASSIUS.

The subject of this sketch was born in Prince William County, Va., May 8, 1853. He was born a slave. In the winter of 1863 he was taken to Washington, D. C., and was one of the first enrolled in the free school for colored children in that city. In 1883 Bro. Cassius became obedient to the gospel under the labors of Bro. — Brown, at Brazil, Ind. The following year he entered upon the work of an evangelist, in which he continued diligent and eminently successful. The rule of his life has been to go where the need was the greatest, regardless of the discomfort or financial loss it might entail. He has preached in the States of Indiana, Ohio, Illinois, Iowa, Missouri, Kansas and the Territory of Oklahoma. He began his labors in Oklahoma in 1891, and at that time was the only colored disciple in the country in which he lived.

Bro. Cassius is a man of marked ability, and has accomplished much for his people. He has planted some twelve congregations and gathered hundreds into the fold of Christ. He has built up a good congregation where he now lives, and is carrying the knowledge of the truth into "the regions beyond." He is now engaged in establishing a Bible and Industrial College for colored disciples at Tohee, O. T., his home, and to the furtherance of this end he has the publication of the *Industrial Christian*, the only paper pub-

lished from everywhere, and called it Langston City. This was to be a distinct negro city. Every bush in the townsite was a school or college, and every stump was a mercantile house or a factory, and every rock represented a large residence. Agencies were established in nearly every State in the Union, and a paper was published called the *Langston City Herald*, which in three months had five thousand paid-up subscribers. Lots were sold to colored people only, and I am told that the colored people paid four hundred dollars for the privilege of owning a lot on a bald prairie. In the meantime the colored people were flocking in here by thousands from everywhere, and here they are, and here they will stay until Gabriel blows his horn. At some future time I will tell you how we got all the timber claims.

Now, brethren, as a result of the lies that were told, tricks that were played and schemes that were worked, we have nearly ninety thousand colored people in Okla-

homa, and there are at least twenty thousand children of school age. We may be short on money, but as a race we are long on children. Within the next two years about four thousand of the children will be ready for higher educations, and there is not a single provision being made for them. Don't you see the open door through which the disciples of Christ can enter into a field of labor that is ripe and ready for the harvest? God offers you Oklahoma. Will you take it? If you say yes, please send your gift to Bro. Joseph E. Cain, Belle Plaine, Kan., or the *CHRISTIAN LEADER*, or direct to me. I will send my paper, the *Industrial Christian*, free to every one that contributes to the Industrial School.

S. R. CASSIUS,

The Colored Evangelist.

TOHEE, O. T., Box 10.

A word is a vocal articulate sound which conveys an idea. Thoughts originate in the mind and are expressed by the words of the mouth. Pure words come forth from a pure heart. Impure words from an impure heart. Hear James: "Can the fig tree, my brethren, bear olive berries? either a vine figs? so can no fountain both yield salt water and fresh." Good trees bear good fruit, evil trees evil fruit. The words and deeds of men show the state of the heart. There are many whose hearts are not right in the sight of God. A home in heaven cannot be bought with money. We will hear James again: "If any man offend not in word, the same is a perfect man, and shall also to bridle the whole body." Many who profess to be Christians seem not to know how to control their tongues. They exaggerate most every thing they speak of and write about. Exaggeration is a very common sin. Likely no one is entirely free from the temptation to enlarge upon the truth. Jesus says: "For by your words you shall be justified, and by your words you shall be condemned." *Matt. 12:37* The Lord alone knows the amount of sorrow and grief that has been caused by unkind words. It is no uncommon thing to hear idle words falling from the lips of those who claim to be Christians. My brethren, remember the words of the Son of God: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. Preachers who indulge in foolish talking and jesting have a bad influence in the church and should be exhorted to reform their lives and to amend their ways and if they neglect or refuse to heed the admonition should be withdrawn from. Churches built up by such preachers seldom if ever do any good in the world. It is in these

s built up a good congregation where he now lives, and is carrying the knowledge of truth into "the regions beyond." He is now engaged in establishing a Bible and Normal College for colored disciples at Tohee, O. T., his home, and to the furtherance of the same has begun the publication of the *Industrial Christian*, the only paper published by the colored disciples in the interest of apostolic Christianity.

TELLING OUR COLORED DISCIPLES.

promised to tell how the colored people were to get into Oklahoma. They just simply

But thereby hangs a tale, not to be told but concerning their getting here. It became a fact that Oklahoma was to be opened to public settlement at April 22, 1889, Mr. White man bestudied a plan to get all the best land, and report came rushing through Kansas that the Indians had met in council and decided on vengeance against the negro race. Daily, and the Texas and Kansas news in particular, and, on the heels of this, came another that every claim was twelve miles from water, and was six feet deep in sand, and that in order to get well water they would have to drill one hundred feet. Of course this discouraged the colored people, and, with the exception of a few dare devil sort of fellows who believed they could live where a white man could not, there were no colored people at the run." So, after the run was over, those few colored people found themselves in possession of good farms well watered and not a grain of sand in sight,

JOSEPH W. CAIN
they began to draw on their imagination to tell a bigger tale than the white men had told. So they wrote back to their friends that this was a great country; in fact, it was only a day's walk to the original Garden of Eden, and that all a man need do was to dig a hole in the sod and drop in a grain of corn, and it would make three large ears to the stock without cultivation, and that there were thousands of acres of peaches, apples, pears and watermelons growing wild all over the country, and that the wild turkeys and deer were so plentiful that a man had to carry a Winchester and a large club when he went out hunting, the club to be used in beating the deer and turkeys back while he loaded his gun.

When the colored people heard this report, they all started to Oklahoma, some walking, some on the train, some in ox-carts and some in wagons. No thought was given to money. In fact, the most of them had no money to think of; all they wanted was to get there. And Hon. E. P. McCabo, a colored man who had served two terms as auditor of the State of Kansas, came here, and, with the assistance of two white men, laid out a city fourteen

any degree of desire to meet the million-
tion should be withdrawn from. Churches
built up by such preachers seldom if ever
do any good in the world. It is in these
churches we find the organ, the fiddle, the
horn, and many other worldly amusements.

There are but few persons who have the
moral courage to stand up for the right
when they have to stand with the minority
or alone. Many have made "shipwrecks"
in towns and communities where the leading
men have been wealthy sectarian
Many times the children of Christian
parents marry into sectarian families and
in this way the devil often "gets the advantage,"
not only of the children who have
thus married into sectarian families
often of their relatives and especially
their fathers and mothers. Brethren,
must not suffer anything to come between
us and our duty to God. We love our
children. We love father, mother, sister
and brother, but we must love God more.

G. L. TOMSON.

TUSCUMBIA, Mo., Box 81.

Notes from *Missouri* by Rev. G. L. Tomson

CHRISTIAN LEADER.

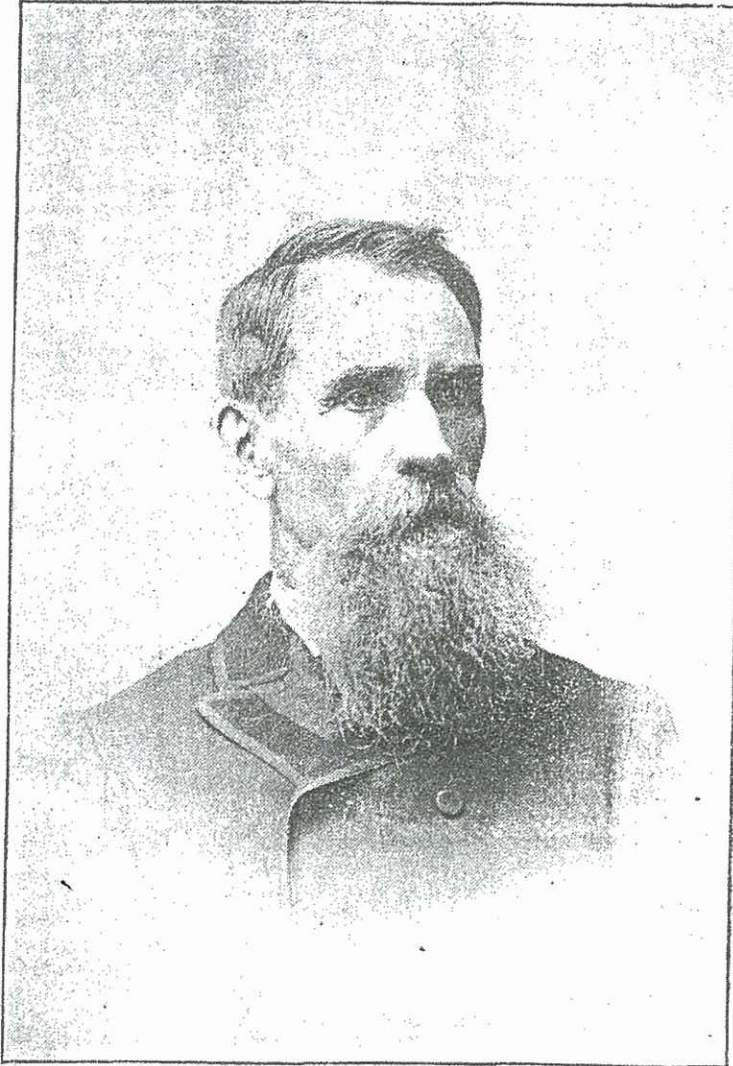


SQUIRE L. BARKER.

Squire L. Barker was born July 4, 1817, in Lee County, Va. To be born in the Old Dominion on the 4th of July was certainly a patriotic start in the world, and his biography, if written in full, would be somewhat eventful for one of his age. During the civil war he lived in a section of country that was alternately overrun and pillaged by the contending armies, and sometimes he could hear the roar of cannon and the clash of resounding arms reverberating over the hills and through the valleys of his beloved State. His young heart was fired, and his sentiments he could but freely speak. And, though but a boy, he was silenced by being sent to Camp Chase, Ohio, where he was incarcerated in December, 1864, and was not liberated until the 8th of May, 1865. During his confinement he was sick a great deal, and meditated on things divine. When released, pale and emaciated, he had no thought of enlisting in any earthly army to fight with carnal weapons. He wanted to become "a soldier of the cross," but how? was the question that confronted him. On his return home, light broke in on his mind by hearing the gospel preached by Elder Samuel Shelburn.

He saw his duty clearly, and resolved to obey forthwith, and was accordingly baptized, in 1865, in a beautiful running stream near a church called Mount Olivet. Three years later he took another wise step—he was married to a Miss McGuire on July 16, 1868, which, he says, was the very making of him. In 1871 he moved to Burnet County, Tex., where he made himself useful in the church and Sunday-school. In 1882 he moved to Hulltown, Shackelford County, and was set apart as an elder in the church. A minister of one of the denominations announced that he would read from his creed, "to let the people know its teachings," which he did. Bro. Barker announced that he would "read from his creed, to let the people know what it taught." He read from the New Testament. From that time he was a preacher. The brethren recognized the fact, and called in Bro. Silas Scarborough and formally set him apart. During the terrible drouth of 1886-87 that prevailed in Western Texas, Bro. Barker became extensively known by his efforts in behalf of the sufferers. He has been in New Mexico for the last few years as a missionary, and most of the time the only preacher of the faith once delivered to the saints in that Territory, and now resides near Las Vegas, contending for the "old paths," and seeks no aid but the voluntary offerings of the faithful in Christ Jesus, laboring with his hands to make up where there is a deficit in the fellowship of the brethren.—*Biography of Squire L. Barker*

WRIGHT.—Sister Frances J. Wright, daughter of T. A. and K. Tomson, was born in Hardeman county Tennessee, March 25, 1852, the family moving to Missouri in 1859 and settling later in Miller county. She was married at the home of her parents near Tusculmba, Jan. 1, 1871, to Julius M. Wright, and in 1880 they moved to Hot Springs, Ark., where the family have since lived, except the two sons who live in St. Louis. Sister Josephine, as we usually called her was taken to the Mullanphy hospital, St. Louis, Mo., where an operation was performed early in February last, since which time she was subjected to three more operations. The last one only a short time before her death. She died in the hospital Sept. 8, 1905. Her patience and wonderful vitality throughout elicited the admiration and sympathy of the nurses and was a wonder to the doctors. She confessed her Savior and was baptized when about fifteen years of age and her name was enrolled on the church book at Old Spring Garden, Miller county, Mo. May the surviving relatives and friends strive earnestly to get ready for the solemn hour of death. It is written, "For we must all appear before the judgment seat of Christ." (2 Cor. 5: 10.)
G. L. TOMSON.



J. W. BOWDEN.

PREACH THE WORD.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine" (2 Tim. iv. 2). Such is the charge that Paul gave to Timothy. But why was that charge given? Paul answers that in the third verse. Hear him: "For the time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers,

But people talk about converting the world to Christ when it is evident that the world is getting worse all the time, and not only so, but some of the very ones that make so much noise are themselves apostates from the true

Church of Christ, and have set up a few little societies in its stead. Away with your societies, my erring brethren, and get back to the Church of Christ, and that right soon, for that is your only hope.

I herewith send my photograph to the LEADER, that the brotherhood can see the man that is talking to them. I am partially deaf, so that you have to speak very loud at short range. Yours in the hope of eternal life,

HALE, Mo.

J. W. BOWDEN.

NOTES FROM COLORADO.

"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." 1 Pet. 3: 12.

"Prayer is the Christian's vital breath
The Christian's native air,
His watchword at the gates of death;
He enters heaven by prayer."

"If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar and his word is not in us." 1 John 1: 8-10. When the children of God sin they can only hope for pardon through repentance, confession and prayer. Acts 3: 22; James 5: 16.

