

The Stories behind the Verses: The Knights in the Doctrine and Covenants

By Diane L. Mangum, updated June 2024

For the Knight Reunion

The Doctrine and Covenants is a collection of revelations and visions received primarily by Joseph Smith over a period of many years, in a “line upon line” fashion. Many revelations came as a result of questions and inquiry of the Lord. Some were in response to a request for help. Some were a matter of information needed for the next step in building the Kingdom of God.

The lives of the Knights and the Colesville Saints were intertwined with almost all of the significant early events of the restoration of the gospel of Jesus Christ. Knowing their stories, and reading their memories enriches our reading of the Doctrine and Covenants. For the Knight family, the revelations were at times very personal, and a source of guidance, comfort, and literal direction.

Even though printed copies of the revelations in book form were not available until 1833, the revelations were announced at general church meetings, copies were shared, and the original copies were preserved.

Editions of the Doctrine and Covenants

- The original title was the Book of Commandments, first printed in Missouri in 1833 with 64 ½ Chapters¹, a mob disrupted the printing
- Reprinted in 1835 in Kirtland as an expanded, edited version with a new title, The Doctrine and Covenants. Chapters became sections. The Lectures on Faith were added, they were the “doctrine” and the 103 revelations, were the “covenants.”
- 1844 edition printed in Nauvoo, updated edition with 110 Sections. Verse sizes and some headings were changed.
- 1876 edition added 26 Sections and rearranged in mostly chronological order
- 1921 removed Lectures on Faith and added Declaration 1 and excerpts of the Manifesto
- 1981 Added sections 137 and 138 and Declaration 2 on the Priesthood
- 2013 edition updated some section headings based on new historical research.

The Knight family embraced Joseph Smith as their prophet and leader. They knew Joseph from the time he was a young, single, man working in the area, sometimes at their farm. They heard from him personally about visits from angels, gold plates, and organizing a church, and they became part of his earliest participants in establishing the cause of Zion. They watched him grow from a young man and a friend, to a husband and father, to their prophet.

When Joseph Smith, Jr. came to stay with Joseph and Polly Knight’s family for a few months as he worked on the farm in the fall of 1826, the Knights only had three children left at home, Joseph, Jr., 18, Polly, age 15, and Elizabeth, age 9. The four married children, Nahum, Esther,

Newel and Anna all lived nearby, and Polly and Joseph had 9 grandchildren. In the surrounding vicinity, there were a number of extended family members, Joseph Knight's sister, Mary and her adult children and Polly's sister Esther and three brothers and their grown children. Most of them became members of the Colesville Branch.

There are 18 sections in the Doctrine and Covenants that have particular interest for Knight family members and their extended family that were the core of the Colesville Branch.

In the Doctrine and Covenants:

- Joseph Knight, Sr. is mentioned by name in Sections 12 and 23.
- Newel Knight is mentioned by name in Sections 52, 54, 56, and 124.
- Part of Polly Knight's funeral is in Section 59.
- The sacrament meeting attended when Sally Knight was confirmed is in Section 27.
- The backstory behind Section 19, a revelation to Martin Harris, is recorded in Joseph Knight, Sr. Reminiscences
- The missionary journey of Joseph Smith that resulted in the baptism of Lydia Goldthwaite Bailey Knight is in Section 100.
- Colesville is mentioned in Sections, 24, 26, 37, and 128.
- General Church Conferences attended by Knight family members where revelations were announced are recorded in sections 21, 28, 29, 37, and 51.

Most of the sections in the Doctrine and Covenants are recorded with only a month and a year, and usually a place where it was given. On the places, it's important to recognize that there was some distance between many of the locations of different revelations. For instance, by horse and wagon, it was a three-day journey from Harmony to Fayette.

We have grown up in a record-keeping church with minutes, certificates, and reports that have gone from paper to digital. The world was not like that in rural New York in the 1820s and 30s. Paper was expensive and not plentiful in every home. People were tied to seasons and the land and not calendars and day-timers. Try as we might to find background specifics, details weren't always recorded, nor did they seem important at the time, apparently.

There is only "early spring 1820" as a date for the First Vision.ⁱⁱ The restoration of the Melchizedek Priesthood was restored "somewhere on the banks of the Susquehanna River between Harmony and Colesville"ⁱⁱⁱ, on a date after May 15, 1829 when the Aaronic Priesthood was restored. There just aren't some records that have the dates and all the details we would like to have about some important events.

In the preface of the 1951 edition of the History of the Church, Vol.1, it noted that with the unfaithfulness of some followers, the frequent change of Church historians, and the ever-shifting conditions in the early years of the Church, some mistakes were made and there were conflicts in some dates and places relating to events, but at the time the 1951 edition was printed, they were the editors were satisfied they have corrected many of the errors.^{iv}

Understanding the history of the development of the relationship between Joseph Knight and his family to Joseph Smith is also important.

History notes on the relationship of Joseph Knight family and Joseph and Emma Smith-

Mid-1820s, Joseph Knight and Josiah Stowell had become regular buyers of the Joseph Smith, Sr. wheat crop and traveled to the Smith home to pick it up. In so doing they became acquainted with the young Joseph Smith, Jr.^v

1826 – Joseph Smith worked in the Colesville area as an employee of both Josiah Stowell and Joseph Knight, Sr., which gave him income and closer proximity to Emma Hale in Harmony.

January 1827 - Joseph and Emma “eloped.” Emma was visiting at the Josiah Stowell home. (Josiah had daughters about her age and Joseph Smith was working there.) The subject of marriage had been discussed before, but this time Emma accepted his proposal, despite her father’s previous objections. Josiah took them immediately to a local Justice of the Peace to be married. A few days later he took them to Manchester to live with Joseph’s family.^{vi}

September 1827 - Joseph Smith received the gold plates. Both Joseph Knight, Sr. and Josiah Stowell were sleeping at the Smith home in Manchester, probably on an annual wheat buying trip. Both men knew about the plates, and the date they were promised and probably it was a deliberate choice to be there that night. Unbeknownst to Father Knight at the time, Joseph and Emma took the Knight horse and wagon to the Hill Cumorah to get the plates.^{vii}

December 1827 - Joseph Smith knew he needed to translate the plates, but translation proved challenging while living at the Smith home with neighborhood persecution and harassment. To avoid some of that, Joseph and Emma arranged for Emma’s brother, Alva Hale, to come to Manchester to help them move to the Hale family home in Harmony. Emma’s family were against Joseph’s work and it didn’t simplify their lives very much to be in Harmony until they got their own little house.^{viii}

1828 -Joseph Knight wrote that in the “first of the winter” of 1828, Joseph and Emma came to see him at his home in Colesville. The couple probably walked the 28 miles to Colesville. Asking Emma’s parents for help, or even loan a horse was out of the question. Father Knight said, “[Joseph] told me his case. But I was not in easy circumstances . . . but I let him have some little provisions and a few things out of the store, a pair of shoes and three dollars in money to help him a bit.”^{ix}

January 1828 - Joseph Smith, Sr. and Samuel Smith came from Manchester to Colesville, probably walking, a distance of 140 miles, to the Knight home to ask for some help. Father Knight gave them a little money and a few provisions. Polly was still a little unsure about things. Father Knight wrote about Father Smith, “I told him they had traveled far enough. I told him I would go with my sley and take them down tomorrow [to see Joseph and Emma.] I went down and they were glad to see us. We conversed about many things. In the morning, I gave the old

man half a dollar and Joseph a little money to buy paper to translate, I having but a little with me.”^x

March 1828 - Jos. Knight Sr. took Polly to visit Joseph and Emma. Polly heard more first-hand about the work of translating and becomes solidly converted.^{xi}

Spring and Summer 1828 - A hard season for Joseph and Emma. Martin Harris took Book of Mormon characters to Professor Charles Anthon. Martin lost 116 pages of the Book of Mormon manuscript. Emma gave birth to a baby who lived only hours.

