Amusements

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"His Lordship, the Valet," Vitagraph Drama.

SUNDAY AND MONDAY
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KLAMATH FALLS . . OREGON
SATURDAY, NOV. 16, 1912

MIDDY FOR OREGON TO BE SELECTED

BOYS WHO WOULD LIKE TO GO TO ANNAPOLIS SHOULD WRITE ABOUT IT TO SENATOR JONATHAN BOURNE

Boys desiring a chance to become midshipmen at the naval academy at Annapolis should write to United States Senator Jonathan Bourne at his Portland office, 705 Chamber of Commerce building.

Senator Bourne is entitled to nominate one principal and six alternates. Three of the alternates are to be appointed as alternates for Conrad L. Jacobson, who recently was nominated as principal and the other three alternates for the principal yet to be nominated. Candidates must take the examination for admission either the third Tuesday in February or the third Tuesday in April, 1913.

At the time of the examination the candidates must be between 16 and 20 years old.

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W. C. BATES

WHAT TO DO WITH OUR EX-PRESIDENT

WASHINGTON, D. C., Nov. 16.—A plan to admit ex-presidents, ex-vice presidents and ex-speakers of the house to the floors of congress, with the privilege of debate, but not of voting upon pending measures, was broached here by William J. Bryan.

Bryan's statement was coupled with a declaration that he favored a change in the time of convening congress, so that the new sessions would begin shortly after new members took office, March 4. He declined to discuss an outlook for an extra session when President-elect Wilson assumes office next spring, saying:

"The president-elect is considering the subject of a special session, and I do not care to advise him through the newspapers."

"The question is often asked, 'What shall we do with out ex-presidents?'" Bryan said.

"Now that we soon shall have two ex-presidents and three ex-vice presidents it might be well to consider what means could be employed to utilize their experience and accumulated information. It seems to me that the nation might avail itself of their services and at the same time afford them a dignified means of keeping in communication with the house."

WEEKLY SERMON

THE TWO-FOLD DUTY OF A GOOD CITIZEN

By Rev. E. M. Flinn, Pastor of the Christian Church.

"Then saith he unto them, Render unto Caesar the things which are Caesar's; and unto God the things that are God's."—Matt. 22:21.

In the context we are told how the Pharisees and Herodians tried to entangle Jesus in his talk. It was the purpose of these enemies of the Master to make it appear that Jesus was acting and teaching in a way that was opposed to the Roman power. They desired the death of Jesus; but were powerless to bring it about except through the Roman government.

Caesar was the one person to whom all good Romans paid homage. But Jesus belonged to a people who looked upon rulers as those who ruled under God. The Herodians tried to get him to uphold the Jewish teaching in a way that would seem to conflict with the Roman teaching. But to the mind of Jesus there was no conflict. The Roman law represented civil authority; and the Jewish law represented Divine rule. "Thus Jesus recognized the two authorities as distinct in their sphere."

One of the great lessons the world of today needs to learn from Jesus is obedience to existing civil authority. He taught obedience to civil law; but by precept and by example. When "the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them * * * then Jesus saith unto him, Get thee hence, Satan," thus refusing to yield to the temptation to become a world conqueror. And "when Jesus therefore perceived that they (the Galileeans) would come and take him by force, to make him king, he departed again into a mountain himself alone."

His example of unassuming modesty is refreshing indeed in a time when multitudes of our best citizens are seeking places of civil authority. No matter how small the office may be, the number of aspirants for the place increases from year to year. This thought suggests that there must be something wrong with our government; or there must be a wrong conception of our government in the minds of many of those who seek places of civil authority. The question of whether or not a man is fitted for the place he seeks to occupy is very often considered very lightly, if at all. Political influence often counts more in the selection of a candidate for office than the ability of the candidate to conduct the business of the office properly if he should be elected.

