

the fulfillment of the promises must be forthcoming, for God cannot lie. Is it the individual that acts then? No, he is simply the representative; it is the ministering servant of God who acts, not in his own name but in the name of his principal, by virtue of the power behind the throne. Just the same as the Judge upon the bench or the Police upon the street. Do they act in their own name? No, but are representatives of a power from whom they hold their commissions. So they who minister in the holy ordinances of the gospel minister not in their own name, but by virtue of the authority of their commission. For how can men preach the Gospel except they be sent, and sent of God to declare his gospel, so that their words may be the words of God to the people? Then the exhortation of the Elders of Israel is, repeat every one of you, and be baptized for the remission of your sins and the promise is that you shall receive the Holy Ghost, which will lead and guide you into all truth; it will bring things past to your remembrance and it will show you things to come. It will enlighten your minds and will lead you step by step, giving line upon line, precept upon precept, here a little and there a little. But owing to the weakness of the flesh and the weaknesses of our fallen natures that are ever present with us, we learn slowly. But by perseverance in the warfare against sin we continually increase this power within us, which though gradually developing will ultimately become in us a principle of revelation and prophecy, sufficient to enable us to hold converse with God and to receive wisdom and knowledge from the great fountain of intelligence. The Gospel does away with all narrow contracted feelings; it widens the range of thought as well as ennobles the mind; it makes us feel that God is our father, that the world is our home and that mankind are our brethren, all the sons and daughters of God; and I am not benighted by crushing you nor you by crushing me, but that we are only exalted in the scale of being by acts of intelligence and goodness; and that as we increase in knowledge so do we increase in the power of God.

The government of God upon the earth is denominated as his priesthood, as is declared by Paul in his letter to the Romans, is the power of God made known and that which may be known of God is manifest in them who hold this priesthood, for God hath shewn it unto them. The knowledge of God comes then through the priesthood which has been established upon the earth; and the salvation of the human family through the administration of the ordinances of this Gospel by the power and authority thereof. His knowledge comes to us with an assurance which is stronger and most convincing than the seeing of the eye, the hearing of the ear and the handling of the hand put together. For it is as Paul says, the sure word of prophecy, which is more satisfactory evidence to the human mind than all other evidences combined. And it comes to us with such convincing power that it cannot be gainsayed. And hence these young Elders stand up and say they know the things to be true whereof they testify by the gift and power of the Holy Ghost. And they tell us that they have obtained this knowledge by obeying this simple form of doctrine, which is so plain that a wayfaring man need not err therein if he sets his heart to do the will of God. Are they narrow contracted in their feelings? If so why do they spend their time in going forth to labor in the vineyard of the Lord without compensation, except that which comes from God and the satisfaction of knowing that they are doing the will of Heaven? they preach not for hire nor divine for money but go forth and preach the everlasting Gospel to all. Calling upon the people everywhere to repent and be baptized for the remission of their sins, promising them in the name of him who commissions them, that when these requirements are complied with in all sincerity they shall receive the gift of the Holy Ghost, which shall give them to understand and know for themselves that 2 and 2 are 4, that God lives, that Jesus is the Lord; that all being taught by this Spirit will know and understand alike. Ignorance will depart and knowledge will increase and abound and to all there will be but one Lord, one faith and one baptism. Amen.

## Correspondence.

Arizona News.

FORESTDALE, Apache Co.,  
Arizona, June 21, 1879.

Editors Deseret News:

Dear Brethren—I feel it my duty to write you a few lines to let you know how the good work in which we are all engaged is moving in this part of the land. The Indians have about 30 acres of corn planted at this place, it looks well at present. All the Apache Indians who live in this neighborhood are very friendly at present. The corn and other things look very well considering that there has not been any rain since the 1st of February, but we expect rain soon; if we get it in a month from now we will have a crop. It is strange how long the land holds dampness in this country. There is not a stream of water large enough to irrigate with in this valley. There are some springs so that cattle can find water to drink, and we can find plenty by digging 10 or 15 feet.