We must watch against an evil heart of unbelief. Heb. 3: 12. We must watch and pray that we enter not into temptation. Luke 22: 40. Every man is tempted when he is drawn away of his own lust and enticed. James 1: 14. No Christian should ever go any place where he has the least reason to expect temptation. "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death." 1 John 3: 14. But whose hath this world's goods and seeth his brother have need and shutteth up his bowels

preaching. Two were added by statement. Bro. Perry arrived here on the 12th of last month and preached every night while here and twice each Lord's day. I think the preaching was well done—the circumstances were not the best.

Many "love darkness rather than light because their deeds are evil." There are some people here who know not the difference between the Christianity of the New Testament and sectarianism. By the Lord's help we shall continue to sow the good seed. Brethren; remember us when you pray.

Bro. Perry left this morning for Grand Junction, where he expects to assist the brethren in a meeting. He will likely remain there until the last of this month.

"If the Lord wills" I shall preach at the upper Gunnison school house to-morrow at 11 o'clock a. m. and at night at the Mound school house. There are a few brethren who meet at the last named place every Lord's day to break bread and to read and study the Scriptures.

"If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" James 2: 15, 16. We can only enjoy so much of our religion as we practice it. "We must be doers of the word and not hearers only, deceiving our own selves." James 1: 22. Christ says we are his friends if we do what he commands. John 15: 14

or the time will come when they will not endure sound doctrine; but after their own st shall they heap to themselves teachers, vining itching ears. And they shall turn away their ears from the truth, and shall be turned to fables." Brethren, have you ever met any of that kind of people that will not endure sound doctrine? I have. But hear Paul once more. In the third chapter he said: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, peace-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." Here Paul is evidently talking about a certain class of church members or would be pretended Christians, as he goes on to say: "Having a form of godliness, but denying the power thereof." Did you ever see any of that class? Do we have any of that kind of people now? Look around you and see. I often see a motto that reads: "Take the world for Christ." Now, how are you going to take the world for Christ, when you yourself have set the Church of Christ at naught, and set up your own will instead? Do you go to take the world for Christ through your little societies? I don't think you will. It looks like men and women have gone wild. They are not satisfied with the Lord's plan, but want to set up a plan of their own. Now listen here. "For my thoughts are not your thoughts, neither are your ways as my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. lv. 8, 9).

away with your societies, my erring brethren, and get back to the Church of Christ, and that right soon, for that is your only hope.

But there is another class of people that are doing harm—men that have an ax to grind, and they want to turn everybody out of the Church that won't turn the grindstone for them. They have a hobby horse to ride, and like the bay was, it is a borrowed horse, and they will ride it if they freeze. My brother, that is all wrong. You ought not to do that. Paul speaks of false accusers, and it looks as though we had a good many of that kind of Christians nowadays, but what if they should turn out to be hypocrites? Some men profess to be Christians, but won't do anything for the Church. What kind of Christians are they? Can a man be a good Christian and neglect the worship? If so, how? I tell you, my brother, my sister, if you ever expect to be saved, you must go to work and do something, and do it in God's way.

Some people talk about innovations in the worship. What is an innovation? Do you know? Look here. Some men want me to shave off my beard. What for? Why, they say that my beard is an innovation in the worship. How came my beard to be an innovation in the worship? Do you know? No, you don't know; and I will tell you another thing. I don't intend to shave my beard off in order to please a few bigoted ignoramuses. Do you hear? I pray the Lord to have mercy on such ignorant men. You had better go to doing better, for I believe that we are in the last days. Time is fast closing up. I believe that men now living will see the end of time. I have my reasons for thinking so, and will give them to the brotherhood if desired.

1 JOHN 3: 14. But whose hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." 1 JOHN 3: 17, 18. The most convincing proof of our love for God and for our brethren is seen in what we do. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." JOHN 14: 21. In order to retain our places in our heavenly Father's family we must add to our "faith virtue, and to virtue knowledge; and to knowledge, temperance, and to temperance, patience; and to patience, godliness, and to godliness, brotherly kindness; and to brotherly kindness, love." 2 PET. 1: 5-7.

If we will only do what the Lord has plainly commanded in his word we will have all that we can do. There will be no time left for introducing innovations of any kind into the worship of God.

Our meeting at the Mound school house near Cory closed last night, Bro. Perry of Illinois doing the

hearers only, deceiving our own selves." James 1: 22. Christ says we are his friends if we do what he commands. John 15: 14.

To-day's mail brought me a letter from Bro. G. S. Keithly, of Middle Valley, Idaho, containing two dollars for which I am very thankful. I very well remember Bro. Keithly and Sister Maggie, his wife, and their most excellent family of children with whom we spent a few days in 1893. May the blessings of God rest upon all who honor him by respecting his word is my earnest prayer.

G. L. TOMSON.

CORY, Col., Nov. 2, '95.

Notes from Colorado by Rev. G. L. Tomson.
Cory, CO 1895

them at the Plumb Street Church at the breaking of bread, and they were so well received by the congregation that I have been repeatedly asked for copies, hence send them for publication. Please send me ten copies containing the enclosed, and you will confer a favor on a sister in Christ,

MRS. F. C. THOMSON.

LINES

Written on the Death of D. Linn Thomson.

WRITTEN BY A SISTER IN CHRIST, C. L.

From all that in this life is dear,
Our young friends soon depart—
From mother, riches, home and friends,
Though all are dear at heart.

'Twas early in the glad, new year
His spirit took its flight,
And went with angels sent from God—
God's angels, pure and bright.

His mother was alone that night,
Though many friends has she;
No one was present at that hour,
The sad farewell to see.

Save him who doeth all things well;
He who gathers the golden grain;
Who whispered to her troubled heart:
"I'll give him back again."

We read, "He chastens those he loves,"
Perhaps by death, who knows?
If so (he's taken two from her)
How much she must be loved.

She has one boy, her eldest son,
I know he loves her well;
But which is saddest at this hour,
I'm sure no one can tell.

When he left home, ten months ago,
He bid farewell to them;
Now he returns to greet but one;
How sad that day will be!

He went upon the Western plain,
So many miles away;
We hope and pray he may return,
At no far distant day.

If he is spared, from storm and death,
To see his mother dear,
How glad, how happy, both will be,
And how her days he'll cheer.

And though we miss Linn from our home,
Sure this is his great gain;
We pray for strength to bear our loss

In Memorium.

Mrs. Elizabeth, beloved wife of Eld. G. L. Tomson, died at the family residence on Dry Creek, near town, last Tuesday, at about 6:30 o'clock, after an illness of more than two years. Cause of death, cold contracted at change of life, resulting in consumption. She leaves, besides her husband, seven children to mourn her death; four daughters, three of whom are married, and three sons, all of whom were at her bedside at the hour of her departure, excepting Mrs. Robt Belshe, of Ulmons Ridge.

Mrs. Thompson was a daughter of the late John Sullens, and a native of Spring Garden Prairie, Miller county, Mo., and was born in 1839. She was a member of the Church of Christ, lived and died in the faith of our Lord, and leaves to her memory the exemplary life of a kind and loving mother and a christian example for her children.

The funeral was held in the Christian church in this city yesterday evening, conducted by Eld. L. E. Melton, and was largely attended from the country by relatives and friends. After the services at the church the congregation followed the remains to our city cemetery where the body was by loving hands laid to rest. *April 4, 1893*

NUMBER YOUR DAYS.

The voice of the closing year reminds us of the Psalmist's prayer: "So teach us to number our days, that we may apply our hearts unto wisdom." One more year is subtracted from the number allotted to us on earth, and no one knows how few may be the number remaining. Perhaps there are few of our readers who can not recall the names of friends who began the year, and who at its beginning were more likely to live through its days

CHRISTIAN LEADER.

BIOGRAPHY.

J. W. Perkins was born in Todd County, Ky., December 10, 1840. In his early life his father moved from the country to Clarksville, Tenn., and began the carpenter's trade. His son also worked at the trade; and, being the first born, helped to support the family. By and by the family moved to Paducah, Ky., where the subject of this sketch became in-

at Etna, Coles Co., Ill. Subject: "When and where was the kingdom of Christ established?" September, 1870, he left his temporal calling to become a preacher of the gospel. And to this end, moved to Indianapolis, Ind., and for two years attended the Northwestern Christian University. While at school he received his first money for preaching from the church meeting in the "Jett's Schoolhouse," near



J. W. PERKINS.

interested in religion, and in March, 1859, Columbus Ind. The first person to make the

If he is spared, from storm and death,
To see his mother dear,
How glad, how happy, both will be,
And how her days he'll cheer.

And though we miss Linn from our home,
Sure this is his great gain;
We pray for strength to bear our loss,
To bear and not complain.

[D. Linn Thomson became a disciple at the age of nine years, and was a devoted worker in the Sunday-school and in his Master's vineyard until his death, in his nineteenth year, when he was called home.]

Religious Services.

The Church of Christ will hold a series of meetings at their house in La Grande beginning Saturday evening, November 24, at 7 o'clock and to be continued until December 1, during which time the following subjects will be presented:

Saturday evening, Nov. 24, Christian Duties.

Sunday morning, Nov. 25, Christian Duties.

Sunday evening, Nov. 25, Qualifications and Duties of Church Officers.

Monday evening, Nov. 26, Is There a God?

Tuesday evening, Nov. 27, Fall of Man.

Wednesday evening, Nov. 28, The Basis and Foundation of the Old Institution.

Thursday evening, Nov. 29, Messianic Prophecies.

Friday evening, Nov. 30, Prophecies Relating to Cities.

Saturday evening, Dec. 1, Prophecies Relating to Jesus.

number allotted to us on earth, and no one knows how few may be the number remaining. Perhaps there are few of our readers who can not recall the names of friends who began the year, and who at its beginning were more likely to live through its days than themselves, but who have been taken home. While we thus write, several names come back to our memory and concerning them we can only say: "We must go to them, they can not come to us." And these providences should make us all the more urgent, not only to apply our hearts to wisdom, but also to do it at once. But wisdom is a practical thing; it is the perception of how to properly apply knowledge. Now the year whispers, Time to the dwellers on earth is one year shorter. Wisdom says, Use with your might what remains to increase your future happiness. Abandon in works, so that at the end of your days the heavenly voice may proclaim over your bier, "Blessed are the dead . . . their works do follow them."

terested in religion, and in March, 1859, under the preaching of W. C. Rogers, he made the good confession and was baptized for the remission of sins by I. B. Grubbs. Thus at an early day he began the Christian warfare, and being associated with a strictly gospel membership and under gospel teaching of such men as I. B. Grubbs, he became indoctrinated with pure Christianity.

In March, 1863, he married Mary Lambert, of Metropolis, Ill., who was reared under Methodist teaching. But having heard the plain, simple story of the cross by W. F. Black, she was baptized by Dr. J. R. Lucas at Mattoon, Ill.

While living in said city he was invited into the pulpit, for the first time, by L. T. Sweeney to "introduce the service." Little by little he grew, and more and more cherished the hope of being a preacher, and thus filling a desire long entertained.

While J. M. Streator served the church in Mattoon, the subject of this sketch was asked, "Will you fill an appointment for me?" Hence his first sermon was delivered June 28, 1870,

Columbus, Ind. The first person to make the good confession was a man of about forty years, and was baptized by Martin Hanger near Laconia, Ind. But the first person he himself baptized was a young lady at Elizabeth, Ind., August 8, 1871. In 1872 he moved from Indianapolis to Effingham, Ill., where he began his regular work. He has also preached regularly in Illinois at the following points: Tuscola, Arcola, Sulphur Spring, Bement, Lovington, Hume, St. Joseph, Vermillion, Long Point, Little Grove and Tolono; in Indiana—Elwood, Frankton, Rigdon, Alexandria, Carthage, Bridgton, West and North Indianapolis. At present he is preaching regularly at Bloomington and Cloverdale, Ind., and St. Joseph and near Georgetown, Ill. At the latter point he has entered upon his ninth year. While most of his time has been spent in serving churches regularly in Indiana and Illinois, yet he has held meetings in these States and in Tennessee, Texas, Minnesota and Kentucky. He was baptized under his own preaching 895 and 741 by relation.

Obituary for Elizabeth (Sullens) Tomson, first wife
of Rev. Green Lee Tomson. April 4, 1893.

Notice of Religious Services, La Grande

Poem on the death of D. Linn Thomson (?)
who died at age 19



JOHN T. HINDS.

Married

WEST-BEARD.—A. J. West and Miss Elsie Beard were united in marriage near Tuscum-
bia, Mo., by the writer, on October 23. May
they have a life of happiness.

G. L. TOMSON.

UBER-ROARK.—George Elmer Uber and Miss
Ollie May Roark were united in marriage,
near Tuscumbia, by the writer, on November
15. Both are esteemed young people of Miller
county, Mo.

G. L. TOMSON.

On April 11th Herman M. Stark
and Vertie M. Sibert were united in
marriage by Eld. G. L. Tomson, of
this place. The wedding took place
at the home of Wm. Kallenbach, on
the Saline. May peace, prosperity
and happiness attend them through
the journey of life.

Married

FARR-WILLIS—Mr. Robert A. Farr and
Miss Pearl E. Willis were united in marriage
on the 28th day of November, A. D. 1909.
The writer officiated.

G. L. TOMSON.

Kallenbach-Meyer.

