

Chapter 1 : The life of Joseph Wolf, animal painter - Details - Trove

Joseph was the first son of a farmer, Anton Wolf, and was born in MÃ¼rz near MÃ¼nstermaifeld then in Rhenish Prussia, not far from the river Moselle, in the Eifel region. He was originally called Mathias but later went by the name of Joseph.

I knew that in some prisons a number of the inmates had lower than average reading skills; some did not even speak English. It occurred to me that the story of Joseph in the Book of Genesis might be a better way to communicate with the seminar participants, and so I would work my way from Genesis 37 to Genesis 45, all in one weekend. What I found was amazing. This story so captured their interest and attention that they listened intently for more than an hour at a time, if necessary. I also noticed a marked change that took place during the course of the seminar. In the beginning, everyone tended to identify with Joseph, the innocent victim who was betrayed by his brothers. Even those who were guilty of their crimes tended to identify someone who was responsible for their incarceration and to focus their anger towards them. They began to grasp the key role that Judah played in this drama, and some began to identify more with him than with Joseph. As they observed his recognition of the sovereignty of God, they were fascinated. As they read of his forgiveness of his brothers, who had unjustly sold him into bondage, they were amazed. This story has a powerful message that speaks not only to prisoners, but also to every single one of us. The story of Joseph is one of the great dramas of the Bible. A young man is favored by his father and is consequently hated by his brothers. The brothers conspire to rid themselves of Joseph, and sell him as a slave to a caravan of Ishmaelites, headed for Egypt. Eventually, Joseph is elevated to the second highest position in the land, and then God uses a famine to bring his brothers to Egypt. He has the perfect opportunity to get revenge, but he does not do so. Joseph plays a very key role in the history of the nation Israel, and his example has much to teach us as well. Betrayed Genesis 37 Actually, the story of Joseph begins before Genesis The twelve sons of Jacob were the offspring of four mothers. There were other contributing factors, which fueled the hatred of these older brothers for Joseph. Jacob Israel unwisely used this year-old boy to spy on his other sons and had Joseph report to him privately His father also gave Joseph a multi-colored tunic, which was a symbol of his power and precedence over his brothers In addition to this, Joseph was unwise in the way he related to his brothers. This may have been due to the naivety of youth, but his brothers were greatly angered by his reports of his two dreams, both of which symbolized his authority over them, and even over their parents. Israel became somewhat uneasy about how things were going in Shechem, and his fears were not ill-founded. This is where Jacob had purchased some land It could certainly be a dangerous place for these sons of Jacob to remain, and so Israel sent Joseph to Shechem to check on his brothers. When his brothers looked up and saw someone approaching from a distance, there was no question who it was. That distinctive multi-colored tunic, with sleeves, gave Joseph away. They had plenty of time to agree among themselves that this was their golden opportunity to be rid of him. At least some of the brothers wanted to kill Joseph and end it then and there. Reuben did not agree with this plan. He convinced his brothers to throw Joseph into a nearby cistern, thinking that he would return and free the lad later on. Providentially, the cistern was dry so that Joseph did not drown. Reuben was gone â€” perhaps taking his turn watching the flock â€” when his brothers sat down to eat, somewhere near the cistern, probably well within hearing distance, so that as they ate they could hear his cries for help. Their camels were carrying spices, balm, and myrrh, a detail that will be taken up later. It was at this point Judah proposed a more profitable solution to their problem. Rather than killing Joseph, why not sell him as a slave? They would be rid of him, yet they would not be guilty of shedding his blood. And, to make this an even more tempting opportunity, they could make a little money for themselves at the same time. This seemed to accomplish all of their objectives better than killing Joseph. They pulled Joseph out of the cistern and handed him over to the Ishmaelites, who paid them twenty pieces of silver Some time later, Reuben returned to the cistern to release Joseph, only to find that he was gone. Reuben reported this to his brothers, and we are not told that they confessed what they had done. They let their father draw his own false conclusion â€” that Joseph had been killed and devoured by a wild animal. I wonder if there was a certain satisfaction for these