April 1829 – Oliver Cowdery began work as a scribe to Joseph Smith. Joseph and Oliver came to see Father Knight because they were in sore need of food, and could not find work. Father Knight was not home. A few days later Joseph Knight took a wagon load of provisions to Harmony.^{xii} The food lasted until translation was completed about July 1.

May 1829 – Father Knight visited Joseph Smith, Jr., and in the course of discussion asks Joseph to ask the Lord what he should do. The revelation that was the reply is now known now as Doctrine and Covenants 12.

Between February and May of 1829 while Joseph Smith was living in Harmony, he received several revelations on behalf of four individuals, including Joseph Knight, Sr.

Revelations given in Harmony, New York at the home of Joseph and Emma:

Section 4 to Joseph Smith, Sr., age 58, on February 1829, “a marvelous work is about to come forth”

Section 5 to Martin Harris, age 47, in March 1829, “desired a witness that Joseph Smith, Jr. got the plates . . . I will grant unto him a view of the things which he desires to see.” Several months later Martin became one of the Three Witnesses.

Section 11 to Hyrum Smith, age 29, in May 1829, “a marvelous work Seek not to declare my word but seek first to obtain my word”

Section 12 to Joseph Knight, Sr., age 57, in May 1829, “a great work is about to come forth . . . seek to establish the cause of Zion.”

These early revelations came in a season of translation work on the Book of Mormon and a time when Joseph and his scribe Oliver Cowdery were learning a great deal about the scope of the work they were undertaking. Even their friends sensed that significant things were on the horizon and these men wanted to know their part; it appears each revelation came when a man approached Joseph Smith and asked him what the Lord would have them do. Inquiry often led to revelation.

Section 12 – Joseph Knight wants to learn will of the Lord
given late May 1829, in Harmony, Pennsylvania

In May of 1829, Joseph Knight, Sr. visited the Harmony home of Joseph and Emma Smith, possibly taking some food and supplies, as he had several times before. Joseph Smith wrote in his journal history about the day, “Being very anxious to know his duty as to this work I inquired of the Lord for him, and obtained the following:

Revelation, given to Joseph Knight, Sen., at Harmony, Susquehanna County,
Pennsylvania, May 1829^{xiii}

1. A great and marvelous work is about to come forth among the children of men.
2. Behold, I am God; give heed to my word, which quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore, give heed to my word. Behold, the field is white already to harvest; therefore, whoso desireth to reap let him thrust in his sickle with his might and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God.
3. Yea, whosoever will thrust in his sickle and reap, the same is called of God.
4. Therefore, if you will ask of me you shall receive; if you will knock, it shall be opened.
5. Now, as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.
6. Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work;
7. And no one can assist in this work except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things, whatsoever shall be entrusted to his care.
8. Behold, I am the light and the life of the world, that speak these words, therefore give heed with your might, and then you are called. Amen

The phrase, “A marvelous work is about to come forth among the children of men,” as well as the phrase, “The field is white already to harvest,” is mentioned in Section 12 for Joseph Knight, but also in Sections, 4, 6, 11 and 14, to Joseph Smith, Sr., Joseph Smith, Jr., Oliver Cowdery, Hyrum Smith, and David Whitmer. Several other phrases appear in other sections as well.

Clearly, among Joseph Smith Jr.’s friends, this was a time of anticipation of great things. Joseph Knight, Sr.’s actions over the previous year and half showed he was ready to thrust in his sickle and assist in the work of establishing the cause of Zion.

A focus on the Book of Mormon 1829-1830

Getting the Book of Mormon translated, printed, and available in book form became one of the most pressing matters to Joseph Smith and those who were his close friends.

June 1829 – David Whitmer came from Fayette to Harmony to get Joseph and Oliver to move to Fayette to facilitate finishing the translation. Emma stayed behind in Harmony.^{xiv} It took David Whitmer three days to make the journey.

July 1829 - With translation finished the search for a printer began

August 1829 - Joseph moved back to Harmony from Fayette. Oliver Cowdery stayed in Palmyra to supervise the printing of the Book of Mormon. Oliver prepared a printer’s copy of the

manuscript, and took just enough pages for a day's work at the Grandin press. The original manuscript stayed at the Smith family home.

March 26, 1830 - The first few copies of the Book of Mormon were finished and went on sale in Palmyra, New York.^{xv} Martin Harris had been told he could sell the books and keep the money to repay him for his payment to the printer, and he went daily to the streets to try to sell copies for \$1.25, and found very few buyers.^{xvi} Some segments of the Book of Mormon book had been nefariously edited and printed in the Palmyra newspaper in the months before the printed book was finished. Some angry Palmyra citizens organized the people in the town to boycott the book when it came out. Martin Harris was distraught that he would lose his farm after pledging it as collateral to pay the printer.^{xvii} Joseph Knight came to Palmyra, bringing Joseph Smith, Jr., just as the Book of Mormon came off the presses.

Joseph Knight, Sr.'s history and the events leading to

Section 19 – A “commandment of God and not man, to Martin Harris, pay the printer

Given March 1830 (per section headings until 2013) in Manchester, New York

Joseph Knight, Sr. observed first hand some of the events that led to the revelation given to Martin Harris in Section 19. Father Knight wrote in his “Reminiscences” some years later about being with Joseph Smith as they met Martin just coming from the printer.^{xviii} Joseph Knight wrote, original spelling and capitalization retained:

“Now in the spring of 1829 I went with my team and took Joseph out to Manchester^{xix} to his father. When we was on our way he told me there must be a church formed. But did not tell when. Now when we got near to his father's we saw a man some Eighty Rods [440 yards] Before us run across the street with a Bundle in his hand. “There,” says Joseph, “there is Martin going a cross the road with some thing in his hand.”

Says I, “how could you know him so far?”

Says he, “I believe it is him.” And when we Came up it was Martin with a Bunch of morman Books. He came to us and after Compliments he says, “The Books will not sell for no Body wants them.” Joseph says, “I think they will sell well.” Says he, “I want a commandment.”

“Why?” says Joseph, “fulfill what you have got.”

“But,” says he, I must have a commandment.” Joseph put him off, But he insisted three or four times he must have a commandment.”

Joseph Knight stayed in Manchester that night at the Smith home, and slept on the floor next to Martin Harris. Father Knight wrote that,

“In the morning he [Martin] got up and said he must have a commandment to Joseph and Oliver and then went home. And along in the after part of the Day Joseph and Oliver Received a Commandment which is in the Book of Covenants page 174 [D&C 19].”^{xx}

Joseph Knight stayed on more days in Manchester, waiting for some Books of Mormon to be bound, and he records the experience of being there when Joseph Smith, Sr. and Martin Harris were baptized.

Joseph Knight, Sr. wrote:

“Old Mr. Smith and Martin Harris Come forrod [forward] to be Baptise[d] for the first. They found a place in a lot a small stream ran thro and they ware Baptized in the Evening because of persecution. . . Being the first I saw Baptized in the new and everlasting covenant. I had some thots to go forrod, But I had not re[a]d the Book of Mormon and I wanted to oxeman [examine] a little more . . . But I should have felt Better if I had a gone forward. But I went home and was batpised in June with my wife and family. . . .

“There was one thing I will mention that evening that old Brother Smith and Martin was baptised. Joseph was filled with the Spirit to a grate degree to see his Father and Mr. Harris that he had bin with so much he Bast[burst?] out with greaf and joy and seamed as tho the world Could not hold him. . . But he was the most wrought upon that I ever saw any man. But his joy seemed to Be full. . .

