

# ASSIGNMENT.



Whereas, I William Brewster Atkinson of Franklin, Simpson County, Kentucky, United States of America, am about to make


application for Letters Patent of the Dominion of Canada for a new and useful improvement in Door Bells which invention is fully described in the specification pertaining to said application which I have signed under oath, this day

Now This Indenture Witnesseth, that for and in consideration of the sum of One hundred Dollars to me in hand paid, the receipt of which I acknowledge, I do hereby sell, assign and transfer unto James H. Goodnight of Franklin, aforesaid, an undivided one half ( $\frac{1}{2}$ ) of

all my right, title and interest in and to the said improvement and the Letters Patent therefor when granted. The same to be held and enjoyed by the said Goodnight

and assigns as fully and entirely as the same would have been held and enjoyed by me if this assignment and sale had not been made. And I do hereby request and authorize the Commissioner of Patents to issue said Letters Patent, when granted, to the said Goodnight, jointly with myself as the sole assignees of my whole right and title therein.

Witness hand and seal this 19<sup>th</sup> day of August 1889

William Brewster Atkinson 

Sealed and delivered in presence of

W. M. A.

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Mr. Steward

Left Home

Saturday, January thirtieth,

from half past three until half past five.

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In Witness Whereof, the President and Secretary of the Company have hereunto set their hands and affixed the Seal of the Company at Louisville, Ky.

*May 20th 1897*

*Wm. Reed*  
President

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PASTOR'S JOURNAL

OF THE

Cumberland Presbyterian Church,

*Thomas Mitchell GoodKnight's Book*

*Presented August 25th, 1868.*

*his 31st, Birth Day,*

*For  
His dear wife, Amanda.*

CUMBERLAND PRESBYTERIAN BOARD OF PUBLICATION,

NO. 48 UNION STREET,

MEMPHIS, TENN.

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Q. M. Good Knight  
Born Aug. 25, 1837

Amanda B. Middleton 1839  
Born June 10th, 1840

Married Aug. 7th, 1866 -  
Samuel Middleton Good Knight, Infant  
Born, 1866 died 15th of Sept. 1867.  
Henry Middleton Good Knight  
Born Dec. 23rd, 1869

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11  
- Thomas Mitchell GoodKnight -  
the writer, was born in the state  
of Kentucky, County of Allen, on  
the waters of Middle Fork of Drake's Creek  
three-fourths of a mile above the  
horse-shoe bend and about three miles  
below the mouth of "Sulphur Fork"  
and on the west side of the creek,  
on the twenty fifth day of August  
eighteen hundred and thirty seven  
(1837 A.D.).

My Paternal ancestry were from  
highland Germany - three generations  
in the country - The name of my grand-  
father was Jacob GoodKnight and the maiden  
name of his wife, my Grand-Mother was  
— Hoover They seem to have been  
denominationally inclined to the Baptists.

My father was not religious or mem-  
ber of a church, until I was of an  
age to make it the earliest of my  
recollections. He joined the Cumberland  
Presbyterian Church, for the reason, per-  
haps, that my mother was a member  
of that church and that he professed  
under the ministrations of her preacher.

My Maternal ancestry were Scotch-  
Irish - My Mother's name was Lucinda  
Billingsley daughter of John Billingsley  
my maternal Grand Father - her mother's

name - my Grand-Mother - was  
Boak. Whose Mother was Hannah.

My mother was a member of  
the Cumberland Presbyterian Church  
at the time of her marriage.

From my earliest recollections till  
the present, she has been one of those  
earnest spiritual Christians, who has  
ever held Christ her Savior, and his  
cause to be of the chief importance.  
It were impossible for me to estimate  
the degree of religious influence she  
has exercised over me. But next to my  
Savior Christ, I feel most grateful  
to her for the religious hope in which  
I live. I have no recollections reach-  
ing to things beyond my religious  
training. There was no Sunday School in  
our neighborhood when I was growing up.  
My father and Mother however required  
me to give attention to religious reading  
on the Sabbath and never allowed me  
to associate with Sabbath breakers.

During very much of my boyhood days  
there was kept up regular preaching at  
my father's house - monthly.

A protracted meeting was held at  
my father's house, during the Christmas  
holidays of the year 1852.

This was a powerful revival, when



many professed to find hope of eternal life by believing in Christ.

Without much thought or purpose I presented myself at the anxious seat urged to this step by the general tide of feeling among my playmates, rather than from a feeling of sin or conviction on account of sin. Really I knew nothing of the bitter cup of repentance - the wormwood and the gall. The Holy Spirit had not yet opened my mind or rather my heart to feel the exceeding sinfulness of sin. To show <sup>how</sup> little I felt in what I was doing, I may state that I fell asleep one night - while at the anxious seat. I recollect, I was heartily ashamed of this and retired as soon as the meeting was dismissed. It was reported that I professed religion; next morning I heard it. It seems strange to say it - but I had not courage to say "I had not". I know not how such a mistake occurred, but it was unfortunate for me. I have always thought, that it did occur. For such thoughts as these occurred to my mind. "The people think I have professed religion. They will not expect me to go back to the anxious seat. If I go back they will talk about me." This I could not endure, & so I went not back again. The meeting closed and

I thought the converts were expected to join the church and people will talk about me if I do not join. I dreaded the idea of people's talking about me and so I joined the church. All the questions asked me were leading questions and to be answered by yes, or no, which I answered without knowing or thinking what they signified. I do not recollect the exact date but I was not far from twelve years of age.

Being a member of the church I felt I ought to live up to its demands externally at least. This was not difficult, since I had been reared thus far to refrain from the ordinary vices of the country.

About my fifteenth year, the Holy Spirit - in mercy, began to awaken my soul to realize its danger in sin without hope of pardon through Christ realized in the feelings of my heart. In listening to the preached gospel, the conversations of pious people, and in reading on the subject of experimental Christianity, I became thoroughly convinced that I had no experimental knowledge of sins forgiven; and the conviction fastened itself on my

mind and heart that I would be lost unless I should go beyond what I then felt on the subject of religion. Willie Hinton was an elder in the church - a very religious man who felt deeply and who shouted when he became happy in the Lord. I wanted just such religion as he had religion that would make one shout. I determined to seek such a religion although I was a member of the church. I felt this would be of no use to me in the day of judgement if I had no felt pardon through faith in Christ.

Being a member of the church, I dreaded the idea of saying publicly "I have been deceived". "I have no religion". I judged it would have a bad influence over the unprofessing community for a member of the church to go to the anxious seat.