Lee Kallenbach and Miss Sarah
Meyer were quietly married Thursday
evening at the home of the bride's
parents, Mr. and Mrs. A. J. Meyer,
four miles from here on the Tuscum-
bia and Eldon road, Eld. G. L. Thom-
son officiating. Both the bride and
groom are highly respected young
folks of this community and will make
their home on the farm, which Mr.
Kallenbach has recently purchased

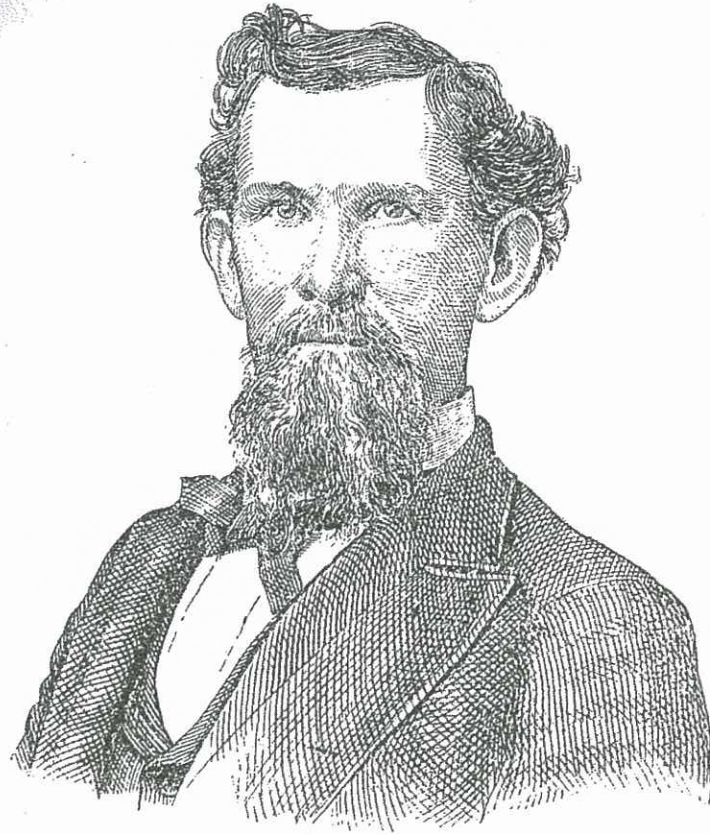
Clarence Brockman and Minnie
Crane were by me united in marri-
age on the tenth day of October,
1915. May peace, harmony and
prosperity attend them through the
journey of life.

G. L. Tomson, V. D. M.

Kallenbach-Bell.

Willis-Williams

*He must have been a
Shen and my mother thought
wedding & funeral
Marrying's on
after clipping 83*



R. W. OFFICER.

TRUTH. WHAT IS IT?

Pilate put this question to the world's greatest teacher, "What is truth?" (John iii. 38) Truth exists independent of belief or unbelief. The word of the Lord in the mouth of his prophet is truth. (1 Kings xvii. 17) Jesus said: "I am the way, and the life, and the light; no man cometh unto the Father but by me" (John xiv. 6). Again he said, in his prayer to the Father in behalf of his disciples: "Sanctify them through thy word: thy word is truth" (John xvii. 17). James says: "Of his own will begat he us with the word of truth" (James i. 18). God's word, then, is the truth, by which men are born (James i. 18; 1 Cor. iv. 15); quickened (James i. 18; 1 Peter i. 23-25); sanc-

cludes all who think not as it thinks, denies fellowship for all who are not of its "faith and order," and will not "let" the child of the most high God "examine himself, and so let him eat" at the blessed Lord's table, is to be pitied by all who enjoy free soul liberty in the unobscured light of the Holy Spirit's teaching. But, remember that "the truth shall make you free" (John viii. 32). And again, "If the Son therefore shall make you free, ye shall be free indeed" (John vii. 36). Bear in mind, however, that it is a rocky road, and ever has been, for those who dare to step aside from the beaten track of the traditions of men, and the dark and cheerless gloom of religious superstitions. He who denies his brother this God-given right has yet to learn that the limit of religious schools is to the disciplining the

We feel surprised often when we hear of preachers departing from the faith, notwithstanding Paul has told us that such would be the case. Hear him: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit has made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring you ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20: 28-35.

Now brethren, do we regard Paul as good authority both in precept and example? We have known some preachers who seemed to be loyal, faithful and true but when the brethren failed to give them the support they thought they ought to have they joined the "movement" and hired to the board for a stipulated sum and now say many hard things against their former brethren and the papers they once endorsed and recommended to the brethren. The love of money is still the "root of all evil: which while some coveted after, they have erred from the

WOMAN'S WORK IN THE CHURCH;
Or, Her Work as a Member of the Church.

BY J. H. D. TOMSON.

TEXT.—"I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer of many, and of myself also" (Rom. xvi. 1, 2).

EXORDIUM.—One of the most prominent characteristics of the gospel is its universality—it is intended for every creature. The high and low, the rich and poor, the bond and free, the male and female, may alike enjoy its blessings. In fact, one of its grand objects is to make mankind one—to break down the middle wall of partition, not only between Jew and Greek, but between all classes and conditions of mankind. Hence, as it relates to classes and castes, the gospel is an iconoclast, breaking down the false gods that have so long separated the people in their worship; but as it relates to mankind in the aggregate, it is "the power of God unto salvation to every one that believes it, to the Jew first, and also to the Greek."

Now, if the gospel has the universal application I have indicated, is it too much to ask that all who are saved by it may, in some way, have the privilege of bearing its blessings to others? And as there is a sense in which it knows "neither male nor female," is it not justly inferable that woman has something to do in working out the salvation of the world? While it has generally been conceded, in theory, that woman has a mission to perform in the Church, practically she has been considered as a sort of ornament only, whose chief business is to attend church and sing. Now, while both of these are proper enough in themselves, they are, in my judgment, very far from exhausting woman's sphere of usefulness. It is readily granted that her work, in many respects, is different from man's. Men and women are not alike. This is simply a fact, and it is quite unnecessary for the advocates of what is technically called "Woman's Rights" to get out of humor about it. Nature and the Bible alike recognize a difference, and it is surely the part of wisdom in us to listen to these teachers. Still, it does

ix. 50); born (1 Peter i. 23-25); sanctified (John xvii. 17); saved (James i. 21) and (Rev. xx. 11, 12). It is the lamp to the Christian's feet, a light to his path. (Psa. 119. 105) The living sword of the Spirit. (Eph. vi. 17.) Jesus said: "The words that I speak unto you, they are spirit, and they are life." (John vi. 63) The Spirit or mind of the Lord Jehovah, therefore, we conclude is in signs of ideas, winged with words of wisdom and choice. The Bible is God's Spirit in order to guide mankind into all truth, to teach us the lofty end of human existence.

A dreary, barren waste, wrapped in darkness and night, would this world be without the light of truth. But with it, instead of this frightful scene of desolation we behold fruitful fields and moral beauty, rich, beautiful and in scenery and in thought. A sense of thrilling delight fills the heart when we walk by faith in the truth which God has revealed, in splendor surpassing that of the sun and the blaze of the sun.

The Creator of the universe is the author of the condition of the world, and the proprietor over the condition of the world. Faith in and conforming to it brings blessing. "For thus saith the Lord, Behold, I will send peace to her like a river, and the blessing of the Gentiles like a flowing stream" (Ezek. xlvi. 12). As freely as the sunlight, and as impartially, is the truth given to the sons and daughters of men. The blessing it brings is conditional. The monopoly of the truth of church unity only clogs the way and renders counsel in those who are led by it. It is led into the ditch. That thing called "the truth" that is so stingy of grace that it ex-

cludes religious schools is to the disciplining the mind for free and untrammelled action in the undimmed light of God's truth.

There the student, through books and instructors, is only made to see how other men have dared to think and speak and write, and thus his mind, being made to feel its innate freedom, power and greatness, becomes inspired with a self-determination to do the same. The thumbscrews of religious dogmas once tightened down upon the mind, and the light of truth is shut out of the life. It is ours, then, to search after truth and come forth from darkness into the light of day. He who has the magnanimity to do this, so far from being opposed and persecuted, should be sustained and encouraged as a benefactor of his race.

In ages past men have sought to paralyze the towering wing of thought; to blast the reputation of those who dared to think; to wither the fairest flowers of domestic love, hope and joy, and to hurl the discovery of some new truth from the light of day into the darkness of night. They are dead, and to this world forgotten, and perhaps unknown in the "bright over there," but truth, blessed truth, lives on.

R. W. OFFICER.

covered altar, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6:10. I think more preachers have "erred from the faith" through the love of money than from any other cause. I know that preachers are sometimes neglected but that is no reason why they should forsake the Lord and the cause they profess to love. All faithful disciples may expect trials, temptations, sorrows and persecutions. Jesus says: "If they have persecuted me they will also persecute you."

Paul says: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. Brethren, don't shirk, but stand at your posts, even if you are sometimes persecuted and sometimes without the necessary amount of food and raiment. When we remember how Paul and others suffered we ought to feel ashamed to murmur or to complain. All must be tried. They who overcome the temptations and remain faithful and true to the end shall receive the "crown of righteousness." Brethren, don't sell your birthright for a mess of pottage. "Labour not for the meat that perisheth." "What shall it profit a man if he shall gain the whole world, and lose his own soul?" Mark 8:36.

G. L. TOMSON.

us to listen to these teachers. Still, it does not follow from this admission that either one or the other is to be regarded as a cipher. They supplement each other's work; and hence the circle of human duty is not complete without the labor of both. The Church, especially, has use for the active exercise of the talents of all of its members. And should any one have but one talent, it is no reason why this should be buried until the day of reckoning comes.

Let us now, without further preliminaries, consider the position which the New Testament assigns to woman in the Church.

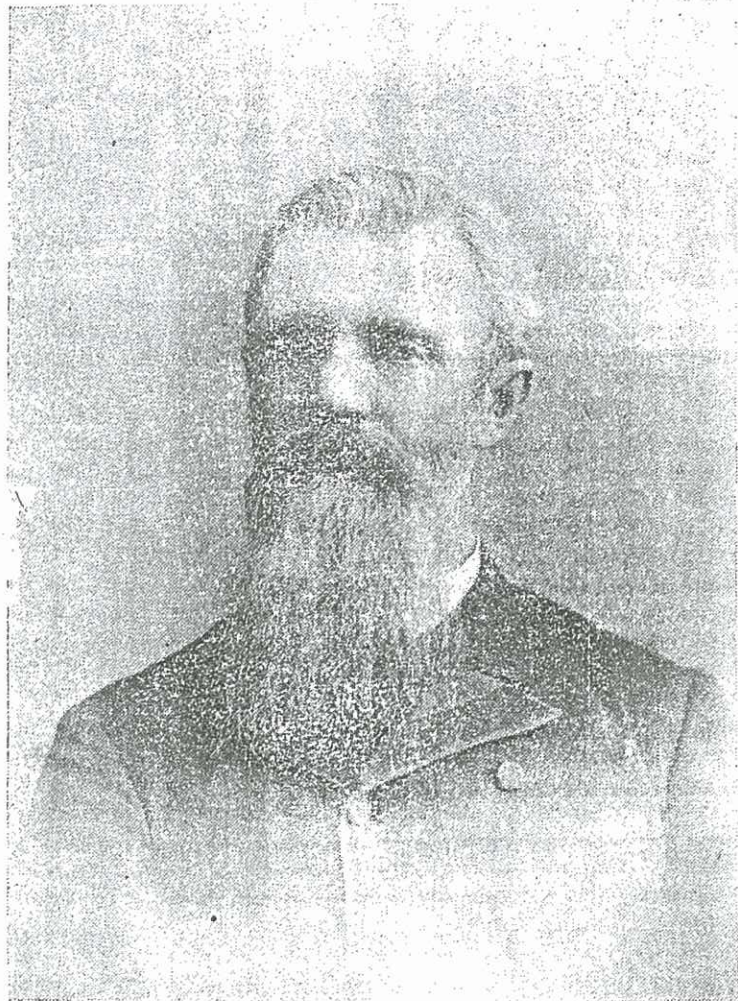
HOMILY.—It is plainly declared that, under the gospel dispensation, woman was to prophesy. In Acts ii, Peter, in quoting from the prophet Joel, uses the following language: "And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: and your sons and your daughters shall prophesy; and your young men shall see visions, and your old men shall dream dreams. Yea, and on my servants and on my handmaidens in those days will I pour forth of my Spirit, and they shall prophesy" (Acts ii. 17, 18).

Here it is plainly declared that women were to prophesy, and in this respect there is no difference between them and the men. Nor was this any new endowment of woman—it had been her privilege under former dispensations. In Judges iv. 5, we learn that "Deborah was a prophetess, and judged Israel." So, also, was Huldah, the wife of Shallum, a prophetess, and many others. But it was especially promised that woman should have the privilege of prophesying in the

↑
Article by Rev. G. L. Tomson weather of Rev. J. H. D. Tomson

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Article by Rev. J. H. D. Tomson son of Thomas Arrington & grandson of Henry Tomson

"Women's Work in the Church"



J. H. D. TOMSON.

Church of Christ. Hence both sons and daughters were to engage in this exercise, and so far as the language of the promise is concerned, there was surely neither male nor female in this matter.

What, then, is the meaning of the word "prophecy"? Does it mean simply to speak with reference to future events? This, I am aware, has come to be its most common meaning; but is this its meaning as used in the New Testament? Let the New Testament answer. By an examination of 1 Cor. xiv. 3

important as a means of advancement in spiritual life.

To "comfort" means to exercise a gentle influence by words, and is certainly highly descriptive of woman's peculiar power. The original word in no way relates to a physical condition. It is the mind and heart that are to be influenced, and that, too, by the use of words—words used so as to soothe, console and encourage.

Now, I wish to call particular attention to the fact that all three of these words contain

1. She prophesied.
2. She labored with the apostles in the gospel.
3. She labored in the Lord—labored much in the Lord.
4. She served the Church.
5. She was a succorer of many, and bestowed much labor on the apostles.
6. The aged women were teachers of good things—taught the young women to be sober, to love their husbands and children. (Titus ii. 3, 4.)
7. Priscilla with her husband (Aquila), when they had heard Apollos, took him unto them, and expounded unto him the way of God more perfectly. (Acts xviii.)

