

Christians Take No Part In Worldly Government

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The Subjects In Christ's Kingdom Are Not Of The World

Christ came to reconcile the world to God; to open a way to everlasting life; and to establish his kingdom in the hearts of those who are willing to receive him, and who collectively constitute his visible kingdom on earth. Christ said to Pilate, "My kingdom is not of this world," which proves that those constituting it are not of the world. That he was not of the world is evident from the disposition he manifested, which was in every way the opposite of human nature. He sought no honor and regarded not the person of man. "When he was reviled, he reviled not again; when he suffered, he threatened not." He showed no retaliatory spirit; for when he was crowned with thorns, was spit upon and mocked, he opened not his mouth, but bore all patiently. When he was crucified, he prayed his Father to forgive his persecutors. He was indifferent to the things of the world nor sought its comforts or its friendship;

but testified against its evil works, by which he incurred the hatred of the worldly-minded. He told his disciples that they too would be hated and persecuted by the world, because of his doctrine, and the testimony they would bear to its truth; and because of their separation from the world and their witness against it. Had he been of the world he would not have testified against it, nor called his disciples out of it; and the world would have loved him, and sought his favor; if from no other motive, than his supernatural power.

As the Christian is not of the world, there must be marks to distinguish him from it; and these consist in the similarity of his nature with the nature of Christ, which he manifested while on earth. A few of these marks or characteristics may be learned by a comparison of the visible and the invisible kingdom of Christ. His invisible kingdom is spiritual, and its subjects are spirits; consequently those things, which afford them enjoyment, must

necessarily be spiritual. So also is his visible kingdom spiritual; and hence its subjects are spiritual, as Paul characterizes them: "He that is spiritual judgeth," etc. "Ye which are spiritual restore," etc. Being spiritual, they must also be spiritually minded, showing a strong contrast between them and the worldly, or carnally minded, as Paul clearly teaches, "To be carnally minded is death, but to be spiritually minded is life and peace; because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

This strong contrast clearly shows that true believers are not of the world, but of God through Christ; from whom they derive their spirituality, as a branch derives its nature and substance from the vine; consequently they possess his nature and disposition; and, like the angels, delight in spiritual and heavenly things, and not in material or worldly things.

Having risen with Christ to this newness of life, they set their affections on

things above, and not on things on the earth, as Paul teaches: "For ye are dead," (that is, dead to sin, to self, to the world, and to every thing outside of Christ); "and, your life is hid with Christ in God;" that is hidden from the worldly minded, they being wholly unacquainted with it. And again, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Christ being the life of the saints, they will no more delight in the ways and things of the world than did its Author while on earth; and like him will not conform to the world in its pride and ostentation; nor seek its friendship and honor; neither will they aspire to exalted positions to gain the admiration of men; and these distinguishing features in Christians prove they are not of the world.

What do we discover in popular Christianity? We see the reverse. Their leaders, who claim they are appointed to preside over God's husbandry, are truly aspiring. They manifest much weakness in striving for more exalted positions, and seem to be gratified when saluted with honorary titles of their profession. They also seek worldly esteem and gratification by mingling with the world

socially, and making their presence agreeable by encouraging jovial conversations. They are present also at worldly gatherings, such a political meetings, conventions, parades, banquets and on many other occasions; often in a conspicuous manner, to elicit the admiration of men, and to encourage advanced thought in public interests. In taking these liberties they are not conforming to the image Christ presents in the Gospel, as already shown, but quite the reverse. All this displays the weakness of man, and proves the absence of the graces which should adorn every disciple of Christ. The teachers are to be "examples to the flock," in all meekness and modesty of deportment. It pains us to see these things, and we cannot help but deplore them, for we candidly believe that true Christianity is more hindered than helped by them, and that it brings the cause of Christ under reproach among many sober thinking people. Christ took no part whatever in worldly interests, but was wholly engaged in directing the attention of the people to their duties to God and to one another, and in exposing the popular errors

prevalent at the time, by which the people were misled. He promulgated the Gospel, which demands a life that, if accepted and complied with, would bring heavenly conditions into this world. Proclaiming the Gospel in its purity, and exemplifying it in a godly walk, is the best work in which the people of God can engage; but the world will not hear their testimony; yet they will hear the popular religious leaders, for "they are of the world, and speak of the world, and the world heareth them," as John declares. He also says, "We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."

