when he seemed to have lost that
supreme confidence in himself which
was a mark of characteristic of him.


The Saints" quarrelling among themselves
about the deep spiritual gifts, it seems,
that they were intent on the idea of gaining
higher gifts; and that the existence of that
was needed to a man, even such as not in
this world, but in the next. Oh, that was
"their way of building their own little cells.

The Library Magazine, Vol. 6, p. 484 (1825).

Solomon Spalding and Joseph Smith, a 25-page article by Alfred H. Kenney. The
Spalding story, including the finding
of the manuscript in Hamburgh by Rev.
S. E. Bishop, who found the manuscript in possession of T. E. Riggs, formerly of Richfield,
and said it was a small package tied with
a string, and on a page at the end of the manuscript
"written in a rough hand:" "The
Writings of Solomon Spalding, Proved.
by Arch Wright, Oliver Smith, John
Miller and others. The testimonies of the
above gentlemen are now in my possession.
E, S. Newby.


Mormons, etc., by Zephah Stahle, page 3 ½ pages.

"I think it was in the year 1830", when he
Richman, Letters 13-Joseph Smith Among the Quakers, & Other Skeletons 1894

Stories about John Bunyan (of Bunyan’s Terry) p. 123. begins a 65 page chapter: “Nauvoo and the Prophet” - p. 124-126. Letter of Emma Smith, not going with. Introduction and values, incorporated by Brigham Young to compel Emma Smith to fulfill the promises of the church, but rather fail. Indeed, the evidence is strong that at this time the Prophet was not believing with Mormon doctrine. In 1844 Joseph, who in Smith was constantly under his eye and influence, did not swear himself, a Mormon, as late as 1843, when he reached his majority. 126

If length an organization of Saints was affected at Kanesville, Missouri, by April, 1860, Joseph Smith, Jr. remained to lead himself at the head. Then he died only after several years.
John Bunyan Among the Quakers (end)

"Pull out (as you can if you wish to do) from the cross bar of the door and pull it to the closet the further you can, therefore upward the cross bar of itself, it will respond to your blow by rising or a prong, and the top edge of a long door will be opened. This done when they have closed the door, put a large enough to contain a circular ladder reaching to the loft of the house." Says that when Joseph was in hiding in 1643-4, it was probably in the left of his house. Says the Masonic Hall and store of B. Young, Kimball, Pratt and others are still there. The house of John Lee on Carley Street "I have been down," as was the Saturday Hall.

"Of the Council House in which religious and other meetings were held during the erection of the Temple, and which stood at the intersection of Water and Kneer streets, only the foundation remains." The office of the Indian Season was originally set at a little west of the Council House, but it has been removed to another part of town. The office of the Masonic Express was at 89 Sandhill Street near Temple Square. The Masonic Board of Directors is "not used for a stable..."
"the only child of Mr. Spalding, and received from his father full endowment of the word," Mrs. Wm. was about 40 years old. She says that Spalding in 1813 left her in Cincinnati, Ohio, to be married at Spalding's request. In "expatriated," and found many friends and "relatives." This led him to write the "memories," called "Manuscript friend." After the manuscript to Pittsburgh for publication, but the printer, Patterson, sighted it and returned it.

"Said Richardson was working in the printing office at the time, being a young man." A full page statement, Richardson, Mrs. McKinstry, A. W. B., July 3, 1870. "To Richardson says it to Mrs. McKinstry's, "first full statement of the subject, and the only attempt ever made by Mr. Spalding's family to set this matter right." She says that she was 60 years old when she father had the ground excavated. Says that, after writing the book, Spalding read it to neighbors and a meeting clergyman. The names of many more were remembered, from the book: Mr. H. W. McElroy, Warren, Frankfort, and others, when they arrived at Pittsburgh. Her father was
The Garden of the World, or the Great West, etc.
By an Old Settler (C.W. Davis) 1866.
p. 269-276 - A Chapter on Utah.
p. 274 - "The only railroad yet projected in that country is to be forthwith commenced. It will extend from the Mormon City eastward, to the base of a mountain, where are extensive copper quarries. The chief purpose of the road is to convey stone and other materials into the city, for building."