All this clearly shows (according to some) that she not only labored in private, but that in the public assembly she spoke to edification, to exhortation and to comfort. But this same apostle whom I have been quoting says: "Let the women keep silence in the churches: for it is not permitted unto them to speak [make a public speech]; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home" (1 Cor. xiv. 34, 35).

"Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression: but she shall be saved through childbearing, if they continue in faith and love and sanctification with sobriety" (1 Tim. ii. 11-15).

This looks a little like:

"You can and you can't,
You shall and you shan't,
You will and you won't,
You'll be damned if you do,
You'll be damned if you don't."

It is true she may do certain things:

1. Prophecy or teach in such way as to edify, exhort and comfort her brethren and sisters in Christ, etc.
2. She may teach the young Apolloses "the way of God more perfectly," or "more carefully."—*Revised Version*.
3. She may be a servant of the church, as was Phebe.
4. She may pray and prophesy with her head covered or veiled, but not with it uncovered.

Let us, then, briefly consider some departments of labor where woman's influence is most potent, and where no one will be offended at her most earnest endeavors.

1. In the family woman should use her influence for Christ. Here is the formative school. Here the twig is either bent, or kept straight, pruned and growing up a beautiful tree yielding rich golden fruit. We plant a grain of corn; life begins at the germ, and through the process of development from this center we reach the "full corn in the ear." The advancement or improvement of society begins in the family or the home circle. All great men have had great mothers. Life springs from the center; death comes from the circumference or from without. The poisonous reptile drives his fangs into the hand. Never watch the progress of death. From the circumference to the center the fatal poison begins to move. Soon the vitals are reached and the struggle is over.

2. Woman's influence in society should be exerted more actively for religion than it now is. Their hours spent in social intercourse are almost wholly fruitless for good. Instead of talking about the goodness of God, the enjoyment of religion, etc., their conversation as a general thing, is about dress, and other gaudy things of this world. I don't say that she should be talking religion all the time, but I do say that she should let Christ be seen in every action. She should improve every opportunity to speak for Christ and his Church. For "words fitly spoken would be like apples of gold in pictures of silver. Mothers, wives, sisters, think of it! You hold within your hands the power for good or evil, the most potential forces of human society."

3. Woman's influence should be felt in the duties of the church. It is in the church, and through the church, as a divine institution, that woman's influence is to be exerted. Here she can help—

1. The preacher of the Word.
2. She can teach like Priscilla.
3. She can be a teacher of good things—can teach her sisters to love their husbands and children. To be "discreet, chaste, keeper at home, good, obedient to their own husbands, that the word of God be not blasphemed."

with reference to future events: *1 Cor. i. 3* ware, has come to be its most common meaning; but is this its meaning as used in the New Testament? Let the New Testament answer. By an examination of *1 Cor. xiv. 3* it will be seen that to prophesy is to "speak to edification, exhortation and comfort." No matter, then, if it does sometimes refer to retelling events it clearly embraces three things:

1. To edify.
2. To exhort.
3. To comfort.

Hence, as woman was to prophesy, it follows that she might rightfully do all these three things. Let us, then, consider what is the meaning of the three words, "edification," "exhortation" and "comfort."

The word "edification" is borrowed from the language of architecture, and is a beautiful and expressive word as used in the Scriptures. Its primary meaning is "The act of building," and as the Church is called "God's building," or edifice, it is strikingly appropriate to speak of an act that builds up the Church as an act of edification. But in what are we to be built up? Let the Scriptures answer: "And now abideth faith, hope, love, these three; but the greatest of these is love." Hence whatever will strengthen our faith, brighten our hope and increase our love may be said to edify us, and to speak to this end is to speak to our edification.

"Exhortation" is also a very expressive word as it is used in *1 Corinthians xiv. 3*. The original word belongs to the same family from which we get our word "paraclete" or "advocate," and means entreaty, importunity, earnest supplication, solace, consolation, cheering and supporting influence, etc. Hence to speak to exhortation is to entreat, importune or cheer, all of which is very

words—words used so as to soothe, console and encourage.

Now, I wish to call particular attention to the fact that all three of these words contain the idea of speaking. Hence, if the apostle had not said that to prophesy is to speak to edification, exhortation and comfort, we would understand from the meaning of the words that speaking is the way in which the edification, exhortation and comforting are to be done. And this brings us to the second statement of the Scriptures, which I will consider with reference to woman's work.

In *Philippians iv. 3*, Paul uses this language: "And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also, and with others of my fellow-laborers, whose names are in the book of life." Here it is clearly declared that certain women "labored" with Paul "in the gospel," and not only with him, but with others of his fellow-laborers. In other places it is affirmed that women "labored in the Lord," "labored much in the Lord," and, as in the case of Mary, "bestowed much labor" on the apostles. Phebe was a "servant of the church at Cenchrea, and a succorer of many," while Priscilla was Paul's "helper in Christ Jesus," who, on account of her devotion to the cause, received the thanks of "all the churches of the Gentiles."

It will be seen from this induction of Scripture that in the primitive Church woman's undoubted prerogative was to take some very active part in propagating the religion of Christ. No matter what that part was, it was evidently much more prominent and active than the work which she performs in the Church of to-day. We are not left in doubt, however, as to what she really did do. The following will not be disputed:

3. She may be a servant of the church, as was Phebe.

4. She may pray and prophesy with her head covered or veiled, but not with it uncovered. That would be shameful.

5. She may pray, prophesy (teach) and sing in the church, it seems, if she does it in a modest and proper way.

In *1 Cor. xi. 3* she may learn "that the head of every man is Christ; and the head of the woman is the man, and the head of Christ is God." Thus we are taught the relation of Christ to God, man to Christ, and woman to man. So it is clearly taught in the Scriptures cited that woman may do nothing independently of man, but that she may do many things by his permission or consent; provided she does them in that way and manner as indicated in *1 Cor. xi. 4-18*. (Turn and read it.)

Woman's mission was not, and is not, to the world, but rather to the Church. She was not commissioned to preach the gospel to the world, but her work is that of building up, cheering and comforting the saints. She is not sent out to preach the gospel, but she is sent in to those who have obeyed it, and need instruction and love.

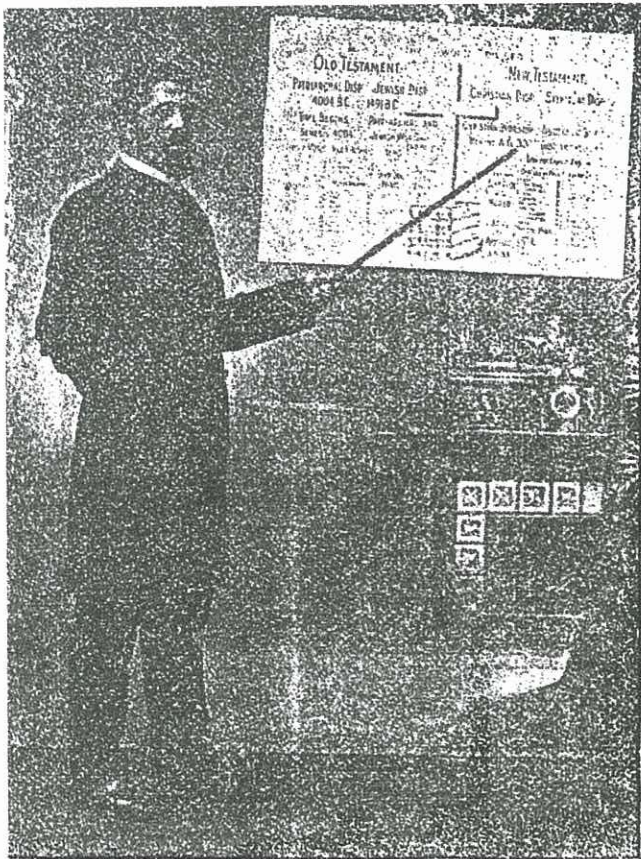
Suppose, however, that we leave out of view entirely the public ministrations of woman, there are many things to be done, which no one will question the propriety of her doing. For, after all, only a small portion of our religious duties is discharged in the public assembly of the saints. What the Church most of all needs to-day is the entire consecration of all its forces to the service of Christ, not for Lord's-day only, or at the public meetings of the week, but for every day in the week, and every hour in the day.

and children. To be "discreet, chaste, keepers at home, good, obedient to their own hus-

bands, that the word of God be not blasphemed."

Now, in conclusion, I would say let us all work together in the vocation wherein we have been called. With all lowliness and meekness, with long-suffering, forbearing one another in love, keeping the unity of the Spirit in the bond of peace. Brethren, work for the Lord. Sisters, work for the Lord. Let us all work for him in that department where he has designed us to work. There are many duties devolving upon us that we are not doing; and we can not expect good results without good causes. Sisters, as well as brethren, should take an active part in circulating good books and tracts, also in using their means in the support of the church.

cont-
by "Women's Work in Church"
Rev. J. H. D. Tomson.



S. R. CASSIUS.

of this sketch was born in Prince William County, Va., May 8, 1853. In the winter of 1863 he was taken to Washington, D. C., and enrolled in the free school for colored children in that city. In 1883 he became obedient to the gospel under the labors of Bro. — Brown, at Bralowing year he entered upon the work of an evangelist, in which he was most and eminently successful. The rule of his life has been to go where the need is greatest, regardless of the discomfort or financial loss it might entail. He has labored in the States of Indiana, Ohio, Illinois, Iowa, Missouri, Kansas and the Territory of Oklahoma. He began his labors in Oklahoma in 1891, and at that time was the first evangelist in the country in which he lived.

He is a man of marked ability, and has accomplished much for his people. He has organized some twelve congregations and gathered hundreds into the fold of Christ. He has a good congregation where he now lives, and is carrying the knowledge of the gospel "to the regions beyond." He is now engaged in establishing a Bible and tract society for colored disciples at Tohee, O. T., his home, and to the furtherance of the publication of the *Industrial Christian*, the only paper published for colored disciples in the interest of apostolic Christianity.

COLORED DISCIPLES.

How well they know the colored people of Oklahoma. They just simply hang a tale, not to mention their getting here. It is a fact that Oklahoma was opened to public settlement at the end of 1889, Mr. — white man began to get all the best land, and he was rushing through Kansas. The white men had met in council and had decided against the negro race. The Texas and Kansas negroes, on the heels of this other that every claim was made, and was

they began to draw on their imagination to tell a bigger tale than the white men had told. So they wrote back to their friends that this was a great country; in fact, it was only a day's walk to the original Garden of Eden, and that all a man need do was to dig a hole in the sod and drop in a grain of corn, and it would make three large ears to the stock without cultivation, and that there were thousands of acres of peaches, apples, pears and watermelons growing wild all over the country, and that the wild turkeys and deer were so plentiful that a man had to carry a Winchester and a large club when he went out hunting, the club to be used in beating the deer and turkeys back while he loaded his gun.

mercantile house or a factory, and every rock represented a large residence. Agencies were established in nearly every State in the Union, and a paper was published called the *Langston City Herald*, which in three months had five thousand paid-up subscribers. Lots were sold to colored people only, and I am told that the colored people paid four hundred dollars for the privilege of owning a lot on a bald prairie. In the meantime the colored people were flocking in here by thousands from everywhere, and here they are, and here they will stay until Gabriel blows his horn. At some future time I will tell you how we got all the timber claims.

Now, brethren, as a result of the lies that were told, tricks that were played and schemes that were worked, we have nearly ninety thousand colored people in Okla-

homa, and there are at least twenty thousand children of school age. We may be short on money, but as a race we are long on children. Within the next two years about four thousand of the children will be ready for higher educations, and there is not a single provision being made for them. Don't you see the open door through which the disciples of Christ can enter into a field of labor that is ripe and ready for the harvest? God offers you Oklahoma. Will you take it? If you say yes, please send your gift to Bro. Joseph E. Cain, Belle Plaine, Kan., or the *CHRISTIAN LEADER*, or direct to me. I will send my paper, the *Industrial Christian*, free to every one that contributes to the Industrial School.

S. R. CASSIUS,

The Colored Evangelist.

TOHEE, O. T., Box 10.

mind and are expressed in pure words and pure heart. Impure words and impure heart. Hear James: "Brethren, bear olive branches, so can no fountain be made of salt water and fresh." Go forth, evil trees, evil fruits, deeds of men show the things that are in the heart. There are many whose hearts are not in the sight of God. They cannot be bought with silver. Hear James again: "If you have the word, the same is also to bridle the whole body, that you profess to be Christian, and know how to control their tongues, that they generate most every thing that is evil, write about. Exaggerate every man's sin. Likely no one is free from the temptation to lie. Jesus says: "I will justify the righteous, and you shall be condemned. The Lord alone knows the way of the righteous, and grief that has no end. It is no use hearing idle words falling from the mouth of those who claim to be Christians. Remember the words of the Lord: "But I say unto you, that whosoever shall speak, that shall be counted thereof in the day of judgment. Preachers who indulge in idle words and jesting have a bad influence on the church and should be rebuked. They neglect or refuse to do their duty, and their churches should be withdrawn. They have built up by such preaching no good in the world. In the churches we find the organ, the horn, and many other words.