Bishop Mann and two or three other brethren have moved all the cattle and horses over on Sholo Creek about 10 miles from here to keep them from destroying the crops, as we have not had time to fence our land yet. There is a good deal to be done amongst the Indians, to teach them to work and to educate their children. I would be glad if we had some more missionaries. At present there are but two—myself and Brother Harris. The Apache Indians number about 7,000 souls, and they are scattered over a good deal of country. We have tried to do all that we could do under the circumstances. The brethren in this place, and also some from other places have helped the Indians plant this year, for which they deserve credit. But we would be glad to have some more of the brethren to help us. Brother Llewellyn Harris, who is laboring with me on this mission, has a great deal to do to travel and visit the Spanish settlements. He is not able to stay here all the time; this leaves me alone sometimes.

Brother Llewellyn Harris left this place on the 1st of May for the Salt River country. He returned on the 6th of June; reported a good feeling among all the different Indian tribes that he visited, and also among the Spanish people. The good work seems to be taking hold among the Spanish people. A great many of them are trying to investigate the principles of the gospel, and as a general thing they all feel well disposed toward our people, and we are trying to be friendly with all men as long as they are trying to do right and not interfering with our rights and privileges.

I am trying to learn the Apache language as fast as I can, so that I can be more of an instrument in the hands of the Lord in bringing the Lamabites to a knowledge of their fathers and of the everlasting Gospel. I want to return as soon as I can, to visit my friends who are living in Utah, but do not intend to stay, as my labors require me here.

Your Brother in the Gospel,  
EBENEZER THAYNE.

Particulars of a Fatal Accident.

HOLDEN, Millard County,  
July 10, 1879.

Editors Deseret News:

By request of the parents, allow me through your columns to give a detailed account of a sad accident which occurred here on Tuesday, July 1st.

Henry Teeples deceased was the son of Sidney Nicholas Teeples, born July 16, 1864, at Goshen, Utah County, U. T.

He was at the time of the accident assisting his grandfather haul lucerne hay, putting it into a log barn, and while unloading, tied the lines by the window where the hay was thrown into. In the meantime the high horse managed to get his bridle off, but the boy did not notice it (the bridle) until he had emptied the wagon. At this moment he jumped from the wagon to put on the bridle, which he succeeded in doing, when the horses made a sudden start, breaking the line about 12 inches from where the check joins, and they springing, caught him around the neck, dislocating it, carrying him about ten feet the first jump, as could be seen from the tracks. His grandfather as quick as possible followed up

and found him lying on the ground insensible, about 25 yards from the barn. Every possible means were used to bring him to life, but all to no avail, life was extinct.

He was a boy who bore a good reputation, very truthful and obedient to his parents, and was beloved by all who knew him. The news of his demise cast a gloom over the settlement and the programme for the glorious Fourth was entirely omitted, everything was sad and lonely during the day.

At the funeral exercises appropriate remarks were made by Elder Jao. Ellett and Father Gourley, of Goshen, (his grandfather), when he was conveyed to the vehicle by 6 young men from the ages of 12 to 15, followed immediately by 6 young ladies, about the same age, when the procession formed in line numbering 22 wagons. Great sympathy was shown the bereaved ones.

Yours very truly,  
BENJ. BENNETT.

## INSTRUCTIONS ON FINAL PROOFS.

SALT LAKE CITY, U. T.,  
July 10th, 1879.

