

brother Cannon that millions of such anniversaries might be enjoyed. But there is something still greater in the expression 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 existence here in this world; but there is such a thing as a person having a beginning 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 separation of body and spirit. They were changed; they were, by the power of Almighty God, wrought upon instantaneously; they were changed from mortality to immortality; but still retain their flesh and bones. Now, I would ask, is there any end to their immortal tabernacles 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 greatest 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 human 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 multiply figures enough if you were to take the figures that are now in use and extend 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 eternal life? Or would it express the duration 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 permitted 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 repentance is the gift of God, purchased by the atonement. Again, could baptism have been a holy ordinance if it had no saving power in it? Could it have been for the remission of sins, had it not been for the blood of the atonement? No. Baptism, 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 permitted 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 foundation of the world unto the present time, and all of them can be called