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DISCOURSE DELIVERED BY ELDER ERASTUS SNOW

At Brigham City, Sunday morning,

October , 1879.

REPORTED BY GEO. F. GIBBS. I FEEL somewhat weary in body from the effects of labor and infirm-ities; and were I to consult my own feelings I would be inclined to waive Who want glossy, luxuriant and wavy tresses of abundant, beautiful Hair must use LYON'S KATHAIRON. This this privilege, and sit and listen to my brethren. Indeed, I may say I elegant, cheap article always makes the Hair grow freely rather counted upon a rest in coming to Brigham City; yet I never allow myself to shrink from bearing that makes the Hair grow freely and fast, keeps it from falling out, arrests and cures grayness, removes dandruff and itching, makes the Hair strong, giving it a curling tendency and keeping it in any desired position. Beautiful, healthy Hair is the sure result of using Kathalron.

portion that properly attaches me in life to the calling and duties devolv-ing upon me. I feel that we are all here in a school, that we have a work to perform; and if when we shall have done that work we shall be satisfied with it, we will not regret having worn ourselves out in accomplishing it. But on the contrary we shall rejoice at our success in having got safe through and entered into the "rest" which is prepared for the people of God in the future state. This is a scriptural phrase, implying that there is a rest beyond for the people of God. But I have sometimes thought that strictly speaking rest was only a change, and that a change was rest; because to be ab olutely at rest, to be entirely free from labor and care

would be inconsistent with our existence; in such a condition our being would be a blank, a nonentity. The course of God, we are told by the Special rates Inks in Bulk for that like eternity it has neither beginning nor end, and is illustrated in the Book of Abraham by the hieroglyphic of the circle. You may start upon this ring at any given point, and in traversing it you will come to the same point—it is without beginning, without end.

We sometimes speak of eternity in

We sometimes speak of eternity in contradistinction to time; and often say, "through time and into eternity;" and again "from eternity to eternity," which is simply another form of expressing the same idea, and "pass through time into eternity." In other words, time is a short revised allotted to man in his ord time in contradistinction to the word eternity, merely for the higher school, through special desart and destruction if he do not sign to do a special work; or it may be, it has used its tabernacle until it is so wern out that it has become like a bow which has been long and constantly bent,—it has lost its elasted to try the faith of the people and put them to the test; as to whence the planets, which would appear to him stationary, or at least comparatively so, making a suitable standard by which man in his mortal state may measure periods and count out the days and the months and the years and the cycl s. and the years and the cycl s, The BEST and MOST POPULAR

The Scriptures speak of a time were laid aside for a new one. Our "when time shall be no more." And the Apostle John in his visions gives the spirit a ticket of leave, and while banished to the Isle of Patmos, The Scriptures speak of a time "when time shall be no more." And the Apostle John in his visions while banished to the Isle of Patmos, heard the angel say, "time shall be no more." We may not fully comprehend the meaning and the purport of this expression. All phrases sary in their time and place; the did not revelope that the speak of a time one. Our tain and snowed him all the riches of the earth, promising to give him all he could see if he would only fall down and worship him. The Savior replied: "It is written, Thou shalt us. The various pains and sorrows to be endured in life are all necessary in their time and place; the that he did not revel him by telling the poor devil trials as we term them are all not that he did not only anything. or expressions whether used by men, angels or God have a relative meaning, as one thing is compared with another; and to understand the full force of them, we must understand the full force of them, we must understand that to which it has refered. angels or God have a relative meaning, as one thing is compared with another; and to inderstand the full force of them, we must understand that to which it has reference by comparison. I simply understand by this, that so far as we are concerned, time will be no more when we shall be merged into enterptity, and we cease to rectous our periods by the diurnal revolutions of the earth, and the changes of the moon, etc.; when we shall enter into a sphere where we can mingle with the gods and become acquainted with their redkoning, and the eternal periods or cycles of revolutions of the numberless creations in space, which to-day the most profound astronomers of the earth are unable to fathom or mark their place of beginning. And this is called eternity by man, and, as far as man is concerned, is in contradistinction to other periods and modes of reckoning known and in use mamning the Gods. For they have their periods and reckoning as well as well as well and marked their periods and reckoning as well as well as well as well as a state of progression, very small testing the cold country to rest and recycles of revent their periods and reckoning as well as well as the cold continue to heal the six man is concerned, is in contradistion to other periods and modes of reckoning known and in use manning the Gods. For they have their periods and reckoning as well as well as well as the cold continue to receive their periods and reckoning as well as well as the cold continue to heal the six man is concerned, is in contradistion to other periods and modes of reckoning as well as a man is concerned, is in contradistion to other periods and modes of reckoning as well as well as the profound astronomers of the earth are unable to fathom or mark their place of beginning. And this is called eternity by man, and, as far as man is concerned, is in contradistion to other periods and modes of reckoning as well as the could continue to heal the six and you possess all the clients are the profound astronomers of the earth as the profou

