

FAMILY RECORD AND HISTORY
OF
BARNEY AND HANNAH GOSSETT FOX

Barney Fox

Married to
Hannah Gossett

September 26, 1841

Ancestors of the Fox Family

Parents

John Fox
Hannah Barker

born 1802
September 26, ~~1778~~
97

Children

Barney Fox
Mary Greenfield Fox
Elizabeth Fox
William Fox
Alfred Bishop Fox

born September 26, 1821
November 21, 1822
1824
1826
1828

Death of Parents

John Fox
Hannah Barker Fox

August 21, 1868
April 18, 1864

Death of Children

Barney Fox
Mary Greenfield Fox Gossett
Elizabeth Fox Williams
William Fox
Alfred Bishop Fox

January 18, 1894
October 23, 1910
September 23, 1852
February 23, 1846
October 25, 1886

Ancestors of the Gossett Family

Grandparents

Thomas Gossett
Sarah Walton Gossett

Born *Jan 28*
1748
1750

Sam E. Clark
Rachel Bratten Clark

Born October 1748
May 3, 1752

John Gossett
Dorcus Gossett

Parents

Born July 21, 1778
April 18, 1782

John Gossett and
Dorcus Clark married

July 21, 1803

*Copied courtesy of Bonnie ...
Grace Cox, 12/1977*

Death of Grandparents

Thomas Gossett
Sarah Walton Gossett

January 4, 1832
June 3, 1842

Sam E. Clark
Rachel Bratten Clark

October 30, 1817
October 24, 1797

Death of Parents

John Gossett
Dorcus Clark Gossett

February 6, 1847
April 21, 1852

Brothers and Sisters

Rachel Gossett
Samuel Gossett
Thomas Gossett
Robert Clark Gossett
Joseph Gossett
John Gossett
Dorcus Gossett
Nathaniel Walton Gossett
Hannah Gossett
William Gossett

born
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July 16, 1804
April 26, 1806
Sept. 17, 1808
Dec. 21, 1810
Feb. 16, 1813
Sept. 21, 1815
Feb. 7, 1818
Dec. 23, 1820
Feb. 18, 1823
March 9, 1825

Marriages

Samuel Gossett and
Abby Morgan

Married

Sept. 16, 1824

Isaax Osborn and
Rachel Gossett

Married

Nov. 1, 1827

Robert C. Gossett and
Nelly Colbott

Married

March 10, 1833

Joseph Gossett and
Hannah Walton

Married

Jan. 8, 1835

Thomas Gossett and
Elizabeth Jones

Married

Sept. 25, 1836

Robert J. Barker and
Dorcus Gossett

Married

Dec. 29, 1839

Nathaniel W. Gossett and
Mary Greenfield Fox

Married

July 21, 1840

Barney Fox and
Hannah Gossett

Married

Sept. 26, 1841

William Gossett and
Elizabeth Beck

Married

April 6, 1848

Brothers and Sisters

Deaths

John Gossett	drowned Aug. 4, 1832
Robert Gossett	Mar. 10, 1836
Rachel Osborn	Dec. 5, 1842
Joseph Gossett	Sept. 8, 1848
Dorcus Barker	Sept. 6, 1894
William Gossett	May 3, 1887
Thomas Gossett	Aug. 1, 1879
Hannah Gossett Fox	July 22, 1882
Samuel Gossett	May 17, 1886
Nathaniel Walton Gossett	Oct. 28, 1903

FAMILY RECORD

BIRTHS

Barney Fox
Hannah Gossett

September 26, 1821
February 18, 1823

CHILDREN

Births

Nancy Jane Fox
Ette Ellen Fox
Rachel Linnee Fox
Mary Mariah Fox
John Nathaniel Fox
Johathan William Clark Fox
Eva Alice Fox
Emmi Aorice Fox
Rebeca Violie Fox
Alva Bishop Fox
George Clinton Fox

July 7, 1842
April 25, 1845
May 28, 1848
Dec. 19, 1850
July 3, 1853
May 26, 1857
Nov. 5, 1859
Nov. 5, 1859
Aug. 16, 1862
Jan. 27, 1865
Aug. 17, 1866

Deaths

John N. Fox
Nancy Jane Fox
George Clinton Fox
William J. G. Fox

Hannah Gossett Fox
Barney Fox

Feb. 16, 1864
Oct. 19, 1865
Nov. 28, 1876
April 7, 1890

July 22, 1882
Jan. 18, 1894

McKendree Smith
and
Etta Ellen Fox
Family

McKendree Smith and
Etta Ellen Fox married

June 21, 1868

Births

McKendree Smith
Etta Ellen Fox Smith

March 2, 1842
April 25, 1845

Henry Herbert Smith
Ada Belle Smith
Calvin Wesley Smith
Raleigh Edmond Smith
Fred Dellas Smith
Barney Mathew Smith
Nolan Ellis Smith
Clorintha May Smith
Carl Elbert Smith
Arthur Reagan Smith
Harry Everette Smith

July 24, 1869
Feb. 10, 1871
Nov. 27, 1872
Nov. 13, 1874
March 12, 1877
May 23, 1879
Sept. 14, 1881
Feb. 6, 1884
July 29, 1886
Nov. 10, 1889
Jan. 6, 1893

Deaths

McKendree Smith
Etta Ellen Smith
Raleigh Edmond Smith
Clorintha Smith Hadley
Harry Everette Smith

June 16, 1931
July 6, 1924
Oct. 17, 1901
Feb. 14, 1923
May 17, 1938

(McKendree Smith and Etta Ellen Fox Smith Cont'd)

Marriages

Henry Herbert Smith and
Jennie Merritt married

November 4, 1891

Children

Lilly Lenora Born July 5, 1892
Married Earl M. Nelson July 5, 1913 - E. M. Nelson Died 12-28-34
Married Emery Leo Hines June 26, 1948

Pearl Born April 13, 1894
Married Irve P. Swain December 21, 1916

Elizabeth May born March 27, 1896
Married Earl Shelton June 24, 1920

Bernice Etta born Feb. 8, 1898
Married George Holmes May 18, 1921 George Holmes Died 8-31
1948

Children

Robert Eugene Holmes born Sept. 25, 1923 Died Sept. 11, 1928
Roberta Holmes born Feb. 26, 1927

married Maurice Gen Brown Sept. 11, 1946

Ed McKindry born August 18, 1900
Married Osie Waltz Nov. 2, 1922

Children

Margaret Alice Smith born Oct. 13, 1925
Married Glen Mendenhall July 13, 1943

Children

Nancy Jane Mendenhall born June 9, 1944
Eddie Ray Mendenhall born April 21, 1946

Phyllis Jan Smith born June 27, 1932

Earl Gus Born Aug. 10, 1902
Married May Moor

Children

Henry Herbert Smith born Dec. 12, 1929

Cecil Hollis born July 2, 1906
Married Ethel Wrike Oct. 16, 1926

Children

Virginia May born Jan. 12, 1927
William Joseph born May 5, 1929
Cecil Jr. born Feb. 3, 1931

(McKendree Smith and Etta Ellen Fox Smith Cont'd)

Marriages

Ada Belle Smith and
John Thompson Married December 16, 1892

John Thompson Died Sept. 1, 1905
Married Archie A. Figg - November 23, 1913

Married Addison Ingram - April 5, 1945

Children

Lena Thompson - Born August 24, 1894

Married Ray Walker - Sept. 25, 1919

Ray Walker Died March 1, 1939

Married Bob Hanson - July 1945

Calvin Wesley Smith and
Irma Ruth Huron married Sept. 3, 1905

Children

Ivan Huron Smith - Born Jan. 25, 1907

Married
Marion Davis - June 12, 1930

Children

Norma Cynthia Smith Born May 26, 1931

Etta Miriam Smith - Born August 30, 1908

Married
Amos Newell Wyllys - Sept. 1930

Children

Elizabeth Ann Wyllys - Born Sept. 24, 1931
Nancy Ruth Wyllys - August 23, 1934
Carolyn Miriam Wyllys - April 12, 1937

(McKendree and Etta Ellen Fox Smith Family History Cont'd)
Marriages

Nolan Ellis Smith - Born Sept. 14, 1881
Married
Nola Blair Sept. 17, 1908

Barney Mathew Smith
Married
Minnie Mitchell

Children

Pauline Smith Merritt
Married
Glen Lough

Married Floyd Jennings

Barney Mathew Smith
Married
Lillie Weer

Children

Dora Smith
married
Richard Goins

Martha Smith

Married

George Roberts

Children - George Roberts

Mary Etta Smith
Married
Wayne Worrell

(McKendree and Etta Ellen Fox Smith Cont'd)