“On the sixth Day of April 1830 he [Joseph] begun the church with 6 members and received the following revelation Book of Commandments page 177 [D&C 21].^{xxi} They all kneeled down and prayed and Joseph gave them instructions how to Bild up the church and exhorted them to be faithful in all things for this is the work of God.

“Now after he had set things in order and got a number of mormon Books we Returned home. . .”^{xxii}

Reading that passage in Joseph Knight, Sr.’s memories suggest to many that Joseph Smith, Sr., was baptized in Manchester, near the Smith home. It’s widely recorded that Father Smith was baptized April 6, 1830 in Fayette, but is that where that where Joseph Knight, Sr. was when it took place?

Section 19 and a new wrinkle in understanding the timing, Summer 1829 or March 1830?

Father Knight’s written memories of events in late March 1830 in Manchester seems to line up exactly with coming of Section 19 and a commandment to Martin Harris in March 1830, but the 2013 edition of the Doctrine and Covenants has a new section heading for Section 19 with a date of “probably as early as Summer 1829” in Manchester.

In the 1833 Book of Commandments up through the 1981 edition of the Doctrine and Covenants, the Section 19 heading read that it was a revelation given in Manchester in March 1830. And the Joseph Smith Papers Revelations and Translations, published 2009, shows a date of March 1830 for Section 19.^{xxiii}

A date of “perhaps as early as the Summer of 1829,” printed in 2013 is a relatively new question mark in understanding Joseph Knight’s “Reminiscences.”

The summer of 1829 was when the translation of the Book of Mormon was completed and Joseph Smith, Jr. and others started searching for a printer willing to take on the project of printing 5,000 books. Printers wanted to know who would pay for it. Martin Harris was interesting in helping, but according to Luy Mack Smith, Mrs. Harris was so angry that she filed a complaint with the constable stating Joseph Smith was trying to defraud her husband to get his property.^{xxiv} The summer of 1829 would have been a meaningful time for a revelation telling Martin to consecrate his property.

On the other hand, in March of 1830 Grandin Press was pushing hard on Martin Harris to get full payment. Joseph told Martin he could keep any money he took in from selling the books to repay the debt but it wasn't going well, and he was understandably very anxious. Did the Lord really want him to sacrifice his farm? Late March 1830 was also a good time to get reassurance from the Lord about the necessity of his sacrifice, that ultimately cost him his wife and farm.

Joseph Knight wrote about being in Manchester in late March 1830 and personally hearing Martin tell Joseph, "I need a revelation," repeatedly. And then a revelation being given the next day. Was that revelation Section 19, or a different personal revelation not in our modern scriptures? Martin Harris had already had experiences with asking for revelations. In Section 5 in March 1829 Martin learned if he repented, he could be a witness to the plates.

Sections 20 & 21 – Organization of the Church and details of Church governance

April 6, 1830, Fayette, New York, but maybe Manchester, New York

Apparently, the location of the organization of the church has been a matter of discussion since 1835, and the "Reminiscences" about events in early church history written by Joseph Knight, Sr. is right in the crosshairs of the discussion over the Church possibly being organized in Manchester.

Where was the church organized?

The official history of the church states that the church was organized April 6, 1830 in the Peter Whitmer Sr., home in Fayette, New York. It should be a simple, easily verifiable historical fact. It's not. Some documents, records and memories report some different things about several dates and places, as was acknowledged by the editors of the History of the Church in 1951.

The revelations related to the organization of the church, what we know as Section 20 and 21, were indeed written down with care and preserved. It is in the headings above the verses, written by various editors, scribes of clerks over the years where there is interesting variation in the date and place of those revelations.

If records or minutes were taken during the April 6th meeting, they were lost in the first 40 years. It appears no one was taking roll, or left a contemporaneous record that reported the place, who gave prayers, what hymns were sung, or even who the first six members of the church were. Several more recently published church publications do not give a list of the first six members, perhaps because that list can't be given with certainty.^{xxv} The list of the six first members found in the History of the Church, as reported by B.H. Roberts in a footnote, comes not from Joseph Smith, Jr, but Joseph Knight, Jr., and in 1862!^{xxvi}

Joseph Smith describes the meeting on April 6, 1830 as being a glorious meeting with the Sacrament being given, elders ordained and much joy. But that was written in 1838.^{xxvii} It's

significant to remember that by 1844 when Joseph and Hyrum died, all of the men thought to be the first six, had died or had left the church.

Interestingly, Joseph Knight, Jr. reports he was there at the first organizational meeting of the Church, but his father was not.^{xxviii} But when I read Joseph Knight, Sr. "Reminiscences" it sounds like he was there, and saw Joseph Smith, Sr. baptized. All accounts seem to confirm that Joseph Smith, Sr. was baptized on April 6th, but there are variations on the place recorded. Historian Richard Bushman writes that "Following the organization of the church, Joseph Smith, Sr. was baptized in a small stream on Hyrum Smith's farm,"^{xxix} quoting William Smith, brother of the prophet.

It should be stressed that the variations we find are not in the verses. The controversy over dates and place is written in the Section or chapter headings.

Some of the variations in written copies of the revelations:

Section 20, Church organization and Government,

Verse 1 begins, "The Rise of the Church in These last days":

1830 - an early manuscript version labeled Articles and Covenants, [Section 20] lists the date of the revelation as April 10th, 1830, given in Fayette.^{xxx}

1833 – "Articles and Covenants," Chapter XXIV [24 then, now section 20], given June, 1830, Fayette^{xxxi}

1921 – April 1830, no place

1981 – April 1830, no place

2013 – "Portions of this revelation may have been given as early as summer 1829, at or near Fayette."

Section 21, Articles and Covenants, given at the organization of the Church

Verse 1 begins: "Behold there shall be a record kept among you":

1830 - manuscript copy, Commandment 17, April 6, 1830, Fayette, date of 1829 crossed out and April 6, 1830 written above it. Body of the text says given in Fayette.

1833 – called Chapter XXII [22], April 6, 1830, Manchester, pencil note of "Smith home."

1921 – April 6, 1830, Fayette, New York

1981 - April 6, 1830, Fayette, New York

2013 – April 6, 1830, Fayette, New York

Section 23, revelations given to five men, including Joseph Knight, Sr.

1830 - Manuscript of Commandment 18, 19, 20, 21 and 22, [now Section 23] reports for each of the five the name of the man, lists a date of 1830, and "written in Manchester, Ontario County, state of New York." On Oliver Cowdery's, #18, it adds "soon after his calling to the ministry." Is that referring to his leadership position announced at the April 6, 1830 meeting?^{xxxii}

1833 - Book of Commandments heading says Manchester, New York, April 6, 1830

1921 – April 1830, Manchester, New York

1981 – April 1830, Manchester, New York

2013 – April 1830, Manchester, New York

All things considered, it was very timely that the first verse of the instructions to the saints on April 6, 1830 was, “Behold, there shall be a record kept among you. . . “

The Prophet Joseph believed in keeping good records, but there were lots of factors hindering that work, including having more than two dozen different scribes in the 14 years he was president of the Church, and a variety of clerks and historians keeping the records.^{xxxiii}

Why even consider that Manchester was the location of the organization of the Church

1. Joseph Knight, Sr. was a solid, life-long friend of Joseph Smith who stayed loyal to Joseph and the church. The Whitmers, Oliver Cowdery, and Martin Harris who kept records or were present at key events in these early years left the church within a short time. Joseph Knight was a trusted source.
2. Clearly Joseph Knight witnessed the baptisms of Joseph Smith, Sr. and Martin Harris. The day of that baptism has long been recognized as April 6, 1830.^{xxxiv} Joseph Knight seems to place the event in Manchester, not Fayette, which would also suggest the very first meeting where “the church was begun” was the Smith home in Manchester.