body; it answers a good purpose for a little season—until it becomes worn out, when it is cast aside as of no uals and held them at bay, as he dld, and circumstances, and to the pronacles. This mortality serves the rears until it is worn out with use, chanic's tools, or any other piece of one of the finest and most perfect deed, most of the mechanism employed by men in various branches of industry is founded on the anatomical structure of the human body; the angles, the joints, the tendrils, the cords by which they are bound together; the wonderful construction not only of the outer portions of the cords by the cords of the cords, and he has also set bounds to the wrath of the wicked. He controls the elements that war in the heavens,—the fear-ful thunderstorm—that darkens the firmament and that shakes the earth with its roar, the vivid lightnings that and terror to the scene, the transfer medical cords of the cords PHILADELPHIA TRADE.

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SAPONIFYE

tabernacie of ours that is a relative to our Father and God, and who is the owner of this tabernacle, and for whom the tabernacle is organized as his dwelling house. It is this spirit that keeps the functions of this tabernacie in motion; when this spirit leaves the body, it is either because the Father calls it away, wishing to use it in another sphere, considering the time it has spent in this when a man is faced by his enemander.

The time it has spent in this tabernacie of this matter than the infant child does about the preparation of its food. The Lord cares for us and such matters, and will order them in their time and season.

But there is a principle involved.

When a man is faced by his enemander or under whatever circumstances it may be, my feeling is as it always has been—it will be all right. I take no more thought or care of this matter than the infant child does about the preparation of its food. The Lord cares for us and such matters, and will order them in their time and season.

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But there is a principle involved.

When a man is faced by his enemants of the liver, and in all Bilious accounts of the Liver, and in all Bilious accounts. The lord cares of the liver and a season.

But there is a principle involved. tabernacle sufficient for the purposes mies, when the wicked conspire required, and therefore takes it to a against the righteous, threatening higher school, through special dedeath and destruction if he do not

and that it is time this old garment took the Savior into a high moun-were laid aside for a new one. Our tain and showed him all the riches

ather said, You must succumb, ou must be made the offering. And this dark hour the power of the father withdrew Itself measuraby

security Wesself the their well and their testimony is true, and security well as the tree of the control of th

they move. But I conceive of no abstopping place; I conceive of no absolute resting place, but only, as lofore remarked, a change, a change in our circumstances and condition, and consequently a change in our labors.

I speak now of man as an immortal being, having no reference to this earthly house of our talernacles; for this mortal house which we occupy for the period of a few short years upon the earth, will not be associated with the immortal manthe god in embryo. The clothing we were covers the nakedness of the body; it answers a good purpose for a step of the period of the period of a few short was a covers the nakedness of the body; it answers a good purpose for a step of the period of the period of a few short was a covers the nakedness of the body; it answers a good purpose for a step of the period of the p

without suffering from bodily ex-baustion, and therefore had to seek time; whether we will still trust in retirement and rest. He, however, waged war constintly, and was well if need be, or face death in any form prepared for this work, having an it may come, or imprisonment, if mexhaustible source of strength to that form of treatment is preferred. draw from, the Spirit having been or anything that they have power given to him without measure. But to inflict upon us, rather than deny at length the time came when the

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