Marriages

Fred Dellas Smith
 married
Myrtle Kennedy

August 4, 1907

Children

Millard Smith
 married
Irene Heron

born July 28, 1908

October 11, 1928

Children

Billy Smith Born Jan. 31, 1930

Eddie Smith Born Jan. 8, 1935

Phylliss Smith born March 28, 1911
 Married
George McQueston

Children

Barbara born Jan. 13, 1930
 married
Mel Delk

Children

Sherry Elaine Delk born August 26, 1927

Joyce McQueston born Nov. 1, 1935
Marjorie McQueston Sept. 2, 1939

Marshall Smith born April 28, 1914
 Married
Carol Ruggles Oct. 5, 1943

Children

Elizabeth Ellen born Oct. 4, 1944
Paul Hooker July 8, 1948

(McKendree and Etta Ellen Fox Family History Cont'd)

Marriages

Clorintha May Smith
Married
Frank V. Hadley August 24, 1904

Children

Una Hadley born July 11, 1905
Married Frank Winings May 15, 1927

Lola Hadley Born August 7, 1912
Married Cecil Ferguson Feb. 18, 1931
Children - Sharon Ferguson born Sept. 16, 1937
Married Blanchard Gregg - June 28, 1945

Avis Hadley born Sept. 24, 1921
Married

Jerry Redford - Feb. 5, 1942

Children

Karen Jayne Redford born Sept. 17, 1943
Jerry Lynn Redford born July 4, 1946
John Redford

Carl Elbert Smith
married
Estella Hadley - December 26, 1909

Harry Everette Smith
Married
Vivian Tansell May 30, 1923

Children

Marvin Allen Smith Born Sept. 11, 1925
Married
Elizabeth Lynch Oct. 11, 1947
Raymond Smith - born Jan. 10, 1930 Died August 10, 1942
Ellen Louise Smith born Nov. 18, 1931
Myron Smith Jan. 25, 1934 Died Jan. 2, 1939

Marriages

Arthur Reagan Smith
Married

Mary Simmons - Sept. 21, 1910

Children

Esther Ellen Smith born Aug. 1, 1911
Married

R. Eugene Melody May 8, 1930

Children

Joan Ellen Melody born Feb. 18, 1931
Peggy Ann Melody Aug. 1, 1933
Tommy Allen Melody Dec. 15, 1934
Robert Arlen Melody Nov. 9, 1938
Juanita Rose Melody Oct. 22, 1938
Jeanne Lee Melody born Jan. 3, 1940 Died 7-1940
Jill Evelyn Melody Feb. 23, 1941
Timothy Eugene Melody May 30, 1947

Mary Evelyn Smith born Jan. 8, 1917
Married

Robert G. Tudor Oct. 12, 1935

Children

Roberta Ann Tudor born July 24, 1939
Miles Arthur Tudor June 7, 1941
Claudia Francis Tudor Aug. 7, 1943

Marion Max Smith born May 22, 1922

Married
Betty Mann

Children

Patrick Gregory born Oct. 8, 1947

Orlando Ross
and
Rachel L. Fox

Orlando Ross and
Rachel L. Fox married

October 17, 1869

Births

Orlando Ross
Rachel L. Fox Ross

December 30, 1843
May 28, 1848

L. Wallace Ross
Essie E. Ross
Earl Ross
Anna L. Ross
Emma J. Ross
Eva Ross
Jessie Dollie Ross
Claude Ross

August 16, 1871
November 24, 1873
March 12, 1876
June 18, 1878
November 7, 1880
October 20, 1883
June 26, 1886
October 24, 1888

Deaths

Orlando Ross
Rachel L. Ross
Earl Ross
Claude Ross

August 12, 1876
1918

Orlando Ross Dec 30 - 1843
Rachel L. " May 28 - 48
Married Oct 17 - 69
Wallace Aug 16 - 1871
Essie E. Nov 24 73
Earl March 12 - 76 Aug 12 1876
Anna June 18 - 78
Emma Nov 7 - 80
Eva Oct 20 - 83
Jessie D. June 26 - 86
Claude Oct 24 - 88
Died about 1918

(Orlando and Rachel L. Fox Ross Family History Cont'd)

Marriages

Wallace L. Ross and
Jessie married

June 4, 1902

Births

Leland Ross
Walter Ross
John Ross
Neora Ross
Noble Ross
Jessie G. Ross
Mary E. Ross

March 3, 1903

Deaths

Leland Ross
Mary E.

April 7, 1948
1921

(Orlando and Rashel L. Fox Ross Family History Cont'd)

Marriages

Essie Ross And
E. Dickerson

Births

Hazel Dickerson
Guy Dickerson
Martha Dickerson
Lurene Dickerson
Ross Dickerson
Rachel Dickerson

(Orlando and Rachel L. Fox Ross Family History Cont'd)

Marriages

Eva Ross and
George Kirtley married

(Orlando and Rachel L. Fox Ross Family History Cont'd)

Marriages

Jessie Dollie Ross and
Earl Royal married

Births

Robert Royal

Marriages

Claude Ross and
Bernice Swope married

Births

Earl Ross
Mary Jane Ross

Adrian A. Parsons

and

Mary M. Fox

Family

Mary M. Fox and
Adrian A. Parsons married

April 10, 1870

Births

Adrian A. Parsons
Mary M. Fox Parsons

Nov. 7, 1846
Dec. 19, 1850

Lester W. Parsons
Norman E. Parsons
Ethel Parsons
Wm. N. Parsons
Edith Parsons
Gilbert Parsons
Mary Parsons
Chester A. Parsons
Frank H. Parsons

Dec. 22, 1871
Jan. 17, 1878
Aug. 11, 1875
April 8, 1878
April 28, 1880
Jan. 27, 1883
May 16, 1885
June 22, 1888
Feb. 12, 1890

Deaths

Frank H. Parsons
Norman E. Parsons

Oct. 21, 1918
Jan. 10, 1939

Mary M. Fox Parsons
Adrian A. Parsons

Oct. 27, 1922
Oct. 1, 1929

Marriages

Lester W. Parsons and
Iva Webster married

March 23, 1898

(Adrian A. and Mary M. Fox Parsons Family History Cont'd)

Marriages

Norman E. Parsons and
Minnie M. Barker married } 4 Aug. 1896
RP.

March 23, 1898

Horace S. Parsons
Ralph I. Parsons
Lowell N. Parsons
Edgar B. Parsons
Joe A. Parsons

(Adrian A. and Mary M. Fox Parsons Family History Cont'd)

Marriages

Ethel Parsons and
Evan B. Davis married

March 23, 1898

(Adrian A. and Mary M. Fox Parsons Family History Cont'd)

Marriages

William N. Parsons and
Jessie Swindler Married

August 24, 1904

W. Stanford Parsons
Mary Parsons
Adrian Parsons
Lynn Parsons

(Adrian A. and Mary M. Fox Parsons Family History Cont'd)

Marriages

Edith Parsons and
Harry White married

Oct. 24, 1906
25

(Adrian A. and Mary M. Fox Parsons Family History Cont'd)

Marriages

Gilbert Parsons and
Maude Simmons Married
Laura Maude Symmonds

November 26, 1908

Ada M. Parsons
Lee M. Parsons
Donald E. Parsons
Eleanor Parsons

(Adrian A. and Mary M. Fox Parsons Family History Cont'd)

Marriages

William N. Parsons and
Jessie Swindler Married

August 24, 1904

W. Stanford Parsons
Mary Parsons
Adrian Parsons
Lynn Parsons

(Adrian A. and Mary M. Fox Parsons Family History Cont'd)

Marriages

Ethel Parsons and
Evan B. Davis married

March 23, 1898

(Adrian A. and Mary M. Fox Parsons Family History Cont'd)

Marriages

Edith Parsons and
Harry White married

Oct. 24, 1906

25

(Adrian A. and Mary M. Fox Parsons Family History Cont'd)

Marriages

Gilbert Parsons and
Maude Simmons Married
Mauda Maude Symmonds

November 26, 1908

Ada M. Parsons
Lee M. Parsons

(Adrian A. and Mary M. Fox Parsons Family History Cont'd)

Marriages

May M. Parsons and
Benj. White married

October 8, 1910

(Adrian A. and Mary M. Parsons Family History Cont'd)

