LESSONS FROM THE PULPIT

Good Advice From Rev. Mr. McLean

THE MORAL OBLIGATION OF A VOTE

Rev. Dr. Day Preaches on a Robust Religion

IS AN ABSOLUTE NECESSITY

Father McAuliffe's Sermon at the Cathedral in the Morning

Claims That the Catholic Church Is the Only Church of Christ

Rev. Mr. Thomson at the Unity Church. "Tenderness of Jesus" the Subject of Rev. Mr. Wilson's Discourse. Other Church Services.

There was a large congregation present in Simpson tabernacle last evening to hear Rev. C. C. McLean on the Moral Obligation of a Vote.

The speaker said that the time has come all over this land of ours when the people want better government. Obedience to law is one of the fundamental principles of our holy Christianity. The men who have the franchise in this land should see that only good men be exalted to the position of rulers over us. Every Christian—every moralist—is in duty bound to so use his franchise for the moral advancement of this free land. Is there a responsibility resting upon me and upon you for morality of government? I say yes. I have a profound conviction that the state in which we live is God's ordinance. We are bound by the moral obligation we owe to the state to exercise our vote for the highest good for all. It is high time that we aroused ourselves. There is a sentiment all over this land that the best men should come to the front for rulers and servants of the people. It becomes necessary that we all should become learners and then teachers of the truth. The development of character for truth and integrity is as necessary for the church as the state. It is wisdom and virtue exercised in righteousness that makes the state. Whoever comes into it should be loyal to the state, or if you should go to Canada you should be loyal to that country, and I can say from my own experience that no immigrants come to our country who are more loyal than those who come from our northern neighbor—Canada.

The speaker in conclusion said of municipal elections that he hoped the time had come when all good citizens would rise above party and vote for only good men to serve us in office. I say it because I know it, and you know it, that it is almost an impossibility for a man to hold an office and be true to his God and to righteousness.

Prof. C. S. Cornell, with his new chorus choir rendered some efficient music during the service, which was highly appreciated.

UNITY CHURCH.

An Eloquent and Scholarly Sermon by Rev. Mr. Thomson.

Yesterday morning at Unity church the pastor, Rev. J. S. Thomson, preached a sermon on Christ's Own Declaration About His Mission to Our World, taking the text, John xviii., 37: "To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth."

Christ came to bear witness to the inspired truth in the law and the prophets, said the speaker, to develop and perfect that truth, to fulfill the dreams of the seers; but he plainly pointed out the errors of the law and the prophets. In the synagogue one day he selected Isaiah lxi., 1-3, for his text, and he declared that his text described his mission to our world. He was annointed and sent to preach the Gospel to the poor, the broken-hearted, the captives, the blind, the prisoners. He came to save the lost souls. He did not come to save the righteous, for, as he said, they did not need a physician. He came to teach the divinity of human nature, and not that the race is fallen, the property of Satan and the heir of eternal sufferings. He came to show that useful service exalts the soul and prepares it to receive God's approval and blessings. He rejoiced in the name, form and work of an obedient servant of God. He came to teach the unity, wisdom, justice, strength, love and care of God. He came to teach that morality is essential to salvation, to development, and to heaven. He preached the highest and divinest morality. In fact, he was the greatest preacher of morality. His sinless life is the strongest proof of God's demand for our moral development as the sign and the offspring of religious faith. Christ's creed was his character. He declared that mankind would be judged by its works; that our works would appear hereafter; that a tree is known by its fruits; that the goats and the sheep were judged according to their works; and yet, in spite of all this, many churches preach against good works as a necessity to salvation and heaven. Good works are, according to them, "filthy rags," and no one should trust in them as factors of salvation and development. And the result is that too many church members have very few good works to trust in. They are lazy enough, immoral enough, irreligious enough, to let "Jesus pay it all." If the Gospels are true, then these churches which preach against morality are anti-Christian. Christ came to denounce the shams, dishonesties, superstitions, frauds, of the world, and it is the duty of his church to testify against all political, social, professional, commercial and ecclesiastical sins of the world. The churches have denied Christ in not preaching pointedly and vehemently against vice in high and low places, and in glorifying their creeds, notions and speculations, and now it seems as if Christ is denying the churches before God and his holy angels. "He that hath seen me hath seen the Father," said Christ. In Christ's life we see God as far as it is possible for human beings to see him in this world. Christ is the grandest revelation of God to man. He represents God upon the earth. He is the manifestation of God's heart. "God was in Christ reconciling the world to himself." Christ is the witness of God among men. He is a witness to the morality, religion, naturalness, beauty and glory of heaven. He has revealed to us the civilization of the angels, the mansions of the just, and the homes of the saints. We do not go to the creed-makers, the pagan ritualists, Oriental dreamers, the speculations of Alexandria, for the Gospels are sufficient for us. What Christ says about his mission ought to satisfy us. He does not say that he came to be murdered to pacify God's wrath about Adam's eating an apple in Eden, nor that God cannot love and save one brother without the murder of another. He does not say that the plan of salvation needed cruel priests, lying witnesses, a cowardly Pilate, the yells of a paid rabble, and the violation of divine an human justice. He does say that he was born to be a witness to the truth in morals, in religion and in character. His death was the grandest witness to divine truth. It was not a trick to cheat the devil out of his rights.

