

Sketch of the life  
Of  
**Vinson**  
**Knight**

By Lola Belnap Coolbear

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BY LOLA BELNAP COOLEAR

A short sketch of Vinson Knight.

They joined the L.D.S. Church in 1834.

Ordained an Elder January 2, 1830 in Kirtland, Ohio.

Set apart as a counselor to Bishop Newel K. Whitney of Kirtland, Ohio  
on Jan. 13, 1830.

1837 he went with Joseph to Missouri to select Adam-On-di-Ahman town sight.

June 20, 1830 He was ordained by Jos. Smith Bishop of Adam-On-di-Ahman.  
Knight bought a farm from Adam Black the Justice of the Peace of that local

He was held bishop protem in their travels across Missouri to Quincy, Ill.  
May 4, at Quincy on the Presbyterian Camp grounds he was sustained Bishop  
and set apart. They bought 135 acres of land from Hugh White in Hancock  
county for \$5,000 and another one west of the White land from Dr. Isaac  
Colley for \$9,000.

Then when the Saints moved to Nauvoo, Ill. they made three wards. Newell  
Whitney for the middle ward, Edward Partridge for the upper ward and  
Vinson Knight the lower Ward. Oct. 5, 1839-

March 21, 1841 these bishops organized and set in order the Lessor  
Priesthood in Nauvoo.

June 7, 1841 Knight with others went with Joseph Smith into Missouri for  
trial.

Knight was taken into Mason Lodge by Joseph Smith April 13, 1842.

Jan. 19, 1841 Vinson Knight as Bishop

1st Con. Samuel Smith

2nd Con. Shadmach Koundy      These presided over the Bishops of the  
L.D.S. Church. This place he filled until he died July 31, 1842 in  
Nauvoo, Ill.

# SKETCH OF THE LIFE OF VINSON KNIGHT

by Lola Belnap Coolbear

## Preface

This little sketch has been written that the true life story of our forefathers may live in the memories of our children; that the coming generations may know how we came to be connected with the Church of Jesus Christ of Latterday Saints.

Most of the dates have been gleaned from the Church histories, but the stories were told by Martha McBride Knight and later, her son, James Knight and her daughter Adaline Knight Belnap.

## Chapter I

Vinson Knight was a man to be admired, well built with strong muscles and broad shoulders, keen dark eyes and rather dark hair. He was an honest law-abiding citizen, and a bright business man. His disposition was probably the most to be admired, having rather set determined ways, yet kind and considerate to his friends, tender and affectionate to his wife and children; He was the son of Rudolphus Knight and Rizpah Lee, and was born in Norwich, Hampshire County, Mass. Mar. 14, 1804. He married Martha McBride, the youngest daughter of Daniel McBride and Abigail Mead, July 6, 1826.

Vinson had two older brothers, Rudolphus and Samuel Lee. The three had inherited some property from their deceased father, Vinson's portion being a little clearing amid the timbers of New York, in the town of Perrysburgh, where his thrifty nature had a splendid chance to develop.

In only eight years time Vinson's clearing grew to a beautiful farm. There was a large frame house in the place of the log cabin. There were fields of wheat, potatoes and corn, patches of hemp and flax. Maple trees were tapped for sugar and syrup, and a fruit orchard planted. He had stock, horses and sheep and a large flock of geese. He raised, killed and cured their meat, and made the soap for the household use. The house-keeper complained of a large sack of money that was always in the way on the bottom shelf of the cupboard.

Martha was a dainty little woman with fine, delicate features, gray-blue eyes and dark hair. Her sensitive nature was the soul of honor, and although her hands were never allowed to do hard work, yet they were never idle. There being no sewing machines, she run the spinning wheel and plied her needle on the woolen goods and yards and yards of linen made from the wool and flax that grew on their own farm. Her hand work was a wonder of neatness, her seams being so small that one could scarcely tell the right side from the wrong, and her stitches could hardly be found. Her mind was submissive to deep religious thoughts, for her father, Daniel McBride had been a Campbellite minister, and that religion appealed to all the family as being nearest the plan of salvation as taught by Jesus; but sometimes her father, when returning from church would say to his family, "Thus sayeth the Lord."

2. Though he did not live to receive that divine authority, him had called the attention of his family to the lack of it, and prepared their hearts to receive the restoration of that order when it was to Joseph Smith.

Abigail McBride was a widow when the Church of Jesus Christ's Latter-day Saints was organized in 1830, but she and others of the very soon became members and we have her patriarchal blessing given by Father Smith in 1836, June 8. (written by Gilbert Belnap)

This was at the time of the great religious revival, when all were taking interest in some religion. Vinson's people were reverent Christians, with lofty ideas of their own, and when it was reported a boy, named Joseph Smith had found a golden book, and saw an angel was trying to establish a church, they were inclined to smile and him to be a dreamer, or an imposter. But religion had not yet disturbed the peace of this quiet family. Vinson and Martha were contented with their beautiful home and family of four children, Almira, Rizpah, and James. Vinson's mother also made her home with them.

So it happened that March 21, 1834 became an eventful evening for them all. Vinson was resting from his day's labor on a buffalo robe at the corner of the dining room when two gentlemen came to the door, themselves known as Joseph Smith and Parley P. Pratt. Martha had heard of them through her folks and bade them welcome. Vinson's mother also heard of them, and she hurriedly put on her bonnet, and went to the neighbors, a widow who lived nearby. She told her story hastily and asked them to stay all night, for she said, "I never could sleep under the same roof with those Mormons." The widow listened with sympathy, and remarked it was a good thing that it happened tonight for she says, "My son is away, and you may have his room." Mother Knight felt so thankful she retired for the night that she at least, was wise enough not to listen to the stories of deceitful men and praying for her dear son and daughter, that they might not be deceived, she soon fell asleep.

Now the widow's son knew that his mother was not expecting him and thinking not to disturb her, he unlocked the door with his own key and without making a light, tiptoed to his own room, slipped off his trousers and quickly turned down the blanket. The widow was awakened by a scream. She started for the scene, but was almost run over by the retreating form of the bashful young man.

It took the widow some time to tell just how her son looked, but she never could find words to describe the expression on the proud face of Joseph Knight, and had we waited for her (mother Knight) to have told it, the story would never have been written.

Vinson inherited the same proud spirit of his mother and he, like her, felt very indifferent toward the visitors. He knew that Joseph had been the talk and the laughing stock of the people, and news for several years, but being a generous man, he could not refuse them any entertainment. They were friends of his wife's folks, and she felt it to see her husband too indifferent to arise from the buffalo robe.

The conversation during the evening somewhat changed the opinion of Vinson and his wife, and caused them to look into the truth of

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character, and investigate his religion, and even attend some of the meetings. They soon found that Joseph Smith had been misrepresented, and they became convinced that he was no false prophet, but an instrument in the hands of the Lord to restore the true gospel of Christ, that had been taken from the earth.

Many people in New York and Massachusetts accepted the restored gospel, but Vinson's folks were among those who saw and heard no significance in the teachings of Joseph Smith. Therefore, it must have been a trial to them all to see Vinson led off, as it were. It must have grieved the tender feelings of his dear mother, who could not connect the doctrines of Joseph Smith with the teachings of Christ. But the whisperings of the gospel's spirit found an echo in Vinson's heart, and he, with his wife, were baptized in the Spring of 1834. New thoughts and a new life seemed to have come to them with glad tidings of great joy for the living and the dead, changing their lives and giving them new desires.

If the new members of the new church were going to Ohio, building the City of Kirtland and a Temple then New York could no longer hold them. For Vinson always did everything with same energy that he worked his farm in Oh, his farm what could he do with it? How could he leave the place where they had spent so many happy years, and which was making him rich. Dispose of it? Of course, at any price. What was this place to them now? They were seeking a new home, not a home of worldly wealth and comfort, but a home eternal.

## Chapter II

It was about 135 miles down to Kirtland, but they traveled by stage coach, and canal boat, so it took five or six days. Maria Crandle, a niece of Martha Knight and Lydia Goldwait, who afterwards became the wife of Newel Knight (no relation of Vinson's) came with them and lived with them for some time. It was the early part of June 1835, which was a beautiful time of the year to make the trip. The people were working hard and the town bid fair to become a beautiful city.

The Saints had tried to settle in Jackson County, Mo. but had been terribly persecuted, and finally driven from their homes.

Brother Joseph had organized a company called Zion's Camp, who went down to Missouri and tried to make peace with the county and get the people back in their homes, but did not accomplish their purpose.

The twelve apostles had been chosen members of Zion's Camp and some of them were now away on their first missions.

The Knight family found peace and quietude in Kirtland, and continued so for two years, probably the most peaceful days in early Church History.

They soon received their patriarchal blessings from Father Smith.

## Chapter III

It was Joseph Smith, Sen. who selected the name of Nathaniel for their next baby, and blessed him. Nathaniel was born Dec. 31, 1835 and died Oct. 31, 1836.

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By coming to Kirtland, Vinson Knight had the pleasure of studying Hebrew in the school of the Prophets.

At a council meeting, held Jan. 2, 1830, his name was presented, voted upon and approved for the ordination to the office of an Elder, and immediately his busy life in the Church began. On the 13th of the same month, January, he was appointed counselor to Newel K. Whitney (bishop of Kirtland).

Part of the minutes of the Council Meeting at this time read as follows; "Wed. Jan. 13, 1830. A Council Meeting was held and among those present, beside the Prophet, was the president of Kirtland and Zion Stake namely Joseph Smith Sen., Sidney Rigdon, Hyrum Smith, David Whitmer and W. W. Phelps, also the Twelve Apostles, the High Council of Zion, and the High Council of Kirtland, and the bishops of Zion and Kirtland, and the presidency of Seventies and many of the Elders. The Council came to order by singing Adam-Ondi-Ahmen page 277, and opened by prayer offered by Joseph Smith Sen. The Prophet made some remarks and spoke of the business of the day, which was to supply some deficiencies in the Bishopric, and in the High Council. Elder Vinson Knight was nominated as a counselor in the bishopric at Kirtland, and nomination was made by the bishop and seconded by the presidency. Elder Knight was then ordained under the hands of Bishop Newel K. Whitney, to fill the place of Hyrum Smith, who had been ordained to the presidency of the High Council of Kirtland.

Council adjourned by singing, "Come Let us Rejoice."

