conventionalities as to make an apology necessary for a good
rump 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 rump 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 troubled with dread at the sound of his footstep.

HISTORY OF THE CHURCH.

(Continued from page 290).

A NUMBER of persons had worked in the mines 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 con-
trary 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 wilder-
ness. The Prophet Joseph had predicted this, and he had
talked and counselled 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 head-
strong 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
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
Twelve had an interview with him, and they found him in such a condition that they felt it to be their duty to demand his license.

He would not give this up. He said the Church had not been led by the Lord for a long time, and he should come out and expose the secrets of the Church. In this he showed the traitorous spirit of which he was possessed.

The Prophet Joseph, during his lifetime, was satisfied that he was a secret enemy and traitor, and had told the congregation of Saints that he would carry him no longer; but afterwards Rigdon had cried and begged to be restored; some of the Elders had also entreated the Prophet to take him back, and he was suffered to remain nominally as counselor to Joseph.

When he reached Nauvoo after the death of the Prophet, he had put himself forward as the man who ought to preside over the Church, or, as he termed it, to be the guardian for the Church. There was no hint given in public to convey the idea to the people that he thought Joseph had gone astray; this, he knew, would not serve his purpose.

But now that he had been baffled in his schemes, and had failed to obtain the object of his ambition, he revealed the true feelings of his heart respecting Joseph, and exhibited in the clearest light his own hypocritical and traitorous character.

"The Church has not been led by the Lord for a long time;" no apostate, not even William Law, who had been accessory to the murder of Joseph and Hyram, could say any more than this.

On the next Sunday, the 8th of September, the High Council was organized, with Bishop Newel K. Whitney, the presiding Bishop, at its head, and the case of Sidney Rigdon was brought before it.

After hearing all the evidence, it was moved that he should be cut off from the Church. This vote of the High Council was unanimous. The same motion was then made to the Church there assembled. The vote was unanimous with the exception of ten persons; and as they voted to receive him as their leader, they were, on motion, also cut off.

From that hour Sidney Rigdon went down. It is true that he did not sink without a struggle. He chose apostles; he framed some sort of an organization; he sent out his missionaries; many of whom labored zealously; he published a paper, and fought the Twelve Apostles and the Church with all his power. But all his efforts, which made such a noise at the time, had but one effect—they gathered out some of the hypocrites and wicked from the Church, and helped to cleanse it.

Thus it always is with apostates; they can do nothing against the work of God to injure it, but their works are over-ruled for its good.

(To be Continued.)

Plutarch tells of a wolf, who, peeping into a hut where a couple of shepherds were regaling themselves with a joint of mutton, exclaimed, "What a clamor they would have raised if they had caught me at such a banquet!"

The chains of habit are generally too small to be felt till they are too strong to be broken.—Dr. Johnson.

I do not see why we should not be as just to an ant as to a human being.—Charles Kingsley.

JOTTINGS BY A YOUNG MISSIONARY.

BY STREBEN.

(Continued from page 196).

For a short time only after the battle of Sempach were the confederates left in peace. The pride of Austria was too great to be destroyed by such a defeat, and, accordingly, the son of the dead duke gathered a large force of soldiers together, to try and regain that which his father had lost.

He succeeded, with the help of some traitors, in obtaining possession of Wesen, a small city which Lucerne had won by the last battle, and every true Swiss found in this place was murdered in cold blood.

This being accomplished, he felt encouraged to proceed further on the course he had already planned. After being strengthened by forces from different parts of his dominions, as well as by many traitors who had joined his ranks, he marched through the mountains and valleys, destroying everything of value that could not be carried away by the soldiers, until he came to the Rautenberg Pass, where several hundred Swiss were gathered to prevent the enemy from passing.

As the Austrian forces entered the pass, they were greeted with such a shower of stones from the soldiers on the surrounding precipices, that they were thrown into confusion, and safety was sought in retreat.

The Swiss, thinking to take advantage of the confusion, descended from their secure position, and made an attack; but they were soon driven back to their old place. Again the battle raged, and again the enemy was repulsed. Eleven times did the aspect of the encounter change, but eleven times the natives of the soil retained the ascendancy.

Suddenly, a loud cry was heard, as thirty more Swiss soldiers had arrived to assist their comrades, and the enemy, supposing that a large force had arrived, beat a hasty and disorderly retreat.

Of the defenders there were one hundred dead, while the loss among the others was twenty times as large.

This victory materially weakened the power of Austria, and greatly strengthened that of the confederates, but several other battles were fought with a similar result, before Lucerne, with its allies, obtained satisfactory conditions of peace with its opponent.

Peace being once more established, it remained unbroken a long while, except as far as petty quarrels were concerned, which are sure to occur between rival cities.

In the year 1663 Lucerne became again involved in difficulties, but this time it was not with outside powers, but alone in its own district.

The inhabitants of the surrounding valleys which belonged to the city, were required to pay heavy taxes and donations, and were also troubled with many encroachments upon their rights and privileges.

These wrongs were endured with great patience for some time, but as the load became heavier, and no prospect of its being decreased appeared, an open uproar followed.

The inhabitants of Entlebuch, a valley near Lucerne, were the first to raise objections to the unlawful acts of the higher officers, and being accustomed to freedom from their earliest recollection, they resented with indignity every attempt to bring them into bondage.