

# Samuel Harrison Smith

## His Legacy

The Prophet's younger brother, Samuel, played a very important role in the early history of the Church. He is called by name seven times in the Doctrine and Covenants. One is a call to exhort, four are calls to serve as a missionary, one is as a member of the high council, and one is a member of the bishopric. Samuel remembered that his parents had always taught their children to read the Bible, and to follow its teachings in their lives, without any particular reference to any church. Samuel was overwhelmed with awe when his childhood playmate, Joseph, told them about his vision. But in the heart of that twelve-year old boy, a seed of faith had been planted which was to become the motivating force of his whole life!

The Book of Mormon is a translation of a sacred record, which ancient prophets had inscribed on plates of gold containing impressive spiritual truths and great prophecies of divine origin.

### **Birth**

Born – March 13, 1808 in Tunbridge, Orange County, Vermont

### **Samuel's Physical Features and Character**

Samuel was large in stature (6'5"), strength, and physical fitness. He was a faithful, noble, honest, righteous saint. He was devoted to duty..... " His labors in the Church from first to last, carrying glad tidings to eastern cities; and finally his steadfastness as one of the eight witnesses of the Book of Mormon, and many saintly traits of virtue, knowledge, temperance, patience, goodness, brotherly kindness, and charity, shall be given to him hereafter, as a man of God." He converted many scores of converts, helped organize several branches, and strengthened the saints wherever he went. Samuel also had the gift of healing.

### **Marriages**

Mary Bailey – August 13, 1834 in Kirtland, Geauga County, Ohio

Mary was born on December 20, 1808 in Bedford, Hillsborough County, New Hampshire, she died in Nauvoo at the age of 31 as stated in the Times and Seasons, on January 25, 1841 and was buried in Nauvoo, Hancock County, Illinois

Levira Clark – May 30, 1841 in Geneva, Scott County, Illinois

Levira was born on July 30, 1815 in Levonia, Livingston County, New York. She died January 1, 1893.

### **Samuel's Death**

Samuel died on July 30, 1844 at the age of 36 in Nauvoo, Hancock County, Illinois, of a fever, occasioned by over exertion in getting away from a mob, when his brothers were

killed in Carthage. He is buried in the family cemetery in Nauvoo, Hancock County, Illinois.

### **Children**

Mother – Mary Bailey: 1) Susanna B. born October 27, 1835; 2) Mary B. born March 27, 1837; 3) Samuel Harrison B. born August 1, 1838; and 4) Lucy B. born in January 1841 (died and buried in Nauvoo, Hancock County, Illinois.)

Mother – Levira Clark: 1) Levira A.C. born April 29, 1842; 2) Louisa C. born August 28, 1843; and 3) Lucy J.C. born August 20, 1844.

### **Early Religious Affiliation**

Samuel joined the Presbyterian Church following the example of his Mother, brother Hyrum and sister Sophronia – he was approximately 12 years old at the time.

### **Assistance to Joseph**

Samuel, who was sixteen years old and very strong-minded, went to Harmony, Pennsylvania to assist Joseph by relieving him of his duties on his farm so that he could continue his translation of the Book of Mormon. Oliver Cowdery was inspired by the Lord to accompany Samuel on this trip to offer his services as scribe for Joseph. Samuel spent the spring of 1829 with Joseph arriving on April 5, shortly after recovering from many months of sickness and returning home about the first of August. Mother Smith relates, “Samuel and Mr. Cowdery set out for Pennsylvania. The weather, for some time previous, had been wet and disagreeable---raining, freezing, and thawing alternately, which rendered the roads almost impassable, particularly in the middle of the day....not to be detained either by wind or weather, however, they persevered until they arrived at Joseph’s.”

### **Third Person Baptized**

One morning as Joseph and Oliver sat down to their work, the first thing which presented itself through the Urim and Thummim was a commandment for Joseph and Oliver to repair to the waters of the Susquehanna River, and attend to the ordinance of baptism. They did so, and as they were returning to the house, they overheard Samuel engaged in secret prayer. Joseph said that he considered this as a sufficient testimony of Samuel, he being a fit subject for baptism; and as they now received authority to baptize, they spoke to Samuel upon the subject. He went straightway to the water with them, and was baptized by Oliver Cowdery on May 29, 1829.

### **One of the Eight Witnesses of the Golden Plates**

As soon as the Book of Mormon was translated, Joseph requested that his mother and father come immediately to Waterloo at the Whitmer’s. After arriving, the evening was spent in reading the manuscript. The next morning, after attending to the usual services, namely reading, singing and praying, Joseph arose from his knees and approaching Martin Harris told him if he repented he could look upon the plates in company with Oliver Cowdery and David Whitmer. They witnessed the plates.

