

I recollect he went into a house where a woman was sick, who wanted him to lay hands on her; he saw a teapot in the corner containing catnip tea, but without stopping to enquire he left the house, exclaiming against her and her practices.

Now, there is no harm in a teapot, even if it contains tea, if it is let alone; and I say of a truth that where a person is diseased, say, for instance, with canker, there is no better medicine than green tea, and where it is thus used it should be drank sparingly. Instead of drinking thirteen or fourteen cups every morning, noon, and night, there should not be any used. You may think I am speaking extravagantly, but I remember a tea drinking match once in which fourteen cups apiece were drank, so you see it can be done. But to drink half a dozen or even three or four cups of strong tea is hurtful. It injures and impairs the system, benumbs the faculties of the stomach, and affects the blood, and is deleterious in its nature. If a person is weary, worn out, cast down, fainting, or dying, a brandy sling, a little wine, or a cup of tea is good to revive them. Do not throw these things away, and say they must never be used; they are good to be used with judgment, prudence, and discretion. Ask our Bishops if they drink tea every day, and in most cases they will tell you they do if they can get it. They take it when they do not need it and when it injures them. I want to say to the Elders in Israel, this is not our privilege. We have a great many privileges, but to indulge in liquor or other things to our own injury is not one of them. We have the right to live, labor, build our houses, make our farms, raise our cattle and horses, buy our carriages, marry our wives, raise and school our children, and then we have the right to set before

them an example worthy of imitation, but we have not the right to throw sin in their path or to lead them to destruction.

I recollect telling the people here, not long ago, something in regard to the rights of the Elders. Our rights are numerous. If we are so disposed, we have the right to dictate the House of Israel in their daily avocations. We have the right to counsel them to go to the gold mines if it is wisdom and God requires it, and we have the right to counsel them away from the gold mines when it is not wisdom to go there. We have the right to ask them to go and buy goods, and to sell those goods without fraud or deception. I am sorry to say we cannot say this of many of our merchants. We have merchants that say they are of us and with us, and that they wish to be Saints, but they are not honest in their dealings; they will trade fraudulently, and they will take all the advantage they possibly can. I said here a year or two ago that unless such merchants repent they will go down to hell; I say so today. They never can enter the celestial kingdom of our God unless they refrain from their dishonest course and become Saints indeed.

To the Bishops and the Elders in Israel I wish to say that we have the right to do right, but not to sin. The right to obtain large families, although obnoxious to the refined Christians, all classes of whom preach against it—the priest in the pulpit, the judge on the bench, the senators and representatives in Congress, as well as the bar-keeper and the drunkard wallowing in his filth—they are all against it except God and the Saints; yet this is a right that the Saints have, and which no others legally possess. Others will presumptuously arrogate to themselves certain rights and privileges, but the