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JOSEPH SMITH, SR.
FIRST PATRIARCH TO THE CHURCH

A Thesis

Submitted to the Faculty of the
Division of Religion
Brigham Young University
Provo, Utah

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

by

Earnest M. Skinner

August 1958

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INTRODUCTION

This thesis is a biography of Joseph Smith, Sr., first patriarch to the Church and father of the illustrious Prophet Joseph Smith, Jr. The overall purpose of this treatise is of a four-fold nature. First, it proposes to reveal the kind of personality and character he possessed. Second, it intends to present a near complete and accurate account of his deeds and experiences. Third, it hopes to relate him to the historical period in which he lived. And fourth, by fulfilling the three purposes named, it will attempt to evaluate the assertions that have been frequently made that the Prophet Joseph came from an ignorant, shiftless, and unworthy family.

All of this can be done only to a limited extent, because of the small amount that has been written about Joseph Smith, Sr.

In organizing the research of this thesis I have attempted to accomplish my desired purposes by giving an overall evaluation of Father Smith's life from both favorable and unfavorable sources; this is followed with the formative influences that helped to shape his personality and character; then is given the part he and his family played in the restoration of the true Gospel and the service he rendered as a member of the true Church; added to this are the trials and tribulations he witnessed and suffered for the faith he had in the divine mission of his son; circumstances of his death and contributions he made conclude the treatise.

With this information, it is hoped that in judging Joseph Smith, Sr., one may more fully take into account these influences that surrounded him and place oneself in a position to look at things from his point of view and thereby form at least a partially correct estimate of his character.

CHAPTER I

BLESSED AND HOLY IS HE FOR HE IS MINE

Evaluation

In this chapter the writer will present an overall evaluation of the character of Joseph Smith, Sr. In determining this evaluation we are primarily dependent upon his family and contemporaries, as well as the revealed word of the Lord, for sources of information.

About four months after the death of Father Smith, the Lord in revelation to the Prophet Joseph Smith, revealed the status of several members of the Church who had died, Father Smith being one of them.¹ In referring to the Prophet's father, the Lord said: "and also my aged servant Joseph Smith, Sen., who sitteth with Abraham at his right hand, and blessed and holy is he, for he is mine."²

In Mother Smith's history she makes no lengthy evaluation of her companion, but refers to him in such meaningful phrases as "my beloved husband," "tender companion," and "my husband, an affectionate companion and tender father as ever blessed the confidence of a family."³

¹In the chapters which follow, Joseph Smith, Sr., will be referred to as "Father Smith" and his wife as "Mother Smith."

²Doctrine and Covenants 124:19

³Lucy M. Smith, History of the Prophet Joseph (Salt Lake City: Improvement Era, 1902), pp. 68, 163, 269.

With few exceptions, a son's estimate of his father, with whom he had been very closely associated nearly all of his life, is generally accurate and reliable. This is true in regard to the Prophet Joseph Smith giving a brief synopsis of the life of his father shortly after his death. Among other things, Joseph recorded the following in this short biography:

He was six feet, two inches high, was very straight, and remarkably well proportioned. His ordinary weight was about two hundred pounds, and he was very strong and active. In his younger days he was famed as a wrestler, and like Jacob, he never wrestled with but one man whom he could not throw. ¹ He was one of the most benevolent of men; opening his house to all who were destitute. While at Quincy, Illinois, he fed hundreds of the poor Saints who were flying from the Missouri persecutions, although he had arrived there penniless himself.¹

Approximately two years after the death of his father, the Prophet records in the Book of the Law of the Lord, the kindnesses to him of those both living and dead. In reminiscing he gives this testimony of his father:

I have thought of my father who is dead, who died by disease which was brought upon him through suffering by the hands of ruthless mobs. He was a great and a good man. The envy of knaves and fools was heaped upon him, and this was his lot and portion all the days of his life. He was of noble stature and possessed a high, and holy, and exalted, and virtuous mind. His soul soared above all those mean and groveling principles that are so congenial to the human heart. I now say that he never did a mean act, that might be said was ungenerous in his life, to my knowledge. I love my father and his memory; and the memory of his noble deeds rests with ponderous weight upon my mind, and many of his kind and parental words to me are written on the tablet of my heart.

Sacred to me are the thoughts which I cherish of the history of his life, that have rolled through my mind, and have been implanted there by my own observation, since I was born. Sacred to me is his dust, and the spot where he is laid. Sacred to me

¹ Joseph Smith, Jr., History of the Church of Jesus Christ of Latter-day Saints (6 vols.; 2nd ed., Salt Lake City: Deseret Book Co., 1948), IV, p. 191. Note: Hereafter this reference will be "DHC", referring to the Documentary History of the Church, as it is commonly called.

APPENDIX V

THE DISCOURSE OF ELDER ROBERT B. THOMPSON AT THE FUNERAL
OF JOSEPH SMITH, SR.

The occasion which has brought us together this day, is one of no ordinary importance: for not only has a single family to mourn and sorrow on account of the death of the individual, whose funeral obsequies we this day celebrate; but a whole society; yes, thousands will this day have to say, a Father in Israel is gone.

The man whom we have been accustomed to look up to as a Patriarch, a Father, and a Counselor is no more an inhabitant of mortality; he has dropped his clay tenement, bid adieu to terrestrial scenes, and his spirit now free and unencumbered, roams and expatiates in that world where the spirits of just men made perfect dwell, and where pain and sickness, tribulations and death cannot come.

The friends we have lost prior to our late venerable and lamented Father, were such as rendered life sweet, and in whose society we took great pleasure, and who shed a lustre in the several walks of life in which they moved, and to whom we feel endeared by friendship's sacred ties. Their virtues and kindnesses will long be remembered by the sorrowing widow, the disconsolate husband, the weeping children, the almost distracted and heart-broken parent, and by a large circle of acquaintances and friends. These, like the stars in yonder firmament, shone in their several spheres, and filled that station to which they had been called by the providence of God, with honor to themselves and to the Church; and we feel to mingle our tears with their surviving relatives.

But on this occasion we realize that we have suffered more than an ordinary bereavement, and consequently we feel the more interested. If ever there was a man who had claims on the affections of the community, it was our beloved but now deceased Patriarch. If ever there was an event calculated to raise the feelings of sorrow in the human breast, and cause us to drop the sympathetic tear, it certainly is the present; for truly we can say that the king of Israel, "A prince and a great man has fallen in Israel." A man endeared to us by every feeling calculated to entwine around and adhere to the human heart, by almost indissoluble bonds. A man faithful to his God and to the Church in every situation and under all circumstances through which he was called to pass.

Whether in prosperity, surrounded by the comforts of life, a smiling progeny, and all the enjoyments of a domestic circle; or when called upon, like the Patriarchs of old, to leave the land of his nativity, to

I remember grandfather well. I suppose that one of the reasons why I remember him so well is that when he died I could not shed a tear, and did not. And when I was by Aunt Lucy she asked if I was not sorry that he was dead, I said No. And when they berated me for it I finally grew indignant and said: "You have all said he is better off than he was here; why should I be sorry that he has gone?" I know that it was the feeling that he was a grand man. His example was worth following. In stature he had no superior in the family. Not one of his sons excelled him in physical appearance -- not one to my memory.¹

It is not infrequent that a son grows to maturity and overshadows his father in greatness. We need only mention from the Bible the contrast of Jacob and his son Joseph; also in the Book of Mormon, the overshadowing of the Prophet Lehi by the greatness of his son, Nephi.² This is likewise true of Father Smith and his Prophet-son. Yet he deserves our honest consideration and evaluation not only as father of the Prophet, but because of the work he did in connection with the restoration of the Gospel. One of his descendants has summarized his character aptly:

As regards his official position, he was the first patriarch of the church; as regards his personal character, his leading traits were honesty, simplicity, steadfastness, faith, and spirituality.

He possessed one characteristic in common with the early pioneers that surrounded him: the disposition to launch out into new enterprises The subject . . . was by turns a farmer, a merchant, and a school teacher, and in the declining years of his life he became a preacher, the first of at least four generations of preachers and traveled extensively, converting and baptizing many people.

Evidently he entered upon his true calling late in life, as he was a very spiritual man, calculated to succeed as a minister and to fail as a financier.

His simple and childlike faith is shown in his ready acceptance of the message, and his steadfastness of character is shown by the fact that he never wavered during all the hardships and perils of the years of persecution that followed. His ready acceptance might subject him to the charge of credulity, were it not

¹ Journal of History (Lamoni, Iowa: Published by the Board of Publications of the Re-organized Church of Jesus Christ of Latter-day Saints, 1908), I, 41. Hereafter this will be referred to as "Journal of History".

² Ibid., p. 35.

that he had himself received divine instruction that prepared him for the events connected with his son's ministry. This shows us something of the spiritual nature of the man who received them.¹

These are some of the impressions Father Smith made upon members of his posterity. To further our evaluation of this man's character, we turn to those who were members of the Church who knew him personally and associated with him in the Church functions. Eliza R. Snow records:

A few words descriptive of this noble man may not be deemed amiss in this connection. Of a fine physique, he was more than ordinarily prepossessing in personal appearance. His kind, affable, dignified and unassuming manner naturally inspired strangers with feelings of love and reverence. To me he was the veritable personification of my idea of the ancient Father Abraham.

In his decisions he was strictly just; what can be said of very few, may be truly said of him, in judging between man and man: his judgment could not be biased by either personal advantage, sympathy, or affection. Such a man was worthy of being the father of the first prophet of the last dispensation; while his amiable and affectionate consort, Mother Lucy Smith, was as worthy of being the mother.²

Lorenzo Snow, after meeting Father Smith for the first time in the Kirtland Temple, June 5, 1836, and discussing with him the truths of Mormonism, has this to say of him:

Anyone seeing Father Smith as he appeared and having read of old Father Abraham in the scriptures, would be apt to think that Father Smith looked a good deal like Abraham must have looked; at least, that is what I thought. I do not know that any man among the Saints was more loved than Father Smith; and when any one was seriously sick Father Smith would be called for, whether it was day or night. He was as noble and generous a man as I have ever known.

At the first sight, his presence impressed me with a feeling of love and reverence for him. I had never before seen age so prepossessing. Father Joseph Smith, the Patriarch, was indeed a noble specimen of aged manhood.³

¹Ibid., pp. 35-36.

²Edward W. Tullidge, The Women of Mormondom (New York: Tullidge and Crandall, 1877), p. 97.

³Leroi C. Snow, "How Lorenzo Snow Found God," Improvement Era, XXXX, 8.

Edward Stevenson, in his reminiscing, recalls his association as a boy with Father Smith. Says he:

We enjoyed the presence of the venerable and venerated father of the Prophet, Joseph Smith, Sr., the Patriarch of the whole Church of God on earth. The writer was one of many who, under his hands, received choice and rare blessings, when the power of the Holy Ghost filled the house to such an extent that the tears flowed down the cheeks of even those who lived and died outside of the pale of the Church.¹

The character of Father Smith and his family is ably evaluated by one who knew them well. Oliver Cowdery took their defense against notorious lies and dishonest statements assailed at the Smith family. He writes:

It has been industriously circulated that they were dishonest, deceitful and vile. On this I have the testimony of responsible persons, who have said and will say, that this is basely false; and besides, a personal acquaintance for seven years, has demonstrated that all the difficulty is, they were once poor, (yet industrious) and have now, by the help of God, arisen to note, and their names are like to, (indeed they will,) be handed down to posterity, and had among the righteous.-- They are industrious, honest, virtuous, and liberal to all. This is their character; and though many take advantage of their liberality, God will reward them; but this fact, and this testimony shall shine upon the records of the saints, and be recorded on the archives of heaven to be read in the day of eternity, when the wicked and perverse, who have vilely slandered them without cause or provocation, reap their reward with the unjust, where there is weeping, wailing and gnashing of teeth! -- if they do not repent.²

Additional witnesses of the character of Father Smith are those who have been recognized for their literary ability in history and biography.

Edward Tullidge makes the following evaluation of Father Smith:

The father of Joseph was a grand patriarchal type. He was the Abraham of the Church, holding the office of presiding patriarch. To this day he is remembered and spoken of by the early disciples with the profoundest veneration and filial love, and his patriarchal blessings, given to them, are preserved and valued as much as

¹Edward Stevenson, Reminiscences of Joseph, the Prophet, and the Coming Forth of the Book of Mormon (Salt Lake City: Published by the author, 1893), p. 5.

²Times and Seasons, II, 396, May 1, 1841.

are the patriarchal blessings of Abraham, Isaac and Jacob valued by their own race.¹

Elder John A. Widtsoe in his writings of the Prophet Joseph records his appraisal of Father Smith as follows:

Joseph Smith, Senior, was a capable man who weathered misfortune nobly, and reared despite the vagaries of fortune, an honorable family. He entered fully into the work of the Church in which he became the first patriarch. His recorded blessings are abundant evidence of his intelligence and sincere acceptance of the work which his son was commissioned to do. He also took active part in the changing fortunes of the Church. None has charged Father Smith with dishonesty.²

Non-Mormon Statements

Those whose intention is to destroy character rather than to build it have also made their contributions in assessing Father Smith and his family. These charges are almost in direct contrast to what has been given.

[Since most of the Anti-Mormon treatises grow from practically the same original source, that of E. D. Howe and his record of the affidavits gathered by Philastus Hurlburt,] it will be sufficient for this occasion to refer to their evaluation of Father Smith and his family, along with two other anti-Mormon writers of the period of time that Father Smith lived.³ It is evident that they took some truths and added many questionable stories to make them look of disrespectful nature.

One writer of this era makes this estimate of Father Smith: "He is a great babbler, credulous, not especially industrious, a money digger, prone to the marvelous; and withal, a little given to difficulties with neighbors, and petty law suits."⁴

¹Tullidge, op. cit., p. 6.

²John A. Widtsoe, Joseph Smith, Seeker After Truth (Salt Lake City: Deseret News Press, 1951), p. 56.

³Francis W. Kirkham, A New Witness for Christ in America (Independence, Missouri: Zion's Printing & Publishing Co., 1947), I, pp. 129-30.

⁴O. Turner, History of the Pioneer Settlement of Phelps & Gorham's Purchase (Rochester, N. Y.: Published by William Alling, 1852), p. 213.

Pomeroy Tucker, a contemporary of Father Smith, records: "Mr. Smith, Sr., . . . was understood to secure a scanty but honest living for himself and family Their farm work was done in a slovenly, half-way, profitless manner The large portion of the time of the Smith's however, was spent in hunting, fishing, trapping muskrats, digging out woodchurcks from their holes, and idly lounging around the stores and shops in the village."¹

The works of Hurlburt published under the name of Howe, are summarized in the following paragraph:

All who became intimate with them during this period, unite in representing the general character of old Joseph and wife, the parents of the pretended Prophet, as lazy, indolent, ignorant, and superstitious -- having a firm belief in ghosts and witches; and telling of fortunes; pretending to believe that the earth was filled with hidden treasures, buried there by Kid or the Spaniards. Being miserably poor, and not much disposed to obtain an honest livelihood by labor, the energies of their minds seemed to be mostly directed towards finding where these treasures were concealed, and the best mode of acquiring their possessions.²

A non-Mormon writer of a recent date has made an intensive study of this particular era of history in the State of New York. After examining the information available, he concludes with the following evaluation:

Every circumstance seems to invalidate the obviously prejudiced testimonials of unsympathetic neighbors (collected by one hostile individual whose style of composition stereotypes the language of numerous witnesses) that the Smiths were either squatters or shiftless "frontier drifters." Many an honest and industrious farmer followed their identical experience, pursued by bad luck or poor judgment, and sought a new fling at fortune farther west. No doubt the Smiths, like many of their fellows, wasted valuable time hunting gold at the proper turn of the moon. One of the potent sources of Joseph's local ill repute may well have been the jealousy of other persons who failed to discover golden plates in the glacial sands of the drumlins Despite testimonials

¹Pomeroy Tucker, Origin, Rise and Progress of Mormonism (New York: D. Appleton and Co., 1867), pp. 12-14.

²E. D. Howe, History of Mormonism (Painesville: Printed and Published by Author, 1840), p. 11.

to the contrary, it must be concluded that neither Joseph nor any of his family was especially ignorant according to the standards of the place and time . . . The entire family was at least literate. . . . The whole Smith family seems to have been quite thoroughly typical of the westering Yankees. . . .¹

In answer to the statement that Joseph and the rest of the family was lazy and indolent, William Smith responds: "We never heard of such a thing until after Joseph told his vision and not then by our friends. Whenever the neighbors wanted a good days work done they knew where they could get a good hand."² William continues to report the great amount of work they did on their own farm and then states: "We never knew we were bad folks until Joseph told his vision. We were considered respectable till then, but at once people began to circulate falsehoods and stories in a wonderful way."³

In March, 1881, two gentlemen, E. L. and Wm. H. Kelly, residing in Michigan, took it upon themselves to visit the neighborhood of the Smith family to learn of the reputation of character this family had left in and around Palmyra, New York. In some of the instances they found that individuals that had been quoted as saying the Smiths were of low character did not even know so much that they had been quoted. They further found that many of those who spoke disrespectfully of the Smiths spoke from hearsay and not from actual knowledge.⁴ Parts of their interviews follow.

We drove to the house of Mr. Orlando Saunders, and found . . . him a fair type of the intelligent New York farmer; seemingly well-to-do in this world's goods, and quite active for a man of his years;

¹Whitney R. Cross, Burned-over District (Ithaca, N. Y.: Cornell University Press, 1950), pp. 141-43.

²Deseret News, January, 1894, p. 11.

³Ibid.

⁴The Saints Herald (Plano, Illinois) XI, 161, June 1, 1881.

(78 years old) and withal, has an honest and thoughtful face.

Entering upon conversation with reference to our business, Mr. Saunders at once said:

"Well, you have come to a poor place to find out anything. I don't know anything against these men, myself."

"Were you well acquainted with them, Mr. Saunders?"

"Yes, sir; I knew all of the Smith family well; there were six boys: Alvin, Hyrum, Joseph, Harrison, William and Carlos, and there were two girls; the old man was a cooper; they have all worked for me many a day, and they were very good people; . . . I did not consider them good managers about business, but they were poor people; the old man had a large family."

"In what respect did they differ from other people, if at all?"

"I never noticed that they were different from other neighbors; they were the best family in the neighborhood in case of sickness; one was at my house nearly all the time when my father died; I always thought them honest; they were owing me some money when they left here, that is the old man and Hyrum did, and Martin Harris. One of them came back in about a year and paid me."

"How were they as to habits of drinking and getting drunk?"

"Everybody drank a little in those days, and the Smiths with the rest; they never got drunk to my knowledge."¹

In the interview with John H. Gilbert (type setter for the Book of Mormon) the Kelly's related their visit with Saunders and that Saunders thought the Smiths were a good family. Gilbert remarked, "Oh, I don't think the Smiths were as bad as people let on. Now Tucker, in his work, told too many big things; nobody could believe his stories."²

Dr. John Stafford reported the following about the Smiths to the Kellys:

They were peaceable among themselves. The old woman had a great deal of faith that her children were going to do something great. Joe was quite illiterate. After they began to have school at their house, he improved greatly.

"Did they have school in their own house?"

"Yes, sir; they had school in their house and studied the Bible."

"Who was their teacher?"

"They did not have any teacher; they taught themselves."³

¹Ibid., p. 165.

²Ibid., p. 166.

³Ibid., p. 167.

The interview with Thomas H. Taylor is related as follows:

To our inquiry if he was acquainted with the Smiths, and the early settlers throughout that part, sometimes called Mormons, he said:

"Yes, I knew them very well; they were very nice men, too; the only trouble was they were ahead of the people; and the people, as in every such case, turned out to abuse them because they had the manhood to stand for their own convictions. I have seen such work all through life"

What did the Smiths do that caused the people to abuse them so?

"They did not do anything. Why! these rascals at one time took Joseph Smith and ducked him in the pond that you see over there, just because he preached what he believed and for nothing else. And if Jesus Christ had been there, they would have done the same to him. Now I don't believe like he did; but every man has a right to his religious opinions, and to advocate his views, too; if people don't like it, let them come and meet him on the stand, and show his error. Smith was always ready to exchange views with the best men they had."

Why didn't they like Smith?

"To tell the truth, there was something about him they could not understand; somehow he knew more than they did, and it made them mad."

But a good many tell terrible stories about them being low people, rogues, and liars, and such things. How is that?

"Oh! they are a set of d--- liars. I have had a home here, and been here, except when on business, all my life -- ever since I came to this country, and I know these fellows; they make these lies on Smith because they love a lie better than the truth. I can take you to a great many old settlers here who will substantiate what I say, and if you want to go just come around to my place across the street there, and I'll go with you."¹

[The malicious epithets of anti-Mormon writers, are in most cases, deliberate attempts to defame the character of the family of Joseph Smith, Sr., who contributed greatly to the restoration of the true Gospel of Jesus Christ. Their methods are primarily those of misinterpretation of facts, insinuations of fractional truths, and outright concocted falsehoods. Upon these bases they cannot be used as dependable evidence in character evaluation, as is verified by the foregoing.]

1

Ibid., p. 167.

After citing the evidences of Father Smith's character, the writer concludes that he was a generous, noble, honest, and respectable citizen, recognized for his simple and steadfast faith. His kind, affable, dignified, and unassuming manner won for him many loyal and devoted friends. Those who have written unfavorably of his character were biased and narrow in their judgment, principally because of the mission of his son. Father Smith truly emulated those qualities that earned for him the true evaluation revealed by the Lord wherein he stated: "BLESSED AND HOLY IS HE FOR HE IS MINE."

To substantiate this premise we shall treat in the following chapter the formative influences that helped to shape his character and personality.

CHAPTER II

HIS HOUSE WAS BUILT UPON A ROCK

Formative Influences

The formative influences that helped to shape the personality of Joseph Smith, Sr., are many and varied.¹ The degree that one influence affected his personality, as compared to another, may not be entirely known. It is true, however, that such things as the home, the religion, the school, the community, the progenitors, and the friends played an important part in shaping his character.

These influences are primarily determined by the period of history in which Joseph lived. His ancestors came to America in 1688; he was born in 1771 at Topsfield, Massachusetts. In studying these impressions we shall deal as directly as possible with his personal circumstances. Because we do not have these in detail, consideration will be given the contemporary circumstances as well.

The New Englanders were people willing to sacrifice much for their ideals and beliefs. They made it known from the beginning that America had a peculiar destiny. Their consciousness of this peculiar destiny caused America to become the most ambitious experiment ever undertaken in the intermingling of people, in religious toleration, in social equality, in economic opportunity, and in political democracy.² The test of any experiment is in

¹In this chapter, with few exceptions, Joseph Smith, Sr., will be referred to as "Joseph."

²Allan Nevins and Henry Steele Commager, A Short History of the United States (New York: Random House, Inc., 1945), pp. ix-x.

its results. In considering these results, we seek to know what the effects were of this era that had an influence on Joseph.

First, we shall consider the home and home life of New England as it contributed to the formation of a personality. It is rather difficult for us today, surrounded by modern wonders, to realize conditions of the early New England settlers. Their homes were not nearly so commodious as ours. The houses they lived in were generally unpainted, unplastered, and very simple in design. On the frontier they were constructed of logs and often without floors and windows. Each house was provided with one or more fireplace which supplied heat for the room and cooking and also light. Large pine knots were burned for their illuminating value. The resin from them burned with a smoky flame for hours. The development of the tallow candle soon aided the fireplace in giving light. Care was taken to see that the fire didn't die out. If such happened it would be necessary to rekindle by going to the neighbors and getting a live coal or using flint, steel, and tinder. It might well be said of this manner of heating, during the cold wintery days of New England, that the people roasted on one side and froze on the other.

During the latter part of the eighteenth century when Joseph was born and grew to manhood, the households were mostly self-supporting, weaving their own cloth, growing their own food, and making their own furniture and shoes. Only the well-to-do could afford a clock. The rest guessed the hour or ascertained it by the creeping of the sunlight towards the 'noon mark' drawn on the floor. Pictures were rare; pianos and organs were almost unknown, except in the mansions of the wealthy or sacred precincts of the sanctuary.¹ Reed organs were not invented until 1850.

¹George Reynolds, "Coming Forth of the Book of Mormon," Contributor, V, 281.

The New Englander of this day earned his living by hard work. The common ways of supporting a family were lumbering, shipping, fishing, farming, and some manufacturing. Farming, however, was the chief occupation. Nearly every family owned a few cows and sheep which provided food and wool.

The recreation and amusement of the people of this era was varied and home-made. Their leisure time was somewhat limited, and frivolity was frowned upon. Amusements were of the simplest type and usually in the home. They consisted of reading, smoking, or talking with the families and neighbors. There were no theaters in New England at this time. Social gatherings such as quilting parties, husking bees, spelling matches, or house raisings were a part of their recreation. The New Englander believed in turning work into play. Once a month they would gather on the village green and the men and boys would compete for prizes in shooting, wrestling, fighting, and running. Class distinction was almost unknown among these people. The clergy had made laws against games of cards, dice, drinking, mixed dancing, and even shuffleboard. At the time of Joseph's youth, the ministers had relaxed their influence and the New Englanders danced and played cards more openly. Billiards became popular with many of the people.

[When the suitor called to court one of the young girls, the two of them sat with the family, whispering to each other through a "courting stick." This was a wooden tube six or eight feet long with a mouth and ear piece at each end.]

It was a common belief among these people that disease was caused by the devil. This caused them to rely upon magic and quack remedies to prevent or cure it. There were only a few doctors and nurses and their medical standards were poor. The doctors prepared their own medicine and when they could not cure the patient they said he was bewitched. One of their

cures for a fever consisted of taking two salt-white herring and splitting them down the back and tying them to the soles of the patient's feet.

Travel and communication were almost limited to boats and horseback. At the time of Joseph, however, some roads of a poor nature were being built between towns. The stagecoach was making a weekly trip from one town to another. Mail was being carried by the "post rider" in some instances.

Industry, hard work, thrift, hardheaded enterprise, and narrow piety were characteristics of the friendly New Englander during the formative life of Joseph.¹

The puritanic influence predominated during the latter half of the eighteenth century. Religion was beginning to rise with revivalists and firebrands, such as Jonathan Edwards and George Whitefield doing the preaching. Whitefield indicated that many people joined the church at these revivals, but were quick to cool off afterwards.²

Prior to this time, Roger Williams had been expelled from the Plymouth colony. He became the founder of the First Baptist Church. Authority to organize and preside over such a group worried and perplexed him until he left the church he founded. His conclusion was that the true church could not be here until Christ sent new apostles.³ A little later, Benjamin Franklin indicated that he thought the Christian Church had become corrupt.⁴ Years later, Ralph Waldo Emerson felt it his duty to tell of the great need of

¹ Nevins and Commager, op. cit., p. 36.

² William Warren Sweet, Religion in Colonial America (New York: Charles Scribner's Sons, 1951), pp. 281-84.

³ Ibid., p. 128.

⁴ Ibid., p. 337.

revelation and that men of his time had come to speak of it as they had done long ago, given and gone, as if God were dead.¹

The church and school held a place of special dignity among the people in this period of history. The predominant church of Massachusetts where Joseph was born and raised, was Congregational. The ministers were the intellectual as well as religious mentors. The meeting house was used for the greater part of their social intercourse. The clergy were vigorous, aggressive men; strong in the community leadership and regarded with awe by their followers. They were men of power, rectitude, and erudition dominating the civil as well as the religious affairs.²

The religious beliefs and manners of the Puritan people were of the strictest order. They disapproved of elaborate dress and wore plain clothes, usually gray or black. The women and girls sat on one side of the church and the men on the other, with the boys at front and on the stairs to the pulpit. They had a superstitious nature, placing faith in signs, charms, and omens. It was their belief that the devil walked the earth and could bewitch men, women, and children.

[The Sabbath in Massachusetts at this time in history lasted from three o'clock Saturday afternoon until Sunday at sundown. It was strictly observed by both young and old attending church and listening quietly to the long sermons, often lasting three and four hours. During their church service a warden or tithing-man walked up and down the aisle carrying a long stick with a tuft of feathers on the end to tickle into wakefulness those who dozed. So strict and stern were these Puritan people that they looked

¹ Frederick J. Carpenter, Ralph Waldo Emerson (New York: American Book Co., 1934), p. 79.

² Nevins and Commager, op. cit., p. 36.

upon smiling in church as sinful. No travel was allowed on the sabbath and no tavern was to be open, no games were to be played, and even a knot of men talking in the street might be arrested. Church members only were allowed to vote except in Rhode Island and Connecticut.¹

[At the close of the Revolutionary War, only five percent of the people in America belonged to a church. One reason for this was the Puritans, who made it very difficult for people to join their church, even if they were "born under the covenant." They required a person to be able to testify in church that he had had a religious experience before he could become a full-fledged member. This hindered many children born in the covenant from being members of the church because they were not able to testify of a religious experience. Finally, the leaders proposed the idea of the "half-way covenant." This was interpreted to mean that those who were born in the church could be baptized, but could not accept the Lord's Supper until they could get up in church and testify they had had a religious experience.²]

Public education received an early provision in Massachusetts. A law was passed in 1647 requiring each community of fifty or more families to support a free public school. The first buildings were rough, log, one-room, frame structures. They taught reading, writing, spelling, and arithmetic. In addition, the students were drilled on the catechism and learned rote passages from the Bible.

In this day of the personality development of Joseph, the people of the community depended on their own resources for education. [The teachers

¹C. H. McClure and W. H. Yarbrough, The United States of America (Dallas, Texas: Laidlaw Brothers, 1943), p. 183.

²Sweet, op. cit., p. 334.

did not spare the rod, but punished with a birch switch. If a student talked too much, the teacher put a "whispering stick" in his mouth. This looked something like a bit that was put in a horse's mouth. If this failed, the teacher put the pupil on a high stool before the class with a dunce cap on his head.¹]

It was during this era of history that important developments were taking place in civic affairs. The colonies were learning the value of freedom and feeling a need for independence. Such events as the Boston Tea Party, the Boston Massacre, the Stamp Act, took place, and finally, on April 19, 1775, a shot was fired at Lexington that was "heard around the world" and the Great Revolutionary War was in process.

Other formative influences of a civic nature that transpired at this time were the signing of the Declaration of Independence, July 4, 1776; the development and adoption of the constitution; the influence of such leaders as George Washington, Thomas Jefferson, John Adams, Benjamin Franklin, and others. A new nation, the United States of America, was born. Joseph was five years old when the Declaration of Independence was signed.

Influence of Ancestors

Having briefly reviewed the educational, religious, and civic circumstances of the formative period of Joseph Smith, Sr's., life, we shall now consider the influence of his ancestors on his personality. Much has been written about the effect of ancestors on the character of an individual. They probably have as much to do with the shaping of a personality as all the other influences combined. Such was the case of Joseph. We have statements and scriptures relative to Joseph Smith, the Prophet, that like-

¹"Colonial Life in America," World Book Encyclopedia (Chicago: Field Enterprise, Inc., 1956), III, 1570.

wise include and make reference to Joseph Smith, Sr. In II Nephi of the Book of Mormon, we find the prophecy of Joseph, who was sold into Egypt, concerning the coming of "a Joseph" as an instrument in the hands of the Lord to usher in the last dispensation. This Joseph, son of Jacob, predicted that "his name shall be called after me; and it shall be after the name of his father."¹ Joseph Fielding Smith states that "Joseph Smith, Jr., . . . did not come into the world by chance. . . . the Lord prepared for his coming by making choice of his ancestors among those worthy and favored by him."² President George A. Smith, cousin of the Prophet, reported that the Prophet once declared that "he was related to Captain John Smith, English soldier, explorer, and colonizer of Virginia. This statement, it is said, was based on "heavenly inspiration."³ Brigham Young is quoted as saying that "the Lord had his eyes upon Joseph Smith, Jr. and upon his father, and upon his father's father and upon their progenitors clear back to Abraham, and from Abraham to the flood, from the flood to Enoch, and from Enoch to Adam."⁴

We shall find these ancestors intelligent people with opinions of their own. They took a lively part in the building of a new world. In most cases, they were good, honorable, and often leading citizens of the community.

Joseph's ancestors came to America about 1638. Robert Smith, a

¹ II Nephi 3:15

² Joseph Fielding Smith, Church History and Modern Revelation (Salt Lake City: Deseret Book Co., 1953), I, 1.

³ Joseph Fielding Smith, Life of Joseph F. Smith (Salt Lake City: Deseret News Press, 1938), p. 15.

⁴ John A. Widtsoe, Discourses of Brigham Young (Salt Lake City: Deseret Book Co., 1925), p. 166.

quiet, unassuming man, interested in the welfare of others, and generous to the needy, was Joseph's paternal grandfather three generations removed. He came to America at fifteen years of age as an apprentice to Mr. John Wittingham, and served as such for ten years, which was a usual practice in those days. Robert married Mary French about March 26, 1656, and to this union was born ten children. He was known as a frugal man, and through labor and industry, gathered around him some of the comforts of life.

→Samuel Smith, son of Robert, was born January 26, 1666 in Topsfield, Massachusetts. He was known as a carpenter by trade. In addition, he owned land and tilled the soil. It is reported that "in 1685 Samuel Smith had been quarrelling, probably intoxicated, and the tithingmen put Samuel in the stocks and he and others threatened to 'split the stocks in pieces and burn the meeting house.'"¹

Samuel Smith, Jr. was born on his father's birthday in 1714. He married Priscilla Gould. Her father, Zaccheus Gould, was out-spoken and insisted on his civil and religious rights at all costs. It is reported that he entertained Quakers in the face of a prohibition by the authorities. Father Gould got in trouble for saying to the magistrate, "You are no judge of ye court," and on another occasion, for uttering "treasonable and seditious words" against the king.²

Samuel was a gentleman and served in many civic positions as well as in the Revolutionary War. Following are some of the positions he held: Captain of the military; member of the Tea Party Committee; one year grand jurymen; supervisor of roads for one year; five years he served on the committee

¹ George Francis Dow, History of Topsfield, Massachusetts (Topsfield Mass.: The Topsfield Historical Society, 1940), p. 128, 372.

² Mary Audentia Smith Anderson, Ancestry and Posterity of Joseph Smith and Emma Hale (Independence, Missouri: Herald Publishing House, 1929), pp. 101-02.

for public safety; eight years as assessor and selectman; three times town clerk and could have been the fourth time had he wanted; two times he was a delegate to the Provincial Congress at Concord; and about eight years, not consecutive, he represented Topsfield District in the House of Representatives.¹ He had the honor of signing the orders that released to his countrymen the first muskets and ammunition used in the opening battles of the Revolutionary War, April 19, 1775, at Lexington and Concord.²

During the decisive years of the War, Samuel Smith joined the Colonial forces and became an ardent champion of freedom. He fought under the command of General George Washington.

In 1759, at Topsfield, their meeting house, when opened for use, contained a number of pews in the body of the house and a row of them around the side. These were all sold to the wealthier members of the congregation. The town found a problem in seating the worshippers who had no pews; and to follow the old principle of seating them in the order of their age and standing in the community was not feasible. Several attempts by various committees listing the seating arrangement were made. These listings were almost like a census in enumerating the people. In 1762, Samuel Smith was listed, among other men, under the heading -- THE FIRST SEAT IN THE FRONT GALLERY. This same listing carried the name of his son, Asael Smith, under the heading -- THE SOUTH HIND PEW IN YE WEST GALLERY. Mr. Samuel Smith's wife was listed with other women under the caption -- THE WOMENS FIRST SEAT IN YE FRONT GALLERY. At a later time Samuel Smith was appointed on the committee to seat the "Inhabitants of the Town in the Meeting House." The

¹Dow, op. cit., VIII, 88.

²Ibid.

pastor of the Congregational Church at Topsfield, Mr. Joseph Capen, has in his record of admitted males since he was ordained to the pastorate, the name of Samuel Smith.¹ He was personally acquainted with his grandson, Joseph.

One person who, no doubt, had a tremendous formative influence on the personality of Joseph was his father, Asael Smith. He was born in Topsfield, Mass., March 7, 1744. His mother died in September of the same year. Asael declared to his children that he never knew the tender love and care of which a mother should give and a child receive. The greater part of his life was spent in Topsfield. He married Mary Duty, February 12, 1767, and moved to Windham, New Hampshire. Later he moved to Dunbarton, and then to Derryfield in New Hampshire. Joseph's father followed the example of his father in serving in the Revolutionary War, Joseph being a young boy of only six years old.

After Asael's father died in 1785, he returned to Topsfield to make his home.²

In Dow's history of Topsfield, Asael Smith is listed as a cooper by trade. This same history tells of a sawmill being set up in 1671 and a provision for damages to be paid the townspeople for any harm done to their meadows by the mill. The record shows that damages were received by a Thomas Dorman and sons who erected a house in 1690 within a few rods of the mill. "This house was occupied for several years during the latter part of the eighteenth century by Asael Smith, and here, on July 12, 1771, his son Joseph was born, who was the father of the celebrated Joseph Smith, founder of Mormonism in this country."³

¹Dow, op. cit., (1940 ed.), pp. 253-75.

²J. F. Smith, Church History. . ., I, 4.

³Dow, op. cit., pp. 335, 363.

Asael was physically very strong and powerfully built. It is said that he was capable of handling two men of average size with little difficulty. His wife's family seems to have been gifted with muscular prowess, too. It is recorded that Asael's sister-in-law, Eunice, could "take up a barrel of cider and drink out of the bung."¹

Joseph's father was often called "Crooked-Neck Smith". He walked with his head pulled a little to one side. It seems that he had a muscle in his neck burned and the cords contracted, pulling his neck off to one side, making it stiff. He was very positive in his views and ways of expressing them. Asael, himself, joined no religious organization, but allowed his children to join the Congregationalist Church. By nature he was religious and leaned somewhat to the Universalists. His reason for not joining any of the churches was that he could not reconcile the teachings of the denominations with scripture and reason. His critics have called him "Crooked Neck Smith" and added that his views were as crooked as his neck.²

Asael was tolerant, outspoken, courageous, and held to the view that men should be free to worship God according to the dictates of their own conscience. This brought displeasure upon him from the severely orthodox. At one time he gave shelter in his house to a despised and persecuted Quaker. This brought such displeasure from the community upon him that he resolved to leave Topsfield and seek a more congenial society. He went to New Hampshire first, then to Turnbridge, Vermont, and with the aid of his sons, cleared a large farm of virgin forest.³

¹Anderson, op. cit., p. 116.

²Dow, op. cit., VIII, 90.

³Anderson, op. cit., p. 66.

It has been said that the paternal grandfather of the Prophet was a man of the strongest religious convictions, and yet a man whose broad humanitarian views were repugnant to many of the sectarians of the day.¹ Upon one occasion, before the Prophet's birth, Asael Smith had a premonition that one of his descendants should be a great teacher and leader of men. To quote his words, "as they are remembered and recorded by one who knew him and heard him speak: 'It has been borne in upon my soul that one of my descendants will promulgate a work to revolutionize the world of religious faith.'"²

Asael Smith was gifted in writing, and left two documents that show his soundness of understanding, clearness in intellect, and refinement of nature.

One of these documents was a letter to Mr. Jacob Town of Topsfield and was written after he had removed to Turnbridge, Vermont, dated January 14, 1796. From this we learn of his activities at this time.

. . . I have set me up a house since Mr. Willes was here and expect to remove into it next spring and to begin again on an entire new farm, and my son, Joseph, will live on the old farm (if this that has been but four years occupied can be called old), and carry it on at the halves, which half I hope will nearly furnish my family with food, whilst I, with my four youngest sons, shall endeavor to bring to another farm, etc.³

His belief in God and the government of his day is indicated in this quotation:

For my part, I am so willing to trust the government of the world in the hands of the Supreme Ruler of universal nature, that I do not at present wish to try to wrest it out of His hands, and I have so much confidence in His abilities to teach our senators wisdom, that I do not think it worthwhile for me to interpose, from the little stock of knowledge that He has favored me with, in the affair

¹George Q. Cannon, Life of Joseph Smith, the Prophet (Salt Lake City: Juvenile Instructor, 1888), p. 32.

²Ibid.

³Dow, op. cit., XXX, 126.

either one way or the other. He has conducted us through a glorious Revolution and has brought us into the promised land of peace and liberty, and I believe that He is about to bring all the world into the same beatitude in His own time and way; which, altho, His ways may appear never so inconsistent to our blind reason, yet may be perfectly consistent with His designs.¹

We learn of his philosophy in this letter by the following story:

. . . I have taken up with the eleventh commandment, that the negro taught to the minister, which was thus --

The minister asked the negro how many commandments there were, his answer was 'elebon, sir!' 'Aye!' replied the other, 'what is the eleventh? That is one I never heard of.' 'The eleventh commandment, sir, is MIND YOUR OWN BUSINESS.'

So I choose to do, and give myself but little concern about what passes in the political world.²

On the second page of this letter, written along the margin, appears the following statement: "I expect Joseph will be married in a few days."³

The second document is an address to his family thirty years before he passed away. It was his intention not to have it read until after his death, but its existence became known and it was read. The following information was taken from this address, which reveals the love he had for his family.

He first addressed his wife by expressing gratitude for her kindness and faithfulness. He reminded her that if she should marry again, she remember what he had undergone as a result of having a stepmother, and told her not to estrange her husband from his own children or kindred.

Instructing his children on the immortality of their souls, he said:

Trifle not in this point; the soul is immortal; you have to deal with an infinite Majesty; you go upon life and death; therefore in this point be serious. Do all to God in a serious manner; when you think of Him, speak of Him, pray to Him, or in any way, make your addresses to His great Majesty, be in good earnest.

¹Ibid., p. 127-28.