In a few days, Joseph, Oliver, Hiram Page and the Whitmers came to Palmyra and all the male parties of the company, with Father Smith, Samuel and Hyrum, retired to a place where the family were in the habit of offering up their secret devotions to God. They went to this place, which was somewhere near the Smith home in Manchester, Township, New York, because it had been revealed to Joseph that the plates would be carried thither by one of the ancient Nephites. Here it was, that those eight witnesses, whose names are recorded in the Book of Mormon, looked upon the plates and handled them. After these witnesses returned to the house, the angel again made his appearance to Joseph, at which time Joseph delivered up the plates into the angel's hands.

### **Samuel's Testimony of his Witness**

*"Be it known unto all nations, kindred's, tongues, and people, 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 has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has 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 for which we have spoken. 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."* (Book of Mormon)

### **Official Organization of the Church**

#### **Samuel one of the original six members of the Church**

"On April 6, 1830, the Church was organized. Six young men, who had already been baptized, met at Peter Whitmer's log home at Fayette, New York, to effect the organization. These included Joseph, Hyrum, Samuel, Oliver, Peter Jr. and David Whitmer. Samuel, who had just turned twenty-two, was next to the youngest. Father and Mother Smith, Emma, Martin Harris, the elder Whitmers, and others were also present. At this time, my sons were all ordained as elders, to the ministry. Samuel took his share of the responsibility very seriously. For the rest of his life, no one was more devoted to the great work of building up the new Church, or more loyal to its inspired leader, than the Prophet's brother, Samuel." (quote from Mother Smith)

#### **First Missionary of the Church**

As the first ordained missionary of the newly organized church, Samuel was directed to take a number of Books of Mormon, and go on a mission to Livonia, New York, to preach, and make a sale of the books, if possible. So on the thirtieth of June 1830, Samuel put the books in a knapsack, and started out on foot to begin this new work, which he had been set apart by Joseph to do. Samuel traveled twenty-five miles. On his first day's journey he stopped at a number of places in order to sell his books, but was turned out of doors as soon as he declared his principles. When evening came on, he was faint and almost discouraged, but coming to an inn, which was surrounded with every appearance of plenty, he called to see if the landlord would buy one of his books. On going in, Samuel inquired of him, if he did not wish to purchase a history of the origin of the Indians. "I do not know." Replied the host: "how did you get hold of it?" "It was

translated,” rejoined Samuel, “by my brother, from some gold plates that he found buried in the earth.” “You d---d liar!” cried the landlord, “get out of my house---you shan’t stay one minute with your books.” Samuel was sick at heart, for this was the fifth time he had been turned out of doors that day. He left the house, and traveled a short distance, and washed his feet in a small brook, as a testimony against the man. He then proceeded five miles further on his journey, and seeing an apple tree a short distance from the road, he concluded to pass the night under it; and here he lay all night upon the cold, damp ground. In the morning, he arose from his comfortless bed, and observing a small cottage at no great distance, he drew near, hoping to get a little refreshment. The only inmate was a widow, who seemed very poor. He asked her for some victuals, and, after eating, he explained to her the history of the Book of Mormon. She listened attentively, and believed all that he told her, but, in consequence of her poverty, she was unable to purchase one of the books. He presented her with one, and proceeded to Bloomington, which was eight miles further. Here he stopped at the house of John P. Greene, who was a Methodist preacher, and was at that time about starting on a preaching mission. He, like the others, did not wish to make a purchase of what he considered at that time to be nonsensical fable, however, he said that he would take a subscription paper, and, if he found anyone on his route who was disposed to purchase, he would take his name, and in two weeks, Samuel might call again, and he would let him know how the prospect was selling. After making this arrangement, Samuel left one of his books with him, and returned home.

### **2<sup>nd</sup> Mission to Livonia, New York**

At the time appointed, in July of 1830, Samuel started again for the Rev. John P. Greene’s, in order to learn the success which this gentleman had met with in finding sale for the Book of Mormon. This time, Mr. Smith, and myself accompanied him, and it was our intention to have passed near the tavern where Samuel was so abusively treated a fortnight previous, but just before we came to the house, a sign of small-pox intercepted us. We turned aside, and meeting a citizen of the place, we inquired of him, to what extent this disease prevailed. He answered, that the tavern keeper and two of his family had died with it not long since, but he did not know that any one else had caught the disease, and that it was brought into the neighborhood by a traveler, who stopped at the tavern over night. This is a specimen of the peculiar disposition of some individual, who would sacrifice their soul’s salvation rather than give a Saint of God a meal of victuals. According to the word of God, it will be more tolerable for Sodom and Gomorrah, in the day of judgment, than for such persons. We arrived at Esquire Beaman’s, in Livonia, that night. The next morning Samuel took the road to Mr. Greene’s, and, finding that he had made no sale of the books, we returned home the following day.

