fore God and man. For God proposes
to deal with His Church as a whole,
and as a whole to hold them respon-
sible to work the works of righteousness
and to defend the faith of the everlast-
ing gospel committed to them, and to pu-
rify and sanctify the whole Church and
see that evil is put away from our midst,
whether it be in the family circle or pri-
vate walks of life, or in its high offici-
als and those who minister in public
 capacities; in like manner he requires of
them to see that all our organizations
and municipalities are in a wholesome
condition, and are administered with in-
tegrity and uprightness before God and
the people. And as mouthpieces of the
Almighty and as watchmen upon the
walls of Zion, God requires of us his ser-
vants, the Apostles, the Elders, the Pres-
idents of Stakes, and the Bishops every-
where, not only to minister in their sev-
eral callings in a church capacity, but
also to instruct officers of every kind en-
trusted with the municipal affairs of life,
that they may be found faithful in mag-
nifying the law and discharging the trust
reposed in them in secular affairs as well
as ecclesiastical; for civil organizations
and powers of civil government are also
appointed and ordained of heaven for the
welfare of mankind, for the protection of
all flesh. And those children of men who
may not accept the doctrines of Christ
and the priesthood, its administrations,
counsels and decisions in the secular af-
fairs of life; yet if they are disposed to
obey good, wholesome rules of society
in their civil capacity, as such are en-
titled to protection. And it is more es-
pecially for the benefit of this class of
mankind that civil governments are es-
tablished among men and recognized in
heaven. It was with this view that Paul,
in his epistle to the ancient Saints, told
them that they should respect and honor
the civil law, and governors in their
places, and judges and officers in their
condition of life, whose duty it is to
preserve order and maintain peace and
protect the rights and privileges of all
alike, religious or irreligious, believer
or unbeliever, saint or sinner; for reli-
gion with all its accompaniments and
everything pertaining to it is a mat-
ter of conscience between man and his
Maker, and for the exercise of which
he is held alone responsible to his God
and unto his co-religionists, who place
themselves under its guidance and con-
control. But the civil power extends its pro-
tection to all alike. One of the great
evils that has afflicted mankind has been
the bigotry of religious priests, and the
blind superstition of religious zealots,
who seem to have lost sight of this prin-
ciple, the government of our Heavenly
Father over his children, that in his ef-
forts to exalt his children he has never
resorted to force or attempted in any
wise to coerce the human mind. The
light of truth, like the glorious light of
the sun, shines unobstructed, free to all;
and all are at liberty to draw a veil
over their faces if they choose, or shut
themselves up in a dungeon and lock
out the rays of the sun, or they may
walk out in the sunlight, open their win-
dows and let it into their dwellings; so
is the free light of heaven imparted to
all the sons of men. The Lord has re-
served to himself, however, the right to
call unto judgment all his children for
the manner in which they make use of
the opportunities and privileges afforded
them. "This is the condemnation," says
the Savior, "that light is come into the
world, and men love darkness rather
than light, because their deeds are evil."