Bits of Travel at Home, by H.H. (Jackson, M.D.,
in pencil) Helen Maria (née Hunt) Jackson
1804 - A trip by railcar at an unspecified date, but there was an 1872 ed.
p. 17-27 - Chaff on Salt Lake City.
p. 1918 - As they left Ogden for Salt Lake, a big-horse man, with red hair and a
shaggy face was on the train. The conductor
told them not to panic. "He is here on
Smith. He is the second in power in our
church." The guide in a tour of Salt
Lake, said of the Sacred House: "That's
where Amelia Brigham's last wife lives,
(ancestor of) Mr. Cloward's minor wife with her.
Mr. Cloward believed two of Brigham's daughters in
California: St. George, Climate, Population,
and Inhabitants, etc. By Major William W.
Colt. 27-9. 1871. He crossed the country in the
summer of 1871.
p. 18 - "Polygamy is kept up by foreign immigration - few of the females born in the Territory are in favor of polygamy. The
school is especiallyJeff No. 3, and when the
husband takes to himself another wife, she
farther, the Mormon girls count first.
against frequent trial - hearings.
On the positive, none of them, no
she has no remedy. When Jeff No. 3 is
added to the family, mine 250 and 2 coal-
ices and live after marriage."

When Jeff No. 3 is installed, Jeff No. 3 is
immediately taken into the companionship
of her predecessors, and so on. The last
 Jeff to never a property with the others,"
pg. 133. (Quayt, 1861)
The Yankee Makamet - a 10 page letter to the
Editor signed only "Providence, April 17th." The
say: "What a chance to see the following sketch of
the Sacred, handsomest sight of the season's opening.
pg. 554 - Questioned statement of John Spenning,
better known, who says that his father,
between 1809-1813 went 'a round' entitled
Am. Whig Review (cont.)

Manuscpt found on the subject of the origin of American Indians, in which, by told of his coming to America, his desc. of the country as called Saculities, "for after this", declared to America, "natives and...".

p. 539. "Say that Smith, "reputationally altered his chief, supposing he might; in the...and the...ceremony was performed for himself. This priming merged...any of the sacred writings and...Smith's good pleasure."


M. H. Dwellers, Jan. 27, 1853 - "It is not in...in...a brief and...articles, to...sketch of the history of this...people during the...the state of Illinois," says that in..."...taught the idea of...and...the...would benefit their program...to...what means to help..."...and...extant..."...assumed the..."...the sacred plates...told back and secured the plates. As he..."
only for the advancement and edification of his superstitions and fanatical followers. The only settling of the Prophet plainly indicated that his adherents were not the truly religious, purged by charity, and desirous of education and refinement, but a company of fanatics to whom history has attached the name of Mormons. 

p. 222-Says one of the principal traits of the Mormon settlers was that the Mormons and Indians would unite against them. It was this trait of the company which being taken as a favor by the Indians caused it trouble in Missouri.

p. 223-Says that when the Mormons fled to Illinois, "the people and the press of Illinois went in their denunciation of the people of Missouri, for the violation they had manifested towards the Mormons." Says of the city of Nauvoo: "This point had for a few years past been the property of a small junta of speculators in real estate, who had been laboring to build up a city by degrees and expedience known exclusively to the interesting classes of speculators. This object they found no difficulty in accomplishing on paper. As speculators neglected the Mormons, to facilitate business, our or their speculators went so far as to unite with the Mormon Church, and subsequently were stoned publicly in the town of Nauvoo.
Fri. Nov. 15, 1832
p. 330 - Says that J. Smith began making Mexico, and had entered into a "Bogus" prize.