I thought it best for me not to go to the anxious seat, but to seek for the divine favor in other ways. I felt that God would be merciful to one seeking him prayerfully in secret. I prayed, - read every paper, pamphlet and book on the subject of faith, that I could find. for I had come to believe that I must properly repent and believe

and God would afford me a witness  
 to this fact in the witness of His Spirit.  
 I had become discouraged in my  
 efforts to seek religion and felt that  
 I was making very little progress.  
 In this feeling I read one day that say-  
 ing of Bacon, "Depth in Philosophy leadeth  
 men's minds to religion." I gathered hope  
 from it because, as I said, by application I may  
 become a great philosopher, and then  
 I shall find religion if not before.  
 Before this, I had calculated that I would  
 become a learned man, but I recollect  
 that I built my hopes of salvation  
 on the idea that one day I should  
 become a learned philosopher, and  
 because I hoped it would help me to  
 become religious, my determination  
 was more fixed to become a great  
 philosopher. I read and prayed in  
 this hope for perhaps a year, during  
 which time my convictions became  
 more pungent and my life a misery.  
 I concluded I would tell my feelings  
 to the church and attended meeting  
 twice or thrice for that special  
 purpose, but my timidity and <sup>inner</sup> moral  
 cowardice proved every time too strong  
 for my moral courage and resolutions.  
 I thought to tell my feelings to some

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177  
one in whom I could confide,  
but I could not command courage  
for this. I thought to go to some secret  
place, where with reading the Bible  
and prayer, I would continue till I  
could feel my sins pardoned or till  
I should die: for I at times felt too  
miserable to live and did not wish  
to live unless I could feel better.  
I may here state that I read a book  
called the "New Birth" and every thing else  
I could find bearing on the same  
subject, and to me they all seemed  
defective, in telling only what I knew  
myself and failing to tell, ~~what I could~~ <sup>how</sup>  
how I could believe. I thought I  
knew my great difficulty to be unbelief.  
Many authors I thought promised to  
tell me just what I wished to know, but  
when I read them, I seemed to learn  
from <sup>them</sup> every thing on the subject but  
just what I wished to know. But to  
return. I appointed several times in  
my own mind, when I would go  
to the woods and remain till death  
or till I should find pardon of my  
sins. These good resolutions were on  
the idea of delinquency and were  
made for a week or more in ad-  
vance, and it so happened that I was

called from home when the time  
 came for me to put these good  
 resolutions into practice and excused  
 myself on such grounds. I did not go.  
 I recollect distinctly. I continued to  
 pray as I recollect distinctly as I had  
 done. I seemed to have a faith that God  
 would save me at some time in  
 my life, but always in the future,  
 though I tried hard to bring my trust  
 to the present now. When I examined  
 my feelings I felt that I really did not  
 believe that I would receive what I  
 asked for when I asked. In this uncer-  
 tainty and distress I continued for  
 some time - six months or longer I suppose.  
 I attended a revival at a Methodist  
 Church, some three miles from home,  
 I thought of my case very much,  
 but prayed very much as I had been  
 praying. Many of my friends pro-  
 fessed religion, and I felt no better  
 but worse. A cousin professed re-  
 ligion and in her rejoicing she  
 came to me - put her arms around  
 my neck - and in the fullness of  
 her joy said "How good the  
 Lord is"! I can hardly here indicate  
 the multitude of thoughts that occurred  
 to my mind in a moment of time

"Shall I answer yes?" "Will I not be a hypocrite if I do?" "Why do I not feel the Lord is good as she does?" "Is it not because I do not believe?" "Why don't I believe?" "Can't I believe now?" "Shall I not try to answer yes, and try to feel that God will enable me to feel he is good when I so answer?" These and such thoughts as these passed through my mind with electric speed, when I resolved to answer yes, and to feel that God would help me feel so.

Here my unbelief gave way and in answering in the affirmative, my heart felt - realized, and understood His Goodness as I had never before felt it. I may be misunderstood in saying my body felt an influence passing through my vitals and extending to my extremities - not like an electric shock but more like this than anything else. I ~~ever~~ felt. I do not know whether this was the effect of the Spirit or not. It did not make me feel perfectly sure that I was a Christian - "The wind bloweth where it listeth, but thou canst not tell whence it cometh, or whither it goeth". This occurred when I was about sixteen or seventeen years of age.

I did not at the time accept this as the witness of the Spirit for it was not so powerful as I desired & expected

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It was not till some months after this time that I became convinced that there had been a change in my nature. This conviction arose from a change I observed in my feelings. 1st, Terror from my sins did not oppress me as formerly. 2nd, it was not unpleasant for me to be in the company of religious persons. I found myself rather seeking their company as a preference - formerly I had endured it only as a necessity. 3rd, I felt more interest in religious services and attended them with more interest and different feelings. I read the Bible with more interest; but I will say I did not feel so great a change in this respect as in the others. I have found that a constant daily reading and study of the Bible has done more to excite in me an interest in that Book, than anything else that has occurred to me in my religious history. I presume this is not usual, but I am giving my own religious history and have not tried to harmonize it with what is generally said or believed on the subject, since I think there can be no profit in personal Biography except it be laboriously faithful to nature & experience.

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1-11  
Since then I have had darkness  
and spiritual conflicts not a few -  
more doubtless than most persons  
of my age, for naturally I was proud  
and stubborn. These are now my weak  
points in moral character. They are  
and have been the strong key tower  
in which Satan entrenches himself and  
from which I do not find myself  
able to dislodge him at all times.  
I have prayed and wept over my  
pride and stubbornness more than all the  
other temptations to which I have been  
subject. My contrarieness or opposition  
to almost everything I come in contact  
with protects me from most of the  
temptations that come from without  
but my inward conflict is greater,  
I suppose, than usual.

My feelings on considering and  
entering the Ministry.

In my eighteenth year, I left home  
to attend school at Pleasant Grove,  
Academy - situated in the country.  
I proposed to educate myself for the  
law or for teaching. I continued in  
this course for more than a year  
and had never imagined that I should  
become a Gospel Minister. During my  
nineteenth year, the idea of being a

gospel minister forced itself on my mind very much. I thought of it with as much calmness and consideration as I could command, and prayed diligently to know my duty. I did not feel that I was unwilling to do anything that might be my duty to do. My natural preference had not inclined me to preach, and my great apprehension was that I might not be under a pure motive in seeking to become a minister. I prayed that I might be able to know my duty and especially my motives to that duty for a great while. I endeavored to guard against any motives arising from my pride which, I was conscious, was a powerful feeling in my soul. My impressions to preach were not extraordinary in any particular unless it might have been in the frequency with which they forced themselves on my mind - my attention. My solicitude was not to avoid any duty, but rather to avoid the possibility of entering the sacred precincts of the ministry of Christ, when He had not specially placed this on me and while I might better fulfill my mission among men in some

less prominent position.