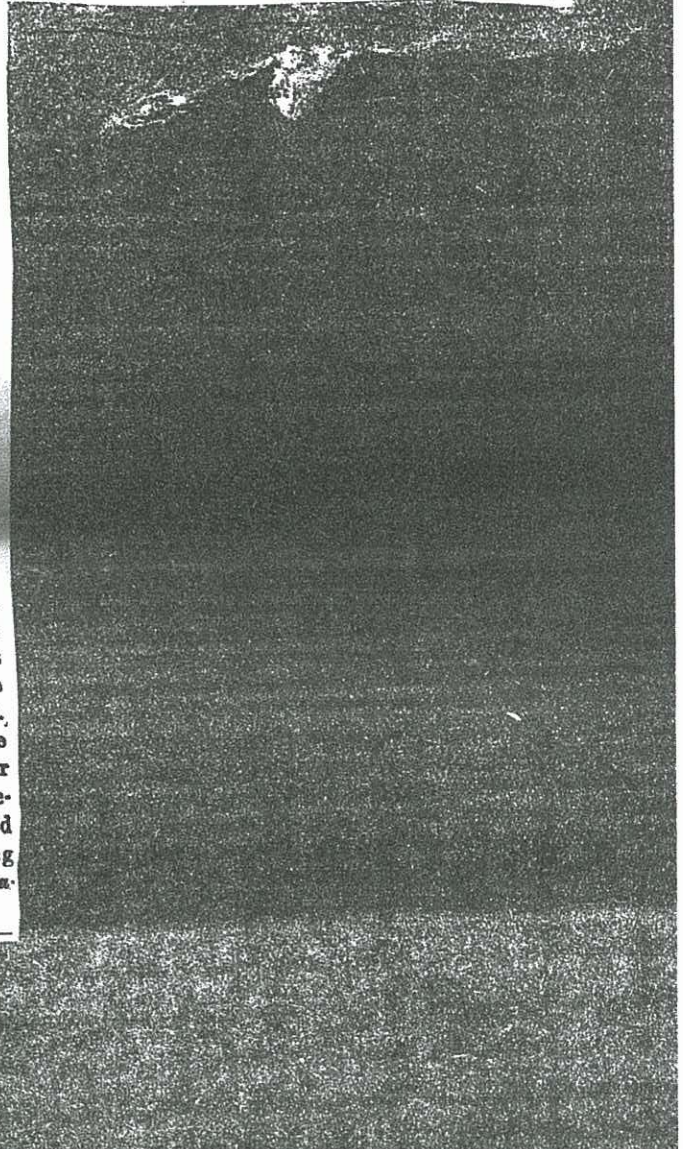
There are but few persons who have the moral courage to stand up for the truth when they have to stand alone. Many have been in towns and communities where the good men have been few. Many times the children of the church marry into sects. In this way the devil often gets a foothold. "Not only of the things that are married into the church, but often of their relatives. Their fathers and mothers must not suffer anything, and our duty to our children. We love it

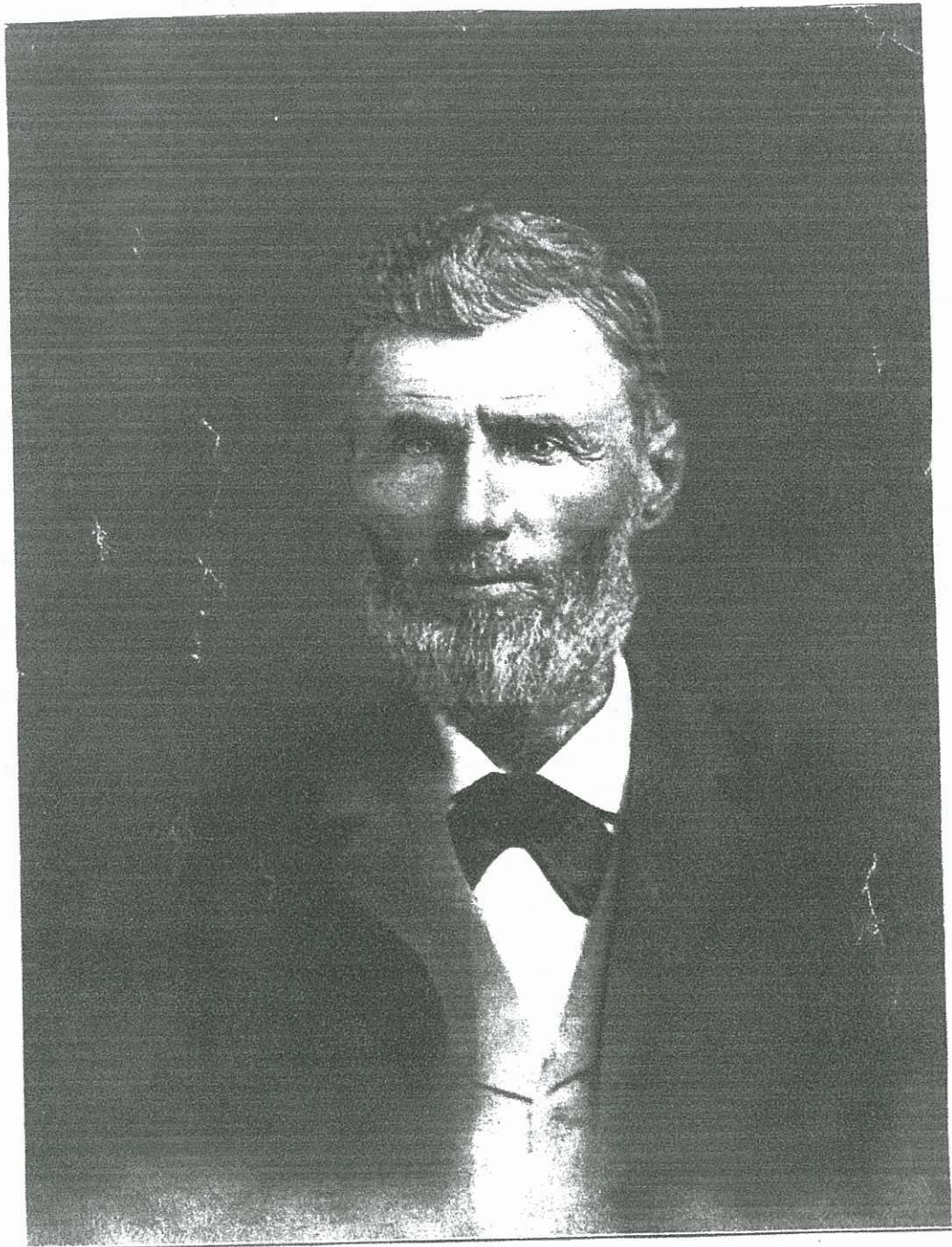


SQUIRE L. BARKER.

L. Barker was born July 4, 1817, in Lee County, Va. To be born in the Old Do-
the 4th of July was certainly a patriotic start in the world, and his biography, if
all, would be somewhat eventful for one of his age. During the civil war he lived
of country that was alternately overrun and pillaged by the contending armies, and
he could hear the roar of cannon and the clash of resounding arms reverberating
ls and through the valleys of his beloved State. His young heart was fired, and
nts he could but freely speak. And, though but a boy, he was silenced by being
up Chase, Ohio, where he was incarcerated in December, 1864, and was not liber-
he 8th of May, 1865. During his confinement he was sick a great deal, and med-
ings divine. When released, pale and emaciated, he had no thought of enlisting in
army to fight with carnal weapons. He wanted to become "a soldier of the cross,"
was the question that confronted him. On his return home, light broke in on his
earing the gospel preached by Elder Samuel Shelburn.
w his duty clearly, and resolved to obey forthwith, and was accordingly baptized, in
beautiful running stream near a church called Mount Olivet. Three years later he
her wise step—he was married to a Miss McGuire on July 16, 1868 which, he says,
ery making of him. In 1871 he moved to Burnet County, Tex., where he made himself
the church and Sunday-school. In 1882 he moved to Hulltown, Shackelford County,
et apart as an elder in the church. A minister of one of the denominations an-
hat he would read from his creed, "to let the people know its teachings," which he
Barker announced that he would "read from his creed, to let the people know what
He read from the New Testament. From that time he was a preacher. The
recognized the fact, and called in Bro. Silas Scarborough and formally set him apart.
the terrible drouth of 1886-87 that prevailed in Western Texas, Bro. Barker became
ly known by his efforts in behalf of the sufferers. He has been in New Mexico for
w years as a missionary, and most of the time the only preacher of the faith once de-
the saints in that Territory, and now resides near Las Vegas, contending for the "old
nd seeks no aid but the voluntary offerings of the faithful in Christ Jesus, laboring
hands to make up where there is a deficit in the fellowship of the brethren.—*Biogra-*
ed from "Texas Pulpit of Church of Christ."

1859 and settling later in Miller county.
She was married at the home of her par-
ents near Tuscumbia, Jan. 1, 1871, to Julius
M. Wright, and in 1880 they moved to Hot
Springs, Ark., where the family have since
lived, except the two sons who live in St.
Louis. Sister Josephine, as we usually
called her was taken to the Mullanphy hos-
pital, St. Louis, Mo., where an operation
was performed early in February last, since
which time she was subjected to three more
operations. The last one only a short time
before her death. She died in the hospital
Sept. 8, 1905. Her patience and wonderful
vitality throughout elicited the admiration
and sympathy of the nurses and was a
wonder to the doctors. She confessed her
Savior and was baptized when about fifteen
years of age and her name was enrolled on
the church book at Old Spring Garden,
Miller county, Mo. May the surviving rel-
atives and friends strive earnestly to get
ready for the solemn hour of death. It is
written, "For we must all appear before
the judgment seat of Christ." (2 Cor. 5:
10.)
G. L. TOMSON.





J. C. Thompson
Joseph Coe Thompson
son of Henry and Elizabeth Lee Thompson
Methodist Preacher
You might find the following interesting.

Joseph Lee Thompson
son of Rev. Henry and
Elizabeth (Lee) Tomson.
(MTR)

JOSEPH COE AND ELIZABETH JANE THOMPSON

Joseph Coe, the ninth in order of birth of the thirteen children born to Henry and Elizabeth Tomson, lived to be the second oldest, and the only one to ever become a resident of a coastal state. He was born in Hardemon County, Tennessee, on 24 January of 1828. Like his other brothers and sisters, he was taught by his father in the small subscription school near Bolivar. In Joseph's early childhood his father wrestled with spiritual conflicts that caused him to denounce the division of sects within most church denominations. Henry resigned his pastorage in the Methodist Episcopal Church, and soon afterwards he was named an Elder in the Church of Christ. In old age Joseph would recall the privations of his childhood, as well as the excitement he felt when his parents decided to migrate up into Missouri when he was eleven years of age.

Traveling with their possessions packed tightly into a wagon pulled by oxen, the Thompson family went first into Benton County, where they remained about one year. Then they went into Illinois, next, Indiana, then back to Missouri where they made a final move to Cole County, Missouri, and moved into a log house on the farm near Brazito. Henry preached the Gospel in nearby churches. He again taught school in a primitively built classroom on land he donated. Neighboring children, as well as Joseph Coe and his siblings, learned to write with quill pens and to gain knowledge from a limited amount of books.

Joseph grew to manhood in Cole County. This period was one of national exploration and expansion. It was also a time of opportunities for immigrants moving westward in search of their own piece of land.

With the discovery of gold along Sutter's Creek in California, the news of that discovery soon reached Missouri, and Joseph Thompson, being twenty one years of age, caught the "gold fever". He decided to risk all of the perils and dangers of an overland trek to the Far West gold mines to make a fortune.

He left home on 28 April 1849, and with a companion he went to Independence, Missouri, where they encountered a wait to secure the necessary outfittings and supplies they would need for the long and challenging journey across the prairies and mountains, along the trails of Indians and small settlements of intrepid pioneers. They were joined by Governor Edwards and a scattering of other people in their wagon train. They journeyed along the old Sante Fe Trail and Cook's Route. The wagon train did not reach Los Angeles until the latter part of October of 1849. Resupplied, the group hurried somewhat north and east, crossing the Tehachapi Pass and down into the San Joaquin Valley. Remembering that journey, Thompson told of seeing but a few other white men who were also hastening to the mines. Soon, tens of thousands would join the rush.

Coming at last to Mariposa, the men began prospecting for gold in streams and hillsides. The claims they staked out proved to be good ones, and for four years Thompson panned for gold, and from the gold he found he regularly sent money home by express.

It was incredibly hard work under primitive living conditions. Prospectors had to deal with claim jumpers, running short of food and supplies, thieves, bad weather, inexperience and bad judgement. And

there was the Mariposa Indian War to worry about. Other concerns were gambling, with the loss of entire fortunes, saloons that fueled heavy drunkenness, incurred debts, illnesses, and a longing for home and family.

Silver and copper were found and some folk made a fortune. Those who were unsuccessful in the gold, silver and copper mines sometimes turned to the selling of supplies to the miners--items like foodstuffs, clothing, pots and pans, horses and mules, hogs and cattle and logging supplies. Some grew dejected with failure and went home. Others made a fortune and stayed on permanently.

By 1853 Thompson had decided to return to Cole County. He chose to travel the relatively easy route of sailing from Los Angeles by ship to Panama, crossing overland at the Panamanian Isthmus, and then continuing the journey by sailing to New York. From there he traveled across the United States to Cole County.

With the money he had saved from gold mining he invested in a farm in Cole County. He courted and won Elizabeth Jane Greenup, a daughter of John and Isabel (Simpson) Greenup, and they were married on 3 August 1854. Several of the Simpson and Greenup families would eventually go to Fresno County, California, to live and die in close proximity to this family.

In the few years that Joseph Coe and Elizabeth remained in Cole County, Missouri, they would become the parents of four children, three of whom survived. These children were:

1. James Wallace, born 22 July 1855
2. Mary E., born 18 June 1858
3. Isabel, birth and death dates not found, but known to have lived only six months
4. Anna Lee, born in 1861 (according to gravestone inscription)

Isabel, who died in Cole County, aged six months, might have been buried in the Thompson family cemetery on the farm near Brazito. This small private burying ground was restored and rededicated by Thompson family descendants in 1997. At the time of rededication, descendants had been able to identify all but three of the people known to be buried there. In this small plot behind Henry and Elizabeth's house, research had indicated that Henry and Elizabeth were buried there, along with nine infants who were their grandchildren, plus a son-in-law. It seems logical that Isabel would have been buried there. If so, then ten of the known fourteen people would have been very young children.