The Prophet, in recording his thoughts of the meeting, writes; "This has been one of the best days I ever spent; there had been an entire unity of feeling expressed in all our proceedings this day and the Spirit of the God of Israel has rested upon us in mighty power."

This whole year has been a time of rejoicing for Joseph, the Prophet and his people. Vinson Knight enjoyed the spirit and worked with the rest for he was a doer of everything that was asked of him and he felt it a pleasure to mingle with those noble men. He had the pleasure of being present at so many of those glorious meetings held during the year of 1830. The people were overjoyed at the completion of their temple. And the dedication would always be remembered by the saints, the speaking and the prayer and the songs, so full of the grace and glory of God.

That assembly unanimously sustained Joseph Smith Jr. as their Prophet, Seer and Revelator. They also sustained the Twelve and all the other leaders in the different organizations.

The Prophet was so delighted with the unity of Spirit that prevailed and in speaking to the people that day his very soul was full of blessing for them all. In unity there is strength, and he blessed them in the name of Christ and told them; "So long as they held together in unity that all of the blessings of heaven were theirs, but if not, he said, "The judgments of God will follow close upon you until that City, or that House, which rejects us shall be left desolate."

How dearly did the Prophet love his brethren and sisters, especially the Twelve Apostles. What pleasure did he take in the new temple, with

his brethren, anointing and blessing them and prophecying their future and they in turn anointing, blessing and even prophecying to others. Vinson Knight received anointing and blessings at that time and had the power given him to officiate in the ordinance from day to day. Years afterwards, on Brother Taylor, of the Mormon Battalion, told Brother Vinson's daughter that her father was a true prophet, for he had given him his anointings and blessings in the Kirtland temple and prophecyed things to him that he had seen fulfilled all during his life, especially during his trials in the Battalion.

If only that beautiful spirit of unity could have remained, if only the people, as a whole, would listen to the advice of their leader; but, no, that dark year of 1837 must follow, and was even casting its shadows before it.

There were a good many causes for the dissatisfaction that was now creeping into the hearts of the people. It would take volumes to tell all that happened, but suffice it to say that one of the main causes was the failure of their bank. Although, at this time there were banks failing all over the United States, yet some of the Prophet's dearest friends, as well as those more distant, blamed him for the failure of this one.

He had little time to think of it, though, for in spite of everything. Zion was growing. More people were coming into the Church daily. The apostles who were in England and other places were sending emigrants to Kirtland and Joseph must prepare for them. So it was agreed in General Conference that more land should be bought. Bishop Whitney and his counselors issued a proclamation to the Saints, entreating them to assist all that they could in this undertaking.

The Prophet, leaving Apostle Brigham Young to take care of affairs in Kirtland, went to Farr West, sept. 27 accompanied by Brothers Williams and Knight.

It was along trip, taking more than a month. They held conference and looked at all the country around and decided there was a gathering place for the Saints, and returned to Kirtland about ~~Oct.~~ <sup>Dec.</sup> 10.

Oh, what a state of affairs now existed in Kirtland. What had the evil powers been doing? One after another had apostatized until the whole Church was in commotion. Apostates had united with non-Mormons and undertook to overthrow the Church and denounce Joseph Smith as a fallen Prophet. Brigham Young was true to Joseph, and declared by all the powers of the Holy Ghost that Joseph Smith was still the same true prophet, but he lost control of affairs and was forced to go away and leave them.

Some had placed themselves at the head of a new Church, declaring themselves to be in the right, that they owned the whole Church, and even the temple. During one of the meetings when Joseph was trying to preside, one of this class of men, who was standing in the back of the room, became excited and declared he would put Joe Smith out of the temple. The aisles being full of standing people, he stepped upon the back of a bench and started for the stand, stepping from the back of one bench to another between the heads of the people. Brother Joseph was equal to the occasion and remained



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calm. Turning to Brother Knight, he said; "Brother Vinson, take this man out." Quick as thought, Vinson caught the man by the legs and tossed him head downward over his shoulders, and carried him struggling and pawing out of the building. Brother Knight's little children always remembered the occasion.

Vinson was only one of the many true friends and faithful Saints that loved and believed in Brother Joseph, but there were enough untrue men to form a mob and disturb and threaten and become more vicious until the Prophet and Sidney Rigdon were forced to take to the saddle and flee for their lives in the cold, bleak January of 1838.

Note. There seems to be some pages lost. The next one available begins; of Seventies consisted of 515.

It had been only 6 years since the Church was organized with six members, but now there were more than 12,000, not all from Kirtland. There were converts from Canada and several of the northern States, and emigrants from England, all headed for Missouri.

No wonder the people along the way were in wonderment, and some of the old settlers in Missouri said, "Here is a chance to sell our blue grass land that is so hard to farm, but most of them said, just as the Jackson County people had said five years before, "Don't let them in here, these people are Mormons and followers of Joe Smith, the Prophet, who has predicted a terrible war between the North and the South, these people may think to bring it about and turn the slaves loose upon us." So the travelers were misunderstood and coolly received.

It is true that they were strong believers in Joseph Smith's prophecies, for the very foundation of their religion is revelation. They believed God to be the same yesterday, today and for ever. Jesus once said to Peter, "Whom do you say that I, the son of Man am." and Peter said, "Thou art Christ, the son of the living God." and Jesus said unto him. "Blessed art thou Simon Barjona, flesh and blood has not revealed this unto thee, but my father, which art in heaven."

However, the travelers, at this time, were not thinking of Joseph's revelation on war; but the one on the glories of Missouri. The Prophet had said that Zion shall be built upon this continent, the center of which would be in Missouri; and the people well knew the Zion meant a home of beauty and order, where a righteous people would live in peace and union. So, with joyous anticipations, they moved toward Missouri, hoping they might be counted worthy of becoming that happy people.

The Knight family arrived with others at Farr West, Mo. some time in June and was sent directly to a new location, twenty-five miles north June 28, 1838. Brother Knight was appointed Bishop, to preside over Adam-Ondi-Ahman. They bought a farm from Adam Black, a justice of the peace, and gave part payment for the same.

All the family were delighted with their new home, and the children played at will along the shady banks of the river there, during the summer all kinds of fruits and nuts grew in abundance.

Home were made and in a few weeks even towns were built. The people were happy, indeed, for they felt that Missouri was their home, perhaps their Zion.

The new town of Adam-Onai-Anman was particularly interesting to them for here it was that Adam once dwelt, said the Prophet, and walked and talked with God. Here it was that he and his descendants had built alters and offered sacrifices and to the joy of the Saints there was one of those alters still standing on the bluff above the river, as an emblem of an hallowed spot.

With these sacred thoughts thrilling their hearts, could this people be other than true loyal citizens and very industrious. The old settlers, from the very beginning, although some of them had sold their lands, were determined that the Saints should not live among them with no other excuse than they had an unpopular religion.

In July of that summer the Missourians refused the Saints the right of voting and the trouble was started. The Saints tried to make peace. Joseph Smith led out and offered himself in court to answer false charges, hoping to save further trouble, and he tried to reason with some men in authority and get them to agree to at least wait until the Saints had committed an offense before they were punished. It was of no use. The Government authorities were as determined as were the old settlers to have things go wrong. And more than that, some of these men in authority were rogues in the extreme, and took pleasure in pointing out to the old settlers what wealth they would gain in the coming land sales. Should the Mormons be driven out, they could get possession of their homes without paying for them. The law must have an excuse for expulsion, so they formed mobs and aggravated the Saints by driving off their horses, sheep, cattle, hogs, etc and even burned houses and took prisoners, sending out word that they were torturing them. All the degraded characters in the country soon learned that here was a chance to practice their villainy with no fear of punishment. A lot of these characters surprised a little town of Saints in Hauns Mill and massacred nearly all of them. They fired on De Witt and drove the Saints away. In fact all the scattered Saints in every direction began to flee to the larger towns for protection.

The Saints tried for peace in every way and appealed to the government for help, but were told that the quarrel was between them and the mob, and they could settle it among themselves. That was alright, if the Saints could only feel free to defend themselves, it would be a pleasure. One, Colonel Write, a Mormon, who held a commission in the 5th regiment soon had a force of volunteers determined to disperse the mob or die in the attempt.

The mob were badly beaten, terribly enraged and seeing they could not succeed by force now resorted to strategy. They went home and emptied their log cabins and set fire to them sending reports to the authorities of the State that the Mormons were burning and destroying all before them. This caused Governor Boggs to call out a mob-militia and give the Saints just ten days to leave the State, while the Saints begged to remain in Farr West at least until spring.

Now Bishop Vinson Knight had no time to lose. Just ten days and not half enough teams left to move the people in his ward. They got encouragement that they might stay in Farr West until spring and a few men might go to and fro for four weeks to gather the remains of their crops. Bishop Knight was forced to work in disguise, as every one who appeared to be a leader was taken by the mob.

It had been hard for Vinson's wife to see their crops destroyed and their cows driven off to feed a greedy mob, while their own family

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went hungry, but now to be forced to leave a comfortable home, with her little children right in the beginning of winter and live, she knew not where, but her faith in God's care never faltered. Gathering up a few clothes and bedding she was ready to go.

Her husband was on the road helping others, but he sent one Bro. Fisk after them and the children, ever remembered the mud and the raid and the ride of twenty-five miles under a quilt. Adaline was the first to recognize her father in disguise.

It was October and the miserable storms of a long dreary winter had set in earlier than usual. The Saints were crowding into Farr West from every direction, under any shelter they could find. They had been driven and frightened from their homes without sufficient clothing for winter and there were not enough provisions in Farr West to feed the multitude. Some of them were already sick and dying with exposure.

The news of the Haun's Mill Massacre added terror to the occasion. The Prophet's kind words and good advice, while he exerted every effort to relieve their suffering, seemed to be their only comfort.

In this sad condition they were forced to face the most appalling event of their experiences. Let us take the account of it from the pen of one who was there.

In Heber C. Kimball's Journal, he writes;

"On the 30 of October, we discovered several thousand of the mob coming to Farr West under pretense of being government troops. They passed thru our corn and wheat fields, making complete desolation of everything in their way.

"Brother Brigham Young and I were appointed captain of fifty in a hurry and commanded to take our position right in the thorough fare on which the mob were seen advancing to the city, momentarily anticipating the awful tragedy of a bloody massacre. Brother Joseph was with us, giving counsel. The word came that Joseph Smith and several others were to be given up, other wise the mob would massacre every man, woman and child.