There is no mention of traveling 35 miles to Fayette, or a large crowd of people gathering, or the Whitmer home. It’s possible they traveled to the Whitmer farm and held a first meeting of the church, and didn’t mention it.

There is no sense in reading Joseph Knight’s memories that the first organizational meeting was a long planned-for event, or that others were invited to attend. But in early June there was the first conference of the Church at the Whitmer home in Fayette that many attended and Newel described in detail. If Section 20 was presented at that meeting, would it have been described as the “organization of the Church” where a body of members attended?

3. In the 1833 publication of the Book of Commandments, what is now called Section 21 was titled Chapter XXII, and the chapter heading reads, “A revelation given to Joseph, in Manchester, New York, April 6, 1830.” The copy of the book available digitally from the Church History Library has written next to the heading, “Smith home” in pencil.
4. The 1833 printed Book of Commandments chapters, 18-21 that also seem to confirm that Joseph Smith and several other key church leaders were in Manchester, not Fayette on April 6, 1830. Each of the Chapters has a heading stating it was given April 6, 1830 in Manchester, New York.^{xxxv}

Chapter 17 is to Oliver Cowdery, 2 verses.

Chapter 18 is to Hyrum Smith, 1 verse

Chapter 19 is to Samuel Smith, 1 verse

Chapter 20 is to Joseph, father of Joseph, 1 verse

Chapter 21 is to Joseph K., 2 verses.

These 5 Chapters in the Book of Commandments became Section 23 in the Doctrine and Covenants in 1835, and has consistently listed in later editions including 1981 and 2013 the location as Manchester, New York, April 1830.

5. Historian Richard Bushman points out that Joseph Smith wrote in his 1838 history that the organization took place in the Whitmer home in Fayette, but in Joseph Smith's letter to John Wentworth in 1842 Joseph said the organization was in Manchester.^{xxxvi}
6. Author Bryan Westover, in an online Millennial Star publication in 2019, cites an 1833 article in the Evening and Morning Star reporting that the Church was organized the 6th of April in Manchester and soon other branches were established in Fayette and Colesville. The newspaper copied what was printed in the Book of Commandments.

Westover also adds that William Smith, the brother of Joseph Smith, Jr., reported that he was present at the first meeting of the church held at the Smith Manchester home, and his brothers and father were baptized at this time. Also, the outline of events in the "Reminiscences" of Joseph Knight lead Westover to conclude that the original organization meeting was held in Manchester, not Fayette.^{xxxvii}

The reasons why Fayette is believed to be the place the Church as organized

1. There were changes made to the 1833 Book of Commandments when it was reprinted as part of the newer Doctrine and Covenants in 1835.

Only 6 copies still exist of the Book of Commandments of 1833.^{xxxviii} Copies of the book with 65 chapters were very limited, perhaps a hundred copies were saved, when a mob burned down the print shop. All might have been lost had it not been for the courage of two young girls, Mary Elizabeth Rollins and her sister, Caroline, who ran in and snatched out already printed sheets and hid with the pages in the cornfield from the mob.

The revelations were printed in church sponsored newspapers, like the *Evening and Morning Star*, but the Saints wanted a book copy of the revelations. In 1835 in Kirtland, the book was reprinted, but with the title, Doctrine and Covenants.

In 1835 an editing committee in Kirtland was selected: Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams. Some grammar, spelling and typesetting errors were corrected. Some sections had content revisions with the authorization of Joseph Smith. The order of a few sections was rearranged. And some new revelations were added, as well as articles called "*Lectures on Faith*."^{xxxix}

2. In August 1835 a church general assembly was held, to consider the new Doctrine and Covenants with its changes from the 1833 edition. Joseph Smith and Frederick G. Williams were out of town, so Oliver Cowdery and Sidney Rigson presented the new

volume, and several authorities and the general assembly voted unanimously to accept the book as the Church's third standard work, along with the Bible and Book of Mormon.^{xi}

3. Elder John K. Camack, emeritus member of the Quorum of the Seventy, wrote an article in 2004 that strongly defends Fayette as the location for the founding of the Church and states that the changes, in the 1835 Book of Commandments as the Doctrine and Covenants was being prepared for printing were likely corrections made by Joseph Smith, including the places of the 1830 revelations that are sections 20, 21, and 23.^{xii}

Joseph Smith biographer, Richard Bushman lists several published works that report the church was organized in Manchester, several that argue for Fayette, and one that says it doesn't really matter.^{xiii}

Does it matter whether the Church was organized in Manchester or 35 miles away in Fayette?

No, it doesn't. But it's interesting for Knight descendants to ponder the experiences of their ancestors and in the midst of the restoration unfold as it unfolded. Joseph Knight Sr.'s experience also illustrates strong reasons for keeping an accurate journal with details.

Chapter 21, Book of Commandments counsel to Joseph Knight, Sr., now Section 23

April 1830, Manchester, New York

Joseph Knight was given 2 verses of instruction in the revelation for him.

The direction given to Joseph Knight, Sr. reads:

6. Behold, I manifest unto you Joseph Knight, by these words, that you must take up your cross, in the which you must pray vocally before the world as well as in secret and in your family, and among your friends, and in all places.
7. And, behold it is your duty to unite with the true church, and give your language to exhortation continually, that you may receive the reward of the laborer. Amen.

Joseph Knight had not yet been baptized, as he explained in his "Reminiscences," he had given thought to it when he saw Father Smith baptized, but thought again that he wanted to read the Book of Mormon first. Praying vocally had been a had been a challenge for father Joseph Knight and son Newel Knight.

History notes related to Knight Family members and the First Miracle:

Following the organization of the church, in mid-April, 1830 Joseph Smith came to the Knight home in Colesville and "held several meetings in the neighborhood which were well attended."^{xiiii} Joseph invited Newel to pray, but Newel declined and went into the woods to see if he could pray vocally in private. He was soon overcome with an evil spirit that caused him to be physically contorted and distraught. He returned home, and his wife called for Joseph Smith, Jr. to come. Joseph rebuked the spirit and cast it out of Newel. It was witnessed by several

people, and it was considered the first miracle of the Church. Joseph Smith was later put on trial, and this event was a key component of testimony in that trial.

Weeks later, in late June 1830, Joseph Smith, Emma, and three others came to the Knight home to hold a baptism service for a large group of Knight family members. The baptism service on June 28 was disrupted by angry men, who brought the sheriff back to arrest Joseph Smith, Jr. at the Knight home where a church meeting to confirm those who had been baptized would take place. Joseph was charged with “a disorderly person, and causing the county to be in an uproar by preaching the Book of Mormon, etc.”^{xliv} Two trials ensued.^{xlv} In the second trial, Newel was brought to the stand and asked to testify about Joseph casting the devil out of him. Joseph was acquitted.^{xlvi}

When considering all the events and travel required to get to different communities, it is important to remember that transportation was often a challenge. There was much that went on in four communities, Manchester/Palmyra, Fayette, Harmony, and Colesville and for most of the time Joseph Smith apparently at times did not own a horse, or had a horse but no wagon, and his father probably had no wagon.^{xlvii}

In fact, in Bainbridge in the first of the two trials in 1830 of Joseph Smith, the means by which Joseph Smith got a horse was asked of Josiah Stowell on the witness stand. The prosecutor tried to prove that Joseph Smith took advantage of Mr. Stowell, and had used a story of an angel telling Joseph that Stowell needed to give him a horse. Josiah Stowell denied any such story was told, and that quite simply he sold the young man a horse.^{xlviii} Joseph Knight, Sr. hired two local men versed in the law to defend Joseph Smith, Jr. at both trials.

