brother Cannon that millions of such an-
niversaries might be enjoyed. But there
is something still greater in the expres-
sion of eternal life, than that of a few
millions of years. It is something that
has no end. It may have a beginning. A
person may begin to exist in this fleshly
tabernacle as I commenced my existence
here on this earth sixty-nine years ago
today. That was the beginning of my ex-
istence here in this world; but there is
such a thing as a person having a be-
ninging to his existence in the flesh, and
yet have no end. Those persons that
were translated in the twinkling of an
eye in ancient days did not have a sep-
aration of body and spirit. They were
changed; they were, by the power of
Almighty God, wrought upon instanta-
neously; they were changed from mortal-
ity to immortality; but still retain their
flesh and bones. Now, I would ask, is
there any end to their immortal taber-
nacles when thus changed? There is a
beginning but no end. Their spirits are
combined with their bodies forever. I
have this hope. You Latter-day Saints
have the same hope, so far as eternal
life is concerned. You expect it, you pray
for it, you desire to have a life that is
endless; figures are unable to express
the endless duration of ages that are to
come. Eternal life is said to be the great-
est gift of God unto the human family.
There are many gifts of God, but this
is the greatest of all. In the first place,
God has given his Son to die for the hu-
man family. What a great gift! If it had
not been for this gift of our Heavenly
Father to the inhabitants of our fallen
world, the consequence would have been
that we should have had eternal death.
What are we to understand by the term
eternal death, supposing that there had
been no atonement made? What is the
meaning of the term? Could you multi-
ply figures enough if you were to take
the figures that are now in use and ex-
tend them in a line—extend them in
a series so that the figures themselves
would be as numerous as the particles
of the globe—would that express etern-
al life? Or would it express the dura-
tion of eternal death, provided there had
been no atonement? No; it cannot be
expressed. Hence the atonement of our
Savior, which is the gift of God to the
fallen inhabitants of this creation, lies
at the foundation of all the other gifts
given unto the children of men. It is
because of this gift that we are permit-
ted to repent of our sins. How could
there have been an individual upon all
the face of the globe who could have
repented, provided there had been no
atonement? Hence you see that repen-
tance is the gift of God, purchased by the
atonement. Again, could baptism have
been a holy ordinance if it had no sav-
ing power in it? Could it have been for
the remission of sins, had it not been for
the blood of the atonement? No. Bap-
tism, then, is a gift to the children of
men as well as repentance. Would the
laying on of hands have had any effect
upon any person of the human family,
in bestowing the gift of the Holy Ghost
had there been no atonement? No. Then
that is also a gift—the gift of God to man,
that his servants should lay their hands
upon baptized believers, and that they
should be baptized with the Holy Ghost
and with fire. Could we have been per-
mitted to partake of the Lord's Supper
with any effect whatever? No. Then it is
also a gift of God unto man. And thus
we may go through all the ordinances,
that God ordained from before the foun-
dation of the world unto the present
time, and all of them can be called