

Old Lamine Christian Church
Old Lamine Church of Christ
Lamine, Missouri

9:30 a.m. Morning Worship
7:00 p.m. Evening Worship

Township:	T-49-N	Organized:	1843
Range:	R-18-W	Disbanded:	No
Section:	31	Active:	Yes
Map:	Click Here	Updated:	July 19, 2005

Cemetery: There is a cemetery associated with this church.

Area: Southeast quarter of the southeast quarter of the section. Lamine, Missouri

Records: The location of the church records is unknown at present.

History:



Sketch From "Cooper County Church Sketches" by F. Chesnutt

Christian Church at Lamine
From "History of Howard and Cooper Counties Missouri", 1883

Church at Lamine. - About the year 1843, there was an organization of the Christian church at Lamine, but owing to deaths and removals the organization was discontinued a few years afterwards.

The present church at Lamine was established August 7, 1865, by Elder P. Donau, with the following white members: Samuel R. Collins, Sarah L. Coleus, Win, B• Collins, J. P. Coffins, Marietta M. Collins, Drusilla E. Thomas, Susan Biddle, Melinda E. Kincaid, Mary F. Tyler, Catherine Wing, Freeman Wing, Julia A., Turley, Ellen Pope, Josephine Wall, J. P. Wall, Moses Napier, Mary J. Mello, Nancy Reed, Elizabeth Courtney, George W. Kincaid, Francis M. Kincaid,

Richard F. Kincaid, A. L. Kincaid, John B. Baker, Martha J. Baker, Theodore Turley, James O'Howell, Thomas Mello, Thomas Staples, C. F. Younger, F. Harris, Lucy C. Hieuclehen, Pamela Williams.

There were eighteen colored people who came into the church at the same time; their names we did not succeed in getting. These (the eighteen) soon after organized a church of their own.

Elders Donan and O. P. Davis were the first preachers. The present membership is eighty.

Old Lamine Christian Church

From "History of Cooper County Missouri" by W. F. Johnson, 1919

Lamine Church, was organized in 1843 but was discontinued after a few years. It was recognized in 1865 by Elder P. Donan, with the following white membership: Samuel R. Collins, Sarah L. Collins, Wm. B. Colliers, J. P. Colliers, Marietta M. Colliers, Drusilla E. Thomas, Susan Biddle, Melinda E. Kincaid, Mary F. Tyler, Catherine Wing, Freeman Wing, Julia A. Turley, Ellen Pope, Josephine Wall, J. P. Wall, Moses Napier, Mary J. Mello, Nancy Reed, Elizabeth Courtney, George W. Kincaid, Francis M. Kincaid, A. L. Kincaid, J. B. Baker, Martha J. Baker, Theo. Turley, Jas. O'Howell, Thos. Mello, Thos. Staples, C. F. Younger, F. Harris, Lucy C. Hieucleher, Pamela Williams. Eighteen colored person were included in the membership of this church in the beginning, but soon after organizing, they withdrew and built a church of their own.

Old Lamine Christian Church

From "Old Lamine Cemetery Records"

The remainder of the cemetery was donated in small plots of 1/2 to 1 acre. The first plots were donated by Mr. Thomas Mellor of Lamine Township in the 1870 decade. Later a plot was donated by Eddie and Billie Sims in 1906. All three of these plots were deeded to the Elders of Old Lamine Christian Church.

There was a small Baptist Cemetery located in what is now the south central part of the cemetery and which was added to by the moving of the Baptist Church to Blackwater. The part from the Baptist Church is about an acre in size.

The Church of Old Lamine

From "Memorabilia of Cooper County", 1990

In the year of 1842, some Christians began holding meetings in various homes and schoolhouses in Lamine Township, Cooper County Missouri. There was no formal organization in the beginning although the first written records show that they had Elders prior to 1866. Like most Churches, there was some disruption during the Civil War. After the war and because of the large number of believers in the community they met on the 7th day of August 1866 and organized a Primitive Christian Church. During the next two years more than sixty people were recorded as Charter members. During this two year period, they appointed additional Elders and deacons after the practice of the early Church as instructed by the Apostle Paul in his letters to Titus and Timothy.

In the beginning the membership was composed of both Black and White Christians. However, in 1869 the Black members started a congregation of their own in what is now Blackwater. The separation was peaceable with the white brethren helping with the erection of a meeting place. The separation was not complete as some blacks worshipped with the Lamine congregation until the 1930's.