Section 24:3 and 26:1 – Visit Colesville and others

July 1830 given to Joseph and Oliver in Harmony, Pennsylvania

In Section 24 Joseph Smith was commanded to speedily go visit the church in Colesville, Fayette and Manchester as soon as his fields were sowed. Joseph was admonished to continue calling upon God, to expound the scriptures and what to say would be given him in the very moment he needed to speak or write. Later in that section he was told to “continue in laying on of the hands and confirming the churches,” and that those who tried to lay hands upon him in violence would be smitten in the Lord’s “due time.”

Those words had particular significance in relation to the Colesville Branch of the church where their baptism service was disrupted and Joseph Smith was arrested before any confirmations took place.

A few days after being acquitted in the two Colesville area trials, Joseph Smith and Oliver Cowdery attempted to return to Colesville to confirm those baptized. A mob again gathered around the Knight home where they met and the two church leaders left quickly before violence erupted. The revelation recorded in Section 24 instructed Joseph and Oliver to go back and be assured of safekeeping.^{xlix}

In Section 26 verse 1, the Lord reiterated to Joseph Smith, Oliver Cowdery and John Whitmer, “let your time be devoted to the studying of the scriptures and to preaching, and to confirming the church at Colesville, and to performing your labors on the land, such as is required, . . .”

Section 27 – Instructions on the Sacrament

Early August 1830, Harmony, Pennsylvania

Joseph Smith wrote:

Early in the month of August Newel Knight and his wife [Sally] paid us a visit at my place in Harmony, Pennsylvania; and as neither his wife nor mine had been as yet been confirmed, it was proposed that that we should confirm them, and partake together of the sacrament, before he and his wife should leave us. In order to prepare for this, I set out to procure some wine for the occasion, but I had only gone a short distance when I was met by a heavenly messenger and received the following revelation, this the first four paragraphs were written at this time and the remainder in the September following.”ⁱ

The instructions Joseph Smith received were recorded in Section 27, that included not purchasing wine, but using only that of your own making. Joseph wrote in the History of the Church that, “We partook together of the sacrament, after which we confirmed these two sisters into the church and spent the evening in a glorious manner. The spirit of the Lord was poured out upon us, we praised the Lord God and rejoiced exceedingly.”ⁱⁱ

When Sally and Newel returned from Harmony, they took with them a message for their Colesville branch members that Joseph and others were coming on August 21st to confirm them.ⁱⁱⁱ Joseph did not come on August 21st because he did not have transportation to get there.ⁱⁱⁱ

Joseph and John Whitmer sent a letter to the Colesville Saints about the change of plans that included other advice. A copy of that letter is found only in Newel’s journal:

“August 20, Harmony

Dearly Beloved in the Lord,

We are under necessity to disappoint you this time for reason I shall mention hereafter . . . may you all realize the necessity of getting together often to pray and supplicate at the Throne of Grace that the spirit of the Lord may always rest upon you. Remember that without asking we can receive nothing, therefore ask in faith and ye shall receive such blessings as the Lord sees fit to bestow upon you. . . .”^{liv}

The letter continues at some length, acknowledging the tribulations of the Colesville Saints who are placed among “ravens wolves,” and concludes with instructions to prepare for their visit on the following Saturday. The letter mentions that had no horse or wagon to come to Colesville.^{lv}

Newel wrote about Joseph Smith and those wanting to come confirm them:

“. . . they well knew the hostilities of our enemies in this quarter and also knowing it was the duty to visit us, they called upon their heavenly Father in mighty prayer that he would grant them an opportunity of meet with us, that he would blind the eyes of their enemies and that they might on this occasion return unmolested.”^{lvi}

Newel Knight wrote, “Their prayers were not in vain. A little distance from my house they [the four church leaders] encountered a large company of men at work upon a public road, amongst whom were some of our bitterest enemies who looked earnestly at the brethren, but not knowing them, the brethren passed on unmolested.”^{lvii} A sacrament and confirmation service was held that night at Father Knight’s home, and many were confirmed in what Joseph Knight, Jr. wrote as “the greatest time I ever saw. The house was filled with the Holy Ghost which rested upon us.”^{lviii}

The guests stayed the night at the Knight home and left peacefully in the morning. Newel later told Joseph Smith that not long after he had departed a group of angry men came to the home, looking for him.

Section 28 – Hiram Page Seer stone

Given September 1830 at Fayette, New York

Persecution for Joseph Smith made life hard for Joseph and Emma in Harmony. Newel Knight took his wagon and helped them move from Harmony to Fayette to live with Peter Whitmer, Sr.^{lix}

Newel went home and a few weeks later returned to Fayette for the second conference of the church. Newel found his friend Joseph “in great trouble of mind on account of Hiram Page.”^{lx} Hiram Page was married to Catherine Whitmer. He was one of the eight witnesses, had received a number of “revelations” which Newel said were contrary to the New Testament and the revelations of God in the last days. Several Whitmer family members and Oliver Cowdery were inclined to believe Page who came to the conference with pages of his revelations about church government and other things.

Joseph Smith was distressed by the feelings of dissension. Newel and Joseph shared the same room the night before the conference and the two friends spent “the greater part of the night” in prayer and supplication. Just before the conference Joseph received the revelation that became Section 28. Newel recorded in his journal that “much of the power of God was manifested among us,” and “The Holy Ghost came upon us and filled out hearts with unspeakable joy.”^{lxi}

The revelation received made it clear that only the president of the Church had authority to receive commandments and revelation for the church.

Section 29 – 2nd Church conference attended by Newel and Freeborn DeMille
given 26 September 1830 – Fayette, New York

Newel Knight and his brother-in-law, Freeborn DeMille, both attended the September 26, 1830 Second Church Conference in Fayette. They returned to Colesville and told their family that the members of the church were commanded to gather together in one place, but that place was not yet determined. At the conference Newel was ordained a priest by Oliver Cowdery and Freeborn was baptized by Hyrum Smith and confirmed by Joseph Smith. The total membership of the church was now 62. Historian William Hartley concludes the Knight, Peck and Slade relatives from Colesville made up one-fourth of those 62 members.^{lxii}

History notes:

Following the conference, About October 1st, Joseph Smith sent his brother Hyrum and wife Jerusha Smith to Colesville so Hyrum could preside over the Colesville Branch, the first formal unit of the church. Hyrum and Jerusha and their two little girls lived in the home of Newel and Sally Knight. Together, the two men spent much time preaching in the Colesville area. Despite the strong anti-Mormon feelings in the area, prayer meetings were held in homes on Oct. 4, 6 and 10, and several people were baptized. Newel wrote, “A few believed and were baptized in this region of the country, while many raged and continued to persecute us to stop the spread of the gospel as revealed to us through Joseph Smith the prophet.”^{lxiii}

Another conference was assembled in Fayette on 2 January 1830. Newel Knight attended, and brought home the news of a gathering place that was announced in a new revelation.

Sections 37: 1-4 and 38 – The Gathering Place will be Ohio
Given Dec. 1830 and Jan. 2 in Fayette, New York

At this conference of the church, it was declared that the gathering place for the Saints would be in Ohio. In Section 38 a new economic system was introduced declaring that wealth was to be shared and the Church was to look after the poor. Both of these revelations had direct impact on the Knights and their extended family members in coming months.

History notes: Early in January of 1831, Joseph Smith came to Colesville with Sidney Rigdon and stayed with Joseph Knight. Just as they were instructed in Section 37:2, Joseph and Sidney had come to minister to the saints in Colesville.