²Ibid., p. 128

³Ibid., p. 129

Trifle not with His name nor with His attributes, nor call Him to witness to anything but is absolute truth; . . . and as to religion, I would not wish to point any particular form to you; but first I would wish you to search the Scriptures and consult sound reason and see if they (which I take to be two witnesses that stand by the God of the whole earth) are not sufficient to evince to you that religion is a necessary theme. Then I would wish you to study the nature of religion, and see whether it consists in outward formalities, or in the hidden man of the heart; whether you can by outward forms, rites and ordinances, save yourselves, or whether there is a necessity of your having help from any other hand than your own.¹

He continued by instructing them of the mission of the Savior and labored the point that God had given two witnesses for them -- scripture and reason -- that they may know the truth. Then "do all to your God as to your father, for His love is ten thousand times greater towards you than ever any earthly father's could be to his offspring."²

He continued his admonitions:

Do not talk and make noise to get the name of forward men, but do the thing and do it in a way that is fair and honest, which you can live and die by and rise and reign by; therefore, my children, do more than you talk of, in point of religion; satisfy your own conscience in what you do; all men you shall never satisfy, nay, some will not be satisfied though they be converted.

As for your calling -- any honest calling will honor you if you honor that. It is better to be a rich cobbler than a poor merchant; a rich farmer than a poor preacher; and never be discouraged though sometimes your schemes should not succeed according to your wishes.

.....

As to your Company -- abandon all infectious, self-serving companions, when once you have found them false, trust them no more.

.....

As to your Marriage -- I do not think it worthwhile to say much about them, for I believe God hath created the persons for each other and that nature will find its own.

But for your Children -- Make it your chiefest work to bring them up in the ways of virtue that they may be useful in their generation. Give them if possible, a good education; if nature

¹Dow, op. cit., VIII, 92.

²Ibid., p. 93.

hath made no difference do you make none in your affections, countenances nor portions; partiality this way begets envy, hatred, strife and contention.¹

Joseph's father continued in his address to counsel his children to visit one another and help each other in every way they could. He encouraged them to "comfort, counsel, relieve, succor, help, and admonish one another, and while your mother lives, meet her, if possible, once every year."²

His closing advice was for them to be grateful for the land of liberty and remain loyal to its objectives.³

This reveals a man of noble character and child-like humility. His faith and trust in God, in the American Government, in the family unit, is most admirable. Such ideals and attitudes are most significant in the shaping of the personality of his children.

Throughout Joseph's life he reflected the ideals and attitudes of his father that had played an important part in shaping his personality. He was the third child and second son of a family of eleven children, four girls and seven boys.

Joseph's oldest brother, Jesse, and third oldest sister, Susannah, did not take to the truths of the Gospel when they were offered to them; all other members of Asael's family did.⁴ Joseph, and three of his brothers, Asael, Jr., Silas, and John, became active in the Church and prominent in its counsels.

As previously stated, Asael and his family moved to northern New Hampshire and then to Turnbridge, Vermont. He was accompanied by Joseph, who assisted in clearing land for a farm, which he assumed the responsibility

¹Ibid., p. 94.

²Ibid., p. 95.

³Ibid.

⁴DHC, IV, 190.

of operating on the "half-share" system four years later. His experience in farming, marrying, and rearing a family, follow in the next chapter.

These formative influences of the home, the religion, the education, the community, the progenitors, and the friends, all helped to shape the personality and character of Joseph Smith, Sr., a humble, sincere, honorable, hardworking, individualistic man, whose "HOUSE WAS BUILT UPON A ROCK."

CHAPTER III

GOD MOVES IN A MYSTERIOUS WAY

From Vermont to New York

While Joseph was farming at Turnbridge, Vermont, he met a young lady by the name of Lucy Mack with whom he fell in love. She was visiting her brother, Stephen Mack, who was in business at Turnbridge. It was during this visit that she first met Joseph Smith, Sr., who became her "gentle-voiced, blue-eyed lover."¹ Lucy returned to the home of her parents in Gilsum, Cheshire County, New Hampshire and was there but a short time when her brother, Steven, came and persuaded her to return with him. She remained with him until she and Joseph were married, January 24, 1796. The ceremony was solemnized at Turnbridge where the Smith family resided. At this time Joseph was about six months past his twenty-fourth birthday and Lucy was six months past her nineteenth birthday.²

Joseph's sweetheart and wife has been characterized as follows:

She was a woman of impulse and determined action. She spoke by nature authoritatively and wisely. She had a high, fine sense of imagination, which in later life, quickened by the Spirit, developed the gift of prophecy and vision, born of hope and faith.

She possessed a high sense of duty and her standard of morals was unsurpassed Sometimes the rigidity of her discipline of self and others looked severe, but it was not without the affectionate sequence, love of man, and love of right. Her's was a mission of service wherever she went. A nurse, a comforter, a counselor. Wise, discreet, and sympathetic. A woman of action, sensitive to the necessity for immediate proceedings, she sometimes took weighty matters in her own hands

¹Journal of History, I, 407.

²Lucy M. Smith, op. cit., p. 33.

One can trace her impulsiveness by many acts, but too, she was self-centered, conscientious, fearless, and determined. Hospitable and charitable, her magnificent spirit was afflicted by the afflictions of others as she passed with the family and Church through their weary wanderings to Nauvoo.¹

Shortly after their marriage, Joseph and Lucy planned a trip to visit Lucy's parents at Gilsum, New Hampshire, a distance of approximately seventy-five miles south of Turnbridge.² Prior to their departure, Lucy's brother, Steven, and his partner in business, John Mudgett, presented the couple with a wedding present of one thousand dollars. Lucy states she put this away, as she "had other means by me sufficient to purchase my housekeeping furniture."³

After returning from their visit they settled themselves upon a "handsome farm" owned by Joseph.⁴ For the next six years they cultivated and tilled the soil of their farm. During these years at Turnbridge, three children were born to them. The eldest was a girl and "died soon after she was born and was not named among the living."⁵ The other two were boys: Alvin, born February 11, 1798, and Hyrum, born February 9, 1800.⁶

In 1802, Joseph rented his farm at Turnbridge, and moved to Randolph about twelve miles west and north of Turnbridge. Here he "opened a mercantile establishment."⁷

¹Journal of History, I, 408-410.

²State Farm Road Atlas (Chicago: Rand McNally & Co., 1957), pp. 6-7.
Note: references to distance in this chapter will be from this source.

³Lucy M. Smith, op. cit., p. 42.

⁴Ibid.

⁵Archibald F. Bennett, "The Ancestors of Joseph Smith, Jr., Utah Genealogical and Historical Magazine, XV, 10. See also DHC, VII, 470, where it is stated that Lucy was the mother of eleven children, seven of them boys.

⁶Lucy M. Smith, op. cit., p. 36.

⁷Ibid., p. 42.

About six months after moving to Randolph, Lucy took sick. The doctor diagnosed her condition as consumption. The seriousness of her illness was realized when she became weaker and weaker, and both the doctor and minister gave her up to die. Joseph revealed this to her when he came to her bed, and took her by the hand, and said, "Oh, Lucy! my wife! my wife! you must not die! The doctors have given you up; and all say you cannot live."¹ However, through faith and the healing power of the Lord, she was restored to her normal health. This experience caused her to reflect more seriously upon the subject of religion.

It was not long after Joseph had commenced his mercantile business that he became interested in "ginseng root" which sold very high in China.² Because of this interest, he invested all he had in this venture, and soon he was offered three thousand dollars for the amount of ginseng he had accumulated. Joseph refused the offer, since it was about two-thirds of the true value, and made a trip of about three hundred miles to New York to arrange for shipping the ginseng to China. At the same time, however, Mr. Stevens, the person who had offered Joseph three thousand dollars for his ginseng, also made a shipment on the same boat and sent his son along to take care of it.

¹ Ibid., p. 44.

² "Ginseng was formerly esteemed a plant indigenous only to China and Tartary. In 1720, it was discovered by the Jesuit Lafitan, in the forests of Canada; and in 1750 it was found in the western parts of New England. It grows in great plenty and perfection in Vermont. The roots have many virtues; but we do not find them to be so extraordinary, as the Chinese have represented. It was a valuable article in the commerce of Canada in the year 1752, and large quantities were purchased in this state but a few years ago; an injudicious method of collecting, curing and packing it, has greatly injured its reputation; this, with large quantities in which it was exported, have nearly destroyed the sale." Samuel Williams, History of Vermont (Burlington, Vermont: Published by Samuel Williams, 1809, 2nd ed.), I, 85.

Lucy gives this report of the shipment:

It appears, from circumstances that afterwards transpired, that the ginseng was taken to China, and sold there to good advantage, or at a high price, though not to much advantage to us, for we never received any thing, except a small chest of tea, of the avails arising from this venture.¹

It seems that Mr. Stevens' son took Joseph's ginseng and sold it as his own and kept the money. This was learned by Lucy's brother, Major Mack, sometime afterward, and Joseph attempted to contact Mr. Stevens, but he fled to Canada.²

At the same time that Joseph lost out in the "ginseng venture" he also lost about two thousand dollars in bad debts.³ In addition, he was in debt eighteen hundred dollars for store goods purchased in Boston, which he expected to pay with his profits from the ginseng venture. Under these circumstances, he moved back to his farm at Turnbridge, which was about the only remaining means of making a livelihood. Although the farm was worth about fifteen hundred dollars, he sold it for eight hundred dollars, and with the thousand dollar wedding present, paid off his debt in Boston.

While Joseph and his family were still living on their farm at Turnbridge, their fourth child and second daughter was born. This blessed event occurred on May 16, 1803, and she was christened Sophronia.⁴ At about this same time, Jason Mack, Lucy's brother, brought a young man by the name of William Smith, whom he had adopted, to live with Joseph and family that he might have the opportunity of attending school. William remained about six months and then Jason came and took him to his home.⁵

¹ Lucy M. Smith, op. cit., p. 48.

² Ibid., p. 49.

³ Ibid.

⁴ Ibid., p. 37

⁵ Ibid., p. 50.

During this same interval of time, Lucy's interest in religion was renewed and she records the following:

I commenced attending Methodist meetings, and in order to oblige me, my husband accompanied me; but when this came to the ears of his oldest brother¹ he was so displeased, and said so much in regard to the matter, that my husband thought it best to desist. He said that he considered it hardly worth our while to attend the meetings any longer, as it would prove of but little advantage to² us; besides this, it gave our friends such disagreeable feelings.

This provoked Lucy to make it a matter of prayer in Joseph's behalf. She prayed "that the true gospel might be presented to him, and that his heart might be softened so as to receive it, or that he might become more religiously inclined."³ That night Lucy had a dream and the interpretation that was shown her was that Jesse, Joseph's oldest brother, would always resist the gospel, but that Joseph, "when he was more advanced in life, would hear and receive with his whole heart, and rejoice therein; and unto him would be added intelligence, happiness, glory, and everlasting life."⁴

After selling the farm at Turnbridge to pay the debt at Boston, Joseph moved with his family to the town of Royalton, about seven miles south of Turnbridge in Vermont. His stay here was only a few months and then he moved to Sharon, Windsor County, Vermont, some four miles east of Royalton. Here Joseph located on a farm he had rented from his father-in-law, Solomon Mack, which he operated during the summer and received employment teaching school in the winter. Lucy makes the following comment about conditions at that time: "In this way my husband continued laboring for a

¹It seems that Joseph Smith Sr.'s eldest brother, Jesse, was always bitterly opposed to religion in any form.

²Lucy M. Smith, op. cit., p. 52.

³Ibid., p. 52

⁴Ibid., p. 53

few years, during which time our circumstances gradually improved, until we found ourselves quite comfortable again."¹

While living at Sharon, Joseph's and Lucy's fifth child and third son was born on December 23, 1805. It was no coincidence that they chose to name him Joseph Smith, Jr. The prophets had predicted his name in centuries past.² Their residence here was terminated when they moved back to Tufnbridge for the third time. Here, on March 13, 1808, their sixth child and fourth son, Samuel Harrison, was born. Two years later, to the very day, March 13, 1810, their fifth son and seventh child was born. He was given the name of Ephraim and Lucy reports that he passed away eleven days after birth.³ One year after Ephraim's birth, March 13, 1811, William, their sixth son and eighth member of the family was born. Ephraim and William were born after Joseph and his family moved to Royalton. It was while they were living here the second time that Joseph became interested in religion. Lucy records the following in this regard:

About this time my husband's mind became much excited upon the subject of religion; yet he would not subscribe to any particular system of faith, but contended for the ancient order, as⁴ established by our Lord and Savior Jesus Christ, and His Apostles.

During this time of serious meditation on the subject of religion, Joseph was given a vision that his wife calls "the box."⁵ A second vision was given him after the family had moved about twenty-one miles southeast to the town of Lebanon, New Hampshire, in 1811. This vision is called "The Tree and

¹Ibid., p. 54.

²Supra., p. 22.

³Lucy M. Smith, op. cit., p. 37.

⁴Ibid., p. 54.

⁵Ibid., pp. 54-55. Note: The vision or dreams of Joseph Smith, Sr. will be considered together in the following chapter.

Spacious Building."¹

While living at Lebanon, prosperity seemed to be coming to Joseph and his family. Lucy writes: "Here we settled ourselves down and began to contemplate, with joy and satisfaction, the prosperity which attended our recent exertions; . . ."² Plans were made for the children to attend school. Hyrum was sent to Hanover, five miles north of Lebanon, to an academy; the other children, who were old enough, were sent to the common school nearby. Joseph's and Lucy's third daughter and ninth child was born at Lebanon, July 28, 1812. She was given the name of Catherine.³

It seems that the blessings of prosperity were short-lived for Joseph and his family. While they were residing at Lebanon, typhus fever struck all the members of the family, except the father and mother. Hyrum took sick at school and came home to convalesce. Sophronia had the most severe attack. After doctoring her for eighty-nine days the physicians gave her up to die.⁴ It was only through the united prayer of Joseph and his beloved wife and the help of the Lord that she had a miraculous recovery.

A short time after Joseph, Jr., had recovered from his attack of typhus fever, he was stricken with a fever sore in his shoulder, and then it seemed to transfer itself to the bone of his leg. Several consultations with doctors were held by his parents, and finally, because of the seriousness of the case and the fact that it was not getting any better, the physicians deemed it necessary to amputate his leg. Through the implorings of his mother the doctors decided that they would try to operate and remove the diseased

¹Ibid., pp. 54-55.

²Ibid., p. 58.

³Ibid., p. 37.

⁴Ibid., p. 58.

portion of the bone. The mutual love and confidence that Joseph and Lucy had for their son and him for his parents is demonstrated in the proceedings of the operation. Lucy gives them as follows:

The principal surgeon, after a moment's conversation, ordered cords to be brought to bind Joseph fast to a bedstead; but to this Joseph objected. The doctor, however, insisted that he must be confined, upon which Joseph said very decidedly, "No, doctor, I will not be bound, for I can bear the operation much better if I have my liberty." "Then," said Dr. Stone, "will you drink some brandy?"

"No," said Joseph, "not one drop."

"Will you then take some wine?" rejoined the doctor. "You must take something or you can never endure the severe operation to which you must be subjected."

"No," exclaimed Joseph, "I will not touch one particle of liquor, neither will I be tied down; but I will tell you what I will do -- I will have my father sit on the bed and hold me in his arms, and then I will do whatever is necessary in order to have the bone taken out." Looking at me, he said, "Mother, I want you to leave the room, for I know you cannot bear to see me suffer so; father can stand it, but you have carried me so much, and watched over me so long, you are almost worn out." Then looking up into my face, his eyes swimming in tears, he continued, "Now mother, promise me that you will not stay, will you? The Lord will help me, and I shall get through with it."

To this request I consented, and getting a number of folded sheets and laying them under his leg, I retired, going several hundred yards from the house in order to be out of hearing.

The surgeons commenced operating by boring into the bone of his leg, first on one side of the bone where it was affected, then on the other side, after which they broke it off with a pair of forceps or pincers. They thus took away large pieces of the bone. When they broke off the first piece, Joseph screamed out so loudly, that I could not forbear running to him. On my entering the room, he cried out, "Oh, mother, go back, go back. I do not want you to come in -- I will try to tough it out, if you will go away."

When the third piece was taken away, I burst into the room again-- and oh, my God, what a spectacle for a mother's eye! The wound torn open, the blood still gushing from it, and the bed literally covered with blood. Joseph was pale as a corpse, and large drops of sweat were rolling down his face, whilst upon every feature was depicted the utmost agony!

I was immediately forced from the room, and detained until the operation was completed; but when the act was accomplished, Joseph put upon a clean bed, the room cleared of every appearance of blood, and the instruments which were used in the operation removed, I was permitted to enter again.

Joseph immediately commenced getting better, and from this onward, continued to mend until he became strong and healthy.¹

¹Ibid., pp. 62-63.

Move to Palmyra

Shortly after the family recovered from their sickness, Joseph Sr. moved with his family six miles northwest of Lebanon to Norwich, Vermont. Here he established himself on a farm that belonged to Esquire Moredock in 1813. It seemed that even the elements of nature were against Joseph and his family getting ahead. For three consecutive years they experienced crop failure. The first year, Joseph, Sr., managed to support his family by selling fruit which grew on the place. The second year was a complete failure, yet he planted once more with the plan in mind that if the crops failed, this time he would move to the state of New York, where he was informed that wheat could be raised very successfully. "Genesee Fever" -- the urge to move to New York -- was striking entire neighborhoods in New England.¹ This year the frost destroyed the crops and almost caused a famine in the area. In Vermont, 1816, is referred to as "the year of no summer."² At this Joseph decided to move to New York with a Mr. Howard, if he could so arrange his affairs. At the suggestion of Lucy he got his debtors and creditors together to settle his accounts. Some did not appear at the settlement, but arrangements were made in such cases for witnesses to testify that such settlement had been made. After this transaction, Joseph left his family in the care of his wife who was to make the necessary preparation to come to New York upon his notification. Prior to this, however, the tenth child and seventh son, Don Carlos, was born at Norwich, Vermont, March 25, 1816.³

¹Cross, op. cit., p. 5.

²Stewart Holbrook, "Why Did They Go Away?" American Heritage, 1956, VI, No. 4, p. 33.

³Lucy M. Smith, op. cit., p. 37.

It was not long until Joseph had temporarily located in Palmyra, New York, and sent for his wife and family. The courage and determination of Lucy are rarely equalled, as is revealed in this undertaking. She liquidated the demands of those who contended that they had not been paid in the settlement that Joseph had arranged before leaving for the new location, which amounted to a sum of one hundred fifty dollars. After bidding her mother, friends and relatives goodbye, Lucy began the journey of approximately 350 miles with her eight living children, the youngest only about three months old, having been born in March of this same year. They had not traveled long until she discovered her teamster, a Mr. Howard, "was an unprincipled and unfeeling wretch, by the way in which he handled both our goods and money, as well as by his treatment of my children, especially Joseph."¹ She tolerated him as long as she could and then dismissed him and traveled the balance of the distance, (ninety-two miles) without the aid of a teamster. She says of their arrival:

We in a short time arrived at Palmyra, with a small portion of our effects, and barely two cents in cash.

When I met my husband at Palmyra, we were much reduced -- not from indolence, but on account of many reverses of fortune, with which our lives had been rather singularly marked. Notwithstanding our misfortunes, and the embarrassments with which we were surrounded, I was quite happy in once more having the society of my husband, and in throwing myself and the children upon the care and affection of a tender companion and father.²

The following comments on the arrival of the Smith family in New York in 1816 are from a modern day writer:

Fate had been rough on them in Vermont, where each of several different ventures and consequent removes left them poorer than the one before. The war year had been hard enough in the home state, but peace cancelled the business of supplying the armed forces, or

¹Ibid., p. 68

²Ibid.

indulging in trade with the enemy across the border, which had helped sustain the local economy. The post war slump which gradually spread over the nation was punctuated in the north country by the frigid summer of 1816. Vermont farmers started west in droves The Smiths could in no way be considered uncommon in the westering horde. Like the bulk of their fellows, they sought a new start in the acres of New York just about to be enriched by the projected Erie Canal. Unwisely perhaps, again like many others, they shunned the rugged pioneering life demanded by the more primitive region in Ohio, or west of the Genesee in New York, in favor of a community of some age, respectability, and commercial prospects, where they would have a greater struggle to pay for their land.¹

In 1820, the population of the villages of Canandaigua, Palmyra, and Manchester was about sixty persons per square mile.² Palmyra itself, had a population of about 2,719.³ From this we see that Joseph did not bring his family to a new frontier or cultural backwash. The society they entered was more youthful, but less isolated than the one they left.⁴

Before the family arrived in Palmyra, Joseph rented a small frame home for them to live in on the outskirts of the village.⁵ The family at this time consisted of Joseph, his wife, Lucy, and eight children -- two girls and six boys. Alvin, the eldest member of the family, was eighteen, and Don Carlos, the youngest, was still a babe near six months of age.

Lucy records that after a family council was held it was decided that all who were able should unite their "energies in endeavoring to obtain a piece of land. Having done considerable at painting oil-cloth coverings for tables, stands, etc., I set up the business and did extremely well."⁶

¹Cross, op. cit., pp. 138-39.

²Ibid., p. 139.

³Willard Bean, ABC History of Palmyra (Palmyra, N. Y.: Palmyra Courier Co., Inc., 1938), p. 12.

⁴Cross, op. cit., p. 140.

⁵Bean, op. cit., p. 19.

⁶Lucy M. Smith, op. cit., p. 69.

Through this means she was able to provide for the family needs and purchase household furniture.

Concerning the male members of the family, Lucy writes:

My husband and his sons, Alvin and Hyrum, set themselves to work to pay for one hundred acres of land for which Mr. Smith contracted with a land agent. In a year, we made nearly all of the first payment, erected a log house, and commenced clearing. I believe something like thirty acres of land were made ready for cultivation the first year.¹

In regard to the clearing of the land and managing their acreage, Joseph's sixth son, William states:

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 the sap and make sugar and molasses from that number of trees was no lazy job. We worked hard to clear our place and the neighbors were a little jealous.²

Pomery Tucker, a contemporary of the Smith family, who was personally acquainted with most of them, gives an interesting description of the activities of the family at this time:

At Palmyra, Mr. Smith, Sr., opened a "cake and beer shop," as described by his signboard, doing business on a small scale, by the profits of which, added to the earnings of an occasional day's work on hire by himself and his elder sons, for the village and farming people, he was understood to secure a scanty but honest living for himself and family. These hired days' works were divided among the various common labor jobs that were offered from time to time, such as gardening, harvesting, well-digging, etc.

Mr. Smith's shop merchandise, consisting of gingerbread, pies, boiled eggs, root-beer, and other like notions of traffic soon became popular with the juvenile people of the town and country, commanding brisk sales, especially on Fourth of July anniversaries, and on military training days, as these prevailed at that period. Peddling was done in the streets on these occasions by the facility of a rude handcart of the proprietor's own construction.

Mr. Smith and his household continued their residence in Palmyra village, living in the manner described, for some two

¹Ibid., p. 69.

²Deseret News, January 20, 1894, p. 11.

and a half years. In 1818 they settled upon a nearby wild or unimproved piece of land, mostly covered with standing timber, situated about two miles south of Palmyra, being on the north border of the town of Manchester, Ontario County They thus remained unmolested in its possession for some twelve years, occupying as their dwelling place, in the first instance, a small, one-story smoky log house, which they had built prior to removing there. This house was divided into two rooms on the ground floor, and had a low garret, in two apartments. A bedroom wing, built of sawed slabs, was afterward added.¹

Mr. Tucker continues by telling of the industry of the Smiths as follows:

The chief application of the useful industry of the Smiths during their residence upon this farm lot, was in the chopping and retailing of cordwood, the raising and bartering of small crops of agricultural products and garden vegetables, the manufacture and sale of black-ash baskets and birch brooms, the making of maple sugar and molasses in the season for that work, and in the continued business of peddling cake and beer in the village on days of public doings.²

The following is an additional report of the activities of the Smith family :

The shop with its confectionary, ginger bread and root beer, and such articles, was well patronized by the village and country youth, and on holidays and public occasions did a lively business. A handcart fashioned by Joseph Smith, Sr., was employed to peddle the wares through the streets. In the meantime, Mr. Smith had negotiated with a land agent at Canandiagua for one hundred acres of timbered land about two miles south of Palmyra in the town of Manchester. Anticipating a removal thither, a small log house was built. This bark-roofed house had two rooms on the ground floor and the garret also had two divisions.³

Alvin, being the eldest, assumed much of the responsibility of the second payment on the farm. His mother makes the following report in this regard:

When the time for making the second payment drew nigh, Alvin went from home to get work, in order to raise the money, and after

¹ Tucker, op. cit., pp. 12-13.

² Ibid., p. 14.

³ Bean, op. cit., pp. 20-21, quoting the History of Wayne County by McIntosh.

much hardship and fatigue, returned with the required amount. This payment being made, we felt relieved, as this was the only thing that troubled us; for we had a snug log house, neatly furnished, and the means of living comfortably.¹

Joseph and Lucy felt they had been blessed both temporally and spiritually since their arrival in Palmyra. Lucy writes: "it is now only two years since we entered Palmyra, almost destitute of money, property, or acquaintance. The hand of friendship was extended on every side, and we blessed God, with our whole heart, for his "mercy, which endureth forever."² The spiritual blessings alluded to by Joseph's wife were more visions given him. She calls them "The Dream of the Images," and "The Judgment."³

As we look in retrospect upon the lives of Joseph and Lucy from their wedding day up to the time they established a home on their farm in Palmyra, twenty-four years later, they were "singularly marked" as Lucy states it, "on account of many reverses of fortune."⁴ They, no doubt, could be classified as "restless" as were many Vermonters of the time, but they were certainly not "shiftless" people.

The writer concludes that all these moves and "mis-moves", as some are prone to call them, were in preparation for a most important work yet to take place in their lives. The "ancient order" that Joseph told his wife he was looking for was near at hand. Although he was unaware at the time, he and his family had a work to perform in restoring this "ancient order." The hand of destiny was guiding them; the preparation was in process; for it to come to fruition it was important that Joseph and his family

¹ Lucy M. Smith, op. cit., p. 70.

² Ibid., p. 70.

³ Ibid., pp. 69-70.

⁴ Supra., p. 40.

locate in the area of New York he had selected. The reality of this is found in the following chapter.

Truly, "GOD MOVES IN A MYSTERIOUS WAY, HIS WONDERS TO PERFORM."

CHAPTER IV

O YE THAT EMBARK

The Restoration

The period of the preparation for the restoration of the "ancient order" of things was progressing rapidly, with the Smith family comfortably located on their farm two miles south of the village of Palmyra. Father Smith, with the aid of his sons, had been successful in getting the farm into partial production.¹ Joseph, who was about the age of fourteen at this time, recorded the following relative to this period of his life: "My father was a farmer and taught me the art of husbandry."²

Even at the age of fourteen, someone sought to take Joseph's life. Although the person nor the cause were ever ascertained, evidence of this incident was discovered the following morning. Tracks were found of the assassin where he lay under a wagon and the bullets he had fired were found in the neck of a cow.³

In the year 1819, Father Smith received his seventh vision.⁴ No attempt to interpret his visions have been made, other than what is contained within the visions themselves. Some authors have noted a resemblance of the dream of Lehi, in the Book of Mormon, with the second vision of Father Smith. In this connection, Dr. Hugh Nibley states:

¹In the balance of this work Joseph Smith, Sr., will be referred to as Father Smith and his wife, Lucy, as Mother Smith.

²DHC, IV, 536.

³Lucy M. Smith, op. cit., p. 72.

⁴Ibid., p. 73.

It is interesting that Joseph Smith, Sr., had almost the same dream, according to his wife, who took comfort in comparing the wanderings of her own family with those of "Father Lehi." But what is significant is not the resemblances of the two dreams, but the totally different settings of the two; when the prophet's father dreamed himself lost in "this field of the world," he "could see nothing save dead, fallen timber," a picture which of course, faithfully recalls his own frontier background. . . .¹

Speaking of his first vision, another writer comments: "typifying, no doubt, the intense persecution that awaited him."² The same author makes a statement on his second and seventh vision, respectively, as follows: "It bears resemblance to one that was granted to the Prophet Lehi," and "It was reserved for his son, Joseph, to receive in writing the plan of salvation."³

It would seem that these visions helped to bring such charges against Father Smith as "credulous, prone to the marvelous," and "superstitious."⁴ However, such experiences were not singular to him. The spirit of seeking for the truth was common during this period of time. Many individuals had remarkable manifestations given them in the process of looking for and finding the true Church. In 1800, Father Mason, as he was called by those whom he served as teacher and "prophet," (his given name being Robert), testified of a vision that he had experienced. As a result of this, he predicted that the Lord would establish the true Kingdom of God, but doubted that he would live to behold it.⁵ Elizabeth

¹ Hugh Nibley, Lehi in the Desert and the World of the Jaredites, (Salt Lake City: Bookcraft Publishing Co., 1952), p. 49.

² Journal of History, I, 36.

³ Ibid.

⁴ Turner, op. cit., p. 213; also Howe, op. cit., p. 11.

⁵ Matthias F. Cowley, Wilford Woodruff, History of His Life and Labors (Salt Lake City: Deseret News Press, 1909), pp. 14-17.

Ann Whitney tells of how she and her husband were praying to the Lord that they might obtain the gift of the Holy Ghost, which they so much desired, and they saw a vision as of a cloud of glory resting upon their house, and heard a voice from heaven saying, 'Prepare to receive the word of the Lord, for it is coming.'¹ Others testify of like experiences in searching for the truth.² In many churches of the day one must have had such manifestations before being accepted as wholly converted.³ It would seem that all this was a part of the preparation for the restoration. The Lord recognized the need for preparing the minds of his people, and referred to certain individuals "forerunners" in "preparing the way" for His work to come forth.⁴

Father Smith was vitally interested in religion at the time of his seventh vision, but still held to "the opinion that there was no order or class of religionists that knew any more concerning the Kingdom of God than those of the world, or such as made no profession of religion whatever."⁵ It was at this time in Father Smith's life that great religious revivals were being held among the people of Palmyra and vicinity by various denominations. DeWitt Clinton, governor of New York, describes one of these revivals as follows:

July 25, 1819: On our return, a mile from Lyons, (a town near Palmyra) and a mile from the thick wood, we stopped in a road to see a camp meeting of Methodists. The ground was somewhat elevated

¹DHC, I, 146, see footnote.

²Ibid., 117, 127-29, see footnotes.

³Parley P. Pratt, Autobiography of Parley P. Pratt (Salt Lake City: Deseret Book Co., 1950), p. 25.

⁴Doctrine and Covenants 35:3-6.

⁵Lucy M. Smith, op. cit., p. 55.

the woods were cleared, and a circle was made capable of containing several thousands. The circle was formed of wooden cabins, tents, covered wagons, and other vehicles. At one end of the circle a rostrum was erected, capable of containing several persons and below the pulpit, was an orchestra fenced in.

We arrived at this place before the meeting was opened, and we found it excessively damp and disagreeable, from the heavy rains.

Here, eating and drinking was going on; then people were drying themselves by a fire. In one place a man had a crowd around him to listen to his psalm singing; in another, a person was vociferating his prayer. And again, a person had his arm around the neck of another, looking him full in the face, and admonishing him of the necessity of repentance, and the poor object of his solicitude, listening to his exhortations with tear-suffused eyes. At length four preachers ascended the pulpit and the orchestra was filled with forty more. The people, about two hundred in number, were called together by a trumpet. The women took the left and the men the right hand of the ministers. A good looking man opened the services with prayer, during which groans followed every part of his orisons, decidedly emphatical. After prayer he commenced a sermon, the object of which was to prove the utility of preaching up the terrors of hell, as necessary to arrest the attention of the audience to the arguments of the ministers. And this was undoubtedly intended as a prelude to terrific discourses (The party continued its journey.) As far as we could hear, the voice of the preacher, growing louder and louder, reached our ears as we departed, and we met crowds of people going to the sermon. On the margin of the road, we saw persons with cakes, beer, and other refreshments for sale.¹

No doubt, Father Smith and the members of his family attended such revivals. His son, Joseph, Jr., reports that he "attended their several meetings as often as occasion would permit."² The effect of these meetings upon the members of the Smith family in 1820, is indicated by the fact that four of them had joined the Presbyterian Church, namely, Lucy, Father Smith's wife, two of their sons, Hyrum and Samuel Harrison, and one daughter, Sophronia.³ Seemingly, Father Smith and his son, Joseph, couldn't "get" converted to any of the churches. However, Joseph, Jr., says he was "partial to the Methodist sect," but because of so much con-

¹ Kirkham, op. cit., pp. 42-43, quoting William W. Campbell, Private Canal Journal, 1849, pp. 105-107.

² DHC, I, 3.

³ Ibid.

fusion and of reading the Bible, Joseph, Jr., took his problem to the Lord in prayer as James 1:5 suggests. His answer came as the greatest theophany of all time, wherein the Father and the Son appeared to him and instructed him that none of the churches at that time were correct. This "was on the morning of a beautiful, clear day, early in the spring of 1820."¹

When Joseph returned to the house that morning, he bore a most remarkable testimony to his mother when he said, "I have learned for myself that Presbyterianism is not true."² Whether his father was there to hear him or not is not recorded. However, that evening after work, no doubt, he bore that same testimony and rehearsed his marvelous experience to the entire family and confirmed Father Smith's contention that he had manifest the past nineteen years which was that "the ancient order" as established by Our Lord and Savior Jesus Christ, and his Apostles" was not on the earth. We can imagine many discussions and conversations between Father Smith and his son as time passed and persecution began.

William, a younger brother of Joseph's, records in later life his testimony in connection with these events:

Did you not doubt Joseph's testimony sometimes?
No, was the reply. 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 . . . That father and mother believed his report and suffered persecution for that belief shows that he was truthful. No sir, we never doubted his word for one minute.³

A little over a year after this exciting testimony of Joseph's, Father and Mother Smith became the parents of their eleventh child, and

¹Ibid., pp. 4-5.

²Ibid., p. 6.

³Deseret News, January 20, 1894, p. 11.

fourth daughter. She was born July 18, 1821, at their home near Palmyra, and was named Lucy, after her mother.

About three and a half years from the day that Joseph had experienced the manifestation of the Father and the Son, Father Smith, Alvin, and Joseph were reaping together in the field near the house. It was Monday morning, September 22, 1823. Father Smith noticed that Joseph was not feeling well and sent him to the house that his mother might doctor him. Shortly after Joseph returned to the field and inquired of Alvin where his father had gone. Alvin informed Joseph that their father wasn't feeling well and had gone to the house. At Joseph's request, Alvin went for his father and told him Joseph wanted to talk to him.¹ Upon Father Smith's return to the field, Joseph revealed to him his experiences with the Angel Moroni the night before, who had communicated with him in regard to a book containing the fulness of the Gospel, written upon gold plates, and Joseph was to be instrumental in bringing forth this book at some future time. Father Smith was informed by his son that this Angel had appeared to him three times during the night and the third time had "told him to tell his father all which he had both seen and heard."²

This revealed to Father Smith the reason Joseph was not feeling well, having spent most of the night in interview with the Angel Moroni. No doubt, Joseph told his father of the fourth appearance of the Angel, as he was returning to the house from the field, wherein the Angel told him to return and tell his father. Joseph says of this: "I obeyed; I returned to my father in the field, and rehearsed the whole matter to him.

¹ Lucy M. Smith, op. cit., p. 81.

²Ibid., p. 80.

He replied that it was of God, and told me to go and do as commanded by the messenger."¹

When Father Smith made the statement, "it is of God," he confirmed to Joseph what the Angel had told him in the field a short time previously. The messenger had inquired of Joseph why he had not told his father the things he had been commanded to tell him, and Joseph replied, "I was afraid my father would not believe me." The angel rejoined, "He will believe every word you say to him."² The truth of this statement is revealed in the loyal, steadfast attitude Father Smith gave to the mission of his son until his death. In this connection, Joseph made the following statement in his biography of his father: "He was the first person who received my testimony after I had seen the Angel, and exhorted me to be faithful and diligent to the message I had received."³

That evening, Father Smith and his family gathered together and listened to Joseph tell of the visitations of the heavenly messenger and of his fifth interview with the Angel which had taken place since he told his father of his previous experiences. At this instance, Joseph made known "of his finding the record, as well as what passed between him and the Angel while he was at the place where the plates were deposited."⁴

It seems that this "meeting of the family" to listen to Joseph tell his experiences continued for some time. In relation to this Mother Smith records:

¹DHC, I, 15.

²Lucy M. Smith, op. cit., p. 81.

³DHC, IV, 190.

⁴Lucy M. Smith. op. cit., p. 83.

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: . . .¹

About two months later the Smith family received a great shock in the sudden illness and death of Alvin. Father Smith had secured the aid of several doctors, but to no avail. On November 19, 1823, the eldest son of Father and Mother Smith died in the twenty-fifth year of his life. Prior to his death, Alvin called Hyrum to his side and said:

Hyrum, I must die. Now I want to say a few things, which I wish to have you remember. I have done all I could to make our dear parents comfortable. I want you to go on and finish the house and take care of them in their old age, and do not any more let them work hard, as they are now in old age.²

Indications are that Alvin was very much concerned for the welfare of his parents. For some time before his death he had been working on a new home for them and the family. When he realized that he was not going to get well, he called not only Hyrum to his side, but other members of the family also and instructed them accordingly. To Sophronia he said, "You must be a good girl, and do all you can for father and mother -- never forsake them; they have worked hard, and they are now getting old. Be kind to them, and remember what they have done for us."³ Mother Smith says he exhorted the other children in the same strain as recorded above.⁴

A large group of people attended Alvin's funeral and seemed anxious to express their sympathy to the Smith family in their bereavement.⁵

¹Ibid., p. 84.

²Lucy M. Smith, op. cit., pp. 87-88.

³Ibid., p. 88.

⁴Ibid.

⁵Ibid., p. 89.

Mother Smith records that when Joseph visited the place where he had found the plates the year previous, "he fully expected to carry them home with him."¹ Upon his return to the house without them, she reports the following incident:

As he was aware that we would expect him to bring the plates home with him he was greatly troubled, fearing that we might doubt his having seen them. As soon as he entered the house, my husband asked him if he had obtained the plates. The answer was, "No father, I could not get them."

His father then said, "Did you see them?"

"Yes," replied Joseph, "I saw them, but could not take them."

"I would have taken them," rejoined his father, with much earnestness, "if I had been in your place."

"Why," returned Joseph, in quiet and subdued tone, "You do not know what you say. I could not get them, for the Angel of the Lord would not let me."

Joseph then related the circumstances in full, which gave us much uneasiness, as we were afraid that he might utterly fail of obtaining the record through some neglect on his part. We, therefore, doubled our diligence in prayer and supplication to God, in order that he might be more fully instructed in his duty, and be preserved from all the wiles and machinations of him "who lieth in wait to deceive."²

Shortly after Alvin's death a renewal of religious excitement began. Mother Smith indicates her interest in this excitement and reports the following: "To gratify me, my husband attended some two or three meetings, but peremptorily refused going any more, either for my gratification, or any other person's."³

As the sorrow of Alvin's passing diminished, the family proceeded to complete their new house. When it was finished they were offered fifteen hundred dollars for it, but Father Smith refused this offer for sentimental reasons, according to his wife.⁴

¹

Ibid., p. 84.

²

Ibid., pp. 85-86.

³

Ibid., p. 90.

⁴

Ibid., p. 91.

In regard to Father Smith's financial conditions at this time, Joseph reports the following:

As my father's worldly circumstances were very limited, we were under the necessity of laboring with our hands, hiring out by day's work and otherwise, as we could get opportunity. Sometimes we were at home, and sometimes abroad, and by continued labor, were enabled to get a comfortable maintenance.¹

Further evidence of this and events connected with it are recorded as follows:

During the fall of 1824 Joseph Smith, Sr., and his son, Hyrum, were walling a basement and digging and curbing a well for Martin Harris. Mr. Harris exhibited an unusual interest in Joseph's vision in the grove, stating that he was much interested in it at the time, and had since given it considerable thought. Mr. Smith, observing his sincerity, loosened up and told him all the particulars. Each day while they were there, Martin would find excuse to bring up the matter and would ask many questions, referring frequently to the Bible to prove that heavenly messengers visiting the earth, was not a new doctrine. Finally, during the course of their conversations, Mr. Smith took Martin into his confidence and told him of Joseph's wonderful experience with the Angel Moroni. Martin was thrilled beyond expression. He requested that he be kept posted on any new developments, offering to assist in any way possible, and promising not to spread the information to his neighbors.²

About this time Joseph took employment with a man by the name of Josiah Stoal. The work consisted of "digging for a silver mine," at Harmony, Pennsylvania, about 28 miles south and east of Palmyra.³ This employment lasted about a month, and Joseph returned to his father's house. Soon after this, Father Smith realized that the last payment was due on the farm, and made arrangements to contract the sale of his wheat and sent Hyrum to Canandaigua to inform the land agent that the payment was forthcoming, which was agreeable to the agent.⁴

¹DHC, I, 16.

²Bean, op. cit., p. 35.

³Lucy M. Smith, op. cit., p. 91.

⁴Ibid., p. 92.

When Father Smith was about to leave for Pennsylvania to collect the money for his grain in order to make the payment on the farm, Joseph informed his parents of his courtship with Emma Hale, while he was working at Harmony, and desired their permission to marry her. He not only received their consent, but was invited to bring her to their home and live with them. Under these conditions, Joseph "set out with his father for Pennsylvania."¹

In Father Smith's absence, the land agent proceeded to foreclose on the farm, since the payment was now due. Upon Father Smith's return he attempted to sell the farm, but was unsuccessful; a second attempt was made and the gentleman, a sheriff by the name of Durfee, traveled with him to the land agents office at Canandaigua, nine miles south of the farm. After much discussion over the payment being past due by the clock, the agent turned the deed over to "Mr. Durfee, the high sheriff, who became the possessor of the farm."² It seems highly probable that the taking of the farm from Father Smith was done through questionable procedure.