### **Samuel Aids his Beloved Father**

A Quaker gentleman said that he had a note against Father Smith for fourteen dollars, and that if he did not pay immediately he would have him put in jail. But if he would burn the Book of Mormon, he would forgive him of the debt. Father Smith said: “That I shall not do.” So a constable was called in and took Father Smith as a prisoner. He was imprisoned as a debtor in a dungeon in Canandaigua. Mother Smith was beside herself as her boys were all away at the time and unavailable to help her. Samuel was gone, without purse or

scrip, to preach the Gospel, for which he was as much despised and hated, as were the ancient disciples. On returning home from his third mission to Livonia and being impressed to reach home as soon as possible, he walked 21 miles after sunset. It was between one and two in the morning when he Samuel finally arrived home much fatigued. He was told of the situation of Father Smith, and that Mother Smith wished for him to go early the next morning to Canandaigua, and procure his father's release from the dungeon. "Well, mother," said he, "I am sick; fix me a bed, that I may lay down and rest myself, or I shall not be able to go, for I have taken a heavy cold, and my bones ache dreadfully." However, by a little nursing and some rest, he was able to set off by sunrise to aid his beloved father, and arrived at Canandaigua at ten o'clock. After informing the jailer of his business, he requested that his father might be immediately liberated from the cell. The jailer refused, because it was a Sunday, but permitted Samuel to go into the cell, where he found my husband confined in the same dungeon with a man committed for murder. Upon Samuel inquiring what his treatment had been, Mr. Smith replied as follows: Samuel was very much wounded by this, and, having obtained permission of the jailer, he immediately went out and brought his father some comfortable food. After which he remained with him until the next morning, when the business was attended to, and Mr. Smith went out into the jail yard to a cooper shop, where he obtained employment at coopering, and followed the same until he was released, which was thirty days.

### **3<sup>rd</sup> Mission to Livonia, New York**

#### **The Conversion of the whole Greene Family, Brigham Young and Heber C. Kimball**

Samuel returned from Canandaigua the same day that my husband was liberated from the cell. After relating to us the success he had met with at Canandaigua, he gave us an account of his third mission to Livonia: When I arrived at Mr. Greene's, said, he, Mrs. Greene informed me that her husband was absent from the home, that there was no prospect of selling my books, and even the one which I had left with them, she expected I would have to take away, as Mr. Greene had no disposition to purchase it, although she had read it herself, and was much pleased with it. I then talked with her a short time, and, binding my knapsack upon my shoulders, rose to depart; but, as I bade her farewell, it was impressed upon my mind to leave the book with her. I made her a present of it, and told her that the Spirit forbade me taking it away. She burst into tears, and requested me to pray with her. I did so, and afterwards explained to her the most profitable manner of reading the book which I had left with her; which was, to ask God, when she read it, for a testimony of the truth of what she had read, and she would receive the spirit of God, which would enable her to discern the things of God. I then left her, and returned home. When Mr. Greene returned home, his wife requested him to read it, informing him very particularly with regard to what Samuel had said to her, relative to obtaining a testimony of the truth of it. This, he, for a while, refused to do, but finally yielded to her persuasions, and took the book, and commenced pursuing the same, calling upon God for the testimony of the Spirit. The result of which was that he and Mrs. Greene were in a short time baptized. They gave the book to Phineas Young, Mrs. Greene's brother, who read it, and commenced preaching it forthwith. It was next handed to Brigham Young, and from him to Mrs. Murray, his sister, who is also the mother of Heber C. Kimball's wife. They all received the work without hesitancy, and rejoiced in the truth thereof.

Joseph Young was at this time in Canada, preaching the Methodist doctrine; but, as soon as Brigham became convinced of the truth of the Gospel, as contained in the Book of Mormon, he went straightway to his brother Joseph, and persuaded him to cease preaching Methodism, and embrace the truth, as set forth in the Book of Mormon, which he carried with him. Thus was this book the means of convincing this whole family and bringing them into the Church, where they have continued faithful members from the commencement of their career until now. And, through their faithfulness and zeal, some of them have become as great and honorable men as ever stood upon the earth.

### **Samuel's Inspiring Prayers**

Samuel set himself about the business of preparing to move the family to Waterloo, after he returned home, according to revelation given to Joseph. Samuel meets Mother Smith near Fairport. Joseph arrived at about the same time. Mother Smith extended her right hand to Samuel and the left to Joseph. They wept for joy upon seeing me---Samuel, because he had been warned of God in a dream to meet the company from Waterloo, and feared that some disaster had befallen me' and Joseph, because of the information which he had received that he apprehended, from the fatigue I was undergoing, my life was in danger. And after much fatigue and perplexities of various kinds, he succeeded in getting us there.