During that visit, such severe threats were made against all three men that all left immediately. Joseph and Polly Knight took their youngest daughter Elizabeth and left by sleigh for Kirtland, never to return to their Colesville home. They met up with Joseph and Emma Smith as they and several others traveled to Kirtland, Ohio. It is thought that Joseph and Emma used the sleigh of Joseph Knight, Jr., as they traveled snowy roads to Kirtland.

Hyrum and Jerusha stayed in Colesville until March of 1831 before they, too, left for Kirtland. Newel was made the presiding officer of the Colesville Branch. The remaining branch members made preparations to leave themselves. On April 21st, 1831, the six older Knight children and their families left Colesville with many aunts, uncles, cousins and a few non-related members of the church, all packed into 14 wagons.^{lxiv}

When the Colesville Saints arrived in Kirtland as part of this “First gathering of Zion” as described by Joseph Knight, Sr., they were asked to settle in the community near Kirtland called Thompson, and live the principle that came to be known as the law of consecration.

Section 51 – Law of Consecration

given May 1831 in Thompson, Ohio

The doctrine of consecration had been introduced in January at the church conference, but it became much more concrete in Section 51 announced in May 1831. When the Colesville Saints arrived in Ohio they were asked to begin immediately to live the principle in Thompson, Ohio, near Kirtland.

“And again, let the Bishop appoint a storehouse unto this church; and let all things both in money and in meat, which are more than is needful for the wants of this people be kept in the hands of the bishop. And let him also reserve unto himself for his own wants of his family, as he shall be employed in doing this business, and thus I grant unto this people the privilege of organizing themselves according to my law. And I consecrate this land unto them for a little season, until I the Lord shall provide unto them otherwise, and command them to go hence.” Section 51: 13-16

“The Saints were to make a consecration of whatsoever things they possessed to the Bishop, and then each man should receive from the Bishop a stewardship,” explained B.H. Roberts in a *History of the Church* footnote.^{lxv}

Together the Colesville Branch built a fence and began “Preparing houses” and “planted and sowed a great deal.”^{lxvi} Within six weeks, Leman Copley and Ezra Thayre, who had consecrated the land, backed out and evicted the Colesville group. Branch President Newel Knight sought out counsel from Joseph Smith.^{lxvii}

Section 52:32 – Missionary assignment for Newel Knight and others

given June 7, 1831 in Kirtland, Ohio

In the meantime, in Kirtland another conference of the church was held, and there was some surprising news that was not well received by the Colesville group in Thompson. Joseph Smith announced missionary assignments for many brethren, including Newel Knight who was to be ordained a missionary and told to take up his journey.

Section 54 – be patient in tribulation, take your journey to Missouri

given June 1831 to Joseph Smith in Kirtland, Ohio

As a reply to Newel's question about where his branch should go, Joseph received a revelation directed to Newel Knight, and the Colesville Branch. The Saints were told in Verse 8 to "take your journey into the regions westward until the land of Missouri, unto the borders of the Lamanites." They were also instructed to be "patient in tribulation."^{lxviii}

Section 56 – Colesville "Stiff-neckedness," and canceled mission for Newel

given June 1831 in Kirtland, Ohio

Newel's mission call was revoked "in consequence of the stiff-neckedness of my people which are in Thompson, and their rebellions. Wherefore, let my servant Newel Knight remain with them."

History notes on journey to Missouri

The Colesville Branch members packed up quickly, and on June 28th, more than 60 members of the Colesville Branch left Thompson, Ohio for Jackson County, Missouri. They traveled by wagon to the Ohio River where they boarded a steamer and traveled 10 days to St. Louis, Missouri. They then traveled up the Missouri for seven days to reach Independence. Polly Knight, wife of Joseph Knight, Sr., was so very sick during the journey that her son Newel left the ship at one point to buy lumber for Polly's coffin. Her one dream was to live long enough to put her feet on the land of Zion." Polly made it to Zion, barely.^{lxix}

The Knights and all Colesville Saints build homes in Kaw Township, Missouri. On Aug. 3, 1831 Newel, Joseph Knight, Sr., Aaron Culver Hezekiah Peck and Freeborn DeMille are 5 of the 12 men who participated in the ceremony to lay the first logs that were the symbolic laying the foundation for Zion.^{lxx}

Section 59 – part of Funeral Sermon for Polly Peck Knight

given August 7, 1831 in Jackson County, Missouri

A few days later on August 6, 1831, Polly Peck Knight died, just 11 days after she got to Kaw Township, Missouri at the age of 57. She was buried two days later and on August 7, and Joseph Smith spoke at her funeral. Part of his funeral speech were the words of the revelation given on the day of her funeral, known as Section 59. Polly was the first member of the church to die in Missouri, and Joseph's first funeral sermon.^{lxxi}

The first person for whom verses 2-4 were applicable was Polly Peck Knight:

2. For those that live shall inherit the earth, and those that die shall rest from all their labors, and their works shall follow them; and they shall receive a crown in the mansions of my Father, which I have prepared for them.
3. Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my Gospel; for they shall receive for their reward the good things of the earth and it shall bring forth in its strength.
4. And they shall also be crowned with blessings from above, yea and with commandments not a few, and with revelations in their time – they that are faithful and diligent before me.

Family History note:

The winter of 1831-32 was a very hard, dreary time for the Knights and their relatives. Frontier life was new to them, there were few roads, no homes to buy, or stores for supplies nearby. They were the first members of the Church to stay and settle in Missouri. They crowded into small cabins and shared meager rations of food.^{lxxii} Work was hard to find, but Joseph Knight, Jr., built a mill and made furniture. Newel also became a mill builder. In the following year many more Saints join them, but they were the first family group in Missouri.

In March 1832, Joseph Knight, Jr. married Betsey Covert. Esther Knight Stringham and her baby died in 1833, and in 1834, Newel's wife Sally and newborn son died. These were hard times.

In April of 1833, the Missouri Saints celebrated the church's third birthday with a party at the ferry landing of the Big Blue River. In early in 1833 the church had five branches. There was enough growth to make ten branches in September, and Newel was assigned to preside over the First Branch, which was the Colesville group.^{lxxiii} The First Presidency was still in Kirtland.

On July 20, 1833 a mob burned down the printing office in Independence, Missouri where the Evening and Morning Star newspapers were printed, and where the Book of Commandments was about two-thirds of the way printed. Two young girls saved some of the printed sheets thrown out of the building. Mary Elizabeth and Caroline Rollins grabbing printed pages and ran into a cornfield with them and hid. Only a small number of the Book of Commandments were saved.^{lxxiv} Those fortunate enough to get a copy had to bind the books themselves.^{lxxv} Trouble in Missouri continued to escalate.

In Kirtland, a new convert named Freeman Nickerson approached Joseph Smith with a request to go with him to Mount Pleasant, Canada, about 100 miles from Buffalo, New York, to preach to his two sons. Both Joseph Smith and Sidney Rigdon agreed to join Brother Nickerson in traveling through northwest Pennsylvania, southwest New York and lower Ontario. By the time Joseph and Sydney got to Mount Pleasant, they were worried about their families left alone at home and had other worries about the church generally.^{lxxvi}

Section 100 – Joseph Mission to Canada results in Lydia Knight baptism

October 12, 1833, Perrysburg, New York

The revelation they received gave much assurance to Joseph Smith and Sidney Rigdon, and they were told, "I have suffered you to come to this place because it was expedient in me for the salvation of souls." Doctrine and Covenants 100:4.

One of those souls they came to save was Lydia Goldthwaite Bailey, who would become the wife of Newel Knight.

