OUR OBLIGATION TO CIVIL GOVERNMENT

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By Flavil L. Colley Dallas, Texas

Ladies and Gentlemen of the Radio Audience: I trust the lesson will be instructive this morning. I have had many requests for a discussion of this subject. Many of the people in Dallas have known me since I was a boy. My father preached for Pearl and Bryan Church of Christ during World War I. Many remember that I enlisted in the navy before I was of draft age. I went through my training on Goat Island in San Francisco bay. Then through school for those who worked at the job of being a sailor. I became an instructor. M. L. Angle and others of Fort Worth and Dallas will testify that I kept the regulations of the navy, and instructed others to do so. I was transferred to the east coast and shipped out of New York on the transport U. S. S. Finland. On that ship I made six trips to France. All sailors and ex-sailors will tell you a boatswain is no sissy rating in the navy.

Since finishing my college work have been a preacher of the gospel and have tried to be loyal to the truth: in teaching, defending it, and living by its direction.

February 16, 1942, at the age of 42 I registered in keeping with my government's requirements. If the government so decrees I shall serve again. Yet I am no murderer, and have never been. I have never had occasion to change my views regarding service to my country. Some preachers
and others have taught and are teaching that preachers are using the conditions of war to reflect upon their position. This is, like many of their other statements, not true.

Let us direct our attention to the teaching of the Bible, in connection with a Christian's obligation to civil government. First of all an accepted rule of interpretation: When a passage of scripture is not used in connection with its context, it is as a general rule used as a pretext to wrest that passage to make it mean anything to suit the fancy of those who wrest the scripture to their own destruction.

In Matt. 4:6-7 we have an illustration of the rule. In the temptation of Jesus the devil gave a quotation. Jesus said, "It is written again," and gave another quotation. The devil tried to apply a passage of scripture where no application could be made.

No preacher should do this, but as the apostle admonished, renounce

the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully. I have known men who would lie and act dishonestlv and yet would with all duplicity appear as an apostle of righteousness against other sins. I have been instrumental in causing some to turn from false positions on "Church government" and then swing to other extreme and untrue positions.

The kingdom of our Lord is the greatest institution in the world and there is no greater joy to me than to see loyal subjects march from one victory to another under the blood-stained banner of Prince Immanuel. I do not like to see self-appointed leaders that represent only themselves posing before the world as representatives of the Churches of Christ. They have done and are doing untold damage to the Cause. Many times they use questionable means, and suppress the truth. Leaving unsaid that which should be said.

Let us examine the Book Divine. Its sacred teachings are easily understood. Jesus came to establish a kingdom, the principles of which were not to be established or perpetuated with the sword. Today three institutions exist by God's order: the family, civil government, and the kingdom (church) of our Lord. In the kingdom those who suffer, and are persecuted for the name of Christ, are not to retaliate with carnal weapons or physical violence. "Blessed are you, when men shall revile you and say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad; for great is your reward in heaven for so persecuted the prophets which were before you." (Matt. 5:11-12.) About the same statement is made in I Pet. 4:15-16. They were persecuted for what? His name's sake. In Acts 4th chapter the council charged the apostle Peter not to preach in the name of Christ. His reply: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." (Acts 4:19.) Here is the example of suffering for his name's sake. The kingdom's sake. For the teaching of Christ. This has to do with the kingdom of Christ. This is the attitude of Christians in perpetuating the kingdom of Christ. Now get the distinction made between the kingdom of God under Christ the King, the rules for conducting the warfare of that kingdom; and civil government, which is ordained of God.
Some of the prophets referred to by the Lord suffered for the teaching of the Almighty, and under his authority commanded the use of the sword.

Paul suffered as a Christian; and yet he proudly announced himself a Roman citizen. I quote from Brother Glenn E. Green, "The relation of the Christian to Civil Government and War," page 9: "Col. 1:13 Paul said, 'he had been translated from the power of darkness, into the kingdom of his dear son.' Acts 22:27 Paul told the Roman captain he was a Roman citizen: 'Tell me art thou a Roman?' and he said 'Yea.' Acts 23:17. Paul availed himself of Caesar's protection. Therefore, according to Paul's own testimony, not my inference, Paul was a citizen at one and the same time, of BOTH the kingdom of Christ and the Civil Government of Rome. If Paul can stand in BOTH relations, so can I. If not, why not?