The practice of the religious leaders being as described, the lives of those led by them can be no better, which is apparent, for some are of a haughty spirit, and seek the highest honors in society, and are leaders in the fashionable world. Also in the political world some occupy the highest positions; and are interested in all manner of worldly associations, proving conclusively that they are of the world. It is evident that the people of God are not of the world,

but they are withal exposed to great danger; since they dwell in the flesh, in which, as Paul says, “dwelleth no good thing,” and which exerts a powerful influence on the mind, inclining it to yield to its carnal tendencies. Hence it is necessary for them to be constantly guarded, and to practice self denial; which they cannot do successfully without having a real abhorrence of sin; to which end they need the renewing and enlightening influence of the Holy Spirit, that the heart may be changed, sanctified and enlightened, that they may know the deformity of sin, realize its destructive power, and fearful consequences. Being thus enlightened, they will deny themselves of those things and acts, of whatever kind or character, prohibited by the Gospel.

The Apostle enumerates the works of the flesh, in Gal. 5: 19 - 21, and then says, “They which do such things shall not inherit the kingdom of God.” Those gross sins are an abomination to the saints; but there are many other things, which by their indulgence exert a baneful influence on the divine life; such as light-minded conversation, jesting and foolish talking, which are not befitting, and which

upright souls will avoid. Many members of the popular churches attend entertainments and places of amusement, such as balls and theatres, shows and races, social amusements and picnics, church fairs and festivals. Nearly all these they term innocent amusements, but they are of a character wholly unsuited to the spiritual mind.

We can at a glance see, in comparing these works of the flesh with the teachings of Christ and the Apostles, that Christians cannot delight in them, as the mind of the new creature is directly opposite to that of the old. The old creature or man was carnal, and delighted in the various practices mentioned, and in some or all had his gratification; but the new man possesses a new life, which is from heaven, and therefore he delights in heavenly things. There is nothing carnal or material as on earth; all is spiritual and the happiness and pleasure must be suited to the spiritual beings, inhabiting the spirit world. The body has its origin from the dust of the earth; but the soul emanates from God, and consequently is spiritual; and when delivered from the bondage of corruption, the body, it

will be clothed upon with an incorruptible and spiritual body and be like the angels. No change will take place in its nature or disposition, taste or desires, when passing from the corruptible to the incorruptible body. That change is effected here when it becomes united with Christ. “If any man be in Christ he is a new creature; old things are passed away; behold all things are become new.” It is inconsistent to accept that worldly pastimes and amusements are suitable to the spiritual being; for if they were, then the bliss of heaven would be incomplete without them.

Can Take No Part In Government

Christians can take no part in governmental affairs; not only because they are not of the world, being chosen out of it, but because they are disqualified on account of their defenseless nature. The world consists of unconverted persons, many of whom have selfish, evil-disposed natures, making it necessary to use arbitrary measures to keep them under control, which Christians cannot do. The few impressive words, which Christ addressed to his disciples, are forcible: “Behold I send you forth as

sheep in the midst of wolves.” The most limited understanding can comprehend the import of this most forcible representation of those in his kingdom, as well as many of those without; and if both are true to character here given them, it is easy to see the impropriety of those represented by the defenseless sheep assuming authority over those whose nature is portrayed by the character of the wolf.

This expression of our Savior clearly illustrates the nature and disposition of the converted and the unconverted, and the relation they bear to each other. To represent the world by the nature of the wolf, may by some be resented; yet if we but take thought of the merciless and extensive persecutions waged through centuries by the enemies of God, the blind professors of Christianity, against the defenseless servants of God, we must conclude that our Savior’s language was most appropriate.

On the other hand, the consistency of comparing the believers to sheep is evident from the many precepts given in the gospel of passiveness, which make it necessary for them to possess passive natures like

the sheep, to be able to comply with them; and with their harmless dispositions they cannot resist the unconverted, which the gospel also forbids. Neither if their goods were taken, could they have the thief arrested and seek the recovery of them, for the gospel even forbids them to ask them again.

For these reasons Christians cannot hold office under the government, as arbitrary means are required in discharging the duties of such office; neither can they serve as jurors to pass judgment, nor sit as judges to pronounce the penalty of the law upon those who violate it; as these duties all point in the same direction, the execution of wrath, which is foreign to the Christian character.

On Pilate’s inquiry of Christ, whether he was king of the Jews, he replied, “My kingdom is not of this world; if it were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.” Here we see that the kingdom he subsequently established was not based on the principles of resistance and retaliation,

but quite the reverse, on the heaven-born principle of love.