Marriages

Chester A. Parsons and
Hazel Miller married

June 11, 1919

Virginia Parsons
Mary Frances Parsons
Frank H. Parsons

Clark Weatherly

and
Eva A. Fox

Clark Weatherly and
Eva A. Fox married

Births

Edith Weatherly

John Wickersham

and

Emma A. Fox

John Wickersham and
Emma A. Fox married

Births

Wade Fox
Clara Vernis Wickersham
Paul Wickersham

June 22, 1885
Sept. 4, 1897
Dec. 7, 1900

John T. Hanthorn
and
Rebecca Viola Fox
Family

Viola R. Fox and
John T. Hanthorn married

Oct. 18, 1882

Births

Florence E. Hanthorn
Anna Hanthorn
Alva Hanthorn

Deaths

Alva H. Hanthorn
Anna M. Hanthorn Newby

Sept. 3, 1905
Dec. 27, 1914

John T. Hanthorn
Viola R. Fox Hanthorn

Nov. 24, 1925
Dec. 3, 1932

Marriages

Florence E. Hanthorn and
Melvin F. Gibbs married

Dec. 31, 1902

Geraldine Gibbs
Georgie Gibbs
Harold Gibbs
Mildred Gibbs

Georgie Gibbs and
Virginia Wand Married

August 18, 1933

Ann Gibbs
Donald Gibbs

Nov. 17, 1937

Georgie Gibbs

Died

(John T. and Viola Fox Hanthorn - Family History Cont'd)

Mildred V. Gibbs and
Oliver T. Salsman married

Oct. 23, 1941

Harold Gibbs and
Mary Louise Athaus married

June 2, 1950

Anna M. Hanthorn and
Clyde Newby Married

Dec. 29, 1910

Stella M. Newby

Stella M. Newby and
Lawrence Moon married

Lawrence Jr., Moon

Alva Bishop Fox
and
Dollie Vorden Coleman

Family

Alva Bishop Fox and
Dollie Coleman married

October 1889

Births

Alva Bishop Fox
Dollie Vorden Fox

January 27, 1865
April 9, 1874

Virgil Martan Fox

August 2, 1890

Blanch Vanga Fox

Nov. 12, 1893

Verl Otel Fox

Jan. 10, 1895

Hobert Vance Fox

August 2, 1896

Carry Alva Fox

Jan. 27, 1898

Floyd Elvin Fox

Nov. 7, 1899

Donald Fox

March 22, 1901

Dorothy Eloise Fox

Sept. 17, 1904

Bonita Fox

June 23, 1907

Maxine Mary Fox

Aug. 27, 1910

Deaths

Alva Bishop Fox

March 18, 1933

Dollie V. Coleman Fox

July 28, 1942

Donald V. Fox

Nov. 1902

Virgil M. Fox

May 12, 1906

Hobart Vance Fox

Oct. 5, 1918

(A. B. Fox Family History cont'd)

Carry A. Fox and
Ellen E. Cawdell married

Dorothy E. Fox and
Russell L. Pritchett married

Oct. 30, 1925

Norwood Gene Pritchett born
Donna Joan Pritchett "

Feb. 2, 1930

Oct. 5, 1932

Floyd E. Fox and
Bertha Waldon married

Aug. 12, 1932

Lyle DeWayne Fox born
Alma Jeanette Fox "

August 24, 1933

Jan. 6, 1935

Bonita Fox and
Raymond Carter Larsh married

February 17, 1934

Rae Carole Larsh born

September 19, 1944

Maxine Mary Fox and
Robert Morris Price married

November 1935

Robert Allen Price born

June 10, 1940

Marriages

Children

Blanch Vanga Fox and
Harry E. Resener married August 26, 1913

Births

Robert William Resener November 12, 1914

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Robert William Resener and
Mary Roach Married Feb. 20, 1937

Barbara Ann born March 24, 1942
Robert Lee " Oct. 13, 1945

Verl O. Fox and
Bertha P. Shindler married November 25, 1920

Births

Virginia Rose Fox November ¹³ 23, 1928
Charles Norbert Fox April 14, 1923
Fredrick Alvin Fox Dec. 16, 1924
Richard Thomas Fox Feb. 20, 1929
Mary Fae Fox Nov 24 1931

Charles Norbert Fox and
Mary Louise Gleespen married April 19, 1947

Kent
Michail

Fredrick Alvin Fox and
Margaret M. Walsh married June 7, 1947

Greg

Richard Thomas Fox and
Mary Margaret Beaber married April 15, 1950

RECOLLECTION OF PAST LIFE

Nathaniel W. Gossett

A Reproduction

DEDICATED TO MY PARENTS

Benj. Walton & Nellie Combs

IN MEMORY OF



NATHANIEL CLARK GOSSETT



Preface

My Great Grandfather, N. W. Sissett, has left a deep impression on me through the reading of this review of his ministry. Several incidents in his Christian Walk impress me and also encourage me to continue mine. First, he was called to preach; second, he was obedient to his Calling and went where God needed him most; third, he compared his experience with God with others in the Scriptures; and fourth, he had a real heart felt experience; one that some ministers persuaded him not to speak of in his testimonials.

I thank God for this Christian man and am proud to be one of the distant relatives. As did Grandfather Sissett I also examined my experience with God and found that I was lacking. I began to seek God for His fullness. I repented of my sins and was baptized in the Name of Jesus Christ for the remission of sins. On December 27, 1949 God filled me with the Holy Ghost and I spoke in other tongues as the Spirit gave the utterance. My entire family consisting of Ernestine (my wife), Walton (my oldest son), Charles (my youngest child) and Cynthia (my daughter) have received a like experience with God.

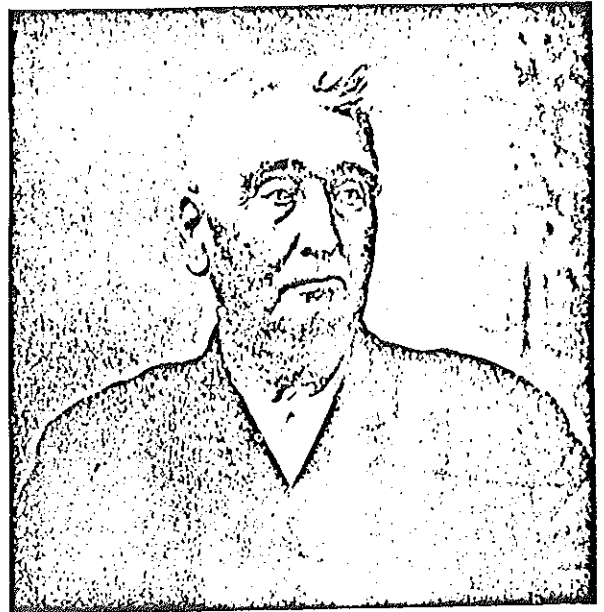
After being filled with the Spirit I felt my calling to my present position as Principal of Calvary Christian School in Indianapolis. How long I will continue in this capacity God only knows. My desire is to do His will. There is so much joy and satisfaction derived from walking with God and doing the things that He would have me to do.

Chester Combs

RECOLLECTION OF PAST LIFE

N. W. Gossett

I was borne December 23rd 1820 in Guilford N C my father was a farmer and always lived in the country he was a descendent of the Hugannots grand-mother Gossetts maiden name was Sarah Walton of Scotch decent Mothers maiden name was Dorcas Clark of Irish Presbyterian stock my parents had ten children seven sons and three daughters John the fifth son was drowned in Deep River August 4th 1832 Rachel the oldest child and Samuel married in N C in the fall of 1833 father came to Indiana Samuel Thomas and Robert having preceeded to the state we settled in Hendricks County he entered his land that he settled on the land was heavy timbered and hard to bring in cultivation.



N. W. Gossett
1820 - 1903

My parents was model citizens and pure Christians having been converted the first day of this century at camp meeting they united with the M E church and remained the same as long as they lived his principle reason for coming to this state was his opposition to slavery Grandfather Gossett was nutral in the Revolutionary War but Grandfather Clark was an officer in the army for liberty his service was of the home guard and was very desperate at times executing many of the Tories where ever they caught them he was an abolitionist and said a just God would require blood of our people for the blood from the slaves back.