Jesus looked upon such places as places of temptation; and such they have proved to be to many men of our time. Only the best men are fit to receive our support for places of trust. The increase in the number of independent voters shows that the spirit of our time is to vote for the man and not for the party. Party loyalty must hold a lower place in our thought than national patriotism. Loyalty to Caesar was a patriotic support of the Roman government; and this Caesar demanded of all his subjects. Jesus did not rebel against Caesar; neither did he disobey the existing laws of that time. But rather when a question of taxes was raised, he instructed his disciples to pay the amount demanded. We may not consider our present system of taxation as the best possible system; but as long as it is the law, every man should "render to Caesar the things which are Caesar's," by paying his honest taxes. Those who would dodge the tax collector find no example for their practice in the action and teaching of Jesus. Caesar demanded patriotism and financial support; shall Christians do less for their government? Let us render to the government our loyal and honorable support; and, in like manner, let us give to God the things that belong to Him.

One great mistake that many are making today is to think that when they have rendered their due support to the nation their duty as citizens is fully discharged. They forget that there is One who not only raises up nations, but He also brings them low, at His will; and that the Word of God tells us, "Blessed is the nation whose God is the Lord." History teaches that civilization, and high standards of life, have never risen higher than the national conception of God. To this conception we usually apply the term "religion." The statement that there are nations or tribes which possess no religion rests either on inaccurate observation or on a confusion of ideas. No tribe or nation has yet been met with destitute of belief in any higher beings, and travelers who asserted their existence have been afterwards refuted by facts. It is legitimate, therefore, to call religion, in its more general sense, an universal phenomenon of humanity."—Prof. Tiele.

The religious sense of humanity culminates in Jesus of Nazareth. He taught by example and by precept, that we should yield obedience to His Father, and ours. "He was obedient unto death." God asks and expects loving obedience from us as individuals and as a nation.

Jesus urged obedience to the laws of the state. He taught that there is another kingdom, also, and that men must obey its laws. "Jesus kept his kingdom aloof from the state. His apostle endeavored to do the same." In the establishment of his kingdom, Jesus did not appeal to force or to violence of any kind. Violence, war, and bloodshed are all foreign to the kingdom of God on earth. World peace is one of the ideals of Christ and his kingdom. Universal peace is but one of the elements of the kingdom which Jesus came to establish. The principle that underlies everything that he said and did is love. This thought was expressed by Napoleon when he said: "Alexander, Caesar, Charlemagne, and myself founded great empires, but upon what did the creation of our genius depend? Upon force. Jesus alone founded his empire on love, and to this very day millions would die for him." There is another difference between Jesus and these other great characters. While each of them founded an empire for himself; Jesus founded his for His Father, and for the good of all men. Theirs were for men only; but Jesus included God as well as men. He gave as the law for his kingdom: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." The law of love must have back of it the spirit of love which is above all law, "in its voluntariness." "It is just this distinction between the law of love and the Godlike liberty of love which distinguishes the dispensation of the law from the dispensation of the oGspel."

There are many men today who recognize that they owe something to the state, but will not admit that they owe anything to God. Therefore they fall short of rendering "to God the things that are God's." We need in the church a spirit of liberality that recognizes that men owe all they have and are to God. We have recently read of the liberality of men who believe in great political principles. What the members of the church need is to feel that their cause will succeed, or fail, in a measure equal to the liberality and enthusiasm. More liberal giving, and more earnest support of the work at home, and in the foreign field, would be some evidence that we are rendering "to God the things that are God's." As a nation we may justly proud of our history. But our great achievements in war and invention will not take the place of religion. The founders of our republic were men of deep religious conviction. They recognized the teachings of the Word of God in many ways. Washington, in his Farewell Address, said: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensible supports. In vain would that man claim the tribute of patriotism who should labor to subvert those pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." These words of profound wisdom ought to have a peculiar meaning to us today, when our courts of justice are being so severely criticised. Perhaps the lack of the religious sense on the part of the police officers and witnesses is as much, if not more, responsible for the miscarriage of justice than the judges who preside over our courts. The time has come for every good citizen to think of God's part in our welfare. Every one who would injure the cause of religion is an enemy of our national life. "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

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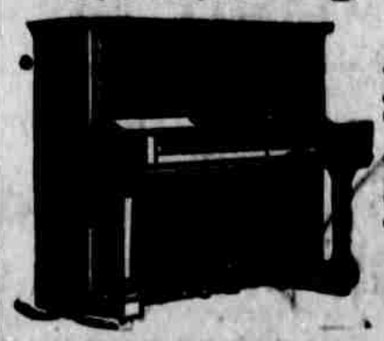

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