"He accepted the protection of armed forces, from the forty would-be assassins. It is a mere quibble to say 'they killed no one' when anyone with an ounce of sense knows they would have in an instant, and Paul knew they would if attacked. It was a resort to armed military force, pure and simple. Why not accept the truth? Perhaps one will say, 'Paul was a citizen of Rome only when Rome did not conflict with Christ.' Correct. Then the use of force against ruthless men by the government is NOT against Christ, for Paul used it! Paul also confirms capital punishment (Acts 25:11), 'for if I be an offender, or have committed anything worthy of death, I refuse not to DIE, but if there is none of these things whereof these accuse me, no man may deliver me unto them, I APPEAL unto Caesar.'

"Paul here clearly recognizes there are some things a man ought to die for. 'I refuse not to DIE!' On the other hand, he affirms the right of self-defense if NOT guilty. 'No man may deliver me unto them. Who? The assassins. 'I appeal unto Caesar. Can language be plainer or stronger? How reconcile this with Paul's teaching? 'The weapons of our warfare are not carnal'-I don't ha~ e to. Paul does it for me. He was a citizen of both the Spiritual an(i Political kingdoms. When he said this last quoted, he was speaking as an apostle of the spiritual warfare. In Acts 25:11 he was speaking as a citizen of the civil government."

I have heard it suggested that Jesus condemned protection of our homes or ourselves from the lawless. In Luke 22:35 we read: 'And he said unto them, when I sent you without purse, and script, and shoes lacked ye anything? and they said, 'Nothing.' Then he said unto them, but NOW he that hath purse, let him take it, and likewise his script: and he that hath no sword let him sell his garment and buy one." Jesus then tells them of the fulfill-

-ment of prophesy regarding his death. and they said in verse 38, "here are two swords," and he said, "it is enough." The account ot his betrayal is given in the next verses. Were these two swords the swords Jesus commanded them to buy? No, for if you will notice in reading the parallel accounts of this that they did not have time to get their purse, money or sword in keeping
with this command, for the mob was upon them. Let us turn to John's account of the incident: "Then Simon Peter having a sword drew it. and smote the high priests servant and cut off his right ear. The servant's name was Malcus. Then said Jesus unto Peter, put up your sword into the sheath: the cup which my Father hath given me shall I not drink of it? Then the band and the captains and officers of the Jews took Jesus and bound him" (Jno. 18:10-11).

In Matt. 26:39-42, Jesus prayed to the Father, "If it be possible let this cup pass from me: nevertheless not as I will, but as thou wilt." Again, "O my Father, if this cup may not pass away from me except I drink it, thy will be done." This prayer was in Gethsemane before his betrayal. After his betrayal Simon Peter tried to defend the Lord with a sword. Jesus said, "Put up your sword into the sheath THE CUP which my Father hath given me shall I not drink of it?" The band and officers would have used their swords to fulfill the will of the Father. It was God's will that Christ drink of the cup of death, or be put to death. Peter could not stop the procedure but would have perished, had he used the word.

Under the limited commission Jesus sent the disciples short distances to preach, "the kingdom is at hand." They were to take no money or purse. NOW he was to send them into all the world. and with robbers along highways, he made provision, "sell your garment and buy a sword." If I am ordered to sell my garment to buy something I would consider that something important.

But, objects one, "The sword was figurative or symbolic of the dangers they were to encounter." Sure enough! What was the purse and money a figurative symbol of? Did you ever try to ride a train with a figurative or symbolic purse, and figurative or symbolic money to preach the gospel? If the sword was not a sword in this passage, neither was the purse, or money to travel, real, but figurative or symbolic also. That sounds very much like the exegesis offered by pre-millennialists; part literal, and part figurative. Some might ask the question, "Do you carry a gun today?" No, but if I lived in a place where it was necessary for my personal safety, I would ask our government for permission to do so.