sons of Israel when they saw their father mourning the loss of his favorite son. They attempted to console him, but he was unwilling to be comforted. Meanwhile, Back at the Ranch Genesis 38 Genesis 38 may seem somewhat out of place at first glance, but this is far from the case. Why does Moses change the focus from Joseph in chapter 37 to Judah in chapter 38, only to return once again to Joseph in chapters 39 and following? First, we must bear in mind that Jacob will soon announce that the promised Messiah will come through the line of Judah Genesis Second, we should recall that it was Judah who proposed that the brothers sell Joseph into slavery, rather than to kill him It is approximately 22 years from the time Joseph is sold into slavery to the time his brothers arrive in Egypt, seeking grain. During this same time frame of 22 years approximately , Judah leaves home, marries a Canaanite woman, and has three sons, two of whom are old enough to marry, and are so wicked that God takes their lives. It must have been pure misery to watch Jacob pining away in sorrow, refusing to be comforted Abraham was very careful to obtain a non-Canaanite wife for his son, Isaac chapter Judah promptly leaves home and marries a Canaanite woman When the firstborn son was old enough, Judah acquired a Canaanite wife for him named Tamar. Judah instructed his second son, Onan, to take Tamar and raise up a descendant for his deceased brother, but he prevented Tamar from producing a child. Judah was afraid of losing his youngest son Shelah, so he asked Tamar to live at home until this boy was older. She seems to have known Judah all too well, because she disguised herself as a prostitute and stationed herself along the route she knew Judah would be taking to Timnah, along with his friend Hirah. Tamar had concealed her identity by the use of a veil, and so Judah never knew the identity of his companion that night. Some time later Judah was told that his daughter-in-law had become pregnant, and Judah was indignant. He insisted that she be put to death for her immorality. Judah confessed that Tamar was more righteous than he. She was the one who sought to preserve his line. She bore twins to Judah, and Perez would be the one through whom the Messianic line would be continued, no thanks to Judah see Genesis The reason is both clear and compelling: If Israel had remained in the land of Canaan, and if they had behaved like Judah, there would have been no distinct nation of Israel left to possess the Promised Land. The Israelites would very shortly have been completely assimilated into the Canaanite culture and race. This is why God took the Israelites down to Egypt. The Egyptians loathed the Hebrews and wanted nothing to do with them. With but one rare exception Mrs. Potiphar , they were not willing to engage in intimate relationships with the Hebrews. Even if Judah and his brothers were willing to be immoral, the Egyptians were not willing to be immoral with Hebrews, at least. The Price of Purity Genesis Joseph was purchased from the Ishmaelites by Potiphar, a powerful and prosperous man. Potiphar was a servant of Pharaoh. He owned what appears to be a large and lucrative ranch. Initially, Joseph was probably acquired to work with the flocks. The only decisions Potiphar made concerned what he would have for dinner The problem was that Mrs. She tried in various ways to seduce him, but Joseph purposed to avoid her. One day she managed to trap Joseph in the house alone, where she once again sought to seduce him. She then accused Joseph of attacking her, and Potiphar, her husband, had Joseph thrown into prison. In those days prisons were really dungeons, under the house of an official like Potiphar. From the Prison to the Palace Genesis So far, it has only gotten me into trouble. The warden gave Joseph a free hand, putting him in charge of all the prisoners. He virtually ran the prison Both were paying the price for offending their master. The captain of the guard appointed Joseph to be their attendant and he served them Genesis I believe this is where Joseph had earlier failed in his relationship with his brothers. His father had given him authority over his brothers, but he did not use his leadership role as an occasion to serve them. How easy it is in prison to overlook the suffering of others, especially if you are suffering. Joseph noted that both the butler and the baker were despondent one morning, and he asked them what was troubling them. They informed Joseph they both had different dreams in the night, but no one could tell them what they meant. Joseph reminded them that interpretations belong to God, and encouraged them to tell him their dreams. The butler went first, and Joseph told him that God was about to restore him to favor with Pharaoh. Joseph then asked the butler to remember his unjust treatment and to speak kindly for him with Pharaoh, but the butler forgot all about him for two full years.

