THE LIFE AND CONTRIBUTIONS OF

SAMUEL HARRISON SMITH

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CHAPTER I
INTRODUCTION

Statement of the Problem

The purpose of this writing is to present a study of the life of Samuel Harrison Smith in the context of the America of his day and the early history of the Church of Jesus Christ of Latter-day Saints to determine his life's activities, his accomplishments, and his contributions to the Mormon movement.

Justification of the Study

In the rise of any movement some men seem more prominent than others, and often accounts of those who have made significant contributions remain in the past, almost forgotten. This statement applies equally well to the men associated with the rise of the Church of Jesus Christ of Latter-day Saints, commonly called the Mormon Church. Samuel Harrison Smith was a younger brother of Joseph Smith, Jr., founder and first Prophet of the Church. From the age of eleven Samuel grew up anticipating the organization of the Church. After receiving a personal witness to the truthfulness of Joseph Smith's work he cast his lot among the early followers, being the third person baptized in this dispensation. His life was filled with countless sacrifices, untiring devotion, hard work, pioneering on four frontiers, missionary service, and responsibilities of leadership in church and civic matters. The history of his life, though, seems to be dimmed, possibly because of the emphasis placed on his brother, Joseph Smith, Jr.
Samuel Smith had not been as widely publicized as others, but his role was an important one as a brother of the Prophet, a witness to the *Book of Mormon*, and charter member of the Church. Historians have done little to thoroughly evaluate the individual lives of the brothers and sisters of Joseph Smith, Jr., and their contributions to the Church.

There is one short unpublished biography at the Church Historian's Library, Salt Lake City, Utah; there have been several published extracts of his life, and there has been one published work by Ruby K. Smith which centers its attention on Samuel's first wife, Mary Bailey.¹ This is an attempt to write an account of his life from the sources available in the context of American and Church History.

**Analysis of the Problem**

The following are some specific areas that will be presented in this study of Samuel H. Smith:

1. The historical background of America during the first half of the nineteenth century and its influence on the life of Samuel H. Smith.

2. His ancestry and early life with an analysis of his educational and religious background.

3. His experiences and those of the Smith family which led to his baptism.

4. His role as a witness to the *Book of Mormon*, a charter member of the Church, and an early missionary.

5. His efforts and contributions as a missionary during his first two years in Kirtland.

6. The Kirtland period and his contributions as a high councilman

¹Ruby K. Smith, Mary Bailey (Salt Lake City: Deseret Book Co., 1954).
citizen, and faithful member of the Church during the trying times of apostasy.

7. The founding of Far West, Missouri, and the Mormon expansion in that area, the hardships endured by Samuel's family, and his efforts to defend the Saints against persecution.

8. His contributions to the rise of Nauvoo and his role as a father and provider.

9. His activities at the time of the martyrdom of Joseph and Hyrum Smith which resulted in his own death.

10. The posterity of Samuel H. Smith and their relationship to the Mormon movement.

Definition of Terms

The term Church shall refer to the Church of Jesus Christ of Latter-day Saints.

The term Saint shall refer to a member of the Church of Jesus Christ of Latter-day Saints, and the term Gentile shall refer to someone who is not a member of the Church of Jesus Christ of Latter-day Saints.

The term Stake shall refer to an ecclesiastical division of the Church of Jesus Christ of Latter-day Saints, and the term Ward shall refer to an ecclesiastical division within the Stake, unless otherwise indicated.

The term Bishop refers to one who presides over a ward.

The term Aaronic Priesthood refers to offices in the priesthood which deal with temporal matters. The term Melchizedek Priesthood refers to offices of the priesthood which deal with more spiritual matters.

The term Elder is a general term referring to a person who holds the Melchizedek Priesthood, although there is a specific office in that
priesthood entitled Elder.

The term Brother refers to a male member of the Church of Jesus Christ of Latter-day Saints.

The term Prophet refers to the person who stands at the head of the Church of Jesus Christ of Latter-day Saints and who receives revelation for the guidance of the entire Church. In this study the term Prophet will be used in referring to Joseph Smith, Jr.

The term revelation as used by the Latter-day Saints, refers to the process by which God directly communicates His will to man upon the earth.

Methods of Research and Sources of Data

The plan of research will be three fold: To study the life of Samuel H. Smith, to study a general background of the America of Samuel's day, and to study the early history of the Church.

The primary sources which have been studied in this research include "The Journal History of the Church of Jesus Christ of Latter-day Saints," The History of the Church of Jesus Christ of Latter-day Saints by Joseph Smith Jr., The History of Joseph Smith by Lucy Smith, Samuel Smith's private journal, and the private journal of Orson Hyde. Letters and statements of Mary B. Norman, a daughter of Samuel H. Smith have been studied. A search has been made in the following newspapers: the Messenger and Advocate, the Evening and Morning Star, the Elder's Journal, the Times and Seasons, the Millennial Star and the Prophet. The autobiographies of the men of that period of time have also been investigated.

Personal interviews have been conducted with three of Samuel Smith's grandchildren, J. Winter Smith, Ruby K. Smith, and Sue S. Beattie.

Secondary sources which have been used in developing this study
consist of American and Church history books covering this period of time, and biographical writings on Joseph Smith, Jr.
CHAPTER II

THE AMERICA OF SAMUEL SMITH'S DAY

The America of Samuel H. Smith's day, (1808-1844) was an interesting period of time. Certain characteristics of that era should be mentioned to adequately present a background for the life of Samuel Smith. The period was marked by a change from an agrarian economy to industrialization, movements to equalize the masses, reform, westward movement, and Americans changing their residences. Also characteristic of this era was increased opportunities for the common man, Jacksonian democracy, individualism and optimism, a more active role in intellectual pursuits, and greater development of the press. People were changing their outlook on religion, Bible and missionary societies were formed, and tolerance campaigns were common.

In the shift from an agricultural to an industrial economy, America developed industrially to where she no longer relied heavily on foreign goods. The economic changes of the first part of the nineteenth century blasted Jefferson's dream of an agricultural utopia.\footnote{Arthur M. Schlesinger, Jr., The Age of Jackson (Boston: Little, Brown and Company, 1945), p. 18.} Farm life in the East gave way to urbanization. As farming opportunities decreased in New England, the "farm boys and girls in increasing numbers left their home communities and sought their fortunes in the West, or in the nearer factories of their own regions."\footnote{Carl Russel Fish, The Rise of the Common Man (New York: The MacMillan Co., 1927), p. 66.} Thus, amid the movement toward industrialization...
the West offered new opportunities in farming and helped to preserve the power of agriculture in the nation.\(^1\)

The growing industrialization had both negative and positive results on the American way of life. It produced better facilities for transportation which meant that the common man was no longer anchored to his place of residence. It provided opportunities for one to gain knowledge and culture. On the negative side, however, industrialization often caused a need for reform in slum areas and improvement in working conditions.\(^2\)

Because there was no "authentic aristocracy"\(^3\) in the West, older traditions were broken. The common people were selected for government office,\(^4\) and there arose an uneducated ministry.\(^5\) One author associated religious revivals with the growing idea of equality. He spoke of the changed spiritual outlook as a "change which only gradually showed itself in creeds, a growing, happy, moving conviction that all men were equal, not as they had thought of it, in sin, but in possibilities of good. This point of view rushed many off their feet into the excesses of religious revivals."\(^6\)

The era between 1820 and 1845 was a period of reform, change and

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\(^1\) Schlesinger, op. cit., p. 19.


\(^4\) Ibid.

\(^5\) Ibid.

\(^6\) Fish, op. cit., p. 23.
revolution. One modern writer commented that the revolution was different from the one of the previous century in that it "was social, religious, and economic as well as political."\(^1\) The period was one of reform, and there existed a discontent for the past. Ralph Waldo Emerson described the period by asking:

What is man born for but to be a reformer, a remaker of what man has made . . . imitating the great Nature which embosoms us all, and which sleeps no moment on an old past, but every hour repairs herself, yielding us every morning a new day, and with every pulsation a new life.\(^2\)

Another writer stated that the "triumph of reform is sounding through the world for a revolution of all human affairs . . . ."\(^3\) It seems evident that the revolution of ideas was wide-spread. Orestes A. Brownson, a prominent thinker, said the revolution was extending "to every department of thought and threatening to change ultimately the whole moral aspect of society."\(^4\)

A more recent historian described the eighteen twenties as:

. . . a decade of discontent, born in depression, streaked with suffering and panic, shaken by bursts of violence and threats of rebellion . . . But its main source was the profound frustration of thriving and vigorous classes who felt the central government to be hostile to their needs and intents. The planters of the South, the working men of the North, those small farmers of the North and West . . . could not but have some misgivings over the workings of the American System.\(^5\)


\(^3\)The Dial, 1841. Cited by Curti, op. cit., p. 226.


Another characteristic of America that was significant during Samuel's lifetime was movement. It seemed that for many years Americans had adopted the European habit of fixed residence. During this period Americans were moving about, seeking new frontiers and new opportunities. One writer said in describing this period of time, "The outstanding indication of change in this civilization was movement." In describing the type of movement, he made this comment: "The distinguishing characteristic in the movement of this generation was the impulse to shift the home from one part of America to another." He further said that "never before in America were people so much out of their homes and on the move." Said another writer, in describing the movement to the West:

With the beginning of the new century the whole nation seemed veritably on the move. Roads swarmed with wagons laden with families and household goods. Through one Pennsylvania village on the road to Pittsburgh, toward the close of the year 1811, two hundred and thirty-six wagons and six hundred Merino sheep, passed in the course of a single day, all bound for Ohio. Even the snows of winter failed to stop the movement. Old settlers in central New York declared that they had never seen so many teams and sleighs loaded with women and children and household goods passing through to the West, as in the very midst of the winter of 1814.

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1 Fish, op. cit., p. 109.
2 Ibid.
3 Ibid.
4 Ibid., p. 137.
Closely associated with the characteristic of Americans moving about was the improvement of transportation facilities. A national road was completed that connected the East with the West. The completion of the Erie Canal made transportation to the West cheaper and easier. It was stated that when the Erie Canal had removed transportation barriers, "pioneers by the tens of thousands took up vacant lands in the northern parts of Ohio, Indiana, and Illinois."\(^1\) Samuel Smith later traveled the national road as a missionary and members of his family migrated to Ohio by way of the Erie Canal.

One of the features of the period was the development of the press. The new innovation was the "possibility of maintaining a low-priced paper by advertising based on large circulation."\(^2\) The first paper of this nature was the *New York Sun*, in 1833. A second innovation by the newspapers was to attract readers by startling news.\(^3\) Papers began to compete with each other for the most important story. It was stated that "never had the busy reporters of the newspapers been so numerous and so alert to catch the mass or the individual in some unusual pose."\(^4\) The movements of reform were quickly transmitted by the press, and "each movement came soon to have a press, either by individual effort ... or by corporate effort."\(^5\) One writer pointed out that "in 1828 the annual circulation of newspapers was about six for each individual in the country; in 1850 it was approximately twenty-two."\(^6\) Thus in the second quarter of the nineteenth century America became "a nation of newspaper readers."\(^7\)

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\(^1\)Hicks, *op. cit.*, p. 358.

\(^2\)Fish, *op. cit.*, p. 143.

\(^3\)Ibid.

\(^4\)Ibid., p. 137.

\(^5\)Ibid., p. 49.


\(^7\)Fish, *op. cit.*, p. 143.
During the lifetime of Samuel Smith there was a revived interest in the field of religion. Many of the reform movements used religion as their foundation. For example, peace reformers referred to the "Sermon on the Mount" to prove that Christianity condemned war, and temperance reformers stated that the Bible did not warrant the use of alcoholic beverages.\(^1\) One author said, "No one can read widely in the reform literature without being profoundly impressed with the religious character of the arguments that filled the tracts, periodicals, lectures, and private correspondence of the crusaders."\(^2\)

Revivalism played an important part of the religious life along the frontier during the first half of the nineteenth century.\(^3\) In speaking of revivalism and the frontier, William Warren Sweet, had this to say:

Revivalism as a method of bringing religion to people out of touch with the churches arose in the colonial period as a way of meeting a situation produced as a consequence of the great migrations of Europeans to the New World in the eighteenth century. The same conditions which produced it in the eighteenth century were reproduced again and again on every American frontier as people pushed westward across the continent. It was a way of bringing Christianity to individuals, and it stressed the fact that salvation depended upon individual decisions, that religion was a personal concern and not primarily an institutional matter.

Revivals and camp meetings became so popular that "there were no country sides that did not have a grove designated for these gatherings."\(^5\)

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\(^1\)Curti, *op. cit.*, p. 381.

\(^2\)Ibid.

\(^3\)Sweet, *op. cit.*, ch. VI.


\(^5\)Fish, *op. cit.*, p. 191.
It was at this time that Charles G. Finney began a successful career as a revivalist. A later historian evaluated the work of Finney:

It was in central and western New York that Finney held his first great revivals, and although he later conducted great meetings in the large cities of the East and in England, yet his impact upon the religion where his first meetings were held was more permanent than anywhere else, and was a major influence in fixing the religious patterns of the region.

... While accounts of Finney's revivals in central and western New York have found a permanent place in the social history of the times, there was a veritable host of lesser evangelists, most of whom have been forgotten, who, to use Cross's phrase, literally "swarmed over Yankeedom, old and new, preaching every shade of gospel, heresy and reform to a people who for a generation had been saturated with spiritual and moral intensity."1

Sweet continued his evaluation by commenting on the backgrounds of those who followed Finney. Said he:

Many of these post-Finney revivalists were men without formal education and had little in common with the settled ministry of the orthodox churches. In not a few instances they were free-lance and foot-loose. Some of them were supported by agencies formed by laymen independent of the churches for the purpose of supporting freelance revivalists and revival campaigns.2

Another characteristic was the formations of new sects. The rise of these sects was referred to by one historian as the "come-outism." He explained:

Nothing reflected more clearly the democratization of religion and the emancipation of the common man man from conventional and authoritative ecclesiastical organizations than the phenomenon known as "come-outism." This tendency for men and women believing themselves inspired to set up new cults was partly the result of the doctrine of self-expression and partly a reflection of equalitarianism.3

With revivalism and the rise of new sects certain doctrines were particularly popular on the frontier. For example, there was the idea of

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2Ibid., p. 284.
3Curti, op. cit., p. 308.
restoration, as taught by the Campbellites or Disciples of Christ and others; the immanent advent of the millennium; and the idea of religious communitarianism.

The Campbellite movement began as a reform movement within the Baptist Church. One historian of the movement wrote that in the beginning "its aim was to reform all religious denominations so as to bring them into harmony with the teachings of the New Testament scriptures."¹ During the 1820's the idea of reform shifted to that of restoration. The theme became "the restoration of the ancient order of things." In 1825 there appeared in the Christian Baptist, a Campbellite periodical, a series of articles written by Alexander Campbell entitled "A Restoration of the Ancient Order of Things."²

The following was said about the Campbellite movement:

They taught many revolutionary doctrines that were not taught by any other denomination at that time. They insisted that there had been an apostacy and that the primitive church would be restored; that ministers would be endowed with the holy authority that the ancient apostles possessed.³

Their followers on the frontier numbered into the thousands.⁴ By 1830 the movement broke with the Baptist Church and became identified as a separate church.⁵ Thus, by 1830 there were hundreds of people in the West who were looking forward to a "restoration of the ancient order of things."

Millennialism, or the doctrine of the literal return of Christ and His reign for a thousand years upon the earth, was emphasized by William


⁴Moore, op. cit., p. VI.

⁵Ibid.
Miller, a Baptist preacher and farmer. During the 1830's Miller increased in fame and became popular as a preacher.\textsuperscript{1} The movement became known as Millerism and his followers as Millerites. It was estimated that he gave six hundred and twenty-seven hour-and-half lectures in 1841 and made thousands of converts.\textsuperscript{2} Miller designated 1843 as the year for the second "coming of the Lord." The following comment was made concerning Miller's activities for that year.

Consequently, with the dawning of that year the energies of the Millennial preachers were doubled and the number of converts were accordingly increased. The appearance of a brilliant comet, which hung on the horizon nightly from February 28 to April 1, stimulated expectation, for all sincere believers knew that the Lord would be "revealed in flaming fire, taking vengeance on them that knew not God."\textsuperscript{3}

Another writer pointed out that some of his followers sold their material goods and assembled in certain places dressed in white robes "to meet their Lord."\textsuperscript{4}

A third movement that grew in popularity during the first half of the nineteenth century was the effort to establish cooperative communal societies, known as communitarianism. These efforts were experimental in nature, but attempted a practical solution to the social ills of the day. The desire for a better society seemed widespread throughout the nation. Emerson said that in 1844 "every thinking man in New England had in his coat pocket his own particular plan of a true and perfect society."\textsuperscript{5} Between 1840 and 1850 more than forty communitarian projects were attempted.\textsuperscript{6}

\textsuperscript{1} Sweet, \textit{op. cit.}, p. 308.  
\textsuperscript{2} Ibid., p. 309.  
\textsuperscript{3} Ibid.  
\textsuperscript{4} Fish, \textit{op. cit.}, p. 188.  
\textsuperscript{6} Fish, \textit{op. cit.}, p. 189.
There were different influences that caused the rise of communitarianism. One reason seemed to be that they were affected by the philosophy of Millennialism. Sweet in commenting on this factor said, "The creation of a perfect society was a part of the preparation believers must make to be ready when the Christ should appear again on the earth." ¹ Another reason was the need which individuals saw for reform. Said one writer:

The communitarian idea was particularly attractive because alternative methods of social reform appeared to have reached a dead end during the nineteenth century . . . . Drastic reform was the demand, but drastic reform without revolution. Such a program the secular communitarians offered. . . .²

In summary, the first half of the nineteenth century witnessed changes in American economy, in transportation, in opportunities for the common man, in the tending toward mobility, and in religious thinking. Industrial urbanization and migration caused a great need for reform and aided in bringing about a renewed interest in religion and in the formation of communitarian and utopian societies. Samuel Smith grew up in this era of change and unrest and was caught up in the flood of western migration, where he played a role in the development of the Mormon movement.

¹Sweet, op. cit., pp. 292-293.

CHAPTER III

BACKGROUND AND EARLY LIFE OF SAMUEL SMITH

The life of Samuel Harrison Smith, son of Joseph Smith and Lucy Mack Smith began on March 13, 1808, in the town of Tunbridge, Orange County, Vermont. Little was recorded about Samuel's early life except for the general history of the Smith family.

Ancestry of Samuel Smith

Samuel Smith was born of English and Scottish descent. His father's earliest American ancestor on the Smith line, Robert Smith, came to America from England in 1638, and his mother's line descended from John Mack who came from Scotland in 1669. Robert Smith was a boy of twelve who came as an indentured servant with a ten year obligation. He reared his family in a Puritan community with a strict knowledge of the scriptures.

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1 Lucy Mack Smith, History of Joseph Smith (4th ed. with notes and comments by Preston Nibley; Salt Lake City: Bookcraft, 1958), p. 46. The book was first published by Orson Pratt in England in 1853. It was revised and corrected under the approval of Brigham Young. The second edition appeared in the "Improvement Era" in 1900 as a serial and the third edition was published shortly after the serial in book form.


3 Archibald F. Bennett, "Solomon Mack and His Family," The Improvement Era (Salt Lake City), September, 1955, p. 630.

4 Genealogical Magazine, p. 17.

5 Ibid.
It has been said of Samuel Smith's forefathers that they were "among the best men and women of their day . . . Patriots, pioneers and ministers of religion predominated among them."\(^1\) Of his male ancestors over thirty came as immigrants to America.\(^2\) Archibald Bennett wrote:

Seven of his forefathers came on the Mayflower in 1620; four of them lying down in death due to the rigors of that first hard winter in Plymouth. Three of them had signed the Mayflower Compact. Another forefather was the Rev. John Lathrop, imprisoned over two years in London for his religion, while his wife at home languished and died. He became one of the most noted Puritan preachers in New England, and the progenitor of two Presidents of the United States, of the poet Oliver Wendell Holmes . . . .\(^3\)

Samuel Smith bears the name of two of his forefathers, his father's grandfather and great grandfather, each of whom were named Samuel Smith. The first Samuel Smith was a carpenter by trade, a landowner, and the father of nine children; the second held many public offices in the township of Topsfield, Massachusetts, which included grand juryman, road supervisor, a member of the Committee of Safety, moderator to Topsfield town meetings, assessor and selectman in Topsfield, representative to the General Court, and the town clerk. During the Revolutionary War he rose to the office of Captain.\(^4\)

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2Ibid.

3Ibid. This statement was written of Joseph Smith, Jr., but applies also to Samuel, Joseph's brother.

4B. H. Roberts, A Comprehensive History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: Deseret News Press, 1930), I, p. 2. Hereafter Samuel's second great grandfather will be referred to as the first Samuel Smith and his great grandfather as the second Samuel Smith.

5Ibid.

6Ibid., pp. 3-4.
Samuel Smith's father, Joseph Smith, Sr., was born July 12, 1771, in Topsfield. As a young man he accompanied his father, Asael Smith, to Tunbridge, Vermont, where he assisted his father and brothers in the clearing of a farm. Four years later he took possession of the farm while his father and brothers moved to clear additional land. It was in Tunbridge that he met Lucy Mack who was the eighth and last child of Solomon Mack and Lydia Gates. Lucy was born July 8, 1776 in Gilsum, Cheshire County, New Hampshire.