The responsibilities of a gospel minister moreover seemed too great and momentous for me to assume. Nor had my feelings changed, to the day of my ordination, in this respect. I felt also that I did not possess that spirituality of mind and heart - nor that holiness of life, that should characterize every man called to minister in holy things. No object has been so constantly and so prominently before my mind, in my secret devotions, since that time as a wish and deeply earnest desire to be more spiritual in my whole life and being. And now it is the most prominent special blessing that I continually crave and pray for. After spending a year or more in consideration of the question of being a gospel minister, I decided to go to <sup>to</sup> Presbytery in April 1858, at Pleasant Hill, Logan County, Ky. That Body heard an expression from me of my feelings on the subject, and I was received as a candidate for the Holy Ministry the 19th day of April 1858. A.D.

I <sup>entered</sup> attended Cumberland University Sept. 1858. and continued there till April 1859 when I attended Presbytery again

attended Presbytery at New Hope, Logan Co. Ky. and was licensed to preach the gospel by that body - Rev. N. Porter officiating. I returned to school from this and attended about one meeting, each year, of the Presbytery while attending school. My college life was not very different from what we generally find among those who attend for instruction, and improvement. I was a hard student and studied hard. I made almost no acquaintances for two years of my early college life. I became acquainted with only one family, save the one with which I boarded. As a student I felt that I needed but few acquaintances and I sought none.

I was ordered to prepare for ordination at a meeting of the church at Trinity, Warren County, Ky. in April 1864 but did not again attend a meeting of my Presbytery till October 1865, at Pleasant Hill, Warren County, Ky. Here I was set apart to the whole work of the Holy ministry October 1865 by the laying on of the hands of the Presbytery.

It remains that I should explain the reason of my absence from my Presbytery for four consecutive years.

Entering the Army I had nearly finished the prescribed course of study for an under graduate in Cumberland University and had advanced considerably in my theological studies when war actually commenced between the States - U.S. vs. C.S., in April 1861. At the commencement of the war I did not dream of going, and so apprised myself. I prosecuted my studies till the latter part of November 1861, in the University. About this time Gov. Harris of Tenn. called for sixty thousand volunteer troops to be drafted from the males of the State. A then recent law made every ~~man~~ <sup>man</sup> residing in the state ten days a militiaman. I had to be enrolled as such and felt that I would be very one of the draft already issued.

Reasons for going with the South.

I had sympathized with the Confederate States from the beginning. It may be that this resulted from being with a people who were intimated with this feeling. While I admit that this may have had a controlling influence over my action I was not conscious of its having any influence.

I estimated that my sympathy was based on the following grounds. 1st. That the States seceding and forming the Confederate compact had been unjustly

dealt with politically.  
 2nd, That whether they had been so treated or not, the organization of the union of states had been under such circumstances that a state had the right to withdraw from the compact whenever the state might judge it to be for her interest to do so;— this seemed to me clear, because no state had been considered a party to the Union, till that state had adopted by her own action the United States Constitution. I understood that the U.S. constitution was not a law to any state prior to its action in the matter, and I thought it a recognized principle of law that, any power able to make a law is also able to repeal it; and that any state that could put herself in the Union by her own action could also put herself out of the Union by her own action. I did not consider whether such an admission of right would subvert good Government or not. I thought it my duty to examine the subject, just as I should, if I had been in Russia— not what is the best form of Government, but enquire, what is now the best form of ~~the~~ <sup>of</sup> ~~rightful~~ <sup>rightful</sup> authority? What authority now has the right to

command my obedience as a citizen. If the United States government had not been organized as was best, I considered it a misfortune and of that I could not be a judge, but I esteemed it my duty to know, if I could know, how it had been constituted and what my relations might be <sup>very</sup> respectfully to General and State Government.

You infer that I decided my allegiance to be due the State rather than United States Government, in case of conflict between them rendering it impossible to obey both.

As I have before said, my sympathy from the first was with the seceding States; but at the same time I felt that my duty as a student preparing for the gospel ministry did not lead me to the tented field but urged me to a diligent prosecution of my studies. And in this I persevered, till the time of my enrolment as a militiaman, as before stated.

After my enrolment I felt that I had no longer a choice in the matter and I prepared to render to Caesar the things that belong to Caesar. Under a privilege offered by the enrolling officer <sup>was allowed to</sup> I withdrew from the militia roll, on

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involvement as

a soldier

Chaplaincy

giving my honor to join some com-  
mand of my choice.  
In the prosecution of the fulfillment  
of this promise, I left the University  
the latter part of November 1861, and  
proceeded to Bowling Green, Ky., then  
Ad. Qts. Western Dept. Genl. Ab. Johnston  
commanding - I volunteered as a  
private soldier in Co. "I", 8th, Ky. Inf.  
December 3, 1861, from which I have  
never been discharged except by its dis-  
banding at the close of the war.  
I joined this command because I  
hoped to secure the appointment of Chap-  
lain here - and because some of my  
<sup>most intimate</sup> best friends were in it. I served  
as a private about one month, when  
the Col. (Joseph Lewis) commanding procured  
me one for Chaplain and assigned  
me to duty as such. In this I  
continued for nearly one year  
during which time I was sick very  
much of my time <sup>here</sup>. This with my  
inexperience and many other forbidding  
and peculiarly opposing circumstances  
rendered my services in this capacity  
very unsatisfactory to myself and  
to all human appearances of little  
value to those for whose spiritual  
wellfare I was appointed to watch,

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Success as Had better health and more experience  
C. explain been my portion and could I have had  
my efforts seconded by the officers both  
in the Companies and the Regiment, I  
have reason to think some work  
could have been carried on for the  
spiritual good of the Regiment.  
But under the most favorable circum-  
stances a Chaplain has many things to  
neutralize his most earnest efforts.  
I am now sure that I would never  
accept a Chaplaincy in any Regt. unless  
I could know certainly that I would not  
have opposition from the officials.

I in December 1862 I gave up the  
Chaplaincy by accepting a Lieutenantcy  
in the lines. No some of my friends  
accepting were astonished at my course in this  
I will offer some of my reasons  
for so doing. There were special reasons  
which I will not mention for I would  
rather they should die with myself.  
1st. I had been assigned to duty by the Col.  
Commanding, on the reasonable supposition  
that I would have the appointment confirmed  
by the War Dept. at Richmond. The necessary  
papers had been signed and forwarded  
no less than three times, and almost  
a year had passed without eliciting  
any action from the War Dept.