John 18:36 Jesus before Pilate said, "My kingdom is not of this world; if my kingdom 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." Jesus said his kingdom was not of this world. If it were his subjects would fight. Why? Here it is: "that I be not delivered to the Jews." The kingdom was not from men. The power was not of men, but of God. The Jews could not prevent him building his kingdom, and in keeping with God's will it came into existence. God used the same power upon some in that kingdom, after it was established, to put to death Ananias and Sapphira. Here is where two lied, and were killed. Who was the murderer in this case? No one. The ruler in the kingdom that sent the Holy Spirit to reveal his will executed two for lying. This power is not used on liars today, but it was then and it was after the kingdom was established. (Acts 5:1-10.)

Under the law of Moses one of the ten commandments said, "Thou shalt not kill." (Ex. 20:13.) Here is an exception: "If the thief be found breaking in, and be smitten so that he dieth, there shall be no blood-guiltiness for him." (Ex. 22:2.) If some intruder should break into my home
and molest my family I would do like every other man would do that didn't lie when he promised his wife, when taking the marriage vow, to protect her. I would use anything I could get my hands on to protect my wife, daughters and son. Christ would not condemn me for it. The apostles took money to pay their way and a sword to protect themselves against those the law could not protect them against, and appealed to the law when its protection was needed. I would do the same thing. Again: "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5:8.) Who is worse than an infidel? The man that provides not for his own house. Does this mean food, clothes, and a house to live in? Yes. Anything else? Yes—protection.

It is pitiful to listen to men that should know better give passages that do not apply to either Civil Government or the home, but to individuals in the kingdom of Christ, and from such quotations try to force an obligation on Christians in Civil Government and the home. Frequently my father in the flesh chastised his children. It was not all psychological either. He sometimes used a strap. Are the same kind of principles applied in the kingdom of God? No. Why the difference? Two institutions: home and church. Two kinds of chastisement, too. Let Paul describe it.

"For whom the Lord loveth he chasteneth, and scourgeth every

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son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12:6-9.) Paul makes the distinction between the two chastisements.

Now to Civil Government: It is taught by some preachers that the Christian cannot be an official in Civil Government. The inconsistency of such statements is absurd. When a preacher says a marriage ceremony he is acting by the authority of and as an officer of the state!! Do some preachers contend they cannot participate in affairs of Civil Government, and then say a marriage ceremony because of the fee they hope to receive? IT IS NO PART OF MY CHRISTIAN DUTY TO SAY A MARRIAGE CEREMONY. Civil Government does not make it obligatory; but civil government does give ordained or licensed preachers authority to say the marriage ceremony. HE GETS THE AUTHORITY FROM NO OTHER SOURCE. I am sure no preacher can function as an officer under Civil Government that denies the Christian the right to serve as a soldier. (Please send all couples to my address. I have served, am serving, and will serve as an officer of Civil Government!!) You preachers surely would not violate your conscientious objection and marry a couple for the small fee?? You would not be like Judas for a little money, would you? We will see how conscientious you are.

Many of the pre-millennialists affirm that Civil Government belongs to the devil. Their country cousins insist the government is conducted by sinners. Satan lays claim to the kingdom of this world, and the governments of this world. Yes, he did and does lay claim to it, but he is a liar.
Some people think Satan is the personification of the truth if only he will talk for "their side." Satan has not one thing in his own right. The earth and the fullness thereof is the Lord's. Satan is a usurper.

Some say Civil Government is corrupt. I will grant there are some corrupt men connected with it. But there might be some connected with the church, too!!

Another objection: German, Jap and Italian soldiers are obeying civil government too. Yes, but God has exterminated nations that sought to enslave.

We carry on a continued war against the lawless through police, sheriffs, and courts. He who pays taxes has a part in such a war, even to executing the death penalty. A man said to Brother C. R. Nichol "I have to pay taxes, and of course I know my tax money helps run the government even to executing the death penalty: but I can't get out of paying taxes. I would if I could, but the whole set-up is "Satan's." Brother Nichol replied, "Yes, you can get out of taxes, and thereby escape having any part in executing 'Satan's laws.'" His face brightened and he inquired "How ? ' Brother-Nichol replied, "Give all your property, stocks, bonds, lands and money to the church. Church property used in religious work is not taxed by the state." He kept his property!! I might suggest there are many preachers begging for money to do church work that are putting the property in their own name, too!