After the farm issue was settled, Joseph, who had returned with his father because of the farm problem, returned to Pennsylvania, where he married Emma Hale, January 18, 1827, at South Bainbridge, Chenango County, New York. He and his wife returned to live with Father Smith's family shortly after their wedding. Hyrum, Father Smith's eldest living son, had previously married Jerusha Barden, November 2, 1826, at Manchester, New York.³

While Joseph was living with the Smith family, his father sent him

¹
Ibid., p. 93.

²
Ibid., p. 98.

³
Ibid., pp. 37, 98.

on a business errand to Manchester, about three miles south of the Smith residence. He returned after considerable delay, and upon questioning as to the reasons involved, reported the following:

Presently he smiled, and said in a calm tone, "I have taken the severest chastisement that I have ever had in my life."

My husband, supposing that it was from some of the neighbors, was quite angry, and observed, "I would like to know what business anybody has to find fault with you!"

"Stop, father, stop," said Joseph, "it was the Angel of the Lord: as I passed by the hill of Cumorah, where the plates are, the Angel met me, and said that I had not been engaged enough in the work of the Lord; that the time had come for the record to be brought forth; and that I must be up and doing, and set myself about the things which God had commanded me to do. But, father, give yourself no uneasiness concerning the reprimand which I have received, for I now know that course that I am to pursue, so all will be well."¹

In the morning of September 22, 1827, Father Smith inquired for Joseph at the breakfast table, for it was customary for them to eat together. Mother Smith requested her husband not to call Joseph, but to let him eat with his wife.² The following conversation is recorded by Mother Smith:

"No, no," said my husband: "I must have Joseph sit down here and eat with me."

"Well, now, Mr. Smith," continued I, "Do let him eat with his wife this morning; he almost always takes breakfast with you."³

Father Smith finally agreed and ate breakfast without his son. Before he had finished his meal, however, Mr. Knight, one of the gentlemen to whom Father Smith had previously sold his wheat and who was staying at the Smith farm, came in to inquire after his horse and wagon. Mother Smith satisfied his inquiry and he left the house to talk with Father Smith, who had left during the conversation. At this time Joseph was using the Knight horse and wagon in making the trip to get the plates.⁴

¹Ibid., p. 99.

²Ibid., p. 100.

³Ibid., p. 101.

⁴Ibid.

It was soon evident at the Smith home that Joseph had secured the plates and hid them somewhere on his way home from the receiving place. In a matter of a few days, Father Smith learned of a group of men that were searching the woods for the plates. In this connection, Mother Smith reports the following incident:

My husband soon learned that ten or twelve men were clubbing together, with one Willard Chase, a Methodist class-leader, at their head; and what was still more ridiculous, they had sent sixty or seventy miles for a certain conjuror, to come and divine the place where the plates were secreted.

We supposed that Joseph had taken the plates, and hid them somewhere, and we were apprehensive that our enemies might discover their place of deposit. Accordingly, the next morning, after hearing of their plans, my husband concluded to go among the neighbors to see what he could learn with regard to the plans of the adverse party. The first house he came to he found the conjuror and Willard Chase, together with the rest of the clan. Making an errand, he went in and sat down near the door, leaving it a little ajar, in order to overhear their conversation. They stood in the yard near the door, and were devising plans to find "Joe Smith's gold Bible," as they expressed themselves. The conjuror seemed much animated, although he had traveled sixty miles the day and night previous.

Presently, the woman of the house, becoming uneasy at the exposures they were making, stepped through a back door into the yard, and called to her husband, in a suppressed tone, but loud enough to be heard distinctly by Mr. Smith, "Sam, Sam, you are cutting your own throat." At this the conjuror bawled out at the top of his voice, "I am not afraid of anybody -- we will have the plates in spite of Joe Smith or all the devils in hell."

When the woman came in again, Mr. Smith laid aside the newspaper he had been holding in his hand and remarked, "I believe I have not time to finish reading the paper now." He then left the house and returned home.

Mr. Smith, on returning home, asked Emma if she knew whether Joseph had taken the plates from their place of deposit, or if she was able to tell where they were. She said she could not tell where they were, or whether they were removed from their place. My husband then related what he had both seen and heard.

Upon this, Emma said that she did not know what to do, but she supposed if Joseph was to get the record, he would get it, and that they would not be able to prevent him.

"Yes," replied Mr. Smith, "he will, if he is watchful and obedient; but remember, that for a small thing, Esau lost his birthright and his blessing. It may be so with Joseph."

"Well," said Emma, "if I had a horse, I would go and see him."

Mr. Smith then said, "You shall have one in fifteen minutes, for although my team is gone, there is a stray on the place, and I will send William to bring him immediately."¹

Emma was soon on her way to get her husband, who was working in a well at Macedon, about four miles north of the Smith farm. Joseph arrived home and "found his father pacing the ground near his door in great anxiety of mind. Joseph spoke to him, saying, 'Father, there is no danger. All is perfectly safe -- there is no cause of alarm.'"² Indications are that Joseph kept the Urim and Thummim constantly with him. This was an instrument he received with the plates, and by its use he could tell in a moment "whether the plates were in danger."³

Shortly after the return of Joseph from Macedon, he went to the place where the plates were hidden, and while returning with them he was attacked three times. In striking the last person to attack him, he dislocated his thumb. When he arrived at the Smith home he reported his experience and asked his father and two other gentlemen, Mr. Knight and Mr. Stoal, to go in search of the men who had attacked him. This they did, but were unable to locate them. They returned to the house, and Joseph began relating his experiences to them, when he showed them his thumb, saying, "I must stop talking, father, and get you to put my thumb in place, for it is very painful."⁴

From this time forth the Smith home and immediate environs were constantly besieged by mobs and spys in an attempt to secure the plates. In this connection Joseph states, "that rumor with her thousand tongues

¹Ibid., pp. 102-103.

²Ibid., p. 104.

³Ibid.

⁴Ibid., p. 106.

was all the time employed in circulating falsehoods about my father's family and about myself."¹ As a result, Joseph was unable to do much toward translating the records and finally moved with his wife to Harmony, Pennsylvania, to live with her folks. Subsequently, a friend of the Smith family, Martin Harris, of Palmyra, went to Harmony to assist Joseph in his work. Upon his persuasion, Joseph permitted him to take 116 pages of the manuscript that had been translated, to his home, under strict order to safeguard them. The orders were not followed. Joseph made a trip to his father's home to inquire of Mr. Harris in regard to the manuscript and found that it was lost. It was with disappointment and extreme anxiety that he returned to Harmony. No doubt, Father Smith shared with his son the anguish of this experience.²

Seeking to Know His Duty

"For nearly two months after Joseph returned to his family in Pennsylvania," writes Mother Smith, "we heard nothing from him, and becoming anxious about him, Mr. Smith and myself set off to make him a visit."³ Enroute they stayed overnight with David Whitmer, and confided in him relative to the record.⁴ It seems that Joseph had been made aware of his parents arrival, for when they were within three-quarters of a mile of his home, he started to meet them, telling his wife as he left, that "father and mother are coming."⁵

¹DHC, I, 19.

²Lucy M. Smith, op. cit., pp. 119-20.

³Ibid., p. 124.

⁴Ibid., p. 137.

⁵Ibid., p. 124.

Joseph proceeded immediately to relate to his parents the rebuke and reprimand he had received from the Angel, and that matters were all right again.¹

During this visit Father Smith and his wife had the pleasure of meeting the family of Isaac Hale, father of Emma. While still at the Hale home, Father Smith had a rather singular experience in February, 1829. He came to his son and asked to know by revelation, what the Lord wanted him to do in bringing about the restoration.² The answer was the first of its kind that the Prophet-son had received in answer to someone's inquiry. The revelation to Father Smith through his son follows:

Now, behold, a marvelous work is about to come forth among the children of men.

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

Therefore, if ye have desires to serve God ye are called to the work; for behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul; and faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

Ask, and ye shall receive; knock, and it shall be opened unto you. Amen.³

In this revelation, the Lord declares that a "marvelous work" was "about to come forth," having reference, no doubt, to the coming forth of the Book of Mormon and the complete restoration of the "ancient order" that Father Smith had long contended for; the Lord continues by exhorting his servants to be sincere in their efforts to "harvest" the field; then

¹Ibid.

²J. F. Smith, Church History and . . . , op. cit., I, 34.

³Doctrine and Covenants 4:1-7.

he enumerates the qualifications necessary for success in his service.¹

Joseph Fielding Smith discusses the true value of this message in the following paragraph:

This revelation is very short, only seven verses, but it contains sufficient counsel and instruction for a lifetime of study. No one has yet mastered it. It was not intended as a personal revelation to Joseph Smith, but to be of benefit to all who desire to embark in the service of God. It is a revelation to each member of the Church, especially to all who hold the Priesthood. Perhaps there is no other revelation in all our scriptures that embodies greater instructions pertaining to the manner of qualifications of members of the Church for the service of God, and in such condensed form than this revelation. It is as broad, as high, and as deep as eternity. No elder of the Church is qualified to teach in the Church, or carry the message of Salvation to the world, until he has absorbed, in part at least, this heaven-sent instruction.²

Upon returning to their home, Father and Mother Smith found that their children, Samuel and Sophronia, had been very sick and were being cared for by Hyrum, who had left his own home for this purpose. It was some time before they completely recovered.³

Shortly after their arrival home, Oliver Cowdery, who had been employed as the local school teacher, came to board at Father Smith's. It was natural that soon Oliver was to hear of the plates. He pleaded with Father Smith for some time before he gained his confidence and was told the complete story. This impressed Mr. Cowdery so that he made plans to visit Joseph at Harmony.⁴

After Oliver left his boarding place, Father Smith made arrangements to move to a home occupied by Hyrum, south of the Smith Farm. It seems that they had been living on the Smith farm under a lease arrange-

¹Hyrum M. Smith and Janne M. Sjodahl, Doctrine and Covenants Commentary (rev. ed.; Salt Lake City: Deseret Book Co., 1951), p. 23.

²J. F. Smith, op. cit., I, 35.

³Lucy M. Smith, op. cit., p. 128.

⁴Ibid., pp. 128-29.

ment. Of these circumstances one reads the following summary:

It should be recorded . . . that great sorrow had come to Father and Mother Smith; that because of intrigue and deception they had lost their farm and new home. Although the agent from whom they were purchasing their property had granted them a few day's extension of time on their last payment, still he closed the contract the very next day without giving any notice to the Smiths. The county records show that Lemuel Durfee, Sr., purchased the Smith property December 20, 1825, for \$1,135.00. Mr. Durfee then gave the Smiths a lease on the property until December 20, 1828, at which time Father and Mother Smith moved to a home southward, but still in the township of Manchester. Oliver Cowdery, a school teacher and a third cousin of Lucy's, was living with the Smiths when they were forced to move from their improved farm.¹

One learns from Mother Smith's record that they were permitted to remain a few months after the lease had expired in December, 1828. They visited Joseph in February, 1828, afterwhich Oliver Cowdery came to board with them. Upon his returning to Harmony, the Smiths left their farm.²

A Witness

Toward the latter part of June, 1829, Father Smith received a message from Joseph, who at that time was at the Whitmer home in Fayette, requesting him and Lucy to come there immediately. He informed them that the translation of the Book of Mormon was completed. Father Smith told Martin Harris of the completed translation, and he joined the Smiths in traveling about thirty miles to the Whitmer home, where they had visited some four months previously on their trip to see Joseph at Harmony. The evening of their arrival was spent in reading the manuscript of the Book of Mormon. The next day, the three witnesses, Oliver Cowdery, Martin Harris, and David Whitmer, in company with Joseph, were shown the plates

¹Carter E. Grant, The Kingdom of God Restored (Salt Lake City: Deseret Book Co., 1955), p. 69.

²Lucy M Smith, op. cit., pp. 128-29.

by the Angel Moroni.¹ Upon their return to the house where Father and Mother Smith and Mother Whitmer were sitting in a bedroom, Joseph exclaimed:

Father, mother, you do not know how happy I am; the Lord has now caused the plates to be shown to three more besides myself. They have seen an angel, who has testified to them, and they will have to bear witness to the truth of what I have said, for now they know for themselves, that I do not go about to deceive the people, and I feel as if I was relieved of a burden which was almost too heavy for me to bear, and it rejoices my soul, that I am not any longer to be entirely alone in the world.²

The next day Father Smith and his wife returned to their new place of living, south of the Smith farm. Mother Smith informs us that a few days later, Joseph, Oliver, and the Whitmers, came to make a visit and also to make arrangements for the printing of the Book of Mormon.³ About this time Joseph selected an additional eight men to be witnesses to the Book of Mormon. Three of these eight were Father Smith and two of his sons, Hyrum and Samuel. Their experience was somewhat different, however, from that of the three witnesses; the eight witnesses were shown the ancient records through the instrumentality of Joseph, himself. There was nothing supernatural about this event. Their testimony is as follows:

THE TESTIMONY OF EIGHT WITNESSES

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

¹Ibid., pp. 138-39.

²Ibid., p. 139.

³Ibid., p. 140.

And we give our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

Christian Whitmer
Jacob Whitmer
Peter Whitmer, Jun.
John Whitmer

Hiram Page
Joseph Smith, Sen.
Hyrum Smith
Samuel H. Smith¹

The evening following this event, a meeting was held at Father Smith's and "all the witnesses bore testimony of the facts," as stated above, and all of the Smith family, "even to Don Carlos, who was but fourteen years of age, testified of the truth of the Latter-day Dispensation-- that it was then ushered in."² At no time did any of these witnesses deny the testimony they had received.

One could readily assume that about this time Joseph would have informed his father of the remarkable events that had transpired in connection with the restoration. Possibly Father Smith had learned of the restoration of the Aaronic Priesthood under the hands of John the Baptist and of the true manner of baptism. It seems reasonable to assume that he had been told of the restoration of the Melchizedek Priesthood by Joseph, under the hands of Peter, James, and John. Likely, too, Father Smith had been given a full account of the events that had taken place since his visit to Harmony in February of this same year, 1829.

Some time after the viewing of the plates by the eight witnesses, arrangements were completed for the publishing of the Book of Mormon. While the printing was in progress, a man by the name of Esquire Cole took the printed part and began to publish it in his newspaper. On learning of this, Father Smith was contacted as to what should be done. According to Mother

¹Front page of Book of Mormon.

²Lucy M. Smith, op. cit., p. 141.

Smith, "he told them that he considered it a matter with which Joseph ought to be made acquainted."¹ He left immediately for Pennsylvania and brought Joseph back to settle the difficulty. On their return, we are told "the weather was so extremely cold, that they came near perishing before they arrived at home, . . ."²

In connection with the printing of the Book of Mormon, we have a report of the meeting of S. S. Harding with Father Smith and others. At the time of making this report, Mr. Harding had served as the governor of the Territory of Utah. In telling of this meeting, ex-governor Harding refers to the time of 1829, when he made a visit to Palmyra, his native home, and called at the printing office where the Book of Mormon was being printed. He mentions talking with Martin Harris and "a moment or two after, I was introduced to Oliver Cowdery, Joseph Smith, Sen., and then to the young Prophet himself After my introduction to Cowdery and the Smiths, I entered into conversation with them -- especially with Cowdery and the father of the prophet."³ Mr. Harding indicates that he spent the night at Father Smith's residence, which was a log house, according to him. He saw the girls in bare feet come into the house with buckets of red raspberries. Supper consisted of "brown bread, milk, and an abundance of fine raspberries"⁴ He reported that if anyone went away hungry it was not "the fault of the hostess."⁵

¹
Ibid., p. 150.

²
Ibid.

³
Thomas Gregg, The Prophet of Palmyra (New York: John B. Alden, Publisher, 1890), pp. 38-40.

⁴
Ibid., pp. 41-42.

⁵
Ibid., p. 42.

At about this time, Thomas B. Marsh, a gentleman who later became prominent in the Church, visited Palmyra to learn more of the Golden Plates. It is recorded that he spent two days at Father Smith's home during this visit.¹

The publication of the Book of Mormon was completed the latter part of March, 1830, and the Church was organized shortly after, on April 6th. This, no doubt, was a memorable day for Father Smith. He was present at the organization and was baptized the same day, along with his wife and others.² No record seems to have been made of who baptized him. Of his baptism, Mother Smith records:

When Mr. Smith came out of the water, Joseph stood upon the shore, and taking his father by the hand, he exclaimed, with tears of joy, "Praise to my God! that I lived to see my own father baptized into the true Church of Jesus Christ!"³

Shortly after the eventful day of April 6, 1830, in the same month, five men, including Father Smith, "being anxious to know of the Lord what might be their respective duties in relation to this work," asked Joseph to inquire of the Lord concerning their question and in answer the Lord gave a revelation to Joseph.⁴ The following was directed to Father Smith:

Behold, I speak a few words unto you, Joseph; for thou art under no condemnation, and thy calling also is to exhortation, and to strengthen the church; and this is thy duty from henceforth and forever. Amen.⁵

He learned from this that his duty was to "strengthen the church . . . from henceforth and forever." We are informed that this could not

¹Andrew Jenson, The Historical Record (Salt Lake City: Published by the Author, 1886), V, 17.

²Lucy M. Smith, op. cit., p. 152.

³Ibid.

⁴DHC, I, 80.

⁵Ibid.

refer to his personal ministry on earth, but that it has been fulfilled in the ministry of his descendants, "and will, no doubt, come true, as the revelation says, 'forever.'"¹

At the first conference of the Church, June 9, 1830, Father Smith was ordained a priest in the Aaronic Priesthood, along with his son Hyrum. In this connection, his son, Samuel, was ordained an elder in the Melchizedek Priesthood.²

Four days after Samuel was ordained an elder, he "started on the mission to which he had been set apart by Joseph."³ In the course of this first mission of the newly organized Church, Samuel had little success and was treated rather mean by an inn keeper. After his return home, he began his second attempt at missionary work over the same route he had previously traveled. In company with him the second time was Father Smith and his wife. An incident that occurred on their trip is related as follows:

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 small pox intercepted us. We turned aside, and meeting a citizen of the place, we enquired 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 else had caught the disease, and that it was brought into the neighborhood by a traveler, who stopped at the tavern over night.⁴

They continued on their journey, arriving that night at Livonia. Samuel continued on the next morning to a Mr. Greene's, where he had left some copies of the Book of Mormon and found that none of them had been sold. He then returned to the place where his father and mother were and

¹ Smith and Sjodahl, op. cit., p. 122.

²"Journal History of the Church of Jesus Christ of Latter-day Saints." (Unpublished ms., at Church Historian's office, Salt Lake City, 1830 to date), June 9, 1830. Note: Hereafter referred to as "Journal History."

³ Lucy M. Smith. op. cit., p. 152.

⁴Ibid., p. 154.

and the three of them continued their journey back home, a distance of about twenty-five miles.¹

It appears that in the fall of 1828, Father Smith had written a letter to his father, Asael Smith, "informing him of some of the visions the youthful Prophet had received."² In August, 1830, he and his youngest son, Don Carlos, set out on a mission to visit his father at Portsdam, New York. The particulars of this mission will be given in Chapter VII of this work.

Soon after the return of Father Smith from his mission which was in September, Joseph received a revelation instructing his father to "go forthwith to Waterloo, and prepare a place for his family, as our enemies also sought his destruction in the neighborhood in which we then resided, but in Waterloo he should find favor in the eyes of the people."³ This move, however, did not take place until some time later.

Persecutions

The next day after the above information was revealed, Father Smith took sick. While his wife was preparing him some food, a "Quaker gentleman" called to see him.⁴ Mother Smith related the following conversation between them:

Quaker -- "Friend Smith, I have a note against thee for fourteen dollars, which I have lately bought, and I have come to see if thou hast the money for me"

Mr. Smith -- "Why, sir, did you purchase that note? You certainly was in no want of the money?"

¹Ibid.

²DHC., I, 284.

³Lucy M. Smith, op. cit., p. 160.

⁴Ibid., p. 161.

Quaker -- "That is business of my own; I want the money, and you must have it."

Mr. Smith -- "I can pay you six dollars now, -- the rest you will have to wait for, as I cannot get it for you."

Quaker -- "No, I will not wait one hour; and if thou dost not pay me immediately, thou shalt go forthwith to the jail, unless (running to the fire place and making violent gestures with his hands towards the fire) thou wilt burn up those Books of Mormon; but if thou wilt burn them up, then I will forgive thee the whole debt."

Mr. Smith -- (decidedly) -- "That I shall not do."

Quaker -- "Then thou shalt go to jail."¹

Mother Smith made an attempt to reconcile the debt with her gold beads, but to no avail. Although sick, Father Smith was taken to the wagon and while the Quaker stood guard over him, the officer went back to the house and ate the food Mother Smith had prepared for her husband. He was taken to Canandaigua and placed in the prison. His wife had papers prepared to get him released from the cell so he could be in the jail yard.² This, however, was ignored. Four days later, Samuel paid his father a visit and he was still confined to the prison cell with a man committed for murder. When Samuel made inquiry of his treatment, Father Smith replied as follows:

Immediately after I left your mother, the men by whom I was taken commenced using every possible argument to induce me to renounce the Book of Mormon, saying, "How much better it would be for you to deny that silly thing, than to be disgraced and imprisoned, when you might not only escape this, but also have the note back, as well as the money which you have paid on it." To this I made no reply. They still went on in the same manner till we arrived at the jail, when they hurried me into this dismal dungeon. I shuddered when I first heard these heavy doors creaking upon their hinges; but then I thought to myself, I was not the first man who had been imprisoned for the truth's sake; and when I should meet Paul in the Paradise of God, I could tell him that I, too, had been in bonds for the Gospel which he had preached. And this has been my only consolation.

¹Ibid.

²Ibid., pp. 162-63.

From the time I entered until now, and this is the fourth day, I have had nothing to eat, save a pint basin full of very weak broth; and there (pointing to the opposite side of the cell) lies the basin yet.¹

With the permission of the jailer, Samuel went out and brought his father some food. The next morning Father Smith was permitted to go out into the jail yard and work as a cooper, which he continued doing until he was released thirty days later. "He preached during his confinement here every Sunday, and when he was released he baptized two persons whom he had thus converted."²

While Father Smith was serving his jail sentence, Samuel moved the rest of the family to Waterloo as they had been instructed by revelation. Upon their arrival they found the people very kind and helpful, as the revelation had predicted. They spent the evenings in singing and praying.³ Soon after the removal of the family to Waterloo, Father Smith "returned home from prison, bringing along with him considerable clothing which he had earned at coopering in the jail yard."⁴

The latter part of the month of December, 1830, Joseph received a revelation instructing him to move with his family to Kirtland, Ohio. Persecution was on the increase around Waterloo and missionaries had already found a fruitful field for the Gospel at Kirtland. In this same revelation, Father Smith was commanded to accompany Hyrum to Kirtland immediately. Mother Smith and her two sons, William and Carlos, were to wait until spring and then bring the remainder of the branch from Waterloo to Kirtland.⁵

¹Ibid., p. 166.

²Ibid.

³Ibid., p. 168.

⁴Ibid., 172

⁵Ibid.

Father Smith and Hyrum, in company with the other Saints, traveled to Kirtland by land and arrived there by the 1st of April.¹ In connection with the moving of Father Smith's family to Kirtland we have a letter from the Prophet to Martin Harris instructing him to come to Kirtland as soon as he can and "see that Father Smith's family are taken care of and sent on."²

Upon Mother Smith's arrival in Kirtland with a group of Saints she states: "The first house that I entered was Brother Morley's. Here I met my beloved husband, and great was our joy."³ They spent two weeks at Mr. Morleys and then removed to a farm which Joseph had purchased for the Church. Here Father Smith established his family under the arrangement as related by his wife: "We were to cultivate the farm, and from the fruits of our labor, we were to receive our support; but all over and above this was to be used for the comfort of strangers or brethren, who were traveling through the place."⁴

These are some of the experiences of Father Smith in connection with the restoration of the "ancient order" that he had long awaited. He had been informed of the restoration in visions he had received; he was the first to believe his son's testimony of the visit of the Angel; he was the first to receive an answer to a request by revelation from the Lord; he had witnessed the reality of the plates of the Book of Mormon; he had witnessed the organization of the true Church of Jesus Christ and became one of its members through baptism; he had been ordained to the Aaronic

¹Ibid., p. 177

²"Journal History," February 22, 1831.

³Lucy M. Smith, op. cit., p. 184.

⁴Ibid., p. 185.

Priesthood; he had fulfilled a mission to his own family; he had suffered persecution in his farming venture and was jailed for a small debt; he had responded to the instructions of the Lord through his son to move to Waterloo and then to Kirtland. All in all, he had learned more fully what the Lord had meant when he had said to Father Smith in revelation through Joseph, "O YE THAT EMBARK in the service of God, see that ye serve him with all your heart, might, mind, and strength, . . ." Certainly Father Smith had "embarked" with that desire as we shall see when he is called to be the Patriarch to the Church, which is recorded in the following chapter.

CHAPTER V

HE SHALL SIT IN THE GENERAL ASSEMBLY OF THE PATRIARCH

The Law and Order of Patriarchal Lineage

The purpose of this chapter is to give a detailed account of the law and doctrine of the patriarchal lineage and to determine whether Father Smith was the rightful heir to this lineage of the Patriarchal priesthood in the Church. The author proposes to review the history of the Patriarchal Priesthood and give evidence that such Priesthood is hereditary by nature and is to be "handed down from father to son."¹

In this chapter, the writer will endeavor to establish the fact that a restoration of the Patriarchal order has taken place and that it has continued in the Church up to the present time.

The doctrine of the Patriarchal office will be given, including its definition, jurisdiction, duties, powers, and limitations.

There are two hereditary offices in the Church: (1) that of the Patriarch to the Church, and (2) that of the Presiding Bishop of the Church.²

In the case of the Presiding Bishop, however, the Lord has not revealed the line of descent, and since one holding the office of high priest may serve, this order has been followed from the beginning in this dispensation In case of the Patriarchal office the Lord has designated the line of descent.³

¹Doctrine and Covenants 107:40.

²Ibid., 68:14-24; 107:15-17, 39-41.

³Joseph Fielding Smith, Doctrines of Salvation (Salt Lake City, Utah: Bookcraft, 1956), III, 160.

The period of time beginning with Adam down to Noah is referred to as the Patriarchal Dispensation.¹ During this time the Church was governed by the Patriarchal order of the Priesthood. Elder John A. Widtsoe says: "The Patriarchal order of Priesthood is the Melchizedek Priesthood under patriarchal organization, such as prevailed in the First Dispensation."²

Speaking of the Patriarchal order of the Priesthood, Elder Joseph Fielding Smith affirms:

The first authority of Priesthood in the earth was Patriarchal. Adam was a patriarch, so were those who succeeded him. Being patriarchs, of course, they were . . . high priests after the Holy Order. This patriarchal (or Evangelical) order of Priesthood continued through the generations from Adam to Noah, and from Noah to Moses.³

Elder Smith also refers to the Patriarchal order of government:

In the days of Adam and the ante-diluvian patriarchs, the government of the Church was also the government of the people. In other words, when the Church existed the order of the Priesthood prevailed in matters temporal as well as matters spiritual. The government was, in fact, a theocracy. This theocracy was established by the Lord with Adam, and Adam was placed at the head.⁴

The Patriarchal order of government has been defined as follows:

The first two syllables of this word (patriarchal) are from the Latin, pater, meaning father, and arches, signifying chief. By derivation, therefore, patriarchal government means government by a father or chief of the tribe. The meaning of the term is extended so as to include also the father or ruler of a family, one who governs by parental right; as Abraham, Isaac, and Jacob, and those worthies who were heads of families before the flood.

¹ John A. Widtsoe, Priesthood and Church Government (Salt Lake City, Utah: Deseret Book Company, 1939), p. 2.

² Ibid., p. 3.

³ Joseph Fielding Smith, The Way to Perfection (Salt Lake City, Utah: Deseret Book Company, 1936), p. 72.

⁴ Ibid., p. 112.

A quotation from Maine continues the above definition:

'The patriarchal theory of society is, as I have said, the theory that society has its origin in separate families and is held together by the authority and protection of the eldest valid male descendant.'¹

During the Patriarchal Dispensation, the family government, which was patterned after the government in the celestial kingdom, was obtained. That Government was a theocracy and the Patriarchal order of the Priesthood prevailed. Since then the Church has not been under this type of organization. Eventually, at the end of the earth, this type of organization will again prevail in order that the Saints may learn something of celestial government by their experience here.²

The lineage by which the Patriarchal order of the Priesthood descended from Adam to Noah is recorded in the Doctrine and Covenants.³ Here we learn that Adam, personally, ordained Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah before he died. Seth then ordained Lamech, and Methuselah ordained Noah.

The line of descent of the Holy Priesthood from Adam to Moses is also revealed in the Doctrine and Covenants.⁴ In this revelation we learn that Moses received this Priesthood from his father-in-law, Jethro, who received it from Caleb, and so on back to Abraham, "which

¹Joseph B. Keeler, Lesser Priesthood and Church Government (Salt Lake City, Utah: The Deseret News, 1904), p. 55.

²Widtsoe, op. cit., p. 128; see also D & C Commentary (1951 ed.), p. 343.

³Doctrine and Covenants 107:41-52.

⁴Ibid., 84:6-16.

Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah."¹

Abraham informs us in his writings of how he desired the Priesthood; that it had been promised to him; and that other nations attempted to imitate this order of the Priesthood. To quote his record:

But the records of the fathers, even the patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands; therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me.²

And finding there are greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers.

It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning or before the foundations of the earth to the present time, even the right of the firstborn, on the first man, who is Adam, our first father, through the fathers, unto me.

I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed.

My fathers having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshipping of the gods of the heathen, utterly refused to hearken to my voice.³

As to Abraham having the Priesthood promised to him, he records the following:

¹ Doctrine and Covenants 84:14.

² Abraham 1:31.

³ Abraham 1:2-5.

Behold, I will lead thee by my hand, and I will take thee, to put upon thee my name, even the Priesthood of thy father, and my power shall be over thee.

As it was with Noah so shall it be with thee; but through thy ministry, my name shall be known in the earth forever, for I am thy God.¹

In the same chapter of his record, Abraham gives an ancient example of how a nation attempted an imitation of this Priesthood.

Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal.

Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.

Now, Pharaoh, being of that lineage by which he could not have the right of Priesthood, notwithstanding the Pharaohs would fair claim it from Noah, through Ham, therefore my father was led away by their idolatry.²

This informs us that Egypt's type of government was patterned after the one that had come down from the beginning, being of the Patriarchal order.

Through birthright and ordination, this order of the Priesthood came down from the father to the eldest son from Abraham through Isaac, Jacob, Joseph, and Ephraim. It appears, for reasons undetermined, that in the case of Ephraim "the law of primogeniture" was departed from -- he being younger than Manasseh, received the birthright and blessing at the

¹Abraham 1:18-19.

²Ibid., 1:25-27.

³J. F. Smith, op. cit., p. 112.

hands of his grandfather, Jacob, to the head of Israel. This truth is revealed in the scriptures as follows:

Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel; and the genealogy is not to be reckoned after the birthright.

For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:) . . .¹

In blessing Ephraim and Manasseh, prior to his death, Jacob adopted these sons of Joseph as his own. He said, "Let my name be named on them, and the name of my fathers Abraham and Isaac;. . .² This indicates to us that the two sons of Joseph, each, had a name as the head of tribes of Israel, and "he set Ephraim before Manasseh."³

Through the Prophet Jeremiah, the Lord declares further, "I am a father to Israel, and Ephraim is my firstborn."⁴

From the time Ephraim was designated as the firstborn in Israel our records of the descent of the patriarchal power is very meager.⁵

A most striking example of the exercise of the Patriarchal Priesthood in giving blessings is when Jacob blessed his twelve sons.

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.⁶

¹I Chr. 5:1-2.

²Genesis, 48:16.

³Ibid., 48:20.

⁴Jeremiah 31:9.

⁵J. F. Smith, Doctrines of . . ., III, 162.

⁶Genesis 49:1-2.

With this introduction he gave each of his twelve sons a patriarchal blessing.

Another illustration of the Patriarch blessing their children is that of Isaac pronouncing a blessing on the heads of his sons, Jacob and Esau.¹

It seems that the children of Israel, after the time of Moses, were not capable of living up the obligations of the Holy Priesthood. We are told in revelation that this Holy Priesthood was taken from them as a body. During this time, down to the coming of the Savior, they enjoyed the blessings of the Lesser or Aaronic Priesthood.²

When the Savior came on earth to organize His Kingdom, He brought the authority of the Holy Priesthood with Him. During His ministry he ordained Apostles and Seventies and left the authority of His Holy Priesthood with his followers that they might go forward with the necessary organization for the Church. Paul says:

And he gave some apostles; and some, prophets; and some evangelists; and some pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;

Till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect³ man, unto the measure of the stature of the fulness of Christ.

After the ministry of Christ the Church remained organized and the Melchizedek Priesthood was on the earth for approximately three or four hundred years. Following this period of time the great apostasy reached

¹Genesis 27.

²Doctrine and Covenants 84:25-28.

³Eph. 4:11-13.

its zenith. The people left the Priesthood and then the Lord withdrew the Priesthood from the people. Isaiah prophecied this many years before:

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.¹

As a result of this great apostasy it became necessary to restore this Holy Priesthood to the earth again. Elder Widtsoe states:

In the day of Restoration, the Priesthood was conferred upon those called to lay the foundations of the latter-day work. In early summer of 1829, Joseph Smith and Oliver Cowdery were ordained to the Melchizedek Priesthood, under the hands of Peter, James, and John, who received the keys of Presidency on the Mount, and who, as the Presiding Council over the Primitive Church, last held the keys of the Higher Priesthood. Every right, authority, and key were conferred upon the modern Prophets, and they in turn ordained others for the benefit of the Church of Christ.²

The calling and ordaining of Joseph Smith, Jr., and Oliver Cowdery as apostles and as elders of the Church in this dispensation is recorded in modern scripture as follows:

Which commandments were given to Joseph Smith., Jr., who was called of God, and ordained an apostle of Jesus Christ, to be the first elder of this Church.

And to Oliver Cowdery who was also called of God, an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand.³

Joseph Smith Sr., First Patriarch to the Church

With the restoration of the Melchizedek Priesthood and its "rights, authority, and keys" in its fulness, the Church was organized and offices pertaining to this Holy Priesthood, including the Patriarchal order, were

¹Isa. 24:5.

²Widtsoe, op. cit., p. 26.

³Doctrine and Covenants 20:2-3, cf. also 27:12-13 and 128:20.

designated by revelation to the Prophet Joseph Smith, Jr., and filled.

The Prophet Joseph records the following under date of December 18, 1833:

The Elders assembled in the printing office, and bowed down before the Lord, and I dedicated the printing press, and all that pertained thereunto, to God, which dedication was confirmed by Elder Rigdon, and my brother Hyrum Smith. We then proceeded to take the first proof sheet of the reprinted Star, edited by Elder Oliver Cowdery.¹

A blessing of Oliver Cowdery's is then entered, after which the Prophet continues:

And again, blessed of the Lord is my father, and also my mother, and my brothers and sisters; for they shall yet find redemption in the house of the Lord, and their offspring shall be a blessing, a joy, and a comfort unto them.

.....
 And blessed is my father, for the hand of the Lord shall be over him, for he shall see the afflictions of his children pass away; and when his head is fully ripe, he shall behold himself as an olive tree, whose branches are bowed down with much fruit; he shall also possess a mansion on high.

This blessing as recorded says nothing about the office or calling of Father Smith to be a Patriarch. However, under date of September 14, 1840, in a biography of his father who had that day passed away, Joseph records: "He removed with his family to Kirtland in 1831; was ordained Patriarch . . . under the hands of Oliver Cowdery, Sidney Rigdon, Frederick G. Williams, and myself, on the 18th of December, 1833; . . .³

We are indebted to Oliver Cowdery, who was acting as scribe at this time, for a more complete report of the proceedings of this solemn

¹DHC, I, 465.

²Ibid., pp. 465-66.

³Ibid., IV, 190.

X occasion. He records:

The following blessings by the spirit of prophecy, were pronounced by Joseph Smith, Jr., the first elder and first patriarch of the Church, for although his father laid hands upon and blessed the fatherless, thereby securing the blessings of the Lord unto them and for their posterity, he was not the first elder, because God called upon his son Joseph and ordained him to this power, and delivered to him the keys of the kingdom, that is, of authority and spiritual blessings upon the Church, and through him the Lord revealed his will to the Church, he was ministered unto by the angel, and by his direction, he obtained the records of the Nephites, and translated by the gift and power of God. He was ordained by the angel John, unto the lesser, or Aaronic Priesthood, in company with myself, in the town of Harmony, Susquehanna County, Pennsylvania, on Friday the 15th of May, 1829; after which we repaired to the water, even the Susquehanna River and were baptized, he first ministering unto me, and after I to him

After these blessings were given, of which I am about to write, Joseph Smith Sen'r., was ordained a president¹ and patriarch under the hands of his son, Joseph, myself, Sidney Rigdon and Frederick G. Williams, presidents of the Church. These blessings were given by vision and the spirit of prophecy, on the 18th day of December, 1833, and written by my hand at the time; and I know them to be correct and according to the mind of the Lord.²

Then follows this important statement and blessing to Father Smith:

Thus spake the Seer, and these are the words which fell from his lips, while the visions of the Almighty were open to his view, saying, Blessed of the Lord is my father, for he shall stand in the midst of his posterity and shall be comforted by their blessings which he is old and bowed down with years, and shall be called a prince over them, and shall be numbered among those who hold the right of Patriarchal Priesthood, even the keys of that ministry; for he shall assemble together his posterity like unto Adam; and the assembly which he called be an ensample for my father, for thus it is written of him.

¹Father Smith was likely ordained president of the high priests at Kirtland, as well as Patriarch, at this time. See footnote, Ibid.

²J. F. Smith, Church History and . . ., I, 473.

Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah who were high priests with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel; and the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head, a multitude of nations shall come of thee, and thou art a prince over them forever. So shall it be with my father. He shall be called a prince over his posterity, holding the keys of the Patriarchal Priesthood over the Kingdom of God on earth, even the Church of Jesus Christ of Latter-day Saints, and he shall sit in the general assembly of patriarchs, even in council with the Ancient of Days, when he shall sit and all the patriarchs with him and shall enjoy his right and authority under the direction of the Ancient of Days.¹

Another source records the blessings by the Prophet upon his mother, brothers and sisters, as well as more concerning his father:

And again, blessed is my father, for the hand of the Lord shall be over him, and he shall be full of the Holy Ghost; for he shall predict whatsoever shall befall his posterity unto the latest generation, and shall see the affliction of his children pass away, and their enemies under their feet; and when his head is fully ripe and he shall behold himself as an olive tree whose branches are bowed down with much fruit. Behold, the blessings of Joseph by the hand of his progenitor, shall come upon the head of my father and his seed after him, to the uttermost, even he shall be a fruitful bough: he shall be as a fruitful bough, even a fruitful bough by a well whose branches run over the wall, and his seed shall abide in strength, and the arms of their hands shall be made strong by the hands of the mighty God of Jacob, and the God of his fathers; even the God of Abraham, Isaac and Jacob, shall help him and his seed after him: even the Almighty shall bless him with blessings of heaven above and his seed after him, and the blessings of the deep that lieth under: and his seed shall rise up and call him blessed. He shall be as the vine of the choice grape when her clusters are fully ripe: and he shall also possess a mansion on high, even in the celestial kingdom. His counsel shall be sought for by thousands, and he shall have place in the house of the Lord; for he shall be mighty in the council of the elders, and his days shall yet be lengthened out: and when he shall go hence he shall go in peace, and his rest shall be glorious; and his name shall be had in remembrance to the end. Amen.²

¹Ibid., p. 473-74.

²Joseph Fielding Smith, Teachings of the Prophet Joseph Smith (Salt Lake City, Utah: Deseret News Press, 1938), pp. 39-40.

At the conclusion of recording these blessings, Oliver Cowdery made the following entry:

The reader will remember the remarks made at the commencement of the foregoing blessing, pronounced by the first patriarch, and the first elder in this Church, Joseph Smith, Jr. I said that he had authority to bless: This is so, and it may be understood that those men whose names are mentioned in blessings by his mouth had long been employed in the work of the Lord, and we were personally known to him. I mean those besides his own family, who are myself, Frederick G. Williams, Sidney Rigdon, David Whitmer, John Whitmer, John Corrill, and William W. Phelps.¹

This is evidence that the Prophet ordained his father, Joseph Smith, Sr., the first Patriarch to the Church. In this instance he was conferring the keys of the Patriarchal order of the Priesthood upon his father and also, following the ancient law of primogeniture, wherein the oldest son of Ephraim, holding the Priesthood in this dispensation, was ordained Patriarch to the Church.²

To support this statement we read the following:

President Young declares that Joseph Smith was a pure Ephraimite. This is true. Joseph Smith, father of the Prophet, received the birthright in Israel which he inherited through his fathers back to Ephraim and Joseph and Jacob to Abraham. For that reason the Patriarchal Priesthood was conferred upon him with the commandment that it should be handed down from father to son.³

¹J. F. Smith, Church History and . . ., I, 474.

²Franklin D. Richards, The Compendium (Salt Lake City, Utah: Deseret News Press, 1882), p. 75.

³J. F. Smith, "The Mission of Ephraim," Utah Genealogical and Historical Magazine, XXI, 41.

To further substantiate that Joseph Smith, Sr., was the eldest descendant of Ephraim in this dispensation holding the Priesthood, we quote the following:

A little more than four months after the death of the Patriarch, Joseph Smith, Sen., in a revelation given his son Joseph, occurs the following: "That my servant Hyrum may take the office of Priesthood and Patriarch, which was appointed unto him by his father, by blessing and also by right, that from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people"¹

From this we learn, that Joseph Smith, Sen., inherited the Patriarchal Priesthood, by right from the fathers over the house of Israel in this dispensation. For this right to have descended to him, by lineage, he must of necessity be an Ephraimite, for Ephraim, by the right of appointment and ordination by his (grand) father Jacob, is the head of Israel

By virtue of this adoption of Ephraim, as the head of the house of Israel, and Joseph Smith, Sen., being the oldest son of Ephraim, holding the Priesthood in this dispensation, he is Patriarch of the whole Church, by right. This right should be perpetuated in his family, as the oldest branch of the tribe of Ephraim.²

Since this ordination took place on the 18th of December, 1833, and a requirement was that he hold the Priesthood, we should state here that Father Smith had been ordained to the office of a high priest at a conference held in Kirtland on the 3rd of June, 1831, under the hands of Lyman Wight.³

The ordination of Father Smith as first Patriarch to the Church was commonly known among the members of the Church at that time. Eliza R. Snow is quoted, concerning the affairs at Kirtland subsequent to the Temple dedication, as follows:

¹Doctrine and Covenants 124:91-92.