Samuel prays.....Having settled ourselves in this place; we established the practice of spending the evenings in singing and praying. The neighbors soon became aware of this, and it caused our house to become a place of evening resort, for some dozen or twenty persons. One evening, soon after we commenced singing, a couple of little boys came in, and one of them, stepping softly up to Samuel, whispered, "Mr. Smith, won't you pray pretty soon? Our Mother said, we must be home by eight o'clock, and we would like to hear you pray before we go." Samuel told them that prayer should be attended to immediately. Accordingly, when we had finished the hymn, which we were then singing, we closed the evening services with prayer, in order that the little boys might be gratified. After this, they were never absent during our evening devotions while we remained in the neighborhood.

### **Samuel's Mission to Kirtland, Ohio with Orson Pratt**

Samuel was sent on foot on a mission to Kirtland, Ohio, with nineteen year-old Orson Pratt as his traveling companion. They arrived in Kirtland on the twenty-seventh of February, 1831. During the months that followed Samuel continued his missionary work in the vicinity of Kirtland until the Prophet received a revelation from the Lord, in which a large number of elders were called to go on a journey to western Missouri.

### **Samuel ordained a High Priest**

Samuel was ordained a High Priest under the hands of Lyman Wight on June 3, 1831 in a conference held in Kirtland, Ohio.

### **Samuel's Mission to Missouri with Reynolds Cahoon**

Joseph inquired of the Lord, and received a revelation contained in the Times and Seasons, vol. v., p. 416, in which Samuel H. Smith and Reynolds Cahoon were appointed to go together to Missouri. They departed immediately on their mission. Before they had

proceeded far, they called at a town, the name of which I do not remember where they found William E. McLellin, who was employed as a clerk in a store. After making a little inquiry, they found that Mr. McLellin was anxious to hear them preach, and that he was willing to make some exertion to obtain a house and congregation for them, for the name of Latter-day Saint was new to him, and he felt curious to hear what the principles of our faith were. So, by his interposition, they soon had a large congregation seated in a comfortable room. They preached that evening, and the next morning they pursued their journey. Shortly after they left, Mr. McLellin became very uneasy respecting his new acquaintances; he felt that it was his duty to have gone with them and assisted them on their journey. This feeling worked so strongly in his breast, as to deprive him of rest all the ensuing night; and, before morning, he concluded to set out for Missouri, at the hazard of business, character, and everything else. Accordingly, after settling with his employer, he started in pursuit of Samuel, and Brother Cahoon. He passed them on their way, and got to Missouri, and was baptized before they arrived there. On their route, Samuel and Brother Cahoon suffered great privations, such as want of meat and food. At the time that they started for Missouri, near fifty others also set out for the same place, all taking different routes. *When they arrived, they dedicated the spot for the Temple.* About this time, or soon after, a number of revelations were received which the reader will find by following the History of Joseph in the Times and Seasons, vol. v., from p. 448 to 466. A clause in one of these reads as follows: *“Let my servant Reynolds Cahoon, and my servant Samuel H. Smith, with whom I am well pleased, be not separated until they return to their homes, and this for a wise purpose in me” (D.&C. 61:35.) And here, let me say, that Samuel was never censured by revelation, to my knowledge, for he always performed his missions faithfully, and his work was well approved.*

#### **Samuel’s Mission to Hiram, Ohio with Wm. E. McLellin**

Samuel returns home to Kirtland from Missouri, and remained until the succeeding October, at which time a revelation was given, commanding him and Wm. McLellin to go to the town of Hiram, Ohio, which was about thirty miles distant. Samuel commenced making preparations, but before he was ready to start, he heard a voice in the night, which said, “Samuel, arise immediately, and go forth on the mission which thou wast commended to take to Hiram.” He arose from his bed and took what clothing he had in readiness, and set off without further delay. On arriving at the above-mentioned place, he found Wm. E. McLellin there according to previous appointment. Here they commenced preaching together, and after laboring a while in this town, they went from place to place, bearing testimony of this truth in whatever city, town, or village they entered, until the twenty-seventh of December, at which time they arrived at Kirtland. Samuel was not long permitted to remain at home in quiet; on the first of January, he was sent, with Orson Hyde, on a mission into the eastern country.

#### **Samuel’s Mission to the New England States with Orson Hyde**

Thus came the word of the Lord to call the first missionaries to the New England States. It was January 26, 1832, in Kirtland, Ohio. *“Verily thus saith the Lord, let my servant Orson Hyde and my servant Samuel H. Smith, take their journey into the eastern countries, and proclaim the things which I have commanded them; and inasmuch as they are faithful, lo, I will be with them even unto the end.” (D.&C. 75:13)* Since the

missionaries had no money, there was only one way in which they could fulfill such a mission. They began their journey on February 1, 1832. They must travel on foot, and must depend entirely upon the uncertain hospitality of strangers along the way for food and lodging. It was midwinter---and they were a thousand miles from their destination. Yet within a week, they were on their way! Samuel kept a brief diary throughout this mission, which gives abundant evidence that God kept his promise. Sometimes Samuel made entries in the diary such as this; "The people very hard, but Mr. H---'s folks received us, and when we left there, we left our blessing with them, and they were melted down into tears. Very often, they were able to hold neighborhood meetings to tell their story, and Samuel said: "We had great liberty of speech---yea, we both preached powerfully unto them." They made their way along the shores of Lake Erie, to the town of Springfield, in northwestern Pennsylvania, then on to Buffalo in the state of New York. By the end of April they reached the central part of the state, and stayed in the town of Spafford. On the third of May, they traveled to the town where Thomas B. Marsh lived.