Editors Deseret News:

Parties are continually writing to me, inquiring whether the new law on publication for final proofs is in force in those cases where the filings were made prior to its passage? To this I would reply, that the new law refers to every case where a final proof has to be made, regardless of the time when the filing for pre-emption on the homestead entry was made. No person can now make proof and payment without first having this notice published once a week for five successive weeks. I will furnish the necessary notice blanks free, and give all instructions as to what must be done to make final proofs, on application at my office, or through the mail. I take this method to give a more general understanding on the subject, so that none need come to town and be disappointed in making their proof. Another question is sometimes asked, "Can't we make our proof, and publish notice afterwards, as we are here and our witnesses are a long way from home?" The answer is very plain. "No!" Why? Because the very object of the notice is to give publicity to the fact, before the proof has been made, that the applicant intends making such proof. Hence after the proof is made, the object of publication is at an end; and unless the notice were published beforehand, as provided by law, the proof would be rejected at Washington. Another question is, "will a day or two make any difference, if the five years has not quite expired?" The law requires five years exclusive and continuous residence, and no less will satisfy the law; one day cannot be taken off the time required.

Any time within two years after the expiration of the five years required by law, the notice may be filed and the proof made, but as residence should continue until said proof is made, it is safer to make it as soon practicable after the five years expire. The law on homesteads as construed by the department, requires continuous and exclusive residence on the tract, the party must live there with his family, he cannot have his home in town and simply go out and stay a few nights on the land every six months, the rulings are against this, therefore, it is unsafe to risk it, as a suit for abandonment may be planted by any one at any time, and the entry would be very liable to cancellation. It is next to impossible to save such cases, no matter what circumstances may have caused the non-residence. The safest way is to fill the law in every respect, and thus save the expense of such suits, besides being prepared to make the necessary proofs without fear of contest or danger of perjury.

Respectfully,  
CHAS. W. STAYNER.

## THE LATE ELDER JONATHAN BROWNING.

Elder C. F. Middleton has furnished me a number of interesting items—historical—of the late Elder Jonathan Browning, than whom, a better man as a husband, father, true friend, brother and Latter-day Saint, Ogden never claimed for a son or citizen; for, while it is written, "Woe unto you when all men

speak well of you," the life, character and public and private example of Brother Browning has been such as to compel the bitterest foes of his religion to speak well of him as a man. He lived above reproach.

He was the son of Edmund Browning and Sarah Allen. He was born October 22, 1805, near Nashville, Sumner County, Tenn. In his youth he was steady, thoughtful, and devoted to the acquisition of useful knowledge. On the 9th of November, 1826, he was married to Miss Elizabeth Stalcup, after which he removed with his wife to Davidson County, in his native State. He subsequently removed to Adams County, Ill., where, in 1840 he was baptized into the Church of Jesus Christ of Latter-day Saints by Elder Abel Lamb. Here he was ordained an Elder and appointed to preside over the branch of the church in that place. He was also elected and served as justice of the peace, as he had formerly done in Davidson County. In 1842 he removed with his family to Nauvoo, where he settled and became acquainted with the Prophet Joseph Smith. Here he remained and participated in the joys, sorrows and afflictions of the Saints in that devoted city, until their expulsion, when, in common with the general populace, he was driven by the ruthless mob from his peaceful home.

From Nauvoo he traveled in Elder Orson Hyde's company, in which he was a captain of ten, to Council Bluffs. He settled on Mosquito Creek, near Tratler's Point, where he engaged in the manufacture of guns, etc., and made several important improvements in firearms. At Council Bluffs he became a member of the High Council, and was closely associated with Elder Orson Hyde, the president of the Church at that place. Elder Browning also held some civil offices there, as he had previously done in every county where he resided.

In 1852, as captain of ten, he crossed the plains in Capt. Henry Miller's company. The same year he came to Ogden City, where he continued to reside until the time of his demise. During his residence in this city he has filled many ecclesiastical and civil offices, including Bishop's Counselor, Member of the High Council, and President of the High Priests' Quorum of the Weber Stake; also member of the City Council, Justice of the Peace, Judge of the Probate Court of Weber County, and member of the Legislature of the Territory of Utah, from this county, in all of which positions he proved himself to be a man of honor, truth and integrity. He was never known to falter in any duty, and always defended with manliness the kingdom of God, His people and all their interests.