²Richards, op. cit., pp. 74-75.

³"Journal History," June 3, 1831.

With the restoration of the fulness of the Gospel came also the ancient order of Patriarchal blessings. Each father, holding priesthood, stands as a patriarch, at the head of his family, with invested right and power to bless his household, and to predict concerning the future, on the heads of his children, as did Jacob of old.

Inasmuch as many fathers have died without having conferred those blessings, God, in the order of his kingdom, has made provision to supply the deficiency, by choosing men to officiate as patriarchs, whose province it is to bless the fatherless. Joseph Smith, Sr., was ordained to this office, and held the position of first patriarch in the church.¹

Erroneous and conflicting statements have been made and printed as to who was the first patriarch ordained in this dispensation. I submit the following statement from a talk given by Brigham Young in Salt Lake City dated June 23, 1874:

. . . Then he (Joseph Smith, Jr.) had not received all at this time, and at the time of Zion's Camp, as it is called, and went up to Missouri, in 1834, so far as I am aware, Joseph had never received any intimation as to there being a Patriarch in the Church. On our return home from Missouri, my brother, Joseph Young, while conversing with me, asked if it would be right for our father to give us a blessing. Said he, -- "I feel just as though I want my father to give me a patriarchal blessing." When we reached Kirtland, we talked with Joseph on the subject, and he said, "Certainly," and finally we appointed a day, and brother Joseph, the Prophet, came to where we met and ordained my father a Patriarch, and he was the first man ordained to the office of Patriarch in the Church, and he blessed his children; and soon after this Joseph ordained his father a Patriarch and his father called his children together and blessed them. Then Joseph had another revelation, that a record should be kept, and when this was revealed to him, he then had his father call his house together again, and blessed them over and a record was kept of it.²

Such a statement is also recorded in the Doctrine and Covenants

¹ Tullidge, op. cit., p. 96.

² Journal of Discourses (Liverpool, England: 1853), XVIII, 240-41.

Commentary, the 1927 edition, p. 869, that John Young, father of Brigham Young, was the first man ordained to the office of Patriarch, and that this was done after the return of Zion's Camp in 1834. From the information already quoted in regard to the call of Joseph Smith, Sr., this cannot be so, since Father Smith was ordained on the 18th of December, 1833, almost a year before the ordination of John Young. We must also remember that the call to Father Smith was that of the Patriarch to the whole Church -- The Presiding Patriarch of the entire Church -- whereas other worthy men were ordained Patriarchs of the Church. They were not presiding patriarchs to the whole Church. Such was the case of John Young; he was a patriarch of the Church. In this same connection, Oliver Cowdery indicates that the Prophet Joseph gave the first patriarchal blessings in this dispensation and that it was his right to do so, for he held the keys of all the authority, and for this reason is spoken of as the first Patriarch in the Church.¹

It is very likely that among some of the first blessings Father Smith gave were those given to Joseph and Samuel on the 19th of February, 1834.² This was before the trek of Zion's Camp.

Benjamin F. Johnson records in his journal the following:

In the summer of 1834 Father Joseph Smith, Sr., commenced to visit the families of the Saints and give patriarchal blessings, and greatly was the Spirit of the Lord manifested among the Saints in the gift of tongues, with interpretation, prophecy, and the gift of healing.³

¹Supra, pp. 84, 86; see statement of Oliver Cowdery.

²DHC, II, 32.

³Benjamin F. Johnson, My Life's Review (Independence, Mo.: Zion's Printing and Publishing Co., 1947), p. 17.

Time and effort on the part of Father Smith in filling the duties of the office of Patriarch were very demanding. We glean this information from the fact that the high council and presidency at Kirtland decided to reimburse him and his scribe for their services. In the record of the meeting of the high council under date of September 14, 1835, we read:

In a meeting of a High Council and the Presidency at Kirtland, it was decided that, as the laborer is worthy of his hire, whenever President¹ Joseph Smith, Sen., is called upon to pronounce Patriarchal blessings upon the Church, he be paid for his services at the rate of ten dollars per week and his expenses. It is further decided that President Frederick G. Williams be appointed and hereafter serve as scribe, to attend blessing meetings, and that he receive for² his services, at the same ratio, having his expenses borne also.

A similar record of this transaction is found in a biography of Frederick G. Williams.³

To assist Father Smith in his labors as a Patriarch to the Church and in keeping a permanent record of the blessings he pronounced, a record book was purchased for twelve dollars.⁴ It would seem, from the information available, that the purchase of this book caused great concern for some individuals, which resulted in a trial before the High Council on September 16, 1835.⁵ The happenings in connection with the travels of this

¹Supra, p. 84; see footnote 1.

²DHC, II, 273.

³Nancy Clement Williams, After One Hundred Years (Independence, Missouri: Zion's Printing and Publishing Co., 1951), p. 86.

⁴DHC, II, 274-76.

⁵Ibid., p. 274-76; see also Williams, op. cit., p. 87.

book are rather striking. It seems it was stolen, sold, borrowed without returning, lost, held for ransom, and many other things before it finally was recovered and put in the Church Historian's Office for safe-keeping.¹

Father Smith traveled about the Church holding what is commonly referred to in early Church History as "blessing meetings." These were held for the purpose of giving patriarchal blessings to the Saints. Edward Stevenson describes one such meeting that was held in Pontiac, Michigan, some time during 1834:

The power of his priesthood rested mightily upon Father Smith. It appeared as though the veil which separated us from the eternal world became so thin that heaven itself was right in our midst. It was at one of these meetings held during this time when I received my patriarchal blessing under the hands of Father Smith. Naturally Father Smith was not a man of many words, but sober minded, firm, mild and impressive. The exception, however, was at those blessing meetings, for truly the Holy Ghost gave utterance. Many of his words, although not written, recur to my mind as I pen these lines, for so impressive and strikingly were they sealed upon our heads.²

In another record, Elder Stevenson also makes reference to this "blessing meeting." He states: "The spirit and power of God was so powerfully manifested that one of my elder brothers, not in the Church, was moved to tears."³

Mother Smith, records an instance of her being in attendance at a "blessing meeting." She says: "In the afternoon I went with my husband to a blessing meeting; . . ."⁴

¹"Journal History," Feb. 11. 1859.

²Edward Stevenson, "In Early Days," Juvenile Instructor, XXIX, 551.

³Edward Stevenson, "Private Journal," (Unpublished, Salt Lake City, Utah: Church Historian's Office, May 27, 1883), X, 136.

⁴Lucy M. Smith, op. cit., p. 210.

O. B. Huntington, who was in attendance at one of the "blessing meetings" explains the manner in which they were conducted.

In 1836 there was a "blessing meeting" in the white house opposite the Presbyterian meeting house, on the hill just two miles south of the Temple in Kirtland, at Father William Huntington's. Joseph Smith, father of the Prophet, was there to give blessings as Patriarch of the Church of Jesus Christ of Latter-day Saints, the first Patriarch of this dispensation.

That was his custom, to appoint meetings of families, at which all that desired patriarchal blessings of family or relatives could attend, and he spent most of the day in blessing all that had a desire to hear what the Lord had in store for them, through their faithfulness. At such times we would listen by spells to the wonderful rehearsals from the Patriarch of the events the family had passed through in bringing forth and establishing the Church of Christ. Sometimes he would tell us of wonderful things that would take place in the future.

On the occasion referred to the whole day was spent in this way, talking and blessing at intervals. Orson Pratt was scribe, and transmitted to paper all he could of the blessings as the words fell from the lips of the Patriarch, without pausing for the scribe to get it in full as we now are favored. Brother Pratt did his best at writing, and afterwards filled up from memory of all present that which he could not catch from the Patriarch's lips.

It was at one of these "blessing meetings" on June 5, 1836, held in the Kirtland Temple, that Lorenzo Snow first met Father Smith. Eliza R. Snow, sister of Lorenzo, gives a very interesting account of this event and subsequent happenings pertaining to this meeting. She writes:

Being present at a "blessing meeting," in the Temple previous to his baptism into the Church, after listening to several patriarchal blessings pronounced upon the heads of different individuals with whose history he was acquainted, and of whom he knew the Patriarch was entirely ignorant; he was struck with astonishment to hear the peculiarities of those persons positively and plainly referred to in their blessings. And, as he afterwards expressed, he was convinced that an influence, superior to human prescience, dictated the words of the one who officiated.

¹O. B. Huntington, "Resurrection of My Mother," Young Women's Journal, V, 345-46.

The Patriarch was the father of Joseph, the Prophet. That was the first time Lorenzo had met him. After the services, they were introduced, and Father Smith said to my brother that he would soon be convinced of the truth of the latter-day work, and be baptized; and he said: You will become as great as you can possibly wish -- EVAN AS GREAT AS GOD, and you cannot wish to be greater."

Unenlightened as his mind was at the time, the foregoing saying of the Patriarch was a puzzle which my brother could not comprehend, as will be seen by the following expression from his journal:

'The old gentleman's prediction that I should ere long be baptized, was strange to me, for I had not cherished a thought of becoming a member of the "Mormon" church; but when he uttered the last clause, I was confounded. That, to me, was a big saying, and, I then thought, approaching almost to blasphemy. And why not? After years of study and diligent search after knowledge, in that which most intimately concerned me -- "From whence came I?" "Why am I here?" "What is my future destiny?" In all this, I was profoundly ignorant. As yet I had received no key that could unlock those mysteries -- that could make known to my satisfaction, my relationship to Him who controls the universe.

'I looked at Father Smith, and silently asked myself the question: Can that man be a deceiver? His every appearance answered in the negative. At first sight, his presence impressed me with feelings of love and reverence. I had never seen age so prepossessing. Father Joseph Smith, the Patriarch, was indeed a noble specimen of aged manhood.

'But with all my favorable impressions of the Patriarch, that big saying was a dark parable. The prediction that I should soon be baptized was fulfilled in two weeks from the time it was spoken, and in about four years from that time I was reminded of the foregoing prediction by a very wonderful revelation on the subject in which the principle, as well as the promise, was made clear to my understanding as the sun at noonday.

'Early in the spring of 1840 . . . I was at the house of Elder H. G. Sherwood; he was endeavoring to explain the parable of our Savior, when speaking of the husbandman who hired servants and sent them forth at different hours of the day to labor in the vineyard.

'While attentively listening to his explanation, the Spirit of the Lord rested mightily upon me -- the eyes of my understanding were opened, and I saw as clear as the sun at noonday, with wonder and astonishment, the pathway of God and man. I formed the following couplet which expresses the revelation, as it was shown to me, and explains Father Smith's dark saying to me at a blessing meeting in the Kirtland Temple, prior to my baptism, as previously mentioned in my first interview with the Patriarch:

As man now is, God once was:

As God now is, man may be.¹

¹Eliza R. Snow, Biography of Lorenzo Snow (Salt Lake City, Utah: Deseret News Co., 1884), pp. 9-11, 46.

Wilford Woodruff indicates that he was acquainted with the calling of a patriarch and that Father Smith was the first to receive that call in this dispensation. His journal records:

Abraham, Isaac and Jacob were patriarchs, and blessed their posterity. All that Jacob said and sealed upon the heads of his twelve sons has been fulfilled to the very letter, so far as time has permitted.

We also have patriarchs in our day. Father Joseph Smith, the father of the Prophet Joseph Smith, was the first Patriarch of the Church of Jesus Christ of Latter-day Saints. He gave a great many blessings unto the Saints which are recorded, and many of them have seen their fulfillment.

When he put his hands on the head of a person to bless him, it seemed as though the heavens were opened, and he could reveal the whole life of that person.

Under date of December 1, 1836, Elder Woodruff records the following:

A number of the Saints met in the House of the Lord . . . to receive from under the hands of Father Joseph Smith their Patriarchal blessings. I went up to the Temple to witness the scene and to hear the promises made to those Saints by the spirit of revelation and prophecy. This was the first meeting of the kind I had ever attended.²

The following comment gives the effect of these "blessing meetings" on Brother Woodruff:

This new experience brought to him new evidence that the God of the Bible, the God of the patriarchs of old, -- Abraham, Isaac, and Jacob, -- was truly the God of the new dispensation whose spirit and purposes were kindred to those in ancient times when the patriarchs of old blest the people.³

In the Prophet's own writings he records several instances of

¹Wilford Woodruff, Leaves From My Journal (Salt Lake City, Utah: Juvenile Instructor, 1881), p. 104.

²"Journal History," December 1, 1836.

³Cowley, op. cit., p. 65.

attending these "blessing meetings." On November 3, 1835, he writes:

"I attended a patriarchal meeting at Brother Samuel Smith's; his wife's parents were blessed, also his child, named Susannah."¹ Under date of December 29, 1835, the Prophet makes this entry:

I remained at home until about ten o'clock. I then attended a blessing meeting at Oliver Olney's, in company with my wife, and father and mother, who had come to live with me. Also my scribe went with us. A large company assembled, when Father Smith made some appropriate remarks. A hymn was sung and father opened the meeting by prayer. About fifteen persons then received patriarchal blessings under his hands.²

The following instances of "blessing meetings" that the Prophet writes about indicates that feasting was a part of some of the "meetings."

Thursday, Jan. 7, 1836 -- Attended a sumptuous feast at Bishop Newel K. Whitney's. The feast was after the order of the Son of God -- the lame, the halt, and the blind were invited, according to the instructions of the Savior. Our meeting was opened by singing, and prayer by Father Smith; after which Bishop Whitney's father and mother,³ and a number of others, were blessed with a patriarchal blessing.

Friday, Jan. 29, 1836 -- Afternoon, I called in all my father's family and made a feast and related my feelings towards them. My father pronounced Patriarchal blessings on the heads of Henry Gannet, Charles H. Smith, Marietta Carter, Angline Carter, Johanna Carter, and Nancy Carter. This was a good time to me and all the family rejoiced together. We continued the meeting till about eight o'clock in the evening, and related the goodness of God to us, in opening our eyes to see the visions of heaven, and in sending His holy angels to minister unto us the word of life. We sang the praise of God in animated strains, and the power of union and love was felt and enjoyed.⁴

¹DHC, II, 301; see also Williams, After One Hundred Years, p. 90. Note: From another source we learn that the child was blessed and named Susannah by Father Smith. See Ruby K. Smith, Mary Bailey (Salt Lake City: Deseret Book Co., 1954), p. 46.

²Ibid., p. 346.

³Ibid., p. 362.

⁴Ibid., pp. 387-88.

Other entries of the Prophet's in connection with "blessing meetings" include the following:

Saturday, Jan 9, 1836 -- I dismissed the school to accept this polite invitation (of Newel Whitney's) with my wife and father and mother. A large congregation assembled, a number were blessed under the hands of Father Smith, and we had a good time.¹

Sunday, Jan. 31, 1836 -- In the evening, my father attended to the blessing of three brethren, at Oliver Cowdery's.²

Wednesday, Feb. 3, 1836 -- . . . My father blessed three with a patriarchal blessing³

Successor to Father Smith

Father Smith served as the first Patriarch to the Church until his death on September 14, 1840. It was on this day that he called his family around him and gave each one of them a blessing. In Hyrum's blessing we note at this time a statement he made to him as his rightful successor and Patriarch to the Church. He said, in part, "I now seal upon your head the patriarchal power, and you shall bless the people."⁴ In addition to this the Lord in revelation to Hyrum, through the Prophet Joseph, intimated the coming of this Priesthood to him and that it would be an office that would pertain to his family. The statement in the revelation that declares this information reads: "Wherefore thy duty is unto the church forever, and this because of thy family."⁵ This evidently conveys the thought that

¹Ibid., p. 363.

²Ibid., p. 389.

³Ibid., p. 391.

⁴Lucy M. Smith, op. cit., p. 266.

⁵Doctrine and Covenants 23:3.

Hyrum would succeed to the office of Patriarch and that it would continue with his family or posterity forever.¹

At the same time that Father Smith was ordained to the office of Patriarch to the Church by his son, Joseph, Hyrum likewise received a blessing from the Prophet. In this blessing he was told that "he shall stand in the tracks of his father and be numbered among those who hold the right of Patriarchal Priesthood, even the Evangelical Priesthood, and power shall be upon him."² This is evidence that Hyrum was the heir to this office by virtue of him being the eldest son of Joseph Smith, Sr., Presiding Patriarch to the Church, and that he had had such blessings pronounced upon his head by the Patriarch and the Prophet, stating that he would hold the keys to this order of the Priesthood.

On January 24, 1841, Hyrum was ordained to this office and in revelation to him the Lord said:

And again, verily I say unto you, let my servant William (Law) be appointed, ordained, and anointed, as counselor unto my servant Joseph, in the room of my servant Hyrum, that my servant Hyrum may take the office of Priesthood and Patriarch, which was appointed unto him by his father, by blessing and also by right; that from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people, . . .³

As stated above, this pertains to the office and calling of the one who holds the keys of the Patriarchal Priesthood. In addition to this, Hyrum

¹J. F. Smith, Doctrines of . . . , III, 164.

²J. F. Smith, Teachings of . . . , III, 40.

³Doctrine and Covenants 124:91-2.

was given the keys of the kingdom -- "a prophet, and a seer, and a revelator unto my church" -- and conjointly with Joseph Smith, to fill the law pertaining to witnesses that Oliver Cowdery lost through transgression; this was also conferred upon Hyrum in the same revelation.¹

Hyrum served as Presiding Patriarch to the Church until the martyrdom on June 27, 1844. His son, John, being only eleven years old at this time, was too young to act in this office and calling. Brigham Young is recorded as saying that it would have been the right of Samuel, Hyrum's brother, to have served in this office, but he died shortly after the martyrdom.²

The only surviving brother of Hyrum was William, and in conference on October 7, 1844, Brigham Young said it was his right to be ordained to the office of Patriarch to the Church,³ but because of his unstable attitude no action was taken at this conference or the one held in April, 1845.⁴ During this time, however, William continued to be sustained as a member of the Quorum of the Twelve.

On May 15, 1845, an article entitled "Patriarchal" and signed by William Smith, was published in the Times and Seasons. Among other things, William tells about the fifteen years of the Church's organization, persecutions, and happenings. He indicates that he, likewise, suffered many things

¹ Doctrine and Covenants 124:95-6; see also J. F. Smith, Doctrines of . . ., III, 165-66.

² Brigham Young, History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: Deseret News, 1932), VII, 234. Note: This is Vol. 7 of the Documentary History of the Church, hereafter referred to as DHC, VII.

³ Ibid., p. 301.

⁴ Ibid., pp. 284-308, 391-94.

for the Church. He continues with the following:

After having myself passed through all these scenes of affliction, and seen my father and brothers laid beneath the cold sod, in consequence of the unhallowed persecutions of an inhuman mob; . . . and though I have suffered the loss of all I hold dear, yet I do not complain; my trust is in the God of Israel, who will make all things work together for the good of the Saints.

Brethren, I have now settled among you -- the last of the family. Shall I be sustained by this community? My health, my strength, my time, and my talents have been freely spent, in your service; and I am ready to do the same again, if required.¹

William continues by telling of his work in the eastern Churches and that he is now moving to be with the Saints in Nauvoo. He says, "I am confident that my precept and example have been unexceptionable in the eyes of all good Saints."² He then encourages the people to support the proper authorities and concludes with this statement:

My residence is on Water street, in the house formerly occupied by Mr. William Marks, where I am ready to receive the calls of the Saints, and bestow upon them their patriarchal blessings according to the order of the priesthood.³

The junior editor of the Times and Seasons was W. W. Phelps. He follows William Smith's article with an editorial on the office of patriarch over the whole Church and indicates that William succeeds his brother, Hyrum. To quote Elder Phelps: "William is the last of the family and truly inherits the blood and spirit of his father's house, as well as the priesthood and patriarchal office from his father and brother, legally,

¹William B. Smith, "Patriarchal," Times and Seasons, May 15, 1845, V, 904.

²Ibid.

³Ibid., p. 905.

and by hereditary descent."¹

On May 24, 1845, the Council of the Twelve expressed their feelings of kindness towards William to which he reciprocated. He was then ordained to be the Patriarch to the whole Church.² Five days after, on May 29th, the following is recorded by Brigham Young: "Prayed that the Lord would overrule the movements of Wm. Smith who is endeavoring to ride the Twelve down; . . ."³

It seems that these events and the article published by W. W. Phelps caused many people to ask questions that gave rise to false doctrine in regard to the calling of a Patriarch. Elder John Taylor, who at this time was the senior editor of the Times and Seasons, published an article with the intent to correct any misunderstandings that had resulted from the previous article by W. W. Phelps. He states that William Smith is not the only patriarch; that there are other patriarchs, but that William is the Presiding Patriarch to the Church. Elder Taylor indicates that a father holding the priesthood and having had his patriarchal blessing has the right to give his own family a patriarchal blessing. He specifically states that because William is Patriarch to the Church doesn't make him president of the Church. The following is from Elder Taylor's article:

But does not the patriarch stand in the same relationship to the church as Adam did to his family, and as Abraham and Jacob did to theirs? No. This is another mistake which is made by our junior,

¹William W. Phelps, "Editorial," Times and Seasons, May 15, 1845, V, 905.

²DHC, VII, 418.

³Ibid., p. 420.

and one that may be very easily made inadvertently. Adam was the natural father of his posterity, who were his family and over whom he presided as patriarch, prophet, priest, and king. Both Abraham and Jacob stood in the same relationship to their families. But not so with Father Joseph Smith, Hyrum Smith, or William Smith. They were not the natural father of the church, and could not stand in the same capacity as Adam, Abraham, or Jacob; but inasmuch as there had been none to bless for generations past, for the purpose of conferring patriarchal blessings, to hold the keys of this priesthood, and unlock the door, that had long been closed upon the human family: that blessings might again be conferred according to the ancient order, and those who were orphans, or had no father to bless them, might receive it through a patriarch who should act as proxy for their father, and that fathers might again be enabled to act as patriarchs to their families, and bless their children.¹

At the October 6th conference, 1845, William Smith was rejected as a member of the Quorum of the Twelve and as Patriarch to the Church.² Thirteen days later, October 19, 1845, he was excommunicated from the Church for publishing a pamphlet against the Twelve.³

From the foregoing evidence, we can say that certainly William Smith was "called but not chosen," -- he was never sustained in this office by a vote of the members. We are further informed:

President Joseph F. Smith maintained most strenuously that, because of this, William Smith should not be classed among the Patriarchs holding this exalted position, and for that reason, in speaking of⁴ the Presiding Patriarchs, William Smith has not been included.

To continue with the Patriarchal line of this office, "from father

¹ John Taylor, "Patriarch," Times and Seasons, June 1, 1845, V, 921-22.

² DHC, VII, 458, 460.

³ Ibid., p. 483.

⁴ J. F. Smith, Doctrines of . . ., III, 167-68.

to son" we refer to the chart in Appendix IV of this thesis, with a few explanations. Some have contended that Asael Smith, brother of Father Smith, was ordained as Presiding Patriarch to the Church. This is not true. He was ordained a patriarch of the Church, October 7, 1844, but was never called to hold the office of Presiding Patriarch.¹ He died during the "interval between the rejection of William Smith and the ordination of John Smith, Asael's younger brother."²

We are told that "if, from any cause, there should be failure of a son to exercise this right, then the office would be filled from the next eldest branch of the family."³ This was the case when William failed to respond to the call and Hyrum's son, John, was too young, as previously mentioned. John Smith, brother of Father Smith, was ordained to this office, January 1, 1849; he died May 23, 1854. After his death the position reverted to the family of Hyrum Smith when his eldest son, John, was ordained February 18, 1855. He served until his death, November 6, 1911, a period of 56 years. His grandson, Hyrum G. Smith, succeeded him and was ordained May 9, 1912. His ministry in this office ended at his death on February 4, 1932, and for a period of ten years the Church appointed "acting" patriarchs to the whole Church.⁴

¹DHC, VII, 301-303.

²J. F. Smith, Doctrines of . . ., III, 168.

³Richards, op. cit., p. 75.

⁴Joseph Fielding Smith, "Study Thoughts" Utah Genealogical and Historical Magazine, XXIII, 39-41.

At the October conference in 1942, Joseph F. Smith, great-grandson of Hyrum Smith, through his second wife, Mary Fielding, was sustained as the sixth Presiding Patriarch to the Church. Due to his health, however, he was released on October 6, 1946. On April 6, 1947, Eldred G. Smith was sustained as the seventh Presiding Patriarch to the Church and is serving at the present date, July, 1958.

Doctrine of Patriarchal Office

Some refernce has been made to the doctrine of the Patriarchal office and the regulations that govern this position. Further clarification of this will follow.

We are instructed by revelation that "it is the duty of the Twelve, in all large branches of the Church, to ordain evangelical ministers, as they shall be designated unto them by revelation --." ¹ The Prophet Joseph gives us this definition of an evangelist:

An evangelist is a Patriarch, even the oldest man of the blood of Joseph or of the seed of Abraham. Wherever the Church of Christ is established in the earth, there should be a Patriarch for the benefit of the posterity of the Saints, as it was with Jacob in giving his patriarchal blessing unto his sons, etc. ²

According to one of our modern dictionaries we have this definition of an evangelist: "Anyone who preaches the Gospel; especially a traveling preacher; revivalist; home missionary." Then it adds this phrase: "in the Mormon Church, a patriarch." ³

¹ Doctrine and Covenants 107:39

² DHC, III, 381.

³ Webster's New World Dictionary, College Edition (New York: The World Publishing Co., 1956), p. 503.

A Patriarch has been more fully defined as follows:

Literally, Patriarch means head of a family or tribe; as Abraham (Hebrews 7:4); the twelve sons of Jacob (Acts 7:8), and David, (Acts 2:29). And, for that matter, every man is a Patriarch who is the natural father or head of a family, if his children have been born to him under the bond of the Holy Priesthood. Therefore, each head of a properly organized family, being a Patriarch, may in his own right bless his posterity. But the position of a Patriarch in or to the Church, and that of a father at the head of his family, are quite different. One holding the Patriarchal office does not stand as the head of any family (save his own) or as the head of the Church, or any branch thereof, but acts primarily as proxy for the fatherless and for those whose nearest male ancestors are not in the Church. However, any other person, even though not of this class, who desire patriarchal blessings, may receive them under the hands of one specially ordained to this calling. In fact, patriarchal blessings, other than those given by the father, are not only legal and right but very desirable.¹

Again, we are told:

The right to the office of Patriarch to the Church is inherited, but a person may be appointed and ordained by the First Presidency and sustained by the vote of the Church in order to hold the office. The office carries with it recognition as a Prophet, Seer, and Revelator, and comes as a special call of the First Presidency.²

To more fully understand the difference between a "Patriarch to the Church" and a "Patriarch of the Church," I quote the following:

There is one Patriarch to the Church, sometimes called to be the Presiding Patriarch, whereas there are several Patriarchs in practically all the stakes of Zion, whose authority for the giving of blessings is restricted to the members of the stakes or missions in which they reside. The Patriarch to the Church has the authority to pronounce blessings upon the heads of members of the Church anywhere. The selection of the Patriarch to the Church must be made by the First Presidency and is contingent upon the faith and worthiness of the candidate.³

¹Keeler, op. cit., p. 110.

²Widtsoe, Priesthood and . . ., p. 248.

³Ibid., p. 276.

The jurisdiction of the Patriarch to the Church and his power to bless, extends throughout the Church. His special duty is to bestow patriarchal blessings, but being a High Priest, he has authority by virtue of his ordination, to administer in the other ordinances when called upon.¹

The Patriarchs of the Church are appointed and ordained by the Apostles to hold and exercise the powers of giving patriarchal blessings to the Saints within the branches and stakes of Zion where they are called to serve, but they are not to minister outside of their respective districts. They may be referred to as local patriarchs and they have the same powers in blessing where they are called to labor as the Patriarch to the Church.² However, their office and calling is not by right of inheritance from father to son, as is the office and calling of the Presiding Patriarch to the Church.

President Joseph F. Smith states that it is the duty of the Patriarchs to bestow blessings upon the heads of those who seek blessings at their hands. He further states:

It is their business and right to bestow blessings upon the people, to make promises unto them in the name of the Lord, as it may be given them by the inspiration of the Holy Spirit, to comfort them in the hours of sorrow and trouble, to strengthen their faith by the promises that shall be made to them through the Spirit of God, and to be fathers indeed of the people, leading them into all truth.³

¹ Ibid.

² Brigham H. Roberts, Outlines of Ecclesiastical History (Salt Lake City: Deseret News Press, 6th ed., 1950), p. 369.

³ Joseph F. Smith, Gospel Doctrine (Salt Lake City: Deseret Book Company, 9th ed., 1952), p. 181.

Another right of a Patriarch in giving a blessing is that of declaring the person's lineage who is receiving a blessing. The following instructions in this regard are given by Elder Joseph Fielding Smith:

If a patriarch gives a blessing and the lineage is not designated, is it considered a patriarchal blessing? Yes. However, a patriarch has the right of discernment to designate the lineage.

If in the blessing the lineage is not given, the person may go to the patriarch and ask for that information, and if the patriarch is so inspired, he may declare it and have it added to the blessing. If the patriarch is deceased, another patriarch could add that part of the blessing.¹

Patriarchs, almost without exception, when declaring a person's lineage, declare them to be descendants of Ephraim.² Expressions in declaring lineage by Father Smith in blessings are as follows:

I seal upon thee the blessings of Joseph, for thou art a pure descendant of Joseph through the loins of Ephraim.

Thou art of the lineage of Joseph, and a joint-heir of Abraham's blessings.³

Blessing which seem to be an exception to the above-stated, by Father Smith, are as follows:

Dear Brother: In the name of Jesus Christ I lay my hands on thy head and pray God the Eternal Father that the vision of my mind may be opened . . . Thou art of the tribe of Dan, yet if thou art faithful thou shalt attain to all the promised blessings.

Thou art partly of the lineage of Judah.

Thou art of a slow and fearful spirit, but awake, arise, and be energetic, and thou shalt see within the veil, and the Lord will make known thy lineage to thee.⁴

¹J. F. Smith, Doctrines of . . ., III, 171-72.

²Ibid., p. 248.

³Ibid.

⁴Ibid., p. 249.

Inasmuch as thou knowest thy progenitors and art assured concerning thy lineage through which thou hast descended -- as thou art a descendant of Melchizedek, one of thy posterity shall be like unto him before the Lord.¹

In the call of Hyrum Smith to be the Patriarch to the Church he was told in revelation:

That whoever he blesses shall be blessed, and whoever he curses shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven.²

This same power was given to Father Smith. The following incident is from the diary of Perrigrine Sessions and testifies of this power.

In the year 1838, when on my way out of Missouri, near Palmyra, in company with Father Joseph Smith, the father of the Prophet, Joseph, and Carlos Smith, his brother, we encountered a heavy snow storm. We halted at a farm house to buy corn and to stay all night. Father Smith asked the owner if we could camp there and buy feed for our animals. He asked: Are you Mormons? Father Smith answered: Yes, we are. He became very angry and said: Damn you, you can't stay on my property, and with many insulting words and threats we were driven out into the street. Here we stopped and gathered together in the falling snow. Slowly, Father Smith removed his hat and with uplifted hands he prayed: In the name of the Lord whom we serve, let that man be cursed in his basket and in his store and let this man's name be cut off from under heaven. We all said, Amen.

When I came to travel this same road two years later, this incident was brought fresh to my mind. For behold there was nothing to mark the spot but the ruins of his home burned to ashes; his orchard broken down; his farm a picture of desolation; his wife and three children were burned to death in their home and he at this time was in close confinement for the insane. I saw the power of the priesthood manifested, for at the next farm we were received kindly and given all the comfort and assistance we needed and Father Smith left his blessing on this household as we departed.

¹"Records of Early Church Families," Utah Genealogical and Historical Magazine, XXVIII, p. 65.

²Doctrine and Covenants 124:93.

Here my eyes beheld the fulfillment of his words to the letter as there I looked upon a picture of prosperity and happiness. All this passed and the two neighbors were ignorant of the curse or the blessing placed upon them as we passed on.¹

The nature and purpose of patriarchal blessings are described by

Elder Joseph Fielding Smith:

The Patriarch to the Church holds the keys of blessing for the members of the Church. He has the authority to seal blessings upon the heads of the members in all parts of the Church, that they may, if they prove faithful, enjoy whatever is pronounced upon their heads and come forth in the resurrection to obtain eternal life. To gain such blessings, however, all the ordinances and covenants belonging to the gospel and to exaltation must by them be received.

A blessing given by a patriarch is intended to point out the path which the recipient should travel. It should be given by the spirit of revelation and should be a great comfort and incentive to the recipient to continue on in faithfulness to the end.

Elder Smith gives further instructions on this subject:

Groups or classes in auxiliaries, seminaries, and the like, should not be sent to patriarchs. Members should go individually. Patriarchal blessings are individual blessings, sacred to those who receive them. It is not intended that patriarchal blessings should become public property.³

As to age limit for receiving a blessing, Brother Smith says:

There is no definite age limit for blessings, but we advise that blessings should not be given to any who are not old enough to understand what a blessing is for. They should at least be old enough to be deacons and sister of like age. A person should be in the Church at least one year before seeking a blessing.⁴

¹N. B. Lundwall, comp., Assorted Gems of Priceless Value (Salt Lake City: N. B. Lundwall, 1944), pp. 316-17; quoting Perrigrine Session's Journal.

²Joseph Fielding Smith, "Joseph F. Smith, Patriarch to the Church," Improvement Era, XLV, 738.

³J. F. Smith, Doctrines of . . ., III, 172.

⁴Ibid.

In regards to the blessing of Negroes, Elder Smith records:

A man with the blood of Cain, if he should truly repent may be baptized and come into the Church and have a patriarchal blessing. Some Negroes who are members of the Church have received patriarchal blessings.¹

Further instructions on a father giving patriarchal blessings follow:

A faithful father who holds the Melchizedek Priesthood may bless his own children, and that would be a patriarchal blessing (father's). Such a blessing could be recorded in the family records, but it would not be preserved in the archives of the Church. Every father who is true to this priesthood is a patriarch over his own house. In addition, children may receive a blessing by an ordained patriarch. A father blessing his own child could, if he received the inspiration to do so, declare the lineage of the child.²

Apparently some Patriarchs in past years have usurped authority in performing plural marriages. President Heber J. Grant remarks on this:

We have excommunicated several Patriarchs because they arrogated unto themselves the right, or pretended right, to perform those ceremonies (plural marriage); and after our having excommunicated several Patriarchs, another one, so I am informed, has committed the same offense. I announce to all Israel that no living man has the right to perform plural marriages. I announce that no Patriarch has the right to perform any marriages at all in the Church. We have delegated, at the present time, to the Presidents of Stakes and to the Bishops of Wards, the right to perform lawful marriages, and there has been delegated to some Elders who held positions as county clerks, the right to exercise the authority of the Priesthood to perform legal marriages for time.³

In case a Patriarch transgresses, he may be called to account by the First Presidency, or by a council authorized by them.⁴

¹Ibid.

²Ibid.

³Widtsoe, Priesthood and . . ., pp. 241-42.

⁴Ibid., p. 277.

From the information in this chapter, we can conclude that the Patriarchal order of the Priesthood was the governing power of the Church from Adam to Moses; that it was handed down from father to son according to the law of primogeniture, with few exceptions; that Ephraim received the blessing of this Priesthood as the firstborn of Israel; that since the patriarchal dispensation, the Church has not been under the patriarchal organization, but eventually, at the end of the earth this type of organization will prevail.

We may further conclude that the Patriarchal office was restored in this dispensation through the Prophet Joseph Smith; and that Joseph Smith, Sr., was the first Patriarch to the Church, ordained in this dispensation by virtue of being the eldest male of the blood of Ephraim; that this Priesthood has been with the Church and handed down since its organization. It may be concluded that a person must be worthy as well as a rightful heir to this office and must be selected and ordained by the First Presidency of the Church and sustained by the members. We may add, also, that there are "Patriarchs of the Church" who serve their respective districts much the same way as the "Patriarchs to the Church" serve the entire Church. We find that the nature and purposes of Patriarchal blessings is for the benefit of the members in strengthening them and to declare their lineage.

This is the law and doctrine of the Patriarchal lineage, and proves that Father Smith was the rightful heir of this lineage and the first Patriarch of the LDS Church, and that "HE SHALL SIT IN THE GENERAL ASSEMBLY OF THE PATRIARCHS." We shall now consider some of his blessings and their fulfillment.

CHAPTER VI

IF YOU WILL BE FAITHFUL

Blessings and Their Fulfillment

The following excerpts from patriarchal blessings given by Father Smith have been gathered from various sources. The writer recognizes that a patriarchal blessing is personal and not for public use. However, these quotes have been published in other places and are given here primarily as they have been found, with the commentary and evidences of their fulfillment as contained in the original source.

From these quotations and impressions of patriarchal blessings we can better appreciate Father Smith's spirituality, as well as his command of language and clearness of thought. They also help us to understand more fully his position and responsibility as patriarch to the whole Church. Reference has been made in the previous chapter to the demand on Father Smith's time and energy in holding "blessing meetings", wherein many received their patriarchal blessing. In most cases a record of the blessing was made by a scribe and a copy of it was given to the person receiving the blessing, while the original copy was kept in the Church records.

Members of His Family

Possibly one of the first recorded instances of Father Smith giving blessings, after he had been ordained patriarch to the Church, is that recorded by the Prophet Joseph on February 19, 1834, at a meeting of the Presidency and High Council at which time they met to approve the revised minutes of the newly organized High Council.

After the Prophet gave blessings to members of the High Council, he says:

My father, Joseph, then laid his hands upon my head and said, Joseph, I lay my hands upon thy head, and pronounce the blessings of thy progenitors upon thee, that thou mayest hold the keys of the mysteries of the kingdom of heaven until the coming of the Lord. Amen.

He also laid his hands upon the head of his son Samuel, and said, Samuel, I lay my hands upon thy head, and pronounce the blessings of thy 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.¹

At a later date Joseph reports the following impression of a blessing his father gave him at a washing and anointing meeting held in the Temple on January 21, 1836. After this ordinance was completed the Presidency blessed Father Smith and then he in turn anointed and blessed them. Joseph records the following: "And in my turn, my father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter days, even as Moses led them in days of old; also the blessings of Abraham, Isaac, and Jacob."²

In reporting the blessing of Father Smith upon his son, Hyrum, given December 9, 1834, in Kirtland, Ohio, the writer found portions of this blessing in two different sources, which follow:

Blessing of the Patriarch Joseph Smith upon the head of Hyrum Smith, his son

Hyrum, thou art my oldest son whom the Lord has spared unto me. Behold thou art Hyrum, the Lord has called thee by that name, and by that name he has blessed thee. Thou hast borne the burden and heat of the day, thou hast toiled hard and labored much for the good of thy father's family; thou hast been a stay many times to them, and by thy diligence, they have often been sustained. Thou hast loved thy father's family with a pure love, and hast greatly desired their salvation. Thou hast always stood by thy father, and reached

¹DHC, II, 32.

²Ibid., p. 380.

forth the helping hand to help him up when he was in affliction, and though he hath been out of the way thou hast never forsaken him nor laughed him to scorn; for all these kindnesses the Lord my God will bless thee; the Lord will multiply his choice blessings upon thee and thy seed after thee, and thou with them shall have an inheritance in Zion, and they shall possess it from generation to generation, and thy name shall never be blotted out from among the just, for the righteous shall rise up, and also thy children after thee, and say thy memory is just, and that thou wert a just man and perfect in thy day¹

I now ask my heavenly Father in the name of Jesus Christ, to bless thee with the same blessing with which Jacob blessed his son Joseph, for thou art his true descendant, and thy posterity shall be numbered with the house of Ephraim, and with them thou shalt stand up to crown the tribes of Israel, when they come shouting to Zion. . . .²

In these cases no commentary is given as to the fulfillment or results of them. However, a sincere and honest inquiry into the lives of the individuals receiving the blessing will reveal the fulfillment of the promises given.

The following are excerpts of the blessings of Samuel and his wife, Mary. The interesting commentaries by their grand-daughter justify giving them here as she wrote them.

Samuel and Mary awaited the day when Father Smith was to give them their patriarchal blessings.

That day came in December, a few months after their marriage. Samuel's turn came first, and Mary listened, with loving pride, as Father Smith began:

'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 good of thy kindred. This was just and thou shalt have thy reward.'

Then came a wealth of remarkable promises which would inspire them both with comforting reassurance whenever trials came --

¹"Experiences of Early Church Leaders and Members," Deacons Course of Study 1916 (Salt Lake City, Utah: LDS Church, 1916), p. 14.

²Smith and Sjodahl, op. cit., p. 23.

'The just shall rise up and call thee a perfect man.'

'Thou art blessed of the Lord, for thou shalt hear his voice saying, Samuel, Samuel.' (When would this promise be fulfilled they wondered. Samuel remembered that twice before -- in short special blessings, -- he had been given this same promise.)

'Thou shalt be equal to thy brethren, and thine inheritance shall be like unto theirs, even the blessings of the fathers shall rest upon thee . . .

'Thy seed shall be blessed, and thy seed's seed, after thee, till the last generation, upon a land flowing with milk and honey.' (Was this promise for Mary also?)

'The testimony which thou hast borne and shalt 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 will deliver thee, and in his hands thou shalt be borne off safely, that thou be not destroyed.' (Samuel's enemies would have no power to harm him! How often would Mary thank the Lord for that promise to Samuel, during the years ahead!)