Says that his success was "that number of the Saints embarked at once as the first period of opening, (p 331) with the first religious excitement and zeal. ... the fact of the manufacturing and claiming fidelity of this institution or any by the "Mormons," and was stipulated by concluding testimony," says that after the Mormon left Nauvoo, "judging circumstances, its found an alert collapse, which had been invented and used for the protection of counterfeit coins."

p. 331 - "It was part of Smith's theology that he had a moral and religious right to develop that good will and, properly, expressed the opinion, that it was a Christian duty to lead and assist to the protection of the Saints against the malice of the Gentiles...." say that J. Smith had taught vengeance as a religious principle.

p. 334 - Says that when J. Smith was dead, the leaders of the Smiths advocated "many of the Saints began to frame that the right of the divine covenant, had been withdrawn from the valley of Columbia."

p. 337 - Says that for about a year after J. Smith's death, their was peace in Nauvoo. But in the fall of 1845, a Mormon settlement formed at Placitas. It was attacked by mobs. News of an effect of 100 houses destroyed. Then the Sheriff led a Mormon force and skirmished the next day with a group of settlers, in which...
The Church Review. and Ecclesiastical Register. (New Haven, Conn. Vol. 7, 1857-8, p. 371.) - "Utah Feris," a 19-page account of Brigham Young's "feris" book about polygamy and Mormonism. "The story of the reign of Mormonism, as told by its founders," "The story of the reign of Mormonism, as told by its founders; "It was not a time of suppression and absurdity, and their assumption of divinity in their miraculous gifts too profound not to receive the patronage of Satan; and Samael follows among the children of sin." p. 371, 2. Says that baptism for the dead was introduced at Nauvoo, and "some two years after," polygamy was introduced.

p. 377. Calling for legislation against polygamy, it says that "every ordinance of heaven was meant to be executed in the name of religion, if the heathenish practices of Mormonism are to be recognized, and enshrined under the plea of religious liberty." The Ohio State Archaeological & Historical Quarterly. 1954, p. 8 (Jan.) - "Kirtland's Saint at Kirtland, by William Howard, of Written Record. 28-page article.

p. 8 - Says that when the Mormons had gained relations with the nearest of Kirtland the of Aniak and other missionary groups had no such. "Kirtland Mills had a population of 10,000 in 1838. Most of the settlers there were..."
Evangelical Magazine (Cont.)

"his younger days, he frequently dreamed much, accompanied with the proper analogy of language."

In the midst of it was one of the most astonishing pieces of information and the story, that has of late been attempted to be paraded among the community, in the name of a new revelation.

Evangelical Magazine (Cont.) June 9, 1831 (4:180, 4:181) "Mormonites," a letter to the Editor, from South Barnbridge, Nov. 1831, signed "J.W.B." He refers to the letter in the Feb. 6, 1832, and says that some history of Dr. Smith might be interesting. Then letter of the 1836 trial of Smith, and says that after it, Smith was absent from South Barnbridge, "returning only occasionally and holding clandestine interview with his deluded dupes, for two or three years." Talbot of the 1838 trial of Smith says that Joseph himself, "a Mormonite," testified and swore that Joseph had not lied to him, but admitted that the money for which the deed had not been found.

Addams testifies to the fact that Joseph told him when asked if he could see the hidden resources, "It is a fact already between you and me; I cannot say any more than..."
"you or any body else, but any way to
get a living."

