

cease altogether; and I would actually like the day to come in Israel, when the people will not only love the doctrines and revelations of the Lord Jesus Christ, but rejoice that they live in the day when the Prophet Joseph has brought them forth.

To the man I have just now been alluding to, say to that wife, "Go to your darling people then." If she wished to leave me, and the Almighty had blessed me with the means, I would bless her and bestow upon her everything I could. I would give her all my cattle, horses, and other property, and say, "God bless you, go and prosper, if you can." If necessary, I would rise at midnight and write her out the neatest bill she ever saw, and I would figure it all over with flowers and doves, and bedeck it with red ribbons.

I make these remarks, not that I have had any difficulty with my own family, but because there is a principle I wish to speak upon. I believe that men should lead their families, and not drive them. Some people do not understand the difference between leading and driving a flock of sheep. Brother Willes has seen the shepherds and their flocks in the Eastern countries, and can tell you the difference in the management of flocks in those countries and America. In America the sheep are driven; in the East the shepherds lead their flocks. The American and English spirit, and also the spirit of some other nations, places the sheep in front and the shepherd must follow.

If there is any difficult place, a stream to ford, or a slippery log to walk on, the American's spirit is to try his wife first on the log, to drive his wife and children across first; he must drive. I do not like that, though some men are almost compelled to do so, because the women are determined to lead.

I have traveled with brother He-

ber, and I never saw a milder man in my life, when everything is right and people keep out of his track. But when they get in his path he is obliged to tread on their heels, for they cannot walk so fast as he can. He is not to blame for that; they are to blame.

In the early ages of the world there was a youth imprisoned by the ruler of the people. His parents went to the ruler and pled with him to release their son, but they could not prevail at first. They then wept and tore their reverend locks from their heads to move the ruler to pity, and when they had done this he released their son from prison. The historian remarks that it was not so much the weakness existing in the youth's parents that caused them to tear their hair, as it was the obstinacy in the ruler; they were obliged to take that course, resort to such means, to effect their purpose.

Am I to blame for scolding the people? Not at all. Is brother Heber? Not at all. Is he to blame for chastising an unruly wife? No. If she gets in his path and he steps on her heels, is he to blame? No, and if she is hurt thereby, it is the result of her own acts.

What will be the result of the chastisements given to this people? I answer, if they heed them, they will bring them into the true path. It is the situation of the people that prompts the teachings they now receive from God's servants. If all the people did right, they would not be chastised at all. If a man's family conduct themselves right, do you suppose that a consistent, reasonable man will find fault with them? No. If all the people in a Ward do right, will the Bishop chastise them? No; but if they do not do right, the Bishop is placed under the necessity of coming forth, clothed in the armor and power of the Almighty, to put them right, and of calling upon the teachers to