thought we would have a little tea this morning." I have not seen any on my ta-
ble, but frequently I am asked, "Will you have a little tea?" I can say I have tasted
it to see whether I have liked it or not. I have desired not to like it. I never was in
the habit of using it, except a very small portion of my life. But I do not like it. It
has got to be made very delicate, about as weak as if for a child, and then a good
share of nice cream and sugar in it for me to like it at all. I have frequently taken
a spoon and said, "Let us see what you are drinking? Oh, yes, tea! It wants a
little sugar and cream in it." If you who use it will drink a large share of sugar
and cream in it, it will not have that same influence on your stomach as if you
drink it raw, I mean without the sugar and cream; it will not injure the coating
of the stomach to the same extent. And if you adopt this practice, adding a lit-
tle more sugar and cream, and having your tea gradually weaker and weaker
you may finally get rid of it.

I ask again will we observe the Word of Wisdom? "No, we will not, unless
we have a mind to." That is the an-
swer. "If we have a mind to and feel
disposed to do so, we will observe it,
but not without." I say to all the El-
ders of Israel, if it makes you sick and
so sleepy that you cannot keep out of
bed unless you have tobacco, go to bed
and there lie. How long? Until you can
get up and go to your business like ra-
tional men, like men who have heads
on their shoulders and who are not con-
trolled by their foolish appetites. I have
said to my family, and I now say to all
the sisters in the Church, if you cannot
get up and do your washing without a
cup of tea in the morning, go to bed, and
there lie. How long? Until the influence

of tea is out of the system. Will it take a
month? No matter if it does; if it takes
three months, six months, or a year, it is
better to lie there in bed until the influ-
ce of tea, coffee and liquor is out of the
system, so that you may go about your
business like rational persons, than to
give way to these foolish habits. They
are destructive to the human system;
they filch money from our pockets, and
they deprive the poor of the neces-
saries of life. Hundreds and thousands could
have keen brought here to this Territory,
where they could have had food to eat,
raiment to wear, and been taught so as
to have a house of their own, could have
known how to build a good cabin, lived
under their own roof and eaten their own
bread; whereas, now they are perishing
by scores and hundreds. Do these habits
rob the poor? Yes, they do. Do they pro-
duce evil? Yes, they do. They do not
bring that sweet satisfaction of the Spirit
of God to our hearts and our feelings and
affections that would come to us by the
observance of the Word of Wisdom, and
using the means thus wasted to feed the
poor and clothe the naked.

A few words with regard to our tithes
and offerings—a subject that was pre-
sented to the people yesterday. You come
to the rich, that is, those who are best
off, for we cannot boast that anybody is
rich in our community, but those who
have the most means, as a general thing,
do the least. Our tithes and offerings
are neglected; the poor are needy, they
want bread, and a little of something to
make them comfortable. There may be
a few, perhaps, sick in this Ward, and
the next, and so on through the Wards,
and there is nothing contributed for their
assistance. I know it is the disposi-
tion of many to turn round and say, "We