'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.'

Samuel's birthright entitled him to priceless blessings throughout life, and finally an inheritance equal to his brethren, in the kingdom of God! What a supreme goal to strive for!

Then it was Mary's turn. Affectionately, Father Smith began:

'Mary, my daughter-in-law, thou hast been united with my family, and thy heart hast believed the testimony of my son, and thou hast been faithful in keeping the commandments. Thou hast left thy father's house, and thy near relatives for the Gospel's sake. For this thou art blessed.'

For a breathless moment, Mary waited. Then came the perfect promise in answer to her prayers for her loved ones!

'Thou hast sought to know whether thy friends would be saved, for thou dost greatly desire the spiritual good of thy kindred. For this thou art blessed, and the Lord will hear thy prayers, in their behalf, and they will yet come into thy kingdom.' (Thy kindred . . . will yet come into thy kingdom! In that hallowed moment, her hope for this blessing became undoubting faith!)

Then came other promises she had hoped for -- and much more --

'Thou shalt be blessed with my son, and thy soul shall be satisfied with blessings.

'When he is afar off, upon a mission of the Lord, thou shalt be comforted; thy heart shall be lifted up for him, and the Lord will hear thy prayers.

'Thou shalt be blessed with children, . . . they shall grow up in righteousness. . . .

'Thy seed shall rise up and call thee blessed.'

And finally, a promise of God's greatest gift -- 'Thou art sealed up into eternal life.'¹

In connection with these blessings we should add that Samuel was enroute to Carthage at the time of Joseph's and Hyrum's martyrdom and when it was learned who he was, members of the mob attempted to shoot him, but he was able to escape, even though they pursued him for two hours.² Herein is further evidence of the fulfillment of his blessing that "nothing shall harm thee." In addition, Mary's grandchildren found an entire book of Bailey genealogy containing names of Mary's family and work was done in the temple for them. This is in fulfillment of Mary's promise that her kindred would be saved in "thy kingdom."³

Blessing of Edward Stevenson

Reference has been made in the previous chapter of Father Smith's visit to Pontiac, Michigan, to give blessings. Elder Stevenson records that "quite a branch by this time had been raised up. My blessing was said to be one of the greatest blessings of that branch of the Church."⁴

In referring to parts of his blessing and its fulfillment, Brother Stevenson reports the following:

Father Smith, as Patriarch, laid hands on me, and said that I was one of the sons of Jacob through the loins of Ephraim, and one

¹Ruby K. Smith, Mary Bailey, (Salt Lake City, Utah: Deseret Book Company, 1954), pp. 41-43.

²Lucy M. Smith, op. cit., p. 277.

³Ruby K. Smith, op. cit., p. 106.

⁴Stevenson, "Journal," p. 136.

of the horns spoken of (cf. Deut. 33:13-17), and that I should do so by pushing the people together. In 1847 I was a captain of Ten under General Charles C. Rich, thereby helping to push the people together, and in 1855, I had charge of a company of Saints from Liverpool to Atchison, state of Kansas, called by our people Mormon Grove, and from there to Zion in charge of the Texas Company, a company of Saints who were there dying five a day with cholera. Once more, in 1859, I brought another company over the plains. I only mention this here in connection with my patriarchal blessing, and the words of Moses, "He shall push the people together."¹

In further reference to his patriarchal blessing, Edward Stevenson writes of an accident he had in Far West, Missouri, during the year 1838. It happened while he was getting stone from the quarry to finish a stone chimney on his mother's house. The wagon loaded tipped over, throwing him into the chains of the traces next to the horses, who were thrown on their backs. It seemed the traces wrapped around Edward's legs and he couldn't get free, with the horses kicking and fighting, thinking any moment he would be killed. Previously he had seen two men in the distance. His record continues as follows:

My shouts were answered (but it seemed an age) by one of the two men, appearing not far away, who turned and beckoned (to the) other fellow, and lost no time in coming to my relief. To me it was an angel who hove in sight, and soon by my side a deliverer indeed, for so it proved to be. The hinder part of the horse was raised sufficient to loose the trace which I soon loosened by unhitching from the singletree hook. What on earth kept those horses so quiet I could only (and even now) account for as was predicted upon my head by Patriarch Joseph Smith, many years previously in Michigan. "The devil," he said, "desires to sift you as wheat, but God shall set his angels and preserve you in the hour of need." My angel deliverers helped me on my team which I safely brought back to Far West. And now, strange as it may appear, the first man who came to my relief after my arrival at home was Patriarch Joseph Smith. He helped me from the horse, for I was unable to stand alone without help. The Patriarch rubbed my legs which were swollen -- for the chains, tightened by the weight of the horses, drew the flesh nearly to the bones. "But," said the Patriarch administering to me, "you shall be healed and walk around tomorrow." And indeed, it proved

¹Edward Stevenson, "Autobiography," (Unpublished, Salt Lake City: Church Historian's Office, 1893), p. 17.

true. This was once when deliverance came to me, and why not. It was a good cause I was engaged in.¹

Blessing of Benjamin F. Johnson

To better appreciate the significance of his patriarchal blessing, Brother Johnson begins by telling of the serious illness of his brother, Seth. He continues as follows:

A personage appeared to him and told him that had he retained his faith and his desire to live, there was a work for him to do on earth, but that it was all well, for a greater work was now awaiting him, and that the Lord would raise up another to do his earthly work. But the idea, that another was to do his work, and perhaps take his blessings, was not consoling to me

In the spring of 1835 before I was baptized, my mother and all her children met at the house of my sister, Delcena Sherman, to receive from Patriarch Joseph Smith, Sr., our patriarchal blessings. He blessed all according to age until he came to Joseph E. and myself, when he placed his hands first upon my head. My mother told him I was the youngest, but he said that mattered not -- to me was the first blessing; and in blessing me, among other great and glorious things, he told me the Lord would call me to do the work of Brother Seth, who had been called away by death. In this promise there was to be more joy than ever before I had known; my dear brother was not to be robbed of his blessings, and if I could only live faithfully his work would be done, and I should do it for him.

My blessing from Father Smith was to be realized in spiritual ministrations and labors, while Joseph E.'s blessing related to the temporal things.²

Blessing of Frederick G. Williams and Wife

The following commentary and excerpts of the blessings of Frederick G. Williams and his wife, Rebecca, are reported by Nancy C. Williams.

Rebecca and Frederick received their blessings on . . . September 17, 1835, along with other leaders of the Church. This was a glorious event and a great privilege given to the saints. It was a comfort in their hours of affliction and an anchor to their hopes, a monitor to guide them throughout their lives. Rebecca received new courage and hope concerning the condition of her father's family. They had rejected her testimony and that of her husband and

¹Ibid., pp. 54-57.

²Johnson, op. cit., pp. 19-20.

that of the Prophet, who, together with other elders on their way to Canada had called at the home of her family upon her request, but had had the door closed to them.

In blessing Rebecca, Patriarch Smith had made a promise which to her was prophetic and in moments of sadness and during long wakeful night she would go over and over that choice promise, ". . . And in consequence of thy prayers and thy tears, thou shalt yet prevail, and the Lord will give thee thy father's family who are now far from the way of salvation. But the Lord will make bare His arm and show mercy unto them IN MAKING THY HUSBAND A SAVIOR UNTO THEM."

To Frederick he said in part: ". . . Brother Williams, I seal upon thy head the blessings that have heretofore been pronounced upon thee and I seal upon thee the blessings of a father, inasmuch as thou art an orphan, that thou mayest claim an inheritance with thy brethren, for thyself and for descendants after thee, even in the land which has been promised to the Saints for an everlasting possession in the last days. And also a place in the Celestial Kingdom. I seal upon thee thy ministry, and thou shalt have power to call thy kindred and friends into the Church. Thy heart shall yet rejoice in thy children and children's children. Thou shalt be a great man in the earth" ¹

Lorenzo Snow's Blessing

Portions of Lorenzo Snow's blessing and observations on its fulfillment are recorded as follows:

"Thou hast a great work to perform in thy day and generation. God has called thee to the ministry. Thou must preach the gospel of thy Savior to the inhabitants of the earth. Thou shalt have faith even like that of the brother of Jared . . . There shall not be a mightier man on earth than thou . . . The diseased shall send ~~to~~ to thee their aprons and handkerchiefs and by thy touch their owners shall be made whole. Thou shalt have power over unclean spirits -- at thy command the powers of darkness shall stand back and devils shall flee away. If expedient the dead shall rise and come forth at thy bidding . . . Thou shalt have long life. The vigor of thy mind shall not be abated and the vigor of thy body shall be preserved."

These promises and predictions were made by Patriarch Joseph Smith, Sr., father of the Prophet, upon the head of Lorenzo Snow about six months following his baptism into the Church. At this time Lorenzo was but twenty-two years of age, and while his early training and innate characteristics were prophetic of a successful life, there

¹N. Williams, op. cit., pp. 88-89.

was nothing to indicate that he would reach the great heights suggested in his patriarchal blessing. However, as the story of the life of Elder Snow is unfolded, the thoughtful reader will note with amazement a literal fulfillment of this blessing in practically every important detail.¹

Further evidences of the literal fulfillment of Brother Snow's patriarchal blessing are presented here. Many experiences could be cited, but only a few will be referred to at this time.

In his blessing he was promised that by the application of aprons and handkerchiefs the afflicted owners would be made whole. A remarkable fulfillment of this is found in the case of Brother William Smith of Kaysville. During the winter of 1866 he became very sick. His faith to be healed was in God rather than in the doctors. Being a close friend of Elder Snow, he and his wife felt that if Brother Snow could administer to him, he would be healed. However, forty miles separated them and it was cold and stormy weather. They felt to content themselves with the services of those at hand, but still Brother Smith grew worse. Finally, his wife remembered reading in the patriarchal blessing of Elder Snow concerning the use of aprons and handkerchiefs in healing the sick. She lost no time in sending a messenger with a new silk handkerchief and a note to Brother Snow telling him of her husband's condition.²

Elder Snow recounts the incident as follows:

I took the handkerchief and ... bowed before the Lord, and in earnest supplication besought Him to remember the promises He made through His servant, the Patriarch, whom He had now taken to Himself, and let the healing and life-inspiring virtues of His Holy Spirit be imparted to this handkerchief, and from thence to Brother Smith

¹Thomas C. Romney, The Life of Lorenzo Snow (Salt Lake City: Sugarhouse Press, 1955), p. 1.

²Ibid., pp. 205-06.

when it shall be placed upon him, speedily restoring him to life, health and vigor.¹

When the messenger returned with the handkerchief it was placed upon the face and head of the dying man and a miracle took place. Brother Smith began to improve and in a short time regained his normal health.²

Brother Snow was told that he would have power over unclean spirits and at his command devils would flee away. This was fulfilled while he was on a mission in England. The incident is retold as follows:

After becoming president of the London Conference, President Snow had a harrowing experience with evil spirits. He was occupying a well-furnished room several flights up and one evening after retiring he was awakened from slumber by the most outlandish noise he had ever heard. It sounded as if every piece of furniture in the room was in motion and was being hurled against every other piece. For several nights there was a repetition of the scene, until further endurance seemed impossible. Following a day of fasting before retiring for the night, Elder Snow rebuked the evil spirits in the name of Jesus Christ, the Master, and commanded them to depart, never to return. They obeyed the voice of authority and never again was the Elder disturbed by evil spirits.³

His blessing promised him that the dead would rise and come forth at his bidding. A literal fulfillment of this promise is found in the experience of Ella Jensen of Brigham City. On the first of March, 1891, Ella was seriously ill with scarlet fever. She died, and her father went to the tabernacle, about a mile and a half away from his home, to see President Snow, who was in attendance at conference. When President Snow learned of Ella's death, he with Rudger Clawson, accompanied Ella's father to his home. She had been dead for some time. However, President Snow asked for

¹ Snow, op. cit., p. 264.

² Romney, op. cit., p. 206.

³ Ibid., pp. 44-45.

the consecrated oil and requested Brother Clawson to anoint her. Then Elder Snow sealed the anointing and called Ella back from the dead. About an hour later Ella's spirit re-entered her body and she was made whole. In her testimony of this experience she tells of her remarkable visit to the spirit world and how she was commanded to return to her body.¹

Reference is made here of additional experiences of Brother Snow in fulfillment of his patriarchal blessing. While on a mission in Italy, he and his companion administered to the three year-old son of Mr. and Mrs. Guy, who was at the point of death, and he was healed.² Andrew May, a young man of twenty-three years old, had a hay fork pierce through his body. The doctors said he would die. Brother Snow blessed him and promised him he would not die, but would live to fill a mission, which he did.³

President Snow was promised he would have a long life and the vigor of his body and mind would not be abated. This was fulfilled in that he was drowned and restored to life.⁴ Later, at the age of eighty-five he became the fifth president of the Church. Although old in years, the vigor of his mind and body were not abated and he served in this position for three years.⁵ During this time he was instrumental in performing a great work for the Church.

¹Ibid., pp. 385-94.

²Ibid., pp. 101-102.

³Ibid., pp. 395-96.

⁴Ibid., pp. 278-81.

⁵Ibid., pp. 419-22, 467.

Blessing of Wilford Woodruff

Wilford Woodruff gives his personal impressions and observations of his patriarchal blessing and its fulfillment. Because of the personal commentary of Brother Woodruff, it will be given here as recorded by him.

When Father Joseph Smith gave me my patriarchal blessing, among other many wonderful things of my life, he promised me that I should bring my father's household into the kingdom of God, and I felt that if I ever obtained the blessing, the time had come for me to perform it.

By the help of God, I preached the gospel faithfully to my father's household and to all that were with him, as well as to many other relatives, and I had appointed a meeting on Sunday, the 1st of July, at my father's home.

My father was believing my testimony, as were all in his household, but upon this occasion the devil was determined to hinder the fulfillment of the promise of the patriarch to me.

It seemed as though Lucifer, the son of the morning, had gathered together the hosts of hell and exerted his powers upon us all. Distress overwhelmed the whole household, and all were tempted to reject the work. And it seemed as though the same power would devour me. I had to take to my bed for an hour before the meeting. I there prayed unto the Lord with my whole soul for deliverance, for I knew the power of the devil was exercised to hinder me from accomplishing what God had promised me.

The Lord heard my prayer and answered my petition, and when the hour of meeting had come I arose from my bed, and could sing and shout with joy to think I had been delivered from the power of the evil one.

Filled with the power of God, I stood up in the midst of the congregation and preached the Gospel of Jesus Christ unto the people in great plainness.

At the close of the meeting we assembled on the banks of the Farmington river, "because there was much water there," and I led six of my friends into the river and baptized them for the remission of their sins.

All of my father's household were included in the number, according to the promise of the Patriarch. They were all relatives except Dwight Webster, who was a Methodist class leader and was boarding with my father's family.¹

Reporting further on fulfillment of his blessing, he says:

He says I should have access to the treasures hid in the ground to assist me in getting myself and others to Zion.

In 1850, while I was in Cambridgeport gathering up the Saints,

¹Woodruff, op. cit., pp. 55-56.

Alexander Badlam went to California on business, and the Saints who were digging gold there filled a little sack with gold dust and sent it to be to assist me on my mission.

By the sale of this treasure from California, I was enabled to emigrate myself, family, and a number of others to Zion in the mountains.

.....

The Patriarch also said that I should be wrapped in the visions of heaven, and the angels of God should teach me many things. This was literally fulfilled.

Again, he told me that I should be delivered from my enemies (who would seek my destruction) by the mighty power of God and the administrations of angels. This was marvelously fulfilled while in the city of London, in 1840. Brothers Heber C. Kimball, George A. Smith and I went to London together in the winter of 1840, being the first Elders who had attempted to establish the gospel in that great city.

As soon as we commenced, we found the devil was manifest; the evil spirits gathered for our destruction, and at times they had great power.

They would destroy all the Saints if they were not restrained by the power of God.

Brother Smith and I were together, and had retired to our rest, each occupying a cot but three feet apart.

We had only just lain down, when it seemed as if a legion of devils made war upon us to destroy us, and we were struggling for our lives in the midst of this warfare of evil spirits until we were nearly choked to death.

I began to pray the best I could in the midst of this struggle, and asked the Father in the name of Jesus Christ to spare our lives.

While thus praying three personages entered the room, clothed in white and encircled with light.

They walked to our bedside, laid hands upon our heads and we were instantly delivered; and from that time forth we were no more troubled with evil spirits while in the city of London.

As soon as they administered unto us they withdrew from the room, the lights withdrew with them and darkness returned.

Many other sayings of the Patriarch Joseph Smith in my blessing have been fulfilled in my experience, but I have said sufficient on this subject.

All the blessings that are sealed upon our heads will be fulfilled, and many more if we are faithful and live for them.¹

Lydia Knight's Blessing

The entire blessing of Lydia Knight is given here with brief comments of its introduction and fulfillment.

¹Ibid., pp. 105-106.

Father Smith was the general Patriarch of the Church. Not many of his blessings are now preserved, so thinking it will prove of interest to the young who never had the privilege of seeing this venerable man, the blessing given to Lydia just before she left Kirtland for Clay County, is here given:

A PATRIARCHAL BLESSING

by Joseph Smith, Sen.

For Lydia Knight, who was born in Sutton, Worcester Co., Mass., June 9th, 1812.

"Sister Knight, in the name of Jesus Christ, I lay my hands upon thy head and ask my Heavenly Father to give me wisdom and power to pronounce such things as shall be according to the mind of the Holy Spirit. I also ask God to prepare thee to receive blessings, and pour them into thy soul even a fulness; and to give thee wisdom to abide all things that shall come upon thee; and bless thee in thy out-goings and in thy in-comings. I seal a father's blessing upon thee and thy posterity. For thou shalt be a mother of many children. And thou shalt teach them righteousness, and have power to keep them from the power of the destroyer; and thy heart shall not be pained because of the loss of thy children, for the Lord shall watch over them and keep them. And your children shall be raised up for glory and be ornaments in the Church.

"Thou hast been afflicted much in thy past days, and thy heart has been apined. Many tears have fallen from thine eyes and thou hast wept much. But thou shalt be comforted. The Lord loves thee and hast given thee a kind and loving companion for thy comfort. And your souls shall be knit together, and nothing shall be able to dissolve you. You shall be preserved in life, and go safely and speedily to the land of Zion. Thou shalt have a good passage and receive an inheritance in Jackson County. Thou shalt also see thy friends in Zion, thy brothers and sister, and rejoice with them in the glory of God. Angels shall minister unto thee; thy heart shall be comforted. Thou shalt receive all thy heart's desire. Thy soul shall be enlarged, and thou shalt stand to see Israel gather from their dispersion, the ten tribes come from the land of the north country; the heavens rend, and the Son of Man come in all the glory of his Father. And thou shalt rise to meet him and reign with Him a thousand years, and thy offspring with thee. Great are thy blessings. I confirm blessings on thee in common with thy husband. Blessings of the earth, and all things which thou needest for thy comfort. And thou shalt be a mother in Israel. Thou shalt relieve the wants of the oppressed and minister to the needy. All needed blessings are thine. I seal them upon thee and I seal thee up unto eternal life, in the name of Jesus, Amen.

"Sylvester Smith, Scribe"¹

¹Lydia Knight's History (Salt Lake City: Juvenile Instructor Office, 1883), pp. 35-37.

As to part of its fulfillment, the following is given.

Her baby James, became very ill with a fever. This was in the fall of '39. She was told by her neighbors and even her husband that she would have to give him up and let the Lord take him to relieve him of his suffering. "Oh, I cannot think of such a thing!" replied the quiet woman. "Father Smith said in my blessing that my heart should not be pained because of the loss of my children. And I cannot let him go because I feel that it is not the Lord's will that I should part with him."

Joseph Smith came along the next morning and Lydia called him in. As he looked at the child he told her one more thing to do and if that didn't help she would have to give him up. He instructed her to wash the child and send for Father George W. Harris and have him anoint him and that her child would live. Such was the case.¹

Blessings of Others

Elder Wilford Woodruff was the scribe for Father Smith in writing the blessing of Abraham O. Smoot. In this regard, Brother Woodruff writes:

Meetings, spiritual seasons and daily duties filled up the time to January 23, 1837, when it was found necessary for Elder Abraham O. Smoot to return to his home in the south on account of illness. On this day he received his patriarchal blessing before leaving on the 25th for his home. I officiated as scribe in writing his blessing from the mouth of Patriarch Joseph Smith, Sen. I gave Brother Smoot a copy of it in print.²

Excerpts of Brother Smoot's blessing and comments on them are as follows:

The patriarchal blessing referred to the long journey which Elder Smoot had made to gain the blessings of the temple in Kirtland and promised him that if he exercised faith he would return in full health to his friends at home.

"Thou hast performed a long journey from the south to this place according to the will of thy Heavenly Father to store thy mind with knowledge that thou mayest become mighty in proclaiming his word.

"Thou shalt have great wisdom. Many shall seek wisdom at thy mouth . . . Thou shalt have much persecution on the earth, thy enemies will seek thy life, but thou shalt be delivered out of their hands on return to Zion, when thy labors in the Lord's vineyard are ended and possess an inheritance with the faithful where thy wisdom shall be great and thy fame known among the Saints."

¹ Ibid., pp. 56-57.

² "Journal History," January 23, 1837.

The unfolding of his life reveals the literal fulfillment of these promised blessings.¹

Abel Butterfield makes reference to his patriarchal blessing, received from Father Smith, in the following quotation:

Summit Creek, Oct. 13, 1854 -- (Indians had made a raid killing Ferney F. Tinsall.) On Friday a party of Indians attacked a few of us while securing our crops and firing upon us and killing Ferney F. Tinsall and scalped him. They came running with the war whoop. I heard the guns fired and I looked and saw two men running towards me. My little girl, about 11 years old, looked and saw the Indians coming towards us and said we would all be killed. "No," I said, "not a hair of our heads will be hurt, except Bro. Ferney who is killed." I took my gun in my hand and advanced towards the Indians calling for the Peteetneet and Summit Creek boys to advance towards them as though there was an army of us and the Indians were frightened and fled before me as it was predicted in Kirtland fifteen years ago by the Patriarch Joseph Smith, Sr., . . . that the Lamanites should try to kill me and I should have the gift of tongues and even the earth should tremble at the sound of my voice and my enemies should be confounded and flee before me and also the angels should have charge over me, and I should have power to do any miracles, if necessary, for the salvation of Israel. Some of the brethren said that my voice sounded like a clap of thunder.²

Bishop S. A. Woolley writes of his faith in the blessing he had received at the hands of Father Smith as follows:

In September, 1843, at Nauvoo, Ill., I was taken very sick, so much so that most of my folks thought I could not recover. During the time of my illness the Prophet Joseph and Patriarch Hyrum Smith came and administered to me frequently. Father Joseph Smith in a blessing previously given me, had made me a certain promise in regard to living, in which I had the most implicit confidence; and when I heard friends say (although so far gone that I did not recognize anyone) that I would never get well, I would whisper, "Yes, I will, Father Smith promised that I should live to see the coming of the Son of Man." Brother Hyrum said because of my faith in that blessing I would not die at that time.³

From these excerpts of blessings, and observation of their fulfill-

¹Archibald F. Bennett, "Abraham O. Smoot, Pioneer," Instructor, (Salt Lake City: Deseret Sunday School Union, 1944) LXXIX, 412.

²"Journal History," October 13, 1854.

³Andrew Jenson, The Historical Record (Salt Lake City: Published by the Author, 1886), VI, 231.

ment, we can conclude that Father Smith filled the office of Patriarch to the Church very well. His blessings have been a strength and a guide to those who received them. Many have testified to this, as well as to the spiritual feeling they received when Father Smith gave them their blessing. Such has been stated by one previously, "It appeared as though the veil which separated us from the eternal world became so thin that heaven itself was right in our midst."¹

In concluding this chapter we should add that in many of the blessings given by Father Smith was found the phrase, IF YOU WILL BE FAITHFUL.

He was aware of the need for obedience to the principles of the Gospel if the blessings given through him were to be realized. Further evidence of this will be found in Father Smith's untiring devotion and service to the Church, which will be treated in the next chapter.

¹
Supra, p. 91.

CHAPTER VII

WITH AN EYE SINGLE TO MY GLORY

Service in the Church

Serving as patriarch to the Church was not the only labor that Father Smith performed, even though it took a great deal of his time. In addition, he served as a missionary in spreading the Gospel; he labored as a member of the first council of the Church; he assisted in the building and dedicating of the Kirtland Temple; he conducted prayer and fast meetings in the Temple after its dedication; and among other services, he was called to the office of an assistant counselor to his son in the First Presidency of the Church.

Missionary Work

About five months after the organization of the Church, Father Smith and his youngest son, Don Carlos, went on a mission to St. Lawrence County, New York, to visit the family of Asael Smith, their father and grandfather. Seemingly, the spirit of the restoration had motivated Father Smith to share with his father and family the testimony he had of the true Gospel. The Prophet Joseph refers to his father's mission as follows:

In August, 1830, in company with my brother Don Carlos, he took a mission to St. Lawrence county, New York, touching on his route at several of the Canadian ports, where he distributed a few copies of the Book of Mormon. He also visited his father, brothers, and sister residing in St. Lawrence County, bore testimony to the truth which resulted eventually in all the family coming into the Church, excepting his brother Jesse and sister Susan.¹

¹DHC., IV, 190.

The first home they visited of their relatives was that of John Smith, the youngest living brother of Father Smith. It was a surprise to John when his wife, Clarissa, was able to identify his brother, Joseph, without being introduced, even though she had never seen him before.¹

The experiences of Father Smith and his son while preaching to their relatives is recorded in John Smith's journal. He writes:

The next morning after brother Joseph arrived, we set out together for Stockholm to see our father, who was living at that place with our brother Silas. We arrived about dark at the house of my brother Jesse, who was absent with his wife. The children informed us, that their parents were with our father, who was supposed to be dying. We hastened without delay to the house of brother Silas, and upon arriving there, were told that father was just recovering from a severe fit, and, as it was not considered advisable to let him or mother know that Joseph was there, we went to spend the night with brother Jesse.

As soon as we were settled, brothers Jesse and Joseph entered into conversation respecting their families. Joseph briefly related the history of his family, the death of Alvin, etc. He then began to speak of the discovery and translation of the Book of Mormon. At this Jesse grew very angry, and exclaimed, "If you say another word about the Book of Mormon, you shall not stay a minute longer in my house, and if I can't get you out any other way, I will hew you down with my broadaxe."

We had always been accustomed to being treated with much harshness by our brother, but he had never carried to to so great an extent before. However, we spent the night with him, and the next morning visited our aged parents. They were overjoyed to see Joseph, for he had been absent from them so long, that they had been fearful of never beholding his face again in the flesh.

After the usual salutations, enquiries, and explanations, the subject of the Book of Mormon was introduced. Father received with gladness that which Joseph communicated; and remarked, that he had always expected that something would appear to make known the true Gospel.

In a few moments brother Jesse came in, and on hearing that the subject of our conversation was the Book of Mormon, his wrath rose as high as it did the night before. "My father's mind," said Jesse, "is weak; and I will not have it corrupted with such blasphemous stuff, so just shut up your head."

Brother Joseph reasoned mildly with him, but to no purpose. Brother Silas then said, "Jesse, our brother has come to make us a visit, and I am glad to see him, and am willing he should talk as

¹Lucy M. Smith, op. cit., p. 155.

he pleases in my house." Jesse replied in so insulting a manner, and continued to talk so abusively, that Silas was under the necessity of requesting him to leave the house.

After this, brother Joseph proceeded in conversation, and father seemed to be pleased with every word which he said. But I must confess that I was too pious, at that time, to believe one word of it.

I returned home next day, leaving Joseph with my father. Soon after which, Jesse came to my house and informed me, that all my brothers were coming to make me a visit, and "as true as you live," said he, "they all believe that cursed Mormon book, every word of it, and they are setting a trap for you, to make you believe it."

I thanked him for taking so much trouble upon himself, to inform me that my brothers were coming to see me, but told him that I considered myself amply able to judge for myself in matters of religion. "I know," he replied, "that you are a pretty good judge of such things, but I tell you that they are as wary as the devil. And I want you to go with me and see our sister Susan and sister-in-law Fanny, and we will bar their minds against Joseph's influence!"

We accordingly visited them, and conversed upon the subject as we thought proper, and requested them to be at my house the next day.

My brothers arrived according to previous arrangement, and Jesse, who came also, was very careful to hear every word which passed among us, and would not allow one word to be said about the Book of Mormon in his presence. They agreed that night to visit our sisters the following day, and as we were about leaving, brother Asael took me aside and said, "Now John, I want you to have some conversation with Joseph, but if you do, you must cheat it out of Jesse. And if you wish, I can work the card for you."

I told him that I would be glad to have a talk with Joseph alone, if I could get an opportunity.

"Well," replied Asael, "I will take a certain number in my carriage and Silas will take the rest, and you may bring out a horse for Joseph to ride, but when we are out of sight, take the horse back to the stable again, and keep Joseph over night."

I did as Asael advised, and that evening Joseph explained to me the principles of "Mormonism," the truth of which I have never since denied.

The next morning, we (Joseph and myself) went to our sisters, where we met our brothers. Jesse censured me very sharply for keeping Joseph over night.

In the evening, when we were about to separate, I agreed to take Joseph in my wagon twenty miles on his journey the next day. Jesse rode home with me that evening, leaving Joseph with our sisters. As Joseph did not expect to see Jesse again, when we were about starting Joseph gave Jesse his hand in a pleasant, affectionate manner, and said, "Farewell, brother Jesse." "Farewell, Jo, forever," replied Jesse in a surly tone.

"I am afraid," returned Joseph, in a kind, but solemn manner, "it will be forever, unless you repent."

This was too much for even Jesse's obdurate heart. He melted into tears; however, he made no reply, nor ever mentioned the circumstance

afterwards.

I took my brother twenty miles on his journey the next day, as I had agreed. Before he left me, he requested me to promise him that I would read a Book of Mormon, which he had given me, and even should I not believe it, that I would not condemn it; "for," said he, "if you do not condemn it, you shall have a testimony of its truth." I fulfilled my promise, and thus proved his testimony to be true.¹

When Father Smith and his son left John's home to visit other members of the family they left a Book of Mormon with him. Upon their return, John's son, Geroge A., had found several objections to the book which "he believed were unanswerable. His uncle took them up carefully, quoted the scriptures upon the subject, showed the reasonableness of the record, and was so successful as to entirely remove every objection, and to convince him that it was just what it purported to be."²

They returned from their mission the latter part of September, 1830, having been away about a month.³ It was, no doubt, gratifying to Father Smith to know he had carried the true message of the Gospel to his family and that most of them accepted it. His father was eighty-six years old at this time, and although feeble in health, he read part of the Book of Mormon and bore witness that the work of his grandson was of divine origin. Due to his weakened physical condition, he was not baptized and died about a month after his son's visit.⁴

The mother of Father Smith welcomes his message, but was not baptized because of the attitude of her oldest son, Jesse. A little over five

¹Ibid., pp. 155-58.

²Jenson, op.cit., V, 99.

³Lucy M. Smith, op. cit., p. 160.

⁴DHC., II, 443.

years later, on May 17, 1836, she traveled to Kirtland in the interest of her son's and grandson's message. Eliza R. Snow gives the following report of her arrival in Kirtland.

She was in the ninety-fourth year of her age -- in appearance not over seventy-five. She had not been baptized, on account of the opposition of her oldest son, Jesse, who was a bitter enemy to the work. She said to Mother Lucy Smith, "I am going to have your Joseph baptize me, and my Joseph (the patriarch) bless me."¹

Ten days after her reunion with the members of her family at Kirtland, she died.

John Smith, brother of Father Smith, was baptized January 9, 1832, about seventeen months after hearing his brother's testimony. It is reported that at the time of his baptism he was sick near to death and the ice had to be cut to reach water to perform the ordinance; "but from that time he gained health and strength, although he had been given up by the doctors to die of consumption. He was baptized and confirmed by his brother, Joseph Smith, Sen., and at the same time ordained an Elder."² He became a faithful member of the Church and was the only brother of Father Smith's to reach Salt Lake Valley with the Saints. The other two brothers, Silas and Asael, Jr., accepted the message of Joseph, Sr., but died before the saints came West.

In May, 1836, Father Smith and his brother John, were sent on a short mission to the branches of the church south of Kirtland. The report of this mission follows:

¹Tullidge, op. cit., p. 98.

²Andrew Jenson, LDS Biographical Encyclopedia (Salt Lake City: Published by the Author, 1901), I, 182.

The venerable Patriarch of our Church Joseph Smith, Sen., and Elder Joseph Smith set out on a mission from this place, May 10th, to visit some of the branches of the church south of this, to regulate them and set in order the things that were wanting; they returned again on the 18th, being absent about eighty days, during which time they either baptized, or witnessed the baptism of 16, and 95 received their patriarchal blessing. Although their stay was necessarily short, yet the Lord of the harvest appeared to crown their labors with abundant success, and a number, from a thorough conviction of the error of their former ways, followed them home and were baptized in this place, on the next Sabbath after their return. Thus we see that when men (and they are but men) go forth clothed with authority from on high, and the ancient order of things is being established according to the word of God, the honest in heart see it and know it, and prejudice and error give way before the light of truth and reason. While we are penning this article, these aged fathers are about to set out on a mission to the East. We most devoutly pray the Lord to be with them and bless them. We also entreat our brethren in the Eastern churches to receive them cordially, entertain them hospitably, and above all, to appreciate their instructions. The Lord, for his Son's sake preserve them in health and strength and return them to the bosom of their families and the church in this place in peace.¹

Possibly "their stay was necessarily short" because they were requested to return home to see their mother who had arrived from St. Lawrence County, New York. Reference has previously been made of this reunion with their mother and her subsequent death.

On June 22, 1836, Father Smith and John went on a second mission. This time it was to the Eastern States. In regards to leaving for this mission the Prophet Joseph writes:

My father and Uncle John Smith started on a mission to visit the branches of the Church in the Eastern States, to set them in order, and confer on the brethren their patriarchal blessings. I took my mother and Aunt Clarissa (my Uncle John's wife) in a carriage and accompanied them to Painsville, where we procured a bottle of wine, broke bread, ate and drank, and parted after the ancient order, with the blessings of God.²

¹LDS Messenger and Advocate (June, 1836), II, 331.

²DHC, II, 446-47.

A report of their mission from the journal of John Smith follows:

We traveled through New Hampshire, and on our way we visited Daniel Mack, who was Joseph's brother-in-law. He treated us very kindly, but was unwilling to hear the gospel. We traveled thence up the Connecticut river to Grafton. Here we found our sister Mary whom we had not seen for twenty years. The prejudice of her husband had become so strong against Mormonism, that she was unwilling to treat us even decently. From this place we went to Vermont, through Windsor and Orange counties, and found many of our relatives, who treated us kindly, but would not receive the gospel. We next crossed the Green Mountains to Middlebury. Here we found our oldest sister Precilla, who was very much pleased to see us, and received our testimony. We stayed with her over night, and the next day set out for St. Lawrence county, New York, where we had one brother and a sister. Having arrived at this brother's (who was Jesse Smith), we spent one day with him. He treated us very ill. Leaving him, we went to see our sister Susan. I had business about ten miles on one side, and during my absence, Jesse pursued Joseph to Potsdam, with a warrant, on a pretended debt of twelve dollars, and took him back to Stockholm. Not satisfied with this, he abused him most shamefully in the presence of strangers; and he exacted fifty dollars of him, which Joseph borrowed of brother Silas, who happened to be there just at that time from Kirtland, and paid Jesse this sum, in order to save further trouble.

The meekness manifested by brother Joseph upon this occasion, won upon the feelings of many, who said that Jesse had disgraced himself so much that he would never be able to redeem his character.

From Potsdam we went to Ogdensburg, when to our joy we found Heber C. Kimball, who had raised up a small branch in that place. These were the first Latter-day Saints we had seen in traveling three hundred miles. On the tenth of October, we returned home.¹

In connection with their meeting Heber C. Kimball at Ogdensburg, Brother Kimball makes the following report:

On the 25th of August while we were assembled for a meeting, our hearts were filled with joy by the arrival of Joseph Smith, Sen., the Patriarch, and his brother John Smith, who were on a mission to bless the churches.

On the 27th the church came together and receive patriarchal blessings under the hands of President Joseph Smith, Sen. I wrote for him.²

¹Lucy M. Smith, op. cit., pp. 215-216.

²"Journal History," May 10, 1836.

The Prophet Joseph makes an entry in his history of the meeting of his father and uncle with Heber C. Kimball at Ogdensburg. He writes as follows:

When about leaving that place, my father and uncle John Smith, came to him and blessed the church with patriarchal blessings. When they came to Brother Kimball, they were very much impressed in spirits, for when they came through the town of Potsdam, their brother, Jesse Smith, having a spite against them in consequence of their religion, swore out an execution against my father, and levied upon his horse and wagon; and to settle the affair, and get out of his clutches, my uncle, Silas Smith, (who had returned to that place on private business) stepped forward and paid fifty dollars, in order that they might pursue their journey home.¹

Upon their return from this mission, Joseph the Prophet, records the following report of their activities:

October 2, 1836 -- My father and Uncle John Smith returned to Kirtland from their mission to the Eastern States, having traveled about two thousand four hundred miles, and visited nearly all of the branches of the Church in New York, Vermont, New Hampshire, and Pennsylvania. During this mission they baptized many, conferred blessings upon hundreds, and preached the Gospel to many thousands. They also visited their friends and relatives in the land of their nativity.²

Member of the First High Council

Five days prior to the organization of the high council, a meeting of high priests and elders was held at the home of the Prophet at Kirtland. This meeting, no doubt was held as a preparatory council in which the Prophet Joseph set forth the order in which ancient councils were conducted. Present at this meeting, it is assumed, was Father Smith, who heard his son give the following instructions and remarks:

I remarked that I should endeavor to set before the council the dignity of the office which had been conferred on me by the ministering

¹DHC., II, 441-42.

²Ibid., p. 467.

of the angel of God, by His own voice, and by the voice of this Church; that I had never set before any council in all the order in which it ought to be conducted, which, perhaps, has deprived the councils of some or many blessings.

And I continued and said, no man is capable of judging a matter, in council, unless his own heart is pure; and that we are frequently so filled with prejudice, or have a beam in our own eye, that we are not capable of passing right decisions.

But to return to the subject of order; in ancient days councils were conducted with such strict propriety, that no one was allowed to whisper, be weary, leave the room, or get uneasy in the least, until the voice of the Lord, by revelation, or the voice of the council by the Spirit, was obtained, which has not been observed in this Church to the present time. It was understood in ancient days, that if one man could stay in council, another could; and if the president could spend his time, the members could also; but in our councils, generally, one will be uneasy, another asleep; one praying, another not; one's mind on the business of the council, and another thinking on something else.¹

He continued by informing the group of the responsibility of those who sit in judgment. Said the Prophet:

Our acts are recorded, and at a future day they will be laid before us, and if we should fail to judge right and injure our fellow-beings, they may there, perhaps, condemn us; there they are of great consequence, and to me the consequence appears to be of force, beyond anything which I am able to express. Ask yourselves, brethren, how much you have exercised yourselves in prayer since you heard of this council; and if you are now prepared to sit in council upon the soul of your brother.²

After giving these instructions the Prophet organized the first high council of the Church at Kirtland, Ohio, on February 17, 1834. Of this event and the previous instructions given to the members of the priesthood, Elder Heber C. Kimball writes:

During my stay here (Kirtland) and on the 17th of February, 1834, a general council of twenty-four High Priests assembled at the house of Joseph Smith, Jr., by revelation, and proceeded to organize the High Council of the Church of Christ, which was to consist of twelve

¹Ibid., pp. 25-26.

²Ibid., p. 26.

High Priests. The number composing the council who voted in the name of and for the Church in appointing these councilors were forty -three, as follows: nine high priests, seventeen elders, four priests, and thirteen members. During this time I received much precious instructions concerning the order of the kingdom.¹

The minutes of this meeting are found in Section 102 of the Doctrine and Covenants. Father Smith was one of the twenty-four high priests that assembled at the home of the Prophet and by revelation was called with eleven other brethren to be the first high council of the Church. The duties of this council were to settle important difficulties in the Church which could not be settled satisfactorily by a bishop's court. The following day the minutes were checked and corrected by the Prophet and the next day, February 19th, "the council assembled according to adjournment, . . . when the revised minutes were presented and read to the council."² They were read three times and adopted by unanimous consent as "a form and constitution of the High Council of the Church of Christ hereafter."³ Further instructions were given by the Prophet after which he laid his hands upon the twelve councilors and set them apart and "commanded a blessing to rest upon them."⁴

Father Smith was singular in this regard, since it was his son who was setting him apart and giving him a blessing. The Prophet blessed them "that they might have wisdom and power to counsel in righteousness, upon all subjects that might be laid before them."⁵ It was after Joseph

¹"Journal History," February 17, 1834.

²DHC., II, 31.

³Ibid.

⁴Ibid., p. 32.

⁵Ibid.

had blessed his father that he and his brother, Samuel, received a blessing from him, which had previously been given in Chapter VI.

Several cases were brought before the Council immediately after its organization and decisions were rendered. Father Smith, no doubt, attended most of the Council meetings and cast his vote. However, about the only cases that will be considered here are those in which he is recorded as making a statement or taking part, in addition to voting.

During August 27-30, 1834, the case of Sylvester Smith was brought before the High Council. He had made false accusations against the Prophet during the trek of Zion's camp. From the minutes of this trial the following extract is taken:

The case was submitted to the Council, and the councilors severally spoke in their turns, followed by the complaintant and accused, as follows: First, the councilors: . . . Joseph Smith, Se., commenced ten minutes past six o'clock and spoke five minutes.¹

No report is made as to what he said, but very likely it was a fair and just expression of his understanding of the case. He concurred with the unanimous decision that the person tried was guilty and the Council adjourned "at fifteen minutes before three o'clock, a.m., on the 30th of August, 1834."²

At a High Council meeting on the 24th of September, 1834, it was decided that Sylvester Smith was not to continue as a member of the High Council. Hyrum Smith was selected to fill the vacancy. The Prophet Joseph "led in prayer, and then he ordained Hyrum Smith to the office of High

¹Ibid., p. 158.