They had until morning to decide to die or give up innocent men to the abuse of a lawless mob. Think of the suspense of that awful night, men, pale as death, women, frantic, knowing full well they were helpless in the hands of rascals, men who cared not for law nor order. Every man and woman in the city had time enough during the dark hours of that sleepless night to decide in their own hearts whether they could remain true to the faith or not. They, who were not deep rooted in their faith were shaken off as loose leaves, for they saw an escape. Why stay with a Church that all hell was arrayed against? Why count him a Prophet, now? Is not this the end of his work? Just turn him over to the mob and save their own lives."

Brother Vinson, what thinkest thou? Thy dear mother's eyes are watching you from a distance, her arms seem to reach out to you, as it were, your brothers can remind you that you have seen only trials since you left your little home in Ferrysburg. Why not return with your family to the peace and wealth and comfort of that former home? Nay, Vinson, thou art true blue. Thy faith and integrity in the cause of Christ is too great to be shaken by trials. Thou hast taken upon thyself the name of Christ and art willing to bear his cross. He, like

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follows, would defend the life of their leaders. However, some one  
fallen, for the day has dawned, and another Judas has shown the  
treachery of his faith.

The Propnet, with many others, are betrayed into the hands of the  
but they are willing prisoners, ready to suffer whatever comes  
to save the city.

Save the city, nothing will save the city, Heber C. Kimball writes;  
the 7th of November, the mob professing to be the regular militia  
of the State of Missouri, numbering about 7,000 surrounded Farr West.  
The men were all taken prisoners and then marched a short distance into  
a hollow, where Col. Lucas had previously appointed his cannon in full  
charge, so that if we failed to lay down our arms, he could easily sweep  
us into eternity, which was his design. We were then formed into a  
hollow square and commanded by Col. Lucas to ground arms and deliver up  
our weapons of war, although they were our private property. After  
marching back a short distance on the public square, we were then  
marched into a hollow square near the house of widow Beeman.

The mob commenced plundering the citizens of their bedding, money  
wearing apparel, and everything of value they could lay their hands upon.  
Much property was destroyed by the burning of houses, logs, rails,  
wagon cribs, boards, etc. The use of corn and hay, the killing of cattle  
and hogs, etc. and all this, without regard to owners, or asking leave  
of anyone. In the meantime, men were abused and women insulted and  
treated with violence by the troops, while the men were kept prisoners.  
We were compelled at the points of bayonets to sign a deed of trust for  
the purpose of making our individual property liable, as they said to  
pay all the debts of persons belonging to the Church, and also all  
damages the old inhabitants of Davis County might have sustained in  
consequence of the difficulties in that county.

When we walked up to sign the deed of trust, to pay those assassinations  
for murdering our brethren and sisters and their children, ravishing  
some of our sisters to death, robbing us of our lands and posessed to  
see us cast down and sorrowful. But I testify, as an eye witness that  
the brethren rejoiced and praised the Lord and kicked up their heels and  
thanked God, taking joyfully the spoiling of their goods. There were  
Judges, magistrates and Methodist, Presbyterian, Campbellite and other  
sectarian priests, who stood by and saw all this going on, exulting  
over us and it seemed to make them more angry, that we bore our mis-  
fortunes cheerfully. Judge Cameron said, with an oath, "see those  
creatures laugh and kick up their heels, They are whipped, but not  
conquered."

Although they had permission from the State government to remain  
at Far West until spring, they were ready to leave in the midst of  
winter and God only knows where. God did know where. His spirit gave  
them comfort, while he guided them onward. He softened the hearts of  
the people in Quincy, Ill, and many other places, where the Saints found  
shelter until spring.

The Knight family found refuge with some friends in Pike County,  
where a baby boy was born to them. They named him Rudolphus Elderkin.

Heaven bless those unconquered heroes, who had courage to cling to  
our religion, with so many disappointments.

On leaving Missouri, they had not given up the hope of building up  
a branch of Zion somewhere.

They did not blame the old settlers altogether, but partially themselves. Perhaps God had allowed them to be sent away from Missouri for the present.

There were many classes of people among them, who though their hearts were converted, time only could bend their natures to be governed by a United Order. Oh! time, how long art thou?

The recent happenings in Missouri only prove how human nature will violate law and order. George Washington and others were inspired to form a glorious Constitution, with religious freedom for its standard. Every one became converted to that kind of government, yet here we find hundreds of people more than seventy years afterwards violating these laws by robbing and driving and murdering their fellow citizens because of their religious belief. The Saints will have the hope that time will straighten the ruffles of nature and teach each and all to live by higher laws. Then will the people of Missouri see their mistake and then will the Saints return and build up the center stake of Zion.

The spring of 1839 finds the Saints gathering together again, still hopeful, though weakened in health. Many of their number have deserted the cause and returned to their former homes, but their places are more than filled by new members. In spite of the persecution their numbers are rapidly growing and a home for a city must be found for the exile Saints.

Brother Joseph, who had been in Missouri on false charges is now with them again. He hears of a chance to get land in Illinois, and he with Alason Ripley and Vinson Knight are chosen as a committee to go to Hancock County, and select the new town site. They decided on Commerce, Hancock County, and bought 135 Acres from Huger White, for which they agreed to pay \$5,000, also a large farm lying west of the White purchase of Dr. Isaac Gallay for \$9,000.

Before leaving Quincy, they held a conference, May 4, in the Presbyterian Camp Grounds near Quincy.

Brother Knight had been bishop, protem, since his appointment in Adam-Ondi-Anman until his conference when he was appointed bishop in reality, and after that the purchase of many acres of land for the Church was entrusted to him and he helped to lay out several townsites.

The Saints soon moved to the new location, but the country was swampy and the air full of malaria, and in their weakened state they were ready victims for disease. There was sickness in every camp, thus the faith of the people was tested in another extreme. As the hot summer months passed by, they worked and prayed, were blessed and healed. They drained the lands which improved the climate and were ready in the fall for another spiritual feast at another conference time. Bishops were appointed for three wards, N.K. Whitney for the middle Ward. Edward Partridge of the Upper Ward and Vinson Knight of the Lower Ward.

The Saints were now growing so rapidly and working so industriously that in only two or three years, the world began to hear of a remarkable city called Nauvoo. It was located on the east bank of the Mississippi River on the incline of a hill that sloped gradually to the water's edge. Here the river was a mile wide and swept around the city in a half circle.

The city was remarkable because of its rapid growth, having 9000 inhabitants, whose many virtues were noticed by foreigners.

One visitor wrote to his friend as follows, having found conditions opposite to what he had expected; "I sought in vain for anything that bore the mark of immorality. I could see no loungers on the streets, or any drunkards about the taverns. I heard not an oath in the place and saw not a gloomy countenance, all were cheerfull, polite and industrious."

Brother Knight, like other willing workers, was engaged in all kinds of business affairs for the Church and City. He was elected a member of the first City Council in Feb 1841. He was a member of many committees and an instructor in other communities. If Bro. Joseph were away, it was he, who looked after the wants of his family. He was always ready to look after the widows and the orphans. Bro Knight, with other bishops organized the Lesser Priesthood on March 21, 1841.

On Monday, June 7, 1841, he with many others accompanied Bro. Joseph to Missouri for a trial on a false charge. Vinson Knight was introduced into the Lodge of Masons by Joseph Smith himself, April 13, 1842, and he was a member of the Nauvoo Agriculture Manufacturing association. He was one of the Prophet's Life guards in the Nauvoo Legion.

Thus Vinson's time and talents were spent for the Church for his family and for his country. Nor was he an exception. As a rule the men and women worked the same. Trials, persecution and poverty had driven selfishness from their hearts, refined their thoughts and actions and united them in brotherly and sisterly love. Thus it was easy to build a famous city, that began so soon to loom up and cast a light over the sea of humanity that would attract attention.

Such a people had no need to be concerned over the loss of Missouri for if they continued in righteousness they might build a Zion where ever they went. The people were not sorrowful or sad in the natures but cheerful and pleasure loving and indulged in all kinds of wholesome sports, which were usually begun with singing and prayer. Bro. Joseph taught them to pray without ceasing or always have a prayer in their hearts.

He was once over come with the spirit of revelation while walking with his brethren upon the street. His brother, Hyrum and Vinson Knight carried him quietly thru the school room to his office above. They thought perhaps he was conversing with angels, as he had done many times before and Vinson prayed in his heart that a comforting word might come to him from the Lord thru Brother Joseph, that he might know the Lord's will concerning himself. To his great delight, when the revelation was written Vinson's prayer had been answered. It was a long revelation and is recorded in the 124th Section of the Doctrine and Covenants. It gives instructions to the Prophet about building the Nauvoo House, and there is also advice and comfort to many people. The words directly to Vinson, read as follows; "And there are others, also who wish to know my will concerning them for they have asked it at my hands. Therefore I say unto you concerning my servant Vinson Knight, if he will do my will, let him put stock into that house for himself and for his generations after him, from generation to generation. And let him lift up his voice long and loud in the midst of the people, to plead the cause of the poor and the needy, and let him not fail neither let his heart faint; and I will accept of his offering, for they shall not be unto me as the offerings of Cain, for he shall be mine, Saith the Lord."



"Let his family rejoice and turn away their hearts from affliction; for I have chosen him and anointed him, and he shall be honored in the midst of his house, for I will forgive all his sins, saith the Lord, Amen."

And again in the same revelation, he is called to the office of Presiding Bishop. The 111st verse reads; "And again I say unto you, I give unto you, Vinson Knight, Samuel H. Smith and Shaorach Roundy, if he will receive it, to preside over the bishopric, A knowledge of said bishopric is given unto you in the Book of Doctrine and Covenants."

The magnanimity of these glorious words causes one to pause in wonderment. We can hardly realize without thinking for a moment, that the Lord, himself, the Great Creator of the Universe has actually spoken to our dear grandfather in this revelation and has tenderly given him words of comfort and encouragement. To supply the wants of the poor and the needy in those terrible years of poverty and persecution, must have hung heavily upon grandfather's shoulders.

"Let him not fail, neither let his heart faint and I will accept of his offerings, for they shall not be unto me as the offerings of Cain, for He shall by mine, saith the Lord."

Shall we lay aside the pen and call this little sketch finished. With these precious words they seem to be the answer to his heart's desire. He was one with the Lord what satisfaction this must have been, what a glorious reward for the struggle of life.