Evangelical Mag. May 23, 1831 (vol. viii. p. 234), 13th, "Infatuation," a plain article
about the Mormons, copied from the Utica-
ville Gazette. Say that when the Mormons
made their appearance here, they de-
clared themselves immortal. But, how-
ever, has paid their respects, other
then by frequent visits. In defence
of repeated instances of mortality, they
profess the power of healing, refuse to
call medical attendance, and many
falsely mischievous victims of their faith.
The latest report says, that a few days
since the wife of a Mr. Markell, daughter
of Judge Clark, of Mentor, and a believer
in Mormonism, died among them, and
child bed of a second professional asked,
and the wife of the prophet Smith barely
escaped the same fate." 340 That,
within the last few weeks, at least 200
Mormon" had arrived from New York.
"They proceeded to the "help lands," and
we understand are scattered about in the
common stock families. We are told
Erroneal Mag. (cont.)
"that the wife of the prophet Smith refused
to be a Mormon; and it has left her
among the Saints."
She was a set
of the published sermons of the first recol-
lection, and which the last direction of the
Elder had never been satisfied. Another
fellow had left his wife and children, and
openly declared they never should live
with him until they embraced the same
faith... thus new writers in a very
obscure hin, something about a mir-
cacular conception, from which we con-
clude the Mormon public mind is
being prepared for the nativity of
some wonderful personage." (This next
number, see p. 26, for June 25.)

MARCH 22, 1831 (vol. viii. p. 30.) - A March 11, 1831
letter to the editor, signed "Western Traveller." - Begins: "I have not appeared in
your religious periodical, a native of the
Shapans of Mormonism in this quarter,"
Does not say where the "quarter" is. "Aging
the new revelations which the leaders of
that body were in the daily habits of annou-
cement, was certain injunctions to de
Christian Advocate, etc. (cont.)

"These deeds, which in the Christian
Scriptures are denounced, fill the
earth with abominable wickedness.
In short, their conduct was such
that the citizens of the surrounding
country interfered and abated the
establishment as a public nuisance."

Says the perf. of Western New York,
where the church moved to Ohio, "I felt
myself, as if it were a misfortune, to
be made a part of this experience."

They went on to say that the
churches were so small, and so
meagerly supported, that it was
difficult to get enough money
to maintain a decent establishment.

As the people of the country,
they observed, "But alas! such miracles
will never cease. Within three
months past, a movement has made
rapid advances, and in this godly
land, where providence appears to have
acted in a more positive manner,
and where the lights of science and
religion have been diffused into
every hamlet, only five miles from
us, the Rev. Mr. White, a band of forty
fifty has sprung up within two months."

Christian Advocate, etc. - Aug. 23, 1841

"Memorandum" - From "Extracts and Remarks",
Written by "J.S."
From "Philadelphia, Pa.",
Aug. 1841 - Mainly quotations from
The Book of Mormon, with argument that they
are contrary to the Scriptures.

Christian Advocate, etc. - Aug. 28, 1841

"Memorandum" - A letter to
the editor, from "J. H. S.", Oct. 25, 1841,
He furnishes a statement which he says he
got from the Timber Studies. Under their
 cousin in the U.S. in the West: Nebr., Mo.,
-Day, Ohio, 113; Gara-
Rochester, Pa., 75; Mr. Harvey, Tenn., 3;
Rutland, 30; Meadville, 30; Cincinnati-
41; Switzerland, 43; La., 23; Saltier,
Mich. 39; Tichener, 13; Kingston,
N.C. 20; Lincolnpark, 30; Smith
Rutland, 30; New York City, 136;
New Rochelle, 33; Brooklyn, 14;
Newport, 33; Ozenale, 90;
Jefferson, 100; Cayuga, 26; Sandusky, 18;
Monmouth Co., 31; 130; Philadelphia, 214;
Armstrong Co., Pa., 140; Chester, 150; Ann-
Vista, 47; Inland Britain, 47;
Reidf., 80; Presbyterian, Woodstock, 42;
Defiance, 70; Bristol, 14; Sheffield, 160;
A letter to Pres. Pilk from "Cutler's Park, Canaan Valley, near Council Bluffs," Sept. 4, 1846. "This is a meeting, with the leaders of the Mormons, who had returned from their summer hunt. They were asked to teach agriculture and mechanics to the Indians. Pres. Pilk appeared at the meeting and asked for approval. He was asked:

"Going in behalf of the council of the Church of Jesus Christ of Latter Day Saints, at the time and place here mentioned, in the Camp of Israel, Brigham Young President, Willard Richards Clerk.