### **Samuel baptizes his future wife Mary Bailey in Boston, Massachusetts**

On their last part of their journey, they traveled to Boston, arriving on the 22<sup>nd</sup> of June. Here is where Samuel's future wife, Mary Bailey received the teachings of the Gospel and was baptized, June 26, 1832. In July, they made a trip to Providence, Rhode Island. They then returned to Boston in August then left for a journey to the north, which took them to Maine. In late fall, the Prophet called all missionaries back home to Kirtland. On December 10, 1832, Samuel and Orson returned to Kirtland. It was soon after the missionaries had gone that Augusta Cobb, Mary Bailey's spiritually gifted friend, made a surprising prediction: "Mary dear, some day you will go to Kirtland, and become the wife of Samuel Smith!" They went and preached from city to city, until they were called home to receive the ordinance of the washing of feet.

### **Samuel's Diary Entry**

In May of 1833, he recorded one final entry in his diary: "*Though some of the elders were commanded to go forth and preach for a season, yet the Lord revealed that I should tarry at home where my father lived, and thus I have tarried and labored until this time with my hands.*" In the summer of 1833, Mary Bailey, Samuel's first wife boarded with Mother Smith; devoting their time to making and mending clothes for the men who were employed in building the Lord's house. Father and Mother Smith leaned heavily upon the strong shoulders of their son Samuel. Although he had often been away from them since he began his missionary work, sometimes, his return was hastened by a strong impression that his parents were urgently in need of him.

### **Samuel's dedication to the work of the Lord in building the Kirtland Temple**

Samuel devoted many days to hard labor on the temple---sometimes followed by guard duty at night. He assisted in laying the foundation stones for the Kirtland Temple in July of 1833. He attended the School of the Prophets in Kirtland. He owned land in Kirtland. He was a member of the Kirtland Safety Society. In September of 1835 he was appointed, in company with David Whitmer, as a committee and general agent to act in the name of and for the Literary Firm.

**Samuel was ordained a member of the First High Council of the Church  
He later became the President of the Council in 1837**

In February, both Samuel and his father had been ordained as members of the first high council of the Church in Kirtland. Samuel's sound judgment and unfailing dependability made him a very valuable member of the council.

**Samuel's Patriarchal Blessing**

On December 9 of 1834, in Kirtland, Ohio, Samuel received his patriarchal blessing from his father. *"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."* *"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."* *"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."* *"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."* *"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 moves his family to Far West, Missouri**

Don Carlos gave the following brief summary of Samuel moving his family to Far West, Missouri: "Being stripped of their goods and made desolate by the enemies of truth, they suffered much in journeying a thousand miles in midwinter, to Missouri, being exposed for want of the comforts of life."

**Samuel moves his family to Marrowbone Creek, Daviess County, Missouri**

During the spring and summer of 1838, Samuel worked hard to clear and cultivate a new farm on Marrowbone Creek, and prepare a house for his loved ones. It was here that Mary became one of the first victims of mob violence---for the storm first broke in Daviess County! Samuel had business in Far West and upon hearing that William and his wife were very sick, he set out with a carriage to bring them to Mother Smith's house. Soon after Samuel brought William and Caroline to the Smith home, there was born unto Samuel a son, whom he called by his own name.

## **Mob Violence in Marrowbone**

### **Mary and the family are driven from their home**

When his son, Samuel Harrison Bailey Smith was three weeks old, Samuel was compelled to leave, and on the next day, Mary was informed that she must leave home forthwith, and take journey of thirty miles to Far West. "When my brother was three days old, my mother was taken from the house. The mob took her by picking up the featherbed, and carried her, with her babe, out into the sleet and rain, and placed the bed on the ground. Then they placed the other two children, on the bed with her. Then, giving her a few necessary things she asked for, they burned the house down to the ground." One of the neighbors offered to furnish her a team, and a small boy to drive it, if she would start immediately. To this, she agreed. A lumber wagon was brought, and she, with her bed, her children, and very little clothing, either for them or herself, was put into it and sent to Far West, under the care of a boy of eleven years of age. The day following, Samuel started home from Far West, although the rain was falling fast, and had been all the night previous. He had proceeded but ten miles when he met his wife and children, exposed to the inclemency of the weather, and dripping wet. He returned with them to Far West, where they arrived in about thirty-six hours after they left Marrowbone, without having taken any nourishment from the time they left home. She was entirely speechless and stiff with the cold. We laid her on a bed and my husband and sons administered to her by the laying on of hands. We then changed her clothing and put her into warm blankets, and, after pouring a little wine and water into her mouth, she was administered to again. This time she opened her eyes and seemed to revive a little. I continued to employ every means that lay in my power for her recovery, and in this, I was much assisted by Emma and my daughters. Mary's "health was shattered."