1862

During this time I had used nearly all my private means in meeting my necessary expenses for that year. I could not secure means from home for the reason of army lines interfering; - Paymasters refused to pay me any thing, because I had no appointment from War Dept. My necessities thus compelled me to give up the Chaplaincy. I could not resign for I was not recognized as such at the War Dept. but as a private according to my enlistment. A Lieutenant offered me more privileges and leisure personally; more respectability and influence ministerially and more remuneration pecuniarily, than a private's position, and it seemed to me the better position of the two for myself. I accepted it, and have not regretted since that I did so. There were other reasons that no one except myself could appreciate, - so I do not give them.

Having accepted a Lieutenantcy, I tried faithfully to perform the duties pertaining to it, without partiality to any, or fear of any. How well I did this others will judge and I need not say.

I believe I did more for the religious interests of the Brigade and Regiment as Lieutenant than Chaplain.

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Legion. I preached when opportunity offered in  
 becoming held Prayer meeting when practical: and  
 Lieutenant maintained a Bible class a considerable  
 portion of the time, & sometimes two.  
 I prayed for and circulated religious  
 papers while the currency was of such  
 value as to enable one to do so.

I do not feel inclined to turn aside  
 from my religious history to note what  
 I did out side of it, for I ever held  
 all things else subservient to this, and  
 tried never to lose sight of the fact  
 that all things <sup>except</sup> from my labors for  
 Christ were incidental; and <sup>my labor</sup> should  
 be turned to good effect when possible.

While the command was stationed at  
 Manchester, Tenn. in the early part  
 of 1863, we were blessed with some  
 manifestations of spiritual awakening  
 in the Brigade, and quite a number  
 were added to the churches of those  
 who professed faith in Christ.

There was some improvement in the  
 attendance on religious services during  
 the ensuing campaign till the next  
 winter when <sup>we</sup> were stationed at Dalton  
 Ga. This was the winter of 1863-4.

Here the entire army under <sup>Genl</sup> Johnston  
 was visited with a glorious revival  
 And it was estimated that from 5,000

1864

to 10,000 persons professed faith in Christ and joined the various churches. I know there ~~was~~ a great many in my own Regiment and Brigade.

From this time forward there was very great improvement in the morals of the army so far as I was brought in contact with it up to 22nd of July 1864, when I was wounded and taken prisoner. There <sup>was</sup> much better attendance on religious services and not one-tenth as much <sup>profane</sup> swearing in my presence. I will here copy some of my reflections at the time, which I recorded in a ~~Diary~~ <sup>Diary</sup> I was keeping.

My Diary - I find the following entry in my Diary March 8th 1864:

"There is that gives me more distress than all other things: the report I hear of a general defection of morals among the Ladies of our nation, whose prayers and piety have supported us and recommended us to the mercy of God, while the men have run into many and gross vices and have morally declined to an alarmingly low ebb. I can scarcely conceal my fears for the safety of my country when I hear that so many females have relinquished their virtue for a vicious course of life."

When this nation shall have lost the prayers of its females, it will then be a Sampson-shorn of ~~this~~ locks, and the Philistians may come in and possess it. Lord save us from such an horrible pite! Save us from digging it ourselves. Many women have lost their distinctive gentle, - Modesty - and are assuming the bold forwardness of ~~the~~ females, and are going into vicious habits.

Oh Tempora! Oh Mores! Lord heal the iniquities of our nation that the calamities may pass away. \* \* \* On the 14th I leave camp with a 30 days leave, to visit Miss. I hope to learn something definite of our church there; and also of the morale of society at home.

\* \* \* I am ushered into Dalton the 14th, of April; my leave of 30 days is now expired. I have seen much to be reprobated in the sight of the Lord and all his servants; much to discourage the Christian patriot; but still enough of good to give hope that the Lord may <sup>yet</sup> pass over the mountain of our iniquities, in the plenitude of His mercy and give us peace with liberty. I have not found society that putrid mass of sin I had been led to think existed from the expressions of others.

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24

1864

\* \* \* \* On my return to camp, I am rejoiced to find a deeper religious interest pervading the army, especially my own Regt., \* Company & Brigade than I ever saw before. Quite a number of my Company have professed religion and joined the church, as well as from each of the other companies of the Regt. The religious interests continue to increase till we are moved to the front to meet the enemy which occurs May 7, 1864. The Christian Association connected with the Brigade has flourished very much for the last month. Now numbers 160 and rapidly increasing at the meeting.

religions in : The Lord be praised that His mercy rests in the is so great to us and army their extent.

The religious interests of this Army in their extent and depth has no parallel in the history of armies.

May we not be encouraged to hope that the Lord will still give us in mercy, peace and liberty ere many years pass away? Or does He thus bless us in view of great trials which are soon to overtake us; as Christ was greatly blessed ere he was taken up to be tempted with the greatest temptations of this earthly stay." From this time forward there was better attendance on religious services than had

1864

been before, so long as my associations with the army were continued, which was discontinued ~~occurred~~ July 22, 1864.

At Dalton we organized a Christian Association, which was an improvement on our religion organization before this time. While I continued with the command it flourished and increased in interest.

I was wounded, July 22, 1864 - between Atlanta and Decatur Georgia, - my right leg was broken - I was taken off the field by the U.S. Hospital.

Prison life

While a prisoner, I was not at all times treated with the kindness that might have been extended, but better than I had expected; and by some of the attending Surgeons and nurses with distinguished kindness. I was kept in Hospital, till 15th, Aug in the woods - then moved to Marietta Ga - & kept there till Oct. 13, and removed to Atlanta Ga - and stay till Nov. 1, when we are removed to Chatanooga Tenn. Here I stay till February 18, 1865. And here for the first time since, a prisoner, I have been treated with intentional neglect. Here we are kept in tents without fire during all the cold weather. Here I take gangrene in my leg and should have died but for the kind attentions of Dr. McPherson. And could not have been saved

26

1865

by severe  
sickness.

