

road, the bishop was speedily able to attire himself canonically. Before the party had retired to rest, intelligence arrived that the highwayman had been taken after a desperate resistance; the notice of the police being attracted by the singular appearance of a man of his station sporting a new black coat, and covering his shaggy carrotty locks, with the well-powdered and orthodox peruke of the Right Reverend, the Bishop of Cashel.

DESERET NEWS.

SATURDAY, DECEMBER 28, 1850.

DESERET NEWS.

Three numbers more will close the present subscription of the Deseret News. As we anticipate time sufficient after the close of the present half year and before the arrival of our large press, to issue another quarter of the News in its present form. We have opened Books, at our office of delivery (post-office,) for a new subscription, for one quarter, (thirteen numbers,) at \$1.25; terms of advertising the same as usual.

News, very scarce at this season of the year. All foreign news frozen. We have recently received a large bundle of scraps, scissored from old news; and if we omit 'credit' for some items, we must be excused till we learn whom to credit.

Snow fell from five to six inches, in the city, on the night of the 17th; and eighteen inches in the canyons north. Another snow fell in the city, on the eve of the 23d. Last week the weather was mild; this week, more frosty.

ALL advertisements for the News must be in the office before 9 o'clock, on Thursday of each publication week, and earlier if possible. See TERMS for ADVERTISING.

Praise, from us, to the sublime authors of the "past year," would be quite superfluous. Such pieces speak for themselves, in lofty, holy strains of feeling eloquence, and call forth response of heavenly fire from the hearts of Saints, which Saints alone can know; and when bestowed on merit, is the greatest praise mortals can receive from mortals. A taste like this, inspires each honest heart to pray for more.

We understand that elder George A. Smith and company were at Petecneet creek on Monday the 16th inst., all well, and left for Iron county on Saturday 21.

CHRISTMAS MORNING.—As many a merry Christmas to our patrons and friends, as they are willing to tarry here in mortality to enjoy. The weather was beautiful; sky clear, cloudless; atmosphere mild, still; the people happy; cheered by the pleasant strains of the

Brass Band, which paraded the streets on horseback, serenading at the Governor's and various houses, producing smiles of joy and gladness through the city.

Left on our table, a pair of dark drab Buckskin Gloves, ready for the owner.

A WORD OF WISDOM for the benefit of the Counsel of High Priests, assembled in Kirtland, and Church; and also, the Saints in Zion, to be sent greeting: not by commandment, or constraint, but by Revelation and the Word of Wisdom; showing forth the order and will of God in the temporal salvation of all Saints in the last days; given for a principle with a promise, adapted to the capacity of the weak, and the weakest of all Saints, who are or can be called Saints:

1. Behold, verily thus saith the Lord unto you, in consequence of evils and designs which do, and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this Word of Wisdom by Revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And behold, this should be wine, yea, pure wine of the grape of the vine, of your make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly; and is not good for man; but is an herb for bruises, and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body, or belly.

2. And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thanksgiving. Yea, flesh also of beasts and of the fowls of the air, I the Lord hath ordained for the use of man with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me, that they should not be used only in times of winter or of cold, or famine. All grain is ordained for the use of man, and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth: and these hath God made for the use of man only in times of famine, and excess of hunger.

3. All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls, and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks; as also other grain. And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom, and great treasures of knowledge, even hidden treasures: and shall run and not be weary, and shall walk and not faint: and I the Lord give unto them a promise, that the destroying angel shall pass by

them, as the children of Israel, and not slay them: Amen.

We recommend a thorough perusal of the foregoing Word of Wisdom, to the Twelve, High Priests, Seventies, Elders, Bishops, Priests, Teachers, Deacons, Brethren and Sisters, of the Church of Jesus Christ of Latter Day Saints; and that the officers of the Church generally, present the subject before the Church, as they have the opportunity, either separately or collectively; and confer together upon the principles contained in the above, and decide whether they are sent forth in the wisdom of heaven, or in the folly of man; and if in wisdom, that each one, so deciding, manifest their faith by their works, and prove to others that their faith is a saving faith.

Why is it not wisdom to make a common practice of drinking tea, coffee, or hot drinks of any kind? Physicians, Philosophers, Elders in Israel, will you please to answer?

For the News.

MR. EDITOR—Sir:—With many thanks for past favors, I have taken the liberty to mention another of the questions which was spoken of last week, which you generously answered. It was whether any high priest, seventy, elder, &c., had a right, or would be thought in good standing in the church, if, when the presidency thought best to send persons out of this Basin to transact business for the church, they should go there with their families, without being called, because, forsooth, that it would suit their own private interest, &c.

Suppose that the presidency of this church should think best to send a few brethren to the southern country for a wise purpose, and one of the Twelve should, without being told, or counseled, take his family and remove there because it was a warmer climate, wood more plentiful, &c. What would be in the mouth of every saint? Would it not be—That he was fast verging to apostacy—that the spirit of God had left him, and that he had no interest in the building up of the church. Query. Will not this also apply to every man and woman which belongs to the church?

[Many things which are transacted by private members of the church, would appear very curious to the public eye, were they performed by the presidency, Twelve, &c.—But why so? Have not the presiding officers of the church as much liberty, and as many privileges as private members? Why then should it be any more right for private members to do wrong in any case, than for the presiding officers, and more particularly, when God sets a prophet for instance, for precept rather than example, as he sometimes does? It is right for apostles, and all men, to provide honestly for their families; but their families should be provided for with the Kingdom and not in exclusion to the Kingdom.—Ed.]

I see but little difference between the interest of one of the Twelve, and an elder; both of them have their eternal salvation to work out, and one should have as much in-