²Ibid., pp. 159-60.

Councilor, pronouncing blessings upon him in the name of the Lord; after which Joseph Smith, Sen., blessed his son Hyrum in the name of the Lord, conferring the same blessing."¹

Reference has been made to a High Council meeting held on the 16th of September, 1835, in regard to the purchasing of a record book for Father Smith to keep patriarchal blessings in. This meeting was the trial of Henry Green who had accused the Prophet and the leaders of intending "to speculate out of the brethren and extort from them more than the cost of the book."² At this trial Oliver Cowdery showed "that the book was purchased as cheap as it could be, and was actually worth what was given for it, namely twelve dollars."³ The decision of the Council was that Brother Green was guilty of manifesting an evil spirit and should be "excluded from the Church."⁴

Inasmuch as this book of Father Smith's had an interesting adventure later on, consideration of it is given here. On Tuesday, February 7, 1843, the Prophet Joseph made the following entry in his record:

This afternoon I sent a search warrant to Hyrum Kimball's for the purpose of obtaining a book of patriarchal blessings given by Father Joseph Smith, which was stolen from Far West. The warrant was issued on the affidavit of Johanathan H. Holmes, and the book obtained. In the evening Hyrum Kimball came to my house for an explanation, and I informed him that the book was the property of the Church; that it had been stolen, and after passing through various hands, had been secured by Oliver Granger, while acting as agent for the Church at Kirt-

¹Ibid., p. 165.

²N. Williams, op. cit., p. 87.

³DHC., II, 275.

⁴Ibid., p. 276.

land, and should have been given up by him. I have since been informed that Sister Sarah, Hyrum Kimball's wife, had procured the book of her brother, son of Oliver Granger, for the purpose of returning it to the Church; but, being under a pledge to her brother not to give up the book until he had seen her again, she neglected to mention it to me.¹

Twenty-five years after the purchase of this book, Brigham Young gave a brief history of its travels as follows:

The book of patriarchal blessings by Joseph Smith, Senior, was purchased by a contribution of the Saints in Kirtland in the latter part of the year 1834. A considerable number of blessings which were given by the Patriarch were not recorded through the negligence of the scribes.

About the time the Patriarch Joseph Smith, Sen., left Kirtland, Cyrus Smalling, an apostate, stole the record and retained it about two years, when it was purchased from him by Elder Oliver Granger, an agent of the Church, just previous to Elder Granger's death; after which it fell into the hands of Gilbert Granger, son of Oliver, who claimed it as his private property and sent it to Nauvoo to the care of Hiram Kimball, Esq., authorizing him to sell it to the Church.

Pres. Joseph Smith, learning the whereabouts of the record, recovered it by a writ of Replevin and placed it in the Church Historian and Recorder's office. The binding being worn and damaged and nearly two thirds of the record being blank, the book was taken apart and that part containing the patriarchal blessings was rebound and the blank two thirds was rebound and forms Book B-1, history of Joseph Smith.

In 1845, Wm. Smith, Patriarch, borrowed his father's patriarchal record from the Historian's office and left Nauvoo without returning it.

In 1850, Wm. Smith, then residing with Isaac Sheen, Covington, Kentucky, in consequence of a serious misunderstanding which arose between him and Sheen, which resulted in William's leaving Covington in too great a hurry to take the record with him. Sheen retained it and subsequently placed it in charge of A. W. Babbit, his wife's brother, with instructions to sell it to the Church for \$3,000.00, if he could, but not to take less than \$500.00

In 1854, A. W. Babbit suggested to the Historian that the record could be procured if enough was proffered for it. After Babbit's death his administrators found the record among his effects upon which Benjamin F. Johnson, one of the Administrators, took possession of it, knowing that it belonged to the Church, and on the 31st of January, 1859, George A. Smith went to Santaquin, Johnson's residence, and that evening B. F. Johnson delivered it to him, who

¹
Ibid., V, 265.

deposited it with the Church Patriarchal Records on the evening of his return to Great Salt Lake City, Feb. 11, 1859.¹

The trial of Elder Jared Carter was brought before the High Council on the 19th of September, 1835. The purpose of the Council was stated by the Prophet Joseph as follows: "Some weeks since Elder Jared Carter preached on the Sabbath in the Church, and some of the brethren found fault with his teachings; and this Council is called upon to decide this matter and see who is in fault."²

During the course of the trial Father Smith said "that Elder Carter was exalted, and did not receive the admonitions of the Presidents, and in consequence lost the true spirit and so has erred since the time of his discourse, and needs admonishing."³ Brother Carter was found guilty and promised to repent.

At a High Council meeting on January 13, 1836, Father Smith offered the opening prayer. During this meeting "Elder Samuel James was unanimously chosen as a member of the High Council of Kirtland, in place of Joseph Smith, Sen."⁴ The growth of the Church had been such that a High Council had been organized in Missouri and the two High Councils were known as the "High Council of Kirtland" and the "High Council of Zion," both of them being present at this meeting.⁵

¹"Journal History," February 11, 1859.

²DHC, II, 277.

³Ibid., p. 278.

⁴Ibid., pp. 365-66.

⁵Ibid., p. 364.

Father Smith had served almost two years as a member of the first High Council of the Church. It would seem that his time and efforts as patriarch to the Church were more demanding as the Church grew and wisdom deemed it wise to release him from his duties as a member of the High Council.

Kirtland Temple Service

On March 7, 1835, "a meeting of the Church of Latter-day Saints was called for the purpose of blessing, in the name of the Lord, those who have heretofore assisted in building, by their labors and other means, the House of the Lord in this place."¹ Father Smith's name was among "those who were blessed in consequence of their labor on the house of the Lord in Kirtland, and those who consecrated to its upbuilding."²

The west room in the upper part of the Temple, referred to as "the translating room for the use of the school," was consecrated by prayer, "offered up by Father Smith," January 4, 1836.³

Thursday evening, January 21, 1836, must have been an eventful time in the life of Father Smith. On this date in the Kirtland Temple he was anointed and blessed by the Prophet Joseph and other members of the Presidency. The Prophet reports this event as follows:

At early candle light I met with the Presidency at the west school room in the Temple, to attend to the ordinance of anointing our heads with holy oil; also the Councils of Kirtland and Zion

AHC II ¹ Ibid., p. 205.

² Ibid.

³ Ibid., p. 356.

met in the two adjoining rooms, and waited in prayer while we attended to the ordinance. I took the oil in my left hand, Father Smith being seated before me, and the remainder of the Presidency encircled him round about. We then stretched our right hands toward heaven, and blessed the oil, and consecrated it in the name of Jesus Christ.

We then laid our hands upon our aged Father Smith and invoked the blessings of heaven. I then anointed his head with the consecrated oil, and sealed many blessings upon him. The Presidency then in turn laid their hands upon his head beginning at the oldest, until they had all laid their hands upon him, and pronounced such blessings upon his head, as the Lord put into their hearts, all blessing him to be our Patriarch, to anoint our heads, and attend to all duties that pertain to that office. The Presidency then took the seat in their turn, according to their age, beginning at the oldest, and received their anointing and blessing under the hands of Father Smith. And in my turn, my Father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter days even as Moses led them in days of old; also the blessings of Abraham, Isaac and Jacob.¹

Shortly after the brethren were anointed and blessed, the Prophet beheld in vision the celestial kingdom of God and saw his father, mother, and brother, Alvin, there. He reports that many of his brethren who received the ordinance with him saw glorious visions and "angels ministered unto them as well as myself."² Father Smith, very likely, witnessed these manifestations along with the others in attendance. On this same occasion, the Bishopric of Kirtland and Zion were present and "received their anointings under the hands of Father Smith, . . . and the glories of heaven were unfolded to them also."³

One of the duties that the Father of the Prophet performed in connection with the building of the Temple was to preside over the sisters who met to make the veil and curtains for the Temple. The curtains were made of white canvas and were used to separate the large room into four

¹ Ibid., pp. 379-80.

² Ibid., pp. 380-81.

³ Ibid., pp. 381-82.

when desired.¹ The Prophet states that "Father Smith presided over them, and gave them much good instruction."²

At the dedication of the Temple on March 27, 1836, President Frederick G. Williams, Joseph Smith, Sen., and William W. Phelps, occupied "the first pulpit for the Melchizedek Priesthood" in the west end of the Temple.³ After the dedication, President Williams "testified that while President Rigdon was making his first prayer, an angel entered the window and took his seat between Father Smith and himself, and remained there during the prayer."⁴ Heber C. Kimball relates the incident as follows:

During the ceremonies of the dedication an angel appeared and sat near Joseph Smith, Sen., and Frederick G. Williams, so that they had a fair view of his person. He was tall, had black eyes and white hair and stooped shoulders and his garment was whole, extending to near his ankles; on his feet he had sandals. He was sent as a messenger to accept of the dedication.⁵

The Prophet Joseph is quoted as saying "that the personage was Jesus, as the dress described was that of our Savior, it being in some respects different to the clothing of the angels."⁶

Eliza R. Snow reports an interesting incident at the Temple dedication in which Father Smith took part. She writes:

A singular incident in connection with this shout may be discredited by some, but it is verily true. A notice had been circulated

¹N. Williams, op. cit., p. 94.

²DHC., II, 399.

³Ibid., p. 411.

⁴Ibid., p. 427.

⁵N. Williams, op. cit., p. 101.

⁶Lydia Knight's History, op. cit., p. 33.

children in arms would not be admitted at the dedication of the Temple. A sister who had come a long distance with her babe, six weeks old, having on her arrival heard of the above requisition, went to the Patriarch Joseph Smith, Sen., in great distress, saying that she knew no one with whom she could leave her infant; and to be deprived of the privilege of attending the dedication seemed more than she could endure. The ever generous and kind-hearted father volunteered to take the responsibility on himself, and told her to take her child, at the same time giving the mother a promise that her babe should make no disturbance; and the promise was verified. But when the congregation shouted hosanna, that babe joined in the shout. As marvelous as that incident may appear to many, it is not more so than other occurrences on that occasion.¹

Another unusual experience in the life of Father Smith came on Tuesday, March 29, 1836, when the ordinance of washing of feet was performed. The Prophet Joseph requested that certain brethren report at the Temple. His record of this event follows:

The word of the Lord came, through President Joseph Smith, Jun., that those who had entered the holy place, must not leave the house until morning, but send for such things as were necessary, and also, during our stay, we must cleanse our feet and partake of the Sacrament that we might be made holy before Him, and thereby be qualified to officiate in our calling, upon the morrow, in washing the feet of the Elders.

Accordingly, we proceeded to cleanse our faces and our feet, and then proceeded to wash one another's feet. President Sidney Rigdon first washed President Joseph Smith Jr.'s feet, and then, in turn, was washed by him; after which President Rigdon washed President Joseph Smith, Sen., and Hyrum Smith The bishops and their counselors were then washed, after which we partook of the bread and wine. The Holy Spirit rested down upon us, and we continued in the Lord's House all night, prophesying and giving glory to God.²

On Thursday evenings, after the temple was dedicated, prayer meetings were held and were generally conducted by Father Smith in the lower part of the Temple.³ Eliza R. Snow relates the following concerning meetings held in the Temple and the part for which Father Smith was respon-

¹Jenson, Historical . . . , V, 78.

²DHC., II, 430.

³Ibid., p. 474

sible:

Public meetings were regularly held in the Temple, after its dedication, on Sundays; and on the first Thursday of each month a fast meeting, commencing at or before 10 a.m. and closing at 4 p.m. The Temple was so constructed that with white canvas curtains, which could be dropped and raised at pleasure, the lower story was, whenever occasion required, divided into four sections or apartments. This was invariably done at these fast meetings. The two sets of pulpits, one on the east and the other on the west end of the building, were intersected by the curtain extending from east to west, so as to leave half their lengths in each apartment, and they were occupied by the presiding officers who directed the services. Thus four separate meetings were in session at the same time, without, in the least interfering with the other -- giving opportunity for four to exercise instead of one.

On the aforementioned days, Father Smith, (the Prophet's father) was in the habit of entering the Temple very early in the morning, and there offering up his prayers to God, in that holy place, before the rising of the sun, after having told the Saints publicly that they were welcome to come as early as they pleased. The result was that many assembled before the hour of 10 a.m., and did not leave till after 4 p.m.

Father Smith, in the capacity of his calling as President, gave general counsel and instructions on fast day; recommending that the greater portion of the forenoon should be spent in prayer, with testimonies of manifestations of the power of God, and with exhortations to faithfulness. At about 3 p.m. he would order the curtains to be drawn up -- bringing the four congregations into one, over which he then presided until the close of the meeting.

The Saints were humble, and through our united faith, the Spirit of God was poured out in copious effusion, and for one hour we enjoyed pentecostal refreshings from on high. On these occasions the gifts of the Gospel were powerfully manifest -- speaking and singing in tongues, the interpretation of tongues, the gift of healing and of prophecy, were freely exercised. These monthly fasting meetings were so interesting and so very enjoyable, that people came long distances to attend them.

I will relate one more remarkable circumstance which transpired in that interesting season -- a circumstance which was not confined to either section of the Temple, but was witnessed by the many who were congregated on that day; and certainly all now living who were present on that occasion will remember. It is a testimony of answer to prayer that can never be forgotten. Father Smith presided over the meeting in the northwest section of the Temple, and after the meeting was opened by singing, he was mouth in prayer, and in course of supplication he very earnestly prayed that the

Spirit of God might be poured out as on the day of Pentecost -- that it might come "as a rushing mighty wind." Some time after, in the midst of the exercises of the forenoon, it did come; and whether Father Smith had forgotten what he had prayed for, or whether in the fervency of his heart, when praying he did not realize what he prayed for, I never ascertained; but when the sound came and filled the house, with an expression of great astonishment he raised his eyes, exclaiming, "What! Is the house on fire?" But presently he comprehended the cause of his alarm, and was filled with unspeakable joy.¹

From another source, Sister Snow reports further on Father Smith's activities on fast day. She writes:

On fast days, Father Smith's constant practice was to repair to the Temple very early, and offer up his prayers before sunrise, and there await the coming of the people; and so strictly disciplined himself in the observance of fasting, as not even to wet his lips with water until after the dismissal of the meeting at four p.m.²

Other Activities

Mention has been made of Father Smith's ordination to the priesthood. At the first conference of the Church, held June 9, 1830, in Fayette, New York, he was ordained a priest.³ Almost a year later, on June 3, 1831, at a conference of the Church in Kirtland, he was ordained a High Priest by Lyman Wight. Father Smith and others who were ordained at this conference were the first high priests ordained in this dispensation.⁴

There are several instances on record of Father Smith being called President Joseph Smith, Sr. It is felt by some that this title came to him as a result of him being called as president of the high priests in Kirtland.⁵

At a general conference of the Church held at the home of Brother

¹Snow, op. cit., pp. 12-14.

²Jenson, Historical . . . , V, 80.

³"Journal History," June 9, 1830.

⁴Ibid., June 3, 1831

⁵DHC., IV, 190, see footnote.

Serenes Burnett, in Orange, Cayohoga County, Ohio, Father Smith bore his testimony along with others. He is quoted as saying "he had nothing to consecrate to the Lord of the things of the earth; yet he felt to consecrate himself and family. Was thankful that God had given him a place among his Saints; felt willing to labor for their good."¹

On two successive days, January 22 and 23, 1833, Father Smith witnessed a remarkable outpouring of the Spirit of the Lord. He, along with many others, spoke in another tongue. At this same time he received the ordinance of washing of feet from his son, Joseph. The Prophet relates these unusual events as follows:

The gifts which follow them that believe and obey the Gospel, as tokens that the Lord is ever the same in His dealings with the humble lovers and followers of truth began to be poured out among us as in ancient days; -- for as we, viz.; Joseph Smith, Jun., Sidney Rigdon, Frederick G. Williams, Newel K. Whitney, Hyrum Smith, Zebedee Coltrin, Joseph Smith, Sen., Samuel H. Smith, John Murdock, Lyman E. Johnson, Orson Hyde, Ezra Thayer, High Priests; and Levi Hancock and William Smith, Elders, were assembled in conference, on the 22nd day of January, I spoke to the conference in another tongue, and was followed in the same gift by Brother Zebedee Coltrin, and he by Brother William Smith, after which the Lord poured out His Spirit in a miraculous manner, until all the Elders spake in tongues, and several members, both male and female, exercised the same gift. Great and glorious were the divine manifestations of the Holy Spirit. Praises were sung to God and the Lamb; speaking and praying all in tongues occupied the conference until a late hour at night, so rejoiced were we at the return of these long absent blessings.

On the 23rd of January, we again assembled in conference; when, after much speaking, singing, praying, and praising God, all in tongues, we proceeded to the washing of feet (according to the practice recorded in the 13th chapter of John's Gospel,) as commanded of the Lord. Each Elder washed his own feet first, after which I girded myself with a towel and washed the feet of all of them, wiping them with the towel with which I was girded. Among the number, my father presented himself, but before I washed his feet, I asked of him a father's blessing, which he granted by laying his hands upon my head, in the name of Jesus Christ, and declaring that I should continue in the Priest's office until Christ

¹"Journal History," October 25, 1831.

comes I then said to the Elders, 'as I have done so do ye; wash ye, therefore, one another's feet;' and by the power of the Holy Ghost I pronounced them all clean from the blood of this generation; but if any of them should sin willfully after they were thus cleansed, and sealed up unto eternal life, they should be given over unto the buffetings of Satan until the day of redemption. Having continued all day in fasting, and prayer, and ordinances, we closed by partaking of the Lord's supper. I blessed the bread and wine in the name of the Lord, when we all ate and drank, and were filled; then we sang a hymn, and the meeting adjourned.¹

On the evening of November 18, 1835, Father Smith's home was the scene of a debate on the question, "Was it, or was it not the design of Christ to establish His Gospel by miracle?" The Prophet Joseph, Bishop Newell K. Whitney, and others, came to visit Father Smith and found some young elders there debating this question. This lasted for about three hours, when the question was decided in the negative.² Nothing is reported of Father Smith's attitude on debating, but certainly he joined with his son, when he gave the following advice at his father's home that evening:

I discovered in this debate, much warmth displayed, too much zeal for mastery, too much of that enthusiasm that characterizes a lawyer at the bar, who is determined to defend his cause, right or wrong. I therefore availed myself of this favorable opportunity to drop a few words upon this subject, by way of advice, that they might improve their minds and cultivate their powers of intellect in a proper manner, that they might not incur the displeasure of heaven; that they should handle sacred things very sacredly, and with due deference to the opinions of others, and with an eye single to the glory of God.³

At a conference of the Church held at Kirtland on Sunday, the 3rd of September, 1837, the Prophet Joseph "introduced Oliver Cowdery,

¹DHC., I, 322-24.

²Ibid., II, 317.

³Ibid., pp. 317-18.

Joseph Smith, Sen., Hyrum Smith, and John Smith for assistant counselors." These four and the First Presidency, "are to be considered the heads of the Church. Carried unanimously."¹

Among the many other activities and services of Father Smith were the following: he and his wife signed as subscribers for the promotion of the "Kirtland Safety Society Anti-Banking Company;"² his name is listed as a Licensed Minister of the Gospel and recorded in the License Records of Kirtland, Ohio;³ he attended many of the important Council meetings of the priesthood and heard his son give important instructions;⁴ and he assisted in the ordination of many of the brethren to the priesthood.

Surely one may conclude that Father Smith performed a noble service to the Church he loved so much. His missionary labors resulted in many hearing the Gospel and joining the Church. It is doubtful that the service he rendered as a member of the first High Council of the Church has been fully reported. His assistance in the building and dedication of the Kirtland Temple and conducting meetings therein are evidence of his devotion to the truthfulness of the Gospel. Truly, he performed his labors as the Lord had previously admonished him -- WITH AN EYE SINGLE TO MY GLORY.

When one is devoted to the truth they are often called to suffer trials and tribulations for that devotion. This phase of Father Smith's life will be considered next.

¹Ibid., p. 509.

²Ibid., p. 470.

³Messenger and Advocate, II, 335-36, June, 1836.

⁴DHC., II, 219.

CHAPTER VIII

HE SHALL SEE THE AFFLICTIONS OF HIS CHILDREN

Trials and Tribulations

The life of Father Smith was rarely free from trial and tribulation. One need only reflect on his experiences in New England and New York to realize the misfortunes he had suffered. Sickness and death in the family, crop failures, an unsuccessful "ginseng venture," craftiness of land agents, and imprisonment for a small debt, constitute part of these experiences, most of which have already been considered.

During his stay in Ohio, Missouri, and Illinois, tribulations did not cease. Added to those mentioned above, one finds friends becoming bitter enemies, apostates threatening his life and the lives of members of his family, arrests under false pretense and persecution that forced him to flee from his home at different times, under the most adverse circumstances.

Subsequent to the death of Alvin on November 19, 1823, at Palmyra, New York, insinuations and falsehoods were widely circulated about Father Smith who allegedly removed Alvin's body from its grave for dissecting purposes. He finally published a statement in the local newspaper to publicly refute the accusations against him. The following was printed in the Wayne Sentinel under the date of September 25, 1824.

To the Public:

Whereas reports have been industriously put in circulation, that my son Alvin had been removed from the place of his interment and dissected, which reports, every person possessed of human sensibility must know, are peculiarly calculated to harrow up the mind of a

parent and deeply wound the feelings of relations -- therefore, for the purpose of ascertaining the truth of such reports, I, with some of my neighbors, this morning repaired to the grave, and removing the earth, found the body which had not been disturbed.

This method is taken for the purpose of satisfying the minds of those who may have heard the report, and of informing those who have put it in circulation, that it is earnestly requested they would desist therefrom; and that it is believed by some, that they have been stimulated more by a desire to injure the reputations of certain persons than a philanthropy for the peace and welfare of myself and friends.

Palmyra, Sept. 25, 1824

/s/ Joseph Smith¹

Early in the spring of 1831 when the Saints were moving from New York to Kirtland, Ohio, the Prophet Joseph wrote a letter from Kirtland to his brother, Hyrum, who was residing in Harperville, Broom County, New York. In this letter under date of March 3, 1831, the Prophet added a "P.S." which reads as follows: "David Jackway has threatened to take father with a subpoena writ. In the spring you had better come to Fayette, and take father along with you. Come in a one-horse wagon if you can. Do not come through Buffalo, for they will lie in wait for you. God protect you."²

Ohio Trials

Father Smith and his family arrived at Kirtland in April, 1831, and located on a farm that the Prophet Joseph had purchased for the Church. The arrangements for operating the farm are described by Mother Smith as follows: "We were to cultivate the farm, and from the fruits of our labor, we were to receive our support; but all over and above this was to be used for the comfort of strangers or brethren, who were traveling through the place."³ This farm seems to have been owned by Frederick G. Williams,

¹Bean, op. cit., p. 34.

²"Unpublished Letter of the Prophet Joseph Smith," Improvement Era, IX, 169.

³Lucy M. Smith. op. cit., p. 185.

who turned it over to the Prophet. In this regard we quote:

He gave the use of his farm to the Prophet for two years and furnished farm tools, such as plow, harrow, chains, sled, wagon, one or two yoke of oxen and yokes, a frame house of two rooms with an unfinished upstairs, (where the Prophet and his wife, Emma, slept), and a large two roomed log house in which the Prophet's father and mother lived with their family. A fine apple orchard also went with this house.

Frederick moved his family some one and a half miles away on a thirteen acre plot that had been assigned to him. The Prophet had direct supervision of the farm and the distribution of its products. Father Smith worked the land and Ezra (Frederick's son) rode the horse while plowing the corn and potatoes and grew to manhood intimately associated with them. Ezra would drive their cows to and from the pasture.¹

Those who visited and stayed at Father and Mother Smith's home reported that it was "the hospitality house of the community" and that "a heart-warming welcome awaited them."²

Mother Smith indicates that during the construction of the Kirtland Temple she often "parted every bed in the house for the accommodation of the brethren, and then laid a single blanket on the floor for my husband and myself, while Joseph and Emma slept upon the same floor, with nothing but their cloaks for both bed and bedding."³

Two years after arriving in Kirtland, the Lord gave a revelation to Joseph Smith admonishing him to have Father Smith continue on the place where he was and "that it was not his duty to care for those who were not of his family. Evidently he had assumed the responsibility of caring for others."⁴ The revelation to Father Smith is as follows:

¹N. Williams, op. cit., pp. 69-70.

²Ruby K. Smith, op. cit., p. 32.

³Lucy M. Smith, op. cit., p. 205.

⁴J. F. Smith, Church History . . . , I, 391.

And let mine aged servant, Joseph Smith, Sen., continue with his family upon the place where he now lives; and let it not be sold until the mouth of the Lord shall name

Let your families be small, especially mine aged servant Joseph Smith Sen.'s as pertaining to those who do not belong to your families; that those things that are provided for you, to bring to pass my work, be not taken from you and given to those that are not worthy -- And thereby you be hindered in accomplishing those things which I have commanded you.¹

In March, 1832, while at Hiram, Ohio, the Prophet Joseph and Sidney Rigdon were tarred and feathered by a mob. Shortly after this incident, Brother Rigdon went to Kirtland where a prayer meeting was being held and the people present were waiting to hear him preach. When he arrived at the meeting he seemed agitated and did not go to the stand, but began to pace back and forth. Father Smith requested him to speak to the group and he replied in a tone of excitement, 'The keys of the kingdom are rent from the Church, and there shall not be a prayer put up in this house this day.' 'Oh, no!' said Mr. Smith, 'I hope not.'² Brother Rigdon repeated his statement and as a result the minds of those present were greatly disturbed. After some expressions of excitement and frustration, Elder Rigdon again repeated his statement. Finally, the Prophet Joseph was sent for and upon his arrival he rebuked Brother Rigdon, reassuring the people that the keys of the kingdom rested with him as prophet.³

In a letter Joseph wrote from Kirtland to his Uncle John Smith in Eugene, Ohio, dated July 2, 1833, one finds that John and his son had written a letter in which they said some things against Father Smith

¹Doctrine and Covenants 90:20, 25-27.

²Lucy M. Smith, op. cit., p. 200.

³Ibid., p. 196.

and other brethren. An extract from this letter states: "In your letter you say many hard things against the brethren, especially against Father Joseph Smith, Brother Reynolds Cahoon, and Bishop Whitney, all of which we highly disapprove."¹ This was a mild rebuke against John and his son for their actions toward Father Smith and the brethren.

Mother Smith reports an incident in connection with the building of a house that was to serve as a "meetinghouse and a school." Reynolds Cahoon was in charge of getting it completed before winter. He seems to have become discouraged and lost interest in his assignment. She records the following: "I told my husband, I believed that I could raise the means myself to finish the building, and if he would give his consent, I would try and see what I could do."² At this time Joseph and Hyrum were enroute to Missouri. Father Smith told her he would be glad if she could do anything toward forwarding the work and gave her permission to go ahead as she saw fit. This she did and was successful in her attempt.³

From another source one learns that Mother Smith collected the money and got the carpenter started when Brother Cahoon tried to stop the work. She appealed to Father Smith, who called a council and in three hours they voted for her to proceed. When the project was finished she was six dollars short of paying the bill and this source states that "her spouse paid it."⁴

¹DHC., I, 370.

²Lucy M. Smith, op. cit., p. 200.

³Ibid., pp. 200-201.

⁴Journal of History, I, 406-412.

In the spring of 1833, Sophronia, the oldest daughter of Father and Mother Smith, took sick. Her condition continued to get worse and her husband, Calvin Stoddard, sent for a doctor. She did not respond to the medicine he prescribed, and finally his services were discontinued. Her situation was critical and many felt she would die. At this time Father Smith, together with his sons and Jared Carter, administered to her. In a short time she was well.

Mother Smith writes that "in 1836, we were still living on the farm, and laboring with our might to make the company which was constantly coming in, as comfortable as possible."² Joseph saw the hardship they were under in these circumstances, and at his request they moved into an upper room of his house. This was in keeping with the instructions the Lord had given Joseph a year prior, when he was told to take care of his father. He learned that "the Lord recognizes the duty of children to provide for their parents, as well as the duty of parents to care for their children."³

Sacrifice and tribulation of the Saints were great in connection with the construction of the Temple at Kirtland. Mother Smith describes the conditions as follows:

The brethren went to work at the house with great ambition; and although not thirty families of Saints now remained in Kirtland, they never suffered the work to stop until it was accomplished. They had to endure great fatigue and privation, in consequence of the opposition they met from their enemies, and which was so great, that they

¹Lucy M. Smith. op. cit., pp. 205-206.

²Ibid., p. 209.

³Smith and Sjodahl, op. cit., p. 673; see also Doctrine and Covenants 104:43-46.

were compelled to keep a guard around the walls much of the time until they were completed. They "gave no sleep to their eyes, nor slumber to their eyelids; until they found a place for the Lord, a habitation for the mighty God of Jacob."¹

The Prophet Joseph gives his impressions of these circumstances in the following statement:

The threats of the mob about Kirtland . . . had been such as to cause the brethren to be constantly on the lookout, and those who labored on the Temple were engaged at night watching to protect the walls they had laid during the day, from threatened violence.²

The following is a quotation of Heber C. Kimball who relates his feelings on the conditions at the time the Saints were trying to fulfill the commandment to build a temple. He said:

The Church was in a state of poverty and distress in consequence of which it appeared almost impossible that the commandment could be fulfilled; at the same time our enemies were raging and threatening destruction upon us, and we had to guard ourselves night after night, and for weeks were not permitted to take off our clothes, and were obliged to lay with our fire locks in our arms.³

None of the Saints at Kirtland escaped these troublesome times. Before Father and Mother Smith moved from the farm they continued to do what they could to provide food and shelter for those who labored on the building. Mention has been made previously of Father Smith presiding over the sisters in making the veils and curtains for the Temple. As the time passed and the building neared completion, the Prophet Joseph stated: "Great exertions were being made to expedite the work on the Lord's house,

¹Lucy M. Smith, op. cit., p. 205.

²DHC., II, 2.

³Times and Seasons, VI, 77.

and notwithstanding it was commenced with almost nothing, as to means, yet the way was opened as we proceeded, and the Saints rejoiced."¹

It was not infrequent that the power of the Lord was made manifest in the lives of the Saints in Kirtland. One such incident, in which Father Smith played a part is recorded as follows:

About the year 1835, in Kirtland, Geauga County, Ohio, I became acquainted with a family, one male member of which, named Joseph Hunting, had been a raving maniac for sixteen years. Brother Smith, father of the Prophet Joseph, said the spirits that had possession of him were those that came out only through fasting and prayer. This unfortunate man was chained down in a barn, and had been raving for some time. Once, when some persons went in to see him, he said: "I have got Joe Smith in one corner and the devil in the other, and am trying to get them together, but cannot do so." What seemed most strange was that he knew nothing about the Prophet Joseph, except that which he learned from the spirits he was possessed with. It was finally decided by several persons to fast and pray for this individual, under the direction of the Patriarch, Father Smith. The family was called upon to covenant to keep the commandments of God, especially the Word of Wisdom. A few friends of the family were invited to join them, among which number I was one.

We met at the house of the family above mentioned every morning. Those holding the Holy Priesthood then went and administered to the afflicted one. This was kept up for five days, during which time those engaged in the ceremony only ate once each day, by direction of Father Smith. When the Elders went in and administered to him the last time, his strength left him, as did also the evil spirits, and he wept like a child. His chains were removed and because of his weakness it took two men to lead him into the house. You, dear reader, can better imagine than I can describe the humility and gratitude we all felt in seeing this maniac, who had been a terror to the neighborhood, relieved in this manner. His relatives felt to thank the Lord with all their hearts, and there was not a dry eye in the house where this miracle was performed.²

During the month of October, 1835, Father Smith became very sick. In this connection the Prophet Joseph tells of how he assisted in the care

¹Ruby K. Smith, op. cit., p. 41.

²Ruth W. Tyler, "A Manifestation of God's Power," Juvenile Instructor, XIX, 91.

of his father, and how, through the power of the Lord, he was healed. He writes as follows:

Wednesday, 7 -- Went to visit my father, found him very low, administered some mild herbs, agreeably to the commandment. May God grant to restore him immediately to health for Christ the Redeemer's sake. Amen.

Thursday, 8 -- At home. I attended on my father with great anxiety.

Friday, 9 -- At home. Waited on my father.

Saturday, 10 -- At home, and visited the house of my father, found him failing very fast.

Sunday, 11 -- Waited on my father again, who was very sick. In secret prayer in the morning, the Lord said, "My servant, thy father shall live." I waited on him all this day with my heart raised to God in the name of Jesus Christ, that He would restore him to health, that I might be blessed with his company and advice, esteeming it one of the greatest earthly blessings to be blessed with, the society of parents, whose mature years and experience render them capable of administering the most wholesome advice. At evening, Brother David Whitmer came in. We called on the Lord in mighty prayer in the name of Jesus Christ, and laid our hands on him, and rebuked the disease. And God heard and answered our prayers -- to the great joy and satisfaction of our souls. Our aged father arose and dressed himself, shouted, and praised the Lord. Called Brother William Smith, who had retired to rest, that he might praise the Lord with us, by joining in songs of praise to the Most High.

Tuesday, 13 -- Visited my father, who was very much recovered from his sickness, indeed, which caused us to marvel at the might, power, and condescension of our Heavenly Father, in answering our prayers in his behalf.

Thursday, 15 -- Labored in father's orchard, gathering apples.¹

A few days after the illness of Father Smith, he and his wife visited their son Joseph. This same day, October 29, 1835, Joseph was called to appear before the High Council in regard to an action brought by his brother, William, against David Elliot for whipping his (William's daughter). Joseph's testimony was in favor of Brother Elliot. It would seem that this testimony against William was the beginning of an unhappy experience for both Joseph and his brother, as well as his mother and father. In the

¹DHC., II, 288-90.

evening of this same day, the Prophet Joseph presided at the trial of Sister Elliot, who was accused in connection with her husband. Father and Mother Smith were both present. The Prophet's mother was called upon for testimony that had been brought before the Church and settled. Joseph objected to such procedure, and William, the complainant, caused a great disturbance. The Prophet's account of this event is as follows:

Brother William Smith, arose and accused me of invalidating or doubting my mother's testimony, which I had not done, nor did I desire to do so. I told him he was out of order, and asked him to sit down. He refused. I repeated my request. He became enraged. I finally ordered him to sit down. He said he would not, unless I knocked him down. I was agitated in my feelings on account of his stubbornness, and was about to leave the house but my father requested me not to do so. I complied, and the house was brought to order after much debate on the subject, and we proceeded to business.¹

The Council rendered the decision that William was not without foundation for his complaint, but acted unwisely and brought disgrace upon himself, his daughter, and the Church. He was told that "he ought to have trained his child in a way that she would not have required the rod at the age of fifteen years."² The following day, William sent a letter of reprimand to Joseph. In turn, Joseph wrote a letter to William inviting him to call on him that they might discuss the difficulty. The next day, William came to see Joseph and their strained relationship grew worse. The highly enraged William spoke evil threatenings as he left. He continued to speak harshly of his brother and circulated many stories

¹Ibid., p. 295.

²Ibid.

about him. Later in the day, William sent word he would repair the wrong he had done.¹

On December 16, 1835, at the home of William, which was also the home of his parents, he became angry at Joseph and used violence upon him.² The following day, Father and Mother Smith called to see Joseph to discuss the differences between William and himself. Joseph records the visit as follows:

My father and mother called this evening to see me upon the subject of the difficulty that occurred at their house, on Wednesday, between me and my brother, William. They were sorely afflicted in mind on account of that occurrence. I conversed with them and convinced them that I was not to blame in taking the course I did, but had acted in righteousness in all things on that occasion. I invited them to come and live with me. They consented to do so as soon as it was practicable.³

Friday, the 18th of December, Joseph received a letter from William expressing his sorrow for what had happened. He confessed his wrong and begged Joseph's forgiveness, apologized, and asked him for permission to make restitution for all he had done. Joseph answered with a letter, reviewing in detail the previous circumstances. In it he tells why he called William an "ugly devil" and how his father commanded silence. Joseph continues, "I formed a determination to obey his mandate, and was about to leave the house, with the impression that you were under the influence of a wicked spirit; you replied that you would say what you pleased in your own house. Father said: "Say what you please, but let the rest hold their tongues."⁴ After reviewing the case, Joseph granted him forgiveness and

¹ Ibid., pp. 295-96.

² Ibid., p. 335.

³ Ibid., p. 338.

⁴ Ibid., p. 341.

encouraged him to be more humble.

On January 1, 1836, Joseph writes of his concern for the attitude of William. He states that "the powers of earth and hell seem combined to overthrow us and the Church, by causing a division in the family." Then he states, "I am determined that nothing on my part shall be lacking to adjust and amicably dispose of and settle all family difficulties on this day, that the ensuing year and years, be they few or many, may be spent in righteousness before God."¹

A reconciliation of Joseph and William was made this New Year's day. Joseph describes it as follows:

Brother William and Hyrum, and Uncle John Smith, came to my house, and we went into a room by ourselves, in company with father and Elder Martin Harris. Father Smith then opened our interview by prayer, after which he expressed himself on the occasion in a very feeling and pathetic manner, even with all the sympathy of a father, whose feelings were deeply wounded on account of the difficulty that was existing in the family; and while he addressed us, the Spirit of God rested down upon us in mighty power, and our hearts were melted. Brother William made a humble confession and asked forgiveness for the abuse he had offered me. And wherein I had been out of the way, I asked his forgiveness.²

During the year of 1837, conditions in Kirtland were far from peaceful. Persecution continued to get worse under the leadership of apostates. Eliza R. Snow gives a vivid picture of these conditions as they affected Father Smith. Her description follows:

In Kirtland a spirit of speculation had crept into the hearts of some of the twelve, and nearly, if not every quorum was more or less infected Many who had been humble and faithful to the performance of every duty -- ready to go and come at every call of the Priesthood, were getting haughty in their spirits,

¹Ibid., pp. 352-53.

²Ibid., p. 353.

and lifted up in the pride of their hearts . . . They linked themselves together in an opposing party -- pretended that they constituted the Church, and claimed that the Temple belonged to them, and even attempted to hold it.

Warren Parrish, who had been a humble, successful preacher of the Gospel, was the ringleader of this apostate party. One Sabbath morning, he with several of his party, came into the Temple armed with pistols and bowie-knives, and seated themselves together in the Aaronic pulpits, on the east end of the Temple, while Father Smith and others, as usual, occupied those of the Melchizedek Priesthood on the west. Soon after the usual opening services, one of the brethren on the west stand arose, and just after he commenced to speak, one on the east interrupted him. Father Smith, presiding, called to order -- he told the apostate brother that he should have all the time he wanted, but he must wait his turn -- as the brother on the west took the floor and commenced first to speak, he must not be interrupted. A fearful scene ensued -- the apostate speaker becoming so clamorous, that Father Smith called for the police to take that man out of the house, when Parrish, John Boynton, and others, drew their pistols and bowie-knives, and rushed down from the stand into the congregation; J. Boynton saying he would blow out the brains of the first man who dared to lay hands on him. Many in the congregation, especially the women and children, were terribly frightened -- some tried to escape from the confusion by jumping out of the windows. Amid screams and shrieks, the policemen, in ejecting the belligerents, knocked down a stove pipe, which fell helter-skelter among the people; but although bowie-knives and pistols were wrested from their owners, and thrown hither and thither to prevent disastrous results, no one was hurt, and after a short but terrible scene to be enacted in a Temple of God, order was restored, and the services of the day proceeded as usual.

But the next day, Father Smith and sixteen others, were arrested on complaint of the apostate party, charged with riot; and bound over for their appearance in court to answer to the charge. With others, I was subpoenaed as a witness, (this is Eliza) and I found the court scene as amusing as the Temple scene was appalling. The idea of such a man as Father Smith -- so patriarchal in appearance -- so circumspect in deportment and dignified in his manners, being guilty of riot, was at once ludicrous and farcical to all sane-minded persons. And after the four Gentile lawyers (two for each party) had expended their stock of wit, the court dismissed the case with "no cause for action," and Father Smith and his associates came off triumphant.

Five of the quorum of the Twelve were in this apostasy; and some in every organized quorum became disaffected. Wherever the spirit of speculation -- a grasping for the things of the world -- obtained, the light of the Spirit of God departed, and impenetrable darkness ensued. Some even became so blind as to seek to dispose of the Prophet of God. At length the hostility of the belligerent party assumed such threatening attitude, that late in the autumn of 1837, Joseph Smith and Sidney Rigdon had to flee for their lives;

and at a moment's warning started for Missouri. But their absence did not check the persecution waged by those apostate brethren -- others became the targets of their malice. Through their influence the aged Father Smith was served with a State's warrant, but fortunately for him he was placed in the custody of Luke Johnson, who, although one of the apostates, was averse to the bitter spirit of persecution which characterized others. Naturally of a jovial turn, he was more inclined to ridicule than hostility. Having been somewhat conversant with law usages, he volunteered his services as legal adviser for Father Smith, although his custodian. He privately told Father Smith's friends that the suit was instigated through malice -- that he knew Father Smith was innocent, and he was determined to do all he could for him; and he was true to his word.

A room adjoining the one in which the court was in session, was lighted by one window. Before Father Smith was brought for trial, Mr. Johnson had examined the premises, and under the aforesaid window, on the outside, he had cautiously made preparation so that the old gentleman could reach the ground without injury. Before the court proceeded to business, Mr. Johnson said he would like a few minutes private conversation with his client. Permission was granted for him to take the prisoner into the room aforementioned. When in, he drew the nail which was the only fastening to the window -- raised the window, and said to Father Smith, "Go right up to Esquire Snow's -- he is a quiet man, and no one will think of going there for you." The old gentleman did his bidding, and came directly to our father's, who had purchased a home in Kirtland, and was living a mile and a quarter distant from the court scene; when he arrived, it was nearly midnight.