Joseph and Sydney preached in Mount Pleasant, Ontario, Canada and surrounding communities. In the Nickerson home one person interested in their message was a visitor

named Lydia Goldthwaite, later to become Lydia Knight. Lydia was among the 12 who were baptized after a meeting in the home. A few nights later, Joseph Smith recorded that a meeting was held and “one of the sisters got the gift of tongues which made the saints rejoice may God increase the gifts among them.”^{lxxvii}

Lydia’s journal recorded that she was the sister who spoke in tongues that night.^{lxxviii} Two years later, in November of 1835, in Kirtland, Ohio, Joseph Smith would perform the marriage that made Lydia Goldthwaite and Newel Knight husband and wife. They met after widower Newel had gone to Kirtland to help build the temple.

History notes: Losses in Missouri

The Colesville group, was forced from Jackson County, to build new homes in Clay County. Within a year there was trouble in Clay County and they agreed to leave the area to avoid bloodshed. They made homes in Caldwell County, but in a few short years they were forced out there, as well. Eventually they made it to Nauvoo, but by then the Colesville group had splintered as they each found their own way to Nauvoo.

In the Nauvoo, the Colesville Branch no longer existed. They all struggled financially after losing homes and business so many times. Father Knight had remarried, and almost all of the children Joseph and Polly were married and had children of their own. Nahum and Thankful Knight stayed in Missouri, eventually leaving for California. The other six Knight children remained faithful and were busy caring for families and trying to help establish the cause of Zion in Nauvoo.

Section 124:131 – Newel Knight named to the High Council in Nauvoo

January 19, 1841 at Nauvoo, Illinois

This lengthy section of 145 verses addresses a number of concerns in Nauvoo. Near the end of the section in verse 131, Newel Knight is named, with nine other men, to be new members to the High Council in Nauvoo, which high council was to be “for the corner-stone of Zion.” Newel had previously also served on the High Council in Kirtland while he was there in 1835-36.

Section 128:20 – A voice of gladness from Joseph Smith; Colesville mentioned

6 September 1842, Nauvoo, Illinois

This is an epistle from Joseph Smith to the Church of Jesus Christ of Latter-day Saints. The section discusses baptism for the dead but also describes “a voice of gladness.”

“And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfilment of the prophets — the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear the book! The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light! The voice of Peter, James, and John in the wilderness between Harmony, Susquehanna County, and Colesville, Broome County, on the Susquehanna River, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times!”

Doctrine and Covenants 128:20

The Closing Years in Nauvoo

Joseph Smith, Jr., while walking down the street, met Joseph Knight, Sr., now an older man. The two men stopped to talk. Joseph Smith, Jr. was holding a nice cane he had been given, and he gave it to Joseph Knight, commenting that his old friend needed it more than he did. That cane was passed down through several generations of Knights, and then donated to the Church. The cane now can be viewed in the Church History Museum, first floor.

Joseph Smith wrote on January 22, 1842 these thoughts about the friends who had stayed loyal to him through many hard years:

“I have my feelings of the 16th inst. Towards my friends revived, while I contemplate the virtues and the good qualities and characteristics of the faithful few, which I am now recording in the Book of the Law of the Lord- of such as have stood by me in every hour of peril for these fifteen long years past- for instance, my aged and beloved brother, JOSEPH KNIGHT, SENIOR, who was among the first. . .

“Behold his is a righteous man . . . And it shall be said of him by the sons of Zion, while there is one of them remaining that this was a faithful man in Israel, therefore his name shall never be forgotten.

There are his sons, NEWEL KNIGHT and JOSEPH KNIGHT, JUN. whose names I record in the Book of the Law of the Lord with unspeakable delight, for they are my friends.”

Joseph Smith

January 22, 1842^{lxxxix}

Conclusion

For the Knight family and the Colesville Branch, the revelations of the Doctrine and Covenants were considered very personal instructions. They felt like the restoration of the Gospel of Jesus Christ came as “A voice of gladness.”

Of the children of Joseph, and his first wife Polly only Anna, Joseph, Jr. and Elizabeth made it to Utah and found a permanent home among the Saints. Ether Knight, the son of Joseph and his second wife Phebe, came to Utah with his half-sister, married, and then made his home in Seattle.

Polly Peck Knight died in 1831 in Missouri.

Phebe Crosby Peck Knight died in 1849 in Winter Quarters.

Joseph Knight, Sr. died in Mt. Pisgah, Iowa, in 1847.

Nahum Knight and wife Thankful, left Missouri and did not go to Nauvoo.

They probably went to California and then to Texas.

Esther Knight Stringham died in Missouri in 1832.

Newel Knight died in Nebraska, January 1847. His first wife Sally died in Missouri in 1834.

Newel’s second wife Lydia made it to Utah with their children.

Anna Knight DeMille and her husband Freeborn, settled in Manti.

Joseph Knight, Jr. lived to make a home in Salt Lake City.

Polly Knight Stringham, died in Nauvoo in 1844. She was the 2nd wife of William Stringham and he and their son Walter made it to Utah.

Elizabeth Knight buried twin babies on the plains of Wyoming as she and her husband Joseph Johnson journeyed to Utah. She gave birth to other children and lived a long life.

End notes

ⁱ Richard Turley and William Slaughter, *How We Got the Doctrine and Covenants*, Deseret Book, 2019, pp. 32, 35 and Church News, "How the Doctrine and Covenants has changed over the years," by Christine Rappleye

ⁱⁱ Pearl of Great Price, Joseph Smith History 1:14

ⁱⁱⁱ Doctrine and Covenants 128:20

^{iv} Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saint, Period 1, History of Joseph Smith the Prophet by Himself*, Vol. 1, 2nd edition revised, published by Deseret Book Company 1951, p. v

^v Linda King Newel and Aleen Tippetts Avery, *Mormon Enigma, Emma Hale Smith*, Double Day and Co., 1984, pp. 16, 18, 20. Newel and Avery report that Joseph Knight, Sr. and Josiah Stowell were at the home on Sept. 27, 1827 on their annual wheat buying trip, and arranged for it to coincide with the time they knew Joseph Smith, Jr. should be receiving the gold plates.

^{vi} Richard Lyman Bushman, *Joseph Smith Rough Stone Rolling*, publisher Alfred A. Knopf, 2005, p.53

^{vii} William Hartley, *Stand by My Servant Joseph, The Story of the Joseph Knight Family and the Restoration*, Joseph Fielding Smith Institute, 2003, pp. 29-32

^{viii} Newel and Avery, *Mormon Enigma*, p. 22

^{ix} William G. Hartly, *They Are My Friends, A History of the Joseph Knight Family 1825-1850*, Grandin Book, 1986, Appendix A Typescript of Joseph Knight, Sr. Reminiscences, p 206

^x Ibid.

^{xi} Ibid.

^{xii} Ibid., p.207

^{xiii} Joseph Smith, *History of the Church*, p. 48

^{xiv} Donna Hill, *Joseph Smith the First Mormon*, Doubleday and Company, 1977, p.89

^{xv} Ibid.

^{xvi} Hill, *First Mormon*, p. 97

^{xvii} Joseph Smith, *History of the Church*, B. H. Roberts footnote, p. 79

^{xviii} *Joseph Knight, Sr. Reminiscences*, MS3740, Church History Library archives. The handwritten reminiscences of Joseph Knight, Sr., probably written in Missouri after 1835.

^{xix} The distance from Harmony to Manchester is about 140 miles

^{xx} William Hartley, *They are My Friends, a History of the Joseph Knight Family, 1825-1850*, Grandin Book Company, 1986, Appendix A Typescript of Joseph Knight, Sr. Reminiscences, p 208

^{xxi} It appears Joseph Knight, Sr. wrote his Reminiscences after the Doctrine and Covenants was published in 1835, because he uses the word "covenant" not commandment, and he had a copy to refer to, so he could cite page numbers on revelations.