P. 35 - "They have a singular custom of baptizing the living for their dead friends. Jones said a man baptized seven times for as many dead friends, before he came out of the water."
Anchorage of a Pioneer (cont.)

11 recently could, among the accused (?)

p. 45: Gentles. He said they made their
requests to the church only three
months, and that it allowed
them a certain percentage of
all they gathered. They had to be
truly sharp and cautious, for
some of them had made a good
sum by it. If one of them did
get cheated, his comrades were
determined to reveal him clear, if
possible.

p. 46: "It is true, as has been said, the
theft, gambling and counterfeiting
who infected the regency without
all Measure." Knowles was "A
congenial place" for non-Vikmy
sitters.

p. 46: "The Moravians never publicly
advocated the spiritual wife system
until a short time before they left
Hancock. I heard Elder Page, one of the
twelve apostles, preach on the subject
even evening in a private house,

Anchorage of a Pioneer (cont.)

near my school. He tried to argue:

First, from the Bible - declaring as a
very cunning manner, the invention
of Adam, David, Solomon, and
others, and claimed from them precedent
the divine sanction of polygamy. Sec-
ondly, from an oral tradition he
derived in the development of the
human species. Said he, "Now we
wisely follow the more excelled way
in our efforts to uplift the brute
species, and by obeying the law of
selection great improvements are
made; but of all the animals, man,
who was originally the glory of creation,
has become the most degenerate.

Finally, he said, "I appeal to the good
sense of the women. For at this
wretched world, see how it is filled up
with poor, miserable, degenerated
sceniers of humanity. The greater
part of these consist men; they are in
necessity of the human hand. How
had not live as many, if you in compa-
ny rather, lasting good man.
A large, handsome, intelligent
"...Zealously careful to follow, then for each word you try to the poor, sparsely, firmly, deeply, laboriously, solitary, useful, to labor, to save, any obsolete, iron-wrought.

To the New Era Exhenter, the falling of Israel and Nimrod, and the rising of the Saints from Nauvoo.

p. 48 - "Before closing this chapter it is just to say, that they are many Mormonism who are well-disposed and sincere in their belief. This is most especially true of those who have lived in the eastern isles, and consequently have not been actuated by any religious desires to bear false witness for Mormonism."

The Christian Observer, Sept. 7, 1840 (vol. 19, p. 45). The Mormonism, Volume 1, from the Church Records. Of a letter written to a dear brother, signed "J. W. O." - "I now return a few lines, and I trust, my dear brother, that you will find the commencement of this work a satisfactory one."

2. Of "Adam and the Lord of the Universe", 3 - "When the Lord had described the book of the universe", 5. - "We find that which has given us to understand..."

Christian Observer, Sept. 7, 1840 (vol. 19, p. 45). The Mormonism, Volume 1, from the Church Records. Of a letter written to a dear brother, signed "J. W. O." - "I now return a few lines, and I trust, my dear brother, that you will find the commencement of this work a satisfactory one."

2. Of "Adam and the Lord of the Universe", 3 - "When the Lord had described the book of the universe", 5. - "We find that which has given us to understand..."
Noncurrent a [illegible] and asked for Whitney; Glad of hand and a wish for his parents for Mr. Smith. He last came for Sr. Smith and Philo Dibble. All this information comes from Sec. 1049. Also says he heard this order before, is part of still in existence at Salt Lake City (Stevens home, pp. 501-503).

p. 746. 32. Says he never knew what salvation for all but a few and the different degrees of glory from the same organism he had this degree of glory in heaven. (Sec. 76, March 1882)

p. 747. Neighbor of Sidney Rigdon, saying on Apr. 6, 1844: "When God set up a system of salvation he set up a system of government. When he speaks of a government, I mean what I say; I mean a government that shall subserve spiritual and temporal affairs. For it has been universal mistake to suppose that salvation is distinct from government." (Hymns, Book of the Church, p. 78, n. 10.)

