sites, such as Joseph Smith's birthplace in Vermont, the Smith farm in New York, important sites in Missouri, and Carthage Jail in Illinois; by completing the Church Administration Building, the LDS Hospital, a Church visitors bureau, and the Hotel Utah in Salt Lake City; and by promoting the expansion of the Church's missionary and educational systems.

One of Joseph F. Smith's legacies was through his exposition of various Church doctrines and of principles of priesthood government. He felt strongly that Church members should be taught "sound doctrine." Following his death in 1918, some of his voluminous teachings, recorded during five decades of instructing the Saints as a General Authority, were published under the title Gospel Doctrine. Possibly President Smith's most significant doctrinal contribution was his "Vision of the Redemption of the Dead," which he received on October 3, 1918, just six weeks prior to his death on November 19. In it he saw the world of departed spirits and many individuals who reside there, including ancient and modern prophets, and he viewed the visit of Jesus Christ to the spirit world, where Jesus declared liberty to the righteous and organized a mission to preach the gospel to the wicked spirits. In 1981 his account of this vision was added to the Doctrine and Covenants as section 138.

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BRUCE A. VAN ORDEN

SMITH, JOSEPH FIELDING

Joseph Fielding Smith (1876–1972), the tenth President of the Church, was born July 19, 1876, in Salt Lake City, the firstborn son of Joseph F.
SMITH, an apostle who would become the sixth President of the Church, and Julina Lambson, the first of his six plural wives. His grandfather was the Patriarch Hyrum SMITH. Under the tutelage of his parents, Joseph Fielding, as he became known in the Church, grew up with a deep affection for the Prophet Joseph SMITH and his teachings. Upon learning to read, he constantly studied Church magazines, pamphlets, and other publications, reading the Book of Mormon twice by age ten. A few years later, he read the lengthy history of the Church, published in the *Millennial Star*. In his late teens he studied the New Testament in transit to and from his merchandizing job at ZCMI (Zion’s Cooperative Mercantile Institution), the Church department store. He built the lasting scholarship on this foundation of constant learning that later distinguished his prolific writings.

He married Louie Emily (Enyla) Shurtliff in the Salt Lake Temple on April 26, 1898. One year later, he accepted a two-year mission call in the Nottingham conference of the British Mission (1899–1901). Upon his return, he secured employment in the Church Historian’s office. In April 1906 he was appointed an assistant Church historian.

As antipolygamy sentiment raged in the early 1900s, Joseph Fielding felt the injustice of the attacks upon the Church and the men whom he knew and loved, such as his father. Some of his first publications were defenses of historical Church doctrine and practice, including *Blood Atonement and the Origin of Plural Marriage* (1905) and *Origin of the “Reorganized” Church: The Question of Succession* (1907).

In March 1908 his wife, Louie, died leaving him with two daughters. That November he married Ethel Georgina Reynolds, who bore him five sons and four daughters. Ethel died in August 1937, and he married Jessie Ella Evans in April 1938. She died on August 3, 1971, one year before President Smith.

Family influence powerfully shaped Joseph Fielding Smith’s feeling about religion and his understanding of the gospel. In his later years he often commented that he had been tutored by his father, who was called to preside over the Church when Joseph Fielding was only twenty-five. “I have a great love for my father,” he said. “It was marvelous how the words of living light and fire flowed from him” (remarks at Smith family reunion, Nov. 13, 1970; copies in family possession).

Joseph Fielding Smith (1876–1972), ordained an apostle in 1910, was well known for his gospel writings. He served as Church Historian for many years, publishing a selection of the teachings of the Prophet Joseph Smith. He wrote many “Answers to Gospel Questions” and articles that were collected in three volumes called *Doctrines of Salvation*. Courtesy Utah State Historical Society.

“In all my life,” he continued, “whenever I have been tempted, one thought has always come to me. ‘What would my father think of that?’” A year later, dramatizing the impact of his father on his own gospel scholarship, he said, “I feel a closeness to my father, and my grandfather, and my granduncle the Prophet [Joseph Smith] himself, and to the other early brethren of this dispensation. I believe what they believed and am sure that in large measure I think as they thought” (fireside speech to Latter-day Saint Student Association, Nov. 21, 1971, LDS Institute of Religion, University of Utah).

Family influences in turn became the molding forces in the lives of Joseph Fielding’s children, who tell of his constant efforts to teach them. At meals, in family gatherings, while walking children to school or church, and later in letters to those in
the military and on missions, he was always in-
structing his children in gospel principles. His let-
ters, like his sermons, were filled with scriptural
quotations, often interpreting world events or fam-
ily activities in terms of what the scriptures said.
Through these constant teachings he earned what
he considered to be one of life’s greatest blessings:
all of his children remained faithful Latter-day
Saints. Each married in the temple, and each of his
sons served a mission for the Church. Following
Joseph Fielding’s death, Harold B. Lee, his suc-
cessor as President of the Church, said, “Truly, the
greatest monument to him is the great posterity
which he has given to the world” (Letter to the
Joseph Fielding Smith family, July 14, 1972, Salt
Lake City, Historical Department of the Church
[HDC]).