With the outbreak of the Civil War, Missouri Governor Jackson appointed Joseph Coe a Second Lieutenant of Cavalry in the State Guard. According to commission papers, he had enlisted at Hickory Hill in Cole County, but somewhat later he had a change of heart and resigned from service in the Confederacy.

Thinking often of California and the opportunities it offered, he decided to return to the Far West, and to seek a home somewhere in the area he had mined in during the Gold Rush days. His mother had died in 1857, and his father would not live but a few months, but he wanted to remove his family from what could be a divisive and painful era that might engage much of the North and the South in the

struggle over states' rights and the abolition of slavery.

He took his wife and three children, traveling to Panama-- perhaps to New Orleans on the Gulf of Mexico via the Mississippi. From there he went overland at the Isthmus (the Panama Canal was not yet built), and he booked passage on a ship sailing up the coast to San Francisco, landing there on 9 May 1861. From that city they proceeded to the Daulton Ranch in what is now Merced County. The portion of land they settled on was owned by N. C. Bachman, being located about four miles from the Fresno River. For three years Thompson worked on the Daulton Ranch, and during this period he discovered the Ne Plus Ultra Copper Mine. It turned out to be a good one.

In 1864 Thompson moved his family down into Fresno County, settling into a location known as Letcher along the Big Dry Creek. He was one of the first ranchers on this creek. Little had been done in this area in the way of cultivation. He homesteaded on a tract of one hundred twenty acres, preempting another three hundred acres on which he raised hogs and a few sheep. He determined to trade his interest in the Ne Plus Ultra Copper Mine to Henry Clay Daulton for a flock of sheep. From 1872 until about 1886 he raised sheep, the flock increasing many fold.

In 1886 he sold all of the sheep and began raising fine stock cattle. His only son, James Wallace, took charge in that year and had the finest of Hereford and Whiteface cattle. As the herd of cattle increased, more land was needed for grazing, so they bought 640 acres more in the area near their home close to Academy, and then an additional 1200 more acres on which to graze their cattle. James, usually known as Jim, purchased 200 more acres at Huntington, near the foot of Mt. Kaiser, and within the National Forest Reserve. A summer home was built near Huntington Lake. Not far away, near Trimmer, some cattle were grazed in these foothills, and the family sought refuge from the heat in these foothills of the Sierra Nevada Mountains. The Thompsons had acquired 2200 acres of ranch land in what is now the most productive county -- agriculturally speaking -- of the United States.

Thompson's business acumen in land purchases can best be shown by listing those found in the Grantee Indices of Deed records for years between 1856 and 1889. They are:

1. 18 Jan. 1865--grantor, U. L. Bachman (Book B., page 440)
2. 23 Oct. 1865--grantor, L. Leach (Book B, page 324)
3. 20 Apr. 1866--grantor, E. C. Mitchell (Book B, page 442)
4. 14 Sept 1874--grantor, W. C. Daulton (Book K, page 417)
5. 13 Dec. 1869--grantor, J. S. Ashman (Book E, page 13)
6. 2 Aug. 1870--grantor, J. C. Simpson (Book F. page 7)
7. 1 July 1871--grantor, W. C. Caldwell (Book G, Page 20)
8. 18 Mar. 1870--grantor, L. Leach (Book H. page 73)
9. 14 Mar. 1873--grantor R. Daily et al (Book T, page 412)

Additionally, James Wallace Thompson acquired 200 acres of land in the foothills of the Sierra Nevada Mountains, close to Mt. Kaiser and in the National Forest Reserve. The cattle grazed in the green pastures before marketing.

The Thompson homeplace at Letcher was but a short distance from

the small town called Academy. Academy was by Big Dry Creek that ran south and west out of the foothills. It was one of the first towns to be founded in Fresno County. The main population of Fresno County had originally been along the Sierra foothills during and after the Gold Rush. Newer settlers saw the potential of the valley.

Other families from Missouri were neighbors--among them the Musicks, Baleys, Simpsons and the Greenups. The small village of Academy prospered with the coming west of the first Transcontinental Railroad, the subsequent building of more railroads running up and down the San Joaquin Valley, the completion of more ferries spanning the rivers, and eventually the beginning of irrigation canals as land was cultivated. The city of Fresno rapidly expanded and Academy saw a gradual demise. All that remains today are a few houses, the Methodist Episcopal South Church that is still in active use, and a large stone marker by the side of the road that traces the history of the town.

When the Thompson family moved to this vicinity, there was no church and no school. Joseph Coe was on the board of directors that put up the little school house, and he was chosen one of the trustees. Before too long a bigger and better school was put up in Academy, and he was again named as a trustee. This school was the first secondary school to be built in the county of Fresno.

He also helped in the establishment of the Methodist Episcopal South Church. This place of worship was the first church in the county. While his father, Elder Henry Tomson, had rejected the tenets of that church and was received into the ministry of the Church of Christ, Joseph Coe and his brother, the Rev. James Cunningham Thompson of Missouri, were lifelong members and supporters of Methodism. Joseph helped in the building of the Academy Church which is still active today. He served as a steward, a trustee, and a superintendent of Sunday School. He was generous in his financial gifts to the school and the church.

Elizabeth Jane (Greenup) Thompson died at the home near Academy on 14 December 1875, and she was laid to rest in the nearby Academy Cemetery. She was but forty years of age. Her parents were also buried nearby, and over the years her husband and her three children would also be interred in the family plot.

The Academy Cemetery is just down the road from the town, and it is enclosed with a gated fence. It sits atop a rounded hilllock with some aged and gnarled live oak trees gracefully shading some of the gravestones. The land for this burying ground was donated by Sarah Ann Simpson. Any neighbors of long ago probably moved away. Some of the earlier markers may have decayed or been destroyed by accidental fires. This knoll offers views of distant mountains and verdant hills of evergreen forests.

Elizabeth's husband, Joseph Coe, died at his home near Academy on 10 March 1909. His death certificate, viewed in the Fresno County Hall of Records, states that the cause of death was paralysis, with old age a contributing factor. The attending physician recorded that Joseph's final illness was of two weeks duration. We can probably assume that the paralysis was caused by a stroke. He was buried by the side of his wife in the family plot on the crest of the knoll. He died a few days short of his eighty first birthday.

Of the three children of this couple, there is less information available at this time. Research in Fresno County in the early summer of 1999 revealed but a small amount of biographical facts on the two daughters. There was more on the son. Paul Vandor published two volumes of historical and biographical books with information on Fresno's early residents. The Hall of Records and the Fresno Library gave more material.

Mary E. Thompson, born in 1858, died on 5 April 1901, aged about forty. She married G. Pierce Baley, and lived at Tollhouse, a small settlement only a short distance from Academy. It is believed that her husband was a farmer along the Tollhouse Road that led from Academy to Millerton. Mary was buried in the Academy Cemetery, the first of the three children to die in California. Her white stone monument--an upright one--is beginning to show signs of weathering.

Internet searching reveals a Pierce Baley was born on 22 June 1853, and that he died on 3 June 1913, and was buried in the Tollhouse Cemetery. Further research will be necessary to determine if Mary and Pierce had any children. If not, there were no descendants of the Joseph Coe family.

James Wallace, the only son of Joseph and Elizabeth, usually went by the name of Jim. After the removal from Missouri, he received more schooling in the Academy School. A Prof. Collins was one of the teachers. Dorman's book tells us that Jim had a lifelong love of the violin, and that when he was sixteen years old, Prof. Collins presented Jim with a good violin. Teaching himself to read and play music, he was much in demand at parties, dances, and other social events of that area. He stayed on at the ranch after his father's death, continuing the ranching business and becoming very successful and prosperous.

Jim never married. He and Anna Lee continued to improve the ranch, increasing the size of the herd. In the summer they grazed cattle in the foothills and mountains where pasturage was plentiful despite the high heat of the Fresno area. They built a summer home near Huntington Lake. Fresno County is known for its hot summers.

He became ill in November of 1932, and after a three week period of worsening health, he died on 23 November 1932. His Death Certificate found in the Hall of Records, states that the cause of death was acute gastritis and cystitis. He was seventy years of age. He was buried in the family plot in the Academy burying grounds.

The last child of the Thompsons was Anna Lee. It is said that after her mother's death in 1875, she gave loving and careful assistance to her father and brother. As part owner of the ranch, she was very knowledgeable. Anna Lee married late in life. Two years after the death of her brother, she married a widower who had three children. In the Hall of Records Recorder's Office, a license for the marriage of Anna Lee Thompson to Newton A. Phillips was found. The license was dated 3 December 1934 (Source: Marriage Index, Book SZ, page 30). The marriage was a short one, for her death was in 1936. The exact full date of death was not inscribed on the family monument, nor was her married name used.

Anna Lee Thompson is said to have married a Methodist minister, and she supposedly kept in touch with her cousins and other relatives back in Missouri. When Daniel Fraser Thompson was attempting to

research the Thompson family history and genealogy at the turn of this century, she responded to his queries on her family. It is written in Hilary Dunnaway's book on the ancestry and descendants of Henry Tomson (Thompson) that Anna Lee came back to Missouri at least once to visit relatives.

A FOOTNOTE TO HISTORY

My recent research on the family of Joseph Coe and Elizabeth Jane (Greenup) Thompson made me aware of how committed the children of Henry and Elizabeth Tomson were in trying to provide opportunities for spiritual and educational growth for their progeny. When such a devotion is found in many generations, it marks the family as not only admirable, but also as unique.

Joseph Coe Thompson--as had his brothers and sisters--supported those institutions that led to his children becoming good citizens who never sullied the family name in any manner. He would be pleased that the small Methodist Episcopal Church he helped found in Fresno County is still serving the community after close to 130 years. The trees planted long ago have matured, and the building has been lovingly maintained over the decades by its members.

The cemetery down the road, sitting atop a knoll, is equally well taken care of. When we visited this burying ground we found the grounds completely denuded of any grass, the soil swept clean and compacted from the seasonal lack of rainfall. Hopefully, this was in preparation for a later reseeding. The Thompson family plot is at the crest. Pausing to meditate, we placed silk flower bouquets in remembrance.

The fascination so many share in the Thompson heritage--or Tomson, or Thomson surnames--continues to grow as more and more information becomes available. This new data must be added to prior publishings.

The search for European origins and additions to our American roots will continue. This genealogical study is like an obstacle course that must be run. The musty smell of old records, the weighty deed books in courthouses, the heart wrenching discovery of almost inscrutable gravestones, and the painful details found on some death records may slow the pace. Sometimes data cannot be found. But now and then the course is run, and we comprehend that our heritage is real, and that we can honor the past.

---Mary L. Roberts
2698 Longview Drive
Richmond, CA 94806

August, 1999

Last night's dream. §

Handwritten musical notation on two staves. The first staff begins with a treble clef and a key signature of one flat (B-flat). The melody is written in a simple, folk-like style. The lyrics are written below the notes. The word 'Fine.' is written above the first staff. The word 'D.S.' is written above the second staff.

1. Last night as I was ^{in my} bed such fun it was for me. I dreamed that I was grand papa and grand papa was me. And grand papa was me, and grand papa was me.

2nd. I thought - I wore a powdered wig, drab pants and gaiters buff. And took without a single sneeze, a double 'pinch' of snuff.

3rd. I thought - that I was walking out and he ran by my side -

And 'cause I walked too fast for him the little fellow cried.

Mamma wrote this

Feb. 1952

THE CHRISTIAN

Published monthly at Tennessee in inter church and commun this area, and to wh tent it may have in good where ever i Subscription price C LAR per year in ad dress all corresponda Christian Visitor.

Eaton V. Wilson,
P. O. Box 107, McKe

HISTORY OF NEW CHURCH, HAMILTON COUNTY, TENNESSEE

(J. Dalton Allford)

In 1841, a gospel preacher whose name is not recalled, held a meeting in a little log school house situated in a dense forrest six miles northwest of what is now Middleton, Tennessee, resulting in 8 baptisms among whom were William Rose and wife, Thomas Rose, W. K. Rose, Sr., Mary Rose Britt and Ann Sellars, the latter being the writer's grandmother. He returned in 1842 for another meeting with more additions and the selection of elders and deacons. In 1843 a camp meeting was held, the results of which is not now recalled. Then in 1844, Bro. T. W. Maskey held a meeting enroute home from a meeting in Memphis, Tenn., although some claim, as you know, that it was years later before any gospel preacher ever preached in Memphis.

In 1846, Bro. Thos. Rose met Bro. J. R. McCall at Humboldt, Tenn., and hauled him 50 or 60 miles in his ox wagon to this community for a meeting. A preacher would hold a meeting at Lemalsamac, east of Newbern, would be carried to Humboldt to be met with ox wagon and brought to New Hope. Bro. McCall's meeting was very successful. He baptized a young Methodist preacher, W. L. Thompson, who was also a great singer and singing teacher. He preached for the church and taught the membership to sing until his death in April 1893. The New Hope church has always been noted for its good singing, good preaching, and hospitality, and I pray that these good qualities may ever continue until we all meet in the glad forever.

From 1841 we have not failed to have our annual protracted meetings. The old church has had its ups and downs but has

HERITAGE

Christian University

*No you name it... records??
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*I'm sure you have these
Articles.
Note information on
some of these preachers
especially the Thompsons*



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ladies who and most ev- led their Sun- stockings in came near the ometimes the d carry them en time came e would gaze ith his back s while they ne-knit hose, nd their best

meeting house 1854. There

have been some alterations and repairs through the years. It was first lighted with candles until 1888 when wall lamps were installed, then followed by hanging lamps, and now with electricity.

