

thought we would have a little tea this morning." I have not seen any on my table, 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 little 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 answer. "If we have a mind to and feel disposed to do so, we will observe it, but not without." I say to all the Elders 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 rational men, like men who have heads on their shoulders and who are not controlled 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 influence 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 necessaries of life. Hundreds and thousands could have been 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 produce 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 presented 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 disposition of many to turn round and say, "We