Yes, we must close for there is little left to write, but a few months more of work when he became ill and was called to the Great Beyond, and it is no use to question his sad and untimely death.

Dear Grandfather, as thy descendants and, knowing what we have gained thru the gospel, which thou so nobly defended and to which thou remained true to the end of thy mortal life, under such terrible persecutions, we laud thy memory and pause to read once more the words of that wonderful blessing from the Lord:

"Let his family rejoice and turn away their hearts from affliction for I have chosen him and anointed him and he shall be honored in the midst of his house for I will forgive all his sins, saith the Lord."

Oh would that we could  
Freaks of nature control,  
To graft into our hearts  
Some of thy noble soul.

According to Gilbert Belnap's writings, Vinson Knight died July 30, 1842 at Nauvoo, Hancock county, Ill.

MARTHA MCBRIDE KNIGHT



## MARTHA MCBRIDE KNIGHT

Martha McBride Knight was born in Chester, Orange or Washington County, New York, March 17, 1805, the youngest daughter of Daniel McBride and Abigail [?]. She inherited a deeply religious temperament with high ideals of honor and integrity from her father, who was a Campbellite minister, was a dainty little woman, with fine delicate features, gray-blue eyes and dark hair. In her early womanhood, she "Run the spinning wheel and plied her needle on woollen goods and yards and yards of linen made from the wool and flax, raised on their farm." Her children and her grandchildren take pride in boasting of her fine needlework in her later life. She was a great reader, particularly of the daily papers and during the Spanish-American War was thoroughly conversant on all military operations. During the last twenty years of her life, she was able to read without her spectacles, which she had used for a number of years previously.

She married Vinson Knight, a thrifty farmer, July 26, 1825. They lived happily and contented at Ferrysburgh, New York, and acquired considerable wealth from their crops of wheat, potatoes, corn, hemp and flax maple trees, which were tapped for sugar and syrup, fruit, stock horses, sheep and a large flock of geese, until the Prophet Joseph Smith and Parley P. Pratt called at their home on the evening of March 21, 1834, and preached to them the gospel of Jesus Christ. The visitors were received by her husband at first with some reluctance, as Joseph Smith and his doctrines had been the laughing stock of the people for some time, but being a generous man, he could not refuse them an evening's entertainment, and their doctrines awakened an everlasting interest and reverence in the hearts of this couple, as they embraced the gospel of Jesus Christ as taught by the Prophet in the spring of 1834.

When the other members of the Church planned to go to Ohio, to build the city of Kirtland and a temple, the burning testimony of the divinity of the gospel impelled them to leave their wealth and comfortable home and journey with their children, Almira, Rizpah, Adaline and James in June, 1835, one hundred and thirty five miles by stage coach and canal boat to Kirtland, Ohio, where they assisted in building the city and the temple and spent two years of probably the most peaceful days of early church history. She received her patriarchal blessing from Father Smith, June 24, 1835 and shared in the glorious manifestations incident to the building and dedication of the Kirtland Temple. A son Nathaniel was born to them Dec. 31, 1835 and died Oct. 31, 1836.

Her faith in God and loyalty to the church never faltered thru the dark days of 1837, when dissatisfaction and apostasy crept into the fold, due to the failure of their bank with others through out the nation, and the absence of the Prophet in seeking a gathering place for the Saints at Farr West, where the family moved with the body of the Saints in the Spring of 1838, settling in Acam-Once-Ahman, where her husband was bishop, nor through the persecutions that followed by mob violence, when they were forced by an order of Governor [?] to leave their log cabins and flee for safety. The Knight family found refuge with some friends in Pike County, Mo., where another son, Rudolphus [?] was born to them. Her faithfulness and fidelity to the gospel continued

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through the troubles that followed, her husband being chosen by the prophet  
Alson Ripley to assist him in the selection of a new townsite, Commerce,  
Madock County, Ill. where the beautiful City of Nauvoo was built, the  
responsibility of which, they both shared, as he was retained as bishop and  
afterwards appointed bishop of the Lower Ward and she was active in assisting  
in the relief of the sufferings of her friends through all their trials, and  
was a member of the first Relief Society, organized Mar. 17, 1842.

Her husband died July 31, 1842, she was sealed to the Prophet Joseph  
Smith and became intimately associated with him in the trials that followed.  
She saw the prophet, when he mounted the frame building and uttered prophecies,  
some of which she saw fulfilled. She saw the prophet being carried by two  
men to the Carthage Jail and heard him say, "Brother Cahoon, have the  
doors laid and the doors hung to my sepulchre." She, like Mary who fastened  
spices and ointments to the sepulchre of Jesus Christ, was one of the  
first to view his remains and blood stained clothes after the awful tragedy  
of the martyrdom of the prophet, and obtained a lock of his hair, which she  
always cherished. She was present at the meeting, when the mantle of Joseph  
Smith fell upon Brigham Young. She shared the horrors of the expulsion of the  
Saints from their beautiful City of Nauvoo and was married to Heber C. Kimball,  
and when at Winter Quarters a child was born to them, which died. She braved  
the perils and vicissitudes of the journey across the plains, arriving in  
Salt Lake City, about Sept. 17, 1850 with her mother, Abigail McBride, her  
daughter, Adaline Knight Belnap and her husband, Gilbert Belnap and their  
son Gilbert R. Belnap.

She made her home with her daughter, Adaline in Ogden and assisted in  
the organization of the first Relief Society in Ogden City, which was held  
in the City Council House on the Tabernacle Square, January 6, 1856, at  
which she was sustained as first counselor to Patience Delilah Pierce Palmer,  
the first president, Gilbert R. Belnap now living, remembers distinctly  
that his grandmother, Martha McBride Knight and his mother Adaline Knight  
Belnap were members of the committee of the Relief Society, who dressed  
the frozen and bleeding feet of the members of the Handcart Company, which  
were brought to Ogden by a scouting party, cared for their wants and provided  
homes for them until their recovery. In company with her daughter, Adaline  
and her husband, Gilbert Belnap, she moved to Hooper in 1869, where she was  
active in Relief Society work and spent the last days of her mortal life,  
which ended Nov. 20, 1901 in her 96 year.

THE LIFE'S STORY OF ADALINE K. BELNAP

by

Lola Belnap Coolbear

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The Life's Story of Adaline K. Belnap  
by  
Lola Belnap Coolbear

RECOLLECTIONS OF HER EARLY YOUTH

The death of Vinson Knight was not the only trouble for the family. They also buried the two younger children, Rudolphus, who was born after coming to Nauvoo and Martha Abigail, who was born in Pike County, Mo. Nor was this all. They experienced a greater trial than death, if that were possible. The eldest daughter, unto whom the mother looked for so much comfort, left the church. She was sewing wherever she could get work to support herself and help the others, when her employment brought her to the home of a widower named Stodaard. He was an apostate, whose heart was full of bitterness toward the church. He deceived Almira with a smooth tongue and told all manner of untrue stories about her people, and the first that the mother knew she had married this man was when she came to bid them all good-bye.

Vinson Knight was having a brick house built when he died and his widow succeeded in getting it finished and moved in with her three remaining children, Hannah, Adaline and James.

Adaline, belonging on our side of the family, we wish to follow her more closely. She had a faint remembrance of the little town of Perrysburg, where she was born, of her father's farm, with its hemp, flax, maple trees, its sheep and hogs and geese. She can remember the good-byes to loved ones, and the trip down to Kirtland, where she can remember the first temple being built and her father having charge of the keys, and working so closely with Joseph Smith, and being taught in the school of the Prophets. She also remembers her father's taking an apostate out of the Temple on his back and getting his coat torn from the tail to the collar.

She remembers a long tedious trip from Kirtland to Missouri and their new home in Adam-Ondi-Ahman, where her father was bishop protem. During that summer she played with her sisters up and down the banks of the Grand River and gathered flowers, fruits and nuts, not fully realizing the terrible trials her parents were enduring. She knew that a mob robbed them of their cows and drove them from the town.

Their first year in Nauvoo was a hard one. Her little system struggled with malaria, like others, until the climate improved. Her long illness and their being forced to move from one town to another prevented her from getting much of an education. She attended school in Nauvoo a few months for two or three winters, and those few school days are long remembered ones for Adaline. They had the bank of the great Mississippi River for a play ground, and in the winters frozen glare of ice, where they could glide for miles at noon time.

How well she remembers one day before her father died of a little excitement in school. The children were busy when the school room door was carefully opened and two gentlemen entered, carrying the limp form of Joseph Smith. The children all sprang to their feet, for Brother Joseph lay helpless in their arms, his head resting on his brother's shoulder, his face pale as death, but his eyes were open, though he seemed not to see things earthly.

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The teacher quieted them by telling them that Brother Joseph was in a revelation, and they were carrying him to his office above the school room. That same revelation is recorded in Sec. 124 of the Doctrine and Covenants and was a comfort to Adaline all during her after life, as it speaks of her father and his family; tells his family to rejoice for their father's sins are forgiven; he is chosen and anointed and shall be honored in the midst of his house.

Some of Adaline's fondest recollections all her life are of the Prophet Joseph, for she saw him nearly every day in the early part of her life. She grew up under his teachings. She could always feel the influence of an Holy Spirit when near him, and realized that he was a man who was continually communing with Heavenly Beings. The Lord was restoring the Gospel of Jesus Christ and laying the foundation of His Church in the last days, and Brother Joseph was being taught and developed by the Lord Himself.

We cannot think to describe Joseph Smith and his life's work, for that is portrayed in the life sketches of his apostles and his many colaboreres. It is told again and again in Church History. Volumes of books have been compiled from his teachings.

"I believe him to be one of the greatest prophets that ever lived." says Adaline.

She remembers of being baptized in the Mississippi River by Lyman Wight when she was ten years old.

## Chapter II

### Mother's Love Story

The new brick house afforded some support for the family, for they lived in the upstairs rooms, and rented the lower part to Brother George Grant and family, but the trials that the saints had to endure were made harder for the family without a Father.

Not once was the Church without persecution, though Nauvoo was rapidly growing and the people thriving, yet an outside element continually kept up a disturbance over the religious belief of the people and kept the nation supplied with falsehoods.

The Saints had not yet all moved to Nauvoo, some few remaining in Kirtland.

Uncle Ruben McBride was there yet, but came some times to Nauvoo on business and to see after the wants of his widowed sister and her family.