He was a peace maker—industrious, temperate in all things, and his examples to the upgrown and rising generation will live through all time, and be emulated by many who witnessed them. His cousin, Orville H. Browning—who I believe still lives at Springfield, Ill., is the man who several times earnestly and successfully defended the Prophet Joseph, in some of the most vexatious law suits against him.

After a long life of usefulness, Brother Jonathan Browning passed away in peace, surrounded by his wives and most of his children to whom he was fondly attached, and on whom, as a Patriarch—to which office he had been ordained—he left his blessing. He leaves a family of three wives, ten sons and eight daughters, one son and three daughters are dead, making in all twenty-two children. He also had 91 grandchildren, and 12 or 15 great-grandchildren, all of whom, with a host of other friends live to bless his memory as that of the just. He died in full faith, and with a sure and certain hope of a resurrection to eternal life. Peace to his remains.

Yours truly,  
JOSEPH HALL.

\$5 to \$20 per day at home. Samples worth \$5 free. Address STINSON & Co., Portland, Maine.

## NOTICE

It is hereby given that the Co-op. Stock Company of Millard County will be dissolved to take effect on the first Monday in November, 1880. The stockholders will be paid off as fast as can conveniently be done, and the business settled up. Address all communications to EDWARD PARTRIDGE, Secretary, Millard County Co-operative Stock-raising Company.

**OLD,  
TRIED,  
AND  
TRUE.**

People are getting acquainted—and those who are not ought to be—with the wonderful merits of that great American Remedy, the

**MEXICAN**

**Mustang Liniment,**

**FOR MAN AND BEAST**

This Liniment very naturally originated in America, where Nature provides in her laboratory such surprising antidotes for the maladies of her children. Its fame has been spreading for 35 years, until now it encircles the habitable globe.

The Mexican Mustang Liniment is a matchless remedy for all external ailments of man and beast.

To stock owners and farmers it is invaluable. A single bottle often saves a human life or restores the usefulness of an excellent horse, ox, cow, or sheep.

It cures foot-rot, hoof-ail, hollow horn, grub, screw-worm, shoulder-rot, mange, the bites and stings of poisonous reptiles and insects, and every such drawback to stock breeding and bush life.

It cures every external trouble of horses, such as lameness, scratches, swinny, sprains, founder, wind-gall, ring-bone, etc., etc.

The Mexican Mustang Liniment is the quickest cure in the world for accidents occurring in the family, in the absence of a physician, such as burns, scalds, sprains, cuts, etc., and for rheumatism, and stiffness engendered by exposure. Particularly valuable to Miners.

It is the cheapest remedy in the world, for it penetrates the muscle to the bone, and a single application is generally sufficient to cure.

Mexican Mustang Liniment is put up in three sizes of bottles, the larger ones being proportionately much the cheapest. Sold everywhere.

## NOTICE.

NOTICE is hereby Given to the land holders and all parties interested in the Koshareh Canal situated in Piute County, Utah, that there will be a mass meeting held at Koshareh School house, on Saturday, June 28, 1879, for the purpose of forming an Irrigation Company, and for the election of Trustees and Secretary.

J. W. YOUNG, County Clerk.  
Marysville, Piute County, Utah.  
w183 June 7th, 1879.

## Important to Wool Growers!



I take pleasure in announcing that I am making a pure "TOBACCO SHEEP DIP" from the best Kentucky Leaf, which makes an article of uniform strength and purity, without the addition of poisonous substances, and should be diluted 100 parts to one (although safe to use at any degree of strength) for dipping sheep.

This dip is convenient for use, as it only requires water to dilute it. As tobacco is so well known to wool growers who have used the same, I can only add that I have it in this convenient form for them—put up in one and five gallon tin packages, sealed tightly.

Order either of my Sheep Dips, viz.: Concentrated Extract of Tobacco. Also, Non-Poisonous Sheep Dip. Price per gallon:

Tobacco Dip .....\$2.75  
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H. B. CLAWSON,  
Agent, Salt Lake.  
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