The chief priests and the Pharisees plainly understood that Christ’s teachings inculcated non-resistance; for after the unparalleled miracle of raising Lazarus, they became alarmed, and called a council and said, “What do we do? For this man doeth many miracles; if we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation.” They concluded if he continued to perform such miracles, all men would believe on him, and consequently embrace his non-resistant doctrine; and in case of a Roman invasion, there would be none to resist.

It is plain that to act consistently those who take part in government should help to defend it by assisting in the necessary exercise of power in protecting its citizens, by suppressing riots, putting down rebellion, and repelling invasion; which cannot be done without employing arbitrary means; and this the Christian, and his passive nature, cannot do; as it would be a violation of the non-resistant principle

underlying the gospel. Neither can he consistently engage in legislation, considering the relation he bears in the world. His home and his treasure above; his affections are fixed on things existing there; he is living and walking in the spirit, and his desires are not fleshly and worldly, more than to provide properly for the wants of the body, and for those of his household; and to do good to mankind, irrespective of persons; to shed a good influence by being blameless and harmless, without rebuke; and thus be a light to the world.

Being thus minded, he is making effort to have his affections less attached to the world; and therefore does not have sufficient interest in its affairs to engage in legislation; and for this reason would be disqualified for that intense application of mind, which a faithful discharge of duty must necessarily involve, for the very nature of the work would draw the mind from the life hid in Christ, and thus rob him of his most precious treasure, and his chief enjoyment.

The corruptions existing in politics, and the dishonest and extreme measures resorted to for selfish ends,

are so prevalent and patent to every one that a mere reference to them is sufficient to satisfy any reasonable mind that the Christian will keep aloof. If even it were consistent for him to acquaint himself with the doings of the prevailing parties, and to follow the discussions of the merits of their respective platforms, and of the qualifications of the candidates, yet it would expose him to unfavorable influences, and so fill his mind, and occupy his leisure hours, that it must necessarily detract from the study of the Bible and the comfort of pious meditation. Much more inconsistent would it be for him to participate in the political campaigns and elections with their tricks and frauds, and defamations and scandals; and he would find as little consistency in participating in legislation. The same spirit that prompts men to resort to unfair means in the primaries and in the elections generally follows the successful candidate into the halls of legislation. Here are often urged selfish measures for personal advantages, and the good of the public is not always considered.

But, we are told that on account of all this evil, the

Christian should feel all the more impressed with a sense of duty to his fellowman and to his country, and help the honest against the dishonest element; and to effect this he should be willing to show his integrity by helping to enact and enforce just laws. They say, as Christians are the salt of the earth, and all know that salt is a preservative product, therefore, to be effective it must come in contact with and permeate the thing to be preserved; and to make the comparison good, they argue that the Christian must mingle with the world if he would do it good; and not be a recluse. While this seems plausible, like all carnal reasoning, yet it is very misleading, for we all know that many plain precepts in the scriptures and the general tenor of them stand against such arguments as well as the practice of the apostles and of those whose faith enabled them to endure the severest persecutions. We have already shown that the Christian is called to peace; and to be consistent, and to prove his allegiance, he must yield passive submission to the imposition of evil. Then where would be the propriety of him helping to elect men to office, and by

that act delegate to them a power, which the Gospel withholds from him? Or how could he help enact laws, which he himself could not enforce?

When one requested our Savior to speak to his brother to divide the inheritance with him, he replied, "Who hath made me a judge or a divider over you?" Nor has he at any time delegated this power to his children. God was the legislator for his people Israel, giving them a full code of moral and ecclesiastical laws. It was incumbent upon them to obey the moral law and observe the ecclesiastical, but in no way were they allowed to add to or detract from the import of either. The same may be said of the subjects in the new kingdom. God in his love and wisdom has given his children precepts and commandments for their observance, and their faithfulness is reckoned by their obedience to them. On the other hand, "The powers that be are ordained of God." His providence is over them, and he creates and destroys. But the kingdom of heaven, or the kingdom of God's dear Son, and the kingdom of the world, are two distinct kingdoms. The laws for one will not serve for the other.