It appeared that Lucy Smith's father was a man of no small achievement. The following description indicates some of his accomplishments:

Solomon Mack was a New England frontiersman... He was a colonial pioneer, a patriot of the Revolution, and the patriarch of a notable posterity.

For eighty-eight eventful years he sought right manfully to do his part. He fought in two wars for family and country and freedom. He carved with his ax home after home in the wilderness. He helped build roads and mills and dams and bridges. He fought and traded and endured shipwreck on the open seas. All of this he accomplished, despite a succession of heart breaking adversities that would have daunted a lesser soul.

The following is a description of Lucy Smith's mother by his father:

In 1761, [15 years prior to Lucy's birth] we moved to the town of Marlow, where we remained until we had four children. When we moved there it was no other than a desolate and dreary wilderness. Only four families resided within forty miles. Here I was thrown into a situation to appreciate more fully the talents and virtues of my excellent wife; for as our children were deprived of schools, she assumed the charge of their education, and performed the duties of an instructress as none, save a mother, is capable of. Precepts accompanied with examples such as hers, were calculated to make impressions on the minds of the young, never to be forgotten.  

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1 Archibald F. Bennett, "Soloman Mack and His Family," The Improvement Era, September, 1955, p. 630.

2 Lucy Smith, op. cit., pp. 5-6.
Joseph Smith, Sr. and Lucy Mack were married January 24, 1796. While they lived in Tunbridge, their first three children were born, a daughter,¹ who died shortly after birth, and two sons, Alvin and Hyrum. The following children were born to the above marriage, Samuel being the sixth child. They were:

- a daughter who died shortly after birth, her name is unknown.
- Alvin, born February 11, 1798; died November 19, 1823.
- Hyrum, born February 9, 1800; died June 27, 1844.
- Sophronia, born May 16, 1803; date of death unknown.
- Joseph, born December 23, 1805; died June 27, 1844.
- Samuel Harrison, born March 13, 1806; died July 30, 1844.
- Ephraim, born March 13, 1810; died March 24, 1810.
- William, born March 18, 1811; died November 13, 1894.
- Catherine, born July 28, 1812; died February 1, 1900.
- Don Carlos, born March 25, 1816; died August 7, 1841.
- Lucy, born July 18, 1821; died December 9, 1882.²

**History of Smith Family -- 1804-1820**

In 1802 Joseph rented his farm and moved to Randolf where he engaged in the merchandising business. Because of a financial loss which Mr. Smith

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¹Bennett states that the first child born to Lucy and Joseph Smith was a daughter that died shortly after birth. The name of the child was not known. Mother Smith stated once that she was the mother of seven sons and four daughters. Because the names of all but one daughter were known, it was concluded that the first child was a daughter. See also: Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, introduction and footnotes by B. H. Roberts (Salt Lake City: Deseret Book Co., 1957), Vol. VII, p. 470. Volume VII is taken from the Manuscript History of Brigham Young and other original documents.

²Lucy Smith, *op. cit.*, pp. 350-351.
incurred in the growing and exporting of a ginseng root to China,\(^1\) he sold his farm in Tunbridge and later moved from Randolph to Sharon, Windsor County, Vermont. Joseph Smith, Jr., was born in Sharon, December 23, 1805. The Smith family moved back again to Tunbridge where Samuel was born. Later they settled in Lebanon, Grafton County, New Hampshire, in 1811. The towns of Tunbridge, Royalton, Sharon, and Lebanon are all close to the line separating New Hampshire and Vermont.\(^2\)

When Samuel Smith's family moved to Lebanon, he was around three. He was too young at this time to take advantage of the opportunities of receiving an education which was made available to the older Smith children. Hyrum Smith was sent away to Hanover, a few miles north of Lebanon, to attend an academy while the other children of school age attended a common school.

While in Lebanon, a typhus fever epidemic broke out, which eventually afflicted all of the children in the Smith family. Hyrum Smith was the first to catch the fever and came home from school. Sophronia and Joseph Smith, Jr., suffered the longest with the affliction. Sophronia was attended by a physician for eighty-nine days, while Joseph Smith, Jr., suffered from a fever sore which eventually settled in his leg. The leg was operated on, at which time Joseph Smith demonstrated much courage by refusing to take whiskey to deaden the pain and refusing to be tied down.\(^3\)

Norwich, Vermont, became the next home for the Smiths. They moved

\(^1\)Ibid., pp. 37-40. The profits which Mr. Smith should have realized were embezzled by a Mr. Stevens and his son. Mr. Smith and Mr. Stevens had made arrangements to ship their ginseng root in the same ship. The son of Mr. Stevens was to have the responsibility of marketing the root in China.


\(^3\)Lucy Smith, op. cit., pp. 54-58.
from Lebanon shortly after the sickness had left them. Lucy Smith describes their next three years:

Shortly after the sickness left our family, we moved to Norwich, in the state of Vermont. In this place we established ourselves on a farm belonging to one Esquire Moreduck. The first year our crops failed; yet by selling fruit which we grew on the place, we succeeded in obtaining bread for our family, and, by making considerable exertion, we were enabled to sustain ourselves.

The crops the second year were as the year before -- a perfect failure. Mr. Smith now determined to plant once more, and if he should meet with no better success than he had the two preceding years, he would then go to the state of New York, where wheat was raised in abundance.

The next year an untimely frost destroyed the crops, and being the third year in succession in which the crops had failed, it almost caused a famine. This was enough; my husband was now altogether decided upon going to New York.\(^1\)

It was in the year, 1816, that Mr. Smith left for the state of New York. Lucy Smith and her eight children remained in Norwich for a short while and then joined their father and husband in Palmyra, Wayne County, N.Y. Samuel Smith would have been about nine at this time.

According to the 1810 census of Palmyra "there were two thousand, one hundred and eighty-seven inhabitants in the town, and these were distributed among three hundred and fifty families.\(^2\) There was in the town a "gristmill, a tavern, a printing press, a distillery, and a 'household manufacturing' establishment, which in that year, turned out nearly thirty-four hundred yards of cloth.\(^3\) Western New York was largely a wilderness; and the town of Palmyra was not incorporated until 1827.

The financial conditions of the Smith family were at a low ebb because of the seige of sickness and the three successive years of crop failure, but upon their arrival in New York they united their efforts to purchase some land. Within a year, according to Mother 'Smith, a hundred acre

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\(^1\)Ibid., pp. 59-60.  
\(^2\)Evans, op. cit., p. 30.  
\(^3\)Ibid.
farm had been purchased two miles south of Palmyra, in the township of Manchester. A log house had also been erected and almost enough money for the first payment had been raised. In addition around thirty acres had been cleared. Later they built a frame house. Samuel Smith is not singled out during this period of time. Alvin Smith is mentioned as having been a big factor in the building of the house. In his later life, William Smith gave an account of the activities of the Smith family, to which Samuel made his contribution:

Whenever the neighbors wanted a good day's work done they knew where they could get a good hand ... We cleared sixty acres of the heaviest timber I ever saw. We had a good place. We also had on it from twelve to fifteen hundred sugar trees, and to gather sap and make sugar molasses from that number of trees was no lazy job. We worked hard to clear our place and the neighbors were a little jealous. ...

B. H. Roberts summarizes the accomplishments of the Smith's.

They arrived there penniless, as all admit, with nothing but their bare hands with which to help themselves. Yet in a few years they built two homes in the wilderness; they cleared sixty acres of heavy timber land, and converted it into a tillable farm. In addition to their farming and gardening, they had a sugar orchard of from twelve to fifteen hundred maple trees, from which they gathered the sap and converted into syrup or sugar. To aid in making the annual payments upon their farm, as well as to help sustain the family until the farm could be made productive, they took an occasional day's work among the neighboring farmers or the Palmyra village folk, sometimes to dig a well, or harvest a field of grain.

In this early period his life, Samuel Smith received some valuable experience in hard work, for he was to continue to labor with his hands in sustaining himself and his family when he was not busy attending to his

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1 Lucy Smith, op. cit., p. 64.

2 Deseret News (Salt Lake City), Jan. 20, 1894, p. 11. William Smith, Samuel's younger brother, was interviewed in later life about Joseph Smith and the Smith family. The interview was originally published in the Zions Ensign, Independence, Missouri, and later copied into the Deseret News. Future footnotes from the interview will be cited as Deseret News.

3 Roberts, op. cit., p. 42.
Church and civic responsibilities.

There is little known of Samuel Smith's formal education. His father had taught school one winter and Samuel may have received most of his education in the home. The common school in Palmyra had a three months session every year. Samuel's younger brother, William, stated that he had some opportunities of acquiring an education in Palmyra. "During this period, around 1818-1820 I enjoyed in common with other boys of my age and circumstances," he explained, "but limited opportunities for acquiring an education; and being like most youths, more fond of play than study, I made but little use of the opportunities I did have."

Evans states that Joseph Smith, Jr., attended school in Palmyra, and that there is in existence three of his text books, one of which, The First Lines of Arithmetic, contained the autograph of Joseph, dated Jan. 31, 1818. Because educational opportunities were available in Palmyra, it is possible that Samuel also attended the common school at that place.

A later missionary companion of Samuel Smith referred to him as uneducated and slow of speech. But although Samuel was undoubtedly limited in formal education, he was later appointed a member of the board of directors of the University of Nauvoo, with other more polished figures in the Mormon movement.

Religious Background of Samuel Smith

Because much of Samuel Smith's life is associated with the rise of

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2 Evans, op. cit., p. 35. Evans does not document this statement, referring to the text book.

the Church of Jesus Christ of Latter-day Saints, his religious background is important. Samuel Smith's mother was raised in a Christian home and had been taught to fear God and to walk in uprightness before Him. Samuel's maternal grandfather describes the kind of home in which Lucy Mack was raised:

She, [Lucy's Mother] besides instructing them [her first four children] in the various branches of an ordinary education, was in the habit of calling them together both morning and evening and teaching them to pray; meanwhile urging upon them the necessity of love toward each other, as well as devotional feelings towards him who made them. In this manner my first children became confirmed in habits of piety, gentleness, and reflection, which afforded great assistance in guiding those who came after them, into the same happy channel. . . .

As a child, Lucy Smith reported later that she spent much of her time reading the Bible and praying. After her marriage she contracted what was diagnosed as consumption. When the doctors had given up hope of her recovery, she made a covenant with the Lord that if He would let her live she would serve Him to the best of her ability. After her recovery she felt keenly the responsibility of her covenant and began to seek for spiritual guidance. She visited a Deacon, sought guidance at a Presbyterian service, and attended the Methodist Church. Because she did not find the guidance she was seeking, she returned to reading the Bible for inspiration. Eventually she was baptized, but with the understanding that she was free to choose the church that she would join. Samuel's mother remained aloof from any formal church affiliation until the year 1820, when she joined the Presbyterian Church.

Samuel Smith's father seemed to have inherited a disinterest in organized religion from his father. Asael "held aloof from all denominations

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1Lucy Smith, op. cit., p. 6.  
2Ibid., p. 31.  
3Ibid., p. 34.  
4Ibid., pp. 35-36, 45.
simply because he could not reconcile their teachings with the scripture
and his reason."\(^1\) But such disinterest toward sectarian theology did not
prevent him from maintaining a Christian home. Samuel Smith's younger
brother, William, gave an account of the religious training of the Smith
children:

We always had family prayers since I can remember. I well
remember father used to carry his spectacles in his vest pocket,
and when we boys saw him feel for his "specs," we knew that was
a signal to get ready for prayer, and if we did not notice it
mother would say, "William," or whoever was the negligent one, "to
get ready for prayers." After the prayer we had a song we would
sing; I remember part of it yet.

'Another day has passed and gone,
We lay our garments by.'\(^2\)

There is little written about Samuel Smith's early religious in-
terest other than the fact that in 1820, at the age of twelve, he joined the
Presbyterian Church, along with his mother, his brother, Hyrum, and his sis-
ter Sophronia. But while the written record is lacking in detailed facts,
Samuel no doubt learned well the lessons of faith and devotion to God. In
later life he was sought out by his associates who desired assistance in
receiving guidance from the Lord in prayer. His faith and his reliance up-
on prayer probably resulted from his home environment.

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\(^1\) "Topsfield Historical Society Collection," 8:19. Cited by Mary
Audentia Smith Anderson, Ancestry and Posterity of Joseph Smith and Emma

\(^2\) Deseret News, January 20, 1894.
CHAPTER IV

THE CONVERT AND EARLY MISSIONARY

The Visions of Joseph Smith Jr., 1820 - 1830

The first recorded vision of Samuel Smith's older brother, Joseph Smith, Jr., occurred during religious revival in western New York in 1820. Revivals in religion were not new to the frontier, but this particular one was to have a far reaching effect on the Smith family. The excitement began with the Methodists and spread to the other religions. The reason for the agitation was to "convert the unconverted," while the convert was free to join the church of his choice. 1 Although Joseph Smith Jr. somewhat favored the Methodists, he was uncertain as to which church he should join.

Being prompted by a sermon given by a Methodist minister, Reverend Lane, 2 he retired to a grove of trees near his father's farm to ask God in prayer which of the churches he should join. When he returned home after praying, he remarked to his mother, "I have learned for myself that Presbyterianism is not true." 3 An account of what transpired that day in Joseph Smith's life was written eighteen years later in a history he compiled. According to this account, God the Father and Jesus Christ appeared to the fourteen

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1 Roberts, op. cit., p. 51.

2 Latter-day Saint Messenger and Advocate (Kirtland, Ohio), Dec., 1834, p. 42.

year-old boy; and Jesus Christ informed him that he should join none of the churches "for they were all wrong."¹

Three years later, in September, 1823, Joseph Smith, Jr., received a series of appearances from a messenger who announced his name as Moroni. He was told that God had a work for him to do and that deposited on some plates in a near-by hill was a history of the ancient inhabitants of the western hemisphere. Moroni appeared to Joseph three times on the evening of September 21, and twice the next day. The latter visit occurred at the hill where the plates were deposited. He received the plates on September 22, 1827, and assisted by Martin Harris, began to translate them the following December, at Harmony, Pennsylvania. Later Oliver Cowdery came to Harmony to assist Joseph as a scribe.

In the spring and early summer of 1829 Joseph Smith, Jr., and Oliver Cowdery claimed to receive visitations from other heavenly personages -- John the Baptist and Peter, James, and John.² These messengers restored the Aaronic and Melchizedek Priesthood, respectively. By authority of these priesthoods, Joseph Smith, Jr., organized the Church to which Samuel Smith was to give a major part of his time and talents.

Reaction of the Smith Family to the Early Visions of Joseph Smith Jr.

There is no definite statement that tells how the twelve-year-old Samuel reacted when he was informed that Presbyterianism was incorrect. William Smith inferred in later life that the whole family believed the visions of Joseph Smith, Jr.:

¹Ibid., pp. 5-6.
²Ibid., pp. 32, 49-50. For a more detailed account of the visions of Joseph Smith see pp. 1-43.
We all had the most implicit confidence in what he said. He was a truthful boy. Father and mother believed him, why should not the children. I suppose if he had told crooked stories about other things we might have doubted his word about the plates, but Joseph was a truthful boy. That father and mother believed his report and suffered persecution for that belief showed he was truthful.\(^1\)

Joseph Smith’s father was the first to learn of the visit of Angel Moroni. The day following the first visit of Joseph Smith, Jr. to the Hill Cumorah, Samuel Smith and the rest of the members of the family were to hear of the recent happenings. When the family had gathered together, Joseph told them of his visit to Cumorah, of the Angel Moroni, and of the gold plates. In the evenings the family would often assemble to listen to Joseph. His mother later described the occasions:

Accordingly, by sunset the next day, we were all seated, and Joseph commenced telling us the great and glorious things which God had manifested to him; but, before proceeding, he charged us not to mention out of the family that which he was about to say to us, as the world was so wicked that when they came to a knowledge of these things they would try to take our lives; and that when we should obtain the plates, our names would be cast out as evil by all people. Hence the necessity of suppressing these things as much as possible, until the time should come for them to go forth to the world.

After giving us this charge, he proceeded to relate further particulars concerning the work which he was appointed to do, and we received them joyfully, never mentioning them except among ourselves, agreeable to the instructions which we had received from him.

From this time forth, Joseph continued to receive instructions from the Lord, and we continued to get the children together every evening for the purpose of listening while he gave us a relation of the same. I presume our family presented an aspect as singular as any that ever lived upon the face of the earth -- all seated in a circle, father, mother, sons and daughters, and giving the most profound attention to a boy, eighteen years of age, who had never read the Bible through in his life: he seemed much less inclined to the perusal of books than any of the rest of our children, but far more given to meditation and deep study.

We were now confirmed in the opinion that God was about to bring to light something upon which we could stay our minds, or that would give us a more perfect knowledge of the plan of salvation and the redemption of the human family. This caused us greatly to rejoice, the sweetest union and happiness pervaded our house, and tranquility reigned in our midst.

\(^{1}\) Deseret News, January 20, 1894, p. 11.
During our evening conversations, Joseph would occasionally give us some of the most amusing recitals that could be imagined. He would describe the ancient inhabitants of this continent, their dress, mode of traveling, and the animals upon which they rode; their cities, their buildings, with every particular; their mode of warfare; and also their religious worship. This he would do with as much ease, seemingly, as if he had spent his whole life among them.¹

From these accounts it seems apparent that the Smith family was interested in Joseph's revelations; and that they believed the work was of God.

The Baptism of Samuel Smith

Samuel Smith became the oldest son at home after Joseph had moved to Harmony; Alvin Smith having died and Hyrum Smith having married and left home. Some of the younger children were attending school while Samuel was helping with the farm. In February, 1829, Samuel's parents visited Joseph at Harmony, and while they were gone Samuel became quite ill. The sickness lasted for some months. But in the late spring he made a visit to see his brother, Joseph Smith.² The exact purpose of the visit is not certain. It may have been to assist him with the farm, or to see how the translation was progressing.

When Samuel Smith arrived in Harmony, Joseph explained to him that the authority to perform the ordinance of baptism had been restored to the earth. He further informed Samuel that he and Oliver Cowdery had baptized each other. To quote the words of Joseph:

¹Lucy Smith, op. cit., pp. 81-83.

²There is a discrepancy as to the time of Samuel's visit to Harmony. Samuel's mother stated that Samuel and Oliver went together in April to assist Joseph. She describes the condition of their journey saying: "The weather, for some time previous, had been very wet and disagreeable -- raining, freezing, and thawing alternately, which had rendered the roads almost impassable, particularly in the middle of the day. Notwithstanding, Mr. Cowdery was not to be detained by wind or weather, and they perservered until they arrived at Joseph's." Lucy Smith, op. cit., p. 141. Joseph indicates that Samuel arrived the latter part of May, which we will accept as correct.
We informed him what the Lord was about to do for the children of men, and began to reason with him out of the Bible. We also showed him that part of the work which had been translated, and labored to persuade him concerning the Gospel of Jesus Christ, which was now about to be revealed in its fullness. He was not, however, very easily persuaded of these things, but after much inquiry and explanation he retired to the woods, in order that by secret and fervent prayer he might obtain of a merciful God wisdom to enable him to judge for himself.  

Although Samuel Smith had heard his elder brother's solemn witness, had been shown the reasonableness of the doctrine from the scriptures, and had been shown the translated portion of the manuscript, he still sought a witness from the Lord. Thereby, he manifested that he was indeed "a man of integrity and singleness and fixity of purpose." Although for the past nine years he had believed in his brother, he seemed to hesitate in yielding obedience without a personal experience. As a result of his efforts, Samuel Smith obtained inspiration which convinced him that he should submit to the ordinance of baptism as it had been revealed to his brother. On May 25, 1829, he was baptized by Oliver Cowdery and thus became the third person to be baptized in his dispensation.  

After his baptism, according to Cannon, the same signs followed that were present when Joseph Smith, Jr., and Oliver Cowdery were baptized. He "was filled with the spirit of prophecy and praise. He uttered many sublime truths of which his mind up to that time had never conceived."

