

me in life to the calling and duties devolving 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 safely 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 absolutely 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 non-entity. The course of God, we are told by the prophet Nephi, is one eternal round; 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 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 period allotted to man in his probationary state—and we use the word time in contradistinction to the word eternity, merely for the accommodation of man in his finite sphere, that we may comprehend and learn to measure periods. And for this purpose the Lord gave unto Adam his reckoning after the move-

ments of 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 cycles.

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 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 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 eternity, and we cease to reckon 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 reckoning, and the eternal periods or cycles of revolutions of numberless creations in space, which today 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 among the Gods. For they have their periods and reckoning as well as we, only on a vast and, to us, incomprehensible scale. We are in a state of progression, very small beginnings, but onward and upward for a more exalted sphere, in which they move. But I conceive of no stopping place; I