

Whatever the subtleties of the ultimate nature of time, or of scientific postulates on the relativity of time, and of the modes of measuring time, several assurances are prominent features of LDS understanding:

1. Time is a segment of eternity. One may distinguish eternities, long epochs of time, within eternity. Influenced by passages in the writings of Abraham and Enoch, some early LDS leaders speculated on the length of an eternity. One (W. W. Phelps) suggested that time "in our system" began two billion five hundred million years ago (*T&S*, Vol. 5, No. 24, p. 758). In any case, time itself had no beginning and will have no end.
2. Time unfolds in one direction. It extends rather than repeats precisely. The view of eternal recurrence common in the Far East that leads, for example, to the pessimism of Schopenhauer, is rejected. Worlds and world systems may come and go, as civilizations may rise and fall, but history does not exactly repeat itself. Individual creative freedom modifies the outcomes.
3. Eternity, as continuing time, is tensed: past, present, and future. God himself, eternal in identity, self-existent, and therefore without beginning or end, is nevertheless related to time. At his own supreme and unsurpassable level, he has a past, a present, and a future. Neither he nor his creations can return to or change the past. He has become what he is through eons of time gone by. He is now in relation to, and responsive to, his creations. Response implies time and change.
4. In a cosmic sense, the reckoning of time is according to the rotations of the spheres. It is presumed that God, angels, men, and prophets reckon time differently (see Abr. 3; D&C 130:4). There is some connection between time and space, for example, "one day to a cubit" (see BOOK OF ABRAHAM: FACSIMILES FROM THE BOOK OF ABRAHAM, Facsimile 2, Figure 1).
5. The eternal is sometimes contrasted to time as the permanent is contrasted to the transitory. "Every principle proceeding from God is eternal" (*TPJS*, p. 181). The phrase "for time and eternity" is equivalent to "now and forever." LDS thought is uncommon in the Christian world in its affirmation that intelligence, truth, the "principles of element," priesthood, law, covenants, and ordinances are eternal.

6. Time is occasionally used in scripture as a synonym for mortality. In this sense, the time will come when "time shall be no longer" (D&C 84:100; 88:110). The mortal probation will end. But another segment of measurable existence will follow, namely, the Millennium. Time and eternity also function as place names or situations as in such expressions as "not only here but in eternity," or "the visions of eternity" (heaven). Eternal is also the name of God—"endless and eternal is my name"—hence, eternal life is God's life, as it is also everlasting life (*HC* 1:136; cf. D&C 19:10–12; Moses 1:3; 7:35).

The thesis that God is beyond time has sometimes been introduced to account for God's omniscience or foreknowledge. Only if God is somehow transtemporal, it is argued, can he view past, present, and future as "one eternal now." This position is assumed by much postbiblical theology. But, again, this leads to contradiction: What will happen in the infinite future is now happening to God. But "now" and "happening" are temporal words that imply both duration and change. For Latter-day Saints, as for the Bible, God's omniscience is "in time." God anticipates the future. It is "present" before him, but it is still future. When the future occurs, it will occur for the first time to him as to his creatures. The traditional concept of "out-of-time" omniscience does not derive either from the Old or the New Testament but is borrowed from Greek philosophy.

BIBLIOGRAPHY

- Kenney, Anthony. "Divine Foreknowledge and Human Freedom." In *Aquinas*, pp. 255–70. Garden City, N.Y., 1967.
- Robson, Kent E. "Omnipotence, Omnipresence, and Omniscience in Mormon Theology." In *Line Upon Line: Essays on Mormon Doctrine*, ed G. J. Bergera. Salt Lake City, 1989.

KENT E. ROBSON

TIMES AND SEASONS

The journalistic voice of The Church of Jesus Christ of Latter-day Saints in Nauvoo, Illinois, the *Times and Seasons*, was published in 135 issues of sixteen pages each between November 1839 and February 1846. It was a monthly from November 1839 to October 1840, then a biweekly, issued, about the first and the fifteenth of each month,

until February 15, 1846. It was the fourth major semiofficial newspaper published by the Church. During the seven months in 1842 that the Prophet Joseph SMITH was the editor, he published several important documents of Mormon history in its pages: the translation and facsimiles of the BOOK OF ABRAHAM, the WENTWORTH LETTER, and the early segments of the HISTORY OF THE CHURCH.

The *Times and Seasons* was first established and edited by Don Carlos Smith, Joseph Smith's youngest brother, and Ebenezer Robinson for the Saints who had been scattered by the MISSOURI CONFLICT and were anxious "to learn of the condition and welfare of the Church." They proposed to publish "all general information respecting the Church" (*T&S* 1 [Nov. 1839]:16). This included Church news and history, world news and history, political and literary materials, Nauvoo city news, obituaries, announcements, doctrinal expositions, conference reports, mission reports, letters from missionaries, and notices and trial minutes of excommunications. The *Times and Seasons* also responded to polemic and apologetic treatment of Mormonism by other newspapers in an attempt to establish goodwill and understanding.

In Nauvoo the press offices were first located in a warehouse basement at Water and Bain (Fifth)

streets. The operations of the newspaper later moved to the new, brick *Times and Seasons* Printing Office building at Kimball and Main (Seventh) streets, which is now restored in Nauvoo.

John TAYLOR and Wilford WOODRUFF, both apostles and later Presidents of the Church, edited the paper from late 1842 until April 1844, and then John Taylor edited it alone until its last issue on February 15, 1846, just before the Saints left Nauvoo on their exodus west.

BIBLIOGRAPHY

Bray, Robert T. "Times and Seasons: An Archaeological Perspective on Early Latter Day Saints Printing." *Historical Archaeology* 13 (1979):53–119.

Sorensen, Parry D. "Nauvoo Times and Seasons." *Journal of the Illinois State Historical Society* 55 (1962):117–35.

REED C. DURHAM, JR.

TITHING

Tithing is the basic contribution by which Latter-day Saints fund the activities of the Church. By revelation to the Prophet Joseph SMITH, the Lord stated that members should pay "one-tenth of all



Printing Office Complex in Nauvoo, Illinois. In 1907, the Times and Seasons building (left) was used as an LDS meetinghouse. It has been restored as a part of the restoration of historic Nauvoo. Photographer George E. Anderson.