Can a Christian be an official of civil government? A soldier. A sheriff? A jailer? A judge? A schoolteacher? A preacher? These questions fall in the same class, for they are officers, or officials in and under the direction of civil government. Some base and rabid fellows whose knowledge of the scriptures is very limited have suggested that soldiers and others of civil government are murderers. Personally I think that is an insult to the Mothers of America, whose sons are fighting with MacArthur and other officers defending their rights as citizens. Some have bragged they have the blood of Hitler in their veins, and they have no desire to kill him. I have known some that have shown signs of it. I have not bowed to any combine of spiritual Hitlers, nor to those who would take away my civil liberties, and I do not intend to!!

Those in religious ranks that say they believe soldiers are murderers do not believe it. Let us put them to the test, and incidentally this will put the elders of the church to the test too. If soldiers are murderers then withdraw fellowship from them. Will you do it? No, you will not do it, because you either fear the church, or you do not believe it. If you do not believe it then stop those preachers from teaching such. I do not believe many of the boys that return will want to listen to a man preach that conducted himself in such a manner as to assist in the defeat of the very principles they have offered their lives for. When preachers say soldiers are murderers they place them in the category with liars and adulterers. "But the fearful and unbelievers and the abominable, and murderers. and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8.)
These soldiers are just like I was during the last war; they are fighting under the laws of Civil Government, and I am for them. They are making sacrifices, in the navy, army, marines, and air corps, begging for all the help and protection we can send them. Not enough planes. Why? Money beggars and strikers, and morale destroyers of various blends have slowed up production until in place of being murderers, they are being murdered because our home front has allowed such conditions to exist.

When men teach the Bible, and want people to understand what baptism is for, or the action, or element used, they must go to a passage that has baptism in it. That is fair in handling the Book Divine. To quote passages that have no relation to, or bearing upon this question is to wrest the scriptures. To understand the attitude of Christ toward a soldier it is honest and sincere to go to a passage where an inspired man is teaching a soldier or about civil government.

In Luke 3:14, "And the soldiers likewise demanded of him, saying, And what shall we do' and he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages." There was no war at that time. They were over the Jews. Did John tell them to get out of the army? No. Well, what? No violence, no false accusations, and be content with wages.

Let us study about another soldier: Cornelius was the first Gentile converted. He was not under the law of Moses. He was not obedient to the gospel up until this time. Turn to Acts 10th chapter and we notice he was:

1. A soldier over one hundred men in the Roman army, a centurian.
2. He was a devout man.
3. He feared God.
4. He gave much alms to the people.
5. He prayed to God always.
6. He was not a Christian but was worshiping God.

In verse 6 an angel appeared to him and told him where Simon Peter was; and now notice: "HE SHALL TELL THEE WHAT THOU OUGHTEST TO DO." Who said that? An angel of God.

In verse 33, "We are all here present before God to hear all things that are commanded thee of God."

Peter taught Cornelius about Christ, and commanded him to
be baptized in the name of the Lord. Did Peter tell him what he **OUUGHT TO DO**? If he did not, then he did not tell him what the angel of the Lord said he would. Did he tell him he was a murderer and ought to get out of the army? No.

In Acts 11:13-14 Peter rehearsed the conversion of Cornelius and said he went to Cornelius to tell him **WORDS WHEREBY HE AND ALL HIS HOUSE SHOULD BE SAVED**. Well, did he do it? Yes. Did he tell him to get out of the army? No.

But to be saved one must repent of his sins. He must turn from them. Could Cornelius repent of a sin without it was made known through the teaching of the Holy Spirit? No. Did Peter tell him it was a sin to be a soldier? No. Was Peter telling him words whereby he could be saved? Yes.