Gangrene

Exchange

by stay in  
D.C.

by any human skill had my  
gangrene continued 24 hours  
longer. Here I promised my Savior  
Christ to be more faithful for the  
future if I should be allowed resto-  
ration to health. I pray that He will  
keep me faithful to this promise.  
I was sent from Chattanooga, Tenn.  
to Louisville Ky. where I stopped 15 days  
and thence to Camp Chase, at Columbus  
bus, Ohio. and stayed there 15 days and  
was paroled to be sent on exchange. We  
are passed to Baltimore Md. by rail and  
thence by Chesapeake Bay & Potomack River  
to Richmond where we arrived March  
27, 1865. I left Richmond on the 29th  
March and proceeded to South Carolina.  
I stopped in Edgefield Dist. with  
Mr. F. W. Andrews who treated me with  
much kindness. While there the Armies of  
the Confederacy were surrendered, and  
cavalry raids had broken up the Rail  
Road connection with the west, and  
I contented myself to stay with Mr.  
Andrews until the Rail Roads should  
be put in running order, for it will  
be remembered that I have been on  
crutches up to this time, and so still.  
I leave South Carolina July 10, 1865, and  
return home with the expectation of



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1865- passing on to Texas very soon.  
return home. But when I had come to my own  
home I found my greeting to be  
so much more cordial than I an-  
ticipated, that I was induced to linger  
for awhile and finally to stop for  
a season. I returned to my home  
17th, July 1865, to the joy of my mother  
especially as well as the joy of my intend-  
ed Bride - my most estimable lady.  
I preached some during the summer and  
took a school at Little Muddy Butte, Mo.  
Ky. I taught there five months and  
left there in February to finish my  
Theological Course of Study at Columbian  
University, Lebanon, Tenn. I preached  
a considerable number of times while  
there and had many warm friends  
when I left them: and many whom  
I loved very much.  
I stayed at the University till the  
last of June 1866, when I finished  
the Theological course of study and  
was honored with the degree of Bachelor  
of Divinity. The University afterward  
conferred on me the degree of  
Bachelor of Arts in consideration  
of the fact that I had almost com-  
pleted the Literary Course before the  
war.

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28

1-28

1866

Marriage  
to Amanda  
Middleton

I returned home and married Miss Amanda Middleton August 7, 1866. Her father - Samuel Middleton - had been dead for many years.

Her mother - Rebecca Middleton - is a daughter of Mr. Lucas.

She is now above sixty years old; and gives me her daughter - the most precious gift - a mother can bestow - who is to me the dearest angel of earth.

school at

Franklin, Ky.

We go to Franklin, Ky. and settle to teach school for one year. We go to house keeping at once, and by sickness and what I know not, but I became involved in debt this year to the amount of more than \$100. Was it a judgment from the Lord teaching me that preaching is my calling and in it I must labor and not elsewhere.

I had several young men preparing for the ministry under my care and did some good this way, perhaps. I preached some this year but to no great effect; that I can see.

1867

Attending Genl.  
Assembly at  
Memphis Tenn.

My school closed in June 1867. I attended the Genl. Assembly at Memphis Tenn. in May of this year, but did nothing of interest there.

1867.

The posed question between the northern and Southern portion of the church, of "Slavery and Rebellion" was before the Assembly. There was some agitation but they agreed on something that was thought to be mutually satisfactory and there was gratitude seen in tears and weeping in that Assembly.

meetings

I engaged in several protracted meetings during the summer of 1867, and in some of them with great success.

I undertook as soon as my school closed, to raise the money to erect a church building in Franklin Ky. where we had been compelled to sell a half interest in a church to the Methodist. For this I succeeded beyond my expectations, and had the frame of a house up and enclosed before Christmas; But was unable to finish it before next year.

My wife

and

our child

My dear wife Anasada has been sick for a great portion of this year. The Lord blessed us with a very dear child Samanie - Born Sept. 13th, 1867. But who can tell how dear he was to us! Our first born in whom our hopes centered - whom we had loved from his first quickening - a beautiful child he was to us!

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1867

He was lovely beyond expression. How much we loved him no one can tell! But all our love did not save him to us here in this world. God took him to himself <sup>15th Sept.</sup> and we felt another little angel was in Heaven. But still this did not kill the grief, which touched the heart with palsy effect, and we were in heaviness many days because we mourned our first-born, our only child.

Dear Precious little one who only opened thy eyes upon the world and then closed them again and left the world, wherever in our Lord's domain you dwell we love you still.

1868

work at-

Cross Plains

Tenn.

This year I undertake to serve the church at Cross Plains <sup>Tenn.</sup> and at Franklin - Ky. 14 miles apart. My labors at the Plains have been in the face of many obstacles, and owing to the ill health of Mrs. Goodnight have not been so abundant as I had hoped they might be. There were four professions of faith in Christ and four additions to the church during the year.

work at-

Franklin  
Ky

At Franklin The Church house has been finished for the most part

1868

We commenced worshipping in our new church, in May. Have paid nearly all the indebtedness to the end of the year. Have expended near \$300 on the Church building, and grounds. Held a protracted meeting which was very successful. is a spiritual work of grace in the hearts of the people. Seven professed religion and seven united with the church on experience. The Lord hath done great things for us whereof we are glad. Lately a number have moved into town during this year and joined the church. We have made Bro. John Leopeland, John McCormick, John Stewart, and Dr G.W. Duncan Elders during the year and Robert Phillips Deacon. My labors here have been in some respects encouraging this year. The Lord help me to be faithful for all future time.

I attended in May the meeting of  
our Genl Assembly at Lincoln Ills.  
The vexed question of Slavery & Rebellion  
was again before that body and to  
the satisfaction of all I think it was  
finally disposed of and the members  
of the Assembly seemed to feel that  
it had been satisfactorily settled.

1868.

Degree of  
Artium  
Magister

The Degree of Magister Artium was conferred on me by Cumberland University at her Commencement, in June of this year, 1868.

1869 A.D. During the year 1869 I have been  
journal blessed with good health generally.  
for this year. My wife Amanda has been in  
feeble health. We have spent our  
time at Franklin, Ky. My salary has  
been \$600 per annum. My ministry  
has not been blessed to all human  
appearances, to the salvation of a single  
immortal soul in my own congrega-  
tion, by faith in the Son of God - Jesus  
our Savior. This is the saddest thought  
that oppressed my soul while writing  
this sketch at the close of the year - notwith-  
standing my Mother-in-law, Mrs. Middleton  
died June 13, & my Father has been  
very sorely afflicted since April. I have  
attended two protracted meetings - one  
near Dry Fork Sumner County Tenn. and  
one at Round Pond - some 7 miles S.E.  
of Franklin Ky. which were a decided  
success to all human views. I have  
attended three or more that proved  
failures in the human view of the  
subject. I can not help feeling  
discouraged as I retrospect the

1869. years work. I have not studied so  
 journal efficiently as I hoped to have done.  
 My own congregation I know has not  
 been improved as I now feel it should.  
 I do not exonerate myself from all  
 blame in the matter - for I feel & the  
 Lord knows how feeble have been  
 my efforts. how wanting in zeal and  
 theunction of the Holy Spirit. Oh Lord  
 my Divine Savior help me for the time  
 to come! - Oh Lord Revive us!  
 We are blessed this year with a child  
 Born December 23rd, 1869. and  
 named Henry Middleton GoodKnight - a  
 very dear child to us. And Oh! that  
 the Giver may give us grace and  
 wisdom, patience and discretion to  
 train it in the way he should go.