I was converted August 18th 1833 at Guilead camp meeting in Randolph Co N C the witness of the spirit was so strong I cryed out I feel like another fellow the change of my home from an old country to a new made a change in church privileges no meeting house or school house to hold meetings in no Sunday School preaching every four weeks in a little cabin was something new to me but broken off from former associations not even the common school I had only the sweet Christian home as the sure influence for good when I was only 13 years old I made my hand at rolling logs and other heavy work every energy was put forth to improve the lands and build our homes yet there was earnest faithfulness in religion after a while preaching was changed from the west side of White Lick Creek to the east side to Fathers house it remained at Fathers house til 1842 when Wesley Chapel was built While preaching was at Fathers house I was appointed class leader by Ely P Farmer then our meetings became more interesting and frequent prior to traveling preachers John Evens and Henry Rammel local preachers held services in the neighborhood and later Edward Jones and ----- Shockly preached in the neighborhood in the summer of 1842 Joseph Marsee was our preacher he proposed uniting the class at fathers and the class at Bro Fises to build a frame meeting house they thought they could not do it times was hard the country new but Bro Marsee proposed a plan

after the site had been selected he called us together put some to clearing off the timber from the ground some to getting out the frame timber some to making shingles some to taking logs to the mill to make lumber Bro Joseph was a carpenter he went to framing the women came in at noon and brought our dinners Bro Marsee preached each day a sermon 30 minutes long his sermon was on baptism as the community turned out in a mass the building soon went up and at the close of conference year Bro Marsee dedicated the house when it was only enclosed and floor laid there was no paint seats was slabs the panic was on us in business hogs was \$1.25 per hundred market one hundred miles off wheat was 45 to 50 when we got there our church was prosperous we had no long protracted meetings the membership was regular in attendance on the means of grace when they failed to they were visited and if not disposed to attend on preaching or class meeting they withdrew or was expelled Conversions sometimes during preaching sometimes at class meetings or at the family alter they were numerous and accured on every occasion.

In the year 1844 in August we had our first camp meeting at Wesley Chapel John C Smith the presiding elder in Charge Joseph White circuit preacher the meeting was very interesting I saw old men when they came to the enclosed place break forth shouts of praise there was such a manifestation of the divine presence that all felt its influence Mr R who had been a soldier under General Jackson came with his family for recreation the family was deeply convicted came to the alter was converted he spoke of his dream that his family was all slain but felt no spirit of anger or revenge for the slaying of his family I recognize you as they I saw in my dream that his family soldier under Gen Jackson I was in the battle of New Orleans I faced the musket met bayonet stood before the roar of the cannon I never feared but your weapons are too sharp for me then he cried quarters I surrender he was wonderfully converted and learned to fight with weapons that was not carner.

I was licensed to preach August 6th 1846 I had been an exhorter five or six years before that my call to preach was sudden but so forcible that it left no doubt of my duty I was in deep thoughts in reference to importance and responsibility of ministry when suddenly there was a remarkable presence felt with thought came this responsibility will be yours I have not doubted my call to the ministry and as each year led me into new paths of my work it has only confirmed my convictions.

I was recommended to the annual conference for admission but was not received because of the size of my family I was ordained Deacon in 1852 and Elder in 1867 after I was licensed I sent my appointments to the different preaching places on the circuit I sent one to Danville but when I went to fill the appointment I found it had not been published I left another but that was not ----- I did not understand it as well as I have since that the Lord was preparing to send me where I was needed I was not needed at Danville soon I was called to Bethel in Indiana Conference and Bridgeport which had been dropped out of the regular work by Bro Clifford I preached at these places about two years it resulted in building a good church at Bethel and building up a class at Bridgeport.

When I preached at Bridgeport Clara Thornbrough a Quaker woman attended my meetings her husband was an abandoned drunkard of long standing one night at midnight a messenger came for me to visit her she thought she was dying when I arrived I found in a little desolate cabin in the woods she said I failed to do my duty at your last meeting I felt I ought to joined your church she said she was not dissatisfied with the Quakers but for the good of her family she ought to join the Methodist she wanted my help for her familys con-

version her end drew near as we all thought the Doctor said she was dying after most impressive talk with her children she came to her husband and said Richard what will you do I have supported the family you have spent all you could get for drink even what I have worked for now I must leave you the little time I have I want make arrangements for my family Richard was broken down and promised to help take care of the family unexpectedly her symptoms changed and she commenced to improve she got well when she got strong enough to walk they started to church when he came to the saloon he left her and went in and called for something to drink they said Dick have you any money he answered no they told him he could not have any he begged for one spoonful his cravings was so great he could not endure them he then cursed and abused them for taking all he had and inflame in him appetite for strong drink then refusing to gratify it in this condition he went to meeting fell on the floor in agony inexpressable til relief came by a conversion was as marked as his distress as he went home he bid the saloon farewell forever he lived seven years he was a most devout life he was killed by a passing train he and I was very intimate after his conversion he always testified that he never had any desire for strong drink after his conversion he was a class leader I preached his funeral.

In the fall of 1853 I left Wesley Chapel neighborhood (Washington Township) and settled in Brown Township Hendricks County Indiana in leaving Wesley Chapel I left the best religious society I ever knew my new homs I found the country east of me on Eagle Creek well organized in Methodist societies but west of me there was no Methodist society for a dozen miles north it was twice that distance I preached frequently at all the churches near me I took up preaching at Royalton and a school house near where Macedonia now stands we soon organized a church at each of these places.

At Bethel things did not go well it drove me to look for a new field I was informed of a place eight miles northwest of me that had no preaching I sent them an appointment I did not know any one in the neighborhood I went to my appointment a cold winter morning I found no one at the little log school house some one had been there and attempted to kindle a fire but failed I kindled the fire a few came in I preached this was the beginning of Gossett Chapel I preached for them five or six years before we got a church built up and things in good running order.

I learned that we had no preaching at Whitestown I had no acquaintance there when I went my appointment was not published I got a school house half a mile from town got a few out and preached to them I did considerable singing which pleased the young folks next time the house was full I always had a good congregation after that it was not long til I organized a class.

William E. Lane a Baptist but not of the pre-destinarian faith invited me to preach in his neighborhood east of Whitestown No Methodist preacher had ever preached there the preaching had been by the predestinarian Baptist the people was not favorably impressed with the theory in ten months from the time I preached the first sermon we had a good society our church built and clear of debt while Pleasant View took but ten months Gossetts Chapel took five or six years I built up a society at school house No 3 Brown Township Touts school house Millers school house done the first preaching at Zionsville so far as I know I built up Philadelphia and a number of other places in N I Conference I have preached among all denominations and all communities in 25 miles of me except in the direction of Indianapolis my work in the main has been among the poor and destitute when the work at Philadelphia was ready for organization Bro Disbro told me to organize it but owing to the prejudice against local preachers I got him to have the circuit preacher to organize.

When the war broke out I became enthusiastic for the union my locality was not the most favorable many of my neighbors were not in sympathy with the government many of the loyal citizens went in the army and weakened the forces at home this resulted in some private injuries and insults at one time there was a large gathering a few miles west of me said to be preparing to join the rebels when they invaded the state the place was called Port Riggins it was said there was about 250 in this move a few of us met and passed strong resolutions at Fayette against their move the place was called Port Riggins it was the army W L a youth in our neighborhood deserted several times he found he could not keep out of the way of the vigilance committee he came to me to take him to the authorities at Indianapolis I asked the officers to use their influence that when delivered to the front he should be mildly dealt with they said it was understood he would suffer the extreme penalty of the law the men talked roughly to me Capt Sion came in and assured them I was one of our best men they told me to write to the front for W I did so his life was saved he was faithful died in the hospital I assisted what I could in recruiting done what I could for soldiers families was in camp with the soldiers at Indianapolis visited the army of the Potomac twice preached for them labored in the hospital carried a musket sung for them prayed with them sent the prisoners provisions at Anderson my son Thomas was reported killed in battle but the Lord told me before I got news of the battle that he was in great peril but he would return to me again Thank God for this revelation he was a prisoner about three months the first time the second time he was taken prisoner was at the wilderness fight he was taken from place to place til he was taken to Anderson where he stayed about nine months he was a prisoner about a year this time I thought of asking to go through the line to southern prisons but this being impracticable I prepared a box of provisions and sent to Anderson part of the contents reached my son they think it saved lives my son finally reached home after about three years and a half absence with shattered constitution and bad health.

I was desirous of visiting the home of my childhood so in the fall of 1869 I went on an excursion to Greensboro N C the country looked poor and desolate in addition to its poor soil the was had put its desolating hand on it I preached at Ebenezer though the large church with its two galleries had gave way to a more modern style I visited brother Johns grave saw grandfather and grandmother and great grandfathers graves I went to fathers old home but what a change the fence was gone the out buildings and orchard was gone only the heavy log house with its large stone chimney remained I went in found a rude looking family the occupants the contrast was so great I felt it was the saddest place I had thoughts of that most healthy and happy families I had ever known it impresses me and rejoiced that a place was prepared where there will never come sadness and change.