One time he said to Adaline, who was favorite niece of his, "There is a young man in town, whom I want you to set your cap for. He is a convert from Canada, and has been laboring as a missionary in New York and other places. He has lived at my house some of the time, and came here from Kirtland with a company of saints. He is to remain in the city, so I will bring him up to see you all before I go home."

We might say that Adaline was almost a woman at 14, for her father's death had thrown her on her own responsibility, and naturally she had womanly ways, had always been a favorite among her playmates at school but the boys well knew that they must behave in her presence, especially did she pride herself on being modest and ladylike in all her words and actions and manner of dress.

It was only a jesting remark of Uncle Reuben's but not likely to be forgotten by her at least.

Not knowing what day they might step in, each day was one of expectancy and preparation for Adaline. Wash day was tiresome day, but she made everything tidy and then hastened up to her room to dress for the afternoon.

Because of having rented so much of the house, the girls bedroom was situated at the end of the hall near the broad stair landing, usually it was nicely partitioned with curtains, but today the curtains were in the wash. Adaline unrobed herself and shook out her shiny black curls before the mirror. She was a little proud of her curls and not ashamed of her spotless complexion. She wished she might be a little taller. She criticized herself, unconscious that she was clothed in innocent loveiness, just approaching womanhood, like a rosebud, whose delicate petals were beginning to unfold and reveal the beauty of nature hidden in their depths.

This young man must be very interesting for Uncle Reuben to want to bring him here. Would he be good looking? She smiled at setting her cap for a stranger. What was his name? Gilbert Belnap, how funny.

Just then the front door opened, and remembering the absence of the curtains, she had just enough time to catch a clean dress from the hook and throw it over her head and jerk it on, turning her back to the stair landing while she fastened it down the front.

There were two gentlemen, one Uncle Reuben, she could tell his walk, and the other--- could it be---? She turned her head a trifle and caught a glimpse of the stranger as he passed along the hall and disappeared in her mother's rooms. Two smiling black eyes had met her own. She noticed he had black curls and a black mustache, waxed and curled in beaucatchers, almost hiding a dimple in each cheek. The suddenness of their presence excited her, and her mind might have been carried away with vain imaginations, but just then her sister came running up the stairs. She threw up her hands and exclaimed. "Oh Adaline, did you stand there that way when they came up the stairs?" "Yes, Why?" "Why you have on mother's wrapper and it is caught up in the rack until I can see your underwear." Adaline flushed and sat down, weak and trembling. "Oh, never mind, just put on your own dress and come in and meet the young man." No persuasion could convince Adaline that she would ever care to meet him. She preferred to be a lone and struggle with her own confusion. She was prepared to meet him the next time he came in with Uncle Reuben. She was reading and tried to hide her flushed cheeks until she could make her escape but the third time she was forced to meet him for her mother and sister were out and she was frying some little cakes for her dinner on Sister Grant's stove, because she had a fire. Sister Grant said, Adaline, a young man has come up the stairs, and I believe it is the stranger that was here the other day. Adaline shoved the cakes in the oven, in her confusion, and tried to walk indifferently up the stairs, but she bit her lips with a tinge of anger when she found him seated in the hall, with perfect ease, as if he felt at home. She thought he might have remained standing until he was bidden to be seated. He was so pleasant and looked so handsome, and he had just stepped in to arrange for the funeral that was in the ward. He was thoughtful and seemed to have a care for the widowed family. Fearing they would have no other chance to ride he offered them a place with others in a coach, he had made himself, for he had learned the wheelwright trade. She was alone, she explained, but he told of several others that would ride in his coach, and she consented,

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thinking to herself, as she returned to her cakes, of the ride, and knowing the coach to be one of the finest in town, enclosed with glass doors, and shining like mirrors and he would be on top as the driver. "Why Adaline, you have a beauty spot," said Sis. Grant. She looked hurriedly in the glass and sure enough there was a big black spot on her cheek. It brought back the memory of her previous trouble. But she consoled herself that it was not so bad and managed to be ready when the coach drove up.

After this, when Adaline met her friends, there were question mark expressions on the faces of all of them— of the girls, to know where she found such a handsome young man. Some of them told her that he looked altogether too old for her, and the boys warned her that he looked like an outsider, and they feared for her safety. This made Adaline feel sure that they only envied her, so she felt a little proud to accept his invitation to go to the circus, not realizing that further trouble awaited her. The day before the circus a terrible storm arose. The wind blew and the rain fell, and so the circus tents, leaving the seats unprotected from the storm, but the animals were safe in the shelter of their cages. So word was sent out that the people might view the animals free of charge in the afternoon.

It was an interesting couple that walked slowly down to the show grounds from the Knight's residence. Adaline began to feel quite at home with Mr. Belnap. Everything was wet and slippery, and no one could sit on the seats, of course, but Mr. Belnap suggested that they stand on the seats that they might see the animals better. Its being so interesting to assist and be assisted over slippery planks, they forgot to stop until the last plank was reached. He thought the seats did not feel any too safe, so they walked on a few steps that they might stand near a brace. Just then the props began to weaken and the planks to sway. Adaline looked frightened, but her companion, realizing the danger threw one arm around her waist and jumped backward, and although it was a great distance to the ground, they landed safely on their feet just as the whole thing fell with an awful crash in front of them. How strong and brave he was, how thoughtful in the presence of danger. It was his quick thought and presence of mind that saved them from an awful fall. He was her hero and she leaned toward him with a feeling of confidence.

A few weeks absence from home sufficed to prove to Adaline that all the trouble she had been having was caused by the bashfulness of youth and unnecessary worry.

She met a lady one day who had just come from Nauvoo and she spoke of a Mr. Belnap, and that he was paying attention to some young lady in Nauvoo, whereupon Adaline decided to return home, and any way Aunt Margaret was sick and she must go home and let her mother come and see her sister.

She found that Mr. Belnap had paid attention to no young lady, but had only been kind to her sister and mother in her absence, and he had certainly won them over.

The religious troubles in Nauvoo had increased terribly. The persecution of Missouri were being continued. In Illinois the Mormons were being frightened, mobbed and threatened. Mr. Belnap had been appointed one of Joseph Smith's body guards, and he had the care of old Tom, the beautiful black horse that Joseph rode. Gilbert had won a place in the hearts of the Mormon People. He was so courageous, feared no danger, yet tender and kind. He gave his whole time as a servant of the needy where ever they were. There was great need of such friends. Oh, how can we describe the suffering of those days.



5  
There was an honest, God-fearing people, industrious enough to change a  
marshy swamp into a beautiful city, whose towers glistened along the sun kissed  
bank of the Mississippi. Let us turn the leaf, we cannot describe the dis-  
appointment and suffering of the people, nor the cruel murder of the Propnet  
and his brother. How vividly Adaline remembers a few last speeches of Brother  
Joseph. He seemed to know that his death was near. She remembers he mounted  
the frame building and made a speech to his people and prophesied so many things  
that were to happen. She lived to see them fulfilled. She saw him when he  
was being taken to Carthage between two armed men. He seemed to know his fate,  
for she heard him call to her neighbor and say, "Brother Cahoon, have the floors  
laid and the doors hung to my sepulchre." She went with her mother to see the  
bodies of the Propnet and his brother, Hyrum after they had been murdered.  
She saw them cut a lock of hair from Brother Joseph's head and give some to  
her mother, which she now keeps as a treasure. A feeling of horror now fills  
her heart when she thinks of the four tubs full of bloody clothes she saw out-  
side of that house of mourning.

Adaline was present at the meeting when Brigham Young spoke in the voice  
of Brother Joseph, and at the conference, which sustained him as their leader.

The people were preparing to leave Nauvoo, for there was no peace or rest  
for them in the East, so they decided, with the help of the Lord and Brigham  
Young for their leader, to cross the unknown plains to the Rocky Mountains.

It was an awful undertaking and especially for a fatherless family of  
knights, so Adaline, though so young, decided to marry Mr. Felnap, and her  
sister had already married Andrew Gibbons. The wedding was to be on the  
evening of December 21, 1845. A few of the young people had gathered and a  
marry time they were having. Apostle Heber C. Kimball had been invited to  
perform the ceremony, but the evening was passing and he had failed to appear,  
so the seriousness of the occasion seemed to pass away and Adaline was the  
grievous of the crowd. Bro. Kimball had returned to his home from a meeting  
and was about to retire for the night when he remembered the ceremony he was  
to perform, so he hurried over, tho it was late, even ten o'clock. The clock  
striking just as they joined hands for the event.

Two hearts beat as one,  
Two lives just began,  
Life's object rewarded  
As angels recorded  
The clock struck ten.

A child bride so young and beautiful, fourteen years of age, with a mass of  
black curls around her shoulders so innocent looking in a daintly white frock,  
made by her own hands, finished off at the neck and sleeves with narrow lace  
and rolls of pink ribbon. No less handsome was the bridegroom, twenty-four  
years old a little wiser looking perhaps. Elder Kimball married them he said,  
with the same power, using the same ceremony as would be used in the new temple,  
when it would be completed.

As soon as the temple was ready the older people were admitted first, and  
when this couple were admitted they had the ceremony repeated in the House of  
the Lord, sealing them for time and all eternity.

It was a trial for the people to leave their city and their temple which  
they had built, when being so terrible persecuted, but they were forced to  
again leave the country, and this time, in the winter, crossing the Mississippi  
river on the ice. For about three weeks the people camped in wagons and tents



along Sugar Creek, a short distance from the Mississippi that the McErides lived near there so that Martha Knight and her son stayed with her brother, Samuel (?) McEride, while Adaline and her husband stayed with an uncle and aunt Betsy McEride.

In spite of the hard time and parting from home, this couple enjoyed some pleasure preparing for their journey, their wedding trip, and their first house was a strong new wagon made by Gilbert's own hands. They also owned a team of horses. Adaline's mother had a team and wagon, tho not a new one.

Gilbert and Adaline made several trips back to Nauvoo on the ice before it melted after provisions with their wagon. The last trip they took was on old Tom, the black horse now owned by Brigham Young. No one, but this young couple would have dared to have undertaken it, as the ice was breaking up. Gilbert was a man of no fear and Adaline dared accompany him anywhere, as the horse was to be trusted. Imagine the ice in blocks the size of a room and four feet thick. When they came near the edge of a block of ice it would tip and then the horse would jump on to the next block. Thus jumping from one block of ice to another they crossed the great Mississippi for the last time before starting across the plains.

