

conventionalities as to make an apology necessary for a good romp with the children in the nursery, which is what our artist has represented in such a spirited manner. Young and old can understand everything about it; it would be difficult to tell which would be most delighted, the children or the father.

"Happy is the man who hath his quiver full of them," says the Psalmist, alluding to the blessing of children. This is the ruling sentiment with us as a people: to raise up families in the fear of the Lord; that is, to teach our children the principles of eternal truth, that they may have faith in God, so that when that time comes that they shall become parents, they may train their children "in the nurture and admonition of the Lord."

Can any one doubt that the father in the picture is beloved by his children? No; the very manner of the little ones is proof of their love. Such a romp with the children may not accord with some people's ideas of dignity, but it is better to rule by love than fear. It is better for a man to win a hearty welcome from his children at the expense of dignity, than to have them tremble with dread at the sound of his footsteps.

HISTORY OF THE CHURCH.

(Continued from page 200).

A NUMBER of persons had worked in the pinceries of Wisconsin Territory, under the direction of Lyman Wight and George Miller, in cutting timber and sawing lumber for the temple at Nauvoo, and were, therefore, called the Pine Company.

This company, Lyman Wight and George Miller had the privilege granted to them of taking away; and these were the only ones of the Saints who had liberty from President Young and the Twelve to leave the city.

President Young told them publicly from the stand that if they (Lyman Wight and George Miller) took a course contrary to the counsel of the Twelve, and would not act in concert with them, they would be damned and go to destruction. At the same time he said that if men would not stop striving to be great and exalted, and would persist in leading away parties from the place of gathering, thereby weakening his and his brethren's hands, they would fall and not rise again.

These predictions were fulfilled to the very letter. Lyman Wight did not act in concert with the Twelve; he led the people into difficulty and apostasy; he lost his apostleship, and another took his place.

George Miller afterwards took the same course, and with the same results. He lost his office and standing in the Church, and, like Lyman Wight, died in apostasy.

President Young and the other Apostles knew that the Church would have to leave Nauvoo, and go into the wilderness. The Prophet Joseph had predicted this, and he had talked and counseled freely with them before his death respecting the Rocky Mountains, and the Saints finding a home and an abiding place in their valleys, where they could dwell in peace, far removed from mobs.

It was well known by many that the Saints would move there, probably at no distant day; and some appeared to think that they could go into the wilderness at once. In this they made a great mistake. It would have been better for them if they had remained in ignorance, for awhile at least,

of the design of the Lord respecting His people; for then they might have been content to have dwelt with the Saints, and helped to complete the temple, and finish up the work which had to be done at Nauvoo.

These people, who were desirous to go into the wilderness, seemed to think that, because it had been revealed that the Saints would go there at some time, they were justified in going there then.

But in the work of God there is a right time at which to perform works of this kind, and if they are not performed then, they are wrong. Men should await the time of the Lord.

For instance, the Lord revealed to the Prophet Joseph in an early day, some points connected with the doctrine of celestial marriage. He was told that it was to obey God's will that His ancient servants had taken more wives than one; and he probably learned, also, that His servants in these days would be commanded to carry out this principle.

The Prophet Joseph, however, took no license from this. He was content to await the pleasure and command of the Lord, knowing that it was as sinful to enter upon the practice of a principle like this before being commanded to do so, as it would be to disobey it when required to carry it into effect.

Not so with Oliver Cowdery. He was eager to have another wife. Contrary to the remonstrances of Joseph, and in utter disregard of his warnings, he took a young woman and lived with her as a wife, in addition to his legal wife.

Had Oliver Cowdery waited until the Lord commanded His people to obey this principle, he could have taken this young woman, had her sealed to him as his wife, and lived with her without condemnation. But taking her as he did was a grievous sin, and was doubtless the cause of his losing the Spirit of the Lord, and of being cut off from the Church.

The Lord will be honored by His people, and if they desire his blessings, they must not run before they are sent.

Thus it was in regard to these people who were eager to go into the wilderness; when the Lord wanted them to go He would reveal it to His servant Brigham, and he could give the necessary counsel; until then, they had no right to move a step.

The Pine Company, as it was called, had the privilege of going with Lyman Wight; but not another soul. He wanted to go south; but at a council of the Twelve Apostles, held on August 24th, he was counseled to go north. He was a headstrong man and was determined to carry out his own views, regardless of the counsel of the President of the Church and his council; and as we proceed with this history, you will see with what results.

At the same council Elder Wilford Woodruff was set apart for a mission to England. He was accompanied by Elders Dan Jones and Hiram Clark.

Sidney Rigdon could no longer conceal the spirit of which he was possessed. He had talked and plotted for some time in secret with those over whom he had influence. His works had been in the dark, and he thought they were not known.

But by President Young and the faithful Apostles his spirit and conduct were easily read. They knew that he had the spirit of apostasy, and that he was doing what he could to injure the work.

In a conversation which he had with President Young, on the 3rd of September, he said he had power and authority above the Twelve Apostles, and did not consider himself amenable to their counsel. The evening of the same day the