In the fall of 1871 I first attend the National local preachers association the sessions was held at Indianapolis it was a very pleasant and profitable association to me most of the representatives was from the eastern cities the next year our meeting was held at Urbanna Ohio it was one of the best meetings devotionally that I have attended at the meeting Bro Barber of Brooklyn and Bro Evens of Philadelphia insisted that I should visit their cities and assist in meetings I gave Bro Barber a conditional promise the next I attended was at Cambridge City N Y it was at the unveiling of Embury Monument Bishop Simpson Bishop Jaynes and colored bishop was present they mingled with us as though they were local preachers when Simpson delivered his great address he had the local preachers to open the service I led in prayer Bishop Jaynes said he would rather be a local preacher than any position in the M E Church he

would gladly surrender his position to be a local preacher what a blessing to mingle with such men I attended one of these associations at Alliance Ohio where we had Bishop Taylor with us we felt this a special privilege he was a local preacher when elected Bishop he was as common as any other local preacher I was impressed with his address on Africa and their customs after the audience was dismissed and the congregation was mostly out four persons approached the Bishop the four was a young lady and gentleman brother and sister with their parents the parents said our daughter and son want to go with as missionaries to Africa the family was Quakers they was a thoughtful cultured family the Bishop asked them if they had fully matured this subject adding it will deprive you of the privilege of civilized life expose you to an unhealthy climate you may be eaten by cannibals the young woman being the oldest replied we only wish to do what God would have us do if we die where God wants us he will take care of us if we die it is as near heaven from Africa as America I spend an hour with the Bishop after the service he spent the hour mostly on his knees pleading with God for directions in reference to these young people.

In the fall of 1872 I went to Brooklyn N Y to hold meeting with W B Barber in Cook Street church I had always lived in the country had never been used to city life I felt some hesitancy in the matter but the Lord directed and saved me from falling the obstacle that I thought would prevent me going from home at that time disappeared one by one til all was out of the way but the fact that I had no means when I went to the post office and found a letter containing a check for expenses I prepared and went at once on the train I met a man that lived in N Y City I told him where I was going it was in the night when I got to New York I enquired of this man for a good place to stay in the city he told me to go directly to my destination in Brooklyn when we got to New York we found a man and his family from Brooklyn to meet friends that came on the train the man I traveled with seemed to know him he told him I was going to Brooklyn and asked him to give me some assistance I told this Brooklyn man I was going to W B Barber N 55 Lafayette av he said he knew Mr. Barber I informed him that I was to assist him in religious meetings at Cook St when I went to pay my fare on the street car he said your fare is paid the same thing occurred on the ferry boat when I was across he showed me which street car to take as I entered the car he sent a miss of 12 or 14 who said to the driver this is a stranger put him off at a certain number of such a street my anticipated embarrassment soon left me as Bro Barber gave me my meal of bread and milk at 10 oclock at night.

Cook St is in the east part of the city the congregation was small but a Sunday School of about 300 the school was brought in by hiring a Baptist woman to gather the children and young folks from the street they had one room with about 100 boys the wildest boys I ever saw they was attracted and held to the place by music vocal and instrumental they had two lady teachers who always the other teachers told me when the music stopped they had to lock the door and windows to keep them in then they would pull each others hair crawl under the seats with all sorts of pranks the other part of the school was a little more civilized when I returned to them in 1873 I was requested to give some account of frontier life after granting their request I spoke of my conversion when a boy closing by urging the teachers to labor for the conversion of their scholars Bro Barber called all the teachers that wanted Gods help for the conversion of their scholars to come to the alter the teachers all came at this the scholars broke down and wept Bro Barber told them to come if they wanted to they filled the alter they prayed til Sunday School hour was passed at night John Forbs a local preacher from Cincinnati who was converted when a boy in Baltimore his step father demanded that he should sell whiskey and cheat in the weigh of hay he would not do that his stepfather was so angry at him for his disobedience that his mother feared he would commit some violence on him she got his clothes

tied them in a cotton handkerchief and had him leave in haste Bro Forbs told his experience and called for seekers the alter was filled conversions was many and powerful.

My work in Philadelphia was of short duration the church where I was to labor had trouble which resulted in a number of their members leaving the church so when I arrived Bro Evens and the pastor thought it an unfavorable time to hold special meetings so I did not stay long I did not preach often the secretary of the local preachers association who lived in the city urged me to stay and help them in their work but being disappointed in the work I came to do I decided to come home my stay was short but pleasant I attended Thanksgiving at a large Presbyterian church I heard Sister Willing preach at Bro Servis Church (Baptist) Through the courtesy of Bro Evens I visited the mint Liberty Hall with other places of interest I saw the Liberty Bell I have felt some regrets that I did not stay and preach for the local preachers as they wanted me to fill three appointments on Sunday.

From the 1870 to 1880 was a period of great changes in that I had seasons of prospects and adversity sickness and health of adversity in business and final break down death came to my family and took two of my sons some friends forsook me in the fall of 1870 I and seven of my family had typhoid fever the 70s was noted for the panic that prevailed values decreased my lands that would have sold for \$75 per acre would not fetch \$25 crops was poor 75 and 76 was extremely wet beside all this my management was defective but above all I gave my time and means to the cause of morals and religion and was careless of business I think my carelessness commenced in time of the war any thing for the union or the comfort of the soldiers or the good of their families was the course I pursued I made five trips to the eastern states for religious purposes at my own expense except one trip beside many trips to Ohio Illinois and distant places in this state I never stopped to inquire what money there was in it but is it my duty while it has involved me in poverty I now see the hand of providence direction if I have lost my property God has given me many souls in 1879 I made an assignment it was a conflict of mind to submit to this resort not that I dreaded being poor but that I owed debts I could not pay my property paid but 23% and that I could not sell for \$25 per acre I could have sold at one time at \$75 per acre.

I thought my work as a preacher was done but providence has opened the way and showed me that my work was not done soon after my assignment I had an appointment at Poplar Grove and at Pleasant Grove in Hamilton County a friend took me to my first appointment a friend conveyed me to the next I had received a letter from a person I did not know from Carmel to come to Carmel at the time I received the letter I did not expect to attend but Sunday afternoon found me 12 or 14 miles from home with no conveyance and within five miles of Carmel I got a friend to take me to Carmel but was informed that the man that had written to me was an infidel lawyer and never attended meeting when he found I was there he came to church he hired conveyance to take me to and from there which he continued to do for two years instead of my way being Hedged up Providence opened my way in other places my way was opened Carmel gave me a little money when I had no means they provided for me at Whitestown I visited a sick man baptized him when he died I preached his funeral his wife was a Lutheran they had two little girls about eighteen years afterward I was holding meetins at Whitestown the widow invited me to dine with them when I turned up my plate at the dinner table I found money had been placed under my plate this embarrassed me when the lady explained by saying when you showed us great kindness in our affliction we were poor and could not remunerate you we are teaching

now and have some means and take this means of showing our appreciation of your kindness to us there flashed this thought in my mind when I did this service for this family I had no need of this but God has kept it til this time of great need has come to me.

On another occasion I preached at Oak Ridge a Quaker church in Hamilton County when a man put his fingers in my vest pocket I supposed some thing was dropping out of my pocket but when I felt in my pocket I found a bill of money I was in need but do not think any person had told him.

I was called to preach Bro and Sister Pattersons funeral they was good people but poor they left a large family of orphans the day was hot and I put my horse in the stable when I went for my horse the bridle was gone it had been stolen I called on the children for a bridle they said they had none for themselves I had nothing to buy one with I felt a little provoked when I found the young man that took my bridle was the son of a man whose funeral I had preached not long before I started from there (Milliageville) about 13 miles with out a bridle I had no money but I had the confidence Old Gin would take me home on the way Sister Willy saw me driving with out a bridle and gave me a dollar before I got home I met a messenger after me to preach Mother Tomlinsons funeral Jones Chapel she had laid by \$10.00 for me so the Lord provided in every emergency in passing through these trials and found the providence of God so sure in every trial my confidence was greatly strengthened and I have labored as before.

I have supplied New Brunswick Pittsboro Whitestown and have been the assistant on Cartersburg Zionsville Jamestown but my principle work has been in new territory or in places dropped by the regular ministers in this the Lord has especially let me in this and other conferences in this work I have spent my time and means I am old and infirm have given more than fifty years to the church I have no means I believe I have done more work than the preachers on the circuit where I have lived they have been supported while doing the work they have been supported and cared for when unable to work I have not received enough while in my work to traveling expenses I am now old have nothing the church makes no provisions for me while this is unequal the principle is yet I rejoice that I have given my means and life to the cause.