Chapter 2 : My Great-Great-Grandmother, Emma Hale Smith - ensign

A catalogue of some of the principal works illustrated entirely or partly by Joseph Wolf: p. []

Yet I knew little of these things, for our branch of the family was far removed from our Smith heritage. Although organized religion was not a prominent part of my life, I remember yearning in my heart for a relationship with God. When I was seventeen, our family moved to Conrad, Montana, where I happened to get a baby-sitting job with a Latter-day Saint family. They told me of the First Vision and gave me a Book of Mormon. It was translated by the power of God by your great-great-grandfather, and it is true. After my conversion, whenever members of the Church learned of my relationship to the Prophet, they showed me unusual kindness because of the reverence they held for him. However, I discovered there was a different attitude about Emma. One day, when I was in a Relief Society room, I happened to notice a picture of a dark-haired woman. Curious, I moved closer. On the nameplate I read the inscription: Feelings of love for her filled me. Learning of Emma After thirty-five years of research and much wrestling in my soul, I have satisfied my quest to understand what may have prompted the diverse reactions to Emma. The Hales farmed near Harmony, Pennsylvania, and operated a country inn. That fall, Joseph obtained the gold plates and continued his mission of being an instrument in the hands of God in restoring the gospel. Emma served as a scribe during his first efforts to translate the Book of Mormon. She was baptized on 28 June , shortly after the Church was organized. In July the Lord outlined her mission, in a revelation: Thy soul has been afflicted because of the wickedness of men in seeking the destruction of thy companion, and thy whole soul has been drawn out in prayer for his deliverance; rejoice, for the Lord thy God has heard thy supplication. The Lord will have respect to thy cries, and by his judgments he will cause some of them to see their folly and repent of their sins; but it will be by affliction that they will be saved. Thou shalt see many days, yea, the Lord will spare thee till thou art satisfied, for thou shalt see thy Redeemer. Thy heart shall rejoice in the great work of the Lord, and no one shall take thy rejoicing from thee. Thou shalt ever remember the great condescension of thy God in permitting thee to accompany my son [Joseph] when the angel delivered the record of the Nephites to his care. Alvin in and twins in Little Joseph Murdock died in March as a result of exposure during an incident of mob violence. Although Emma enjoyed little Julia and Joseph, she grieved over her lost babies. The Lord comforted Emma in her patriarchal blessing: In this thou art not to be blamed, for he knows thy pure desires to raise up a family, that the name of my son [Joseph Smith, Jr. And now, behold, I say unto thee, that thus says the Lord, if thou wilt believe, thou shalt yet be blessed and thou shalt bring forth other children, to the joy and satisfaction of thy soul, and to the rejoicing of thy friends. Frederick was born in , and Alexander my forebear in Don Carlos was born in , but he died fourteen months later. An unnamed son was stillborn on 6 February ; and David Hyrum was born in , four months after the death of his father. Emma did not know a settled home until Nauvoo. Emma suffered much tribulation. She was robbed and ridiculed; she and the children often went hungry. Her compilation of hymns dated was actually published in She continued to collect hymns for additional hymnals until the time Joseph died. According to Nauvoo Temple records, she was baptized for her dead relatives in the Mississippi River in She manifested courage and intelligence, defending Joseph in her letter to Illinois Governor Carlin. Her instructions on compassionate service set the tone for generations of Relief Society members under the theme she promoted: Wells, a contemporary of Emma, wrote of her: She was motherly in nature to young people, always had a houseful to entertain or be entertained. She was very high-spirited and the brethren and sisters paid her great respect. Emma was a great solace to her husband in all his persecutions and the severe ordeals through which he passed; she was always ready to encourage and comfort him, devoted to his interests, and was constantly by him whenever it was possible. She was queen in her home, so to speak, and beloved by the people, who were many of them indebted to her for favors and kindness. Many were the reverberations of my mind when I contemplated for a moment the many scenes we had been called to pass through, the fatigues and the toils, the sorrows and sufferings, and the joys and consolations, from time to time, which had strewed our paths and crowned our board. Oh what a commingling of thought filled my mind for the moment, again she is here, even in the