Neither does God in his wisdom give the subjects of the one kingdom duties in the other. This fact is clearly shown by our Savior's remark to Pilate, "My kingdom is not of this world." It does not consist of anything that pertains to the world, but is life and spirit, established in the hearts of the upright through faith in the great propitiatory sacrifice, coupled with obedience to the word and commandments of God. Then it must be plain that if his kingdom is not of this world, his children are not a part of the world, and seek no gratification in the spirit and life of the world. They are taught to lay up their treasures in heaven, that their thoughts may be there; and their relation to the world answering to that of strangers and pilgrims, they are encouraged that having food and raiment they should be therewith content.

It is considered by most professors of religion, that it is the duty of a Christian to sustain the government, even to the extent of going to the battlefield, especially if it is demanded; for they say, the gospel requires obedience to the powers that be. Paul is the only apostle that defines this obedience; and according to his definition this

obedience does not conflict with the peaceable teachings of Christ; for he hinges this obedience wholly on doing good. In speaking of the wrong in resisting the power, or ordinance of God, he says, "They that resist shall receive unto themselves damnation;" and further says, "wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same." From this we infer, that the power demands nothing more than that we do good, for in doing good we will elicit its praise. He further says, "But if thou do that which is evil be afraid," which plainly shows that his charge of obedience only required them to do good, and had no reference to any military service which that power might demand; for in speaking further he says, "He is the minister of God; a revenger to execute wrath on him that doeth evil; wherefore ye must needs be subject not only for wrath, but also for conscience sake; for God will take cognizance of your evil doing, and you shall be brought under his judgment.

Paul further defines their duty to the government when he says, "For this cause pay ye tribute also."

To pay tribute and taxes is right, and accords with Christ's instructions to the Jews, "Render to Caesar the things that be Caesar's." From this we learn that tribute belonged to Caesar, or the government; and in this sense they would have committed evil, had they refused giving it to Caesar; and they would have merited the wrath that the power would have executed upon them. The apostle goes on and further defines their duty to the power by saying, "Render therefore to all their dues, custom to whom custom; fear to whom fear; honor to whom honor;" and further says, "Owe no man anything but to love one another." This is divine counsel, and in full accord with all gospel teaching; and if he complies with it the Christian certainly can commit no act of violence upon anyone; and will not be negligent of his moral obligations to his government, neither slow to pay his tribute.

When Paul penned the 13 chapter of Romans, the Roman nation and all the surrounding nations were submerged in gross idolatry, worshipping a multiplicity of imaginary deities, and many of these were made of deceased

heroes who were exalted to that dignity for the mischief they had done while on earth. Much of their worship was attended with cruel rites and the grossest obscenities, all of which was a great abomination to God; nevertheless, Paul taught respect and urged civil obedience to such ungodly powers. Though kings and rulers may be proud and ambitious; living in splendor and luxury; having hundreds of thousands of men under arms ready for deadly war; showing their jealous and sanguinary dispositions, yet Paul's teaching of obedience to such powers in the manner described fully accords with gospel light; then who would assume that the Christian can be identified with such worldly conditions, directly at variance with Christ's pacific and loving doctrines?

From the preceding exposition it is plain that the claim made by modern professors of Christianity, that it is a Christian's duty to go to war, and to commit acts of violence upon others, when the government demands it, cannot be supported by the 13th chapter of Romans, nor by any other portion of the New Testament.

It may be argued that all Christians are not lamb-like, and do not reflect the import of those scriptures that bear that tenor. To this I would say, none possess this disposition in their unconverted state, and some may never so fully overcome their depraved nature as to shine as lights; yet if they have the unction of the Holy Spirit, they will not willfully do wrong, but strive to walk uprightly, and through the Spirit try to mortify the deeds of the body and humbly confess their faults, and render satisfaction for any misconduct.

The church is called the bride of the "Lamb of God," and to be such she must be true and loyal in faith and doctrine; and if any of her members willfully transgress, unless they speedily and heartily repent and make satisfactory reparation for their sins, they, by their act sever the tie of Christian fellowship, and are no longer a part of the body.

We cannot accept that it is only a matter of opinion as to whether Christ taught a peaceable and defenseless doctrine or not, or whether his followers must practice it or not. Neither have they the privilege to vote and fill civil offices according as

their convictions may allow or restrict. A fundamental principle of the divine life in the soul is involved here, and the propriety or impropriety of such liberties is not determined by the wisdom of man as acquired in theological seminaries, or otherwise, but by a renewed and spiritually enlightened mind working in harmony with the plain teaching of the Scriptures.