Peter was to tell him:

1. What he ought to do, but he did not tell him to cease his service to his country.

2. All things commanded to make him a Christian. He did not command him to get out of the army.

3. The Holy Spirit was to reprove of sin. (John 16:8.) The Holy Spirit did not reprove Cornelius for being a soldier.

   The Holy Spirit through Paul did reprove Felix of his sins and he knew what they were (Acts 24:24, 26). The Jews were reproved by the apostle Peter on the day of Pentecost and they knew what their sins were. (Acts 2.) Was there any change in the method of reproof by the Holy Spirit? No.

4. The Holy Spirit did not reprove Cornelius for being an officer under civil government.

5. He was to be told words whereby he was to be saved. The words of salvation did not embody getting out of the army.
6. Some might suggest he was told later. That is purely assumption, and is going beyond that which is written. It is an addition to the inspired record. But let us read some more: In 2 Tim. 2:3-4 Paul said: "Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life: that he may please him who hath chosen him to be a soldier."

The soldier of the cross was to be like a good soldier that warreth. What kind of soldier is a good soldier? Will he fight in defense of his country? What kind of a good soldier is one that warreth?

Again: In I Cor. 9:7, "Who goeth a warfare any time at his own charges." Who pays the expense? The government. What is Paul talking about? He is talking about supporting preachers, that are preaching the gospel. Civil government supports the soldier, and other officers. The church supports the preaching of the gospel. But those that pay for the preaching of the gospel are supporting the preaching of the gospel. This illustration works both ways. Those that pay into the treasury of civil government are supporting those that are fighting. They are fighting too. How can an honest person fail to see the import of the apostle's lesson? The buying of bonds and stamps is a part of loyal citizens. Do they have a part in the victory or defeat of our nation? Yes. Just as much as giving to have the gospel preached, is preaching the gospel. Some say I buy bonds but it is not right to fight. Oh, no, Pilate, you cannot wash your hands of the responsibility. You are a citizen and have an obligation of supporting the greatest nation on earth. Some say, "I am a conscientious objector." There are some that are real conscientious objectors. For these our government makes provision and then, there are some that are just plain "yellow." Last week we read in the paper of a man that shot himself in the foot to keep from going to the army. Some will become associated with a religious body to escape service like others who are enduring the hardships. After the war is over they will come back out of some camp whole in body, and tell the world how things should be run, and how the gospel should be preached, and enjoy the fruits of others' sacrifices.

My country, my government, my nation has been liberal in its laws regulating worship of God as each individual desires. I am glad and I want my country, my government, my nation and yours to stand. I think we all are going to make sacrifices to that end. When I pay my taxes, or buy bonds, I am helping my nation. Those boys are fighting for me, my family, my friends, and my nation. They are my team and I am for them. Their defeats are my defeats: their victories are my victories. When I hear over the radio a description of the navy men being called to battle stations, and the sound of a boatswain's pipe, I know what it means. The firing of the guns by the gun crews, the moving about on deck with your clothes frozen so they crack every time you move, watching constantly for periscopes until you can imagine you can see them everywhere, and a thousand other scenes. Every time I read of a ship sunk I know some skipper had to say, 'abandon ship,' and Davey Jones' Locker took another flag with its stars and stripes.
Let us read some more in the Book. Some have misapplied the scriptures when they take Rom. 12th chapter where Paul tells of the conduct of Christians as individuals in the body of Christ. "clearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine; I will repay saith the Lord. Therefore if thine enemy hunger feed him; if he thirst give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil but overcome evil with good." We should continue reading into the 13th chapter, and in just a moment we will. Could a soldier do this which Paul teaches. as an individual? Could a sheriff? Is a jury guilty of taking vengance when they decide a man is guilty of violating the laws or society? Any Christian on that jury would and could carry out the above. Paul was afraid some would misunderstand and thus he continues: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not he afraid of the power? Do that which is good, and thou shall have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject: not only for wrath but also for conscience sake.

FOR THIS CAUSE PAY YE TRIBUTE ALSO: for they are God's ministers attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due: custom to whom custom: fear to whom fear honor to whom honor." (Rom. 13:1-7.)