I have seen more than half of the societies dropped sooner or later the enquire comes up why is this I think it for the proper administration the work is graded first and second stations then half stations then good circuits then poor circuits then preachers is graded first best stations second common stations til it gets to the poor circuit the poor preacher is sent there with no pastor ability we come in society with the ministers if other denominations with superior pastor ability and our small societies are lost I have come to this conclusion by being called into these abandoned societies where I have built numbers of places and put them in the regular work again in this conference and in Indiana and Nothern Indiana and in other fields I come to this conclusion that the Methodism properly administred will live in any Protestant community.

In my work as local preacher I had the most pleasant relations with most of our ministers I think of many of my early associations with profound pleasure Havens Eddy Brown Marsee J C Smith Hargrave Stright Hull Dilly Beard with a host of others my acquaintance with some of our Bishops has been of the most cordial kind Ames Simpson Jaynes Taylor is embedded in my memory Scott ordained me Deacon Jaynes Elder when I attended the unveiling the Embury Monu-

ment at Cambridge City N Y Bishop Simpson had me to open the service before he made his great speech Bishop said on that occasion that local ministry of the M E Church was the nearest Apostolic of any thing in our church and he would gladly resign his position in the church to be a local preacher at Alliance Ohio I spent a week with Bishop Taylor he presided at a local preachers meeting in Mount Union College it was the first time I was inside of a college wall I made a speech for the occasion but with others I have been snubbed several times when Bro Fland Burgess was sick unto death he sent for me and made special arrangements for me to preach his funeral when He died I was notified but when we got to the church Bro Newhouse went into the pulpit without saying anything to the family I was in suspense as I did not know but some one had spoken to him to take charge of the service I afterwards asked him he said none had spoken to him to take charge of the service A similar circumstance at the funeral of young Bro Botts of Brownsburg with Bro Demot several times the pastors have refused to assist when I have called to attend funeral services. When Bro Lawhon was the pastor Jones Chapel failed the congregation went down I went to preaching there the congregation came up the interest was good. Bro Brook the presiding elder made a proclamation that no preacher local or traveling should hold religious services at Jones Chapel. I asked that he give me a written statement which he did but afterwards demanded me to return it to him. I refused to do it this brought a great opposition and complaints was made against me in District Conference the complaint was I had said to the Traders Point brethren get shut of your preacher and I will build you up the Point brethren had applied to me often to help them up they made nothing out of it a matter like this occurred with me at Salem Lebanon Center Township with Bro T E Beck when F M Parry was at Lebanon he got in trouble with his people and wrote me a very bitter letter I showed it to some of them that he had trouble with he sent me a note threatening to church me if I did not return the letter I kept the letter but sent him a copy I have filed these papers I have met a number of cases where I have been called on to conduct funerals where the pastors have entered strong protest at Crawfordsville at the Annual Conference a number of persons was being introduced by Bishop Fowler Father J H Hul called for me to be introduced the Bishop asked me what conference I belonged when I told him I was a local he with a scowl said I do not introduce local preachers.

My work has been largely individual efforts where been instrumental useful when I went to Brooklyn I visited a man in ----- dying with consumption I sung The Prodigal Son it resulted in his conversion. On my way to an appointment in this county (Hendricks Co Ind) I met two little boys I stopped and sung and talked to them I had no other acquaintance with them til they were young men they were stricken with consumption one of them sent for me to come to his fathers house he was converted I baptized him and preached his funeral the other soon died I preached his funeral they were brought to Christ through this little service in the road.

A little boy near my house many years ago got stalled with a log in the woods I went and helped out his mother had died when he was very small his father was harsh with him I told him what a good mother he had and how happy she died this was the germ that resulted in his conversion many years after.

When I was going to New Maysville to hold meeting I had a hard walk from the station I gave out and stopped at a little farm house occupied by a man and his wife I soon found they was wicked I talked to them sung for them prayed with them this resulted in their conversion When I lived in the vicinity of Avon I had a good neighbor but was wicked I used to speak to him about his profanity tell him it was better to pray than swear better to go to meeting on

Sunday than work in the clearing this annoyed him he sold out and left the neighborhood to get shut of me after 28 years he came to me and told me my course had brought him to Christ.

I preached a great many times in Brooklyn I do not know how many was benefited by my preaching but one young lady came to me after service one evening and said my sermon had disconcerted her she had intended to sing for the opera house but my sermon on consecration had changed her mind I told her the Lord had use for her this changed the course of her life she was the finest singer I ever heard.

At Quarterly Conference at Salem June 26th 1897 Bro. Cisel of Macedonia did not do better they would be dropped out the report \$71 the claims \$100 he would have to take on Haughville to strengthen the work it would pay \$200 the stewarts had reported the idea of what caused this state of things my answer was First In the general policy the strong appointments separated from the weak ones then the strong ministers is put to the strong appointments but poorer inferior ministers is put to the weak places out of 5 preachers preceding Brown but one of them is in the work.

Second the work is not properly organized by the pastor. The strong appointments have morning preaching while the weak appointments have afternoon preaching while there is twenty cases of failure in the places of afternoon preaching near here and but one case where they have remained that is Macedonia. Third the societies is not divided into classes according to our rule our rule would give us not less than 13 sub pastors but we have but 4 in more than a dozen cases where our pastors have dropped appointments we have picked them up got in running order and placed them back in the work where we have dropped the work other denominations have picked them up and are running them successfully about two thirds have been dropped out and one third have been restored again to our work but not one appointment through the pastorate but all through a local preacher the other third is a loss to us other denominations have occupied the ground successfully.

Fourth the pastors have been at fault in not meeting the society and visiting from house thereby failing to bring themselves in close union with their members.

August 1897

This is my 64th spiritual birthday I was converted in the south on the 18th day of August at a camp meeting it was just at the close of the day when the spirit witnessed to my adoption I had not the spiritual terms to express my feelings but shouted Glory I feel like another fellow I never saw the place since the meeting closed but I often sing

O sacred hour O hallowed spot
Where love divine first found me
Where ever falls my distant lot
My heart shall linger round thee

And when from earth I rise to soar
Up to my home in heaven
Down will I cast mine eyes once more
Where I was first forgiven.

Though my experience was clear powerful it was not long til I found my experience was not in fullness presented in the Bible O what an effort I made to grow into this fullness I attended strickly but the closer I lived to duty the more I felt the need of the fullness til about ten years after my conversion one evening after prayer I remained studying the Bible comparing my experience with the previous ones of the Gospel I knelt and made a record in the class book

(I was class leader at the time) that I would seek the fullness of the blessing of the Gospel from that hour giving the day and hour O how the Lord led me the cords that bound me to the theory of growing into purity was severed one after another til I was left helpless and alone but when became empty and with nothing to trust but Jesus He came and filled I testified to this entire sanctification for a considerable time but others especially some ministers persuaded me not to speak of it in my testimonials I yielded my experience grew dim the clouds shut me out from the sun how strange I did not know the way back to the cross til Inskip and McDonald had their Tabernacle meeting at Indianapolis I attended at the first opportunity I went to the alter Bro Inskip was very earnest he lay on the straw pleading with the most earnestness suddenly he said I believe some one is here that ought to confess I felt I am the one and spoke of my refusing to testify of the great salvation immediately the clouds was removed the spirit filled me I went forth in the light of full salvation since that time I fully trusted the Lord and have been willing to testify of his fullness there has been some opposition on one occasion in love feast the presiding elder said when the Lord converted him he did not do a half work when he went He pardoned He cleansed him but in the same meeting I quoted the discipling that we are justified before we are sanctified and said with emphasis I am a Methodist this put the thing to rest.

June 1898

At this time much is said in reference to the want of the M E Church in spreading spiritual holiness I think we have departed from the simplicity of the church in temporal and spiritual matters the time was when all salaries of the traveling preachers was the same from the Bishops the humblest the salary was the same the work was arranged to put weak and strong points on the same work two was generally appointed on the same work but under our present economy it has placed the strong appointment to themselves and weak ones to themselves the best preachers is put on the strong work and weak preachers on the poor work this causes the weak appointments to grow weaker and in many cases to be dropped while the present policy causes ministers to seek position rather than usefulness.

But in our spiritual life our greatest failure has been first in our failure in organization according to discipline we are not organized into classes our people are not looked after and our loss is very great the pastors do not meet the societies do not visit from house to house they stay with strong members to the neglect of the weak our prayer and class meetings is generally neglected the neglect of these social means of grace has made the Epworth league necessary the failure to reach and hold the common people has made the salvation very necessary and I feel our glory is departing.