FIRST CONGREGATIONAL CHURCH

Rev. Mr. Day Preaches a Strong Sermon on "Robust Religion."

"A Robust Religion" was the theme presented by Rev. Warren F. Day of the First Congregational church yesterday, who chose these words, found in II. Timothy xi., 3.: "Thou, therefore, endure hardness as a good soldier of Jesus Christ."

"Without robustness," said the speaker, "religion is of little value. It may be as gentle in spirit as the breathing of a summer evening; its touch may be as soft as a mother's; it may be as restful as the home fireside to the worn and tempest-tossed. Its voice need not be loud, nor its face severe; it need not change itself to fit the man on the frontier, the official in public life, the minister, or the invalid. But wherever found, religious life must have vigor in its fiber and blood. It must be ever setting up and holding up better standards; it must resist where others consent, and stand steadfast where wavering means defeat. In its very nature the Christian religion is a remonstrance against what is not right, and a binding together what makes for righteousness.

"There have been few achievements of special value to the world without both vigor and rigor. The world's heroes have been the world's wrestlers—and since the days of the apostles, what has Christianity not been called to overcome! It is a marvel of marvels that it survived the persecutions, dissensions and blunders of some of its friends during the first three centuries. The shores of New England are not more stern and rock-bound than was the robustness of the Christian faith and endurance of those who faced disease and death, while they cleared the forests and began that march of civilization, statehood and religious achievement which make both memorable and wonderful the story of Puritan and Pilgrim.

"There is special need of more robustness in Christian life. Popular ideals do not run in the direction of moral stalwartness. It takes robustness to keep the spiritual above the material, to keep fresh the Christian spirit, and to be true to what is felt to be right on the spot. It takes no little vigor to turn the grand movement of the hour upward rather than downward. That moral vigor is amazing, which, for a life-time keeps conscience, moral judgment and Christian affection uppermost, where the unhallowed, in fascinating form and the chill of ungodliness contend for the mastery.

"There is especial need of this grace in the defense of the Christian faith. To keep his faith the Christian must also keep other trusts. When faith goes out, it is easier to say yes to many doubtful things which are ever waiting to be let in.

"Perhaps, as nowhere else in the United States, there is in this land of the sunny south, a need of that resoluteness, which will stand up and be counted, which will have some place and work and share in the support of the Gospel while the days are passing. The difference between irresoluteness and resoluteness is the difference between months, years or a life, unsatisfactory, fruitless, and of the blessed and satisfying, the enervation or the robustness of the Christian life and institutions in our country and the world."

UNIVERSALIST CHURCH.

Rev. Mr. Reed's Discourse on "What of the Unpardonable Sin?"

At the Universalist church yesterday the pastor preached upon the subject, "What of the Unpardonable Sin?" taking his text from Matthew xii:32: "Whosoever shall speak against the Holy Spirit it shall not be forgiven him, neither in this world nor in that which is to come."

On opening it is worthy of remark, said the speaker that the word "unpardonable" does not occur either in the text or context, but is an extraction of modern times from false premises of the subject. Neither can the word "sin" be said to have direct connection with the topic save as it appears under the meaning of other terms used. And if we use both words together speaking of unpardonable sin we make a feint, to say the lesat, at begging the question of whether or not there be such sin. Blasphemy, or speaking against the Holy Spirit is what Jesus here denounces, and before we can approach a conclusion we must understand the nature both of the spirit and of that called blasphemy.

Holy Spirit, in spite of theological accretions, means just what it says, the spirit of holiness or of righteousness. The sharp contrast in the whole context drawn between good and evil things indicates that it was goodness which the Pharisees had unwittingly condemned, and the act itself which had so enraged them was sublime with its charity and mercy, the healing of one who was blind and dumb. So eager were they to overthrow Jesus that in their condemnation they were likely to include righteousness as well, in which he and they claimed to firmly stand.