p. 711. Quotations from S. Rigdon's Salt Sermon and journal.


p. 730. Refers to B. Bosten's Hymn of All, for a song of Melody, Ability and science, calling for a 100 fund. By June 6th, 1843, meaning the end of the Michigan trip.

p. 134. Says that Joseph Smith had been a practical statesman, 1837/1838, in office. Study the Record of References to church history.

p. 6-8. Says that probably in 1833 Joseph had a revelation saying it was his duty to flee to the mountains in order to save his family. Refers to Bennett, p. 238.

p. 138. "The Smiths are now in a bad situation." 1837/1838, says that when Joseph married his wife, Emma, her children to live with her as her own, this was because Emma was getting ready to leave him. Joseph asked her to divest him of his wife and family. To help the Smiths, Bennett left the Church. For much of the information about polygamy at this time, refer to Sec. 14 of the Juvenile Instructor.

p. 134. Says that the family was not put to the test by Smith (see

p. 134. and footnote).
Jurisdiction Instructed (cont.)

...admonition and through government..."

Vol. 13, p. 236 (Oct. 21, 1876)

"Comment on a steamer at the...October General Conference..."

Vol. 13, p. 246 (Nov. 11, 1876)

"Comment on a request..."
Vol. 15, p. 234 (Sept. 1, 1843) - Joseph F. Smith's 2nd
missionary letter to Brigham Young

Vol. 16, p. 153 (Aug. 15, 1843) - A letter by Eliza R. Snow to her parents in England

Vol. 16, p. 173 (Aug. 15, 1843) - A letter by Eliza R. Snow to her parents in England
Celebrating the event, the speaker was J.F. Miller, and he said that when "Father John Smith" and Kilburn made a treaty to settle the territory, Smith demanded a witness to the treaty, and Miller was chosen to be the witness. So a council was held, and the Mormons, including a young man, went to the field where the treaty was signed.

The speaker then addressed the meeting, remarking on the faith and loyalty of the Mormons, who had risked their lives for the sake of their faith. He also mentioned the importance of maintaining the Church's records and the need for continuing to teach the principles of the Church.

"I am now prepared for a moment that which shall be remembered forever and which shall be remembered forever and which shall be remembered forever and which shall be remembered forever and which shall be remembered forever..."

The speaker then went on to discuss the importance of education and the need for young men to be prepared for the responsibilities of the Church. He spoke of the need for young men to be educated in the principles of the Church and to be prepared to serve as leaders in the Church.

Vol. 16, p. 206 (Sept. 1827) - Said that, "In an early day, some points connected with the doctrine of celestial marriage" were explained to Joseph Smith, as well as the idea of "living with women" as an eternal principle. Joseph explained that the doctrine would be practiced.

Vol. 16, p. 102 (Oct. 1827) - Conf. of Church. Talks of Joseph Smith's being called by the Lord and being given "the key of the kingdom."
Celebration: They said that when "FATHERS" and "Sons" made a treaty to settle the land, "Sons" demanded a witness to the treaty and "Sons" was chosen to be the witness. So "Sons" was summoned to "Moab;" when a council was held, some "Moabmen" and "Moabites" were present. The terms of the peace were simple—that both should quit the fighting, and if "Moabites" or the "Moabmen" broke the treaty, the "Sons" were to give evidence at the bar of God when the case came up in regard to the matter. So as you all object, I will not say the next page.

"Sons" was called to appear at the bar of God, having been summoned there by the "Moabmen." (Laughed and applauded.)

Vol. 16, p. 196 (Aug. 13, 1883) Cont. Hist. of Church (397)

Tell us of B. Young's conversation, in July 1843, with a professor from a northern university, in which B. Young argued for polygamy.