When Joseph Fielding Smith was ordained an
apostle on April 7, 1910, the Salt Lake Tribune
published criticisms against him, his father, and
the Smith family for nepotism. This vilification ig-
nored his qualifications for the apostleship. In this
difficult time, he took refuge in his family, which
had special reason to have confidence in the call
because of a revelation to his mother that her son
would become an apostle (Bruce R. McConkie, pp.
24–31). In a patriarchal blessing he received at
nineteen, Joseph Fielding Smith had also been
told, “It shall be thy duty to sit in council with thy
brethren, and to preside among the people” (John
Smith, Patriarchal Blessing to Joseph Fielding
Smith, Jan. 19, 1896; copy in LDS Church Histori-
an’s Library).

During his apostolic tenure, amid many re-
 sponsibilities and duties, Joseph Fielding Smith
was best known, and is best remembered, as a the-
ologian and gospel scholar. President Heber J.
Grant called him “the best posted man on the
scriptures of the General Authorities of the Church
that we have” (Letter to Joseph Fielding Smith,
Dec. 31, 1938, HDC). He published more books
and articles than any other man who became Presi-
dent of the Church, though it was never his main
intent to become an author. Many of his writings
were discourses, answers to questions posed to
him, instructions for Church leaders, and efforts to
clarify common uncertainties.

One book, The Signs of the Times (1942), was
published after requests mounted for copies of lec-
tures he had given on the Last Days. The Restora-
tion of All Things (1945) was a compilation of radio
talks; the two-volume Church History and Modern
Revelation (1953) was a manual of instruction for
the Melchizedek Priesthood quorums; and the
five-volume Answers to Gospel Questions (1957–
1966) was a compilation of answers to gospel ques-
tions printed in Church magazines over a period of
years.

At a time when many were concerned with
the issues of organic evolution, Elder Smith pub-
lished Man: His Origin and Destiny (1954), in
which he provided a scriptural and theological de-
defense of the Church position that mankind is the
offspring of and placed on earth by God, not a
product of random evolutionary processes. His
serenity and wisdom. He always built his sermons on
scriptural themes. “I never did learn to deliver a discourse,”
he said, “without referring to the scriptures” (Jo-
seph F. McConkie, pp. 44–45). In his sixty-two-
year ministry as an apostle and prophet, Joseph
Fielding Smith preached on almost every facet of
the gospel. Few Latter-day Saints have spoken so
emphatically on the fact that God is a personal
being, that he is the creator of all things, that he is
literally the Father of Jesus Christ, and that the
atonement of Christ grows out of the fact of his
divine Sonship. His defense of the Prophet Joseph
Smith, the Book of Mormon, and the doctrine of a
latter-day restoration fulfilled a promise in a sec-
ond patriarchal blessing that his teachings and
writings would stand as a “wall of defense against
those who are seeking and will seek to destroy the
evidence of the divinity of the mission of the
Prophet Joseph Smith” (Joseph D. Smith, Patriar-
chal Blessing to Joseph Fielding Smith, May 11,
1913; copies in family possession).

He explained the doctrine of the “divine law
of witnesses” (CR, Apr. 1930) with a force and clar-
ity not found elsewhere in the literature of the
Latter-day Saints (see WITNESSES, LAW OF). The
Way to Perfection (1931) and Elijah the Prophet
and His Mission (1957) stand as classic expositions
of the doctrines of salvation for the dead. His com-
piilation Teachings of the Prophet Joseph Smith
(1938) is one of the most widely used reference
texts in LDS literature. Essentials in Church His-
tory (1922) and The Life of Joseph F. Smith (1938)
are examples of interpreting history through script-
ural and prophetic eyes.

Yet, while he is remembered as a gospel
scholar, Joseph Fielding Smith’s love of life and
those he worked with was broader than his scholar-
one-half-year tenure was marked by steady missionary growth; the dedication of the Ogden and Provo temples; some significant organizational restructuring, including reorganizations in the Church Sunday School system and the Church Department of Social Services; and a revamping of portions of the Church internal communication systems, which led to the consolidation of all general Church magazines into three.

After a long life of scholarship and influence, one of his most significant acts was his reaffirmation, as President of the Church, of the doctrines that he had taught throughout his apostolic ministry. “What I have taught and written in the past,” he said in the October general conference of 1970, “I would teach and write again under the same circumstances” (CR, Oct. 1970, p. 5). He died July 2, 1972, in Salt Lake City.

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AMELIA S. MCCONKIE
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SMITH, LUCY MACK

Lucy Mack Smith (1775–1856) was the mother of the Prophet Joseph Smith and his main biographer for the crucial formative years of the restored Church. A marked tenderness existed between the Smith parents and children, and Lucy lived near or in the Prophet’s household through hardships in New York, Ohio, Missouri, and Illinois. Mother and son maintained the strongest mutual respect throughout these years of change, sacrifice, and persecution.

Faith in God was central to Lucy Smith’s personality. When a young mother, she became critically ill and spent a night very near death, but a voice promised her life after she pleaded for the power to “bring up my children, and comfort the heart of my husband,” with a vow to serve God completely. More than forty years later, she publicly reviewed the result of her parental leadership...