This old congregation has had a number of professional men in its membership and is the mother church of a large number of congregations throughout West Tennessee and north Mississippi. We have at present more than 100 members, whereas at one time in years past we had more than 300, but other congregations have been established near us and have drawn many from our number. We pray that they, too, shall experience a long history of faithfulness in the Lord's work.

Late news comes to us of the passing of Mr. Erasmus Bowers at his home in Rives, Tenn., a few days ago. We extend sympathy to the Bowers family, and especially to Mrs. Bowers whose sorrow and loneliness is accompanied by blindness. She will need a lot of care and attention. I have known this fine family for several years and among them are some of my best friends. They have my sympathy.

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Shepherd Spears, John Thompson, J. M. Turner, A. A. Murphy, Hughie Ray, A. A. Rose, W. K. Rose, Sr., F. O. Howell, W. L. Thompson, C. M. Thompson, J. T. Stricklin, J. H. D. Thompson, and G. L. Thompson. (What church has a better record? Editor).

Below is a partial list of preachers who have preached for us, T. W. Haskey, J. R. McCall, Christopher Gist, R. P. Meeks, Doctor Lauderdale, a Bro. Wines, B. W. Sparkman, H. M. Northcross, a Bro. Dupree, Bro. Booth, Lee Jackson, A. G. Freed, T. B. Hicks, J. F. Thompson, W. O. Wagoner, W. S. Long, J. R. Stockard, B. G. Hope, G. A. Dunn, Sr., J. W. Dunn, J. B. Nelson, Theatus Pritchard, E. L. Whitaker, T. M. Carney, H. M. and W. C. Phillips, Chester Estes, Joe Warlick, J. D. Tant, Robt. L. Witt, J. P. Lowrey, J. T. Stricklin, Joe Netherland, W. F. Ethridge, W. K. Rose, Billie Crumb, A. Y. Smith, and Bro. Thornton

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Jul. 1952

THE CHRISTIAN VISITOR

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Ealon V. Wilson, Editor,
P. O. Box 107, McKenzie, Tenn.

HISTORY OF NEW HOPE CHURCH, HARDEMAN COUNTY, TENNESSEE (J. Dalton Allford)

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From 1841 we have not failed to have our annual protracted meetings. The old church has had its ups and downs but has

kept alive, defending and propogating the faith, through all these years (110 years last May).

In 1901 the church withdrew fellowship from T. B. Hicks, a minister located with us, which caused a division that hindered our progress very much, but G. A. Dunn, Sr., held several meetings for us and got everybody back to work again. Since then we have had no trouble of that kind.

The church has produced the following gospel preachers, Shepherd Spears, John Thompson, J. M. Turner, A. A. Murphrey, Hughie Ray, A. A. Rose, W. K. Rose, Sr., F. O. Howell, W. L. Thompson, C. M. Thompson, J. T. Stricklin, J. H. D. Thompson, and G. L. Thompson. (What church has a better record? Editor).

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bers when the ladies who walked to church, and most everybody did, carried their Sunday shoes and stockings in hands until they came near the meeting house. Sometimes the young men would carry them for them, and when time came to put them on he would gaze out into space with his back toward the ladies while they donned their home-knit hose, string garters, and their best shoes.

The present meeting house was erected in 1854. There have been some alterations and repairs through the years. It was first lighted with candles until 1888 when wall lamps were installed, then followed by hanging lamps, and now with electricity.

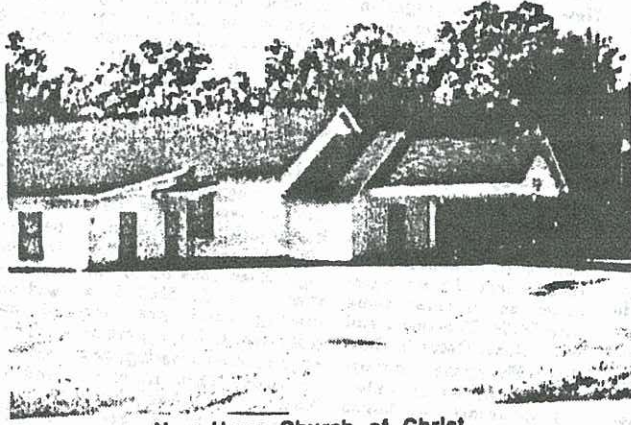
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Thursday May 12, 1994



New Hope Church of Christ

New Hope Church of Christ Is Mother of Area Churches of Christ

Middleton, Roger Springs, New Bethany and the disbanded Sandy Springs churches of Christ were all brought forth by those baptized at New Hope. It was established before 1839, probably 1834-1835.

"A History of the Church of Christ at New Hope, compiled from material written by Gale Howell Mills, Max Miller and J. Dalton Allford, tells that no exact date can be named as to when the congregation first met at New Hope. There are reports that a congregation began meeting in the year 1834 or 1835. William Ussery, in a letter written Feb. 17, 1838, mentions Bro. J.H. Dunn as a very acceptable proclaimer of the ancient gospel who attended his McNairy County congregation once a month. The same J.H. Dunn of Adamsville reported to News From The Churches, January, 1840, about seven churches holding meetings in 1839. The sixth one mentioned is New Hope in Hardeman County. "Teachers present," he said, "were Wynne, Sanders and myself. Membership was increased by six during this visit." This certifies that New Hope's congregation was meeting in 1839 and that Dunn was in the habit of attending meetings at New Hope.

J. Dalton Allford, who wrote a history of New Hope, said, "In 1841, a gospel preacher whose name is not recalled, held a meeting in a little log school house, situated in a dense forest six miles northwest of what is now Middleton,.....resulting in eight baptisms among whom were William Rose and wife, Thomas Rose, W.K. Rose, Sr., Mary Rose Britt and Ann Sellars, the latter being the writer's grandmother.

"In the early days of the congregation, its membership was composed mostly of people who had immigrated from North Carolina, largely Methodists and Hardshell Baptists, many of whom could not read nor write, but all learned to be useful and happy in the work of the Lord. Many of them could quote and locate more scripture than the average man of today(1952). Our families wore home-woven clothes, chewed home-grown tobacco and spit the way their spitting machine was turned. The elderly women smoked stone pipes and the younger ones kept their teeth clean with soot, powdered charcoal and black gum tooth brushes. They wore long dresses and sat with both feet on the floor at all times. The writer well remembers when ladies who walked to church, and most everybody did, carried their Sunday shoes and stockings in hand until they were near the meeting house.

...continued to page 2

NEW HOPE CHURCH OF

By Anne Ingle

Located in the quiet little community of New Hope, six miles northwest of Middleton, is one of the oldest Church of Christ congregations in West Tennessee—the New Hope Church of Christ.

While no documented proof exists, it is stated that the congregation was established in 1837 by associates of Alexander Campbell, according to Herman Norton in his book, "Tennessee Christians".

In all likelihood that date is accurate, because by 1842 there was at New Hope an established congregation consisting of 83 members and three elders.

Dalton Allford in "The History of New Hope Church" in 1962 said, "In 1841 a gospel preacher whose name is not recalled, held a meeting in a little log school house situated in a dense forest six miles northwest of what is now Middleton, Tennessee, resulting in eight baptisms. He returned in 1842 for another meeting with more additions and the selection of elders and deacons."

The early congregation of New Hope Church was composed of people who had immigrated from North Carolina and were, for the most part, Methodists and Baptists. Many of these people could not read or write, but they were very knowledgeable in scripture and verse.

In a paper presented to the congregation by David George in 1979, he states, "The people wore home-woven clothes, chewed homegrown tobacco and spit whatever way their spitting machine was turned. The elderly women smoked stone pipes and the younger ones kept their teeth clean with soot-powdered charcoal and black gum tooth brushes. All of the women wore long dresses to church services and sat with both feet on the floor at all times. As the women walked to church, they would carry their shoes or acquire the services of a gentleman to carry them. When they arrived at the building, the men would turn their backs and gaze into space while the women put on their home-knit hose, string garters, and best shoes."

From the little log school house the congregation moved to a new church building. They took with

used them again in the second church. Some time later, the congregation again moved to a new site. This time, it has been reported that they again took some of the logs from the second building, milled them and used them again in the third building, constructed in 1854. This is the building in which the New Hope congregation now meets. Alterations and repairs have been made to the building over the years. The original building was lighted by candles until 1868 when wall lamps were installed, followed by hanging lamps and then electricity.

Among the first preachers at New Hope was Robert L. Thompson. In 1842 he served the congregation as an elder along with W.W. Thompson and W.H. Rose. Records show that Thompson initially served only as an elder, but apparently he began preaching because of the urgent need for a minister. Like many ministers at that time, Thompson was poor and had a wife and children to care for, as well as ministering to the needs of the congregation. But Thompson did his work well, for it is stated that he "witnessed 11 additions to the cause of truth since the fourth Lord's Day in October."

In 1844 it was reported that Bro. T.W. Haskey held a meeting at New Hope enroute home from a meeting in Memphis. In 1846 Bro. Thomas Rose met Bro. J.R. McCall at Humboldt "and hauled him 50 or 60 miles in his ox wagon" to New Hope for a meeting. It was reported that Bro. McCall's meeting at New Hope was very successful. He baptized a young Methodist minister, W.L. Thompson, who was also a great singer and voice teacher.

Thompson remained at New Hope as a preacher and song teacher until his death in 1893. Allford says, "The New Hope Church has always been noted for its good singing, good preaching and hospitality, and I pray that these good qualities may ever continue until we all meet in the glad forever."

In its early years, New Hope served as the site of numerous gospel meetings. J.H. Dunn, in his article published in 1940, "New From The Churches", reports on a meeting he conducted at New Hope in 1839. He says, "the meet-

ing the third Lord's Day in October." In addition to Dunn, preachers included Wynne and Sanders. "There were six additions to the church at this meeting and the prospects of growth were deemed very good," said Dunn.

At the meeting at which W.L. Thompson was converted in 1846, it was reported that the meeting began on the third Sunday in August and continued nine days. A.A. Rose in the "Gospel Advocate", published in 1910, said, "There were 24 baptized and eight or ten restored. In the early days of the New Hope congregation, they enjoyed hearing T.W. Caskey preach through a long, old-fashioned camp meeting." Rose goes on to say that John R. McCall, a distinguished preacher from New Orleans, preached in another meeting, and he adds "That all along New Hope has been blessed with a great number of good preachers."

The number of preachers who have either trained at New Hope or actually served there are many. They numbered many among the well-known Church of Christ ministers, including A.G. Freed, one of the presidents of Freed-Hardeman College.

The history of New Hope Church records that the fruits of labor of the early preachers were not in vain. Church leaders were strict, but church membership continued to increase over the years. A.A. Rose said that the conduct insisted upon by the leaders of New Hope Church was apparently rigidly enforced. "This is evidenced by the fact," Rose said, "that within six years after the appointment of the elders in 1896, at least five people had already been withdrawn from membership for disorderly conduct. However, the discipline was productive in that at least one of the five was restored."

Good gospel meetings, good singing and good fellowship are evident in the number of church members on roll at New Hope. In October 1896 there were in excess of 200 members on the church roll. Allford reported that "this old congregation has had a number of professional men in its membership and is the mother church of a large number of congregations throughout West Tennessee and North

old congregation is the oldest Church of Christ congregation in Hardeman County. In 1962 Allford reported that the church roll showed 100 members. He added "at one time in years past we had more than 300; but other congregations have been established near us, and have drawn many from our number." Today the New Hope membership roll numbers about 75.

Today New Hope Church is being served by Bro. Norman Ewell. Many of the church's present members are descendants of the original congregation. Adjoining the church property is the cemetery with neatly-lined markers, bearing the names of families such as Thompson, Rose and other early members of New Hope.

Two of its oldest members are Mrs. Lillie Luttrell and Mr. Junious Brown, both of whom are in their 90's. Brown resides at Care Inn in Bolivar, and "Miss Lillie", as she is fondly referred to, still lives within about a mile of the church.

"Miss Lillie" was born in 1859 in Hardeman County. She doesn't remember when she joined New Hope, but she adds that she was grown when she began going to church. "Bro. G.A. Dunn baptized me," Miss Lillie fondly remembers. "I remember a lot about it. Before we had school, we went to classes in the church house," remembers Miss Lillie. Miss Lillie remembers her mother talking about Bro. Thompson and Miss Lillie herself has, over the years, heard many of the preachers.

In 1942 Lillie and her husband, T.P., moved to the house in which Miss Lillie still lives. "I walked to church services a lot," says Miss Lillie. "I toted my babies many times. The Luttrells raised eight girls and two boys. Luttrell passed away about five years ago."

Miss Lillie also speaks of the protracted meetings they had at New Hope. "We'd have dinner on the ground on the first Sunday, and the meetings lasted a week-to the next Sunday," she recalls.

Records of the church have been well kept over the years. Ewell and current church members are planning to further complete the history of New Hope and hope to have it complete within the



CHURCH NEWS



Arkansas.

Athens, September 25.—Brother Champion and I have just closed a ten-days' meeting at Baker Springs, with five baptized and one restored. One young lady confessed her faith in Christ, but was hindered from being baptized by her parents and others. I will begin a meeting at Athens on Saturday night before the second Lord's day in October. R. E. TODD.

Kentucky.

Mayfield, September 18.—Brother C. M. Stubblefield began a meeting at Macedonia, five and one-half miles southwest of Mayfield, on the fourth Lord's day in July and continued it for fourteen days, with eleven baptized and two restored. He went next to Spring Creek, northeast of Mayfield, and held a short meeting, with ten baptized and one or two otherwise added to the church. He went next to Viola, north of Mayfield, and held a meeting of about two weeks' duration, with thirty baptized and one from the Baptists. All of these meetings were well attended and great good was done. Brother Stubblefield was well supported in his work, especially at Macedonia. J. E. CARMAN.