### **Battle at Crooked River, 1838**

"Samuel had to flee for his life and leave Mary to the mercy of an infuriated community, while he wandered through the wilderness for the space of fourteen days, without seeing one white inhabitant, and most of the time without food." Samuel had been one of the volunteers who participated in the battle at Crooked River, whose lives were now sought by the mob. So he, and more than twenty of his associates, speedily took the advice of the leading brethren, in an attempt to escape from the state. They hurriedly left on horseback, heading towards the Mississippi River, which was two hundred miles east of Far West. They had not traveled far when they received word that they were being pursued by an armed mob more than twice their number, who had "strict orders not to return until they brought back the company, either dead or alive." Samuel called a halt and asked what they should do in case the enemy overtook them. "The whole company covenanted with uplifted hands to heaven, that if they were overtaken, they would fight until they died, and that not a man would fall in the hands of the enemy alive." When they camped that night, they were only four miles ahead of their pursuers, with nothing but an open prairie between and they would most surely have been overtaken the next day, "had not the Lord sent a heavy snowstorm during the night." When morning came, "The air was so full of snow, they could hardly find their horses to saddle them, but they mounted and continued their journey as fast as they could." They made slow progress, but their tracks were quickly obliterated, and they were safe from their enemies! The baffled mob returned with the story that "they could not overtake the d---d Mormons, for they were stopped by

a snowstorm.” Considering it “unsafe to be seen by the inhabitants of the country,” they traveled through the wilderness, in wild, trackless sections of Missouri and Iowa. Before long, their provisions gave out, so they divided the company into three groups, to spread out in search of food. Samuel and his seven companions found nothing for several days and were forced to eat “lynne buds and slippery elm bark.” They were hungry and cold and weary, but most of all, they were distraught with anxiety. When they were so weak from lack of food they could proceed no further, they held a council, and turning to **Samuel for spiritual leadership**, they appointed him **“to receive the word of the Lord in revelation.”** Then they knelt in a circle, and each in turn, prayed for the blessings they needed. *“Then the spirit of the Lord came upon Samuel, and being filled with the Holy Ghost, he arose and said, “Thus saith the Lord, my servant Joseph is not injured, nor any of the brethren that are with him, but they will all be delivered out of the hands of their enemies. Your families are well, but anxious about you. Let your hearts be comforted, for I, the Lord, will provide food for you on the morrow.”* After a short supplication, it was manifested to Samuel that they might obtain sustenance by traveling a short distance in a certain direction. This he made known to the company, and immediately set out with two others in quest of the promised food. After traveling a short time, they came to an Indian wigwam, and made known to the Indians by signs that they were hungry. Upon this the squaw, with all possible speed, baked them some cakes, and gave each of them two; after which she sent the same number to those who remained in the woods, giving them to understand that she would send more, but she had very little flour, and her papooses would be hungry. From this time onward, the brethren succeeded in getting food sufficient to sustain them, so that none of them perished. So, Samuel was the first of Mother Smith’s sons to escape from his enemies, and find refuge across the Mississippi.

### **Refuge in Quincy, Illinois**

In April of 1839, Samuel found refuge in Quincy, Illinois, where Samuel and Mary, and their little family were reunited. Here he rented a house for his family. He obtained permission of the ferryman with the assistance of Seymour Brunson, for Mother and Father Smith to cross the Mississippi. Samuel welcomed Mother and Father Smith into his home and they moved in upon their arrival from Far West, Missouri.

### **Samuel’s devotion to Mother Smith**

In a few days, Samuel moved his family into another house, and we were then less crowded. Samuel’s responsibilities extended to both households. Mother Smith was soon seized with the cholera, and developed an excruciating pain which operated upon the marrow of her bones. During her sickness, Samuel brought Lucy down stairs several times in his arms to see Mother Smith, as they did not expect her to live any length of time. The family never forgot Samuel’s devotion to them.

### **Samuel’s move to Macomb, McDonough County, Illinois**

Not long after Joseph and Hyrum landed in Illinois, a George Miller, came and informed us that he had a quantity of land in his possession; also, that upon this land were a number of log houses, which the brethren might occupy. Samuel, Don Carlos, and W.J. Salisbury, renting some land of him, moved upon his premises as soon as preparations could be made for their families, this was located in McDonough County, Illinois, near

the village of Macomb. Samuel was an industrious, hard-working man, who never shirked any task. While working on the farm, he worked every day and part of every moonlight night. Times were hard for him, and it was hard for him to get bread, let alone, meat, for his family. One morning, when clearing the farm, he found a full-grown deer in the corral, that had by some chance wandered into the enclosure. He gave chase, and luckily, it ran into a corner. He was an athlete, so he threw it, and killed it with his pocketknife. Samuel probably moved to Nauvoo around November of 1839.