June 12th 1898

I went to Gossett Chapel to hear Rev. Hammond preach but found Rev Botkins occupying the pulpit on inquiring I found Hammond had been removed or suspended for some crime or violating some rule the thing charged having been long before he came to this work this brought the history of this work to my mind more than forty years ago Bro Wheeler T E got me to organize this part of the country I organized Whitestown Pleasant View and Gossett Chapel now on this work they were good young societies but after while they run down and as am informed the P E was counselling in reference to discontinuing them but afterward said we have to find a place for Bro Tiler we will put him to Whitestown he will get away with Whitestown and Whitestown will get away with him after this they came to

me to know if I would take the work if it was left to be supplied I consented if the P E wanted me to they wanted the Elder to let me have it but he got Gro---- who was a grand man and his wife was a magnificent woman he stayed a while til some one came from Virginia and reported he left his wife and family and had come off with this woman he claimed was his wife he left immediately and the work went down they sent for me to build it up I stayed with Pleasant View one year and returned them to the regular work and in good working order with a good congregation I stayed with the Chapel two years when I handed them over they had 98 members and probationers in good working order Last year the preachers was requested to leave and would not this year a preacher was appointed who had had some trouble for which he is now suspended with other cases of the same embarrassment so that the work has suffered by the work being supplied by persons that were unfit for the pastorate the authorities being appraised of the fact I feel I have a right to complain my work under God has not been properly cared for the work might have been a strong work if it had been properly managed.

June 20th 1899

It is a long time since I made any entry in this book I am more than ever convinced that the M E Church has not filled her mission and her failure has made it necessary to introduce the Epworth League to save the Young Mens Christian Association to save the young men of the church If the youth and the children of the church had remained together and was governed by our generous rules we would have been stronger today than we are.

The failure to reach the masses and especially the poor has made it necessary for the Salvation Army if the church had lived up to her opportunity these would not have been necessary and the church would have been stronger.

If the doctrine of holiness had been faithfully taught and experience had been enjoyed and the testifying had been constantly made there would have been no necessity for the movement under Inskip Feen others the Methodist Church was designed for a holy church.

As I look back upon my ministeral work I feel the Lord has led me as I held His hand in mine He has led in a way that I had not thought of He saved me from an itinerant ministers life and led me in my local preachers life His Providence and grace has given me greater success in saving souls what a blessing it was that they did not publish my appointment that I sent to Danville this sent me where the Lord wanted me.

AUTOBIOGRAPHY OF N. W. GOSSETT

Written by him a few years before his death

I was born in Guilford Co. North Carolina, December 23, 1920. Moved with father and family to Indiana in the fall of 1833, and settled in Washington Township, Hendricks Co. Father entered the land, settled on it. It was covered with a heavy forest, beech, oak and other timber. The land was level and wet, hard to make a farm.

My father's name was John Gossett, a native of the county where I was born. Grandfather's name was Thomas Gossett, who died in 1832 at 84 years of age. Grandmother Gossett died in 1847 at 96 years of age. I think Grandfather was a native of the same county. His father's name was William Gossett, a native of _____ County of Virginia. He died in the neighborhood where I was born.

The Gossetts were from England to Virginia, from Germany to England. I think the Gossetts were originally from France, as the name is a French name. I think they were driven from France in the persecution against the Huguenots in 1681. The Gossetts were Methodists. The first Methodist in the part of North Carolina where I was born was a man from Virginia of our family.

Grandfather was a friend to Liberty in the time of the Revolution. He borrowed a gun from a Quaker and went into the service, and in a battle that was called the Regulation Battle the Whigs were defeated. He saved himself by flight. He was neutral after that, and said it was impossible to gain our liberty. The Quaker wouldn't have the gun again because it had been in battle.

Mother's name was Dorcas Clark, a daughter of Samuel Clark of Randolph Co. North Carolina. He was from Pennsylvania to North Carolina. His ancestors were from Ulster, Ireland. They were Presbyterians. Grandfather was an officer in the army of the Revolution. His duty was to guard the home interests. He was an abolitionist and said at the close of the war that slavery would cause another war. (It is supposed that he was of the same family as the Dr. Clark of England.)

Grandmother Clark's maiden name was Rachel Brattain. She was of Irish decent. Her grandmother was from Ireland. Grandmother was a great flax spinner and the fine Irish linen.

I was married to Mary Greenlief Fox. Her father's name was John Fox of German family. He was a native of Chatham Co. North Carolina and moved to this state in 1830. Her mother's name was Hannah Barker of North Carolina. I do not know her national decent. We have had twelve children, five sons and seven daughters. Two of the sons have died. We have forty-two grand children, three of which have died, and three great grand children. We have sixty-six in all living now.

The Gossetts are descendants of the French Huguenots and were driven from France in 1681^{at the time of the persecution of the Huguenots}. They first went to Germany. They were treated kindly there but later moved on to England. They then emigrated to America settling in Botetourt Co. Va. There were three brothers in the group who came to this country. One remained in Virginia, one moved on to Kentucky and one, William Gossett, went to North Carolina settling in Guilford Co. His son, Thomas Gossett, was born in 1748. When he grew to manhood he was married to Sarah Walton. Their son, John Gossett, was born July 21, 1778, and when he was grown was married to Dorcas Clark, the daughter of Samuel Clark of Randolph Co. N. C. He, (Samuel Clark) came from Penn. to North Carolina. His ancestors were from Ulster, Ireland, and were Presbyterians. He was an officer in the Army of the Revolution. His service was the Home Guard, and was very desperate, at times executing many of the Tories wherever they were caught. He was an abolitionist and said a just God would require blood of our people for the blood from slaves backs. The wife of

Samuel Clark was Rachel Brattain. She was of Irish descent. She was a great flax spinner and of fine Irish linen.

Thomas Gossett was a friend of Liberty and in the time of the Revolution he borrowed a gun from a Quaker and went into the service, and in a battle that was called the Regulation battle the Whigs were defeated. He saved himself by flight. He was neutral after that and said it was impossible to gain our liberty. The Quaker would not receive the gun again because it had been in battle.

John and Dorcas Gossett were model citizens and pure Christians. They were converted at a Camp meeting on New Years day, the first day of the century in which they lived, and united with the M. E. church and remained the same as long as they lived. His principle reason for coming to this state was his opposition to slavery. His children were becoming men and women and he feared they would marry into slave holding families.

They were the parents of ten children, Rachel Gossett Osborn, Samuel, Thomas, Robert Clark, Joseph, John, Dorcas Gossett Barker,

Nathaniel Walton, Hannah Garrett Fox, and William. John was drowned in Deep River, N.C. Aug 4, 1832, the year before they left that state and Robert died Nov 10, 1836 not long after the family settled here. All the others married and reared families. Rachel and Samuel were married in N. C. Samuel, Thomas and Robert preceded the others to this state two years.

In the fall of 1833 John Garrett with the remainder of the family left N. C. and came to this state and settled in Washington township Mendocum Co. They made the journey in covered wagons, mostly drawn by oxen. The wagons were so heavily loaded with household goods, provisions, farming tools, and everything needed to live in a new country, and the roads so bad in places that the men and boys who were old enough walked the greater part of the distance. The boys wore no shoes. He entered the land on which they settled and ^{it} is described as being heavily timbered with beech, oak and other timber, level, wet and hard to bring into cultivation. We of today with our modern

ways of living and traveling can poorly imagine the hardships they endured in leaving an old country where they had the improvements of their day, to come to a new country with no roads, no schools, no churches and nothing which we think necessary to make life worth living, except the sweet influence of a good christian home. Even the benefits of a log school house, ^{which they had} in N. C. with slabs for seats, a huge fireplace in one end and poor light - and only a three months term of school were better than they found here. Nathaniel who became a Methodist minister went to school three terms of three months each. He completed his education by reading the newspaper, books of history and the Bible. He was unusually good in numbers. How different are the preparations for the ministry of to-day.

Plainfield was a town of only a few houses then. The nearest mill was at Mooresville. They often went to Mooresville, sometimes in a wagon, but often on horseback with sacks of corn or wheat to be ground. The road was only a track through the woods following the creek.

The 160 acres of land on which they settled, and entered, is described as the North West

Quarter of Section Fourteen in Township Fifteen North, of One East in the District of Lands subject to sale at Crawfordsville, Indiana. The date of entry is April 15, 1834 and the deeds were signed by Andrew Jackson, President of the United States Sept. 16, 1835, in the year 1835, and of the Independence of the U.S. the sixtieth. There are two descriptions. They are on sheepskin deeds in a good state of preservation and are now in the possession of Miss Florence Kocher. The west half was entered by John Gossett and the east half by his son Joseph Gossett, (and the ground on which we have met today is included in those descriptions.)