1870  
 Journal for this year. I have worked during 1870 in Franklin  
 Ky. My work has not been crowned  
 with such evidences of success as I  
 have very much desired. We have been  
 very much afflicted in the sickness  
 and finally the death of our dear baby  
 Boy Henry which occurred Sept. 11, 1870  
 This has been a very sore trial to my  
 dear wife as well as to myself. We have  
 had a hard struggle to be able to  
 feel right about this matter. We try



1870 A.D. to say they will be ours, if it be they will; we do not know what to say, we try to lean on Him for guidance look to that time when we shall know as we are known; - trying to feel now no good thing doth he withhold from those who love and trust Him."

1871 A.D.

I continue at Franklin Ky.; this year we hope it may be more prosperous in spiritual life to our congregation. Mrs. GoodKnight has been sorely afflicted for more than half of this year with Sciatica. Our salary is small and not more than half paid. Congregation & Presbytery both behind and, I am getting behind in my finances. Not receiving enough money to pay for a living. I shall be compelled to leave here, and go elsewhere for a living. Mrs. GoodKnight is very feeble & I am depressed and harassed by financial embarrassments. I decide to sever my connection with the church here as its pastor and tender my resignation to take effect at the end of the year. I try to follow the guiding hand of Jesus; - try to be willing to be and do as He would lead me. This has been a great trial to me. We try to pray to guide us.



1872 A.D.

I go to Leavenworth, Kansas, to take charge of the Mission there. I arrive there Jan. 3rd, 1872; and Mrs. Goodnight with me. She is not pleased with her circumstances here. She has not received that cordiality that she desired and expected. She is depressed and full of grief. I am working on as best I can. I here meet Rev. Mr. Hammond in a great revival. I like him very much and we had a splendid & gracious revival. Quite a number join our church and many others unite with other churches. I work hard here in the church during the whole of this year. but it is a hard work and does not build up fast. We are able to gather a tolerably good S. School. The church buys a house for worship - for \$4.000 -

We have born to us a little girl on the fifth day of April of this year 1872. We call her Delia. She is very troublesome & sickly for 3 months; from this on she is better. Mrs. Goodnight is quite sick during this summer. Our Membership grows some but the debt on our church is not paid as fast as it should be, we think Mrs. Goodnight's health is not improved but rather grows worse and we enter

1873-

not at all encouraged that she will be benefitted by this climate. We worth through this year, but her health declines, and

1873. we feel the financial crisis very severely and Mrs. L's health declines by the severity of the winter of '73-4-

The work with this mission has been severe and trying, but closes this year with ordinary prosperity, save in its financial embarrassments, which have been complicated by the financial derangements of the past year.

1874. I decide to leave Leavenworth, Kansas, and tender my resignation to the Board of Missions to take effect the last of June of this year 1874; the end of the 2nd Quarter 1874.

I am led to this course from the following considerations; - 1st. The severity of the climate here is predjudicial to the Health of Mrs. Goodnight, and I am sure she can not live many years in this climate.

This with me is a controlling reason; there is this that reconciles me to the necessity, I have not the cooperation of the wealthiest family in the church, and most influential. I am besides from the South and the mass of the people here are of the opposite political feeling and my influence is curtailed by reason of this. I feel that it will be better for the church that they find a man whose education and raising put him in sympathy with the

74 people generally. These with other considerations reconcile me to this change. I record it <sup>with</sup> pleasure that most of the church here have most cordially cooperated with me in the work of this mission.

I leave Leavenworth to look out a place in Western Texas where I may earn a living and in a climate I hope will benefit my <sup>wife's</sup> health. - I am presented with a fine Bible - by the kindness of my friends before leaving Leavenworth. Bro. Clayton being the leading spirit in conceiving and executing this very pleasant episode in my life. - The Bible is a very superb & thickly illustrated work. I go to Austin Texas - and after looking over various parts of the field I agree to take a school 3 1/2 miles N. E. Austin. Mrs. G. - & our dear little girl Delia meet me at Austin in Sept. 1874; and we board the balance of the year and I teach and preach to some three neighborhoods - and twice each month in one -

I have some reason to hope the last of this month of Dec. 1874, that Mrs. G. is possibly somewhat improved in health but not greatly. The Lord Jesus lead and guide me, - and make me willing to be guided in the right way. Amen.

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M. J. J.  
Sallie  
Maggie  
Charlie  
Adda  
Herschel  
Delia  
J. M.

Papa J. J. Gooden  
Mamma M. M. Gooden  
Sister Sallie  
Sister Maggie  
Sister Charlie  
Sister Adda  
Brother Herschel

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## The Goodness of God

Bless The Lord O my soul O Lord my  
 God thow art very great: Thow art clothed  
 with power and majesty: Who coverest thyself  
 with light as with a garment: Who stretchest  
 out the heavens like a curtain: Who layeth  
 the beams of his chambers in the waters:  
 Who maketh the clouds his chariot: Who  
 walketh upon the wings of the wind: Who  
 maketh his angels spirits, his ministers a  
 flaming fire: Who laid the foundations of  
 the earth, that it should not be removed  
 for ever.

Faith.

1-40

Subjects.

Keeping the faith - Paul  
Trial of faith - Abraham  
The fulness of faith - 1 Cor. 13:  
The joy of faith  
The Rest of Faith  
The Vigilance of Faith  
The constancy of faith.

1874.

Sept.

Oct.

Nov.

Dec.

Jan. 1875

Feb. "

March

April 4, 1875

May 2,

June 6,

Aug. 1st, Sab.

Aug. 5th, Sab.

Sept.

Oct.

Oct. 1st, Sab.

Oct. 5th, Sab.

Oct. " "

Nov. 6, 1876

March

April

May 1876

June, 1876

Preached at Pease Spring  
On the Sunday School & its importance

What is that to thee follow thou me. John 21: 22

The church the organization of a life. Math 16: 18, 19

Behold how great a matter a little fire kindleth. Jas.