The apostle here gives the Christian's obligation to his government. Now notice:

1. Every soul is to be subject to the government 2. To resist the government (powers) is to resist God. 3. Government officials God's ministers: God says vengeance is mine. God executes it through civil government. You as Christians are warned not to do this as an individual in the 12th chapter. 4. They that resist shall receive damnation. 5. FOR THIS CAUSE ALSO. What cause? As stated above, pay taxes (tribute). The same reason assigned for paying taxes is also assigned for keeping the ordinances of the nation. If that nation calls you for service in defense of it, is that an ordinance? The same taxpayer is also commanded to be subject to the ordinances as what? "Whosoever resisteth the power resisteth the ordinance of God." I need not comment upon this; it is too plain.

Some insist that no Christian should be a soldier, officer, or take part in the government in any way. Their idea is that government is conducted by sinners only. There is just one thing wrong with that idea, and it is this: it is not the truth. That is all that is wrong with it. Some pre-millennialists and "Jehovah's Witnesses" affirm that Civil Government belongs to the devil.
The jailer, the eunuch and Cornelius were serving under civil government. Not one of them were required to get out of the service of the government. The eunuch after baptism went on his way. What way? Back to his work, as treasurer of Ethiopia. Erastus was chamberlain (treasurer) of the city, and is so mentioned by Paul in his letter to the church of Rome. (Rom. 16:23.)

Inasmuch as I have quoted from the Gospel Advocate under queries and answers by R. L. Whiteside, I also quote from Gospel Broadcast question box conducted by J. L. Hines on February 26, 1942, a discussion of putting to death by civil authorities those who are strikers. Here is the quotation: "Preachers, as well as other folk, should guard their speech more closely. If strikers ought to be shot, let it be according to the law; and it would help us a lot to allow the civil government to attend to the execution. The powers that be are 'ordained of God' and the ministers of the government do not 'bear the sword in vain.' We pay taxes for the purpose of protection of society. Read Rom. 13:1-7 and I Pet. 2:13-17. Yes, capital punishment is right, but it is the business of the state to enforce the law. If I am an officer of the law, then it is my business to uphold the law as a citizen and as an officer."

Brother Hines states here, "If I am an officer of the law." (I believe he proposes to be a Christian.) As a citizen and officer it would be his business to put to death the strikers if the law warrants. That is exactly the teaching in these passages. That is exactly my position regarding officials of the law, soldiers or otherwise. If Brother Hines were an officer of the law he would not be guilty of murder in carrying out civil government's requirements, and the statement, "If I," suggests the idea he as a Christian could be an officer, if he is a Christian now. If language means anything that is all that can be in the statement. But let us notice some more of the statements.

The same scribe that wrote

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the above also says a man cannot be a Christian and a soldier in defense of his country. What is the difference between a soldier, as an officer of civil government, and an officer like the "If I" officer that was to do the shooting of strikers?

"Happy is he that condemneth not himself in the thing which he alloweth." (Rom. 14:22.)

If I am an officer of the law I am obligated to carry out under civil government the ordinances of the government. So are soldiers. They put to death those that are aggressors against society. The Japs, Germans, and lesser lights are aggressors against everything that is decent in society, and I am glad my nation is trying to protect society against such. Every soldier is thus an officer under civil government, which is ordained of God to execute the ordinances to that end. Namely: do them like the scribe said about the strikers.

We as citizens pay taxes for a war against crime year by year. We do so for the protection we receive, and as Paul said, also because it is an ordinance of the nation. We will be damned if we do not. But civil laws put to death those who transgress against society. The executers of the laws are not murderers any more than those that pay taxes to support them to do so. If the ordinance of my nation calls me again, I will serve again as they think best. I shall do so under the teaching of
my Master. Hear Him: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme: or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king." (I Pet. 2:13-14.)

I trust this will assist in putting to silence the ignorance of foolish men, and keep some from using the liberty for a cloak of maliciousness. "For so is the will of God" should be the thought of all that are citizens in his kingdom, and those that are following his instructions as citizens of the nation.