Mr. Johnson replaced the nail in the window, and after giving Father Smith time to clear the premises, proceeded to the court room, where he soon discovered that his client had not followed him; whereupon he hurried back to the room to see what was detaining him. After hunting about there a short time, he came back to the court room, apparently very much disconcerted, and reported the unaccountable fact that the prisoner was not to be found. After close search by those present, who found the nail fastening in the window all right, the question was, "How did he make his escape?" The constable, who manifested the greatest astonishment of all present, finally settled the question by saying "It is another Mormon miracle."

Father Smith remained between two and three weeks at our father's house, "hid up" from his enemies; but during the time, with the legal assistance of the justice of the peace (an honorable Gentile) he arranged his business matters in preparation to leaving for the west. Before he left, he was joined by six others, whose lives were threatened by apostates.

Before closing this subject, I think a further notice is due the unantagonistic apostate, Luke Johnson. I happened to meet him the day after the scene in the court room -- he enquired after his released prisoner, and after hearing that he reached his destination all right, he in a locose manner, related the foregoing circumstances,

and closed with, "Father Smith will bless me for it, all the days of my life." To which, when I repeated it to Father Smith on my return home, he replied in the affirmative; and Luke Johnson is the only one of those five Apostles that returned to the Church. He was re-baptized, and lived a faithful member -- was much respected, and died an honorable death in the midst of his friends, in Salt Lake City.¹

According to Mother Smith, the incident of the apostates disgracing the Sunday Temple meeting took place in the fall of 1836. She relates that Joseph was away and Father Smith preached to the people in this meeting. Her description is somewhat different than that of Sister Snow. It is recorded as follows:

As he (Joseph) was absent the ensuing Sunday, my husband preached to the people. In speaking of the bank affair, he reflected somewhat sharply upon Warren Parrish. Although the reflection was just, Parrish was highly incensed, and made an attempt to drag him out of the stand. My husband appealed to Oliver Cowdery, who was justice of the peace, to have him brought to order; but Oliver never moved from his seat. William, seeing the abuse which his father was receiving, sprang forward and caught Parrish, and carried him in his arms nearly out of the house. At this, John Boynton stepped forward, and drawing a sword from his cane, presented it to William's breast and said, "if you advance one step further, I will run you through." Before William had time to turn himself, several gathered around him, threatening to handle him severely, if he should lay the weight of his finger upon Parrish again. At this juncture of affairs, I left the house, not only terrified at the scene, but likewise sick at heart, to see that the apostasy of which Joseph had prophesied, was so near at hand.

Father Smith was once more arrested and escaped early in the year of 1838. The charges were for "marrying a couple without being licensed." His wife reports the subsequent circumstances and experiences of her husband, following his "planned" escape from Luke Johnson, the constable. She writes:

¹Snow, op. cit., pp. 20-24.

²Lucy M. Smith, op. cit., pp. 212-213.

³Ibid., p. 218.

My husband, after traveling about two miles, stopped with Brother Oliver Snow, who was father to Eliza Snow, the poetess. The old man told Mr. Smith he would secrete him, and calling his family together, he forbade them telling anyone of his being there.

Johnson came to me and inquired if Mr. Smith had returned home. This frightened me very much, and I exclaimed, "Luke, you have killed my husband." He denied it, but gave no further explanation. In a short time I found out where he was, and sent him both money and clothes to travel with, so that in a few days he started with Don Carlos and Brother Wilber. By this time hand bills were stuck up on every public as well as private road, offering a reward for him, and describing his person, in order, if possible, to prevent his escape. Runners were also sent throughout the country to watch for him, with authority to bring him back, in case he should be found; but, in spite of all their diligence, he succeeded in making his escape, and getting to New Portage, where he stopped with Brother Taylor. Don Carlos, having accompanied his father to the above-named place, returned home again to his family: but, immediately discovering that the mob contemplated taking him for the same offense, he moved with his family to New Portage, and was there with his father, until the rest of the family were ready to remove to Missouri. Hyrum had already moved there with his family.

Shortly after they left, a man by the name of Edwin Woolley came to Kirtland to see Mr. Smith; not finding him there, he went to New Portage and persuaded my husband to accompany him to Rochester, Columbia C.

After Mr. Smith had been at this gentleman's residence about two weeks, we became very uneasy about him; and as we did not know at that time whither he had gone, William set out in pursuit of him, in order to learn, if possible, whether he had met with friends and was well provided for, or had fallen into the hands of his enemies, and been murdered, for we had as much reason to apprehend the latter calamity, as to hope for the former good fortune.

It was some time after William arrived at New Portage before he could ascertain where my husband had gone. But as soon as he did receive the desired information he proceeded to Mr. Woolley's, where he found his father in good health, but extremely anxious about the family.

Immediately after this, William returned home, and his father went again to New Portage. Here he remained with Don Carlos, until we were ready to start to Missouri.¹

Missouri Tribulations

It was a happy reunion for Father Smith and his family when they gathered together prior to leaving for Missouri. Mother Smith states

¹ Ibid., pp. 218-219.

that "we all proceeded together on our journey, highly delighted to enjoy each other's society again, after so long a separation."¹ The boys discontinued their preaching along the way that they might travel faster "under the disadvantageous circumstances" which they encountered. Heavy storms, marshes, quagmires, and sickness were frequently their misfortune. On July 8, 1838, nine miles from Terre Haute, Indiana, Don Carlos wrote a letter to the Prophet Joseph in Far West, Missouri, reporting the progress of the trip up to that time. The following is a copy of the letter:

Nine Miles from Terre Haute, Indiana.

Dear Joseph: -- I sit down to inform you of our situation at the present time. I started from Norton, Ohio, the 7th of May, in company with Father, William, Wilkins Jenkins Salisbury, William McClary and Lewis Robbins, and families, also Sister Singly. We started with fifteen horses, seven wagons, and two cows. We have left two horses by the way sick, and a third horse (our main dependence) was taken lame last evening, and is not able to travel, and we have stopped to doctor him. We were disappointed on every hand before we started in getting money. We got no assistance whatever only as we have taken in Sister Singly, and she has assisted us as far as her means extended. We had, when we started, \$75 in money. We sold the two cows for \$13.50 per cow. We sold of your goods to the amount of \$45.74, and now we have only \$25 to carry twenty-eight souls and thirteen horses five hundred miles.

We have lived very close and camped out at night, notwithstanding the rain and cold, and my baby only two weeks old when we started. Agnes is very feeble; father and mother are not well and very much fatigued; mother has a severe cold, and in fact it is nothing but the prayer of faith and the power of God, that will sustain them and bring them through. Our courage is good, and I think we shall be brought through. I leave it with you and Hyrum to devise some way to assist us to some more expense money. We have unaccountably bad roads, had our horses down in the mud, and broke one wagon tongue and thills, and broke down the carriage twice, and yet we are all alive and encamped on a dry place for almost the first time. Poverty is a heavy load, but we are all obliged to welter under it.

It is now dark and I close. May the Lord bless you all, and

¹ Ibid., p. 220.

bring us together, is my prayer. Amen. All the arrangements that brother Hyrum left for getting money failed; they did not gain us one cent.

/s/ Don C. Smith¹

Upon their arrival in Far West, they moved into a small one-room log house which was very inconvenient for a large family. The Prophet Joseph saw the situation and invited them to move into a tavern house, which he had recently purchased. They gladly accepted the invitation and were quite comfortable in their new home.²

Tribulations for Father and Mother Smith continued in Missouri. Shortly after locating in Far West, Samuel's wife became very sick from exposure to bad weather, because of a mob forcing her to leave her home with a three weeks old child. It was through the administration of Father Smith, together with his sons, and the power of the Lord, that she recovered.³

Lorenzo Snow reports visiting the Prophet's father and family on his way to a mission in October, 1838. He was traveling with Abel Butterfield, and gives us the following account:

The second day after we started, we arrived in Far West where we stopped a short time to visit our friends. Father Smith, the Patriarch, gave us a blessing and much good fatherly counsel, and expressed much sympathy for us in connection with our mission through the southern part of Missouri, the immediate field of our prospective labors. At that time the excitement against the Latter-day Saints had been fanned to fever heat in every part of the State, consequently it was more than probable that we should meet with abuse and have to submit to many hardships.⁴

¹DHC., III, 43.

²Lucy M. Smith, op. cit., p. 222.

³Ibid., p. 225.

⁴Snow, op. cit., pp. 30-31.

The action of mobs continued to prevail in and around Far West and on October 31, 1838, the Prophet Joseph was betrayed into the hands of his enemies. Two days later as the mob was leaving with him and his fellow prisoners for Independence, Missouri, a scene of sorrow and grief ensued. Mother Smith tells of the proceedings as follows:

At the time when Joseph went into the enemy's camp, Mr. Smith and myself stood in the door of the house in which we were then living, and could distinctly hear their horrid yellings. Not knowing the cause, we supposed they were murdering him. Soon after the screaming commenced, five or six guns were discharged. At this, Mr. Smith, folding his arms tight across his heart, cried out, "Oh my God! my God! they have killed my son! they have murdered him! and I must die for I cannot live without him!"

I had no word of consolation to give him, for my heart was broken within me -- my agony was unutterable. I assisted him to the bed and he fell back upon it, helpless as a child, for he had not strength to stand upon his feet. The shrieking continued; no tongue can describe the sound which was conveyed to our ears; no heart can imagine the sensation of our breasts, as we listened to those awful screams. Had the army been composed of so many bloodhounds, wolves, and panthers, they could not have made a sound more terrible.

My husband was immediately taken sick, and never afterward entirely recovered, yet he . . . was occasionally quite comfortable, and able to attend meetings.¹

Following the incident of Father Smith taking sick, his wife relates that she and her daughter, Lucy, made their way "through the crowd" to the covered wagon in which her sons were being held prisoners. Although she was not permitted to see them, she did shake their hands by them reaching through the sides of the cover on the wagon.² In Hyrum Smith's testimony of the troubles in Missouri, before the Municipal Court at Nauvoo, June 30, 1843, he makes reference to this incident. He states that "our father, mother, and sisters, had forced their way to the wagons to get

¹Lucy M. Smith, op. cit., p. 249.

²Ibid., p. 250.

permission to see us, but were forbidden to speak to us, and we were immediately driven off for Jackson County."¹ In addition to Hyrum's comment, Parley P. Pratt writes of the same event as follows: "In the wagon sat Joseph Smith, while his aged father and venerable mother came up, overwhelmed with tears, and took each of the prisoners by the hand with a silence of grief too great for utterance."²

During the winter of 1838-39, the Saints were forced to leave Missouri or suffer extermination. The tribulations of moving under such circumstances were almost unbearable. While Joseph and Hyrum were held prisoners, William tried to persuade his father to move to Illinois, inasmuch as that was the place the Saints seemed to be going for safety. Father Smith refused this proposition, hoping that his son would be freed and peace again restored. He did consent to the family getting ready to move so that if they were required to go, they would be ready.³

The parents of the Prophet traded wheat and corn and kept a boarding house while at Far West. The following is a report of them losing fourteen sacks of grain as a result of the mob:

When the mob came in, we had considerable grain on hand, but very little flour or meal, therefore we sent a man who was living with us to mill with fourteen sacks of grain; but the miller considered it unsafe to allow the brethren to remain about his premises, as the mob were near at hand, and he was afraid they would burn his buildings. Consequently, the young man returned without his grain, and for breadstuff, we were for a long time obliged to pound corn in a sampmortar. Many subsisted altogether upon parched corn for some length of time.⁴

¹Ibid., p. 238.

²Pratt, op. cit., p. 190.

³Lucy M. Smith, op. cit., p. 251.

⁴Ibid.

The Saints from the rural area gathered to Far West with their possessions prior to their exodus for Illinois. Mother Smith describes this sad plight in the following words:

There was an acre of ground in front of our house, completely covered with beds, lying in the open sun, where families were compelled to sleep, exposed to all kinds of weather; these were the last who came into the city, and as the houses were all full, they could not find a shelter. It was enough to make the heart ache to see the children, sick with colds, and crying around their mothers for food, whilst their parents were destitute of the means of making them comfortable.¹

About this time Father Smith "sent to Joseph to know if it was the will of the Lord that we should leave the state Joseph sent him a revelation which he had received while in prison," which satisfied his father and he was willing to move immediately.²

On Thursday, February 14, 1839, the Prophet Joseph made the following entry in his journal:

My brother, Don Carlos, had carried a petition to the mob, to get assistance to help our father's family out of Missouri. I know not how much he obtained, but my father and mother started this day for Quincy, with an ox team.³

Mother Smith states that William had taken his family to Quincy before this time and had sent the team back for his father's family. She relates an interesting account of their departure from Far West and trip to Illinois as follows:

Just as we got our goods into the wagon, a man came to us and said that Sidney Rigdon's family were ready to start, and must

¹ Ibid.

² Ibid., p. 252

³ DHC., III, 261.

have the wagon immediately. Accordingly, our goods were taken out, and we were compelled to wait until the team could come after us again. We put our goods into the wagon a second time, but the wagon was wanted for Emma and her family, so our goods were again taken out. However, we succeeded, after a long time, in getting one single wagon to convey beds, clothing, and provisions for our family, Salisbury's family, and Mr. McLerie's family, besides considerable luggage for Don Carlos, who, with his family and the remainder of his baggage, was crowded into a buggy, and went in the same company with us.

The first day we arrived at a place called Tinney's Grove, where we lodged over night, in an old log house, which was very uncomfortable. Half of the succeeding day I traveled on foot. That night we stayed at the house of one Mr. Thomas, who was then a member of the Church. On the third day, in the afternoon, it began to rain. At night we stopped at a house and asked permission to stay till morning. The man to whom we applied showed us a miserable outhouse, which was filthy enough to sicken the stomach, and told us if we could clean this place, and haul our own wood and water, we might lodge there. To this we agreed, and with much trouble, we succeeded in making a place for our beds. For the use of this loathsome hovel, he charged us seventy-five cents. We traveled all the next day in a pouring rain. We asked for shelter at many places, but were refused. At last we came to a place quite like the one where we spent the previous night, and here we spent the night without fire. On the fifth day, just before arriving at Palmyra, in Missouri, Don Carlos called to Mr. Smith, and said, "Father, this exposure is too bad, and I will not bear it any longer; the first place that I come to that looks comfortable, I shall drive up and go into the house, and do you follow me."

We soon came to a farm house, surrounded with every appearance of plenty. The house was but a short distance from the road, having in front of it a large gate. Through this Don Carlos drove without hesitating to ask the privilege, and after assisting us through, he started to the house, and meeting the landlord, he said, "I do not know but that I am trespassing, but I have with me an aged father, who is sick, besides my mother, and a number of women, with small children. We have traveled two days and a half in this rain, and if we are compelled to go much further, we shall all of us die. If you will allow us to stay with you overnight, we will pay you almost any price for our accommodation."

"Why, what do you mean, sir!" said the gentleman, "Do you not consider us human beings? Do you think that we would turn anything that is flesh and blood from our door, in such a time as this! Drive up to the house and help your wife and children out; I'll attend to your father and mother and the rest of them." The landlord then assisted Mr. Smith and myself into the room in which his lady was sitting, but as she was rather ill, and he feared that the dampness of our clothing would cause her to take cold, he ordered a black servant to make a fire for her in another room. He then

assisted each of our family into the house, and hung up our cloaks and shawls to dry.

At this house we had everything which could conduce to comfort. The gentleman, who was Esquire Mann, brought us milk for our children, hauled us water to wash with, and furnished us good beds to sleep in.

In the evening he remarked that he was sent by his county, the year before, to the House of Representatives, where he met one Mr. Carroll, who was sent from the county in which the "Mormons" resided; "and if ever," said Esquire Mann, "I felt like fighting any man, it was him. He never once raised his voice, nor even his hand, in behalf of that abused people, once while the House was in session. I was never a member of the House before, and had not sufficient confidence to take a stand upon the floor in their behalf, as I should have done, had I been a man of a little more experience."

After spending the night with this good man, we proceeded on our journey, although it continued raining, for we were obliged to travel through mud and rain to avoid being detained by high water. When we came within six miles of the Mississippi river the weather grew colder, and in the place of rain, we had 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 ferry man 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

February the 21st, 1839, the Prophet reports the following:

"Elders Bingham, Turley and Shearer, were appointed to sell the house of Joseph Smith, Sen., to a gentleman from Clay County."²

¹Ibid., pp. 253-55.

²DHC, III, 263.

Illinois Afflictions

In a letter dated March 6, 1839, Don Carlos wrote to Joseph, who was in Liberty Jail, and informed him of the arrival of his father's family at Quincy. An extract from his letter follows:

Father's family have all arrived in this state except you two; and could I but see your faces this side of the Mississippi, and know and realize that you had been delivered from your enemies, it would certainly light up a new gleam of hope in our bosoms; nothing could be more satisfactory, nothing could give us more joy

Hyrum's children and Mother Grinold's are living at present with Father; they are all well.

Father and Mother stood their journey remarkably well. They are in tolerable health.¹

Living conditions were somewhat crowded for Father Smith's family at Quincy, where they resided with three other families in the same house. In a few days, Samuel moved his family into another house, reducing the crowded situation.²

Sickness struck the family of the Prophet's father again. Lucy was taken very sick and shortly after, Mother Smith became ill. Through the use of herb tea, the mother of the Prophet was relieved, and finally, by careful nursing, Lucy recovered.³

Previous to the sickness of Lucy and her mother, Father Smith sent a Brother Lamoreaux to Missouri to find out where Joseph and Hyrum were. Many inquiries were made to find out if a report had been received from this brother. During the time of waiting, Mother Smith awoke out of a dream one night and told her husband of Joseph's and Hyrum's condition. Father

¹Ibid., p. 273.

²Lucy M. Smith, op. cit., p. 257.

³Ibid.

Smith begged her to be quiet, saying that she was nervous. The next day reports were made that Joseph and Hyrum were on their way to Quincy and they arrived later in the day. After visiting their own families, they called on their parents, and related the harrowing experiences they had had on their trip to Illinois. Their report agreed with the dream Mother Smith had had concerning them.¹

Prior to the departure of the Saints from Far West, the Lord revealed that the Quorum of the Twelve should meet at this place on April 26, 1839, and leave from here to their missions. Wilford Woodruff reports that while the Prophet was in prison, "Father Smith . . . and others who were present, did not think it wisdom for us to attempt the journey, as our lives would be in great jeopardy. They thought the Lord would take the will for the deed."² However, they did as the Lord had instructed them.

Under date of April 24, 1839, the minutes of a Council meeting held at Quincy, contain the following statement: "Resolved . . . : that Father Smith's case relative to his circumstances be referred to the Bishops."³ No further information is given as to what these circumstances were; possibly his family's illness as well as his own, and their financial condition, were in need of assistance from the bishop.

¹Ibid., pp. 257-59.

²Woodruff, op. cit., p. 65.

³DHC, III, 336.

In a letter from the Prophet at Commerce, Illinois, to Judge Cleveland at Quincy, dated May 24, 1839, he states: "Father Smith and family arrived here yesterday; his health rather improves."¹ Prior to this Joseph and Hyrum had purchased some land in Commerce and many of the Saints were moving there to make their home. Mother Smith writes as follows in regard to their move and her husband's health:

When our good friend, Mr. Messer, learned that we were about leaving Quincy, he came and spent a whole day with us. The next day we set out for Commerce. After proceeding about ten miles, our carriage broke down, and although my husband was quite sick, we were compelled to remain in the sun at least three hours before another vehicle could be procured. After this we started on, and soon arrived at Bear Creek, below Lima. We found this stream so high that it was dangerous to ford, especially for those who were unacquainted with the crossing place, but fortunately, we took the right direction, and with much difficulty, succeeded in getting across. That night we stayed with Sister Lawrence, and the next day arrived in Commerce, where we found our children in good health.

We moved into a small room attached to the house in which Joseph was living. Here we might have enjoyed ourselves, but Mr. Smith continued to sink, his health constantly failing, until we found that medicine was of no benefit to him.²

On July 23, 1839, George A. Smith writes in his history of a visit he made to see Uncle Joseph. This was the time of much sickness in and around Commerce. George A. had been very ill just prior to this visit. He writes as follows:

I rode on horseback one and a half miles to Brother Joseph's when I was obliged to stop and rest. I went into the room where my Uncle Joseph Smith, Sen., lay sick. He burst out laughing on seeing me and although bolstered up with pillows in a big chair, he said, "Who has been robbing the burying yard?" I told him my determination to go to England. The old gentleman blessed me and said I should go, should be restored to health, accomplish a great deal of good, and return safely home again. This was the last

¹Ibid., p. 362.

²Lucy M. Smith, op. cit., p. 261.

time I ever saw him.¹

About this time Parley P. Pratt reports his visit with Mother and Father Smith after his arrival from prison:

Father and Mother Smith, the parents of our Prophet and President, were also overwhelmed with tears of joy and congratulations; they wept like children as they took me by the hand; but, O, how different from the tears of bitter sorrow which were pouring down their cheeks as they gave us the parting in Far West, and saw us dragged away by fiends in human form.²

Mosiah L. Hancock records in his diary a visit he made to see the Prophet Joseph after his release from prison. Father Smith was present, and Brother Hancock tells the following incident:

This summer Brother Joseph came home, and we went up to his place to see him. As I glanced on his table and beheld a beautiful boiled corn on the cob, I thought, "Oh, what a grand sight!" The corn seemed to be of the King Phillip variety of yellow flint. Brother Joseph asked his father to return thanks on the food, and Father Smith took up an ear of corn in his right hand, holding it between his thumb and forefinger, and said, "Oh, God, the Eternal Father, we thank thee for this corn, and pray in the name of Jesus Christ to bless it to the strengthening of our bodies, and the strengthening of our stomachs till Thou can provide something better; which we ask of Thee in the name of Jesus Christ, amen." Tears were streaming down his cheeks, and I thought it a repast of the most excellent type.³

During the winter of 1840, while the Prophet Joseph was in Washington, D. C., seeking aid from the Federal Government for the damage to the Saints in Missouri, Father Smith's health condition grew very weak. At times his coughing was so severe that it was necessary to lift him out of bed for relief. He was fearful that he would die with his wife alone.

¹Geo. A. Smith, "History of Geo. A. Smith," (Unpublished, Church Historian's Office, Salt Lake City), Tuesday, July 23, 1839.

²Pratt, op. cit., p. 293.

³"Life Story of Mosiah L. Hancock," (Unpublished, Church Historian's Office, Salt Lake City), p. 21.

She told him this would not be the case, but that when he died he would have his children around him. This seemed to comfort him, since he desired to live until Joseph returned, "that he might bless him again before he should die."¹ Before spring Father Smith got well enough to walk about a little and attend a few blessing meetings. In this connection, Mother Smith relates the following event:

He blessed Mrs. Page, the wife of one of the Twelve, and a young woman whom Brother Page had baptized and confirmed on Bear Creek but a few days previous. In blessing the latter, Mr. Smith repeated a prophecy which had been pronounced upon her head in her confirmation, as precisely as though he had been present when it was uttered, stating that the Spirit had testified that these things had been predicted upon her head in her confirmation, which very much surprised her, as she knew that he had not received any intimation of the same, except by the Spirit of God.²

In March, 1840, Joseph returned from Washington. Father Smith had "suffered a relapse and was confined to bed."³ When Joseph arrived, he administered to his father and for a short time he got better. During his relapse he was visited by his brother John Smith, who wrote the following occurrence in his journal under date of Sunday, March 1, 1840: "Visited my aged Brother Joseph who has been sick all winter. Found him very low."⁴

After the Prophet Joseph administered to his father, his health

¹Lucy M. Smith, op. cit., p. 263.

²Ibid., pp. 263-64.

³Ibid., p. 264.

⁴"Journal of John Smith," (Unpublished, Church Historian's Office, Salt Lake City, Utah), Sunday, March 1, 1840.

began to improve and Joseph had a house built for his parents, near his own home. The new home was more convenient and comfortable than the one they had previously lived in.¹

Possibly it was about this time that Father Smith visited the home of Brother Huntington, father of O. B. Huntington, who relates the following incident:

My father was living in a good hewed log house in 1840 when one morning as the family all sat at breakfast old Father Joseph Smith, the First Patriarch of the Church and father of the Prophet Joseph, came in and sat down by the fireplace, after declining to take breakfast with us; and there he sat some little time in silence looking steadily in the fire. At length he observed that we had been driven from Missouri to this place; (Nauvoo) and with some passing comments he then asked this question, "And how long, Brother Huntington, do you think we will stay here?" As he asked this question I noticed a strange, good-natured expression creep over his whole being -- an air of mysterious joy.

Father answered, after a moment's hesitation, "Well, Father Smith, I can't begin to imagine."

"We will just stay here seven years," he answered. "The Lord has told Joseph so -- just seven years," he repeated. "Now this is not to be made public; I would not like to have this word go any further," said the Patriarch, who leaned and relied upon his son Joseph in all spiritual matters as much as boys generally do upon their parents for temporalities. There were then two or three minutes of perfect silence. Then the old gentleman, with more apparent secret joy and caution in his countenance, said, "And where do you think we will go when we leave here, Brother Huntington?"

Father did not pretend to guess; unless we went back to Jackson county.

"No," said the old Patriarch, his whole being seeming to be alive with animation. "The Lord has told Joseph that when we leave here we will go into the Rocky Mountains; right into the midst of the Lamanites."²

Previously, while still in Kirtland, Father Smith is reported

¹

Lucy M. Smith, op. cit., p. 264.

²

O. B. Huntington, "Prophecy Held in Abeyance," Young Women's Journal, II, 314-15.

to have promised Lorenzo D. Young that he would recover from his sickness and live to go with the Saints to the Rocky Mountains.¹

During the summer of 1840, his health began to decline rapidly. The Missouri persecutions were renewed and attempts to get his sons were employed. All this, added to the tribulations and poor health of Father Smith, eventually caused his death in September, 1840. This will be treated in the following chapter.

In conclusion, one could truthfully say that Father Smith saw the afflictions of his children and suffered many trials and tribulations with them. These misfortunes came from friends who turned enemies, the persecutions of apostates and strangers, and from troubles within his own family. Through all this Father Smith remained true and steadfast to his testimony of the mission of his son and of the Church. The promise of the Prophet Joseph upon his father's head when he ordained him a patriarch seven years before had literally been fulfilled -- HE SHALL SEE THE AFFLICTION OF HIS CHILDREN.

¹James A. Little, From Kirtland to Salt Lake City, (Salt Lake City, Utah: The Juvenile Instructor Office, 1890), p. 14.

CHAPTER IX

A PRINCE AND A GREAT MAN HAS FALLEN IN ISRAEL

Final Benediction

The death of Father Smith resulted from consumption, which slowly but surely undermined his system.¹ This tuberculous disease was brought on by the exposures he suffered in and subsequent to the Missouri persecutions.

During the summer of 1840 he would rally sufficient to perform some of his patriarchal duties. Finally, he was confined to his bed. His brother, John, who was living across the Mississippi River from Nauvoo, paid him a visit on Thursday, August, 20th, and made the following entry in his journal: "Went to Nauvoo to see my brother, Joseph; he is very sick near unto death."² One week later, Thursday, August 27th, he called to see his brother again. Under this date in his journal he wrote:

Went over the river to see my brother and do some other business. My brother to all human appearance is nigh unto death; but a few days have passed away since we were seven brethren -- boys in the vigor of youth. Now three are not, one in unbelief in the state of N. Y., three of us in the Church, but it seems that our days are few.³

On Saturday evening, September 12, Father Smith commenced vomiting blood. Joseph and Hyrum were sent for immediately and when they arrived they gave him some medicine that alleviated his pain and distress.⁴

¹DHC., IV, 195.

²"Journal of John Smith," August 20, 1840.

³Ibid., August 27, 1840.

⁴Lucy M. Smith, op. cit., p. 265.

Sunday morning Joseph came to see his father and told him "that he should not be troubled any more for the present with the Missourians; 'and,' said he, 'I can stay with you as much as you wish.'"¹ It was at this time that the Prophet informed his father of the doctrine of baptism for the dead, which was referred to in the last chapter. Later in the day "he called his children . . . around him, and like the ancient patriarchs gave them his final benediction."² In doing this he had to rest at intervals because of his weakened condition, "yet his mind was clear, perfectly collected, and calm as the gentle zephyrs. The love of God was in his heart, the peace of God rested upon him, and his soul was full of compassion and blessing."³

All of his living children were with him except Catherine, who was home caring for her sick husband. When Father Smith learned of this, he sent his son-in-law, Arthur Miliken, Lucy's husband, after Catherine and her children. However, before he left, Arthur was given the following blessing and instructions by Father Smith:

My son, I have given you my youngest, darling child, and will you be kind to her? "Yes, father," he replied, "I will." Arthur, he continued, you shall be blessed, and you shall be great in the eyes of the Lord; and if you will be faithful, you shall have all the desires of your heart in righteousness. Now, I want you to go after my daughter Catherine, for I know, that because of the faithfulness of your heart, you will not come back without her."⁴

¹Ibid.

²DHC., IV, 195.

³Ibid.

⁴Lucy M. Smith, op. cit., p. 265.

After Arthur left, Father Smith addressed his wife as follows:

Mother, do you not know, that you are the mother of as great a family as ever lived upon this earth? The world loves its own, but it does not love us. It hates us because we are not of the world; therefore, all its malice is poured out upon us, and they seek to take away our lives. When I look upon my children, and realize that although they were raised up to do the Lord's work, yet they must pass through scenes of trouble and affliction as long as they live upon the earth; and I dread to leave them surrounded by enemies.¹

The eldest son, Hyrum, had past his fortieth birthday and during the last few years of his life he had experienced much suffering and affliction. When his father completed his remarks to his mother, Hyrum leaned over and asked: "Father, if you are taken away, will you not intercede for us at the throne of grace, that our enemies may not have so much power over us?" His father laid his hands upon his son's head and said:

My son, Hyrum, I seal upon your head your patriarchal blessing, which I placed upon your head before, for that shall be verified. In addition to this, I now give you my dying blessing. You shall have a season of peace, so that you shall have sufficient rest to accomplish the work which God has given you to do. You shall be as firm as the pillars of heaven unto the end of your days. I now seal upon your head the patriarchal power, and you shall bless the people. This is my dying blessing upon your head in the name of Jesus. Amen.³

Following Hyrum's blessing, Father Smith blessed each of his sons in their turn, according to age. To Joseph, the Prophet, who was in his thirty-fifth year, he said:

Joseph, my son, you are called to a high and holy calling. You are even called to do the work of the Lord. Hold out faithful and

¹ Ibid., pp. 265-66.

² Ibid., p. 266.

³ Ibid.

you shall be blest and your children after you. You shall even live to finish your work. At this Joseph cried out, weeping, "Oh, my father, shall I?" Yes, said his father, you shall live to lay out the plan of all the work which God has given you to do. This is my dying blessing on your head, in the name of Jesus. I also confirm your former blessing upon your head; for it shall be fulfilled. Even so, Amen.¹

To his third living son, Samuel, now thirty-two years old, he said:

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 chastized 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, I have seen thy suffering, and heard thy cries, and beheld thy faithfulness; thy skirts are clear of 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 is my dying blessing, I now seal upon you. Even so. Amen.²

To his twenty-nine year old son, William, he spoke the following:

William, my son, thou hast been faithful in declaring the word, even before the Church was organized. Thou hast been sick, yet thou hast traveled to warn the people. And when thou couldst not walk, thou didst sit by the wayside and call upon the Lord, until he provided a way for thee to be carried. Thou wast sick and afflicted, when thou wast away from thy father's house, and no one knew it to assist thee in thy afflictions; but the Lord did see the honesty of thy heart and thou wast blessed in thy mission. William, thou shalt be blest, and thy voice shall be heard in distant lands, from place to place, and they shall regard thy teachings. Thou shalt be like a roaring lion in the forest, for they shall hearken and hear thee. And thou shalt be the means of bringing many sheaves to Zion, and that shalt be great in the eyes of many, and they shall call thee blessed, and I will bless thee, and thy children after thee. And the blessings which I seal upon thy head before, I now confirm again, and thy days shall be many, thou shalt do a great work, and live as long as thou desirest life. Even so. Amen.³

¹Ibid.

²Ibid., pp. 266-67.

³Ibid., p. 267.

To his youngest son, Don Carlos, who was twenty-four years old, he said:

Carlos, my darling son, when I blessed thee thy blessing was never written, and I could not get it done, but now I want you to get my book, which contains the blessing of my family. Take your pen and fill out all those parts of your blessing which were not written. You shall have the Spirit of the Lord and be able to fill up all the vacancies which were left by Oliver when he wrote it. You shall be great in the sight of the Lord, for he sees and knows the integrity of your heart, and you shall be blessed; all that know you shall bless you. Your wife and your children shall also be blessed, and you shall live to fulfill all that the Lord has sent you to do. Even so. Amen.¹

Having blessed all of his sons, Father Smith proceeded to bless his daughters. To his oldest living daughter, Sophronia, who was thirty-seven years old, he said:

Sophronia, my oldest daughter, thou hast sickness when thou wast young, and thy parents did cry over thee, to have the Lord spare thy life. Thou didst see trouble and sorrow, but thy troubles shall be lessened, for thou hast been faithful in helping thy father and thy mother in the work of the Lord. And thou shalt be blessed, and the blessings of heaven shall rest down upon thee. Thy last days shall be thy best. Although thou shalt see trouble, sorrow and mourning, thou shalt be comforted, and the Lord will lift thee up, and bless thee and thy family, and thou shalt live as long as thou desirest life. This dying blessing I pronounce and seal upon thy head, with thine other blessing. Even so. Amen.²

Father Smith was nearly exhausted when he completed Sophronia's blessing. He rested for some time before he continued. Catherine, who was twenty-eight years old, had not arrived; nevertheless, in her absence he still gave her a blessing as follows:

Catherine has been a sorrowful child, trouble has she seen, the Lord has looked down upon her and seen her patience, and has heard her cries. She shall be comforted when her days of sorrow are ended, then shall the Lord look down upon her, and she shall have the comforts of life, and the good things of the world, then

¹Ibid.

²Ibid., pp. 267-68.

shall she rise up and defend her cause. She shall live to raise up her family; and in times her sufferings shall be over, for the day is coming when the patient shall receive their reward. Then shall she rise over her enemies, and shall have horses and land, and things around her to make her heart glad. I, in this dying blessing, confirm her patriarchal blessing upon her head, and she shall receive eternal life. Even so. Amen.¹

Then to his youngest daughter, Lucy, who was nineteen years old and had been married about two months, he said:

Lucy, thou art my youngest child, my-darling. And the Lord gave thee unto us to be a comfort and a blessing to us in our old age, therefore thou must take good care of thy mother. Thou art innocent, and thy heart is right before the Lord. Thou hast been with us through all the persecution; thou hast seen nothing but persecution, sickness and trouble, except when the Lord hath cheered our hearts. If thou wilt continue faithful, thou shalt be blest with a house and land; thou shalt have food and raiment, and no more be persecuted and driven, as thou hast hitherto been. Now continue faithful, and thou shalt live long and be blessed, and thou shalt receive a reward in heaven. This dying blessing, and also thy patriarchal blessing, I seal upon thy head in the name of Jesus. Even so. Amen.²

After blessing all of his children, Father Smith turned again to his devoted wife and said:

Mother, do you not know, that you are one of the most singular women in the world? "No," I replied, "I do not." Well, I do, he continued, you have brought up my children for me by the fireside, and when I was gone from home you comforted them. You have brought up all my children, and could always comfort them when I could not. We have often wished that we might both die at the same time, but you must not desire to die when I do, for you must stay to comfort the children when I am gone. So do not mourn, but try to be comforted. Your last days shall be your best days, as to being driven, for you shall have more power over your enemies than you have had. Again I say, be comforted.³

Death and Burial

These blessings were a great strain on Father Smith's weakened

¹Ibid., p. 268.

²Ibid.

³Ibid., pp. 268-69.

condition and it was not about three hours past midnight.¹ Mother Smith gives an account of the happenings during the next few minutes after he had addressed her. She writes:

He then paused for some time, being exhausted. After which he said in a tone of surprise, "I can see and hear, as well as ever I could." (A second pause.) "I see Alvin." (A third pause.) "I shall live seven or eight minutes." Then straightening himself, he laid his hands together; after which he began to breathe shorter, and in about eight minutes, his breath stopped, without even a struggle or a sigh, and his spirit took its flight for the regions where the justified ones rest from their labors. He departed so calmly that for some time we could not believe but that he would breathe again.²

Death occurred about three o'clock Monday morning, September 14, 1840.³ On this date the Prophet Joseph records in his history: "My father, Joseph Smith, Sen., Patriarch to the whole Church of Jesus Christ of Latter-Day Saints, died at Nauvoo."⁴ His age was sixty-nine years, two months, and two days. Over a month later, in writing an epistle to the Twelve in Great Britain, Joseph makes the following comment:

You will also receive intelligence of the death of my father; which even, although painful to the family and to the Church generally, yet the sealing testimony of the truth of the work of the Lord was indeed satisfactory. Brother Hyrum succeeds him as Patriarch of the Church, according to his last directions and benedictions.⁵

The funeral and burial of Father Smith were conducted the day following his death, even though Catherine did not arrive until the second day after her father's death. This was prompted as a result of the fear of persecution by the mobs and the "risk of seeing Joseph and Hyrum torn

¹"Journal of John Smith," September 16, 1840.

²Ibid., p. 269.

³"Journal of John Smith," September 16, 1840.

⁴DHC., IV, 189.

⁵Ibid., p. 229.

from their father's corpse before it was interred and carried away by their enemies to prison."¹ An excerpt from the funeral address, given by Elder Robert B. Thompson, follows:

The life of our departed father has indeed been an eventful one, having to take a conspicuous part in the great work of the last days; being designated by the ancient prophets who once dwelt on this continent, as the father of him whom the Lord had promised to raise up in the last days, to lead His people Israel; and by a uniform consistent, and a virtuous course, for a long series of years, he has proved himself worthy of such a son, and such a family by whom he had the happiness of being surrounded in his dying moments; most of whom had the satisfaction of receiving his dying benediction.

He was already in the wane of life, when the light of truth broke in upon the world, and with pleasure he hailed the benign and enlightening rays, and was chosen by the Almighty to be one of the witnesses to the Book of Mormon. From that time, his only aim was the promotion of the truth -- his soul was taken up with the things of the Kingdom; his bowels yearned over the children of men; and it was more than his meat and his drink to do the will of his Father, who is in heaven.²

Father Smith's brother, John, was not able to attend the funeral, due to the sickness of his wife. He wrote in his journal under the date of Wednesday, September 16, 1840, the following:

Monday at 3 o'clock in the morning my aged and beloved brother, Joseph, departed this life and was buried on Tuesday. I could not attend because of our sickness which is a grief to me, but we must all die but we shall live again beyond these scenes of sorrow and meet to part no more.³

In connection with the burial place of Father Smith, one finds the following incident recorded by Preston Nibley:

The first time I visited Nauvoo was in September 1906. I was fortunate in being a member of President Joseph F. Smith's party, when he and others were making a tour of historic sites of the

¹Lucy M. Smith, op. cit., p. 269.

²DHC., IV, 193; see also Appendix V in this thesis.

³"Journal of John Smith," September 16, 1840.

Church. As we walked about Nauvoo that autumn day, President Smith pointed to a small corn field, three or four acres in extent, as I remember; "My grandfather is buried some where in this field," he said, "but time and the elements have completely obliterated the site of his grave." His grandfather was Joseph Smith, Senior.¹

Father Smith was "the first family martyr of the Missouri persecutions."² He had sealed his testimony of the truth with his life. He was loved by all the Saints who knew him, as is described by Eliza R. Snow, in her "Elegy" on his death. The following is a verse from it:

Zion's children loved him dearly;
 Zion was his daily care;
 That his loss is felt sincerely,
 Thousand weeping Saints declare;
 Thousands, who have shared his blessing,
 Thousands whom his service blessed,
 By his faith and prayers suppressing
 Evils which their lives opprest.³

His contributions will be considered in the concluding chapter. A sincere reflection upon the life and death of Father Smith, the first Patriarch to the Church, causes one to honestly conclude with Brother Thompson in his funeral sermon -- A PRINCE AND A GREAT MAN HAS FALLEN IN ISRAEL.

¹Preston Nibley, Joseph Smith the Prophet (Salt Lake City, Utah: Deseret News Press, 1944), p. 350.

²Ruby K. Smith, op. cit., p. 85.

³Lucy M. Smith, op. cit., p. 290.

CHAPTER X

LET HIS NAME PRAISE HIM

Contributions

The contributions of any one person may be classified in many different ways. In the conclusion of this biography of Joseph Smith, Sr., consideration will be given to two types of contributions -- the temporal and the spiritual.

Too often, the temporal means is emphasized more in measuring another person's success in life, than is the spiritual. Temporal wealth is only one way in which a person may aid his fellowmen, and is limited to the economic conditions of the time. The second classification of contributions is more far-reaching and everlasting than that of the first, and its limitations are controlled primarily by the desires of the individual. The spiritual riches of a person are accumulated by living a worthy example; by lending encouragement and teaching the truths that bring the greatest happiness; by industry and work in rearing a family; and by humble and sincere service to fellowmen.