He led them by the right way. Psal 107: 7

Grieve not the Holy Spirit &c

Blessed is the man that walketh not after the counsel &c. Psal 1: 1-

Let the whole Earth be full of his glory. - Psal 72: 19 (Col 3: 25)

The Holy Spirit a power in the world Acts 2: 1-4

The Redemption of the Soul is precious &c. Psal 49: 8

The Spirit of God witnesseth with our Spirit that  
we are the children of God Rom 8: 16

Pass the time of your journey in fear 1 Pet. 1: 17-18

Ruth the heroine of Faith Ruth 2: 12

Sacramental meeting. Exposition of the Ordinance

Sept. What think ye of Christ whose  
 Jan. Son is Peter  
 Feb. At Summit  
 March. Born of Water & Spirit  
 April 1875 Faith of Moses, ~~the~~ basis of his character  
 May 21, 1875 On this Rock will I build my church + c Matt 16:18  
 June For sin Rock is not as their Rock & c  
 July I was not able to go  
 Aug 1875 We are healed with His stripes Chai 53:5  
 Sept. Excuses Luke 13:  
 Oct. What shall I do to be saved? Acts 16:30  
 Nov. When I see the blood re. Exodus - Preached at Hicksville Camp  
 Dec. Organized church. Preached church polity re.  
 Jan. 1876 Building up on your most holy faith re. Jude 17, 20. <sup>2nd sermon</sup> Gideon + Sampson <sup>Jan 2nd 77</sup> Hetchers  
 Feb. Rainy Sunday  
 March " Rainy Sunday  
 April " The Spirit beareth witness with our spirit & Rom 8:16  
 May 1876 Sacramental meeting, Exposition of the ordinance

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Preached at Austin Tex as -

New Birth John 3:1-16

Tempting God. Matt. 4:1 -

Their Rock not as our Rock our enemies &c.

Wail of the Temple rent

Behold how great a matter a little fire kindleth &c.

The word was made flesh and dwelt among us &c.

Jan. 1875-

Preached on the faith of Moses as the basis of his character. Heb. 11:24.

Daniel a Hero of Faith. Dan 6:

Feb. 1876

Oneness of Christians in Christ

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# Preaching at Hornsby's

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Dec. 1874 Lord increase our faith - Luke 17:13

Jan. 2, 1875 The charge given to Joshua Josh. 5:17-

Jan. 4, 1875 The faith of Moses the basis of his character - Heb. 11:24

Feb. 2, 1875 - On this Rock I will build my church & the gates of Hell shall not prevail against it. Matt. 16:18, 19

March 8th The Spirit witness with our spirits &c

4th Gave a talk about Teaching in Sabbath School work

April 2nd Let him that is filthy be filthy still &c R. 21:11

4th

May 2nd Dedication of Church J. J. A. Roach preached Sermon, R. H. Willenberg preached Sacramental Sermon - J. M. G. administered Sacrament -

# Sermons at Hornsby's.

1-45

May 4th, Sab. On the Bible, importance of studying same  
Deut. 6:6-9.

July 2nd, Sab. 1875 Resurrection - 1st Cor. 15 -

2nd, Sab. Future Punishment Math. 25:31-34

" New Birth John 3:9

" Lord's Prayer & Forgiveness Math. 6:-

" Goodness & Severity of God. Rom. 11:22

" Redemption of the Soul precious Psal. 49:8

" What shall I do to be saved? Acts. 16:30

" Excuses &c Luke 13:-

" Lazarus & Dives Luke

August 2nd, Sab. 1st, Psalm - his ingratitude Psal. 1:

Sept. Success of Believers

Aug. 1875 Let the whole earth be filled with His glory Psal. 72.

Sept. Resurrection

Oct. 4th Sab.

Nov. Where two or three are gathered together Math. 7:25-26

Dec. Spirit beareth witness with our Spirit &c Rom. 8:16

Jan. "Because this man continueth ever" &c Heb. 7:24-25-

Feb. What think ye of Christ? whose son is he? Math. 22:

March Think it not strange concerning the fiery. Pet. 4:12

April, 2nd Sab. Spirit beareth witness with our Spirit &c Rom. 8:16

May 4th "Because this man continueth ever" &c Heb. 7:24-25-

June 4th, "What think ye of Christ? whose son is he? Math. 22:

July 2nd, "Think it not strange concerning the fiery. Pet. 4:12

Aug. 2nd, "Think it not strange concerning the fiery. Pet. 4:12

Sept. 2nd, "Think it not strange concerning the fiery. Pet. 4:12

1876.

Hornby-Bond

1-46

May 4, Sub. If ye be led by the Spirit, live in the Spirit, &c.

Sermons at Teanacama, Tex.

- 1 Tempting God. Math. 4.
  - 2 Loving one another. John.
  - 3 Born of water and Spirit. John. 3.
  - 4 All have sinned &c. Rom. 3.
  - 5 An influence of Bible.
  - 6 Secret things belong to God &c. Deut.
- At Union: Temptation of Jesus. Desch

# Sermons at Corsicana.

- Oct. 1876 1 "The veil of the temple was rent."
- Nov. 1876 2 "There is none righteous no not one" Rom.
- " " 3 "How can these things be" Nicodemus John 3:
- May 1877 4 "Thou shalt not tempt the Lord thy God" Mathe 4:
- " " 5 "All Scripture is given by inspiration &c"  
The Bible shown to be divine by its influence on  
(1) Intellect, (2) Conscience, (3) Fraternity - brotherhood.
- May 20, 1877 6 "That Jesus thought of the Hebrew Scriptures Mathe 4:
- " " 7 "If any man will come after me &c" Mathe 16: 21-22
- June 3, 1877 8 And he lead them forth by the right way Ps. 107:
- " " 9 Explaining that God's way of suffering is best
- " " 10 Behold how great a fire matter a little fire kindleth Jas 3: 5
- 17 " 11 Brethren pray for us 1 Thess. 5: 25
- 17 " 12 Let him that is filthy be filthy still &c Rev. 22: 11
- June 24 " 13 On this rock I will build my church Mathe 16: 18
- " " 14 Behold the goodness and society of God Rom 11: 22
- July 1 " 15 A merry Heart maketh a glad countenance Prov. 15: 13
- " " 16 Keep yourselves in the love of God Jude 1: 20
- July 8 " 17 Let the whole earth be filled with his glory Psal 72: 19
- " " 18 There is none good, no not one Rom 3: 10
- 15 " 19 Increase our faith Luke 17: 5 By works is faith made perfect Jas 2: 22
- 15 " 20 The Spirit with witnesseth with our Spirit &c Rom 8: 16
- 22 " 21 But ye are come unto Mount Zion &c Heb 12: 22
- " " 22 What shall I say with Jesus &c Mathe 27: 22
- July 29 " 23 Come unto me all ye that are weary &c Mathe 11: 28
- " " 24 If an ox gore a man &c Exodus 21: 28
- Aug. 3 " 25 The five Offerings of Leviticus Heb 10: 1-3
- July 5 " 26 What think ye of Christ
- " " 27 They all with one Consent &c
- " " 28 He shall give you another comforter John 14: 16