### **Nauvoo's Army – The Nauvoo Legion**

Samuel served as a guard in the Nauvoo Legion as was recorded on March 9, 1841.

### **Presiding Bishopric**

Samuel was called to the presiding Bishopric of the Church in January of 1841. He also served as a Bishop of the Nauvoo 4<sup>th</sup> ward.

### **Samuel, a Noble Father**

Samuel's memory as reflected by his daughter Mary. "My first remembrance was when I was quite small. I must have been about three years old. I remember that when my father came home from work, my sister, my brother, and I were looking for the frolic we always enjoyed so much with him. Father would seat himself in the middle of the room, and then, at a signal from him, we would make a dash around the room, and then for him, and clamber into his lap. The first one into his lap got a kiss; so we would continue until we had all obtained the coveted kiss---sometimes three or four, or half a dozen. When we were all well tired out and quite sleepy, Mother would put my sister and myself to bed, and Father would take my brother----who was the youngest---in his lap, and sing him to sleep." Samuel had such noble character.

### **Samuel's Blessing from his dying Father**

Samuel received a blessing from his dying father on September 14, 1840. To Samuel 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 chastised you, but has called you home to rest; and there is a crown laid up for you, which shall grow brighter and brighter unto the perfect day. When the Lord called you, he said "Samuel, I have seen thy suffering, and heard thy cries, and beheld thy faithfulness; thy skirts are clean from the blood of this generation," Because of these things I seal upon your head all the blessings which I have heretofore pronounced upon you; and this my dying blessing, I now seal upon you. Even so. Amen."*

### **Samuel's beloved wife Mary Bailey dies**

Mary Bailey, 31, dies as a result of childbirth bearing Lucy on the twenty-fifth of January, 1841, and in consequence of her exposures in Missouri. Baby Lucy soon followed in death in January of 1841.

### **Samuel's Mission to Scott County, Illinois**

Samuel served a mission to Scott, County, Illinois in April of 1841. He as initiated into the Masonry, April 9,1842.

### **Samuel desires to see his brothers before they are taken to Carthage Jail**

Samuel left his home to visit Joseph and Hyrum in Nauvoo before they were taken to Carthage Jail. But as he neared Bear Creek; he was sent back by the mob guard. Thus, he was prevented from seeing them before they went to Carthage. Samuel was living in Plymouth, Illinois in William Smith's tavern at the time.

### **Samuel's ride to Carthage Jail**

Joseph and Hyrum are killed at Carthage jail. And in that tragic hour, Samuel was still there to render one last heartbreaking service for his martyred brothers. Mary his daughter relates. . . . "My father, at the time of his brothers' arrest and imprisonment in Carthage Jail, determined to go to them at once, well knowing their lives were in danger. He set out for Carthage, taking with him a fourteen-year old boy who was working for him. They traveled by team and wagon, and when they neared Carthage, they were met by a guard of the mob, who apprehending his coming, had been placed there to intercept him. They allowed the boy to proceed with the team, but he was turned back. He gave the boy instructions to go directly to Hamilton House, in Carthage, and there await further instructions. Then he returned home as quickly as possible. "I remember that my father came into the house in much excitement and said---"I have sold that work-horse of mine, and have bought a race horse---the fastest horse in this section of the county---and I think that I can break through the mob and get to Carthage,' and immediately he mounted the horse and was gone!" "He went unarmed, and as he again neared Carthage, he met several people coming from there in great haste. Among them were a man and a woman in a buggy, of whom he asked what had happened, and received answer, "The two Smiths have been killed by the mob." The terrific shock was too much for him, and for a minute, he reeled in his saddle, and they expected to see him fall. Then as the necessity for immediate action flashed across his mind, he steadied himself, saying, "***God help me! I must go to them'***---and pressed forward. The mob, expecting his return, and intent upon murder, were secreted in a thicket with rifles, and gave chase after me for two hours. As they emerged from the thicket, the man in the buggy gave a warning shout; my father turning his head quickly, took in the situation at a glance, and put his horse to utmost speed, still keeping his course straight towards Carthage. His splendid horsemanship kept him somewhat out of the range of the bullets sent after him, though one passed through the top of his hat. The chase was a long and exciting one, but he finally outdistanced them and rode into Carthage---being the first one to arrive there after the tragedy! The mob in the meantime had dispersed. Samuel took a team and went to the jail, removed the bodies with John Taylor and took them to the Hamilton Hotel. "Mr. Hamilton of the Hamilton Hotel met my father and gave him all the assistance that lay in his power in caring for the bodies of his murdered brothers. The next morning, in company with Willard Richard's and others, my father accompanied the bodies to Nauvoo, where they lay in state in the large dining hall of the Mansion House while thousands of the mourning multitude passed through to get a last look at their beloved Prophet and his devoted brother."