This is a brief history of the Vinson Knight family as taken from family record, journals of Gilbert Belnap, Reuben McBride, Francis Lyman, Ewan Green as well as newspapers and church records.

Vinson Knight was the son of Dr. Rodolphus Knight and Rizzpah Lee. He was born 14 March 1804 in Norwich, Mass. He is descended from Royal lineage as follows:

Vinson Knight 1804<sup>①</sup>, Rodolph Knight 1768<sup>②</sup>, Betty Elderkin 1747<sup>③</sup>, James Elderkin 1718<sup>④</sup>, James Elderkin 1698<sup>⑤</sup>, John Elderkin 1664<sup>⑥</sup>, Elizabeth Drake 1626<sup>⑦</sup>, John Drake 1600<sup>⑧</sup>, William Drake 1564<sup>⑨</sup>, Robert Drake 1538<sup>⑩</sup>, Amy Grenville 1513<sup>⑪</sup>, Roger Grenville 1477<sup>⑫</sup>, Sir Thomas Grenville 1455<sup>⑬</sup>, Sir Thomas Grenville 1435<sup>⑭</sup>, William Grenville 1415<sup>⑮</sup>, Margaret Courtenay 1395<sup>⑯</sup>, Sir Hugh Courtenay 1365<sup>⑰</sup>, Edw. Courtenay 1329<sup>⑱</sup>, Margaret de Bohun 1311<sup>⑲</sup>, Elizabeth daughter to King Edward I and Eleanor.

He married Martha McBride of Chester, NY  
Children born to this union:

1. Almira, born 21 June 1827 Perrysburg, NY died 23 Jan 1912 Akron Ohio md. Mr Stoddard,
2. Rizzpah, born 13 May 1829 married Andrew S. Gibbons, pioneer to Utah 1847 with Brigham Young
3. Adaline, born 4 May 1831 Perrysburg NY married Gilbert Belnap.
4. James, born 4 Sep 1833 Perrysburg NY
5. Nathaniel, born 31 Dec 1835 Kirtland, Oh died 30 Oct 1836 Kirtland, Ohio

6. Martha Abigail, born Pike Co. Mo  
9 Feb 1839 died Nauvoo, Ill 19 March 1844.
- 7 Rodolphus, born 28 Sep 1841 Nauvoo, Ill  
died 3 Sep 1842 Nauvoo

In 1834 their family was visited by Joseph Smith and Parley P. Pratt in New York. As they opened the door the prophet spoke "we have brought you a message of eternal truth." Martha's mother had told her of her experience as she had already joined the church.

Vinson's mother had left the house as she was a strong Christian and did not wish to hear his teachings. In a letter which Vinson wrote <sup>Baptized March 24, 1834</sup> to his mother on June 24, 1835 he stated; "I want should pardon all mistakes and write me".

At another meeting at Martha's brother Reuben McBride's house, Joseph Smith asked for volunteers to go west. They volunteered and thus their journey begins. They (Reuben and Vinson, Martha, Nevel Knight and others) were to meet Joseph Smith in Kirtland, Ohio on April 22, 1834. He sold his farm for a great loss and left on his journey. They arrived on April 21, 1834, 135 miles traveling by coach and Canal boats. On May 5th, according to Reuben McBride's history, the missionaries (Reuben Vinson) left Kirtland and traveled to New Portage where

They <sup>missionaries</sup> were reorganized into companies and were told to turn all their monies over to Fredrick G. Williams, who was called to act as treasurer.

On May 17 they crossed the Ohio River into Indiana and on Sunday the 18th had a very successful meeting. By May 28 they had traveled to Illionas. June 7<sup>th</sup> they reached Salt River staying 12 days. There was a branch of the church at Salt River.

They now had a company of 205 men. The next days they were hindered by bad storms and persecuted by mobs. Cholera broke out soon and 13 or 14 died. They were released to come home to their families only the single men staying.

Vinson stayed at his home in Kirtland at least until Nov. 1836. During his days in Kirtland he presided over ordinances performed in the temple and was given his blessing by Joseph Smith Sr, First Patriarch of the church, as well as Martha receiving hers

On Sep 1, 1837 he was a co-signer along with Hyrum Smith, acting for the church, to borrow money that would or could never be repaid. During 1837-1842 there were numerous debts ~~that~~ by the saints that could not be repaid. The Quorum of Seventies intailed a program of debt forgiveness with in the church

In early 1838 the family moved to Spenerburg, Missouri. Persecuted they moved to the banks of the Grand River, where on June 28, 1838 he was appointed as Bishop of Adam-ondi-ahmen. Persecuted again they prepared to move again. Vinson disguised so that he could help evacuate the majority of the saints, sent Bro. Fish to assist his family who had gathered up a few clothes and bedding and rode in the cold and stormy weather with only a quilt for covering. Under these conditions a daughter was born, Martha 9 Feb 1839 in Pike County, Missouri.

Giving up hope of a Zion in Missouri they moved to Nauvoo. Despite his many religious and civic demands in building the new city, Vinson erected a story and a half dwelling with a gateway leading to Brigham Young's house. (In 1941 it was still standing) In May (13th to June 26) Vinson and another were selected by Joseph Smith to purchase land on the Iowa side of the Mississippi in Lee County. He purchased 12,745 acres for \$32,342.22 from Mr. Galland. This purchase included parts of Keokuk, Montrose, and the town of Nashville. On July 2, 1839 Joseph Smith visited this land and "announced that a town be built here and called Zarahemla".

but then decided to build on the East side which other agents had purchased. In June 1839 Vinson was appointed once again as Bishop, one of three in Nauvoo.

He also served as State counselor and on one occasion was asked by the prophet to oust a trouble maker (antimormon) during service, which he did by grabbing the mans' legs and putting the man over his shoulder.

He was a life guard to the Prophet in the Nauvoo Legion

On Feb 1, 1841 during the 1st City Election, when the city Charter became State law, was one of 9 city councilors and on the first board of trustees of the 12 General Assembly.

On April 13, 1842 he was brought into the Masonic lodge by Joseph Smith. Tragedy struck the household for on July 31, 1842 Vinson died.

At his funeral the prophet preached, saying: "There lies the best friend I had on earth." Soon another loss in their family, a son, Redolphus died on the 3rd of Sep 1842. Vinson is buried in the old Cemetery in Nauvoo Ill.

During this time Martha McBride had to re. : out the lower floor of



her home her family partitioning off some of the upper rooms with curtains for their abode.

Martha was active in helping the poor on the 17th of March 1842 in the Masonic Hall she became a charter member of the Relief Society. This was on her 37th birthday. The other Charter Members consisted of the following: Emma Smith, Sarah M. Cleveland, Phoebe Cuthbert, Elizabeth Jones, Sophia Packard, Philande Merrick, Desdemonia Hawkes, Elizabeth Ann Whitney, Leonora Taylor, <sup>Wheeler</sup> Bathsheba W. Smith, Phoebe N. Wheeler, Elvira A. Cowles, Margaret A. Cook, Sarah M. Kimball, Eliza R. Snow, Sophia Robinson, Sophie Marks.

In 1839 Gilbert Belnap, Martha's future son in law was just hearing of the doctrine in Kirtland and joined the church after much thought in 1842. He was immediately sent on a mission to New York.

On June 1, 1844 he entered into Nauvoo his first ambition was to meet and shake the hand of Joseph Smith, which he did. He was soon asked by the prophet to attend a secret meeting by anti-mormons in Cathage. Before entering he was fought and stalked and then allowed to enter only to be chased after the

meeting by an angry mob. He rode  
back to the prophet and conveyed what  
they had said. He was, with many others,  
with the prophet the day he died.

He was living at the home of Reuben  
McBride when introduced to Adaline  
Knight. Being run out of Nauvoo they (Gilbert Adaline  
Martha, John, James)  
wanted to be wed. and on December 21, 1845  
they were married in the Nauvoo Temple by  
Heber C. Kimball, Only one month  
before their departure. On Feb 1, 1846  
they crossed the Mississippi on ice during  
a delizzard setting up camp on the West  
Side. Making their way to Winter Qtr. Neb.  
in 1846. ~~They arrived in Salt Lake in 1847.~~

It took only 3 weeks before the saints  
had built up 700 cabins. Late in Nov 1846 - <sup>early</sup> Dec  
Gilbert had gone on a journey to purchase  
wheat for the saints. Six weeks when  
he returned to find a son which they  
named Gilbert Rosel. They had another son  
John which died on their journey to  
Salt Lake. ~~He~~ He was buried in his father's  
tool chest.

In 1850 they arrived in Salt Lake  
and were instructed by Brigham Young to  
settle in Weber County which they did.  
The family being very active in the church  
and in civil positions. Gilbert being assessor,  
justice of the peace, councilman, Sheriff.  
Adaline a renowned midwife.  
and Martha since active in the State Relief Society  
until her death 19 Nov 1901.



Martin Knight, wife of Vinson Knight, was born in Chester, Orange County, New York, March 17, 1805. Sister Knight, in the name of the Lord Jesus Christ lay my hands upon thy head, and ask for thee a blessing, even a father's blessing. The Lord thy God loves thee, and notwithstanding Satan has tempted thee many times and sought thy overthrow, yet thou hast been sustained and upheld by the hand of thy God, because of thy youth and the tenderness of thy mind. Let thy heart now be lifted up that thou mayest receive the desires of thine own in blessings. Thou shalt have all blessings in common with thy husband, and thy age shall be as his age, thy comfort as his comfort, and thy joy as his joy. Thou hast not many

desires for thy friends, and the Lord will hear and answer thy prayers; yea, all  
the desires of thy heart, for thy friends, shall be given thee, and if thou art faithful  
to thy covenants, all that thou desirest in righteousness, shall be thine; for the Lord  
delights in blessing the pure and upright in heart. The Lord will teach thee wisdom  
and thou shalt have understanding to bring up thy family in the way of truth;  
but thou must be in subjection to thy husband in all things, according to the  
law of the Lord. Lift up thy heart in gladness, for great things await thee.  
Thou shalt be satisfied in beholding the glories which shall come upon the  
faithful in these last days, and thy children shall rise up and call thee blessed.  
With these blessings I seal thee up into eternal life, in the name of Jesus  
Christ; even so, Amen.

Given M. Spencer.