seventh trouble—undaunted, firm, and unwavering—unchangeable, affectionate Emma! Joseph and Emma were sealed for time and all eternity and received their sacred priesthood ordinances in Joseph taught that restoration of these ordinances paved the way for all families of the earth to be together in eternity. I believe it is in the context of these ordinances that we may best understand and appreciate what Emma wrote shortly before Joseph was killed: Emma suffered deeply hurt feelings because of it. While she agreed with this doctrine at times, at other times she opposed it. Years later, Emma is purported to have denied that any such doctrine was ever introduced by her husband. In later years, Emma apparently never spoke of the sacred ordinances they had received. She would have been under covenant not to do so. Careful and prayerful study was essential to my understanding that Joseph received true authority from the Lord and that there were those who tried to misuse authority, or take authority upon themselves in respect to this matter. I concluded that if Joseph was a prophet, and I knew that he was, then the doctrines he revealed were true and that succeeding prophets have also been given authority according to their times. Hence, I knew that in , Wilford Woodruff was inspired, as prophet, seer, and revelator, to issue the Manifesto ending the practice of plural marriage in the Church. She had little means to provide for her family in a deserted city. Emma lived her last seven years peacefully in the Riverside Mansion. According to her comment in a letter, she felt this fulfilled promises given by revelation to Joseph. The Relief Society minutes for March show her reasoning: Long years later, Emma said to Parley P. I have not the slightest doubt of it. I once felt the plates as they lay on the table, tracing their outline and shape. They seemed to be pliable like thick paper, and would rustle with a metallic sound when the edges were moved by the thumb, as one does sometimes thumb the edges of a book. Generations have debated the issue, considering many of her comments as reported by others. Some have assumed that Emma lost her faith, others have doubted her integrity. She did not know whom to trust and there was no time and no peace for the natural healing of her grief to occur. In February , when mob violence continually threatened Church members in Illinois and state officials refused protection, the Apostles, under the direction of Brigham Young, led the Saints into a winter in the wilderness to prepare for the long journey west. To Emma, it apparently was a horrifying idea to take her orphaned children again across the frozen Mississippi without Joseph. He died in Alexander became a longtime missionary, a counselor in the first presidency, and finally presiding patriarch in the RLDS church. Frederick, never having been baptized, preceded his mother in death by seventeen years, dying in Her surviving adopted daughter, Julia Murdock Middleton, joined the Catholic church. She died of cancer at the age of forty-nine, a little more than a year after Emma died. They are scattered throughout the world, embracing many diverse religions and ideologies. She would smile with her lips but to me, as small as I was, I never saw the brown eyes smile. No one dared approach to offer comfort, because they did not know how to touch the depth of sorrow evidenced by the tears that coursed down her cheeks. Was it the memory of her babies laid in graves in Pennsylvania, Ohio, and Illinois? Was it the tragedy of seeing her precious youngest son hopelessly ill? Was it regret for past mistakes? Was it sorrow for disappointments lived through? Was it haunting uncertainties regarding the course she had taken, as well as thoughts about what might have been had tragedy and persecution not dogged her life? Having lived a long life, as the Lord had promised in her patriarchal blessing, and now seemingly humbled and refined, Emma must have pondered questions about the hereafter. Her son Alexander later reported that a few days before her death, Emma had a vision that disclosed her acceptance by the Lord. She died 30 April in her seventy-fifth year. In her last years she was greatly loved, and in the last hours of her life she was attended by her family: Both Alexander and Joseph thought she was calling for her son Joseph, but later, Alexander learned more about the incident. I went with him into a mansion, and he showed me through the different apartments of that beautiful mansion. In that nursery was a babe in the cradle. All of us make mistakes and are in need of repentance. Whenever we withdraw from the fellowship of the Saints and cease to partake of the sacrament on a regular basis, we tend to lose our way and become subject to misunderstanding—especially if our course has been set by real or imagined injury to our feelings, or pride. This could happen to any of us, including my dear great-great-grandmother. Her legacy to us in her final witness is that she and all of us, through the ordinances restored by the Prophet Joseph Smith, have the opportunity to be with our families in eternity. I love and appreciate the missionaries who opened the way for me to gain a testimony of my

Heavenly Father and his Son, Jesus Christ, for although I did not know of God, yet I had longed for knowledge of the truth all my life. I gratefully acknowledge the power of the Holy Ghost , who enlightened my mind with the testimony:

An interesting and fairly full account of Joseph Wolf's life so far as his art is concerned, written by a personal friend and published during Wolf's lifetime, but, maybe not surprisingly, it makes no mention of his partners and daughters or his life under a pseudonym.

