

Does the everlasting Gospel lose its influence with the good and pure of mankind? Upon those who are not disposed to work righteousness alone is its influence lost—upon those who shout, “Great is Diana of the Ephesians;” but with the honest, simple-hearted sons of men it is just as sweet now as ever it was; and to them its charms increase, notwithstanding all the trials and difficulties they endure for its sake.

“This Gospel of the kingdom shall be preached for a witness unto all nations, and then shall the end come.” Was it the Gospel of the kingdom that was preached in ancient days—in the days of the Apostles, that went into all the earth, and their words unto the ends of the world? It was the Gospel, but I conclude that it was not the Gospel of the kingdom; for that was to be revealed at the time when the kingdom of God should be established on the earth, to stand forever. “And this Gospel of the kingdom shall be preached as a witness unto all nations, and then shall the end come.”

Where has this Gospel been preached? Through the United States of America, in Europe, Asia, and Africa. I do not say that it has been sounded distinctly in the ears of everybody living; but I do say that the sound has gone into all the earth, and their words to the ends of the world.

I recollect a certain saying in a revelation that was given to the Saints in the early days of this Church. The Lord said, through Joseph Smith, that it became every man, after being warned, to warn his neighbor, that all may be without excuse. If all the people who have heard the word had been as faithful in warning their neighbors as the few Elders who are now under the sound of my voice have been in warning those with whom they have been associated, and to whom they have been sent, and among whom

they have labored, would not the whole world have been fully warned at this time? Yes.

In another revelation to the first Elders of this Church, who had been forth preaching in their weakness (being called in at Kirtland, Ohio), the Lord told them to wash their feet in testimony that they were clean from the blood of this generation, and goes on to say, “Let those who are not of the first Elders of my Church remain in the vineyard, for their garments are not yet clean.” Those first Elders had labored but a short time in the vineyard—perhaps one or two years, when it was said, “Your garments are clean.”

There are Elders who have labored from sea to sea, from island to island, from country to country, and have spent the vigor and strength of their days in the work of proclaiming the Gospel. May we not say, upon the same principle, that their garments are clean from the blood of this generation? If so, what does it imply? That we shall not be held under condemnation if we never preach to them again. And there is another thing implied in this: If this generation shall rise against you to slay you for your religion, and because you are righteous, your garments being clear of their blood, and you slay them, their blood is upon their own heads. This is what I understand by being clear from the blood of this generation. It is an important saying. In my opinion, it means more than a casual observer would attach to it. It is a deep saying. If you have warned them—have called upon them to repent—offered them the blessing of eternal life through the Gospel, and they thrust it from them, let what will happen to them, your garments are clean from their blood.

Now we see that the Gospel has gone into all nations, countries, and kingdoms; for the man that has been