Nathaniel Gossett in his writings says - "I was desirous of visiting the home of my childhood so in the fall of 1869 I went on an excursion to Greensboro, N.C. The country looked poor and desolate in addition to its poor soil. The war had put its desolating hand on it. I preached at Ebenezer through the large church with its two galleries

had given way to a more modern style. I saw brother John's grave. Saw grandfather and grandmother and great grandfather's graves. I went to father's old home but what a change. The fence was gone. The out buildings and orchard were gone. Only the heavy log house with its large stone chimney remained. I went in and found a nice looking family the occupants. The entrance was so great. I felt it was the saddest place. I had thoughts of that most healthy and happy family I had ever known. It impressed me, and I rejoiced that a place was prepared where there will never come sadness and change."

In the Civil war the family furnished three men for the defence of the Union; viz Barney Gorsett, Nelson Gorsett and Thomas A. Gorsett, who spent several months in the Andersonville prison.

In the World war "Four" boys went into the service.

Carl Fox, Everett Smith
Clark Hamilton, Willie Terhune
Harry Parsons - Morace, Parsons

Horace Gossett was killed in action July 28, 1917
Frank Parsons and Hobart Fox died in camp
when the ^{terrible} flu was making its rage and
Cecil Gossett came home with an affliction that
caused his death May 27, 1931

(While Chicago is now celebrating its 100th
anniversary from its humble beginning of
Fort Dearborn, a frontier fort at that time,
to the great city which it now is, with the
wonderful Century of Progress Exposition, can't
we, ~~be as~~ justly proud of our ancestry while
celebrating 100th anniversary of the coming of the
Gossetts to Indiana, be as justly proud of our
ancestry and the large number of loyal and
law abiding citizens which our family now contains.

(While none have been honored by being sent to
Congress yet many have held places of trust
and confidence in the communities in which
they live.)

The descendants of John and Horace Gossett
have largely remained in Hendricks and adjoining
counties, yet they came from all parts of the
state and there are not many states in the

= 81 =

Union where there are not some of them now
making their homes.

Thomas Gossett { Born 1748
married to { Died 1832

Sarah Walton { Born 1750
Died June 2, 1842

John Gossett { Born July 21, 1778
married to { Died Feb. 6, 1847

Doreas Clark { Born April 18, 1782
Died April 21, 1852

Rachel Gossett - July 16, 1804 - Dec 5, 1842

Samuel Gossett - Apr 26, 1806 - May 19, 1886.

Thomas Gossett - Sept 14, 1808 - Aug 3, 1879.

Robert Clark Gossett - Dec 21, 1810 - Mch 10, 1836.

Joseph Gossett - Feb 16, 1813 - Sept 8, 1848.

John Gossett - Sept 21, 1815 - Aug 4, 1832

Doreas Gossett - Feb 7, 1818 - Sept 6, 1894

Nathaniel Walton Gossett - Dec 23, 1820 - 1903

Hannah Gossett - Feb 18, 1823 - July 22, 1882

William Gossett, - Mch 9, 1825 - May 3, 1887.

Joseph Gossett { Born Feb 16, 1813
married to { Died Sept 8, 1848

Hannah Walton { Born
Died

Francis Gossett - Born July 14, 1836 - Died Oct 13, 1875 -

Nehem Gossett - Born Aug 13, 1839 - Died July 29, 1905 -

Barney Gossett - Born Oct. 30, 1841 - Died Oct 20, 1911.

Harriet Gossett - Born
Rachel Eliza Gossett - Born June 6, 1846 - Died Apr 3, 1888

Francis Gossett { Born July 14, 1836 -
Died Oct 13, 1875 -
married Sept 5, 1859 to

Lillian Jane Briggs { Born Feb. 20, 1839
Died Dec 23, 1892

Rosetta Ann Gossett - Aug 8, 1860

Fryer Alfred Gossett, Jan 3, 1863

Joseph Grant Gossett, July 28, 1867

Mary Eliza Gossett, Nov. 22, 1869 - Apr. 4, 1870

Rosetta Ann Gossett { Born Aug 8, 1860

married Nov. 26, 1885 to

William Edward Hinton { Born May 23, 1863

Fryer Alfred Gossett { Born Jan 3, 1863

married March 1, 1893

Lillie May Stinger { May 14, 1865 -
July 15, 1916

married

~~Belle Sanders Stout~~

Cecil Oliver Gossett - Oct 17, 1895 - May 27, 1931

Forrest Oakley Gossett - April 10, 1901

W. Gossett married to Oct 5, 1918

Belle Sanders Stout { May 3, 1870

Daniel V. Clark was born
April 28th 1864. - Died Dec. 24, 1947.

Eliza E. Gossett " "
Feb. 28th 1869. and died May 3, 1934

Daniel V. Clark & Eliza E. Gossett
were married Oct 3d 1889.

Mary Edith Clark, born July 28th
1890.

Ada Clark born Jan 18th 1892
" " died Nov. 26 " " " "

Ether Claranda Clark born Sept-17
1893.

Georgia Catharine Clark born
Oct-22nd 1894.

Bessie Jona Clark born Feb. 25th
1899.

Irma Mae Clark born Dec. 8th
1905.

Mary Edith Clark & Charles Hester
Jenkins were married March 23^d
1911.

(William Warner Mc Cune
Bessie Jona Clark, were married
June 9th 1924.

Irma Mae Clark married John Clifford Harger
June 28, 1931

Georgia Catharine Clark married Daniel Matthaei
July 22 1930

Samuel Clark Revolutionary Soldier N.C.

1. Pauline Smith
2. Barney Smith b-1879, d- 1963
Minnie Mitchell, b-1779, d- 1902
2. Barney Smith son of
McKendree Smith, b-1842;d- 1931
Etta Ellen Fox, b-1845 Hendricks Co.
d-1924 Mooresville
3. Etta Fox, dau. of
Barney Fox, b-9-26-1821 Hendricks Co.
d-1-18-1894 " "
- Hannah Gossett, b-2-18-1823 Guilford Co. N.C.
d-7-22-1882, Hendricks Co. Ind.
4. Hannah Gossett, dau of
John Gossett
5. John Gossett, b-7-21-1778; m Gulford CO/ N.C?
d-2-6-1847-Buried Hendricks Co., Ind
M- Dorcas Clark, b-4-18-1782, Randolph Co., N.C.
d-4-21-1852, Hendricks Co., Ind.
6. Samuel Clark, b-10-1748 Pa.
m-10-30-1817 Randolph Co., N.C.
m-
Rachel Bratton, b- " " N.C.
d-

Children:

Joseph Clark
 Robert Clark
 Thomas Clark
 Dorcas Clark m- John Gossett

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 National DAR # Ann Gossett McIntyre 540756
 " " # Pauline Smith Jennings ~~519756~~
 Also " " # 519756 592352

Pauline Jennings 592352

M. A. Eulins, native of N. C., born in Alamance Co. August 1871. Son of Wm & Nellie Eulins. He was reared in his native village where he received but limited educational advantages. In 1890 he came to Hendricks Co. Married Feb. 15, 1895.

Gorrett - Garsitt - Garsett - Garsitt - Garsitt - Garsitt
Garsitt - Garsitt

1790 - 19 families - 88 other members - 3 families - Mass.
1 in Penn - 1 in Maryland - 4 in Virginia - 5 in N. C. 5 S. C.

The family of Garsitt was included in the ranks of the Nobility of Normandy before 1555. After that date owing to their adoption of the Protestant faith their name was removed from the roll.

(Jean Garsitt settled in Virginia in 1675, after the Edict of Nantes and died 1712. He left a line of descendants in England down to the present time.)

Caryby Clark
Ashboro N. C.

John Gossett refuged from France in 1686 and settled in the Isled of Jersey, later in the British Isles. Peter Gossett, son or grandson of John, with his wife, Catherine DiFous, and their five children, John, Matthew, James, Cather & Mary emigrated to America, first in Penn. and later to Va. In 1762 in Frederick Co. Va. Matthias (Matthew) Gossett received a land grant of 250 acres.

John Gossett was born in 1770, Sept 6 and must have been a son of the above Matthias but I cannot prove it. From here on I had a record, but I want to prove the link between Matthias and Jacob. Jacob had a son Matthias born about 1790, who married Rebecca Judy Nov. 21, 1816. Their son, Jacob, born in 1818 was my grand father.

Miss Josie Gossett

411 West Van Horn Road
Independance, Mo.