If any should make the discovery that the Gospel requires its subjects to be patient under injuries, non-worldly in their lives, and self-denying in all things of doubtful propriety; and would succeed in practicing these requirements in what is termed a moral life, but void of the spirit, they would only succeed in making a law of the Gospel, while yet standing outside of its promises. Hence the difference between a truly enlightened, upright soul with a stumbling walk, whose life may often be a reproach to his profession, and the unenlightened, or spiritually blind moralist whose walk may be blameless, and whose life may be full of acts of benevolence. The one finds no comfort in his life, but grief and chagrin because of his failings, and may

often be distressed with doubts and fears as to his final victory, while the moralist has his reward in the life of self, built up and bolstered by the confidence of those not more enlightened than himself, and by his own self-complacency.

In short, to be a Christian is to have the life-principle – the Christ-life – begotten in the soul through the efficacy of the Holy Spirit and even if this treasure is contained in a vessel of little honor – a hard nature – yet the offering is acceptable, and the fire upon the altar of the heart, kindled and nourished by God himself, may be burning, though its light may be measurably hidden because of lack of those qualifications which embellish the character. If this could not be so, then only those who are favored by nature with an amiable and loving disposition, who by their inherited advantages display the gospel fruits in a blameless life, could attain to the promise. But Christ has made it possible for every one who is willing and obedient to be an heir of the promise, but only on condition of a faithful compliance with his will as exemplified in his word.

The Lord will teach and control his people, and is not honored by, neither will he accept their divided affections nor are they at liberty to confer with flesh and blood, or make any compromises with carnal reason. What the compass is to the mariner, an enlightened conscience is to the Christian, and if he would have a safe voyage he must see that it acts in harmony with the whole counsel of God's word, and must follow its bearings. What the Gospel teaches he must accept as right, and obey it; and what it forbids, as wrong, and avoid it. It is not his province to question the propriety or impropriety of any of its teachings, but accept it as divine wisdom. Hence when we speak in this little work of the character of the Christian, we are endeavoring to get that character from the actual convictions and experiences of a regenerated soul acting in concert with God's will as revealed in his word, for it is the criterion by which we test our faith.

What folly for any one to presume that they can with impunity set aside or disregard any part, or any one precept of the Gospel. We must accept it in its entirety if we would be saved.

When Israel kept the passover they were required to roast the lamb whole and to partake of it, not to dress it and partake of the more palatable parts. So we are not privileged to dress the word by fine glosses, and reject what is too strong to be serviceable to our liberal views, and retain only the beatitudes and the comforting promises. Officers of the government and members of associations must comply with all the conditions and requirements controlling them, and they can retain their positions and membership only by so doing; yet how remarkable that as the creatures of God, and members of Adam's fallen race, in the most important concern of life, and that for which we have our being, men are so presumptuous as to believe that they may put any interpretation upon God's word touching their salvation that chances to meet their fancy, or accept or reject as much or as little as they like, and yet be acceptable to God and heirs of the promise.

The people of Israel were continually falling into idolatry, notwithstanding the plain commandment written with the finger of

God upon tables of stone prohibitory of the making and worshiping of images. To us nothing seems more absurd, and deserving of the vengeance of God than such willful and wicked disregard of God and his word, but no more faithful are those worshipers who disregard or willfully set aside the plain self-denying precepts of the Gospel and substitute instead the teachings of man.

The Scriptures are a most precious gift of inestimable advantage to those who live that life that is revealed in them; but to what purpose are they if we do not accept them and comply with them; and how can we obey unless we possess the Spirit that revealed them. There is a good influence tending to man's salvation, the work of grace in the heart, which testifies, to the truth of the scriptures, and the scriptures bear witness of God's work in the soul, and herein is the comfort and assurance of the believer. The two must harmonize, as they both emanate from the same source, and to this every child of God consents. The Gospel is a kind message from heaven, and reveals the heavenly manna; but it is with us now as it was with the Israelites in the wilderness. So long as they were

faithful they received manna with thankfulness, and it was relished; but as soon as they began to murmur in their hearts, they began to loathe it. God's children will ever be found in harmony with the precepts of the Gospel; and when any begin to make compromises between its teachings and carnal reason or popular opinions they begin to forsake the fountain of living waters, and "hew out for themselves cisterns, broken cisterns that can hold no water."