^{xxii} Hartley, *They Are My Friends*, Joseph Knight Reminiscences, p.209

^{xxiii} *Joseph Smith Papers, Revelations and Translations, Facsimile Edition*, Church Historians Press, 2009, p. 25

^{xxiv} Lucy Smith, *Biographical Sketches of Joseph Smith the Prophet*, published by the Reorganized Church of Jesus Christ of Latter-day Saints, Plano, Texas, 1880, p.142,

^{xxv} Richard Lloyd Anderson, "Who were the six who organized the Church on 6 April 1830? *Ensign*, July 1980, p. 44. The books *Saints*, *The Standard of Truth*, *The Encyclopedia of Mormonism*, and *Joseph Smith's History of the Church* include mention of the organization of the church but do not list the first six members. Lucy Smith, Joseph's mother notes only a date or organization, not a place nor the six first members.

^{xxvi} Smith, *History of the Church*, footnote presumably added by B.H. Roberts, p.76. Roberts cites Joseph Knight Jr., list submitted in 1862 of the names of the first six members that he got from Oliver Cowdery. Those six names are

Joseph Smith, Jr., Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jr., Samuel H. Smith, and David Whitmer. That same list in the same order appears in Newel Knight's journal, and Hyrum M. Smith's *Doctrine and Covenants Commentary*, p. 113.

^{xxvii} Smith, *History of the Church*, pp.76-79

^{xxviii} Hartley, *They Are My Friends*, Appendix B, Joseph Knight, Jr.'s "Incidents of History," p. 214

^{xxix} Bushman, *Rough Stone*, p. 110

^{xxx} *The Joseph Smith Papers, Revelations and Translations*, Robin Jensen, Robert Woodford and Steven Harper, editors, Church Historians Press, 2009, p. 74

^{xxxi} *Book of Commandments*, edited by W.W. Phelps, published 1833 in Independence, Missouri, digital copy viewed from Church History Library collection, MS 223.1 D637 1833 no. 4

^{xxxii} *The Joseph Smith Papers, Revelations and Translations*, Robin Jensen, Robert Woodford and Steven Harper, editors, Church Historians Press, 2009, p.29

^{xxxiii} *The Joseph Smith Papers, Journals, Vol. 1, 1832-1839*, Dean Jesse, Ronald Esplin, Richard Bushman, editors, Church Historians Press, 2008, footnote 65 on page xxxvi

^{xxxiv} Lyman D. Platt, "Members of the Church of Jesus Christ of Latter-day Saints Baptized by September 26, 1830," Nauvoo Journal – 1989, Vol.1, <http://ensignpeakfoundation.org/wp-content/uploads/2013/05/NJ1-Platt4.pdf>. Platt records Joseph Knight Sr. as the 5th member of the church, baptized at Seneca Lake, Fayette, and Lucy Smith the 6th and Martin Harris the 7th, both in Fayette, as well.

^{xxxv} *Book of Commandments*, edited by W.W. Phelps, published 1833 in Independence, Missouri, digital copy viewed from Church History Library collection, MS 223.1 D637 1833 no. 4

^{xxxvi} ^{xxxvi} Bushman, *Rough Stone*, p. 109

^{xxxvii} Bryan Westover, "Original Members of the 1830 Church of Christ," millennialstar.org/wp – content/uploads/2019/04/original-Members-of-the-1830-Church-of-Christ

^{xxxviii} Richard Turley and William Slaughter, *How We Got the Doctrine and Covenants*, Deseret Book, 2019, p. 34

^{xxxix} *Ibid.* p. 56

^{xl} *Ibid.*, p. 55

^{xli} John K. Carmack, "Fayette: The Place Where the Church was Organized," 1286 Sperry Treasury live, 28 July 2004, p.45.

^{xlii} Bushman, *Rough Stone*, endnotes for Chapter 5 #2, p.586

^{xliii} *History of the Church*, Volume 1, p. 81-82

^{xliv} *Ibid.*, p.89

^{xlv} Immediately after the first trial which was held in a tavern in South Bainbridge, Chenango County, where Joseph was acquitted, the Broome County Sheriff was waiting to arrest Joseph on the same charges, and took him across the county line into Broome County, where he was acquitted again. Colesville Township is on the far north side of Broome County, but many of the Knight extended family who were hoping to be baptized lived in Chenango County where Joseph had held meetings in home teaching about the Book of Mormon.

^{xlvi} Second trial, *History of the Church*, Volume 1, p. 92-93

^{xlvii} The distance from Colesville to Harmony is 25 miles;

Colesville to Manchester is 140 miles;

Harmony to Fayette is 135 miles, a three-day trip;

Manchester to Fayette is 25 miles.

The lack of a wagon, and most of the time a horse, explains why Joseph Knight, Sr. drove Joseph Smith, Jr to Manchester/Palmyra in March 1830 to pick up Books of Mormon; why a Knight horse and cutter were borrowed in the winter of 1826 to court Emma; why Emma's brother Alva Hale came to pick them up in Manchester to take them to Harmony; why David Whitmer came to move Joseph and Oliver, to Fayette in May 1829, and Newel took the young couple in 1830 to Fayette; why Joseph Smith and Oliver walked the distance from Harmony to Colesville in 1829, as Emma and Joseph did in 1828.

^{xlviii} *History of the Church*, Vol. 1, p. 89-90.

^{xlix} Hartley, *They Are My Friends*, p.56

^l *History of the Church*, vol. 1 p. 106

^{li} *Ibid.*, p. 108

^{lii} *Newel Knight Journal*, Allen typescript version, p.7

^{liii} Hartley, *They are My Friends*, p.56

-
- liv Michael Hubbard MacKay and William G. Hartley editors, *The Rise of the Latter-day Saints; The Journals and Histories of Newel Knight*, Religious Studies Center, Brigham Young University, 2019, p.17
- lv MacKay and Hartley, *Rise, Journals of Newel Knight*, p. 18
- lvi Ibid., p. 19
- lvii Ibid., p.19
- lviii Hartley, *They Are My Friends, Appendix B, Joseph Knight, Jr.'s "Incidents of History,"* p.215
- lix Hartley, *They Are My Friends*, p.57
- lx MacKay and Hartley, *Rise, Journals of Newel Knight*, p.21
- lxi Ibid., pp. 21-23
- lxii Hartley, *Friends*, p. 59
- lxiii MacKay and Hartley, *Journals of Newel Knight*, pp. 23-24
- lxiv Hartly, *They Are My Friends*, p.68
- lxv Smith, *History of the Church*, Vol 1., B.H. Roberts 1912 footnote, p. 180
- lxvi Hartley, *They are My Friends*, pp. 72-73
- lxvii Ibid.
- lxviii Ibid., p 73-74
- lxix MacKay and Hartley, *Rise, Journals of Newel Knight*, p.36
- lxx Ibid., p.38
- lxxi Ibid. p. 39. Newel wrote: "On the sixth my mother died. She quietly fell asleep in death rejoicing in the new and everlasting Covenant of the gospel and praising God that she had lived to see Zion. On the seventh Brother Joseph Smith attended the funeral of my mother and addressed us in a very able and consoling manner."
- lxxii Parley Pratt, *Autobiography of Parley Pratt*, Deseret Book, 1972, pp. 71-72.
- lxxiii William Hartley, *Stand By My Servant, Joseph*, Deseret Book, 2003, p. 159.
- lxxiv *Saints, 1815-1846*, pp.177-178
- lxxv Turley and Slaughter, *How We Got the D.& C.*, p.39
- lxxvi Smith, *History of the Church*, p.419
- lxxvii Ibid. p.422
- lxxviii Lydia Knight, *Lydia Knight's History* by "Homespun," Noble Women's Lives Series, Juvenile Instructor, Salt Lake City, 1883, pp. 21-22.
- lxxix Hartley, *They Are My Friends*, p.iii