Given in Kirkland, Ohio June 24 1835 and recorded April 14 1856. Secretary Rev.

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Union Knight was born in Norwich, Hampshire County, Massachusetts March 2, 1874.  
Brother Knight in the name of the Lord Jesus Christ I lay my hands upon thee, and  
send upon thy head a father's blessing, which shall be for thee and for thy children, and  
thy children's children, even to the last generations; and if thou art faithful thou shalt  
have power to confirm it upon thy children, and thy children shall confirm it upon their  
children; and thus, by the authority of the holy priesthood, shall the blessing remain to  
all thy generations - And thou shalt have all the blessings that a father could bestow upon

thee, where he even here present; for thou art of the seed of Israel, and an heir to  
the blessings which were pronounced upon the head of Abraham under the hands  
of Melchizedek, and by virtue of my calling in the Church I seal them upon thee.  
The Lord loves thee, he has looked upon all thy ways, and brought thee thus far  
that he might make thee useful in his church. Thy family shall be blessed, and  
when thy children are afflicted with sickness thou shalt have power to rebuke  
the disease, and Satan shall have no power over them if thou wilt teach them  
in the ways of righteousness: for thou must attend to their instruction in the  
principles of the gospel, that at the age of eight years they may be baptized.  
Thou art a chosen vessel unto the Lord, and if thou art faithful before him  
thou shalt be sanctified and enjoy a fulness of glory. If thou wilt seek it diligently,  
by lifting a warning voice, thou shalt yet see many of thy friends embracing  
the truth and bowing to the requirements of the everlasting gospel. Thou shalt  
open thy mouth and the Lord shall fill it with words of wisdom upon the  
principles of righteousness that thou mayest teach thy fellow men. And thou  
shalt have success in this ministry, and words and wisdom to them and

astonishment. The heavens will yet be open before thee and thou shalt have the  
numbering of holy angels. Thy faith shall increase, becoming more and

part of  
copy

sent. The heavens will yet be open before thee, and thou shalt have the ministering of holy angels. Thy faith shall be increased, becoming more and more perfect, until by the power of the Holy Spirit, thou shalt behold within the veil. Thou shalt see many afflictions, calamities and wars in thy day; for great tribulations await the wicked, and many desolations must fall upon them. But thou shalt escape, if thou art faithful, and the Lord will give thee many great and unspeakable blessings, and grant thee life as long as life shall be for thy good and his name's glory. I seal these blessings upon thee in the name of Jesus Christ, and in his name I seal thee up unto eternal life: even so amen.

POETRY.

For the Times and Seasons,  
THE INVOCATION.

Roll on thy work, Eternal God;  
And speed the glorious time,  
When thy pure gospel, spread abroad  
Will gladden every clime.

When burnish'd error will return,  
E'en down from whence it came  
When truth—the lamp of life, shall burn  
With clear, celestial flame.

When knowledge, flowing from on high,  
Shall o'er the earth be spread,  
Deep mantling, as the waves that lie  
Upon the ocean's bed.

O: give the happy period birth  
When strife and war shall cease;  
When all the nations of the earth,  
Will learn the art of peace.

When foul iniquity, will hide,  
In shame its hateful head;  
And wicked men, no more, in pride  
Upon the righteous, tread.

When all the people will be wise,  
And all their dealings just:  
When lying tongues, and envious eyes  
Will moulder in the dust.

When Zion shall be plac'd on high,  
In bold security:  
When all the watchman, eye to eye,  
Upon her walls, shall see.

When love to God and neighbor, will  
Pervade each human breast;  
And in the light of Zion's hill,  
The nations, all be blest.

When Zion's lofty towers shall rise,  
Above all earthly height;  
And mingling with the joyful skies,  
Eclipse yon orbs of light.

Propel thy glorious kingdom forth—  
Extend its light abroad:  
Perform thy purpose on the earth,  
Thou great Eternal God!

ELIZA R. SNOW,

For the Times & Seasons.

Straight is the gate, and narrow is the way,  
which leadeth unto life, and few there be that  
find it."—*Matt. 7:14.*

When I espous'd the cause of truth,  
The holy spirit, from on high,  
Promptly instructed me, forsooth,  
To lay my youthful prospects by.

I saw along the "narrow way"  
An orb, which the saints must meet

My earthly all, at Jesus' feet

My life committed to his care,  
With food and raiment I'm content;  
While with the "faithful," I share  
The glorious blessings, God has sent.

Who, thinks beneath life's golden sky,  
To reach the upper court of God!  
Who, can the christian armor ply,  
In life's gay pathway, smooth and broad!

With purpose fix'd, we must presume  
An onward course, with steadfast aim;  
And keep perfection's mark in view,  
Reckless, of grandeur, ease and fame.

Alas! for some, who lately shone  
Resplendent, like the orbs on high;  
Who're waning like yon late full-moon,  
That now seems verging from the sky!

Can man secure the great reward,  
And from thy holy precepts stray!  
Take not thy spirit from me, Lord!  
But keep me in the "narrow way,"

Oh! let me never never prise,  
Thy favor, less than earthly good;  
Nor thy prophetic voice despise,  
Like those that perished in the flood!

ELIZA R. SNOW.

PROCLAMATION.

To the Saints who are coming to the conference—Forget not your tithes, and your offerings, for we have in this place the blind, the halt, the widow and the orphan, and we desire that they all may have a blessing. Forget not those whom God has placed at your head to instruct and teach you, for they have to eat and drink and be clothed. I will say that if the poor can eat, and the needy have their wants supplied, the Saints will get a blessing worthy of their profession; I say it by the authority of my office, and in the name of Jesus Christ.

V. KNIGHT Bishop.

Nureo March 1st, 1841.

THE JEWS OF DAMASCUS.

The New York Herald of the 2d contains an extract from a letter to a gentleman of that city from Sir Moses Montefiore, who our readers will recollect, was appointed the agent of the Jews of the Western Europe, and despatched to Egypt to intercede for their persecuted brethren at Damascus.—The letter is dated at Syria, in Greece, September 24, and gives the truly

members of the church of Latter Day who have been ordained to the High Priesthood, and have not become members of the same of High Priests, and had their names enrolled on the Record Book thereof, and notified, that, upon their arrival in Nauvoo, it is their duty to apply to the High Priest for admission, pursuant to one of the Articles thereof.

GEORGE MILLER,  
President of the Quorum.

in Sloan,  
of the Quorum,  
Nov. 17th 1842.

### Poetry.

#### LINES.

Woe to father Tyson, after the melancholy event of the death of his son, accidentally killed by the discharge of a rifle.

Woe to father Tyson, can words avail—  
Can words afford relief?  
Can human sympathies prevail,  
To soothe thy bosom's grief?

How suddenly betide  
These evils that destroy!  
But a moment to divide  
Thy hopes, and blast thy joy!

Is the wound and keen the dart—  
Stings thy inmost soul—  
Through the fibres of thy heart  
Fiction's waters roll!

Alas thy sorrow—peace—be calm  
And let thy tears be dry—  
The consolation's softest balm  
Flowing from on high.

Oh Lord—his ways are just—  
His mercy in his rod;  
Know'st his goodness and can trust  
In true and living God.

Are the blessings now in store  
Thee, in faithfulness:  
Thro' thy sorrows and adore  
Thy hand that smites to bless,

Sudden stroke has rent a chord  
Which thou that bound you here;  
Anxious wilt be your reward  
In that blessed sphere.

Oh all is joy, you will rejoice  
In dear and favorite song;  
Glorious in this deep design

31st day of July last, VINSON KNIGHT,  
aged 28 years. Brother Knight was one of the bishops of this church, and a man favored of God and respected by all good men. He had been long in the church and had always adorned his life, works and profession, with that decorum, virtue and humility, which ever characterizes the true followers of our blessed Jesus.

Warring the great warfare of a saint, he has waded through the midst of persecution, over the blood stained prairies of Missouri, in the chilling blasts of winter, comforting the fleeing saints, and administering to the wants of his own family; yea, through great tribulations, heart and hand with his brethren; he was ever ready to give a reasonable answer for his hope in things to come: and showed by his actions as well as words, that he meant to live godly in Christ Jesus, although he suffered persecution. Though he has been removed, as it were in the midst of life, yet in the assurance of a glorious resurrection, he has died the death of the righteous: henceforth there is laid up for him a crown that fadeth not away. "Blessed are the dead that die in the Lord!"

#### REMEMBER THE WIDOW.

Persons indebted to the late publisher of this paper, D. C. Smith, deceased, are requested to make payment to Mrs. Agnes M. Smith, his widow: she is in need and will be glad to receive provisions of those in this section, and money from more distant debtors without further *dunning them*.

#### BOOKS OF MORMON, &c.

JUST published and for sale, Books of Mormon, and Hymn Books, together with some other publications in defence of the faith of the saints.

Nauvoo, Aug. 20, 1842.

#### The Times and Seasons,

is edited, printed and published about the first of every month, on the corner of Water and Bain Streets, Nauvoo, Hancock County, Illinois, by

JOSEPH SMITH.

TERMS.—Two Dollars per annum, payable in advance. Any person procuring five new subscribers, and forwarding us Ten Dollars current money, shall receive one volume gratis. All letters must be addressed to Joseph Smith, publishers, Star Bldg. or they

"Truth will prevail."

Vol. III. No. 21.]

CITY OF NAUVOO, ILL. SEPT. 1, 1842.

[Whole No. 57.]

#### From the Millennial Star. AN EPISTLE OF THE TWELVE.

To the Church of Jesus Christ of Latter Day Saints in England, Scotland, Ireland, Wales, and the Isle of Man, Greeting:—

Beloved Brethren,—Inasmuch as we have been laboring for some time in this country, and most of us are about to depart for the land of our nativity; and feeling anxious for your welfare and happiness in time and in eternity, we cheerfully offer you our counsel in the closing number of the first volume of the Star, hoping you will peruse it when we are far away, and profit by the same.

First of all, we would express our joy and thanksgiving to Him who calls and knows the hearts of men, for the heed and diligence with which the saints in this country have hearkened to the counsel of those whom God has seen fit to send among them, and who hold the keys of this ministry. By this means a spirit of union, and consequently of power, has been generally cultivated among you.

