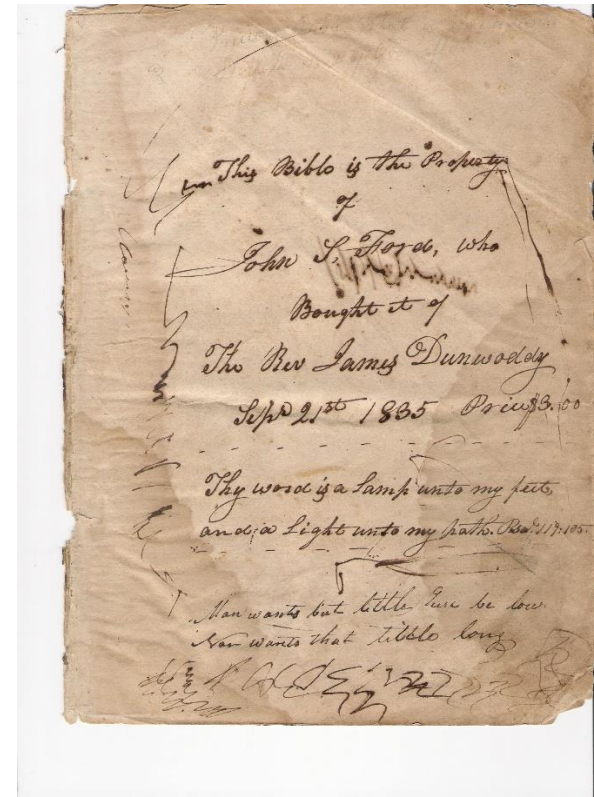
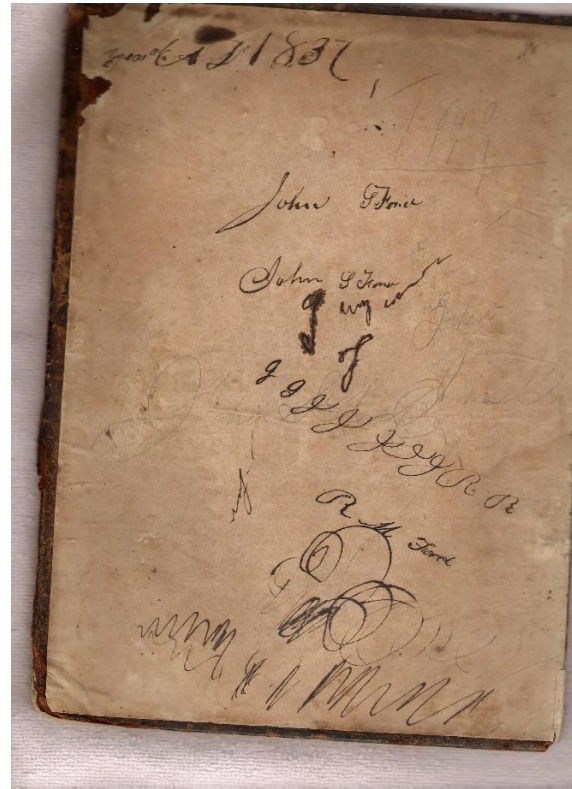
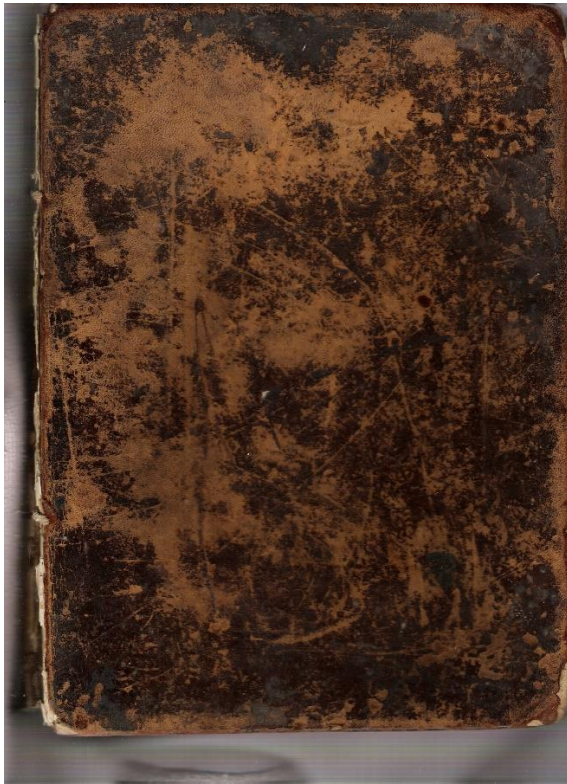