Vol. 16, p. 190 (Aug. 13, 1883) Cont. Hist. of Church. Say: Under the name of B. Young we for his measures to the east, in the summer of 1843, to W. C. Kimball and William Richards, "He received their command to," or the future action of the mission. "In the course of the letter, he asserted giving endowment to the other brethren of the Twelve and several other elders."


Commentary on the latest and most important events, including assessments of the political and religious forces at play by the Church, as well as the latest from the Senate and Congress.

Event on the 20th March (Oct 17, 1886) - Topic: The Times - An attack on the government, who "charge" its own officials with corruption and immorality. It seems to the reader that the government's actions are more favorable to the laws and the law, and that they make the laws heavier for the next to bear and encourage tax evasion. It is a law of extortion which must be obeyed by all, but the decision is ultimately in the presence of God and the King.

Event on the 30th March (Oct 18, 1886) - Editorial comment on the excommunication of Albert Armstrong, a known convicted for embezzlement and bribery.

Event on the 4th April (Oct 18, 1886) - Letter of the First President and Bishop against the use of alcohol.

Event on the 21st April (Oct 11, 1886) - Letter from the General Secretary, a member of the Senate, urging the Church to continue its efforts in support of education, emphasizing the importance of providing education to all children, regardless of their social status or economic background. It is suggested that education can be a way to lift the burden of poverty and inequality, and that it is a right for all children to receive a quality education.

Event on the 28th April (Oct 18, 1886) - Letter of the President and Bishop, expressing concern about the recent events and calling for unity and cooperation among all members of the Church.
Recieved my endorments by the direction of the Prophet Joseph, his wife Emma officiating in my caes.

Vol. 27, p. 491 (Aug. 16, 1892) - From Recall of the Prophet Joseph Daniel Tyler said that sometime in the month of July, Joseph told him that the Prophet had said that the individual to whom it had and been for 5 or 6 years since the cessation of the testimony of the Church. "I heard about the Daniels. Tyler says it was 'understood by the Saints at the time that the Prophet did not approve,' of the Daniels' action.

Vol. 27, p. 640 (Nov. 1, 1892) - Topic of the Times.

A Question of the Hour. The question is, whether the Latter-day Saints can divide on politics and still be Latter-day Saints, still have fellowship for one another, and still preserve that respect for one another that the prophet requires." The Editor argues that dividing politically is all right, but political conflict should not be contrary to intelligence, and political speeches may arose to "tricks and falsehood, and defamation, and anger, against that which is desired.

Vol. 27, p. 400 (July 1, 1892) - Recall of the Prophet Joseph.

'They was our wagon loaded with ten rafles," he
Justices Instructions (cont.)

7th, 31st p. 32-35 (Feb. 14, 1896) Article Recollections of Brigham Young, by H.B. Huntington. Says that, on the death of Joseph Smith, Brigham Huntington fled from Nauvoo before the glare of far West. He crossed the river with his wife and children. Then went to Dodge City. Later he was engaged in the law in Salt Lake City. He was one of the first attorneys in the Territory. He was a staunch supporter of the Church and helped to establish the University of Deseret. He was one of the first to bring lawsuits against the federal government for the rightful ownership of the land. He was a man of strong character and integrity.

6th, 31st p. 31-34 (Aug. 1896) - Editorial Thoughts. The powers of the Church and its leaders. The Church's role in the development of the West. The Church's influence on the political and social life of the region. The Church's response to the challenges of the modern world. The Church's role in the education and culture of the people.

7th, 31st p. 14-15 (Nov. 1896) - The Kingdom of God and the Gospel. The Church's mission and its role in the salvation of souls. The Church's commitment to the spread of the gospel throughout the world. The Church's emphasis on the importance of family and the home. The Church's role in the establishment and maintenance of communities.

7th, 31st p. 360-62 (June 15, 1896) - The Church and the State. The Church's relationship with the government. The Church's role in the political process. The Church's stance on various social and moral issues. The Church's commitment to the principles of justice, equality, and freedom.