We have said that the life in the soul and the word must harmonize. This we test in this way. Christ taught, "Resist not evil;" "Whosoever shall smite thee on thy right cheek, turn to him the other also;" "If any man will sue thee at the law and take away thy coat, let him have thy cloak also;" "Whosoever shall compel thee to go a mile, go with him twain." Here we have an example, first, of gross personal indignity; next, the deprivation of our actual necessities; and lastly, compulsory service; all to be submitted to and borne in meekness. He also taught that after thus being patient under injuries, they should further, in imitation of their Master, practice these injunctions: "Love

your enemies;” “Do good to them that hate you;” and “Pray for them that despitefully use you and persecute you that ye may be the children of your Father which is in Heaven.” And the Apostle teaches, “If thine enemy hunger, feed him, if he thirst give him drink.” Recompense to no man evil for evil;” “Avenge not yourselves, but rather give place unto wrath;” “There is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?” The apostles and all the faithful disciples of Christ exemplified in their lives all these, and every other precept found in the New Testament; and so will all God’s people through all ages of the world; not from fear but through the love of God in their hearts. But when we hear men caviling at these teachings, and asserting that they are not practical in this age, but belong to the Millennial reign; or that their restrictions are somewhat modified by the license of the law of Moses, or that they must be accepted with some degree of allowance because of the depravity of the world and the weakness of the saint, we must

conclude that such either lack faith, or are unwilling to bear the cross, either of which will debar them from the kingdom.

The economy of the world is based upon justice, and this is the standard in the varied relations of business and other functions. It is also the principle of the governments of the world. It requires protection for the good, punishment for the transgressor, and provides for the litigation of disputed questions. As we recognize this as necessary and right, and that no other basis could be established for the worldly government, so we also hold that the institutions and organizations which are created by the government, or which are regulated and conducted upon the same principles, are also in agreement with the economy of the world and belong to the world.

The Church of Christ is not in agreement with worldly principles. Jesus calls his followers out of the world. The service he requires of them demands a renunciation of the world. “Ye are not of the world even as I am not of the world.”

The standard as revealed in the New Testament teaching, and exemplified

in the life of Jesus, is an illustration of the economy of heaven. It rises above all earthly standards. “Except a man be born again he cannot see the Kingdom of God.”

To be born again is to become partaker of the divine nature. The fruit of this new life is in harmony with its Author. “That which is born of the Spirit is Spirit.” Where this spiritual life is wanting, the church of Christ cannot exist. As the church is composed of individuals, so each member must be born anew, and by this new birth becomes separated from the life that is in the world.

Because of the separation which exists between Christ and the world, and therefore between those who are one with Him, namely his church, and the world, Christians can have no part with organizations which are in agreement with the spirit of the world, and regulated by the same principles that regulate and control worldly affairs. They have no common interest, and there can be no affinity. As Jesus was not of the world, so he did not attempt to teach the world how to regulate its affairs. He left the world with the teaching which

had preceded his coming into it, and addressed himself to the individual whom he desired to awaken to a realization of his spiritual needs in order that he might “flee from the wrath to come” and find comfort in his blessed gospel message. He gave no counsel for the regulation or control of worldly institutions of any kind or character. So those who hear his invitation and heed it, come out of the world, and leave it with all its institutions to be governed and regulated by those who are in accord with it. They do not oppose or interfere with its institutions, but simply stand aloof from them, because they recognize that such belong to a kingdom different from that into which Christ calls his followers.

The children of God in their church relations are bound together by a stronger bond than that of worldly organization. Its principle is the “love of God in the soul,” and its effect is to unite all who possess it by enduring ties. Where can there be found a society whose members are united by ties of affection, created by the warming influences of divine love, so strong as those in the Church of Christ, whose

members would, if necessarily required, endure privation for one another? Who would render aid more cheerfully than they? They would not let a single member suffer a lack of the necessities of life, but would divide the last loaf with a hungry brother.

The beneficiary society in its work cares for its own members upon a business basis, while the Christian is directed by the purest charity in supplying the natural wants of others and in laboring for their spiritual welfare. The church as an organization or body of believers, acting in harmony with divine teaching, will supply every need of its own people. The measure of this duty will be the manifestation of true love and effort for their welfare, which leaves no room for the organization of a society based upon any other principle. The duty of the Christian to mankind includes all men, without distinction as to race, nationality, or social condition. It recognizes the brotherhood of man, and that to love thy neighbor is to love all men; hence the world is his opportunity for charity.