When Samuel Smith returned home he carried a new enthusiasm with him and much news concerning the latter-day work. Said his brother, Joseph;

1History of the Church, Vol. I, p. 44.
2George Q. Cannon, Life of Joseph Smith (Salt Lake City: Juvenile Instructor Office, 1888), p. 65.
3History of the Church, Vol. I, p. 44.
4Ibid.
5Cannon, op. cit., p. 65.
"He returned to his father's house, greatly glorifying and praising God, being filled with the Holy Spirit."¹ That joy and enthusiasm influenced Martin Harris to go and see the Prophet;² and Hyrum Smith also "hastened from Palmyra to Harmony in order to inquire of the Lord concerning these things reported by Samuel, and to learn what his relationship to the then unfolding work was to be."³

A Faithful Witness to the Book of Mormon

During the latter part of June or about the first of July,⁴ Samuel Smith was privileged to be shown the plates along with seven other men. These were not the first men to see the plates besides Joseph Smith, Jr., for three others had been shown them by the Angel Moroni, at Fayette, New York. Shortly after the Three Witnesses had seen the plates, Joseph and Oliver went to Palmyra to make arrangements for the printing of the Book of Mormon. It was here that the Eight Witnesses saw the plates, the place being a spot which the members of the Smith Family used for their secret prayers. The other seven men that saw the plates with Samuel were Christian Whitmer, Jacob Whitmer, Peter Whitmer, Jr., John Whitmer, Hiram Page, Joseph Smith, Sr., and Hyrum Smith. They all signed the following testimony that has since appeared in the Book of Mormon.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That Joseph Smith, Jun., the translator of this work, has shown unto us the plates of which hath both been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated we did handle with our hands; and we also saw the engravings thereon, all of which had the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness

¹History of the Church, Vol. I., p. 44.
²Lucy Smith, op. cit., p. 143.
⁴Lucy Smith, op. cit., p. 154, footnote.
that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness un-
to the world that which we have seen. And we lie not, God bearing
witness of it.1

A meeting was held in the Smith home that evening, and all of the
Eight Witnesses were present. Being impressed with the proceedings of the
day, each of the Eight Witnesses bore testimony of what they had seen and
how they felt about the work.2

Of the eight men, John Whitmer was later officially cut off from
the Church, while Jacob Whitmer and Hiram Page withdrew therefrom. The other
five "remained faithful, useful members of the Church during their lives."3
But none is known to have denied this early testimony.

One day while the Book of Mormon was being printed, three men, rep-
resenting a council which had organized in opposition to the book, came to
the Smith home. The purpose of their visit was to destroy the printed manu-
script. When they failed to find the hiding place of the manuscript, they
approached Hyrum and Samuel and tried to persuade them not to believe the
book. The spokesman was Deacon Beckwith of the Presbyterian Church.

When the Deacon was asked by Hyrum Smith if he would ever read the
Book of Mormon he replied: "I think it beneath me to take so much trouble,
however, if you will promise that you will confess to me that Joseph never
had the plates, I will ask for a witness whether the book is true."

Hyrum replied, "I will tell you what I will do, Mr. Beckwith, if you
do get a testimony from God, that the book is not true, I will confess to you

2Lucy Smith, op. cit., p. 155.
3John A. Widtsoe, Joseph Smith, Seeker After Truth, Prophet of God
that it is not true."

When Samuel Smith was approached, he quoted to the Deacon, Isaiah 59:9-11, which reads:

All ye beasts of the field, come devour; yea, all ye beasts in the forest. His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber; yea; yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.

Mother Smith records that when Samuel had ended the quotation, the three gentlemen left without ceremony.  

Samuel Smith Becomes a Charter Member of the Church

Following the publication of the Book of Mormon, the organization of the Church took place on Tuesday, April 6, 1830. The place of the organization was the home of Peter Whitmer in Fayette, Seneca County, N. Y. Samuel Smith was chosen as one of the six charter members of the Church. He was well qualified being the first person baptized by Joseph Smith Jr., and Oliver Cowdery, and being one of the witnesses to the Book of Mormon. The five other men were Joseph Smith, Jr., Hyrum Smith, Oliver Cowdery, Peter Whitmer, Jr., and David Whitmer.  

Five of these men were farmers and Oliver Cowdery was a school teacher. Samuel Smith was twenty-two, while the average age of the six men was twenty-four.

Joseph Smith and Oliver Cowdery were accepted as teachers of the Church, and the charter members expressed a satisfaction that the Church

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1Lucy Smith, op. cit., pp. 158-163. This gives a complete account.

2"Journal History of the Church of Jesus Christ of Latter-day Saints," Church Historian's Library, Salt Lake City, April 6, 1830. Cited hereafter as "Journal History." The names of the six charter members were given by Oliver Cowdery to Joseph Knight. Joseph Knight signed a document to this effect which was witnessed by George A. Smith, Robert L. Campbell, Thomas Bullock, and John V. Long. The Prophet also mentioned that there were others present at the meeting. History of the Church, Vol. I, p. 79.
should be organized. All were rebaptized into the Church,1 partook of the sacrament, consisting of bread and wine, received the gift of the Holy Ghost by the laying on of hands, and were confirmed members of the Church. The manifestations of the spirit were great. Joseph Smith reported: "The Holy Ghost was poured out upon us to a very great degree -- some prophesied, while we all praised the Lord, and rejoiced exceedingly."2 While the men were together, Joseph received a revelation giving further instructions concerning the organization of the Church.3 Some were also ordained to different offices of the Priesthood.

Early Missions of Samuel Smith - (1830)

Shortly after the Church was organized, Samuel Smith became anxious to know what his duties would be in the new religion. His desires were made known to his brother, Joseph Smith, who called upon the Lord in behalf of Samuel and received the following revelation: "Behold, I speak a few words unto you, Samuel; for thou also art under no condemnation, and thy calling is to exhortation, and to strengthen the Church; and thou art not yet called to preach before the world, Amen."4

It appeared that Samuel was anxious to work, but the Lord said that

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1 History of the Church, Vol. I, p. 76. When Samuel was baptized on May 25, 1829, it was for the remission of sins. When he was baptized the second time, he was baptized into the Church of Jesus Christ.

2 Ibid., p. 76.

3 Ibid., see also The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1952), Section 21. It contains revelations given to Joseph Smith with additions by other Presidents of the Church. Cited hereafter as Doctrine and Covenants.

the time had not yet come for him to do so. The record is silent as to what Samuel did between the organization of the Church and the month of June. He may have remained in Fayette or returned to farming in Manchester. But June 9, 1830, he was present at the first conference of the Church, held in Fayette. At the conference he was ordained an Elder, becoming the first member of the Smith family to receive the Melchizedek Priesthood besides Joseph.¹

During the month of June, Samuel Smith was set apart by Joseph Smith, Jr., for missionary work to the neighboring villages.² This was the first of many missions for the younger brother of the Prophet. He was to spend the next two and one half years almost continually preaching, from Maine to Missouri. Samuel Smith is credited as being the first formal missionary of the Church. He departed on his mission on the thirtieth of June, walking from town to town explaining the origin of the Book of Mormon and selling it to interested persons. While upon his mission he relied upon the goodness of the people for his lodging and meals.

After traveling twenty-five miles the first day, he came to an inn and called upon the landlord to see if he would be interested in buying a book on the origin of the American Indians. When asked where he obtained the book, Samuel replied that it had been translated by his brother from some plates that were found in a hill. He was called a liar and ordered to leave the inn. Mother Smith mentions that at this time "Samuel was sick at heart, for this was the fifth time he had been turned out of doors that day!" He washed his feet in a small brook as a testimony against the landlord and then proceeded another five miles where he spent the night under an apple tree.

¹"Journal History," June 9, 1830. ²Lucy Smith, op. cit., p. 169.
The next morning he gave a copy of the Book of Mormon to a nearby widow who supplied him with his breakfast but could not afford to buy the volume. He traveled an additional eight miles to the town of Bloomfield, where he met John P. Greene, a Methodist Minister. Although he was not interested in the book himself, Greene consented to take it with him on his next preaching tour. If he found anyone interested he would give their names to Samuel. He told Samuel to call by in two weeks to see if anyone was interested in buying the book. The above incident closes the known history of Samuel Smith’s first mission.  

Lucy Smith later gave an account of his return trip to the Greene family:

At the time appointed, Samuel started again for the Rev. John P. Greene’s, in order to learn the success which this gentleman had met with in finding sale for the Book of Mormon. This time, Mr. Smith and myself accompanied him, and it was our intention to have passed near the tavern, where Samuel was so abusively treated a fortnight previous, but just before we came to the house, a sign of smallpox intercepted us. We turned aside, and meeting a citizen of the place, we inquired of him, to what extent this disease prevailed. He answered, that the tavern keeper and two of his family had died with it not long since, but he did not know that any one else had caught the sickness, and that it was brought into the neighborhood by a traveler, who stopped at the tavern over night.

We arrived at Esquire Beaman’s in Livonia, that night. The next morning Samuel took the road to Mr. Greene’s, and finding that he had made no sale of the books, we returned home the following day.  

On September 26, 1830, Samuel Smith attended the second conference of the Church, at Fayette, and was one of the speakers at the conference. In the Fall and Winter of 1830, he continued to perform short missions in the surrounding towns and villages. The only other known recorded experience was when he called back to the house of Reverend Greene for the third time.

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1 Ibid., pp. 169-170  
2 Ibid., pp. 170-171.  
4 Ibid., October, 1830.
Mother Smith records that he went to Livonia during the first of October, and Samuel Smith gave the following account of this mission:

When I arrived at John P. Greene's house, Mrs. Greene informed me that her husband was absent from home, that there was no prospect of selling my books, and even the one which I had left with them, she expected I would have to take away, as Mr. Greene had no disposition to purchase it, although she had read it herself, and was much pleased by it. I then talked with her a short time, and binding my knapsack upon my shoulders, rose to depart: but as I bade her farewell, it was impressed upon my mind to leave the book with her. I made her a present of it, and told her that the Spirit forbade my taking it away. She burst into tears, and requested me to pray with her. I did so, and afterwards explained to her the most profitable manner of reading the book which I left with her; which was, to ask God when she read it for a testimony of the truth of what she had read, and she would receive the spirit of God, which would enable her to discern the things of God. I then left her and returned home.

Perhaps Samuel little realized the influence that this one copy of the Book of Mormon would have in introducing many stalwart individuals to the Church. When Mr. Greene returned home, he at first refused to read the book, but because his wife persisted he began to read it. As he read he prayed for a testimony concerning the book, and in a few months he and his wife joined the Church.

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1 Lucy Smith, op. cit., p. 187.

2 Ibid., p. 188. In the Times and Seasons, Feb. 15, 1841, Vol. II, pp. 325-326, there appeared an obituary of Mrs. Greene written by her husband to Don Carlos Smith. In the letter Mr. Greene gave the date of their baptism as April, 1831. The family first gathered at Kirtland and later at Far West. Mr. Greene described her departure from Missouri in the following manner: "... deprived of her husband and also her property, under Gov. Boggs' exterminating order, ... with her four daughters and a son, she was compelled to make her passport, a distance of 200 miles, in the month of January, 1839, by wagon, lodging in the same at night. The deprivation and sufferings of the journey, laid the foundation of that fatal disease ...".

John P. Greene presided at a branch of the Church in Parkham County, Ohio, Ibid., p. 342. He was a member of the Kirtland High Council and later officiated as the Nauvoo City Marshall. Ibid., Vol. I, pp. 349, 511.
Phineas Young, a brother to Mrs. Greene, also received a copy of the Book of Mormon resulting from Samuel Smith's mission. Phineas gave the book to his brother, Brigham Young, who gave it to his sister, Mrs. Murray, the mother of the wife of Heber C. Kimball. As a result they were all later baptized into the new church.¹

There are two other events that figure into Samuel Smith's life, in the latter part of 1830. Although he spent much of his time engaged in missionary work, he remained close to his parents and proved to be a valuable help with problems that arose. Samuel is mentioned in Lucy's narrative as assisting his father who had been placed in a dungeon for a fourteen dollar debt,² and in being a great assistance in helping the family move to Fayette.³ The date of Mr. Smith's imprisonment is probably the first part of November.⁴ When Samuel Smith returned home from his third mission to Livonia, traveling twenty-one miles after sunset, he first learned of his father's situation. He left the next morning, though having the night before complained of aching muscles and a "heavy cold," to assist and comfort his father.⁵ Mr. Smith was released from the dungeon to the jail yard where he gained employment in a coppering shop until the time of his release.

¹In the fall of 1831 some missionaries began teaching in the town of Victor and Mendon where Heber C. Kimball and Brigham Young resided. Both of these men were baptized in April, 1832. See History of the Church, Vol. I, pp. 296-297.

²Lucy Smith, op. cit., pp. 184-185. ³Ibid., pp. 188-189.

⁴The "Journal History" indicates that Mr. Smith was released in December. The prison term was about thirty days which would mean that Mr. Smith's imprisonment was probably the first part of November. See Lucy Smith, op. cit., p. 186.

⁵Lucy Smith, op. cit., p. 184.
In December, the Smith's left their farm in Manchester, where they had resided for the past twelve years, to live in Fayette. Mother Smith recorded that when they became settled in Fayette, they made a practice of singing and praying in the evening. She mentioned one incident that concerned Samuel.

The neighbors soon became aware of this, and it caused our house to become a place of evening resort, for some dozen or twenty persons. One evening, soon after we commenced singing, a couple of little boys came in, and one of them stepping softly up to Samuel, whispered, "Mr. Smith, won't you pray pretty soon? Our mother said we must be home by eight o'clock, and we would like to hear you pray before we go."

Samuel told them that prayer should be attended to immediately. Accordingly, when we had finished the hymn, which we were then singing, we closed the evening services with prayer, in order that the little boys might be gratified. After this, they were never absent during our evening devotions while we remained in the neighborhood.

As the year 1830 closed, Samuel Smith was no longer a hard working man of the soil, but a person dedicated to the Mormon movement. His efforts as an early missionary combined with his experiences as a witness to the Book of Mormon and a charter member of the Church provided a rich background for future contributions to the movement.

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1 Ibid., p. 189.
CHAPTER V

SAMUEL SMITH - THE MISSIONARY

The year 1831 commenced with the third conference of the Church, held on January 2nd, in the home of Peter Whitmer, Sr., at Fayette, N. Y. There were no minutes of the meeting preserved, but one could reasonably assume that Samuel Smith was in attendance. At the conference Joseph Smith Jr., received a revelation stating that the members of the Church in New York should gather to Kirtland, Ohio. 1 Samuel Smith and Orson Pratt were appointed to do missionary work in the country about Kirtland. 2 Before they departed, they assisted Joseph Coe, a member of the Church, to make preparations for his removal to Kirtland. 3

Samuel Smith and Orson Pratt made the journey to Kirtland by foot, a distance of about two hundred and fifty miles. As they traveled they took time to preach along the way, arriving in Kirtland, February 27, 1831. 4

The following is a description of Kirtland, Ohio:

1Doctrine and Covenants 68:31-32. Joseph Smith received a revelation in Dec., 1830, which also gave instructions to go to Ohio. See Doctrine and Covenants, Section 37.


4"Journal History," February 27, 1831.
A small town in the rolling hills of northwestern Ohio which had a population of 6,018 in 1830. As a center for farmers to drive into and trade, get their grain milled or sold, and the like, it was comparable to the nearby towns of Painesville, Hiram, and Warren. The people of the community were nearly all farmers or closely tied to the soil. The area had been settled by westward movement along the shore or on the newly opened Erie Canal, by people from Connecticut, then later from New England, New York and Pennsylvania.¹

Mormonism was first introduced to Kirtland in the fall of 1830 by four missionaries -- Elders Parley P. Pratt, Oliver Cowdery, Peter Whitmer, and Richard Ziba Peterson. These missionaries were traveling to western Missouri to perform missionary work among the Indians. Parley P. Pratt had been a Campellite preacher in Amherst, Lorraine County, Ohio, and had been associated with Sydney Rigdon, a popular Campellite minister in the vicinity of Kirtland.

In writing of his experiences in Kirtland, Pratt said:

We tarried in the region for some time, and devoted our time to the ministry, and visiting from house to house.

At length Mr. Rigdon and many others became convinced that they had no authority to minister in the ordinances of God, and that they had not been legally baptized and ordained. They, therefore, came forward and were baptized by us, and received the gift of the Holy Ghost by the laying on of hands, and prayer in the name of Jesus Christ.

The news of our coming was soon noised abroad, and the news of the discovery of the Book of Mormon and the marvelous events connected with it. The interest and excitement now became general in Kirtland, and in all the region round about. The people throned us night and day, insomuch that we had no time for rest and retirement. Meetings were convened in different neighborhoods, and multitudes came together soliciting our attendance; while thousands flocked about us daily; some to be taught, some for curiosity, some to obey the gospel, and some to dispute or resist it.

In two or three weeks from our arrival in the neighborhood with the news, we had baptized one hundred and twenty-seven souls . . . .²


There seemed to be a close resemblance between some of the principles which the Campbellites were teaching and those of Mormonism. One writer in comparing the two movements said: "There was no church in the world that taught so many doctrines of the restoration as the 'Campbellites' had been teaching for a few years."¹

Another writer said:

The Mormon interlude at Kirtland, Ohio, was by no means the transplantation of an alien tree into an unaccustomed soil. The ground at Kirtland, Ohio, was not only well prepared for the planting, but was already sprouting luxuriant vegetation so closely akin to Mormonism that the simplest cross-pollination and grafting proved a native stand of Mormon timber.²

When Samuel Smith arrived in Kirtland in February, 1831, he arrived at a place that was always crowded with persons coming to inquire about the new religion.³ During the spring he performed missionary work to the neighboring areas. He labored in Amherst, Lorraine County, fifty miles west of Kirtland, for a few weeks in April. This was where Parley P. Pratt had been a Campbellite preacher prior to his conversion to Mormonism. Pratt had visited the area on his way to Missouri and he recorded that the people were excited about the new religion. Some desired to learn of the Church, while others sought to persecute it.⁴ Joel Hills Johnson, of Amherst, Lorraine county, recorded in his journal that in April, 1831, Samuel H. Smith, with others, baptized about fifty persons in a two-week period in the vicinity.⁵

⁴Pratt, op. cit., p. 48.
During the spring Samuel Smith became concerned over the welfare of his mother as she traveled from Waterloo, New York, to Kirtland. Most of her journey was made by water, after the ice had broken. When she landed at Fairport, Ohio, Samuel and Joseph Smith Jr., were on hand to welcome her and the party with which she was traveling.¹

The Mission to Missouri

During the latter part of spring, Samuel Smith may have been numbered with the many elders who were performing missions in the vicinity, or he may have assisted his parents in settling in Kirtland. On June 3, however, he attended a general conference of the Church in Kirtland. The conference consisted of all of the elders from the surrounding areas who could be gathered together. Several of the men were ordained to the office of High Priest in the Melchizedek Priesthood. Parley P. Pratt stated that this was the first time that "this priesthood had been revealed and conferred upon the Elders in this dispensation."² Samuel Smith was one of those ordained to this office.³

On June 7, the day after the conference had ended, a revelation called many of the men to go on a mission to Missouri, in which it said, among other things: "Let my servants Reynolds Cahoon and Samuel H. Smith also take their journey."⁴ The revelation also stated that the next conference of the Church was to be held in Missouri. The following instructions were given as to how the missionaries should travel and perform their missions:

¹Lucy Smith, op. cit., p. 207. For a complete account of the trip of Lucy Smith see pp. 195-208.
²Pratt, op. cit., p. 68. ³"Journal History," June 3, 1831.
⁴Doctrine and Covenants, 52:30.
And let them journey from thence preaching the word by the way, saying none other things than that which the prophets and apostles have written, and that which is taught them by the Comforter through the prayer of faith. Let them go two by two, and thus let them preach by the way in every congregation, baptizing by water, and laying on of hands by the water's side.

Yea, verily, I say, let all these take their journey unto one place, in their several courses, and one man shall not build upon another's foundation, neither journey in another's track. He that is faithful, the same shall be kept and blessed with much fruit.

There were about fifty men that set out on the western mission and each pair was to travel on different routes. B. H. Roberts summarized the purpose of the western mission in four statements:

1. That the Lord's servants might give him a witness of their obedience;
2. That they might have the honor of laying the foundation of Zion;
3. That they might bear record in all their travels hereafter, where the city of Zion shall stand;
4. That the testimony of these things might go forth from 'the city of the heritage of God.'

With only two days preparation Samuel Smith, age twenty-three, and Reynolds Cahoon, age forty-one, departed for their mission to Missouri. They traveled on foot "carrying their clothing, books, and at times their food." Their direction was to the southwest. They took with them some provisions for lodging but paid out their last money before they reached Missouri. Mother Smith mentioned that their journey was hard, and that they endured "much for the want of food and rest." The following is an account

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1Ibid., vs. 9, 10, 33, 34. 2Roberts, op. cit., Vol. I, p. 257.
4"Journal History," June 9, 1831.
of part of their journey:

They arrived at Columbus, the capital of Ohio on the 19th and stopped there over night. Thence they traveled towards Cincinnati.

On the way they preached at Newhampton, Springfield (Clark county). At Lebanon, they had a controversy with a Baptist minister. At Cincinnati, they crossed the river into Kentucky, traveled thence to Burlington, crossed the Ohio river again at Rising Sun, in Ohio County, Indiana, and preached in Unionville, Wednesday the 29th. On the 1st of July they preached in the court house in Madison, ... a village situated on the Ohio, Jefferson county, Indiana. Thence they traveled to Vienna, Scott county, where they held a meeting on Sunday, July 3rd. The following day, in the evening, they held a meeting three miles east of Orleans, Orange county; they then traveled on to Woods Perry, on the east fork of White River, and crossed the ferry on July 6th. On the 8th they crossed the west branch of White River, preached twice in Nashville, Orange county, to very attentive audiences. Here they also spent the Sabbath (July 10th). Thence, they journeyed on and held a meeting 8 miles further. Traveling on, they preached in Vigo county. Tuesday evening (July 12th) after preaching, also at Terre Haute, they crossed the Wabash river, and entered Illinois. Thursday evening (July 14th, 1831) they preached in the court house at Paris, Edgar county, Ill., where the people appeared hard hearted and wicked. Here they paid out the last money they had for lodging. After journeying 55 miles farther, they held a meeting with the Presbyterians on the Sabbath (July 17th). The following Wednesday they passed through Springfield, Illinois.1

The above account is not complete but gives an idea of the type of mission Samuel Smith and Reynolds Cahoon performed.