In the early years the Lamine Congregation worshipped in a union Church building; not erecting a meeting place of their own until 1877; when they erected a large building with a seating capacity of over 300. Some twenty years later the building was damaged by a tornado. It was rebuilt and

continued to be used until 1945 when another tornado damaged it beyond repair. It was torn down and a smaller building was erected on the same spot; this is part of the present building which has an addition built in 1981 in order to meet the needs of the congregation.

It is interesting to note that the first tornado destroyed the town of Lamine, of which the Church was a part. Lamine was relocated at its present site in order to be near the railroad. From that time on, the old site; church house and the cemetery has been called Old Lamine.

As to the name of the congregation: in the beginning the movement led by Barton W. Stone and Alexander Campbell, used the names of Disciples, Christian Church and Church of Christ, interchangeably. This practice continued at Old Lamine until 1924, when after the death of the last qualified Elder; there developed a split among the members due to the efforts of some of the younger members who desired to form a Modern Christian Church. At that time the Church divided with the younger people forming a modern Christian Church; while the older more conservative members called themselves the Church of Christ. This controversy lasted several years; with the actions of both factions being best forgotten. However in the year of 1929, a large group left Old Lamine, went to Blackwater and started the present strong Christ of Christ at that place. This left two weak factions at Old Lamine, continuing until 1935 when the Church was reorganized along the lines and doctrine of the Church as established in the 1865-1867 period; attempting to return to the original pattern of the Church of the first century.

In 1942 a young Evangelist by the name of Winford Lee came to Old Lamine for a short meeting during which there were twelve additions. Since that time there has been a steady growth; altho it has leveled off at the present time due to so many young people leaving the community.

At present there are about sixty members on the roll, of whom about forty are active. The Church again has qualified Elders and deacons. There is no regular preacher altho several weekend meetings are held each year with some visiting Evangelist. There are regular morning and evening meetings each Lord's day with the male members conducting the Services. We have several capable speakers some of whom visit and speak for other congregations thru the Midwest.

In 1981 upon completion of the addition to the building, the Old Lamine Church started hosting an annual meeting on the first weekend in November with visitors and speakers from several states.

With the help of the Lord we hope to continue as an active Church into the Twenty First Century.

by D.T. Weekley

The Old Lamine Congregation Church of Christ
From "Cooper County Church Sketches" by F. Chesnut, 1993

According to the late Mrs. Marjorie Wing, 1843 marked the organization of the Christian Church at what was then "Prairie Point," a community and stage stop in Lamine Township. This was the second Christian Church in Cooper County. Under the leadership of evangelist Levy Hatchett, 14 members met in 1842, adding 17 more under the preaching of M. Donan. The name, "Pleasant Grove Church at Lamine City," was recorded at the 1844 convention at Fayette. Eight more members joined under T. M. Allen.

Barton W. Stone, editor of the "Christian Messenger," influenced the ministers to serve "the West" in Missouri, a part of Alexander Campbell's Restoration Movement.

From the beginning black and white worshipped together. The Civil War found members on both sides of the conflict. Joining together again in 1865 the name "Lamine Christian Church" was adopted. Four years later the black members formed their own Church at Blackwater with their white brethren assisting the building.

The Prairie Point members used a Union Church building only erecting their own meeting house (for 300!) in 1877. An 1880's tornado destroyed much of the town and damaged the Church. It was repaired and used until 1945 when another tornado swept up the valley and caused loss that was irreparable. A smaller building was erected which is still part of the present Church enlarged in 1981. The present Church and Cemetery are all that is left of Old Lamine. A Baptist Church once stood by the cemetery but moved to Blackwater after the tornado.

The Discipline of the early founders was strict. Members were withdrawn for neglect or dancing. The donor of two acres for the cemetery had to be withdrawn for making apple brandy in his legal still. In 1923 the Disciples, the Christian and the Church of Christ which were once interchangeable names became separated. At Old Lamine the Christian Church adherents left to find a new home in Blackwater.

The small Lamine congregation which remained began again with a 14 year old leader and visits from numerous noted evangelists. With continued growth two services are held each Sunday conducted by the large number of qualified members and an annual meeting the first weekend in November with visiting speakers.

The ladies formed the "Old Lamine Cemetery Association" in 1910 which incorporated in 1964 as a Community Cemetery Association. The lofty maple trees and old unmarked plots are tended as a park. Many names of pioneer settlers can be seen on the stones. The hill plots contain the burial of a survivor of the Battle of Shiloh. A now rare Kentucky Coffee Bean Tree stands behind the Church.

This area lies due West of the extensive Chouteau Indian grant of nearly 70 thousand acres.

Information Provided by D. T. Weekly.