And now let the saints remember that which we have ever taught them, both by precept and example, viz: to beware of an aspiring spirit, which would lift you up one above another; to seek to be the greatest in the kingdom of God. This is that spirit which hurled down the angels—it is that spirit which actuates all the churches of the sectarian world, and most of the civil and military movements of the men of the world—it is that spirit which introduces rebellion, confusion, misrule, and disunion, and would, if suffered to exist among us, destroy our union, and consequently our power, which flows from the spirit, through the priesthood—which spirit, and power, and priesthood, can only exist with the humble and meek of the earth.

Therefore beware, O ye priests of the Most High! lest ye are overcome by that spirit which would exalt you above your fellow-laborers, and thus hurl you down to perdition, or do much injury to the cause of God. Be careful to respect, not the eloquence—not the smooth speeches—not the multitude of words—not the talents of men: but be careful to respect the officers which God has placed in the church. Let the members hearken to their

conference. And let all the churches and conferences hearken to the counsel of those who are still left in this country to superintend the affairs of the church; and by so doing, a spirit of union will be preserved, and peace and prosperity will attend the people of God.

We have seen fit to appoint our beloved brethren and fellow-laborers, Levi Richards and Lorenzo Snow, to travel from conference to conference, and to assist brother Pratt in the general superintendence of the church in this country. These are men of experience and soundness of principle, in whose counsel the church may place entire confidence, so long as they uphold them by the prayer of faith.

The spirit of emigration has actuated the children of men from the time our first parents were expelled from the garden until now; it was this spirit that first peopled the plains of Shinar, and all other places; yes, it was emigration that first broke upon the deathlike silence and loneliness of an empty earth, and caused the desolate land to teem with life, and the desert to smile with joy. It was emigration that first peopled England,—once a desolate island, on which the foot of man had never trod, but now abounding in towns and cities. It was emigration that turned the wilds of America into a fruitful field, and besprinkled the wilderness with flourishing towns and cities, where a few years since the war whoop of the savage, or the howl of wild beasts was heard in the distance. In short, it is emigration that is the only effectual remedy for the evils which now afflict the over-peopled countries of Europe. With this view of the subject, the saints, as well as thousands of others, seem to be actuated with the spirit of enterprise and emigration, and as some of them are calculating to emigrate to America, and settle in the colonies of our brethren, we would here impart a few words of counsel on the subject of emigration.

It will be necessary, in the first place for men of capital to go on first and make large purchases of land, and erect mills, machinery, manufactories, &c. so that the poor who go from this country can find employment.—Therefore it is not wisdom for the poor to flock to that place extensively, until the necessary preparations are made. Neither is it wisdom for those who feel a spirit of benevolence to ex-





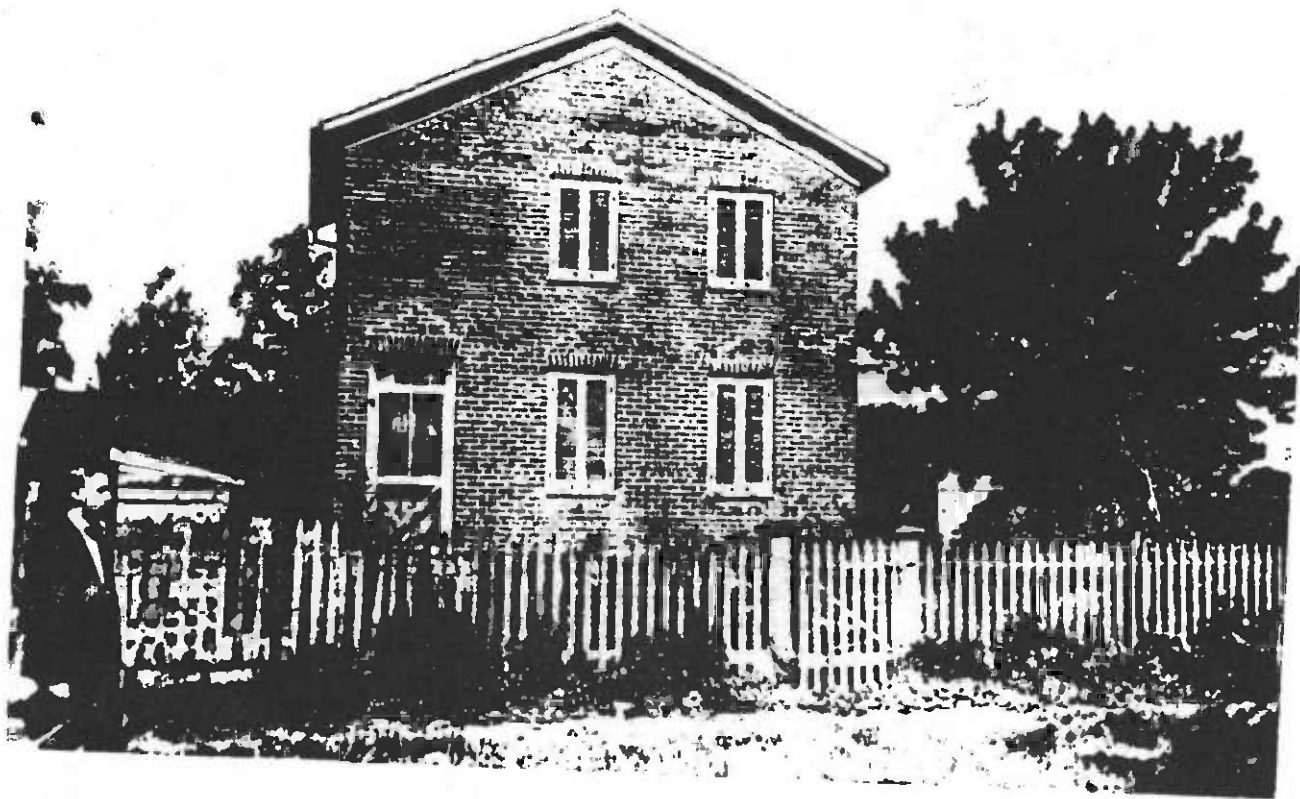
Martha McBride Knight  
wife of Vernon Knight





REUBEN McERIDE and MARY ANN ANDERSON

was custodian of Kirtland Temple  
was first to be baptized for the dead at  
Nauvoo Temple, a quote by Jos. Smith (can find no  
to the first baptized "Blessed is he who is first record of this)  
baptized for the dead in this dispensation"  
Member of Mormon battalion  
2nd Quorum of Seventies



Junior Knight  
house as appo  
in 1896



deline  
Knight  
Belnap

--President Knight B. Kerr

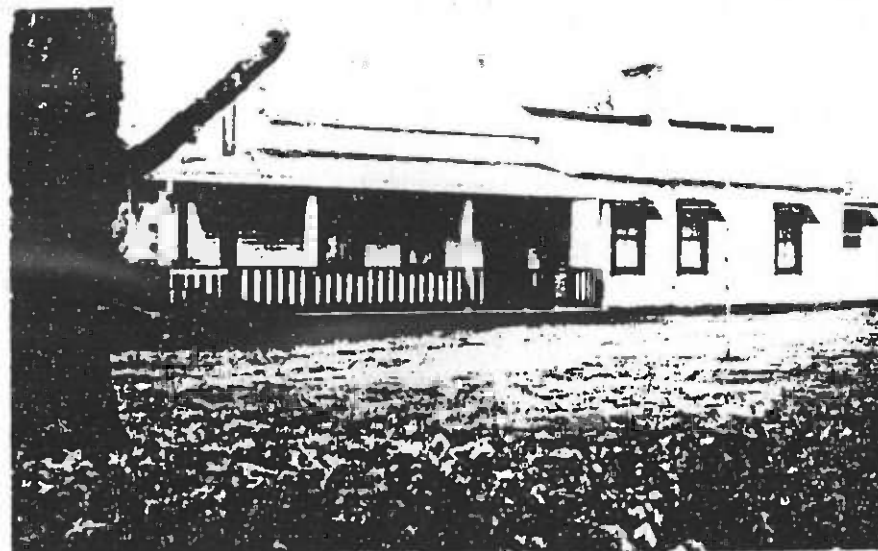
of research, including a detailed examination of Kirtland, Ohio, Dr. Keith W. Perkins of the Brigham Young University confirmed the fact that several buildings and sites in Kirtland in the general vicinity of the Kirtland period of LDS Church history. Among them is the home of the late, father-in-law of Gilbert Belnap. It is a simple one-story building at the intersection of Joseph and Cowdery Streets. It was placed on the home indicating that it has been "Vinson Knight Home" by the Lake County Historical Society.

These were presented by him at the annual meeting of the Belnap Family Organization, which was held April 22-24, 1977, in Kirtland, Ohio. It was an experience for my wife, Pat, and me to hear the hymns and the various meetings of the convention held in the temple itself. As we sat in this temple on the morning of April 24, 1977, the hymns which were played at the dedication in 1836 were played by a musical ensemble. A dedicatory prayer was read, as was Section 110 of the Doctrine and Covenants. It enabled us to more fully appreciate the experiences we have been experienced by Vinson and his wife, and to realize there a hundred and forty years ago.

An important role in Vinson's life during the time he was there that he attended many glorious meetings with the Prophet Joseph Smith and the other Church members. He received his anointing by Joseph Smith, and in turn had the opportunity to anoint and

the blessings which we now enjoy, let us express our love and appreciation for our ancestors who provided such a great example. Renew our determination to serve our Heavenly Father and the BELNAP FAMILY ORGANIZATION to the best of our ability.

At past reunions, or of persons, places or events of interest to the Family? Please send this information to the Belnap Family Organization with others our history and proud heritage.



VINSON KNIGHT HOME located at corner of Joseph and Cowdery Streets in Kirtland, Ohio. Photo taken by Knight B. Kerr, President of the Belnap Family Organization, April 23, 1977. (1968 CRIER, page 63, and 1970 CRIER, page 77, show Vinson Knight's home in Nauvoo, Illinois.)

The Belnap Family Organization is bringing all the children's lines from Gilbert Belnap up to 1977. Please make sure we have your complete family data: all births, marriages, deaths, children on ALL lines. These will be ready for you to use at the reunion next summer in Hooper, Utah.

We would like the names and addresses of all the descendants from Gilbert Belnap so we can establish a master file on all our family.

At present we have about 30 packets left on the direct line of Gilbert Belnap consisting of 19 pedigree charts and 100 family group sheets, \$20 per packet!

A new direct line packet will be printed in the near future and will have 90 pedigree charts with more than 400 family group sheets.