On their way to Missouri they met William E. M'Ellin, a clerk in a shop in a town on their route. He seemed interested in their message and arranged for them to speak in a room that could accommodate a large assembly. After the missionaries had left the following morning, he began to be uneasy because of their message. "This feeling worked so strongly in his breast as to deprive him of rest all the ensuing night; and before morning, he concluded to set out for Missouri, at the hazard of business, character, and everything else."2 He settled his affairs with his employer and set out to

1 "Journal History," June 9, 1831.
find the two missionaries. Somehow he passed them on the way, and he was
baptized and ordained an Elder upon reaching Missouri.¹

Samuel Smith and his companion arrived at Independence, Missouri, August 4, 1831. They were two days late to participate in the dedication of the land for a gathering place² and one day late for the dedication of the site upon which a temple would be built. But they did arrive for the conference of the Church held on the day of their arrival. Cahoon wrote: "I found some of the brethren, and there my mortal eyes beheld great and marvelous things such as I had not ever expected to see in this world."³ He also mentioned that they attended a "glorious meeting on the Sabbath."⁴ Samuel and his companion spent five days in Jackson county, during which time they attended several meetings and explored the country round about.⁵ They also witnessed the giving of several revelations of great importance in developing the doctrines of the Church. Joseph Smith, Jr., recorded the following description of the land around Jackson county:

The country is unlike the timbered states of the East. As far as the eye can reach the beautiful rolling prairies lie spread out like a sea of meadows; and are decorated with a growth of flowers so gorgeous and grand as to exceed description; and nothing is more fruitful, or richer stockholder in the blooming prairie than the honey bee. Only on the water courses is timber to be found. There in strips from one to three miles in width, and following faithfully the meanderings of the streams, it grows in luxuriant forests. The forests are a mixture of oak, hickory, black walnut, elm, ash, cherry,

¹History of the Church, Vol. 1, p. 219.
²Jackson County, Missouri, had been referred to in revelation as a gathering place of the members of the Church. Independence was designated as the city where the Church would build its "City of Zion." It is also referred to as the "Land of promise" and "Zion." See section 57 of the Doctrine and Covenants.
⁵"Journal History," August 13, 1831.
honey locust, mulberry, coffee bean, hackberry, boxelder, and bass wood; with the addition of cottonwood, butterwood, pecan, and soft and hard maple upon the bottom. The shrubbery is beautiful, and consists in part of plums, grapes, crab apple, and persimmons.  

On August 8, some of the missionaries were asking Joseph Smith as to how they should return to Kirtland; and by revelation they were instructed to return speedily to the land from which they came. They were to make or buy a craft and go quickly to St. Louis. From St. Louis, Sidney Rigdon, Joseph Smith, and Oliver Cowdery were to go to Cincinnati and preach while the others were instructed to return to Kirtland by the way which they had previously traveled, preaching to the same congregations. Their journey was to be made in pairs. The revelation said, "And all this for the good of the Churches, for this intent have I sent them."  

Samuel Smith, Reynolds Cahoon, Joseph Smith, and six others left Independence, August 9.  

We started down the river in canoes, and went the first day as far as Fort Osage, where we had an excellent wild turkey for supper. Nothing very important occurred till the third day, when many of the dangers common upon the western waters, manifested themselves; and after we had encamped upon the bank of the river, at McIlwaine's Bend, Brother Phelps, in open vision by daylight, saw the destroyer in his most horrible power, ride upon the face of the waters, others heard the noise, but saw not the vision.

The next morning Joseph Smith said he received further instructions pertaining to their homeward journey. Part of the revelation stated that they were to separate and travel two by two. It also said: "Let my servant Reynolds Cahoon, and my servant Samuel H. Smith, with whom I am well pleased, be not separated until they return to their homes, and this for a wise

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2 Doctrine and Covenants, 60:9. Refers to the entire section.
3 "Journal History," August 9, 1851.
Samuel Smith and Reynolds Cahoon had traveled about one hundred miles on the Missouri River when they left their canoes and journeyed by land on the north side of the river. At St. Charles they crossed the Ohio River into Illinois. The two missionaries journeyed along the national highway through part of Indiana and were able to preach to some of the men working on the road. Once they reached Indiana they journeyed to the southwest until they reached Greene County. Reynolds Cahoon recorded the success they experienced in this county.

We then traveled on the Greene county, Indiana, and on Monday evening, August 29th, arrived in the region of country where we had held meetings on our westward journey. We found the people glad to see us again. On Tuesday, August 30th, we preached at the residence of Mr. Lemon, where we held three meetings. We found this whole region a country in a state of excitement over the Book of Mormon. The people were searching the scriptures; some of them had read their Bibles through twice since we last visited them, and as soon as they heard that we had returned, they were all ready to come together to hear what further testimony we had to give. A number of them acknowledged their belief in the work. Others said they could find no objection to it, and were anxious to receive a testimony in regard to its truth.

In Greene County, six persons were baptized, a branch of the Church was founded, and one man was ordained to the office of Elder and another to the office of Priest. After Samuel Smith and Reynolds Cahoon had performed a few baptisms, some of the residents became frightened because of the "fabulous stories" which they had heard about the Mormons. On September 13, the missionaries left Greene County for Kirtland. They arrived in Kirtland, September 28, 1831, thus completing about a two thousand mile journey, mostly on foot, in a little less than four months.

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1 *Doctrine and Covenants*, 61:35
The Eastern Mission

For the remainder of the year 1831, Samuel Smith remained busy attending conferences of the Church and performing short missions. It was recorded that he attended conference October 10th in Kirtland\(^1\) and October 25th in Orange, Cayahoga County.\(^2\) On the first day of the latter conference Joseph Smith Jr., received a revelation directed to William E. M'Lellin, part of it said:

> Go unto the eastern lands, bear testimony in every place, unto every people and in the synagogues, reasoning with the people.

> Let my servant Samuel H. Smith go with you, and forsake him not, and give him thine instructions, and he that is faithful shall be made strong in every place; and I, the Lord, will go with you.\(^3\)

It appeared that the two were to meet in Hiram, Ohio, and from there start on their mission. Lucy Mack Smith gave an account of Samuel starting for Hiram, about thirty miles from Kirtland:

> Samuel commenced making preparations, but before he was ready to start he heard a voice in the night, which said, 'Samuel, arise immediately, and go on the mission which thou was commanded to take to Hiram. He arose from his bed and took what clothing he had in readiness, and set off without further delay.'\(^4\)

> Samuel Smith remained in Hiram for a few days performing missionary labors and attending church meetings. At a conference held on November 12th he was voted worthy to receive an inheritance in Zion.\(^5\) He and William E. M'Lellin left Hiram for their mission to the East on November 16, 1831.\(^6\) The mission lasted but forty days, during which time they preached in two counties in Eastern Ohio and baptized six individuals.\(^7\)


\(^{5}\)"Journal History," Nov. 12, 1831. \(^{6}\)Ibid., Nov. 16, 1831.

\(^{7}\)Ibid.
Samuel kept an account of their mission which has been preserved.

The following is part of that account:

We held one more meeting on Tuesday Nov. 29th, and finally left Braceville on the 30th going to the town of Weathersfield, Trumbull Co., Ohio, where we held a meeting in the evening of Dec. 2nd at the house of Daniel Eaton; a large congregation of people attended and we appointed another meeting to be held on Sunday, Dec. 4th, at the house of James St. Johns, in the same neighborhood, in the evening of the 6th, where we again had a large congregation. The prejudices of many began to break down and the spirit of the Lord commenced to work upon the hearts of the people, and we began to hope that they would receive the truth and that the Lord would build up a church in this place. (Four persons were baptized in this town) . . . On Thursday, the 22nd we held a meeting at Mr. Edward's in Weathersfield, where Bro. William E. M'Lellin became sick through taking a bad cold which settled on his lungs. I left him and come to Hiram on the 24th of December. There I found many of the brethren whom I accompanied to Ravennah on the 25th. In the evening of December 27th I returned to Kirtland, where I stayed at my father's house.1

Samuel Smith's mission to the East had ended prematurely. One apparent reason was the sickness of William E. M'Lellin. Two other items need to be mentioned. Samuel said later that the way seemed "hedged up before" M'Lellin and himself.2 In a later revelation the fact was disclosed that William had murmured in his heart and had sinned. The revelation stated:

Therefore, verily I say unto my servant William E. M'Lellin, I revoke the commission which I gave unto him to go unto the eastern countries.
And I give unto him a new commission and a new commandment, in the which I, the Lord, chasten him for the murmuring of his heart;
And he sinned; nevertheless, I forgive him and say unto him again, Go ye into the south countries.3

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1Ibid. Certain spelling errors have been corrected.

2Samuel H. Smith, "Samuel H. Smith's Journal, 1831-1833." The original handwritten copy of this journal is in the possession of J. Winter Smith, San Jose, California. There is a microfilm and a type-written copy of the original in the Church Historian's Office, Salt Lake City. Cited hereafter as "Samuel H. Smith's Journal."

3Doctrine and Covenants, 75:6-8.
It appeared that because of some of M'Ellin's personal difficulties he and Samuel Smith were not progressing as they should have been, and this was the reason Samuel Smith left him and returned to Kirtland.

During the next month Samuel Smith visited, exhorted, and strengthened the members of the Church in different areas around Kirtland. On January 25, 1832, he attended a conference at Amherst, Lorraine County, and there received a commission to go to the East with Orson Hyde. The revelation stated: "And again, verily thus saith the Lord, let my servant Orson Hyde and my servant Samuel H. Smith take their journey into the eastern countries, and proclaim the things which I have commanded them; and inasmuch as they are faithful, lo, I will be with them even unto the end."²

With only seven days of preparation Samuel H. Smith and Orson Hyde left Kirtland, Ohio, on February 1, 1832, for a mission that would last nearly eleven months. This perhaps is the best documented of Samuel's missions, as both missionaries kept a day by day journal of their travels and experiences.

As they journeyed eastward they preached in churches, halls, schoolhouses, stores as well as upon the sidewalks and from house to house. Often when they found someone that was receptive to their message, they would hold private meetings with them. Their route took them from Salem, Ohio, to Springfield, Pennsylvania, where they remained for twelve days, teaching those interested in their message. A number of persons were baptized, a branch was organized, and one member was ordained to the office of Elder.³

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¹"Journal of Samuel Smith." n.d.
²Doctrine and Covenants, 75:13.
After leaving Springfield, they journeyed to Erie, Pennsylvania. While enroute they did much house to house contacting. From Pennsylvania they traveled to western New York where they visited the towns of Fayette, Livonia, and Canandaigua, all of which Samuel Smith had previously visited. The following statements are from Hyde's journal and concern their stay in New York:

May 15, 1832: Laid hands upon one Sister who had ague and she was immediately healed, the power of God was manifest.

May 20th, 1832: At 9 o'clock, one came forward; afternoon, preached in Spafford and five came forward for baptism -- baptized the six in the water of Lake Schenectady; the Lord was with us.

June 3rd, 1832: ... for the last ten days have kept no record. One reason is because we had a multiplicity of business on hand; preached almost every day publicly and privately almost all the time.

June 14th: Went on 7 miles; feet very sore.1

It seemed that one of the highlights of their mission was their work in Boston. While they were in New York they spent one night with Thomas B. Marsh.2 Marsh had lived in Boston and had joined the Church in 1830. He wrote a letter to some of his friends in Boston telling them of the two missionaries that were on their way. It is not certain at what time Marsh wrote the letter.

As the missionaries came closer to Boston, Samuel Smith recorded in his journal on the twelfth of June that he and Orson Hyde both felt impressed that they should hurry to Boston.4 The missionaries arrived in Boston, June 22nd, and Samuel Smith recorded that "we came into Boston and found the friends of Brother Thomas Marsh very glad to see us. They had expected us before in consequence of a letter writen [sic] by Thomas. Some of them were

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1 Orson Hyde, "Journal while absent on a mission with Samuel H. Smith from Feb. 1, 1832 to Dec. 22, 1832." The original handwritten copy of this journal is in the L.D.S. Church Historian's Office, Salt Lake City. The writer had access to the typewritten copy of the journal. Cited hereafter as "The Journal of Orson Hyde."

2 "Journal of Samuel H. Smith, May 13, 1832. 3 Ibid., June 12, 1832."
calculating to start the next month for Ohio.\textsuperscript{1} Orson Hyde recorded a similar reaction in his journal: "Arrived at Boston on Friday the 22nd June, and have labored diligently since we came -- Word and Doctrine. The Lord has opened and is opening the way before us; and truly the Lord is good and there seems to be a good prospect of an in-gathering."\textsuperscript{2} During the next fourteen days fifteen persons were baptized and the missionaries began to feel some persecution which had risen.\textsuperscript{3}

It seemed that Boston became the headquarters for the missionaries. They worked in surrounding areas and then journeyed to Providence, Rhode Island. Twenty miles of the journey to Rhode Island was made on the stage. When they arrived in Providence they felt again that the Lord had opened the way before them.\textsuperscript{4} Although they found some interested persons, the forces of opposition soon gathered against them. Hyde recorded in his journal under the date of July 17, the following experience:

Labored from house to house; held meetings in the afternoon at a private house; explained the work unto them, and we thought we would have a private meeting in the evening as there was some quite believing. Accordingly we came together, and there was a mob gathered around one house of about a hundred men, they swore they would have us and tar and feather us. The people told them that we were not there, but the mob did not believe it, and said they would search the house, but they did not, they then all rallied and came down to the house where we really were, and came and told us what was going on; but the mob came on before we left the house, and surrounded it and tried to get in, but the lady told them there was no meeting there that night and that they must clear out. But a little boy came into the house to see if we were there and he did not see us, and went out and told them that we were not there, and they then dispersed swearing and scolding, and thus the Lord delivered us.\textsuperscript{5}

\textsuperscript{1}Ibid., June 21 and 22, 1832.
\textsuperscript{2}"Journal of Orson Hyde," June 25, 1832. \textsuperscript{3}Ibid., June 25-July 5, 1832.
\textsuperscript{4}Ibid., July 13, 1832.
\textsuperscript{5}Ibid., July 17, 1832.
Orson Hyde later stated that they were able to baptize a few persons in Rhode Island against very violent opposition.\textsuperscript{1} He said they were forced to flee one night and sleep under an apple tree.

The missionaries returned to Boston from Rhode Island, where, according to Hyde's journal, five more persons were baptized.\textsuperscript{2} Leaving Boston again, they traveled north through New Hampshire and into Maine. A branch of the Church was organized in York County, Maine, and about twenty persons were baptized.\textsuperscript{3} When the missionaries left Maine, they faced adverse weather conditions because winter had arrived. Sometimes they were challenged with poor weather conditions and indifference on the part of the people. The following entry described just such a condition:

Came on to Portsmouth called from house to house, rained very hard, night came on, and no family would keep us over night. We were out in the dark, mud, and rain, which came down profoundly. Called on Robert Foster, a Christian preacher and editor; he was quite plausible and apparently friendly, but rejected the Book of Mormon. Another Minister was present who said he would not believe unless the mountains should be moved, trees plucked up, dead raised, etc. About 11 o'clock at night we left the house, rained very hard; we went down to the Stage Tavern, and there was music and dancing, and they broke up about half past twelve. We then called for a bed, but all beds were full there, so we had to depart into the rain again. Went about one-quarter of a mile and woke them up and got a bed.\textsuperscript{4}

Before they arrived in Boston, they tarried awhile in New Rowley, Massachusetts. They had baptized a few there on their way to Maine, and they continued to have success when they returned. It had turned very cold. To

\begin{footnotes}
\footnote{"History of Orson Hyde," \textit{Millennial Star}, p. 776.}
\footnote{\textit{Ibid.}, July 25-30, 1832.}
\footnote{\textit{Ibid.}, p. 776.}
\footnote{\textit{Ibid.}, November 22, 1832.}
\end{footnotes}
perform a baptismal service they had to travel through snow and break the
ice on the water.\(^1\) Hyde referred to the newly organized branch as a "prec-
vious little flock."\(^2\) There were fifteen members of the Church when they
left New Rowley for Boston.

When they returned to Boston on the fourth of December, Samuel Smith
learned that his brother, Joseph Smith, Jr., and Newel K. Whitney had made
a hurried visit to Boston and other eastern cities. Joseph Smith had left
word with the branch for Samuel Smith and Orson Hyde to speedily return to
Kirtland. He had also written a letter to some of the members there includ-
ing the same instructions.\(^3\) Lucy Smith said that the reason for the mission-
aries being called home was to participate in the ordinance of the washing
of feet.\(^4\)

After Samuel Smith and Orson Hyde had finished their business in
Boston, they caught a stage and arrived in Kirtland December 22, 1832.\(^5\) Dur-
ing the past eleven months they had organized four branches of the Church,
one in Pennsylvania, two in Massachusetts, and one in Maine. While sixty
or more individuals had been baptized.\(^6\)

Hyde later summarized their activities as follows:

We journeyed early in the spring of 1832, eastward together, with-
out "purse or script," going from house to house, teaching and preach-
ing in families and also in the public congregations of the people.

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\(^1\)Ibid., December 2, 1832.  \(^2\)Ibid.
\(^3^\)"Journal of Samuel H. Smith," December 4, 1832.
\(^4\)Lucy Smith, \textit{op. cit.}, p. 217. She also indicates that the mission-
aries were called home because a school had been organized for the elders.
See p. 224.
\(^5^\)"Journal History," December 22, 1832.
\(^6\)\textit{Evening and Morning Star} (Independence, Missouri) Feb., 1833,
Wherever we were received and entertained we left our blessing; and wherever we were rejected, we washed our feet in private against those who rejected us, and bore testimony of it unto our Father in Heaven, and went on our way rejoicing, according to the commandment . . . .

This was one of the most arduous and toilsome missions ever performed in the Church. To travel two thousand miles on foot, . . . often sleeping in school houses after preaching in barns, in sheds, by the wayside, under trees, etc., was something of a task. When one would be teaching in private families the other would frequently be nodding in his chair, weary with toil, fatigue and want of sleep. We were often rejected in the afterpart of the day, compelling us to travel in the evening, and sometimes till people were gone to bed, leaving us to lodge where we could. We would sometimes travel until midnight, or until nearly daylight, before we could find a barn or shed in which we dared to lie down; we must be away before discovered, least suspicion rest upon us; would often lie down under trees and sleep in day time to make up the loss.¹

In summarizing the years 1831 and 1832, Samuel Smith had arrived in Kirtland, Ohio, from western New York; he performed two long missions in which he traveled about 4,000 miles in fifteen months; he engaged in missionary work in the vicinity of Kirtland; and, he worked among the members of the Church, strengthening them in their faith. One writer in evaluating Samuel's contributions to the Mormon movement in its early years said: "He should be accounted one of the foremost builders in the early years of the Church."²


²Widtsoe, op. cit., p. 135.
CHAPTER VI

THE KIRTLAND PERIOD

From 1833 to 1837, Samuel Smith spent most of his time in the vicinity of Kirtland. During this period the Church launched its first educational program with the establishment of two schools, a high school and a school for the elders. The government of the Church expanded, a stake was organized at Kirtland, and foreign missions were established. The Church enlarged its mercantile interests and a literary firm was founded. The Kirtland Temple was built and dedicated, which became the center of religious activity for the Church. Eliza R. Snow in commenting on some of the activities within the temple said:

During the winter of 1836-37 the temple was filled to overflowing on Sundays with attentive hearers, mostly members of the Church. On Sunday evenings the singers met in the house; on Monday evenings the High Priests; on Tuesday evenings the Seventies; on Wednesday evenings the Elders, and on Thursday evenings a prayer meeting was held. Besides these meetings the Twelve, the High Council and other quorums generally held their meetings once a week to transact business.¹

During the latter part of the period, events which have been described as calamitous² occurred in Kirtland. The Church found itself in debt because of the construction of the Kirtland temple. A few attempts in business proved unsuccessful, creating additional debt. Many of the Mormon leaders engaged in land speculation, a wide-spread trend throughout the


² History of the Church, Vol. II, p. XXXII.
nation. An attempt at banking proved unsuccessful and credit buying was common. Prosperity, pride, and apostasy afflicted many of the leaders in the Church. These conditions contributed to the hasty exodus of the Mormons from Kirtland.

During this period Samuel Smith remained with his father, until he married and acquired a place of his own, August 13, 1834. He has been described as having "spent a good portion of his time laboring with his hands." He probably assisted his father in farming and hired out for odd jobs. It was recorded that he chopped wood for Lorenzo D. Young during the winter of 1836.

His life during these five years assumed a more normal pattern than the two previous years. He was still closely associated with the Mormon movement. When he had the opportunity, he preached in the different branches of the Church in Ohio, attended prayer meetings, and went to general assemblies. He also became an agent of the literary firm, with the responsibility of selling Church books, and was chosen a member of the Kirtland High Council.