Ledbetter, September 27.—Brother Stubblefield closed his meeting here last night with good interest. Two were baptized and six restored, and the church was edified and strengthened for greater work. All learned to love Brother Stubblefield for his firmness and earnestness in presenting the truth. I closed my meeting at Stone Church on Lord's-day night prior to the above meeting, with six baptized and three "by membership." I find that four congregations in Hardin County, Ill., have gone down for want of a shepherd to feed them. Some members came fourteen miles to hear the gospel once more. How I wish we had more preachers with some congregations behind them, that we might rebuild the walls of Zion in Southern Illinois!

D. N. BARNETT.

Sedalia, September 26.—My meeting at Oak Grove, near Fulton, closed with immense crowds and eleven additions to the church. I had a very good meeting at Hyndsver, Tenn.; closed with very good interest. I then went to Cliff Creek, near Browns, Tenn., where I had a fine meeting, with five baptisms. My meeting at Mount Zion, near Puryear, Tenn., closed with fine crowds and eight baptisms. My meeting at Hollow Rock, Tenn., closed with good interest and three baptisms—all good, substantial people. A debate with the Methodists is likely to follow, since some of the oldest Methodists in that section denounced Methodism and stated to their leaders that they had been teaching things in the name of religion not found in the Book of God. My meeting at Hendrix Chapel, near Parsons, Tenn., closed with splendid crowds and one baptism. This is the section in which Brother W. T. Boaz, of Columbia, Tenn., demolished Baptistism when he met one Mr. Utley, a Missionary Baptist preacher, and I dare say it is the most prejudiced country I ever saw. I am now in a meeting at this place. The meeting is only one day old, and the prospects for a meeting are good. I go from here to Ruthville, Tenn., and then to McConnell, Tenn. F. O. HOWELL.

Tennessee.

Middleton, September 17.—Our meeting at New Hope church of Christ, in Hardeman County, seven miles northwest of this place, began on the third Lord's day in August and continued nine days and nights, and resulted in twenty-four baptized and eight or ten restored. Brother G. A. Dunn did the preaching. New Hope is a large congregation, planted here in 1842—the oldest church of Christ in West Tennessee, I suppose. In the very early days of this congregation they enjoyed the privilege of hearing Brother T. W. Caskey preach through a long, old-fashioned camp meeting; and a little later, Brother John R. McCall, from New Orleans, La., a very distinguished

preacher of his day, through another protracted meeting. All along since those times we have had a great number of good preachers to preach here. There is no way to know how many have been baptized in sixty-eight years.

A. A. ROSE.

Mount Juliet, September 5.—On the fifth Lord's day in July Brother H. Leo Boles began a meeting at Oak Grove and continued it one week. We consider this one of the greatest meetings ever held at this place, although there were no additions to the church. Among the many loved and honored ministers of the gospel who have preached for us at this place, none have more fully declared the counsel of God than have Brother Boles and Brother C. E. W. Dorris. If Brother Boles is a fair sample of the teaching force in the Nashville Bible School, I think our brethren and friends will make no mistake in placing their sons and daughters in the school. We feel that Brother Boles is destined to accomplish great good in the school and in the pulpit. The meeting here closed too soon, but we are sure that most of those who attended were built up and strengthened in the faith. We trust we may be able to get Brother Boles again next year. LIZZIE FOUTCH.

Hillsboro, September 10.—Brother Ira C. Moore, of Barrackville, W. Va., will begin a meeting at Winchester on October 15 for two weeks, and continue longer if the interest should require. He will then go to Tracy City for two weeks or more, or as long as circumstances justify. We will then have him at Pelham for a week or ten days. I would be glad for Brother Moore to visit other congregations in Tennessee during his visit. All who read the Gospel Guide or the Leader-Way know him as an able writer and a faithful preacher of the gospel of Christ as the Scriptures teach, without addition or subtraction. Why is it that so many churches in Tennessee go into winter quarters when cold weather comes, while Ohio and other States north have their best meetings in the winter? We would do well to get out of the habit of having all our meetings in August. The gospel has the same power in December. I would be glad for Brother Moore to be heartily re-

You Look Prematurely Old

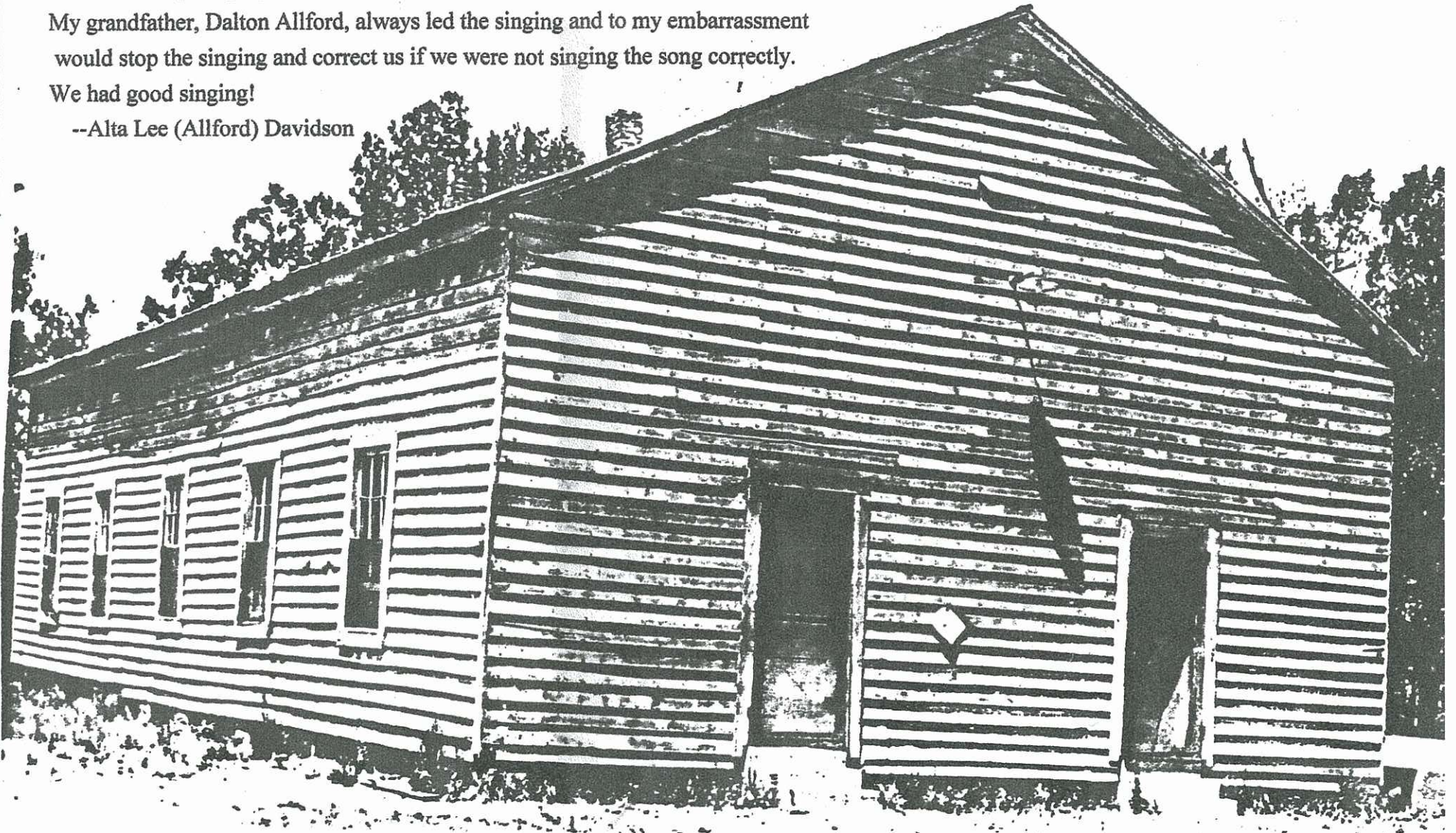
Old New Hope Church of Christ building (6 miles NW of Middleton, TN) Where I grew up

Wooden floors, wooden benches, two wood burning stoves, hanging kerosene lamps. In my early days the old men sat on either side of the pulpit facing each other. The slightly younger men and women/children sat on separate sides of the front wood stove and the rest sat on benches facing the pulpit. This gradually changed until men and women were on the same pews.

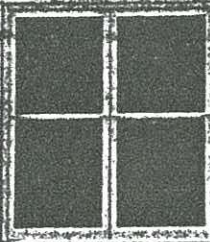
My grandfather, Dalton Allford, always led the singing and to my embarrassment would stop the singing and correct us if we were not singing the song correctly.

We had good singing!

--Alta Lee (Allford) Davidson



NEW HOPE
CHURCH OF CHRIST



NUMBER SEVEN

■ Members of Hardeman County's New Hope Church of Christ, the latest West Tennessee church victimized by arson, try to recover from the tragedy.

By **RICHELLE TURNER-COLLINS**
The Jackson Sun

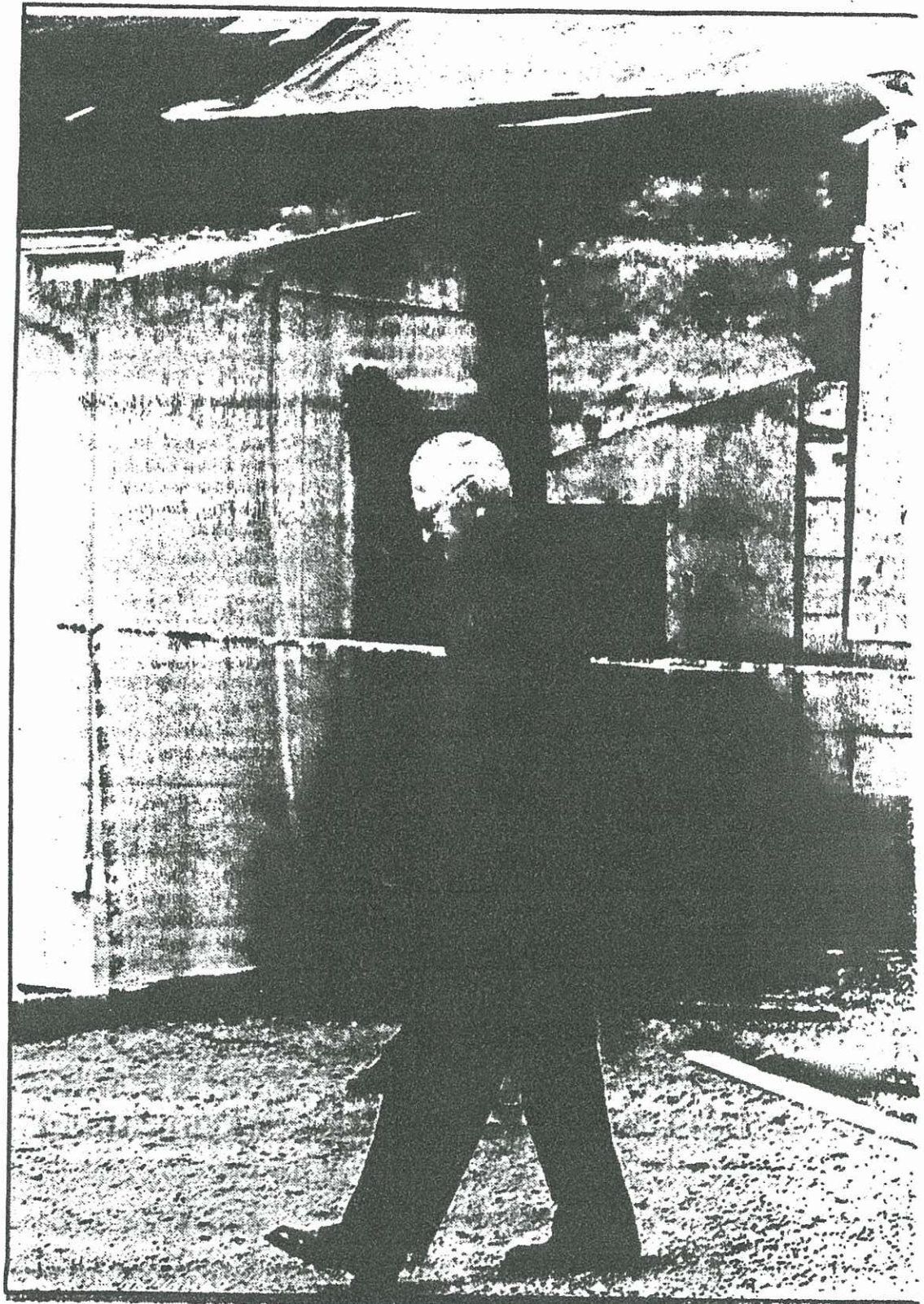
MIDDLETON — Wood Doyle didn't know whether to cry or pray when he looked at the charred remains of his old church.

Half of New Hope Church of Christ was burned in a Tuesday arson fire. The southeast corner was heavily damaged. Most of the roof was destroyed. Only a make-shift covering protected the church from the elements.

"It's almost unbelievable to think that a person can stoop so low," Doyle said. The 84-year-old attended the church 70 years ago.

New Hope is the seventh West Tennessee church burned by arson since 1995 — five predominantly black churches and two predominantly white churches, including New Hope. Authorities said Thursday they didn't know if Tuesday's fire was related to the others.

▶ Please see 7TH AREA, 2A



Floyd Smalley on Thursday revisits the burned New Hope Church of Christ near Middleton, where he was baptized about 50 years ago.

CHRIS STANFIELD/The Jackson Sun