Friendship with Henry Drummond. Leaving home on account of his inclination toward Christianity, he was converted after many wanderings, and was baptized on Sept. In he commenced to study Arabic, Syriac, and Aramaic, and in the following year attended theological lectures in Vienna. He was soon afterward admitted as a pupil of the Collegio Romano, and later of the Collegio di Propaganda; but in , having publicly attacked the doctrine of infallibility, he was expelled from the papal dominions on account of erroneous opinions. He soon declared himself a member of the Church of England. At Cambridge he resumed the study of Oriental languages, with the purpose of visiting Eastern lands to prepare the way for missionary enterprises. Between and he traveled as a missionary in Egypt and the Levant, and was the first modern missionary to preach to the Jews near Jerusalem. He sent Christian boys from Cyprus to England for education, and then continued his travels through Persia, Mesopotamia, Tiflis, and the Crimea. About Wolff commenced an expedition in search of the Lost Ten Tribes. After suffering shipwreck at Cephalonia and being rescued by Sir Charles Napier, whose friendship he retained through life, he passed through Anatolia, Armenia, and Khorassan, where he was made a slave, but ultimately set free. Undaunted, he traversed Bokhara and Balkh, and reached Cabul in a state of nudity, having walked six hundred miles through Central Asia without clothing. In he went to Abyssinia, and afterward to Sana in Yemen, where he preached to the Wahabites. His next journey was to the United States. He preached before Congress and received the degree of D. In he made another journey to Bokhara to ascertain the fate of Lieut. The men for whom he searched had been executed, and the same fate threatened Wolff. According to his own story he confronted the sovereigns of Central Asia with imperturbable audacity, refusing to conform to their court etiquette or to observe any ceremony in his speech; on being asked to become a Moslem he returned a defiant reply. The threat of execution was, however, a pretense, and he was ultimately rescued through the efforts of the Persian ambassador. In he was presented with the vicarage of Ile Brewers in Somerset, where he resided until his death. Before joining the Church of England, Wolff had entertained all sorts of religious opinions. In his missionary travels he went fearlessly among the most fanatical peoples, and he may be said to have been one of the pioneers of modern missionary enterprise. His greatest opposition came from the Jews, and to overcome this he made use of extraordinary methods, as when, in Bombay, he wished to inspect the synagogue of the Beni-Israel. In spite of his education and his extensive travels, Wolff was possessed of many erratic ideas. In India he was considered a fanatic; in England he was at one time ostracized by the clergy; and he bent all facts to suit his theories of the lost tribes. He believed the East India Company to be the "kings of the east" Rev.

Chapter 4 : Jordan Belfort - Wikipedia

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He was originally called Mathias but later went by the name of Joseph. He showed an early talent for art by cutting paper silhouettes of birds and animals which he pasted onto windows. He later took an interest in hunting. He made himself brushes from the fur of a stone marten , and drew illustrations of birds that he raised from the nest or found near his home. He took a special interest in birds of prey, and considered art as a career but realized at the age of sixteen that he needed more training to be professional. As a fit young man with sharp-shooting abilities he could not be rejected, but it was peacetime and the surgeon, who knew him, helped him avoid recruitment under the pretext of a weak chest. He was a keen observer of wild birds and once had a pit dug in which he sat all day to watch the courtship of Black Grouse. The Duke soon became a patron and he was also introduced to the Duke of Westminster. John Gould admired Wolf and would have liked him on his staff, but Wolf only contributed illustrations on a freelance basis. Wolf accompanied Gould on a collection trip to Norway. For their exhibitions he worked on a range of compositions often with natural elements. His favourite medium was charcoal and ink. After the war, he met Daniel Giraud Elliot in Paris and visited a battlefield. He also produces some cartoon like illustrations including "Lecture on Embryology" in which he taunts certain men of science. Darwin requested Wolf to make some illustrations from photographs and living animals in the zoological garden. Wolf established wildlife art as a genre and his observation of living birds allowed him to produce illustrations in very accurate and lifelike stances. On occasion he would come back from a trip and produce very accurate sketches from memory. He was very careful in his observation of feather patterns and when he read the works of Sundevall and Nitzsch on pterylography, he had nothing new to learn. In the sun was removed from the background; the design was entirely changed in due to excessive wear of the block. He is buried in Highgate cemetery.

Chapter 5 : Joseph Wolf - Wikipedia

The Life and Studies of Benjamin West, Esq. President of the Royal Academy of London, Prior to His Arrival in England; Compiled From Materials Furnished by Himself by John Galt A Dog's Tale by Mark Twain.

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