Activities During 1833

In the latter part of January, 1833, a conference was called for

1 "Journal History," December 1833.
2 Ibid., July 30, 1844.
3 Ibid., December 31, 1833.
6 Ibid., p. 273. Also see Nibley, op. cit., p. 30.
7 Ibid., p. 510.
the early missionaries of the Church. The two-day gathering was significant in that all the elders present spoke in tongues, and the ordinance of washing of feet was introduced. Joseph Smith, Jr., washed all of the elder's feet and wiped them with a towel. He then said, "As I have done so do ye; wash ye therefore, one another's feet; and by the power of the Holy Ghost I pronounce them all clean from the blood of this generation." In writing about this conference Samuel said: "Thus my garments are clean from the blood of all men." 

During the winter of 1833, a school was established for the elders. The purpose of the school was to study secular fields, such as different languages and countries, to gain knowledge by faith and prayer, and to enjoy the spiritual blessings of the gospel. Samuel Smith attended the school at times, but also found it necessary to work to support his physical needs.

Another project which the Church started in 1833 was the building of the Kirtland temple. Ground was broken for the temple June 5, and the corner stones were laid July 23. Samuel Smith was one of the twenty-four elders that officiated in the laying of the corner stones. He continued to assist with the construction, and he later received recognition for his labors at a meeting of the Church, March 7, 1835. The following is an account

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1Ibid., pp. 323-324.  
3Roberts, op. cit., p. 305.  
of the efforts of the Mormons in the building of the Kirtland Temple:

With very little capital except brain, bone and sinew, combined with unwavering trust in God, men, women, and even children, worked with their might; while the brethren labored in their departments, the sisters were actively engaged in boarding and clothing workmen not otherwise provided for -- all living abstemiously as possible, so that every cent might be appropriated to the grand object, while their energies were stimulated by the prospect of participating in the blessing of a house built by the direction of the Most High and accepted by Him. ¹

The Kirtland High Council

As the membership of the Church increased in the Kirtland area, a stake of the Church was organized in that vicinity, February 17, 1834. This was the first stake organized in the Church. For over two years many had been looking forward to this organization. ² The organization was carried out in the home of Joseph Smith, Jr. The Stake Presidency consisted of the First Presidency of the Church, Joseph Smith, Jr., Sidney Rigdon, and Frederick G. Williams. Twelve men were called to form a high council to judge and settle the more difficult matters that arose within the Church. ³ The duties of the High Council later expanded to meet the needs of the Stake. Samuel Smith and his father were chosen as two of the original members, and Samuel was later chosen to preside over the council. ⁴ It was stated that as a member of the council he was noted for the qualities of justice and mercy, as he administered in his office. ⁵ Samuel Smith has been described by one of his missionary companions, Orson Hyde, as "a man of good faith and extreme

¹Snow, op. cit., p. 57.
²Doctrine and Covenants, 82:13.
³Tbid., Section 102. This contains the minutes of the organization of the Kirtland High Council.
integrity."\(^1\) The faithfulness and integrity of Samuel Smith were demonstrated during 1837 when apostasy was prevalent in Kirtland. At a conference all the officers of the Church in Kirtland were presented for acceptance, but there were only three members of the High Council that were sustained, of which Samuel was one.\(^2\)

Some items that came before the Kirtland High Council were the responsibility of judging the worthiness of many people to retain their church membership,\(^3\) determining whether disobedience of the Word of Wisdom disqualified one from office in the Church,\(^4\) receiving a delegation from Missouri to learn of the conditions of the Church there,\(^5\) initiating reforms within the Church,\(^6\) handling remunerations for the Patriarch of the Church,\(^7\) and appointing certain men to act as officers within the Church.\(^8\) It appears from the foregoing that the duties of the Kirtland High Council extended beyond the confines of problems arising within the Kirtland Stake. It seems that the council made some decisions which effected the entire Church.

As a member of the High Council, Samuel Smith was present for the many meetings preceding the dedication of the Kirtland Temple, and the dedication itself. The service took place March 27, 1836, as was repeated again

\(^1\) *Millennial Star*, December 3, 1864, p. 774.
\(^8\) *Ibid.*
on March 31. The meetings prior to the dedication were in some degree preparatory in nature. During the month of January several gatherings were held, in which the Kirtland High Council was present. During the meeting held on January 21, the members of the council participated in the ordinances of washing of feet and anointing their heads with pure oil. 1 Joseph Smith, Jr., recorded that some of the High Council saw the face of the Savior while others were ministered to by holy angels. 2

On March 27, 1836, the dedicatory service was held for the Kirtland Temple. The members of the Church began to assemble about 7:00 a.m. The quorums of the priesthood took their designated seats, with the Kirtland High Council situated in the first three seats on the left side of the hall. During the services all of the officers of the Church were sustained. Joseph Smith recorded that he "called upon the quorums and congregation of Saints to acknowledge the High Council of Kirtland, in all the authority of the Melchizedek Priesthood, and uphold them by their prayers, which they assented to by rising." 3 Great spiritual manifestations occurred during the dedication and in later meetings. March 30, has been referred to as a day of pentacost. 4

One of the purposes for such manifestations was to strengthen the missionaries in their preaching. Following the dedication the elders began to spread throughout the land to perform their missions. As early as 1831 a revelation had declared that following this anticipated endowment the message of Mormonism would be carried to the nations of the earth. 5

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1Ibid., p. 382.  
2Ibid.  
3Ibid., p. 418.  
4Ibid., p. 432.  
5Doctrine and Covenants, 38:32-33, 39:15.
Samuel Smith performed a mission at this time to New York. The only account of his mission is found in a letter which his brother, Don Carlos, wrote to his wife, Agnes Coolbrith. The letter is dated June 25, 1836, and in part reads:

When I left home, I set face, like a flint, towards Boston, until I found that it was my duty to return home. On arriving at Seneca Falls New York I laid the matter before Samuel and Wilbur, and we united our hearts in prayer before the Lord, who signified by the voice of the Spirit to Samuel that he should continue his journey, but that we should return, after a short time, to our families. So tell Mary [Samuel's wife] that we have not forsaken him; no, nor ever will, for he is as faithful as the sun! The Lord will not forsake him, and angels will bear him up, and bear him off triumphant and victorious.¹

Don Carlos' wife was pregnant and she desired him to be home for the birth of the child. It was revealed to Samuel Smith that Don Carlos should continue for a short while and then return home. The destination of his journey is not known nor the length of time that he was absent from his responsibilities with the Kirtland High Council. The above account gives a good description of the power of prayer that rested in Samuel Smith, his faith, and the esteem of Don Carlos for his older brother.

There is another incident in the Kirtland period that illustrates the faith possessed by Samuel Smith. According to tradition Mother Smith is supposed to have claimed that "none of her sons had a greater gift of healing than Samuel."² During 1835, she suffered an inflammation from a cold that settled in her eyes. The infection increased until she became entirely blind. Of this incident she wrote:

² Ibid., p. 96.
The distress which I suffered for a few days surpassed all description. Every effort was made by my friends to relieve me, but all in vain. I called upon the elders, and requested them to pray to the Lord, that I might be able to see, so as to be able to read without even wearing spectacles. They did so, and when they took their hands off my head, I read two lines in the Book of Mormon.1

She also stated in 1846, that she had never worn glasses since that time.2 From another source it is said that Mother Smith had told a visitor, Mrs. Hannah T. King, that her eyesight had been restored by a blessing that she had received under the hands of Samuel Smith.3 Mrs. King was apparently impressed with the account and wrote the following poem concerning it.

Thy Samuel, too, whose hand thine eyes upon
Invoked the healing power by his call,
And by his priesthood -- and 'twas sealed above,
In the bright courts where Christ gets gifts for men:
And when thy son removed his hand of love,
Those precious orbs were filled with light again.4

**Samuel Smith's Marriage**

One of the highlights of the Kirtland period for Samuel H. Smith was his marriage to Mary Bailey, whom he had earlier met on his eastern mission with Orson Hyde.5 Mary Bailey was born in Bedford, Hillsborough county, New Hampshire, December 20, 1808, and was baptized June 26, 1832, in the city of Boston. She had come to Kirtland during the early part of 1833. Mother Smith mentioned that she was boarding with her in the spring or early summer of that year.6 Samuel Smith and his parents lived on a farm, and it

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1Lucy Smith, op. cit., p. 238.
2Ibid.
3Ruby K. Smith, op. cit., p. 96. 4Ibid.
6Lucy Smith, op. cit., p. 23.
seemed that they kept a public house, without charge, for persons who migrated to Kirtland.\(^1\) There is no record of their courtship except the mention of the date of their marriage, which occurred August 13, 1834.\(^2\) Their marriage was short-lived, for Mary Bailey died seven years later, a victim of the Missouri persecution. The four children born to this marriage were:

1. Susanna Bailey; born October 27, 1835, Kirtland Lake County, Ohio; died December 14, 1905, at Dell Rapids, Minnehaha county, South Dakota; married Alonzo A. Hunt.

2. Mary Bailey; born March 27, 1837, Mentor, Lake county, Ohio; died October 13, 1916, Idaho Falls, Bonneville county, Idaho; married (1) John Joseph Norman, (2) Edward Kelto, (3) (?). Gatewood.

3. Samuel Harrison Bailey; born August 1, 1838, Shady Grove, Polk county, Missouri; died June 12, 1914, Salt Lake City, Utah; married (1) Mary Cathrine Smith, April 17, 1860, (2) Julia Ann Restel Winters, May 2, 1870, (3) Rachel Amelia Tuttle, October 1886, (4) Clara Minerva Tuttle, October 1886.

4. Lucy Bailey; born January 6, 1841, Nauvoo, Hancock county, Illinois; died February 1841, at Nauvoo.\(^3\)

Two of the children were born during the Kirtland period. Samuel Smith's brother, Joseph, recorded the circumstances of the birth of the first child. The day prior to the birth, Samuel appeared in the county court to defend a charge of neglecting his military duty.\(^4\) It appeared that he had some military responsibilities in Kirtland. Three of his brothers, Hyrum Smith, Don Carlos Smith, and Joseph Smith, had accompanied him to trial. Seemingly, Joseph thought Samuel was innocent, but the court fined him twenty dollars.\(^5\) To raise the necessary money, Samuel had to sell a cow.

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\(^1\)Ibid., p. 237. There seems to be an apparent error in the order of Mary Bailey's husbands. Her last husband was John J. Norman, according to Ruby K. Smith, *op. cit.*, p. 97, and letters written by Mary R. Norman.

\(^2\)"Journal History," July 30, 1844.

\(^3\)Utah Genealogical and Historical Magazine, July, 1935, pp. 103-104.


\(^5\)Ibid.
On the day of the birth, Mary became seriously ill. Samuel Smith summoned his brothers, Joseph and Don Carlos was sent to Charion for Dr. Frederick G. Williams. After Joseph Smith arrived he went out in the field to pray in behalf of Mary. He later reported that the word of the Lord came to him saying, "My servant Frederick shall come, and shall have wisdom given him to deal prudently, and my handmaid shall be delivered of a living child, and be spared."\(^1\) The doctor arrived in about an hour and a half and Mary shortly gave birth to a daughter.

A few days later, on November 3, a meeting was held in the home of Samuel H. Smith. The school of the elders had just started the day before, for the fall and winter sessions. The meeting at Samuel Smith's house followed a day's study at the school. The baby girl was blessed and named Susanna, and the Prophet recorded that Mary Smith's parents were present and also received a blessing.\(^2\) Her parents were not affiliated with the Mormon movement and this was probably the first time that she had seen them since she had left her home in Boston to come to Kirtland.

**Special Blessings Conferred Upon Samuel Smith**

During the Kirtland period there were many favorable comments made concerning Samuel Smith. Two of these have already been presented, namely, the comments of Orson Hyde and Don Carlos Smith. It was recorded that the Lord was well pleased with Samuel's labors.\(^3\) His mother also wrote the following about him: "Samuel was never censured by revelation, to my knowledge, for he has always performed his missions faithfully, and his work

\(^{1}\)Ibid., pp. 292-293.

\(^{2}\)Ibid.

\(^{3}\)Doctrine and Covenants, 62:35.
was well approved.\textsuperscript{1}

Samuel Smith was privileged to receive three blessings during his stay in Kirtland, one by his brother, Joseph Smith, and two by his father. These blessings pointed out his faithfulness and diligence and made certain promises to him. Joseph Smith, Jr., blessed him, saying:

Blessed of the Lord is my brother Samuel, because the Lord shall say unto him, Samuel, Samuel; therefore he shall be made a teacher in the house of the Lord, and the Lord shall mature his mind and judgment, and thereby he shall obtain the esteem and fellowship of his brethren, and his soul shall be established and he shall benefit the house of the Lord, because he shall obtain answer to prayer in his faithfulness.\textsuperscript{2}

Two days after Samuel Smith had been appointed a member of the high council he received a blessing from his father which said:

Samuel, I lay my hands upon thy head, and pronounce the blessings of the progenitors upon thee, that thou mayest remain a Priest of the Most High God, and like Samuel of old, hear His voice, saying, Samuel, Samuel. Amen.\textsuperscript{3}

During December, 1834, Samuel Smith received his patriarchal blessing from his father, the Church Patriarch. The following is a copy of most of that blessing:

Samuel, my son, thou art loved of the Lord; thy faithfulness and truth have come up before Him with acceptance, and thy name is recorded on high. Thou hast been faithful in all thy days, and ministered comfort to thy father's family . . . . Thou hast labored much and toiled hard, and thou hast had a pure desire for the food of thy kindred. This was just and thou shalt have thy reward.

The just shall rise up and call thee, a perfect man.
Thou art blessed of the Lord, for thou shall hear his voice saying, Samuel, Samuel.
Thou shalt be equal to thy brethren, and thine inheritance shall be like unto theirs, even the blessings of the Father shall rest upon thee . . .


\textsuperscript{3}\textit{Ibid.}, Vol. II, p. 32.
Thy seed shall be blessed, and thy seed's seed, after thee, till the last generation, upon a land flowing with milk and honey. The testimony which thou hast borne and shall bear, shall be received by thousands, and thou shalt magnify thy calling and do honor to the Holy Priesthood. Nothing shall harm thee, my son, . . . though the workers of iniquity gather themselves for thy destruction, the angel of the Lord shall deliver thee, and in his hands thou shalt be borne off safely, that thou be not destroyed. Thou shalt hold communion with heavenly hosts. Thou shalt see the heavens open, in visions and dreams shall thy mind be matured. Thy soul shall be satisfied with good things, and for a reward for thy righteousness thou shalt stand up in Zion to join thy brethren in crowning the tribes of Israel.¹

These three blessings are important because they reveal the favorable attitude Samuel Smith had toward the Mormon movement, the comfort that he had been to his parents, his relationship to his brothers, and that he was compared to the Old Testament Samuel in that he would hear the Lord call him saying, "Samuel, Samuel."

The End of the Kirtland Period

During the latter part of the Kirtland period the Mormon movement was challenged by the disaffection and apostasy of many of its members. A short-lived prosperity, a reckless spirit of land speculation, and the failure of the Mormon bank were factors which influenced this apostasy. Whereas most of the Kirtland period was spent in conditions of poverty, many were beginning to enjoy a brief inflationary wealth. William Huntington recorded in his journal that when he arrived in Kirtland in the fall of 1836 he witnessed great prosperity.² A newspaper editor of that day in describing the prosperous conditions of Kirtland said:

¹Ruby K. Smith, op. cit., pp. 41-42.

²William Huntington, Journal of William Huntington, typewritten copy, Brigham Young University, Provo, Utah, p. 3.
Our village was lively, and every countenance was lit up with a smile. The laborers found employ and fair wages. The farmers living near found a ready market for all his surplus produce. The mechanic constant employ for all the hands he could engage. A great amount of merchandise was purchased on credit, and sold in this town during the summer, fall, and winter past, 1836. Lumber and every kind of building material bore a high price, and much of it, as there was much used, was necessarily bought on credit. Real estate rose from one to eight hundred per cent and in many cases more. Men who were not thought worth fifty or an hundred dollars became purchasers to the amounts of thousands. Notes, (some cash,) deeds, and mortgages passed and repassed, till all, or nearly all, vainly supposed that they had become wealthy, or at least had acquired a competence.¹

One of the effects of the new status was the incurring of debt in enhancing one's worldly position. John Corrill, a member of the Church at that time, said; "They suffered pride to enter to arise in their hearts, and became desirous of fine houses and fine clothes, and indulged too much in these things, supposing for a few months they were rich."² It was also stated that the effects of overtrading were very visible. "Almost every man had given his notes for more than he could raise."³ The spirit of land speculation which was common throughout the nation took hold upon the members of the Church.⁴ Many bought farms at extravagant prices, only to lose them because of failure to make payments.⁵

There seemed to be a relationship between the economic change and the people's attitude toward the Church. Joseph Smith wrote that the fruits of the speculative spirit were "evil surmisings, fault-finding, dissension ... and apostasy."⁶ Continuing he said, "It seemed as though all the

¹Messenger and Advocate, June, 1837, p. 521.
²Corrill, op. cit., p. 27.
³Messenger and Advocate, June, 1837, p. 54.
⁵Corrill, op. cit., p. 27.
powers of earth and hell were combining their influence in a special manner
to overthrow the Church at once, and make a final end."\(^1\) Eliza R. Snow wrote
that "as the Saints drank in the love and spirit of the world, the Spirit of
the Lord withdrew from their hearts, and they were filled with pride and
hatred toward those who maintained their integrity."\(^2\)

Another contributing factor to the apostasy was the fall of the
"Kirtland Safety Society." During the latter part of 1836 there arose a
need in the Church for a financial institution that would consolidate the
temporal and business interests of the Mormon movement. This was at a time
when Kirtland seemed to be a more permanent residence of the Church. The
program for buying land was in full swing and the mercantile institutions
were expanding. In November, 1836, the Church was turned down for a bank
charter by the state of Ohio. Three months later the "Kirtland Safety Soc-

iety Anti-Banking Company" for formed without a state charter. During the
summer of 1837 the bank collapsed along with hundreds of banks throughout
the nation. Land speculation, the unpopularity of their cause, and the fact
that they were operating without a charter, contributed to the collapse of
the society.\(^3\)

The national financial crash of 1837 effected the community of
Kirtland. It was estimated that nearly all of the Church members in Kirtland
lost money during the crash.\(^4\) The following presents an example of the de-
clining land values around Kirtland:

\(^1\)Ibid.

\(^2\)Eliza R. Snow Smith, Biography and Family Record of Lorenzo Snow

\(^3\)See Messenger and Advocate, July 1837, for a more complete anal-
alysis of the fall of the "Kirtland Safety Society."

\(^4\)William E. Berrett, The Restored Church (8th ed., Salt Lake City:
He [John Tanner] bought property [thirty-three acres] several miles south of Kirtland for forty dollars per acre. Samuel Brannon, too, bought outside the area of greatest impact, but paid six hundred dollars for fifteen acres. This property illustrates the decline of land values as the year went on. In May, Samuel Smith bought it from Brannon at the same price the latter had paid; later Samuel Smith sold it to his brother Hyrum Smith for four hundred and fifty dollars. The latter disposed of the property in July by mortgage to Charles Crosby, for two hundred and thirty-seven dollars.  

During the financial crash many hard feelings arose against the Church. Many blamed the Church "with bad management, selfishness, seeking for riches, honor, and dominion, tyrannizing over the people and striving constantly after power and property." 2 The faithful Mormon leaders, on the other hand, "accused the dissenters with dishonesty, want of faith, and righteousness, of being wicked in their intentions, and guilty of crimes such as stealing, lying, etc. . . ." 3 About a half of the Church membership in Kirtland either left the Church or was excommunicated. 4 There seemed to be no quorum in the Church that was not effected by the bitterness and apostasy of its members. 5

Samuel Smith engaged in land speculation, supported the Kirtland Safety Society, 6 and lost money in the financial crash. Although many of his close associates blamed the Church for their losses, and became disaffected, Samuel Smith remained faithful. As before mentioned, he was one of the three members of the Kirtland High Council that was sustained in

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2 Corrill, op. cit., p. 27.  
3 Ibid.  
4 Berrett, op. cit., p. 179.  
6 Journal History," January 2, 1837.
office; and as president of the organization he sought to work out a pro-
gram of reform that would effect the Church in Kirtland.\footnote{History of the Church, Vol. II, p. 519.} When it became
evident that the faithful Saints must leave Kirtland, he was one of the
first to follow his brother, Joseph Smith, to Missouri, thus ending the
Kirtland chapter of his life.
CHAPTER VII

A VICTIM OF PERSECUTION

The apostasy within the Church coupled with the persecution that came from outside sources created an unhealthy climate for the Saints in Kirtland. Because of these unfavorable conditions it became necessary for many to flee to Missouri. Far West, Missouri, had been the principle gathering place in that state since 1836. About the middle of January, Samuel Smith, with his wife and two young children, were numbered with those who left Kirtland to search for a new home in Missouri. During their eight-week journey they suffered much because of severe winter conditions and because they were denied the comforts of life.¹ Joseph Smith, Jr., who arrived in Far West two or three days ahead of Samuel, mentioned in a letter which he wrote to Kirtland that Samuel and his family had arrived in good health.²

The Founding of Far West

During the time that Samuel Smith lived in Kirtland, a Mormon settlement was also developed in Missouri. This settlement had more trying times than the one in Kirtland. One writer, in describing Mormon history in Missouri, stated that it was "a record of clashing disagreements, hostilities and provocation, followed by retaliation, massacre and at last,


the violent and pitiless expulsion of the Saints from the state."¹ Prior to the arrival of Samuel Smith at Far West, the Saints had been driven forcefully from Jackson County and invited to leave peacefully from Clay County.² When they were expelled from Jackson County in 1833, they lost their land and homes. The exiles had then been invited to live in Clay County temporarily, until they could repossess their lands. But by 1836 it was evident that the Saints could not reclaim their property in Jackson County. The residents of Clay County then became alarmed because they did not want the Mormons as permanent settlers. Fearing the eventual outbreak of hostilities, they held a mass meeting in which a document was prepared stating that the Mormons were no longer welcome. The reasons they were not wanted were:

They were eastern men, whose manner, habits, customs, and even dialect, are essentially different from our own. They are non-slave-holders, and opposed to slavery, which in this peculiar period, when abolitionism has reared its deformed and haggard visage in our land, is well calculated to excite deep and abiding prejudices in any community where slavery is tolerated and protected.³

In making preparations to leave Clay County, John Whitmer and William W. Phelps were selected as the exploring committee to find a new location for the Saints. After riding extensively through Ray and Clinton Counties, they chose the site of Far West. This area was an unpopulated region of Ray County. Towards the end of the year, Alexander Doniphan, a member of the state legislature from Clay County, introduced a bill which provided

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²See History of the Church, Vol. III, pp. XIX-LXII for an explanation of the causes of the difficulties between the Mormons and the Missourians.