**HISTORY OF THE FAMILY BIBLE OF
JOHN SMITH FORD**

BY BOBBY JOE SEALES

While Diane and I were doing research many years ago on my great-grandmother Sarah Sophronia (Ford) Seale I discovered that Sarah Seale inherited her father's Bible upon his death. Sarah (Ford) Seale was visiting her son, James Smith Seale, in Clarendon, Arkansas when she passed away. After the death of James S. Seale this Bible was passed to his daughter Bertha (Seale) Ferguson and after the death of Bertha the Bible was passed to her daughter Mildred (Ferguson) Selby. In the late 1970's Diane, our son Mike, and I visited Mildred in Harlingen, Texas and I saw the Bible for my first time. I didn't know it existed or the history of it being passed down. After Mildred's death the Bible was passed to her son Joe Robert Selby. I introduced Joe to some of the male descendants of Rev. James Smith Ford and Joe passed it down to them.



Rev. J. S. Ford

Rev. J. S. Ford,
American G.

John S. Ford

FAMILY RECORD.

James Calvin Smith Mary L. Ford Dice
 Ford 1st son of Mr. Mary L. Ford Dice
 & P. M. Ford was born on the 19 of June 1844.
 1843. and was baptised in hope of a glorious
 by Rev. J. S. Ford on the 4th of July
 the year following.

John William & John Elizabeth Ford
 Ford 2nd son was born the 26th
 1846 and was baptised of July 1844. In hope
 by the Rev. J. S. Ford of everlasting happiness.
 the year following.

Henry Lafayette
 Ford was born the
 6th of April 1848

FAMILY RECORD.

Robert M. Ford was
 born the 16th of August
 1849

John J. Ford was
 born the 25th of October
 1848

David D. Gibson Ford
 was born the 20th of October
 1846

David Graham Ford
 was born 27th of September
 1847

17. C. the hearts of the young men, they determined not to pitch camp, but courageously to set upon them and manfully to try the matter by conflict, because the city and the sanctuary and the temple were in danger.

18. For the care that they took for their wives, and their children, their brethren and kindred, was in least account with them: but the greatest and principal fear was for the holy temple.

19. Also they that were in the city took not the least care, being troubled for the conflict abroad.

20. And now, when as all looked what should be the trial, and the enemies were already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings.

21. Maccabeus, seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands towards heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy:

22. Therefore in his prayer he said after this manner: O Lord, thou didst send thine angel in the time of Ezekias King of Judaea, and didst slay in the host of Sennacherib a hundred four score and five thousand:

23. Wherefore now also, O Lord of heaven, send a good angel before us for a far and dread unto them:

24. And through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.

25. Then Nicanor and they that were with him came forward with trumpets and songs.

26. But Judas and his company encountered the enemies with invocation and prayer.

27. So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered.

B. C. 166. 28. Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness.

29. Then they made a great shout and a noise, praising the Almighty in their own language.

30. And Judas, who was ever the chief defender of the citizens both in body and mind, and who continued his love towards his countrymen all his life, commanded to strike off Nicanor's head, and his hand with his shoulder, and bring them to Jerusalem.

31. So when he was there, and had called them of his nation together, and set the priests before the altar, he sent for them that were of the tower.

32. And shewed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

33. And when he had cut out the tongue of that arrogantly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.

34. So every man praised towards the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled.

35. He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the Jews of the Lord.

36. And they ordained all with a common decree, in no case to let that day pass without solemnity, but to celebrate the thirteenth day of the seventh month, which in the Syrian tongue is called Adar, the day before Mardocheus's day.

37. Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end, which I desired: but if slenderly and meekly, it is that which I could attain unto.

38. For as it is hurtful to drink wine or water alone, and as wine mingled with water is pleasant, and delighteth the taste: even so speech finely framed delighteth the ear of them that read the story. And here shall be an end.

John Smith Ford

END OF THE APOCRYPHA.

John Smith Ford
 was
 baptised by the
 Rev. Mr. Leonard
 of April 1824
 Rev. Mr. Ford
 Nov 25th 1826
 baptised by the
 Rev. Mr. Ford
 Daily following
 Rev. Mr. Ford
 Nov 25th 1830
 baptised by
 Rev. Mr. Leonard
 of Feb 1831
 Rev. Mr. Ford
 Nov 1833
 baptised by