Father Smith's success in temporal wealth was rather small when measured in tangible assets. However, his rank would be high if one considers the amount that he shared of his temporal blessings. Even to the detriment of his own health, he was willing to give food and shelter to friends and strangers. Although his unselfishness diminished his temporal riches, it increased his spiritual wealth. One small gift of far-reaching value was given to Lorenzo Snow, who records the incident as

follows:

One evening, I was preaching in a large room of a private house and afterwards learned that a portion of my audience had gathered for the purpose of mobbing me. They had arranged with a party that lay concealed a little distance, and within call, to join them immediately on my leaving the house to return to my lodging, and all proceeded together to execute their schemes of vengeance. It was a very cold night, and after the close of the services I stood with my back to the chimney fire, with a number of others -- some of whom belonged to the mob party. One of the latter persons, amid the jostling of the crowd, accidentally brought his hand in contact with one of the pockets in the skirt of my coat, which struck him with sudden alarm on his feeling, what he supposed to be a large pistol. He immediately communicated the discovery to his affrighted coadjutors, all of whom directly withdrew, and to their fellows outside, imparted the astounding news that the "Mormon" elder was armed with deadly weapons. That was sufficient -- the would-be outlaws abandoned their evil designs for fear of signal punishment; but the supposed pistol which caused their alarm and my protection, was my pocket Bible, a precious gift to me from the dearly beloved Patriarch, Father Joseph Smith.¹

As one considers Father Smith's contributions from the standpoint of spiritual riches, he was very successful and a wealthy individual. In the first place, he set an excellent example of humility, honesty, simplicity, and steadfastness for all who knew him. He was kind and considerate of others in giving aid when needed. His testimony of the restored truths and conviction in maintaining the standards of the gospel are worthy of emulation.

Secondly, his advice and counsel were based on his love for true happiness and the rewards for obedience to the commandments of God. Such wisdom given by him and his son is referred to by George A. Smith as follows:

In the morning as I was about to start on my first mission to preach the Gospel, I waited upon Brother Joseph and asked if he had

¹Snow, op. cit., pp. 37-38.

any advice to give me. "Yes," he said. "George A., preach short sermons, make short prayers, deliver your sermons with a prayerful heart, and you will be blessed and the truth will prosper in your hands." I was a boy of seventeen at the time, and I called this my college education; I however, took a second degree, calling upon Father Smith, who was the Patriarch of the Church, and as I was about starting, he said, "One word of advice, George A. Whatever you do, be careful to go in at the little end of the horn, then if you increase, though it be but very little, you are sure to come out at the big end; but if you go in at the big end, you are certain to come out at the small end."¹

Brigham Young commented on Father Smith's advice on blessing and rewards in a conference on October 7, 1860. He said:

God has promised you, Jesus has promised you, and the apostles and prophets of old and of our day have promised you that you shall be rewarded according to all you can desire in righteousness before the Lord, if you live for that reward. As Patriarch Joseph Smith, the father of Joseph the Prophet, said, "If I have not promised blessings enough on your head and stated enough in the blessing I have given you, sit down and write every good thing you can think of and every good thing your neighbors can think of and put all into your blessing, and I will sign it and promise the whole to you, if you will only live for it."²

When Heber C. Kimball was called to go on a mission to England his circumstances were not too good financially. Father Smith, along with others, admonished him to "go and do as the Prophet has told you and you shall prosper and be blessed with power to do a glorious work."³

A third contribution of Father Smith's that enlarged his spiritual assets was the family he raised and provided for. Eleven children were born to his household -- seven sons and three daughters, nine of which were reared to maturity. In his day, supporting a large family required great industry and hard work. It was an extra-ordinary responsibility to be

¹"Journal History," August 12, 1854.

²Ibid., October 7, 1860.

³Orson F. Whitney, Life of Heber C. Kimball (Salt Lake City, Utah: Juvenile Instructor Office, 1888), pp. 103-105.

the father of the Prophet of the new dispensation and assist him with the restoration. Father Smith discharged his duties very well in this respect.

The fourth and possibly the most important contribution of the father of the Prophet Joseph, was his lifetime of noble service. As the first patriarch of the Church, he served faithfully and humbly. The blessings he was instrumental in giving became an anchor and a guide to those who received them. The time and effort he spent in this calling are immeasurable. In addition to this office in the Church, he was called to render service on the first High Council. His devotion to this position was equally as great as that of being the patriarch. His desire to share the gospel truths with others led him to perform important missionary service for the Church. He was especially desirous that his father's family might hear the gospel and he was, to a large extent, successful in fulfilling this objective. Many are the activities that he participated in as a servant in the Church. In spite of the many trials and afflictions he was required to endure for his testimony of the Gospel, he maintained an unwavering devotion throughout his life. In this connection, I quote from one of the sermons delivered at his funeral:

The instructions imparted by him will long be remembered by his numerous progeny, who will undoubtedly profit by the same, and strive to render themselves worthy of such a sire; and the whole Church will copy his examples, walk in his footsteps, and emulate his faith and virtuous actions, and commend themselves to his God and to their God.

Notwithstanding his enemies frequently "shot at him, yet his bow abode in strength, and the arm of his hands were made strong by the hands of the mighty God of Jacob," and his courage and resolution never forsook him.

His anxiety for the spread of truth was great, and he lived to see great and important things accomplished. He saw the commencement of the work, small as a mustard seed, and with attention and deep interest he watched its progress; and he had the satisfaction of beholding thousands on this continent, rejoicing in its truth, and heard the glorious tidings, that other lands were becoming heirs to the richest blessings.¹

From the information gathered in this thesis, one learns that Father Smith made many great contributions to his family, his Church, and his fellowmen, both spiritually and temporally. These are aptly summarized in the following two verses taken from an "Elegy" written at his death:

Faith and works, most sweetly blended,
 Proved his steadfast heart sincere;
 And the power of God attended
 His official labors here:
 Long he stemmed the powers of darkness,
 Like an anchor in the flood;
 Like an oak amid the tempest,
 Bold and fearlessly he stood.

Years have witnessed his devotions,
 By the love of God inspired,
 When his spirit's pure emotions,
 Were with holy ardor fired.
 Oft he wept for suffering Zion --
 All her sorrows were his own:
 When she passed through grievous trials,
 Her oppressions weighed him down.²

In concluding this chapter and thesis of Joseph Smith, Sr., first Patriarch to the whole Church, the writer echoes the words of the prophets of old -- LET HIS NAME PRAISE HIM.

¹DHC., IV, 196.

²Lucy M. Smith, op. cit., p. 191.

APPENDIX I

HIGHLIGHTS IN THE LIFE OF JOSEPH SMITH, SR.

- 1771 July 12: Born at Topsfield, Essex County, Massachusetts.
- 1776 Summer: Father leaves home to fight in the Revolutionary War.
- 1791 Summer: Moved to Turnbridge, Orange County, Vermont; aided father in clearing large acreage of virgin forest.
- 1796 January 14: Assumed the responsibility of operating the farm on a "half-share" system.
January 24: Married Lucy Mack at Turnbridge, Vermont.
- 1797 (?) First child, a daughter born at Turnbridge, Vermont; died soon after birth and not named.
- 1798 February 11: Second child and first son, Alvin, born at Turnbridge, Vermont.
- 1800 February 9: Third child and second son, Hyrum, born at Turnbridge, Vermont.
- 1802 Spring: Rented farm at Turnbridge; moved twelve miles west and north to Randolph, Vermont; opened mercantile establishment.
Fall: "Ginseng venture;" lost over three thousand dollars in this venture.
- 1803 Winter: Moved back to farm in Turnbridge.
May 16: Sophronia born; fourth child and second daughter, at Turnbridge, Vermont.
Spring: Sold farm to pay mercantile debt in Boston.
Summer: Moved to Royalton, Vermont; few months later moved to Sharon, Windsor County, Vermont; operated farm he rented from father-in-law, Solomon Mack; taught school during winter.
- 1805 December 23: Fifth child and third son, Joseph, Jr., born at Sharon, Windsor County, Vermont.
- 1808 March 13: Sixth child and fourth son, Samuel Harrison, born: previously had moved back to Turnbridge, Vermont.
- 1810 March 13: Fifth son and seventh child, Ephraim, born; died eleven days later; prior to this he had moved to Royalton, Vermont.

- 1811 March 13: William, sixth son and eighth child born at Royalton, Vermont.
 Summer: Moved to Lebanon, New Hampshire, about twenty-one miles southeast of Royalton; children attend school; Hyrum attends academy at Hanover, New Hampshire, five miles north of Lebanon.
- The Box*
The Tree and
Spaulding
- 1812 July 28: Catherine, the third daughter and ninth child is born at Lebanon.
 Summer: Joseph, Jr. has leg operation.
- 1813 Spring: Moved to Norwich, Vermont, six miles northeast of Lebanon; located on the farm of Esquire Moredock.
- 1816 March 25: Tenth child and seventh son, Don Carlos, was born at Norwich, Vermont.
 Spring: Moved to Palmyra, New York, about 350 miles.
- 1818 Spring: Moved to a hundred acre tract of land two miles south of Palmyra; had previously been purchased and partly cleared of timber.
- The Images*
6th vision
1819 - 7th vision
- 1820 Spring: Learns of the appearance of the Father and the Son, Jesus Christ, to his son, Joseph, Jr.
- 1821 July 18: Lucy, fourth daughter and eleventh child born at home near Palmyra, New York.
- 1823 September: Learns of the visitation of the Angel Moroni to Joseph.
 November 19: Eldest son, Alvin, died.
- 1824 September 25: Published statement refuting accusation of exhuming Alvin's body.
- 1826 September 22: Learns of Joseph getting the Gold Plates.
- 1829 February: Receives revelation from the Lord through Joseph in regard to his duty.
 Spring: Moved from farm to home of Hyrum's south of farm.
 June: Paid visit to the Whitmer home at Fayette, New York; learned the Book of Mormon had been translated; few days later became one of eight witnesses.
 Fall & Winter: Aided in the printing of the Book of Mormon.
- 1830 March: Book of Mormon published.
 April 6: Church of Jesus Christ of Latter-day Saints organized at Fayette, New York; baptized a member.
 April: Revelation to him concerning his duty in the Church.
 June 9: ordained a priest at first conference of the Church in Fayette.
 August: Went on mission to his father's family in St. Lawrence County, New York.

- September: Returned from mission.
 October: Served thirty-day jail sentence for a fourteen dollar note he was not permitted to pay.
- 1831 April: Moved to Kirtland, Ohio, with Saints.
 May: Operated farm that Joseph had purchased for the Church.
 June 3: Ordained a high priest by Lyman Wight at a conference held at Kirtland.
- 1832 January 9: Baptized his brother John; had to cut hole in ice; confirmed and ordained him an elder.
- 1833 January 22: Attended conference at Kirtland; all present spoke in tongues.
 January 23: At conference in Kirtland; all spoke and sang in tongues; received the ordinance of washing of feet from Joseph, his son.
 December 18: Ordained patriarch to the whole Church by his son, the Prophet Joseph; made president of the high priests at Kirtland.
- 1834 February 17: Called as a member of the first high council of the Church.
 February 19: Gave blessings to sons, Joseph and Samuel.
 Summer: Traveled about the branches of the Church holding "blessing meetings."
 December 9: Gave blessing to his son, Hyrum.
 December: Blessed his son, Samuel and his wife, Mary.
- 1835 March 7: Especially blessed by the laying on of hands for his diligence in assisting with the building of the Kirtland Temple.
 October: Serious illness; cared for by his son, Joseph; family troubles, William and Joseph have difficulties.
 December: More family grief; William uses violence on Joseph.
- 1836 January 1: Family reconciliation made.
 January 4: Dedicated the west room in the upper part of the Temple for translating and school use.
 January 13: Released from High Council.
 January 21: Anointed and blessed by his son, Joseph, and members of the First Presidency; saw great manifestations in the Temple.
 February 22: Presided over sisters while they made the veil and curtains for the Temple.
 March 27: Attended Temple dedication in Kirtland: angel sat between him and Frederick G. Williams.
 March 29: Received the ordinance of washing of feet by Sidney Rigdon in Temple; spent entire night in Temple with other brethren.
 May: Went on short mission to the branches of the Church south of Kirtland.
 May 17: Reunited with his mother who came from New York.
 Summer: Held blessing meetings, prayer meetings and fast meetings in the Kirtland Temple.

- June: Listed as a Licensed Minister in Kirtland.
 June 22: Went on mission with his brother, John, to Eastern States.
 October 2: Returned from mission.
 Fall: Apostates attempt to drag him from the Temple pulpit while preaching.
- 1837 January 2: Member of the Kirtland Safety Society, Anti-Banking Company.
 September 3: Called to be one of the Assistant counselors to his son, Joseph.
- 1838 Spring: Arrested for marrying a couple without being licensed; escaped through the aid of an apostate, Luke E. Johnson; lived in hiding for several weeks.
 Summer: Moved to Far West, Missouri.
 November 2: Witnessed mob taking his sons, Joseph and Hyrum, as prisoners.
- 1839 February 14: Leaves Far West for Quincy, Illinois.
 February 21: Home in Far West sold.
 March 6: Arrives in Quincy, Illinois.
 Spring: Sons return from being prisoners in Missouri.
 May 24: Moved to Commerce, Illinois from Quincy.
 Winter: Sick most of time.
- 1840 March: Very sick; Joseph returns from Washington, D. C.; administers to his father he he recovers.
 Summer: Health declines rapidly.
 September 14: Learned of baptism for the dead; requested Joseph be baptized for Alvin immediately; blessed members of family; died in Nauvoo, Illinois.
 September 15: Funeral sermon by Robert Thompson; buried at Nauvoo.

APPENDIX II
FAMILY GROUP SHEET OF JOSEPH SMITH SR.

HUSBAND Joseph Smith Sr.

Birth	<u>12 July 1771</u>	Place	<u>Topsfield, Essex, Mass.</u>
Chr.		Place	
Death	<u>14 Sep. 1840</u>	Place	<u>Nauvoo, Hancock, Illinois</u>
Burial	<u>15 Sep. 1840</u>	Place	<u>" " "</u>
Father	<u>Asael Smith</u>	Mother	<u>Mary Duty</u>
Married	<u>24 Jan. 1796</u>	Place	<u>Turnbridge, Orange, Vt.</u>

WIFE Lucy Mack

Birth	<u>8 July 1775</u>	Place	<u>Gilsum, Cheshire, New Hamp.</u>
Chr.		Place	
Death	<u>8 May 1855</u>	Place	<u>Nauvoo, Hancock, Illinois</u>
Burial		Place	
Father	<u>Solomon Mack</u>	Mother	<u>Lydia Gates</u>

Where was info. shown on this family record obtained?
The Utah Genealogical and Historical Magazine, vol. 26., pp. 101-02; vol. 20, pp. 8-11. Doc. Hist. of the Church, vol. 1, pp. 44, 86; vol. 5, pp. 1-2; vol. 7, p. 544, 470

Family Representative:
Joseph Fielding Smith
Name and address of person submitting this sheet.
Edith A. Smith
945 Princeton Avenue
Salt Lake City, Utah

HUSBAND'S Name in full Joseph Smith Sr.
WIFE Lucy Mack

TEMPLE ORDINANCE DATA

HUSBAND
Baptized 6 Apr. 1830
Endowed 10 Apr. 1877
g. g. son
Relationship of family rep. to husband

WIFE
Baptized 6 Apr 1830
Endowed 11 Dec. 1845
Sealed to Husband 25 Aug 1897

Sex	Children	When Born	Where Born	St. or Co.	Died	Married	Baptized	Endowed	Sealed
F	Daughter Smith	abt. 1797	Turnbridge, Orange	Vt.			Child	Child	20 Sep 1955
M	Alvin Smith	11 Feb. 1798	" "	"	19 Nov. 1823		1840	11 Apr 1877	25 Aug 1897
M	Hyrum Smith	9 Feb 1800	" "	"	27 June 1844	2 Nov 1826 Jerusha Barden	June 1829	5 May 1842	25 Aug 1897
F	Sophronia Smith	16 May 1803	" "	"		2 Dec 1827 Calvin W. Stoddard	In Chur.	23 Dec 1845	"
M	Joseph Smith, Jr.	23 Dec 1805	Sharon, Windsor	"	27 June 1844	18 Jan 1827 Emma Hale	15 May 1829	5 May 1842	"
M	Samuel Harrison Smith	13 Mar 1808	Turnbridge, Orange	"	30 Jul 1844	13 Aug 1834 Mary Bailey	25 May 1829	26 Nov 1908	"
M	Ephraim Smith	13 Mar 1810	Royalton, Windsor	"	24 Mar 1810		Child	Child	"
M	William B. Smith	13 Mar 1811	" "	"	13 Nov 1893	14 Feb. 1833 Caroline Grant	21 June 1932	25 Aug 1932	
F	Catherine Smith	28 Jul 1813	Lebanon, Grafton	N. H.	1 Feb 1900	8 Jan 1831 Wm. Jenkins Salisbury	9 June 1830	13 June 1950	
M	Don Carlos Smith	25 Mar 1816	Norwich, Windsor	Vt.	7 Aug. 1841	30 Jul 1835 Agnes Moulton Coolbrith	9 June 1830	11 Apr 1877	"
F	Lucy Smith	18 Jul 1821	Palmyra, Wayne	N. Y.	9 Dec 1882	4 June 1841 Arthur Milliken	24 Aug 1897	25 Aug 1897	"

APPENDIX III

VISIONS OF JOSEPH SMITH, SR.

First Vision at Royalton, Vt., 1811

The Box

I seemed to be traveling in an open, barren field, and as I was traveling, I turned my eyes towards the east, the west, and the north and the south, but could see nothing save dead, fallen timber. Not a vestige of life, either animal or vegetable, could be seen; besides, to render the scene still more dreary, the most death-like silence prevailed, no sound of anything animate could be heard in all the field. I was alone in this gloomy desert, with the exception of an attendant spirit, who kept constantly by my side. Of him I inquired the meaning of what I saw, and why I was thus traveling in such a dismal place. He answered thus: "This field is the world, which now lieth inanimate and dumb, in regard to the true religion, or plan of salvation; but travel on, and by the wayside you will find on a certain log a box, the contents of which, if you eat thereof, will make you wise, and give unto you wisdom and understanding." I carefully observed what was told me by my guide, and proceeding a short distance I came to the box. I immediately took it up, and placed it under my left arm; then with eagerness I raised the lid and began to taste of its contents; upon which all manner of beasts, horned cattle, and roaring animals rose up on every side in the most threatening manner possible, tearing the earth, tossing their horns, and bellowing most terrifically all around me. They finally came so close to me, that I was compelled to drop the box and fly for my life. Yet, in the midst of all this I was perfectly happy though I awoke trembling.¹

Second Vision at Lebanon, N. H., 1811

The Tree and the Spacious Building

I thought I was traveling in an open, desolate field, which appeared to be very barren. As I was thus traveling, the thought suddenly came to me that I had better stop and reflect upon what I was doing before I went any further. So I asked myself, "What motive can I have in traveling here, and what place can this be?" My guide, who was by my side, as before, said, "This is the desolate world, but travel on." The road was so broad and barren, that I wondered why I should travel in it; for, said I

¹ Lucy M. Smith, op. cit., pp. 54-55.

to myself, "Broad is the road and wide is the gate, that leads to death, and many there be that walk therein; but narrow is the way, and strait is the gate that leads to everlasting life, and few there be that go in thereat." Traveling a short distance further, I came to a narrow path. This path I entered, and when I had traveled a little way in it, I beheld a beautiful stream of water, which ran from the east to the west. Of this stream I could see neither the source nor the mouth; but as far as my eyes could extend I could see a rope, running along the bank of it, about as high as a man could reach, and beyond me, was a low, but very pleasant valley, in which stood a tree, such as I had never seen before. It was exceedingly handsome, insomuch that I looked upon it with wonder and admiration. Its beautiful branches spread themselves somewhat like an umbrella, and it bore a kind of fruit, in shape much like a chestnut bur, and as white as snow, or, if possible, whiter. I gazed upon the same with considerable interest, and as I was doing so, the burs or shells commenced opening and shedding their particles, or the fruit which they contained, which was of dazzling whiteness. I drew near, and began to eat of it, and I found it delicious beyond description. As I was eating, I said in my heart, "I cannot eat this alone, I must bring my wife and children, that they may partake with me." Accordingly, I went and brought my family, which consisted of my wife and seven children, and we all commenced eating, and praising God for this blessing. We were exceedingly happy, insomuch that our joy could not easily be expressed. While thus engaged, I beheld a spacious building standing opposite the valley which we were in, and it appeared to reach to the very heavens. It was full of doors and windows, and they were all filled with people, who were very finely dressed. When these people observed us in the low valley, under the tree, they pointed the finger of scorn at us, and treated us with all manner of disrespect and contempt. But their contumely we utterly disregarded. I presently turned to my guide, and inquired of him the meaning of the fruit that was so delicious. He told me that it was the pure love of God, shed abroad in the hearts of all those who love him, and keep his commandments. He then commanded me to go and bring the rest of my children. I told him that we were all there. "No," he replied, "look yonder, you have two more, and you must bring them also." Upon raising my eyes, I saw two small children, standing some distance off. I immediately went to them, and brought them to the tree; upon which they commenced eating with the rest, and we all rejoiced together. The more we ate, the more we seemed to desire, until we even got down on our knees, and scooped it up, eating it by double handfuls. After feasting in this manner a short time, I asked my guide what was the meaning of the spacious building which I saw. He replied, "It is Babylon, it is Babylon, and it must fall. The people in the doors and windows are the inhabitants thereof, who scorn and despise the Saints of God, because of their humility." I soon awoke, clapping my hands together for joy.¹

¹Ibid., pp. 55-57.

Third Vision at Farm Near Palmyra, N. Y., 1818The Images

I dreamed that I was traveling on foot, and I was very sick, and so lame I could hardly walk. My guide, as usual, attended me. Traveling some time together, I became so lame that I thought I could go no further. I informed my guide of this, and asked him what I should do. He told me to travel on till I came to a certain garden. So I arose and started for this garden. While on my way thither, I asked my guide how I should know the place. He said, "Proceed until you come to a very large gate; open this, and you will see a garden, blooming with the most beautiful flowers that your eyes ever beheld, and there you shall be healed." By limping along with great difficulty, I finally reached the gate; and on entering it, I saw the before-mentioned garden, which was beautiful beyond description, being filled with the most delicate flowers of every kind and color. In the garden were walks about three and a half feet wide, which were set on both sides with marble stones. One of the walks ran from the gate through the centre of the garden; and on each side of this was a very richly carved seat, and on each seat were placed six wooden images, each of which was the size of a very large man. When I came to the first image on the right side, it arose and bowed to me with much deference. I then turned to the one which sat opposite me, on the left side, and it arose and bowed to me in the same manner as the first. I continued turning, first to the right and then to the left, until the whole twelve had made their obeisance, afterwhich I was entirely healed. I then asked my guide the meaning of all this, but I awoke before I received an answer.¹

Fourth and Fifth Vision Not RecordedSixth Vision at Farm Near Palmyra, N. Y., 1818

I thought I was walking alone; I was much fatigued, nevertheless I continued traveling. It seemed to me that I was going to meeting, that it was the day of judgment, and that I was going to be judged.

When I came in sight of the meetinghouse, I saw multitudes of people coming from every direction, and pressing with great anxiety towards the door of this great building; but I thought I should get there in time, hence there was no need of being in a hurry. But, on arriving at the door, I found it shut; I knocked for admission, and was informed by the porter that I had come too late. I felt exceedingly troubled, and prayed earnestly for admittance. Presently I found that my flesh was perishing. I continued to pray, still my flesh withered upon my bones. I was in a state of almost total despair, when the porter asked me if I had done all that was necessary in order to receive admission. I replied that I had done all that was in my power to do. "Then," observed the porter, "justice must be satisfied; after this, mercy hath her claims."

¹Ibid., pp. 69-70.

It then occurred to me to call upon God, in the name of his Son Jesus; and I cried out, in the agony of my soul, "Oh Lord, God, I beseech thee, in the name of Jesus Christ, to forgive my sins." After which I felt considerably strengthened, and I began to mend. The porter or angel then remarked that it was necessary to plead the merits of Jesus, for he was the advocate with the Father, and a Mediator between God and man.

I was now made quite whole, and the door was opened, but on entering, I awoke.¹

Seventh Vision at Farm Near Palmyra, N. Y., 1819

Trading With a Man

I dreamed that a man with a peddler's budget on his back, came in, and thus addressed me: "Sir, will you trade with me today? I have now called upon you seven times, I have traded with you each time, and have always found you strictly honest in all your dealings. Your measures are always heaped, and your weights over-balanced; and I have now come to tell you that this is the last time I shall ever call on you, and that there is but one thing which you lack, in order to secure your salvation." As I earnestly desired to know what it was that I still lacked, I requested him to write the same upon paper. He said he would do so. I then sprang to get some paper, but in my excitement, I awoke.²

¹ Ibid., pp. 70-71.

² Ibid., p. 73.

PATRIARCHAL LINE OF THE PRIESTHOOD

Asael Smith, Sr.

b. 1744
d. 1830

Jesse b. 1768 (bitterly opposed church)	Joseph, Sr. b. 1771 d. 1840	Asael, Jr. b. 1773 d. 1848 (Patriarch 1844)	Samuel b. 1777 d. 1830	Silas b. 1779 d. 1839	John b. 1781 d. 1854	Stephen b. 1785 d. 1802
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1st Presiding Patriarch to the Church; Ordained Dec. 18, 1833-Sep. 14, 1840

Alvin b. 1798 d. 1823	Hyrum b. 1800 d. 1844	Joseph, Jr. b. 1805 d. 1844	Samuel Harrison b. 1808 d. 1844	Ephraim b. 1810 d. 1810	William b. 1811 d. 1893	Don Carlos b. 1816 d. 1841
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2nd P. P. Jan 19, 1841 - June 27, 1844

(The 3rd P. P. was offered to William but he was not sustained by members: "Called but not chosen;" ordained May 24, 1845; excommunicated Oct. 19, 1845)

Wives of Hyrum

Jerusha	Mary F.
	Joseph F.
	b. 1838
	d. 1918

3rd P. P. Uncle John Smith, Jan. 1, 1849-May 23, 1854. Hyrum's son not old enough.

John
b. 1832
d. 1911

4th P. P. Feb. 18, 1855-Nov. 6, 1911. Not old enough at father's death; served 56 years.

Hyrum Fisher S.
b. 1856
d. 1923

Hyrum Gibbs S.
b. 1879
d. 1932

5th P. P. May 9, 1912-Feb. 4, 1932.

Hyrum M.
b. 1872
d. 1918
(apostle)

(For ten years "acting" patriarchs to the whole Church were appointed)

Joseph F.
b. 1899

6th P. P. Oct 8, 1842-Oct. 6, 1946. (Released because of poor health)

Eldred G. Smith
b. 1907

7th P. P. April 10, 1947 - to date. (Aug. 1958)

APPENDIX V

THE DISCOURSE OF ELDER ROBERT B. THOMPSON AT THE FUNERAL
OF JOSEPH SMITH, SR.

The occasion which has brought us together this day, is one of no ordinary importance: for not only has a single family to mourn and sorrow on account of the death of the individual, whose funeral obsequies we this day celebrate; but a whole society; yes, thousands will this day have to say, a Father in Israel is gone.

The man whom we have been accustomed to look up to as a Patriarch, a Father, and a Counselor is no more an inhabitant of mortality; he has dropped his clay tenement, bid adieu to terrestrial scenes, and his spirit now free and unencumbered, roams and expatiates in that world where the spirits of just men made perfect dwell, and where pain and sickness, tribulations and death cannot come.

The friends we have lost prior to our late venerable and lamented Father, were such as rendered life sweet, and in whose society we took great pleasure, and who shed a lustre in the several walks of life in which they moved, and to whom we feel endeared by friendship's sacred ties. Their virtues and kindnesses will long be remembered by the sorrowing widow, the disconsolate husband, the weeping children, the almost distracted and heart-broken parent, and by a large circle of acquaintances and friends. These, like the stars in yonder firmament, shone in their several spheres, and filled that station to which they had been called by the providence of God, with honor to themselves and to the Church; and we feel to mingle our tears with their surviving relatives.

But on this occasion we realize that we have suffered more than an ordinary bereavement, and consequently we feel the more interested. If ever there was a man who had claims on the affections of the community, it was our beloved but now deceased Patriarch. If ever there was an event calculated to raise the feelings of sorrow in the human breast, and cause us to drop the sympathetic tear, it certainly is the present; for truly we can say that the king of Israel, "A prince and a great man has fallen in Israel." A man endeared to us by every feeling calculated to entwine around and adhere to the human heart, by almost indissoluble bonds. A man faithful to his God and to the Church in every situation and under all circumstances through which he was called to pass.

Whether in prosperity, surrounded by the comforts of life, a smiling progeny, and all the enjoyments of a domestic circle; or when called upon, like the Patriarchs of old, to leave the land of his nativity, to

journey to strange lands, and become subject to all the trials and persecutions that have been heaped upon the Saints with a liberal hand, by characters destitute of every principle of morality or religion, alike regardless of the tender offspring and the aged sire, whose silvery locks and furrowed cheeks ought to have been a sufficient shield from their cruelty; still, like the Apostle Paul he could exclaim, (and his life and conduct have fully borne out the sentiment) "None of these things move me; neither count I my life dear, so that I may finish my course with joy."

The principles of the Gospel were too well established in that breast, and had got too sure a footing there, ever to be torn down, or prostrated by the fierce winds of persecution, the blasts of poverty, or the swollen waves of distress and tribulation. No: thank God, his house was built upon a rock -- consequently it stood amid the contending elements, firm and unshaken.

The life of our departed father has indeed been an eventful one, having to take a conspicuous part in the great work of the last days; being designated by the ancient prophets who once dwelt on this continent, as the father of him whom the Lord had promised to raise up in the last days, to lead His people Israel; and by a uniform consistent, and a virtuous course, for a long series of years, he has proved himself worthy of such a son, and such a family by whom he had the happiness of being surrounded in his dying moments; most of whom had the satisfaction of receiving his dying benediction.

He was already wane of life, when the light of truth broke in upon the world, and with pleasure he hailed its benign and enlightening rays, and was chosen by the Almighty to be one of the witnesses to the Book of Mormon. From that time, his only aim was the promotion of truth -- his soul was taken up with the things of the Kingdom; his bowels yearned over the children of men; and it was more than his meat and his drink to do the will of his Father, who is in heaven.

By unceasing industry of himself and family, he had secured a home in the state of New York, where he no doubt expected, with every honest, industrious citizen, to enjoy the blessings of peace and liberty. But when the principles of truth were introduced and the Gospel of Jesus Christ was promulgated by himself and family, friends forsook, enemies raged, and persecution was resorted to by wicked and ungodly men, insomuch that he was obliged to flee from that place, and seek a home in a more hospitable land.

In Ohio he met with many kind and generous friends, and was kindly welcomed by the Saints; many of whom continue to this day, and can call to mind the various scenes which there transpired; many of which were of such a nature as not to be easily obliterated.

While the House of the Lord was building he took great interest in its erection, and daily watched its progress, and had the pleasure of taking a part at the opening, and seeing it crowded by hundreds of

pious worshipers. As the King of Israel longed for and desired to see the completion of the House of the Lord, so did he; and with him he could exclaim, "O Lord, I love the habitation of thine house, and the place where thine honor dwelleth." To dwell in the house of the Lord, and to inquire in his temple, was his daily delight; and in it he enjoyed many blessings, and spent many hours in sweet communion with his heavenly Father. He has trod its sacred aisles, solitary and alone from mankind, long before the king of day has gilded the eastern horizon; and he has uttered his aspirations within its walls, when nature has been asleep. In its holy enclosures have the visions of heaven been opened to his mind, and his soul has feasted on the riches of eternity; and there under his teachings have the meek and humble been instructed, while the widow and the orphan have received his patriarchal blessings.

There he saw the work spreading far and wide; saw the Elders of Israel go forth under his blessing -- bore them up by the prayer of faith, and hailed them welcome when they again returned bringing their sheaves with them. There with his aged partner, he spent many happy days in the bosom of his family, whom he loved with all the tenderness of parental affection.

Here I might enlarge, and expatiate on the "scenes of joy and scenes of gladness" which were enjoyed by our beloved Patriarch, but I shall pass on to an event which was truly painful and trying.

The delightful scene soon vanished; the calm was soon succeeded by a storm and the frail bark was driven by the tempest and foaming ocean, for many who had once been proud to acknowledge him a father and a friend, and who sought counsel at his hands, joined with the enemies of truth, and sought his destruction; and would have rejoiced to see his aged and venerable form immured in a dungeon; but, thank God, this they were not suffered to do; he providentially made his escape, and after evading his enemies for some time, he undertook and accomplished a journey of a thousand miles, and bore up under the fatigue and suffering necessarily attendant on such a journey with patient resignation. After a journey of several weeks, he arrived in safety at Far West, in the bosom of the Church, and was cordially welcomed by the Saints, who had found an asylum in the rich and fertile county of Caldwell.

There he, in common with the rest of the Saints, hoped to enjoy the privileges and blessings of peace. There, from the fertile soil and flowery meads, which well repaid the labor of the husbandman, and poured forth abundance for the support of the numerous herds which decked those lovely and wide-spread prairies, he hoped to enjoy uninterrupted, the comforts of domestic life.

But he had not long indulged these pleasing anticipations before the delightful prospect again vanished; the cup of blessing which he began again to enjoy, was dashed from his aged lips; and the cup of sorrow filled to overflowing, was given him instead; and surely he drank it to the very dregs; for not only did he see the Saints in bondage, treated with cruelty

and some of them murdered; but the kind and affectionate parent saw -- and ah! how painful was the sight -- two of his sons to whom he looked for protection, torn away from their domestic circles, from their weeping and distracted families, by monsters in the shape of men, who swore and threatened to kill them, and who had every disposition to imbrue their hands in their blood. This circumstance was too much for his agitated and now sinking frame to bear up under; and although his confidence in his God was great, and his conduct was that of a Christian and a Saint, yet he felt like a man and a parent. At that time his constitution received a shock from which it never recovered. Ah! yes, there were feelings agitated in the bosom of our deceased friend at that time of no ordinary kind; feelings of painful anxiety, and emotion too great for his earthly tabernacle to contain without suffering a great and a sensible injury; and which from that time began to manifest itself.

It would be unnecessary to trace him and his aged partner (who shared in all his sorrows and afflictions) from such a scene, as many of the Saints are knowing to the privations and sufferings which they, in common with the Church, endured while moving from that land of oppression; suffice it to say, he arrived in safety in Illinois, broken down in constitution and in health, and since then he has labored under severe afflictions and pain, while disease has been slowly but surely undermining his system.

Whenever he had a short respite from pain, he felt a pleasure in attending to his patriarchal duties, and with cheerfulness he performed them; and frequently his labors have been more than his strength would admit of; but having great zeal for the cause of truth, he felt willing to be spent in the service of his God.

For some time past he has been confined to his bed, and the time of his departure was near at hand. On Saturday evening last, a rupture of a blood vessel took place, when he vomited a large quantity of blood. His family were summoned to his bedside, it being now evident that he could not long survive.

On Sunday he called his children and grandchildren around him, and like the ancient patriarchs gave them his final benediction. Although his strength was far gone, and he was obliged to rest at intervals, yet his mind was clear, perfectly collected, and calm as the gentle zephyrs. The love of God was in his heart, the peace of God rested upon him, and his soul was full of compassion and blessing.

All the circumstances connected with his death, were calculated to lead the mind back to the time when an Abraham, an Isaac, and a Jacob bid adieu to mortality, and entered into rest.

His death, like theirs, was sweet, and it certainly was a privilege indeed to witness such a scene; and I was forcibly reminded of the sentiment of the poet:

The chamber where the good man meets his fate,
Is privileged beyond the common walk of virtuous life.

There was no reflections of a misspent life -- no fearful forebodings of a gloomy nature in relation to the future; the realities of eternity were dawning, the shades of time were lowering; but there was nothing to terrify, to alarm or disturb his mind; no, the principles of the Gospel, which, "bring life and immortality to light," nobly triumphed in nature's final hour. These principles so long taught and cherished by our lamented friend, were honorably maintained to the last; which is not only a consolation to the immediate relatives, but to the Church at large.

The instructions imparted by him will long be remembered by his numerous progeny, who will undoubtedly profit by the same, and strive to render themselves worthy of such a sire; and the whole Church will copy his examples, walk in his footsteps, and emulate his faith and virtuous actions, and commend themselves to his God and to their God.

Notwithstanding his enemies frequently "shot at him, yet his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob," and his courage and resolution never forsook him.

His anxiety for the spread of truth was great, and he lived to see great and important things accomplished. He saw the commencement of the work, small as a mustard seed, and with attention and deep interest he watched its progress; and he had the satisfaction of beholding thousands on this Continent, rejoicing in its truth, and heard the glorious tidings, that other lands were becoming heirs to the richest blessings.

Under these circumstances, he could exclaim, like pious Simeon of old, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Although his spirit has taken its flight and his remains will soon mingle with their mother earth, yet his memory will long be cherished by all who had the pleasure of his acquaintance, and will be fresh and blooming when those of his enemies shall be blotted out from under heaven.

May we, beloved friends, who survive our venerable Patriarch, study to prosecute those things which were so dear to his aged heart, and pray that a double portion of his spirit may be bestowed on us that we may be the humble instruments in aiding the consummation of the great work which he saw so happily begun; that when we have to stand before the bar of Christ, we may with our departed friend hear the welcome plaudit, "Come up hither, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Amen."¹

¹DHC., IV, 191-97.

APPENDIX VI

ELEGY

On the death of the dearly beloved and much lamented Father in Israel, Joseph Smith, Senior, a Patriarch in the Church of Jesus Christ of Latter-day Saints, who died at Nauvoo, September 14, 1840.

By Miss E. R. Snow

Zion's noblest sons are weeping;
 See her daughters bathed in tears,
Where the Patriarch is sleeping
 Nature's sleep -- the sleep of years.
Hushed is every note of gladness --
 Every minstrel bows full low --
Every heart is tuned to sadness --
 Every bosom feels the blow.

Zion's children loved him dearly;
 Zion was his daily care:
That his loss is felt sincerely,
 Thousand weeping Saints declare;
Thousands, who have shared his blessing,
 Thousands whom his service blessed,
By his faith and prayers suppressing
 Evils which their lives opprest.

Faith and works, most sweetly blended,
 Proved his steadfast heart sincere;
And the power of God attended
 His official labors here;
Long he stemmed the powers of darkness,
 Like an anchor in the flood:
Like an oak amid the tempest,
 Bold and fearlessly he stood.

Years have witnessed his devotions,
 By the love of God inspired,
When his spirit's pure emotions,
 Were with holy ardor fired.
Oft he wept for suffering Zion --
 All her sorrows were his own;
When she passed through grievous trials,
 Her oppressions weighed him down.

Now he's gone, we'd not recall him
 From the paradise of bliss,
 Where no evil can befall him,
 To a changing world like this.
 His loved name will never perish,
 Nor his mem'ry crown the dust;
 For the Saints of God will cherish
 The remembrance of the JUST.

Faith's sweet voice of consolation,
 Soothes our grief; his spirit's flown,
 Upward to a holier station,
 Nearer the celestial throne;
 There to plead the cause of Zion,
 In the council of the JUST --
 In the court the Saints rely on,
 Pending causes to ADJUST.

Though his earthly part is sleeping,
 Lowly 'neath the prairie sod;
 Soon the grave will yield its keeping --
 Yield to life the man of God.
 When the heavens and earth are shaken,
 When all things shall be restored --
 When the trump of God shall waken
 Those that sleep in Christ the Lord.¹

¹Lucy M. Smith, op. cit., pp. 290-92.

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JOSEPH SMITH, SR.
FIRST PATRIARCH TO THE CHURCH

An Abstract of a Thesis
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In Partial Fulfillment
of the Requirements
For a Master of Science Degree

by

Earnest M. Skinner

August, 1958

ABSTRACT

Joseph Smith, Sr., was born July 12, 1771, at Topsfield, Massachusetts, where he grew to young manhood under the formative influences of the New England Colonial period and English ancestors. At the age of twenty he moved with his father to Vermont and assisted in the clearing of land for farming purposes. From 1796 to 1816 he made several attempts at farming with very little success. On January 24, 1796, he married Lucy Mack and to this union were born seven sons and four daughters. In addition to farming, he engaged in the merchantile business and school teaching. His unsuccessful venture in selling gin-seng, along with three successive crop failures on his farm, caused him to move to Palmyra, New York, in 1816 where he renewed his attempt at farming. For the next fourteen years, with the aid of his family, he struggled to maintain and support a decent and respectable family and home. No one thought otherwise of his home and family until his son, Joseph, revealed his experience of the first vision of the Father and the Son, and the visits of the Angel Moroni. From this time on the reputation and character of the Smith family were filled with falsehoods and distorted truths.

Joseph Smith, Sr.'s life was changed considerably as a result of his son's work in the restoration of the true Gospel. Persecution was thrust upon the Smith family, and eventually caused them to move to Ohio. However, during their stay in New York, Father Smith, as he was

commonly called, endeavored to do his part in assisting with the restoration. He lent his support and encouragement to the divine mission of his son, served as one of the eight witnesses to the Book of Mormon record, became a devout member of the Church, and spent time on a mission to his father's family in Northern New York.

While living in Ohio from 1831 to 1838, a persecution campaign continued to mount. The loyalty of friends turned to enmity and hate, until a move to Missouri was made necessary. During Father Smith's seven years in Ohio, he was called to be the first patriarch to the Church and a member of the first high council. He served as a member of the high council for approximately two years, and as patriarch until his death. He faithfully served in each of these positions, and in addition performed missionary work, aided in the construction of the Kirtland Temple, and conducted prayer and fast meetings in the Temple in spite of the enemy opposition that existed.

Persecution was so great when he arrived with his family in Missouri in 1838 that their stay there was brief. During the winter of 1839 they were forced to leave Missouri and flee to Illinois for safety.

Due to these trying circumstances and exposure to inclement weather, Father Smith contracted a sickness that eventually caused his death on September 14, 1840.

His greatest contribution was of a spiritual nature rather than of a temporal one. At no time did he doubt the mission of his son, Joseph the Prophet. His example is one of honesty, simplicity, and steadfastness. The counsel and advice he gave were ripened with wisdom and a love for true happiness.

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