³Cannon, op. cit., p. 199. See pages 199-200 for the document that was presented to the Saints.
for the organization of Caldwell and Daviess Counties from lands belonging to Ray County. Caldwell County was to be exclusively for the Mormons, and the state agreed to try to buy out the few settlers that were there. The Saints would control the county and send a representative to the state legislature. The act seemed to be the answer to the Mormon problem, and many believed that this would end the conflict with the Mormons and the Missourians. One of the provisions was that they were not to settle in any other county without special permission being granted by two thirds of the non-Mormons in the area.\(^1\) During the latter part of 1837 the Saints began to pour into the new county from the surrounding areas. Emigration from the East and from Kirtland soon swelled the population. Far West became the county seat, school houses were built, justices were appointed in the different townships and a county militia was formed. Said one source, "Settlements were made up and down Shoal creek and thickly along the southern tier of townships of the county. Mills were built, shops were opened, stores established, and the foundations for a thrifty and successful community were securely laid."\(^2\) It was estimated by the summer of 1838 that the population was 5,000 in which 4,900 were Mormons.\(^3\) Most of the valuable lands had been settled, and the population continued to increase. One of the problems which arose was the need for expansion. The Mormons realized that they needed to gain special permission to settle beyond the confines

\(^1\)Grisson, op. cit., p. 483.

\(^2\) History of Caldwell and Livingston Counties, Missouri (St. Louis: National Historical Company, 1886, pp. 117-118. Cited hereafter as History of Caldwell County.

\(^3\)Ibid.
of Caldwell County. Although it was claimed that they always gained permission, many of the settlers later stated, when trouble arose, that the permission was gained by fraud and deception.\(^1\) Said one source:

The consent was obtained, in nearly every instance, by the payment of money, either for the lands of the pioneer Gentiles or from some articles of personal property they owned. Money was scarce at that day, and although the pioneers did not approve Mormon doctrines, they did approve of Mormon gold and silver, and they were willing to tolerate the one if they could obtain the other.\(^2\)

When Samuel Smith arrived in Far West, he found a prosperous community existing under peaceful conditions. The expansion produced by the swelling population, however, caused hostility that ultimately resulted in the Saints being driven from the state of Missouri.

**A Victim of Persecution**

There is little recorded of Samuel Smith's activities in Missouri for the first few months. The Prophet did mention that Samuel was in his presence when he formulated the thoughts that became known as the political motto of the Church.\(^3\) During the spring, Samuel Smith became a part of the Mormon expansion into other counties. A settlement was formed in DeWitt, Carroll County and numerous settlements were made in Daviess County. Samuel Smith settled in the latter county in a place called Marrowbone.\(^4\) He had been there only a few months when difficulties arose between the Saints and the Gentiles. The non-Mormons claimed that the reasons for the conflict were:

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\(^1\)Ibid.

\(^2\)Ibid.

\(^3\)History of the Church, Vol. III, p. 9.

... that the Mormon occupation of that county at Adam-on-Diamon and elsewhere had been accomplished by fraud and force and without the consent of the settlers already there. Moreover they avowed that the doctrine of Mormonism was obnoxious to them as the presence of its believers or their practices, and that they would no longer tolerate either in their midst. It was declared that the Mormons were many of them horse thieves and cattle thieves and were insolent and overbearing in their demeanor.¹

The Mormons, on the other hand, claimed:

... that the only cause of complaint against them was that they had come into a new country, subdued the wilderness, and opened up to cultivation fine fertile farms which their Gentile neighbors coveted and desired to obtain at low prices or not at all; that the charges of thievery and robbery against them were wholly false, but that the Gentiles themselves were the thieves and robbers, and had frequently taken and converted to their own use the property of their Mormon neighbors, alleging that, in the case of certain horses and cattle, the animals had trespassed upon them; that in a few instances certain Mormons had taken by way of reprisal a few head of horses and held them until certain other Mormon property which had been taken by the Gentiles was restored, but that these proceedings had been condemned by the authorities of the Church and would not be repeated; that the Gentiles were insulting and brutal in their conduct, and insulting them, and that they even grossly insulted and abused their women.²

One of the charges made against the Mormons was that they had settled Daviess County without consent of the residents. But upon later investigation by General Atchinson, a commander of a division of the state militia, it was proven that a full consent had been given.³ One of the first conflicts was at the election held in Gallatin on August 6, 1838, in which an attempt was made to prevent the Mormons from voting.⁴ Following the election the mob became stronger and soon threatened the Saints of Daviess County with extinction. They frequently took "men, women, and children prisoners," said

¹History of Caldwell County, p. 125.
²Ibid., pp. 125-126.
³Ibid., p. 127.
Hyrum Smith, "whipping them and lacerating their bodies with hickory switch-es, and tying them to trees, and depriving them of food until they were com-pelled to gnaw the bark from the trees to which they were bound, in order to sustain life."\(^1\)

Samuel Smith and his family were right in the midst of these hostil-ities. Prior to this outbreak he had visited Far West in July to visit his parents who had suffered many hardships in their journey from Kirtland. While there he learned that there was illness in his brother, William's family, who resided thirty miles away. Samuel obtained a carriage and brought the afflicted family safely to Far West where they were nursed back to health.\(^2\) He then returned to Marrowbone and was present when his son, Samuel, was born, August 1st. Hostilities against the Saints commenced in August and many families were forced to flee from their homes; some wit ness-ed their homes being burned before their eyes. Being compelled to leave, Samuel went to Far West to obtain suitable transportation to carry his fam-ily safely away from the persecution. The mob did not wait for his return and on the following day they forced Mary Smith to flee from her home. One of Samuel's daughters later wrote an account of what transpired:

She \(\text{[Samuel's wife]}\) was taken by the mob from her house (they took her by picking up the feather bed and carried her with her babe out into the sleet and rain and placed the bed on the ground.) They placed the other two children my sister Susan and myself on the bed with her -- then giving her a few necessary article she asked for -- burned the house down to the ground. My father had gone for a means of conveyance with which to remove his family -- the mob came in his absence -- one of the neighbors furnished a wagon and some horses -- placed my mother in the wagon, made her as comfortable as they could-- gave it in charge of a young boy about fifteen years old -- and sent him to meet my father.\(^3\)

\(^1\)Lucy Smith, \op. cit., p. 261. \(^2\)Ibid., p. 257.

\(^3\)Letter to Mrs. Sue Beattie from Mrs. Mary B. Norman, Oct. 21, 1915, in possession of Mrs. Sue Beattie, Salt Lake City, Utah.
Samuel had started for home the following day although it had been raining heavily since the previous night. He had traveled about ten miles when he met his wife and children who had been exposed to the severity of the weather for the past day and night. Said Mother Smith:

He returned with them to Far West, where they arrived in about thirty-six hours after they left Marrowbone, without having taken any nourishment from the time they left home. She was entirely speechless and stiff with the cold. We laid her on a bed, and my husband and sons administered to her by the laying on of hands. We then changed her clothing and put her into warm blankets, and, after pouring a little wine and water into her mouth, she was administered to again. This time she opened her eyes and seemed to revive a little. I continued to employ every means that lay in my power for her recovery, and in this I was assisted by Emma and my daughters.¹

Samuel's wife never recovered completely from the effects of the Missouri persecution. It is said that she never spoke above a whisper following the thirty-six hours of exposure.² The sufferings of Samuel Smith and his family is not an isolated case but could be retold for countless families. Said Parley P. Pratt:

Small parties of the enemy were busily engaged among the settlements, in plundering and burning houses; driving women and children from their homes to perish with hunger and cold, and robbing them of beds, bedding, furniture, wearing apparel, etc., etc. Hundreds were thus compelled to flee to the cities and strongholds. Many women and children came in at the dead hours of the night, and in the midst of dreadful storms of rain and snow, in which they came near perishing.³

The persecution soon spread from Daviess County to other counties.⁴

¹Lucy Smith, op. cit., pp. 257-258.
²Interview with Sue Beattie, Grand-daughter of Samuel H. Smith, Salt Lake City, Utah, July 28, 1959. Her source was Mary B. Norman, a daughter of Samuel H. Smith and Mary Bailey.
³Pratt, op. cit., p. 177.
⁴Times and Seasons, June, 1840, p. 113.
The Saints were driven from DeWitt, Carroll County, and the outlying settlements of Caldwell County were continually threatened. The members of the Church began to flee to Far West for safety often leaving behind their crops, animals, and homes. As the population swelled, the Saints made preparations to defend themselves. The militia was paraded every night and morning on the public square and the troops were given instructions to sleep in their clothes and be ever ready in case of alarm. ¹ Samuel Smith and his family had been in Far West for several weeks, and it is assumed, that he was affiliated with the militia. When the alarm was sounded on the evening of October 24th, Samuel was one of the men that participated in the "Battle of Crooked River" which followed. ² An account of what took place that evening later appeared in the Times and Seasons under the authorship of Parley P. Pratt:

During this state of alarm, the drum was beat, and guns fired, one night about midnight. I ran to the public square, where many had already collected together, and the news was that the south part of our county, adjoining Ray, was attacked by a mob, who were plundering houses, threatening women and children, and taking peaceable citizens; and telling families to be gone by the next morning or they would burn their houses over their heads.³

A company of about sixty to seventy-five men was formed under the command of Colonel David W. Patten, to investigate the matter and protect the families and property involved. Continuing his account, Pratt said:

This company was soon under way, having to ride some ten or twelve miles mostly through extensive prairies. It was October, the night was dark, and as we moved briskly on, (being forbidden to speak a loud word, no sound was heard but the rumbling of our horses hoofs over the wide extended and lonely plains. While the distant plains, far and

¹Ibid.

²"Journal History," July 30, 1844.

³Times and Seasons, June, 1844, pp. 113-114.
wide, were illuminated by blazing fires; and immense columns of smoke were seen rising in awful majesty, as if the world was on fire.

In this solemn procession we moved on for some two hours, when it was supposed that we were in the neighborhood of danger. We were then ordered to dismount and leave our horses in care of part of the company, while the others should proceed on foot along the principal highway, to see what discoveries could be made . . . . We had not proceeded far when we entered the wilderness, we were suddenly fired upon by an unknown enemy, in ambush. First one solitary gun, as was supposed, from some outpost of the enemy, brought one of our number to the ground . . . . When our men saw that they were ambushed and attacked, they found it too late to retreat, and orders were issued to form along in the brush, and under the cover of trees, which was instantly done, while the enemy, though unseen, were pouring in deadly fire upon our whole line. We soon returned the fire, and charged upon the enemy, the whole wilderness seemed for a few moments as if wrapped in a blaze of thunder. The enemy were soon driven from their ambush and completely routed. Having a creek immediately in their rear, many were seen forcing their retreat through the stream, and up to their arms in water.

The firing soon ceased and the Saints retreated to where they had left their horses. Three Mormons were killed in battle -- one being their leader Colonel Patten. Many reports were immediately circulated which exaggerated the losses of the Missourians. Without investigating these reports, Governor Boggs issued an order dated October 27th, which said:

The Mormons must be treated as enemies, and must be exterminated or driven from the state if necessary for the public peace -- their outrages are beyond all description.

While many of the leaders of the Church were betrayed into the hands of their enemies, a special effort was made to capture some of the men that had participated in the "Battle of Crooked River." Consequently Brigham Young counseled Samuel Smith, Charles C. Rich, and Benjamin L. Clapp, Lorenzo Young, and about twenty others to flee to Illinois through the northern

\[1\text{Tbid.}\]

\[2\text{Berrett, op. cit., p. 190. See also History of the Church, Vol. III, p. 168.}\]

\[3\text{Tbid., p. 191.}\]
part of Missouri. 1 Samuel Smith left his wife and three small children and fled into the wilderness. They had only been gone a short time when messengers overtook them to warn them that General Clark had sent a company of about fifty men with strict orders not to return unless they had brought them back dead or alive. 2 An account of their escape has been preserved.

It states:

When this word came a halt was called, and Samuel asked what they should do in case the enemy overtook them; after a few moments consultation the whole company covenanted with uplifted hands to heaven, that if they were overtaken they would fight till they died, and not a man would fall into the hands of the enemy alive.

They traveled on ten miles and camped on the edge of some timber on the north side of a four mile prairie, and afterwards learned that their enemies camped on the south edge of the same prairie, and would have overtaken them the next day, had not the Lord sent a heavy snow storm during the night; and when the brethren arose in the morning, Phineas H. Young remarked, that the snow storm was their salvation. The air was so full of snow they could hardly find their horses to saddle them, but they soon mounted their horses and continued their journey as fast as they could. The storm was from the north, and in their faces; it filled their tracks in a few moments, so that Clark's men could not follow.

It was reported that this company of men on their return informed the General that they could not overtake the damned Mormons, for they were stopped by a damned snow storm. 3

The group soon divided into three companies of about eight men, and it was not long until Samuel Smith's group had used all of their provisions. They wandered for several days without food except for eating lynne buds and slippery elm bark. Finally, when they had become so weak that they could proceed no further, 4 a council was called that they might receive guidance from the Lord in directing them to obtain food. They also sought the word

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1"Journal History," July 30, 1844.
2Ibid.
3Ibid.
4Lucy Smith, op. cit., p. 298.
of the Lord concerning the welfare of their families and of those who were betrayed into the hands of the Missourians. Samuel was appointed president of the council and the men knelt in a circle and each offered a prayer. It was recorded that Samuel Smith received the Spirit of the Lord and being filled with the Holy Ghost he arose and said:

    Thus saith the Lord, my servant Joseph is not injured, nor any of his brethren that are with him, but they will all be delivered out of the hands of their enemies; your families are all well, but anxious about you. Let your hearts be comforted, for I the Lord will provide food for you on the morrow.¹

    The next morning the men arose with "glad hearts" and after praying together went in pairs to search for food. They decided that they would only be gone one hour and then meet again. During the hour one of the men saw some squirrels but was unsuccessful in shooting them. At the end of the appointed time they all returned except Samuel Smith and Charles C. Rich. The written account continues saying:

    Feeling very faint, one of the brethren proposed killing a horse. Bro. Clapp said that when brothers Rich and Samuel returned they would have food, as he never knew the Lord to give a false revelation to his servants; and while conversing upon the matter, the brethren made their appearance with two silk handkerchiefs tied up full of bread and dried meat.

    Samuel's mind was led in a certain direction and following it, they came to an Indian camp; they made known to the Indians by signs, that they were hungry, upon this the squaw with all possible speed baked them some cakes, and gave each of them two, sending two to each of the six brethren in camp, giving them to understand that she would be glad to send more, but she had but little flour, and her papooses (children) would be hungry.

    When they arrived in camp, all felt to rejoice; they formed a circle around the food, and asked a blessing upon it; the bread was very good, being shortened with raccoon's oil. After eating, they started upon their journey, and obtained food sufficient, so that none perished.²

¹"Journal History," July 30, 1844.
²Ibid.
After traveling fourteen days without seeing any white inhabitants, the group arrived safely in Illinois.\(^1\) Within less than a year, Samuel Smith had fled from two states, each time suffering from the inclemency of the weather. His efforts to homestead in Missouri were abruptly stopped by an infuriated mob and his family became victims of the persecution. In spite of his losses he demonstrated courage in defending the Saints at the risk of his own life. To avoid being captured by the state militia upon false charges, he fled for his life and vowed he would die before becoming a prisoner of injustice. In his flight for safety he was instrumental in providing food and encouragement to those who were fleeing with him.

\(^1\) *Times and Seasons*, February 15, 1841, pp. 324-325.
CHAPTER VIII

A CITY FATHER

Quincy, Illinois, 1839

The history of the Mormon expulsion from Missouri, during the winter of 1838-1839, was a record of men, women, and children being evicted from their homes, ill prepared to meet the toilsome journey and severe winter weather which awaited them. The sufferings of the Saints were so great at this time that even many anti-Mormon writers have sympathized with them.¹

The Saints, in fleeing, had no definite place in mind to settle. Their Prophet was imprisoned and could not directly advise them. He did, however, give them general instructions to settle in friendly areas somewhere between Far West and Kirtland.² As the Saints fled eastward, the obstacle of the Mississippi river lay in their path. During the winter months the ice was flowing so rapidly that the exiles were forced to camp on the snow-covered ground until they could safely cross the river. The most convenient location for crossing the river was Quincy, Illinois. Said one writer concerning its location and history:

¹E. Cecil McGavin, Nauvoo the Beautiful (Salt Lake City: Stevens & Wallis, Inc., 1946), pp. 2-3.

Quincy is located on the east bank of the Mississippi on the limestone bluff, one hundred and twenty-five feet above low water mark. Quincy bay is an arm of the river and affords a natural harbor for river craft. Three years after the arrival of the first white settlers, 1825, it was laid out as a town. It was not made a town, however, until 1834, in 1839 it became an incorporated city.¹

A kind reception awaited the exiles at Quincy, and the spot soon became a temporary gathering place for many of the refugees. The residents organized themselves to secure aid and employment for the Saints. The same friendly welcome was extended to the suffering people throughout western Illinois and eastern Iowa. In fact, several counties competed with each other in offers of hospitality.² By April, 1839, between 12,000 and 15,000 Mormons had escaped from Missouri. Said one writer:

Their condition was truly pitiable. Thousands lined the shores of the Mississippi on both the Iowa and Illinois side, living in tents or dugouts, sleeping on the ground and subsisting chiefly on corn. Sickness and disease due to exposure took a heavy toll. Practically all that the people possessed had been left behind. Property, with an estimated value of two million dollars, fell into the hands of their enemies.³

Samuel Smith was among the first to seek refuge in Quincy. In fleeing from Missouri he had been forced to leave his wife and three small children. There is no record that states when they were reunited, but it was probably during January or February, 1839. He may have been assisted by the residents to find employment and by February he had rented a house. During this month he learned of the arrival of his parents to the banks of the Mississippi opposite Quincy. Mother Smith preserved an account of their

¹Roberts, Comprehensive History of the Church, op. cit., Vol. II, p. 3.


³Berrett, op. cit., p. 195.
arrival, after enduring many hardships, and how Samuel Smith came to their assistance. Said she:

When we came within six miles of the Mississippi river, the weather grew colder, and, in the place of rain we had some snow and hail, and the ground between us and the river was so low and swampy that a person on foot would sink in over his ankles at every step, yet we were all of us forced to walk, or rather wade, the whole six miles.

On reaching the Mississippi, we found that we could not cross that night, nor yet find a shelter, for many Saints were there before us, waiting to go over into Quincy. The snow was now six inches deep and still falling. We made our beds upon it and went to rest with what comfort we might under such circumstances. The next morning our beds were covered with snow and much of the bedding under which we lay was frozen. We rose and tried to light a fire, but, finding it impossible, we resigned ourselves to our comfortless situation.

Soon after this, Samuel came over from Quincy, and he, with the assistance of Seymour Brunson, obtained permission of the ferryman for us to cross that day. About sunset we landed in Quincy. Here Samuel had hired a house and we moved into it, with four other families.¹

The crowded conditions were temporary, for Samuel Smith soon found another house and moved his own family to it. Shortly after the arrival of Samuel's parents a siege of cholera broke out, in which both Mother Smith and Samuel's younger sister, Lucy, were afflicted. Mother Smith was not expected to survive, and once more Samuel's tenderness was manifested in carrying his sister downstairs several times to comfort his mother.² It was said that the Smith "family would never forget Samuel's devotion to them during those first weeks in Quincy. How often he had been on hand to help them, when they needed him most."³

The month of March brought some good fortune for Samuel Smith. George Miller, of Macombe, McDonough County, owned land that he wished to

¹Lucy Smith, op. cit., pp. 296-297.
²Ibid., p. 299.
³Ruby K. Smith, op. cit., p. 81.
have farmed. He had seen the destitute Mormon families from Missouri and considered giving one of these families the responsibility over his property. He sought advice from a friend of his in Quincy who happened to be the man who owned the home in which Samuel Smith and other members of his family were living. At the advice of his friend he decided to offer the farm to the members of the Smith family. According to George Miller:

We called the whole household together in council, whereupon it was determined that Samuel and Don Carlos would accompany me home, to see the premises and consummate the bargain. But the distance being sixty miles, and they on foot, it was concluded that I should start home that afternoon, and get there next day, and they would try to be at my house the night following.  