**Samuel becomes a forgotten martyr of the church  
in his heroic ride to Carthage Jail, to aid his beloved brothers**

Soon after Mother Smith returned to her room after viewing the corpses of Joseph and Hyrum, Samuel said, “Mother, I have had a dreadful distress in my side ever since I was chased by the mob, and I think I have received some injury which is going to make me sick.” (internal hemorrhage) And indeed he was then not able to sit up, and collapsed in my arms, as he had been broken of his rest, besides being dreadfully fatigued in the chase, which, joined to the shock occasioned by the death of his brothers, brought on a disease that never was removed. In a short time, Samuel, who continued unwell, was confined to his bed, and lingering till the thirtieth of July, 1844, his spirit forsook its earthly tabernacle, and went to join his brothers, and the ancient martyrs, in the Paradise of God.

**The Lord’s Promise---“no power shall harm him”**

The Lord had kept his promise to Samuel to the end, and enemies had never had the power to harm him—even during that last wild ride to Carthage! Now all the other promises which Samuel had received from the Lord would be fulfilled, and he would inherit a crown which would “grow brighter and brighter unto the perfect day.” The Times and Seasons, in reporting Samuel’s death,.... “so soon after the horrible butchery of his brothers Joseph and Hyrum in Carthage Jail,” said it was “a matter of deep solemnity to the family, as well as a remediless loss to all.” Then (in fulfillment of another promise to Samuel---“The just shall rise up and call thee a perfect man”) it was said of him: “If ever there lived a good man upon the earth, Samuel H. Smith was that person. In fact, he was too good for this generation, and the infinite wisdom of Jehovah seems to have been exerted in this instance of taking him, to remove him from the evils to come.” “When a faithful Saint dies, like our lamented brother, calm, faithful and easy, all Israel whispers, as expectant of the same favor, ‘Let me die the death of the righteous, and let my last end be like this.’” “His labors in the Church from first to last, carrying glad tidings to eastern cities; and finally his steadfastness as one of the witnesses of the Book of Mormon, and many saintly traits of virtue, knowledge, temperance, patience, goodness, brotherly kindness, and charity, shall be given to him hereafter, as a man of God.”

**Samuel – “As Faithful As The Sun”**

Extracted from a letter sent from Don Carlos Smith to his wife Agnes. On Arriving at Seneca Falls, I laid the matter before Samuel and Wilber, and we united our hearts in prayer before the Lord, who signified, by the voice of his Spirit, to Samuel that he could continue his journey, but that I should return, after a short time, to our families; so tell Mary that I have not forsaken him; no, nor ever will, for he is as faithful as the sun; the Lord will not forsake him, and angels will bear him up, and bring him home triumphant and victorious. Don Carlos’ appeal to Samuel to pray with him for guidance shows how well he understood the rich spiritual gifts with which Samuel had been endowed.

### **Samuel – Blessed of the Lord**

Blessing to Samuel and William Smith. *“Blessed of the Lord is my brother Samuel, because the Lord shall say unto him, Samuel, Samuel; therefore he shall be made a teacher in the house of the Lord, and the Lord shall mature his mind in judgment, and thereby he shall obtain the esteem and fellowship of his brethren, and his soul shall be established and he shall benefit the house of the Lord, because he shall obtain answer to prayer in his faithfulness. And now, O God, let the residue of my father’s house ever come up in remembrance before Thee, that Thou mayest save them from the hand of the oppressor, and establish their feet upon the Rock of Ages, that they may have place in Thy house, and be saved in Thy kingdom; and let all things be even as I have said, for Christ’s sake. Amen.”* (Joseph Smith)

### **A Political Motto of Liberty**

The political Motto of the Church of Latter-day Saints – is the Constitution of our country formed by the Fathers of liberty. Peace and good order in society. Love to God, and good will to man. All good and wholesome laws, virtue and truth above all things, and aristocracy, live forever! But woe to tyrants, mobs, aristocracy, anarchy, and toryism, and all those who invent or seek out unrighteousness and vexatious law suits, under the pretext and color of law, or office, either religious or political. Exalt the standard of Democracy! Down with that of priestcraft, and let all the people say Amen! That the blood of our fathers may not cry from the ground against us. Sacred is the memory of that blood which brought for us our liberty.

JOSEPH SMITH JUN., THOMAS B. MARSH, DAVID W. PATTEN, BRIGHAM YOUNG, **SAMUEL H. SMITH**, GEORGE M. HINKLE, JOHN CORRILL, GEORGE W. ROBINSON. (March, 1838)