- Aug 12, 29 Exhort the young men to be soberminded Titus 2:6.
- Aug 19, 30 Pure religion & undefiled before God, &c. Jas. 1:27
- " " 31 Word was made flesh & dwelt among us &c. John 1:14
- Aug 26, - 32 The King's heart in the hands of the Lord &c. Prov. 21:1
- " " 33 Christ was crucified & on either side a thief &c. John 19:18
- Sept 2, 34 Lest the cross of Christ should be made of no effect &c. 1 Cor. 1:17
- " 35 Godliness is profitable unto all things &c. 1 Tim. 4:8
- Sept 9, 36 Secret things belong unto the Lord &c. Deut. 29:29
- " 37 What is that to thee, follow thou me. John 21:21
- Aug 20, 38 Preached in Methodist Church on Expenses an  
extension of No. 27,
- Sept 30, 39 And have no confidence in the flesh. Phil. 3:3
- Oct 7, 40 "Every knee shall bow" either as Paul or Pharaoh Rom. 14:11
- Oct 15, 41 Not distressed at the prosperity of the wicked Psal 49:-
- Oct 15, 42 Your adversary the devil as a roaring lion
- Oct 15, 43 "Come & See" Investigation the way to faith 1 John 1:39
- Oct 22, 44 Art thou come hither to torment us before &c. Math. 8:29
- Oct 22, 45 As he who has called you is holy so be ye holy"
- Oct 28, 46 We walk by faith & not by sight 2 Cor. 5:7
- Oct 28, 47 Abram's call & Terah's hindrance Gen.
- Nov 2, 48 Burnt offerings - types of Christ Lev. 1:
- " 3, 49 Sin offerings - types - " " 4:
- Nov 4, 50 Keep them from the evil of the world &c. John 17:15
- Nov 4, 51 The water flowing from the temple - type of Christianity Ex. 17:
- Nov 11, 52 Superhuman claim of Jesus &c. John. 8:15 &c
- Nov 25, 53 Types of our life Israel in wilderness -  
Marah - Manna - Rock - Water &c. Ex. 16:4/7
- Dec 25, 54 Pulling the out of the fire Jude 23
- Dec 2, 55 This is life eternal, to know God &c. John 17:3
- Dec 2, 56 Rich Man & Lazarus Luke 16:19

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1877. Sermons at Corsicana, Texas.

- Dec. 9 Jacob as a type his Election &c. Gen. 28. Rom 9:10  
Our Rock not as their Rock Dent. 32:31.
- Dec. 23. Meat offerings - Lev. 2: Perfection of Christ's <sup>nature</sup>
- Dec. 30. Every man in his place Num 4:-
- Jan. 6, 1878 Walk in the Spirit. &c. Gal 5: 25-
- Jan 13, 1878 Present your bodies a living Sacrifice. Rom 12
- Jan 13, 1878 Now when Daniel knew the writing was signed Dan 6:18
- Jan 20, 1878 Women's work in the church. Acts 2: 17 & 18.
- Jan 20, 1878 Future punishment - Math. 25:- 31-40
- Jan. 27, 1878 As I live saith the Lord, I delight not in &c
- Feb. 3, 1878 Being environed by such a cloud of witness <sup>Heb 12:1</sup>
- " " " Become imitators of God as dear children <sup>Eph. 5:1</sup>

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My Family - viz. Thos. M. Good Knight

Born March 20, 1802, Died July 8, 1871

<sup>3</sup> Born Feb 4, 1814

Died July 30, 1877

Isaac Good Knight and <sup>3</sup> Lucinda Billingsley

were Married January 26, 1832

Of this Union there were Born: -

1 John Jackson Good Knight November 23rd, 1832

2 Jacob Henry Good Knight 1834

3 Thomas Mitchell Good Knight August 25, 1837

4 Mary Helen Good Knight 39

5 Alexander Oland Good Knight 142. Died

6 James Lincoln Good Knight August 24, 1846

7 Isaac Herschell Good Knight Jan 31, 1849

8 Margaret Elizabeth Jane Good Knight 1850



# Mr. Wood Knight's family

Born May 10, 1813. Died Sept. 13, 1845.

Born June 18, 1808. Died June 13, 1867.

Samuel Brents Middleton and Rebecca Hunt Lucas

were Married

1824. A.D.

Of this Union there were Born: -

- 1 Sarah Ann Middleton June 26th, 1826. Died June 20, 1860.
- 2 William Edwin Middleton August 16th, 1827.
- 3 Mary Elizabeth Middleton October 5th, 1829. Died Apr. 5, 1833.
- 4 Samuel Brents Middleton November 13th, 1833. Died Dec. 24, 1838.
- 5 Susan Emily Middleton June 20th, 1836. Died Sept. 18, 1841.
- 6 Amanda Rebecca Middleton June 10th, 1839.
- 7 Mary Alice Middleton April 11th, 1842.
- 8 Samuella Elizabeth Middleton May 14th, 1845.

Mr. Hoover

Mr. Billings

Mr. Donk

1 Jacob G. Knight Elizabeth Hoover

John Billingsley

Dear Knight

Isaac Good Knight & Lucinda Good Knight

Thomas Mitchell Goodknight and  
were united in Holy  
Of this union there was

- |   |                  |             |      |
|---|------------------|-------------|------|
| 1 | Samuel Middleton | Good Knight | Born |
| 2 | Henry Middleton  | Good Knight | Born |
| 3 | Delia Middleton  | Good Knight | Born |

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reproduced further without being used by an individual for a specific purpose.

Mr Mitchell

Lucas

Mr Rivers

Samuel Breton Middleton + Mitchell | Nathaniel Lucas Sallie Rivers |  
| Samuel Breton Middleton + Rebecca Hunt Middleton | Lucas

Miss Amanda Rebecca Middleton now Good Knight  
Matrimony August 7th, 1866. A.D.  
Born; as follows: -  
September 13th, 1867. and Died September 18, 1867.  
December 23rd, 1869. and Died September 11, 1870.  
April 5th, 1872.