Samuel and Don Carlos Smith, being pleased with what they saw, made some preparations and returned to settle their families in the log houses on the farm. For the balance of the year 1839, Samuel spent the season farming. Although he was removed from the main body of Saints and not connected with the early settling of Nauvoo, he remained close to the Church. Elders Wilford Woodruff and John Taylor stopped at Miller’s farm on their way to England and held a meeting, October 11, 1839. It was recorded that Samuel Smith “enjoyed much of the Holy Spirit and bore a strong testimony of the truth of the work of God.” During the latter part of 1839, a branch of the Church was organized in McDonough County which consisted of sixty-nine members. Don Carlos Smith was present at the meeting and it is assumed that Samuel was present also.

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1George Miller, Correspondence of Bishop George Miller (1855), p. 3. A fifty page pamphlet, a copy of which may be found in the Brigham Young University Library, Provo, Utah.

2"Journal History," July 30, 1844.

3Ibid., October 11, 1839.

4Times and Seasons, December, 1839, p. 31.
Samuel Smith Comes to Nauvoo

While Samuel Smith was farming in McDonough County, his older brothers, Joseph and Hyrum escaped from Missouri. Under the leadership of the Prophet, the Church bought some tracts of land in Hancock county, Illinois, which included a few houses and a store that constituted the town of Commerce. The land was mostly a swamp covered with trees and bushes. Said Joseph Smith, "Commerce was so unhealthy very few could live there; but believing that it might become a healthful place by the blessing of heaven to the Saints, and no more eligible place presenting itself, I considered it wisdom to make an attempt to build up a city."\(^1\) During the summer, fall, and winter of 1839, the Saints began to gather from their temporary places of refuge to the city that became known as Nauvoo.

For the balance of 1839, and throughout 1840, many kindnesses were shown to the Saints. The year 1840 was an election year. The Whigs and the Democrats both solicited the Mormon votes, and granted many favors to them. Said one author, "To the persecuted pilgrims it seemed that the millennium had suddenly dawned above the dark clouds that had hovered about them for years. Politicians astute, suave, and conniving sought opportunities to render favors to the needy exiles."\(^2\) Continuing he said, "The refugees upon the great horseshoe of land had but to make their wishes known and aspiring politicians would labor long and loud in legislative assemblies for the wishes of the Mormons."\(^3\) During December, 1840, the Saints were

\(^1\) History of the Church, Vol. III, p. 375.


\(^3\) Ibid., p. 15.
granted a charter for Nauvoo which is said to be "the most liberal ever granted to any city in America."¹ The charter provided for the election of a mayor, four aldermen, and nine counselors, the establishment of a municipal court, a university, and a militia called the Nauvoo Legion. Under the influence of their liberal charter the city of Nauvoo grew from the low swamp land of Commerce to the largest metropolis of Illinois. In 1837 Chicago, with a population of 4,179, was the largest city in the state, yet within ten years the number of inhabitants in Nauvoo was triple that of Chicago.²

It is not known when Samuel Smith left his farm and migrated to the city of Nauvoo. It could be assumed that he came during the latter part of 1839 or early in the year 1840. He may have come with Don Carlos Smith who was present in Nauvoo by December, 1839, when he edited the first edition of the periodical, Times and Seasons. There is no available information concerning the activities of Samuel from the fall of 1839 until September, 1840. On September 14th, Samuel's beloved father, the Church Patriarch, passed away. Prior to his death he called all of his children together for a blessing. Samuel's blessing reads:

Samuel, you have been a faithful and obedient son. By your faithfulness you have brought many into the Church. The Lord has seen your diligence, and you are blessed, in that he has never chastised you, but has called you home to rest; and there is a crown laid up for you, which shall grow brighter and brighter unto the perfect day.

When the Lord called you, he said, 'Samuel, Samuel, I have seen thy suffering, and heard thy cries, and beheld thy faithfulness; thy skirts are clean from the blood of this generation.' Because of these things I seal upon your head all the blessings which I have heretofore pronounced upon you, and this my dying blessing, I now seal upon you. Ever so. Amen.³

¹Ibid., p. 16.
²Ibid., pp. 17-18.
³Lucy Smith, op. cit., p. 310.
Civic Responsibilities

Within a month following the approval of the Nauvoo City Charter, Samuel Smith was nominated to the office of alderman. On February 1, 1841, he became one of the original city fathers, having won the election. The city council held their meetings the first and third Saturday of each month. The council was composed of a mayor, John C. Bennett; four aldermen, William Marks, Samuel Smith, Newel K. Whitney, and Daniel H. Wells; and nine counsellors, Joseph Smith, Hyrum Smith, Sidney Rigdon, Charles C. Rich, John T. Barnett, Wilson Law, Don Carlos Smith, John P. Greene, and Vinson Knight. All of the officers were elected for a two year term, and the general elections were to be held the first Monday of February every two years. Before Samuel Smith was installed in his office he took an oath stating that he would support the Constitution of the United States and of Illinois and that he would perform the duties of his office to the best of his skill and ability. The duties of the council were "to pass all ordinances necessary for the peace, benefit, good order, regulation, convenience, or cleanliness of the city, and for the protection of property from fire" as long as they did not conflict with the constitutions of the nation and of the state of Illinois. Following the election the city was divided into four civil wards with each being entitled to the representation of one alderman and two counsellors. Samuel Smith, John P. Greene, and Vinson Knight were assigned to

1 *Times and Seasons*, January 15, 1841, p. 287.
7 *Ford, op. cit.*, p. 264.
the first ward.1 As the city developed there grew a need for the appointment of standing committees. The members of the committees were appointed by the mayor. Samuel Smith was appointed as chairman of the Committee of Improvement to work with Charles C. Rich, William Marks, and Newel K. Whitney.2 Their responsibility was the construction and repair of roads and streets, with other related items being referred to the committee.

One of the first problems with which the City Council was concerned was temperance. On February 15, 1841, an act was passed by the unanimous vote of the council that was acclaimed as a "great moral victory." The ordinance reads as follows:

Be it ordained by the City Council of the City of Nauvoo, That all persons and establishments whatever, in this City, are prohibited from vending whiskey in a less quantity than a gallon, or other spirituous liquors in a less quantity than a quart, to any person whatever, except on the recommendation of a physician duly accredited, in writing, by the 'Chancellor and Regents of the University of the City of Nauvoo,' and any person guilty of any act contrary to the prohibition contained in this ordinance, shall, on conviction thereof before the Mayor, or Municipal Court, be fined in any sum not exceeding twenty-five dollars, at the discretion of said Mayor, or Court; and any person or persons who shall attempt to evade this ordinance by giving away liquor or by any other means, shall be considered alike amenable, and fined as aforesaid.3

As an alderman, Samuel Smith also served as an associate justice to the municipal court which met the first Monday of each month.4 The judicial responsibilities of the mayor and alderman were that they should establish peace within the city limits of Nauvoo. Their duties also included:

1Times and Seasons, March 1, 1841, p. 337.
2Ibid., February 1, 1842, p. 686.
3Ibid., February 15, 1841, pp. 320-321.
4Ibid., January 1, 1842, p. 638.
. . . all the powers of Justice of Peace therein, both in civil and
criminal cases arising under the laws of the State: they shall as
Justice of the Peace, within the limits of said city, perform the
same duties, be governed by the same laws, give the same bonds and
security, as other Justices of the Peace, and be commissioned as
Justice of the Peace in and for said city by the Governor.¹

Another responsibility which Samuel Smith received during February,
1841, was the appointment of guard and assistant aid-de-camp to the staff of
Joseph Smith, the elected lieutenant-general of the Nauvoo Legion.² His
rank was that of a captain in the infantry. Following the formation of the
legion, Nauvoo "became astir with military display."³ Said one writer:

The military unit with Joseph Smith at its head included every male
citizen between the ages of eighteen and forty-five, all of whom, un-
less lawfully excused from military service, were obliged to take part
in all military activities, parades and practices or be subject to a
fine which was fixed at the following rates: for generals, $25; col-
onels, $20; captains, $15; lieutenants, $10; and musicians and privates,
$5; and for company parade at the following rates; for commission of-
fers, $5; non-commissioned officers, $3; musicians and privates, $2.⁴

Not only was Samuel Smith involved in the legislative, judiciary,
and military duties of the city, but he was given an additional responsibil-
ity in providing adequate education for students of all ages. The Nauvoo
City Charter provided for the establishment of a university to be called
the "University of the City of Nauvoo." On February 3, 1841, the City Coun-
cil passed an ordinance which provided for the organization of the said in-
stitution and the appointment of the board of trustees, which consisted of

¹Ibid., January 15, 1841, p. 283.
³McGavin, op. cit., p. 69.
⁴Ibid., See also History of the Church, Vol. IV, p. 300.
a chancellor, a registrar, and twenty-three regents. \(^1\) Samuel Smith was appointed to serve as one of the regents. \(^2\) The trustees not only supervised the affairs of the University but were responsible for the operation of the common schools that were established in each of the civil districts. \(^3\) By December, 1841, the following subjects were taught at the University: math, English, literature, languages, rhetoric, and Church History. \(^4\) The cause of education in which Samuel was interested was continually supported by the press. One such editorial reads:

The opportunity which thus presents itself to the citizens of this city, and the surrounding country, for acquiring a thorough and useful education, should not be neglected. While this city is lengthening her cords, and strengthening her stakes, and exhibiting such a spectacle of bustle and enterprise as was never before witnesses, it is to be hoped that mental culture will not be passed over as a little thing. Knowledge is power -- which neither wealth nor station can impart or control: let those, then, who desire to be useful in their city, come forward at once, and matriculate that mind may grapple with mind in seeking after hidden treasures. \(^5\)

Samuel Smith possessed several attributes which qualified him to serve in the legislative, educational, military and judicial bodies of Nauvoo during 1841-1842. Though limited in his formal education, he took every opportunity to improve his mind. \(^6\) He was an industrious man; it has been said that "he never shunned an obligation nor failed in any task it was his duty to perform, manual as well as mental labor." \(^7\)

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7. "*Journal History,*" July 28, 1844.
The Religious and Family Life of Samuel Smith
During the Nauvoo Period

Shortly after the death of Joseph Smith, Sr., another misfortune struck. On January 6, 1841, Mary Smith gave birth to a daughter, the fourth addition to their family. Sixteen days later tragedy struck Samuel's family with the death of their beloved mother and wife. The cause of her death was attributed to her extensive suffering in Missouri from which she had never fully recovered. In her weakened condition the process of childbirth proved to be too much for her. The baby followed her in death within a few days. The following are extracts from Mary Smith's obituary:

Mrs. Smith was one of the first who embraced the fulness of the gospel in the New England States. She was a resident of the city of Boston, Mass., surrounded with friends and the comforts of life, but there was no sacrifice too great for her to make for Jesus Christ and his cause; and in A.D. 1833 in company with Miss Coolbrith, wife of Don Carlos, [the author of the article] she bid farewell to friends and connections, and everything most dear and traveled the distance of one thousand miles to Kirtland, Ohio, with no human protector but the above named, to associate with the saints, in obedience to the commandments of God, and the instructions of the inspired Prophets and Apostles.

She has ever manifested a willingness to endure persecution and affliction for Christ's sake, and it has been her lot to suffer much for the sake of the gospel . . . . she has been patient in all her afflictions -- has kept the faith, and will inherit eternal life, which is the greatest gift of God.¹

During the succeeding months Samuel Smith became involved with the many before-mentioned civic and official responsibilities. In April, 1841, he was sent on a mission to Scott and adjoining counties in Illinois.² While he was absent on his mission he married Levira Clark of Geneva, Scott County, the ceremony taking place May 30.³ Levira was the daughter of

¹Times and Seasons, February 15, 1841, pp. 324-325.
²Journal History," July 30, 1849.
³Times and Seasons, June 15, 1841, p. 453.
Gardner Clark and Delicta Farrar; she was born July 30, 1815, at Livonia, Livingston County, New York. In this place Samuel had performed several of his early missions in 1830, but there is no indication that the two met prior to the time of the above mission. The three children born to the marriage were:

1. Levira Annette Clark; born April 29, 1842, Nauvoo, Hancock county, Illinois; died December 18, 1888 in St. Louis, Mo.; married Joseph Fielding Smith on April 4, 1859.

2. Louisa Clark; born August 28, 1843, Nauvoo, Hancock county, Illinois; died 1843, at Nauvoo.

3. Lucy Jane Clark; born August 20, 1844, Nauvoo, Hancock county, Illinois; died before August 26, 1844, at Nauvoo.2

Samuel Smith continued preaching during the summer and fall of 1841 at which time Levira remained home with her parents. Following his mission he returned to Nauvoo, with his bride, where he again assumed his civic duties.

There is not much information on how Samuel Smith sustained his family during the years that he lived in Nauvoo. It seems that he, as well as many others, had incurred some debt due to losses which he suffered during the Missouri persecution. By the spring of 1842 he had not yet gained his feet economically. On March 18th, Samuel, with Hyrum and Joseph, went to Carthage, Illinois, for the purpose of declaring bankruptcy.3 The purpose for so doing was stated by Joseph Smith:

In consequence of the utter annihilation of our property by mob violence in the State of Missouri, and the immense expenses which we were compelled to incur, to defend ourselves from the cruel

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2Ibid., p. 104.
persecutions of that state, we were reduced to the necessity of availing ourselves of the privileges of the general bankrupt law. 1

Thus Samuel Smith was given the opportunity of having a fresh start with no debt hanging over his head. He worked mostly for Joseph Smith, Jr. in the winter and summer of 1842, and spent some time harvesting in the country. 2

During these years it appears that Samuel was close to his brother, Joseph, for during August, 1842, the Prophet recorded his feelings and gratitude for many of the faithful elders, including Samuel, of whom he said: "There is brother Samuel H. Smith, a natural brother, he is even as Hyrum." 3 This one phrase is significant when one reads what he said of Hyrum at this time:

There was brother Hyrum who next took me by the hand — a natural brother. Thought I to myself, Brother Hyrum, what a faithful heart you have got! Oh may the Eternal Jehovah crown eternal blessings upon your head, as a reward for the care you have had for my soul! O how many are the sorrows we have shared together; and again we find ourselves shackled with the unrelenting hand of oppression. Hyrum, thy name shall be written in the book of the law of the Lord, for those who come after thee to look upon, that they may pattern after thy works. 4

The religious duties of Samuel Smith during this period were that of being a counselor in a bishopric and later serving as a bishop. During October, 1839, the Church in Nauvoo was divided into three ecclesiastical wards. 5 On January 19, 1841, Vinson Knight was appointed by revelation to serve as bishop with Samuel H. Smith and Shadrach Roundy to serve as counselors. 6

1Ibid. 2"Journal History," July 30, 1844.
5History of the Church, Vol. V, p. 120.
6Doctrine and Covenants, 124:141.
It was stated that these three presided over one of the three wards. On August 20, 1842, the High Council of the Nauvoo Stake divided the Church membership of Nauvoo and vicinity into ten wards. At that time Samuel Smith was appointed as a bishop in the place of Vinson Knight who had recently died.

During the fall of 1842, Samuel Smith and his family moved from Nauvoo to Plymouth, a distance of about twelve miles. He first kept a public house there, but by 1843 he had acquired a farm of his own, located about nine miles from Nauvoo. He spent most of that year and the spring of 1844 preparing and cultivating his land, clearing timber, and making fences. Those months must have been peaceful and enjoyable for Samuel and his family; he "had known the joy of making things grow in many places." Most of his life had been spent in farming when he was not fulfilling Church assignments. Even now it was said that he preached the gospel as he had the opportunity.

Samuel Smith, as a farmer, was hard working and persistent. He is described as being six feet in height and athletic in nature. He is said

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1 History of the Church, Vol. V, p. 120. 2 Ibid., p. 119.
3 Ibid., p. 201. There is some discrepancy as to whether Samuel had his own public house or stayed in his brother William's tavern. At this time William was serving in the Illinois legislature and Samuel might have been running the inn for him.
4 "Journal History," July 30, 1844.
5 Letter to Sue Beattie from Mary B. Norman.
6 "Journal History," July 30, 1844.
9 Interview with Ruby K. Smith at Salt Lake City, Utah, July 25, 1959. (She is the grand-daughter of Samuel Smith). Source of information was family knowledge.
10 Letter to Sue Beattie from Mary B. Norman.
to have possessed great strength which far exceeded that of ordinary men and enabled him "to do an unusual amount of work."\(^1\) Times were hard, and it was difficult to provide the necessities for his family. Said one daughter, "While working on the farm he worked every day and part of every moonlit night."\(^2\) Continuing, his daughter said:

One morning upon going into the corral, he found a full grown deer there that by some chance had wandered within the enclosure. He gave chase, luckily it ran into a corner of the enclosure. He caught it, threw it, and killed it with his pocket knife; and we had the much needed supply for meat for a while.\(^3\)

It appeared that during these months on the farm he had retired from public life. He was not re-elected to the City Council in the winter of 1843 and probably not re-appointed as a regent. It cannot be determined accurately if he continued his duties as a Bishop. It might be assumed that he did on the grounds that his appointment came about the time that he withdrew from Nauvoo, and he might have been presiding over one of the outlying wards. He did, however, continue his association with Joseph; it was recorded that the Prophet spent an evening with Samuel,\(^5\) and Samuel made occasional trips into Nauvoo. On one of these trips, December 17, 1843, he attended a prayer meeting in an upper room of the Prophet's brick store.\(^6\) It was stated that at this time he received the endowment

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\(^1\)"Journal History," July 25, 1844.

\(^2\)Letter to Sue Beattie from Mary B. Norman.

\(^3\)Ibid. Punctuation has been corrected.


\(^6\)"Journal History," December 17, 1843.
ordinance,⁷ which was to be received by only the spiritual minded.⁸

As this period of Samuel Smith's life closed, he was still numbered among the faithful members of the Church. Although it was never his lot to gain an abundance of this world's goods, he was an able provider and a devoted father and husband.

⁷Ibid.

CHAPTER IX

THE EXIT OF A WORTHY MAN

The Mormons had not been in Illinois long when their former enemies outside of the Church began making attempts to destroy the Prophet. They tried several times to have him extradited from Illinois to Missouri, but each attempt failed. During the fall of 1842, it became necessary for him to go into seclusion to avoid the efforts being made to place him in the hands of his enemies. There began also to be a disaffection from within the Church by a few individuals. Joseph Smith was aware that his greatest danger was from his enemies within the Church. Said he on one occasion to some newly appointed officers of the peace:

My life is more in danger from some little dough-head of a fool in this city than from all my numerous and inveterate enemies abroad. I am exposed to far greater danger from traitors among ourselves than from enemies without, although my life has been sought for many years by the civil and military authorities, priests, and people of Missouri; and if I can escape from the ungrateful treachery of assassins, I can live as Caesar might have lived, were it not for a right-hand Brutus. I have had pretended friends betray me. All the enemies upon the face of the earth may roar and exert all their power to bring about my death, but they can accomplish nothing, unless some who are among us and enjoy our society, have been with us in our councils, participated in our confidence, taken us by the hand, called us brother, saluted us with a kiss, join with our enemies, turn our virtues into faults, and by falsehood and deceit, stir up their wrath and indignation against us, and bring their united vengeance upon our heads.

During the year 1844, the apostates within the Church more openly declared their hand, resulting in the loss of their Church membership. It was not long, however, until they accomplished their goal in bringing about

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1History of the Church, Vol. VI, p. 152.
the death of Joseph and Hyrum Smith. The apostates purchased a press in Nauvoo and published slanderous statements against the Prophet and the Church. The Nauvoo City Council retaliated by destroying the press, which resulted in the charge of inciting a riot being brought against the council. On June 25, 1844, Joseph Smith, Jr., with some of the council members, surrendered themselves in Carthage. That same day those with Joseph and Hyrum Smith were released on bail, but these two were kept on the charge of treason. On June 27th, in the late afternoon, a mob of about one-hundred men rushed the jail and killed the two brothers. 

A Heroic Attempt

When Samuel Smith learned that his brothers had been imprisoned in Carthage he was well aware that their lives were in danger. An account of his attempt to reach them was written later by one of his daughters. Said she:

He set out for Carthage, taking with him a 1½ year old boy who was working for him. They traveled by team and wagon, and when they neared Carthage, were met by a guard of the mob, who, apprehending his coming had been placed there to intercept him. They allowed the boy to proceed with the team, but he was turned back. He gave the boy instructions to go direct to the Hamilton House in Carthage, and there await further orders. He then returned home as quickly as possible, purchased a horse noted for its speed, and determined to reach his brothers in time to be of assistance to them, although the hope seemed a forlorn one. He went unarmed, and as he again neared Carthage he met several people coming from there in great haste, among them a man and a woman in a buggy, of whom he asked what had happened, and received answer that 'the two Smiths had been killed by the mob.' The terrible shock was too much for him, and for an instant he reeled in his saddle and they expected him to fall. Then as the necessity of immediate action flashed across his mind, he steadied himself, saying, 'God help me! I must go to them,' and he again pressed forward. The mob, expecting his return, and intent upon murder, were

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1For a more complete account of the martyrdom and the events leading to it see History of the Church, Vol. VI.
secreted in a thicket, and two men on horseback with rifles gave chase. As they emerged from the thicket, the man in the buggy gave a warning shot; my father, turning his head quickly, took in the situation at a glance, and put his horse to its utmost speed, still keeping his course straight toward Carthage. His splendid horsemanship, kept him somewhat out of the range of the bullets sent after him, and one passed through the top of his hat. The chase was a long and exciting one, but he finally outdistanced them and rode into Carthage.¹

According to John Taylor, Samuel's escape was made through some woods. Said he:

On learning that he was Joseph Smith's brother, they sought to kill him, but he escaped, and fled into the woods, where he was chased for a length of time by them; but after severe fatigue, and much danger and excitement, he succeeded in escaping, and came to Carthage. He was on horseback when he arrived, and was not only very much tired with fatigue and excitement of the chase, but was also very much distressed in feelings on account of the death of his brothers.

It is not certain what time Samuel Smith arrived in Carthage, or what his activities were after he arrived. The martyrdom occurred shortly after 5 p.m.² and it was a short while later that Samuel arrived on the scene. According to a letter which was published in the Prophet, a Mormon publication in the City of New York, Samuel Smith upon arriving in Carthage first stopped at the Hamilton Tavern. Mr. Hamilton, whom he had previously met, recognized him and told him to quickly dismount and come into the hotel. When the mob had dispersed, he and Mr. Hamilton went to the jail and took the bodies of Joseph and Hyrum Smith back to the hotel.³ Samuel Smith's daughter stated that he went to the jail and was the first to arrive after the martyrdom. Said his daughter, "Mr. Hamilton . . . met my father and gave him all the assistance that lay in his power in caring for the bodies of his

¹"Journal History," July 25, 1844.


³Ibid., Vol. VI, p. 616.

murdered brothers."¹ It seems that Mr. Hamilton may have been contacted prior to the arrival of Samuel Smith concerning the removal of the bodies, and when Samuel Smith arrived Mr. Hamilton was willing to be of assistance. John Taylor, who was present with Willard Richards in the cell when Joseph and Hyrum Smith were killed, indicated that it was Willard Richards that persuaded Mr. Hamilton, who was not easily convinced, to have the bodies taken to his tavern. Said John Taylor:

It was with great difficulty that Brother Richards prevailed upon Mr. Hamilton, hotelkeeper and his family, to stay; they would not until Brother Richards had given a solemn promise that he would see them protected, . . . I believe they were hostile to the 'Mormons,' and were glad that the murder had taken place, though they did not actually participate in it.²

John Taylor stated himself that he was not sure of Samuel Smith's activities,³ which can be explained in that John Taylor, having been wounded, was in quite severe pain and was attended to by a doctor while the bodies were being removed. It appears to the writer that Samuel Smith arrived in Carthage, and, although grief stricken, assisted in removing Joseph and Hyrum Smith to the hotel.

At midnight, Willard Richards wrote a letter from the hotel which was addressed to Emma Smith, wife of Joseph Smith, Jr., and Major General Dunham of the Nauvoo Legion. The letter was also signed by Samuel Smith and John Taylor, the latter had been brought to the hotel shortly before the letter was written. The letter reads:

The Governor has just arrived; says all things shall be inquired into, and all right measures taken.

¹"Journal History," July 25, 1844.
³Ibid., p. 110.
I say to all the citizens of Nauvoo, my brethren, be still, and know that God reigns. Don't rush out of the city -- don't rush to Carthage -- stay at home, and be prepared for an attack from Missouri mobbers. The Governor will render every assistance possible -- has sent out orders for troops. Joseph and Hyrum are dead. We will prepare to move the bodies as soon as possible.

The people of the county are greatly excited, and fear the Mormons will come and take vengeance. I have pledged my word the Mormons will stay at home as soon as they can be informed, and no violence will be on their part, and say to my brethren in Nauvoo, in the name of the Lord, be still, be patient, only let such friends as choose come here to see the bodies. Mr. Taylor's wounds are dressed and not serious. I am sound.\textsuperscript{1}

The following day Samuel Smith, Willard Richards, Mr. Hamilton, and a guard of eight soldiers traveled to Nauvoo with the bodies of Joseph and Hyrum Smith on two wagons.\textsuperscript{2}

Of the original six Smith brothers, but two remained, Samuel and William. The latter was in New York and upon Samuel Smith's shoulders alone was the burden placed of offering a son's comfort to a grief-stricken mother and a brother's comfort to the widowed sisters-in-law.

The bodies of Joseph and Hyrum were brought to the Mansion house, where Joseph Smith's mother and wife resided. After the bodies had been washed and dressed in their burial clothes the immediate relatives were permitted to view them. Soon after Mother Smith had viewed the bodies and retired to her room, Samuel approached her and said, "Mother, I have had a dreadful distress in my side ever since I was chased by the mob, and I think I have received some injury which is going to make me sick."\textsuperscript{3} It appears that at the time of this statement he was unable to sit up, was very fatigued, and was in some shock due to the death of his brothers.\textsuperscript{4} Shortly

\textsuperscript{1}Ibid., Vol. VI, pp. 624-625.
\textsuperscript{2}Ibid., p. 626.
\textsuperscript{3}Lucy Smith, \textit{op. cit.}, p. 325.
\textsuperscript{4}Ibid.
after the funeral, which took place July 29th, he moved from his farm "to Nauvoo and took up his residence in a two-story frame house opposite the Mansion House."¹

The Death of Samuel H. Smith

After Samuel Smith moved to Nauvoo he became very sick with a fever which is said to have resulted from his over-exertion and extreme fatigue at the time of the martyrdom. Said his daughter, "Soon there was a strange quiet pervading the house. My sister, my brother, and myself were banished to the room above with the injunction to keep quiet; our father was very sick."² The children no longer had the romps they had previously enjoyed with their father. One daughter in describing the family fun that had suddenly come to an end, said:

We would make the circuit of the room in a wild chase to see which could clamber first to his knee and get the first kiss, often all on his knee at once, then clamber down again and renew the chase; then when my little brother Samuel who was the youngest would become tired, we would have to give way to him, and my father would take him on his knee and sing him to sleep.³ To our great wonderment, all this had become a thing of the past.

From a compilation of a few journals come the following items which mention Samuel Smith during his sickness.

July 24, 1844: Elders Parley P. Pratt, Willard Richards, W. W. Phelps, George Miller and L. Woodworth met in council. They anointed and administered to Elder Samuel H. Smith, who was very sick.

July 25, 1844: Elder Samuel H. Smith remains very sick.

July 29, 1844: Elders Willard Richards and George A. Smith visited Elder Samuel H. Smith and laid hands upon him. He expressed a strong desire to live: he was very low, being in the last stages of bilious fever.

¹ "Journal History," July 25, 1844.
² Ibid.
³ Ibid.
Samuel Smith passed away on July 30, 1844. Conditions in the home during the last stages of the fever were described by his daughter:

Finally for a day or two, we only went down [stairs] to our meals, the tread in the sick room became more soft, the whispers more low -- then a silence save for sobs, -- our kind and noble father had passed to the Great Beyond, to meet his martyred brothers and all the dear ones gone before him.¹

The exact cause of Samuel Smith's death is not certain. One writer stated that he received internal injuries from the chase which resulted in his death.² Another source said that he vomited blood for several days and that his death may have possibly resulted from a broken heart.³ Still another said that he crossed a stream "while violently heated" which resulted in a fever.⁴

The Just Shall Call Him a Perfect Man

Among the many things promised to Samuel Smith in his patriarchal blessing was the statement, "The just shall rise up and call thee a perfect man." The following are four statements that were said concerning him after his death. Extracts of his obituary read:

¹"Journal History," July 25, 1844.


³Interview with J. Winter Smith, grandson of Samuel H. Smith, July 21, 1959, Salt Lake City, Utah. His source was family knowledge and the cause of death seems to be personal opinion.

⁴"Journal History," May 11, 1870.
The exit of this worthy man, so soon after the horrible butchery of his brothers, Joseph and Hyrum in Carthage jail, is a matter of deep solemnity to the family, as well as a remediless loss to all. If ever there lived a good man upon the earth, Samuel H. Smith was that person; in fact he was too good for this generation, and the infinite wisdom of Jehovah seems to have been exerted in this instance of taking him, 'to remove him from the evils to come. . . .'

His labors in the Church from first to last carrying glad tidings to the eastern cities; and finally his steadfastness as one of the witnesses to the Book of Mormon, and many saintly traits of virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, shall be given of him hereafter, as a man of God. 

H. Herringshaw, in his account of Samuel Smith's death, said:

Thus worn by fatigue, and grieved at the loss of his brothers, a severe fever set in, and in a short time, nature sunk under the load and his spirit fell. Its tabernacle wafted to the Paradise of God, there to mingle with the spirits of just men made perfect. Thus three of the best men that ever dwelt on this footstool have gone into the eternal world.  

In a letter written twenty-six years after the martyrdom, George A. Smith, a cousin of Samuel H. Smith, said, "He possessed great strength and wonderful powers of endurance, and was very exemplary in all his habits."  

Samuel Smith's daughter said in later life:

His sisters and his mother have always been loud in their praise of him, his honesty and his good qualities in general. While not as brilliant as some of the rest of his brothers he had a logical turn of mind and many excellent qualities that lay hidden under the stress of circumstances.

Although Samuel H. Smith was dead, the memory of his exemplary and righteous life lived on in the hearts of those who knew him.

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1 Times and Seasons, August 1, 1844.

2 Letter to William Smith from H. Herringshaw. Spelling errors have been corrected.

3 "Journal History," May 11, 1870.

4 Letter to Sue Beattie from Mary B. Norman. Punctuation has been corrected.
CHAPTER X

THE POSTERITY OF SAMUEL H. SMITH

The objective of this chapter is to show what has become of the children of Samuel Smith and their relationship to the Church of Jesus Christ of Latter-day Saints. Only four of his children grew to maturity, three having died shortly after birth in Nauvoo. At the time of Samuel's death, Levira Clark, his second wife, was expecting a child within a month. As her time grew near she took her daughter and went to be with her parents who lived a short distance away.¹ The three oldest children were left in the care of relatives.

When the Saints left Nauvoo for the Salt Lake Valley, only two of Samuel Smith's children made the journey.² Levira Clark Smith, the youngest daughter, accompanied her mother to the West. On April 5, 1859, she married Joseph F. Smith, her cousin and youngest son of Hyrum Smith.³ Brigham Young performed the ceremony in his office.⁴ There were no children born to this marriage or to the subsequent marriages of Samuel Smith's other daughters.

¹"Journal History," July 25, 1844. This child died shortly after birth.

²McGavin, Nauvoo the Beautiful, op. cit., p. 187. McGavin stated that Samuel Smith's last three daughters accompanied their mother to the West but it appears to the writer that two of the daughters died in Nauvoo. See Utah Genealogical and Historical Magazine, July 1935, p. 103.

³Levira Clark Smith did not remain in the West. At the time of her death in 1888 she was visiting her half-sister, Samuel Smith's oldest daughter in St. Louis, Missouri.

⁴"Journal History," April 5, 1859.
Samuel H. B. Smith migrated to the Salt Lake Valley in 1848 with a company led by Brigham Young.\textsuperscript{1} He was about ten years old when he arrived in the valley, and as a youth he shared in the hardships of early pioneer life. He is said to have retained "the ancient family countenance and manner and fine stature."\textsuperscript{2} Said one writer, "He was a man of large stature and strong athletic appearance, clean in speech and habits and generous to a fault."\textsuperscript{3} It appears to the writer that his life was filled with contributions and devotion to the Church. His missionary services began at the age of seventeen when he was called on a mission to the East. His years of missionary life included one year in the eastern states, four and one-half years in Great Britain, and a short while in California.\textsuperscript{4} His first companion write the following about him: "He is a good man, and an excellent and an agreeable companion."\textsuperscript{5}

As a pioneer Samuel H. B. Smith assisted in the opening of the lead mines in Minersville, Utah, and he was a settler in Bear Lake Valley, Idaho. In the latter place he assisted in the founding of St. Charles where he held a number of responsible positions. When he returned to the Salt Lake Valley he worked at the Church Historian's Office and Endowment House for a short while. In later life he conducted a rather large dairy business. He was a Mormon polygamist and at the time of his death, June 12, 1914, he was survived

\textsuperscript{1}\textit{Ibid.}

\textsuperscript{2}Jensen, \textit{op. cit.}, p. 244.

\textsuperscript{3}\textit{Ibid.}

\textsuperscript{4}\textit{Ibid.}

\textsuperscript{5}"Journal History," October 31, 1856.
by sixteen children.\(^1\) Said one writer in summarizing his life, "Elder Smith was a great reader and a deep thinker; he took an active part in politics and public affairs and was a staunch defender of the faith."\(^2\)

Samuel's second oldest daughter, Mary Bailey Smith, remained in Nauvoo and "lived with Mother Smith for several years, tenderly caring for the aged woman."\(^3\) Said one writer:

During her last declining years, Mother Smith needed a constant companion and nurse. And when that time came, Samuel's daughter, Mary was there, to carry on her father's lifelong tradition of devotion to his mother. Mary was a mere child of eleven when she assumed this loving service -- a responsibility to which she devoted her entire youth.\(^4\)

Mary Bailey Smith remained in the East and did not identify herself with the Church for a number of years. She was married three times. Her first marriage was said to have been "ill-advised" and did not last long.\(^5\) "There were two other marriages," said her niece, "in her long, lonely, childless life, but not much security or peace."\(^6\) It was during her last marriage, to John Norman that she came to Salt Lake City, Utah, and re-identified herself with the Church by being baptized.\(^7\) When her husband died, although she was approaching seventy, she went to Idaho and homesteaded some land, until the time of her death, October 13, 1916.\(^8\) It is from her memory that much of the pieces of her father's life have been woven together.

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1. See Jensen, op. cit., pp. 243-244, for a brief biography of his life.
2. Ibid., p. 244.
5. Ibid.
6. Ibid.
Samuel H. Smith's oldest child, Susanna Bailey Smith, became known in life as Susan. Shortly after her father's death she went to live with her mother's sister in Wisconsin.\textsuperscript{1} She later taught in a country school and married Alonzo Hunt. They spent most of their life farming in South Dakota and lived their last years in Dell Rapid, a town in South Eastern Dakota.\textsuperscript{2} She lost contact with the Church early in her life and it appears that she never became identified with it again. She did, however, visit her brother in Salt Lake City a few years before her death, December 14, 1905.

Of Samuel H. Smith's four children that reached maturity only three of them identified themselves with the Church during part or all of their lives. It appears to the writer, though, that only Samuel H. B. Smith carried on his father's tradition of a life of sacrifice and devotion to the Church.\textsuperscript{3}

\textsuperscript{1} Ibid., p. 94.
\textsuperscript{2} Ibid., p. 95.
\textsuperscript{3} This should not be mistaken to mean that the other children did not live useful lives. It was said of Mary B. Norman, that after she was baptized in Salt Lake City she spent the rest of her life as a devout member of the Church. See McGavin, \textit{op. cit.}, p. 187.
CHAPTER XI

CONCLUSION

The purpose of this biography was to write the life of Samuel H. Smith in the context of American and Church History to determine the activities of his life and his contributions to the Church of Jesus Christ of Latter-day Saints. Many of the habits of Samuel H. Smith were typical of the America of his day. He was one of the many Americans that were out of their homes on the move. He was identified with the westward migration and he devoted his life to a religious movement. His life was in many ways like others, typifying the rise of the common man on the frontier. Although limited in formal education he shared in the responsibilities of city government and became part of the lay ministry that characterized the Church.

Samuel Smith has been described by those who knew him as uneducated, slow of speech, and not as brilliant as some of his brothers. Yet, on the other hand, he was noted for being a man of extreme faith and one who took advantage of the opportunities to improve his mind. He seems to have been modest and retiring and possibly many of his good qualities remained hidden at times because of circumstances. His modesty seems not to have distracted from an apparent devotion that he possessed for the Church from the time of its start until his death. There are a few short periods of his life that were not as well documented as others, but even these reveal sufficient evidence to conclude that his love for the Church and his willingness to sacrifice were fairly consistent qualities.
The Church had not long been organized when Samuel was set apart as a missionary. His efforts as an early missionary planted seeds which resulted in many stalwart individuals being brought into the Church. Samuel Smith gathered with many of the early members to Kirtland, Ohio, and there he pioneered and continued his work as a missionary. As a pioneer he was noted for his great strength, his endurance, and the amount of work that he could perform. He was called to serve on the first high council of the Church and became its president during the dark days of strife and apostasy that characterized the Church in Kirtland during 1837. Being forced to flee to Missouri, he and his family suffered much during their wintry journey. His stay was cut short because of the conflicts with the non-Mormon element, but while he was there he became a defender of the Saints and volunteered for military duty that could have cost him his life. In Illinois he became a city father, being elected to serve on the original Nauvoo City Council. Besides his responsibilities as a councilman he held numerous other jobs. During the Nauvoo period he served the Church as a counselor in a bishopric and later as a bishop. He spent the last two years of his life farming a short distance from Nauvoo.

From the information gathered in this thesis it seems evident that Samuel Smith possessed great loyalty to the Church and gave a lifetime of devotion to his parents. An extract of the blessing which Samuel Smith received from his dying father might again be referred to in concluding this thesis.

Samuel, you have been a faithful and obedient son. By your faithfulness you have brought many into the Church. The Lord has seen your diligence, and you are blessed, in that he has never chastised you, but has called you home to rest; and there is a crown laid up for you, which shall grow brighter and brighter unto the perfect day.1

1Lucy Smith, op. cit., p. 310.
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THE LIFE AND CONTRIBUTIONS OF
SAMUEL HARRISON SMITH

An Abstract of a Thesis
Submitted to
The College of Religious Instruction
Brigham Young University
Provo, Utah

In Partial Fulfillment
Of the Requirements for the Degree
Master of Science

by
Dean Jarman
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ABSTRACT

Samuel H. Smith lived at a period of time when American society was undergoing great change in its economic, religious, and social institutions. Increased transportation facilities provided new opportunities for the common man. There was increased mobility on the part of Americans and the West offered many new opportunities. A renewed interest in religion and the repudiation of existing Christian institutions were characteristic of that period of time.

Samuel H. Smith was born March 11, 1811, in Tunbridge, Orange county, Vermont, of Scottish and English descent. He descended from a hardy line of colonial pioneers who had helped to carve a nation from a wilderness. His own parents were farmers and he assisted them throughout his boyhood and youth.

The course of Samuel Smith's life became changed with the many religious manifestations which his brother, Joseph Smith, Jr., experienced between 1820-1830. In 1829, after Joseph Smith, Jr., claimed to have received the authority to baptize and to organize a church, Samuel investigated the matter; and, after receiving a personal witness of the truthfulness of his brother's work, he submitted to baptism, becoming the next person to be baptized after Joseph Smith, Jr., and Oliver Cowdery.

Following this event Samuel Smith cast his lot with the Mormon movement and dedicated the balance of his life to the rise of the Church. In 1830, he was shown the plates from which the Book of Mormon was
translated and ever after bore a faithful testimony of this fact. He be-
came a charter member of the Church of Jesus Christ of Latter-day Saints
and was the first ordained missionary of the Church. As an early mission-
ary he assisted in converting many stalwart individuals.

In January, 1831, Samuel Smith journeyed to Kirtland, Ohio, one of
the two gathering places of the Church at that time. He spent most of the
next two years performing missions for the Church in which he traveled about
4,000 miles, mostly on foot. From 1833 to 1837 he remained in Kirtland,
where he labored with his hands, preached when he had the opportunity, and
served on the Kirtland High Council. He also labored on the temple and
married Mary Bailey, a convert from his mission to the East. During the
dark days of apostasy in Kirtland, Samuel Smith remained faithful and was
forced to flee with his family to Missouri in mid-winter.

In Missouri his family became victims of the Missouri persecution,
and he assisted in defending the Saints until he was forced to flee with-
out his family to Illinois, in the winter of 1839.

While living in Illinois he was elected to many civic responsibilities
in the founding of Nauvoo. He was associated with the legislative, military,
judicial, and educational bodies of that city. His first wife died in 1841,
from earlier privations suffered in Missouri. He remarried to Levira Clark
of Scott County, Illinois. Thereafter, he continued to serve the Church in
a religious capacity, and spent the last two years of his life farming.

Samuel Smith died as a result of his activities at the time of the
martyrdom of his brothers, Hyrum and Joseph Smith, Jr. Though limited in
his formal education, he was a man of extreme faith. He was noted for
his honesty, untiring endurance, loyalty to his parents, and devotion to the Church. Of his children, Samuel H. B. Smith, best carried on the family tradition as a man staunch in the faith.

Abstract Approved

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