As to the word blasphemy, we have the meaning in the similar phrase, "speaking against," which is nothing more than the utterance of what is within the heart. To fail of being moved with compassion at the sight of a brother in misfortune, who could neither hear nor speak, and to complain of the mercy shown in his healing, was demonstration of most deplorable depravity. Our Lord speaks of these Pharisees as the "progeny of vipers," meaning that their derangement of heart began in the previous generation. Thus it seems that their speaking was caused as much by their unappreciation of wrongfulness, as by their actual intention to do wrong. Hence Jesus does not directly apply the word sin to them.

Whether deeds of this character are forever unpardonable or not depends upon the permanency with which we have by inheritance and education become established in depravity. Forgiveness is always conditioned by the capacity for receiving it, and when the Lord said that such should not be forgiven, "neither in this world (or age) nor in that which is to come," he menat that the character built on the evil education of two generations could not be made over to good, except by the passage of at least an equal period of time. Character, good or bad, is built by degrees in the slow process of time, and to change it requires a like condition.

THE CATHEDRAL

Father McAuliffe's Sermon on the Only Church of Christ

At the 10:30 mass at the cathedral yesterday morning Father McAuliffe preached from the text found in Matthew xiii-31, "The kingdom of heaven is likened to a grain of mustard seed."

The parables contained in this Sunday's gospel refer to the Church of Jesus Christ, said the speaker. The church is symbolized by the grain of mustard seed, which is the least of all seeds; because in the beginning she was composed of but few members, the apostles, the disciples and 500 others, who, as St. Peter tells us, had seen the Redeemer after His resurrection. But this church, so small at its birth, spread with wonderful rapidity throughout the whole world, and in her bosom men found comfort, repose and consolation. The question then for us to determine is, To which of all the religious societies that we hear of does this parable apply? Which is the church of Christ? It is none other that the holy Catholic church, for she alone possesses the marks of the church established by Christ. On last Sunday I spoke to you on the sanctity of the church. Today we will speak on the third mark, namely, the Catholicity or universality of the church, and show you that the Church of Christ must be universal; that the Catholic church is really universal and that no other denomination possesses this mark; thus proving that the Catholic church alone is the true Church of Christ.

That the Church of Christ must be Catholic or universal is manifest from the sacred Scriptures. She must be universal as to time, universal as to place and universal as to doctrine. We learn from the prophecy, Isaiah, that she must be universal as to time: Upon thy walls, O Jerusalem," he says, "I have appointed watchmen; all the day and all the night; they shall never hold their peace." Christ himself confirms this prophecy in speaking to his apostles, when he says: "I will ask the Father, and he will give you another paraclete, that he may abide with you forever." And in the commission given by him to his apostle, he lays down these three marks as essential qualities of his church. "Going, therefore, teach all nations; . . . teaching them to observe all things, whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world." In this passage we have the express words of Christ himself, attesting that his church must be Catholic, as to time, place and doctrine.

She must be Catholic as to time because Christ died to save all men. It must be universal as to place, for Christ thus speaks to his apostles: "And ye shall be witness to me in Jerusalem, and in all Judea and Samaria, and even to the uttermost parts of the earth."

The Catholic church is really universal as to time. She alone possesses the glorious character of eing the church of all times, and she is the only church that can be visibly traced back through every age until the time of Christ.

The Catholic church alone is universal as to doctrine, for everywhere her teaching is the same. Her teaching in one country does not differ from her teaching in another. Like her Divine Founder, her doctrine is the same yesterday, and today and forever.

All religious denominations separated from the Catholic church are destitute of the mark of universality. They are not universal as to time or place or doctrine. Thank God, then, daily, that without any merit of yours, he has called you to the knowledge of the true church. You know the truth, and the truth shall make you free. Remain loyal to the Catholic faith, and live up to it. If you do, you may rest assured that your salvation is certain.

FIRST METHODIST CHURCH.

Rev. John A. B. Wilson on the Tenderness of Jesus.

At the First Methodist Episcopal church, on Broadway, the pastor, John A. B. Wilson, D. D., preached yesterday morning on the tenderness of Jesus from Matthew xii:20: "A bruised reed shall he not break, and smoking flax shall He not quench until He sends forth judgment unto victory."

I want you first of all to consider the condition which this metaphor illustrates, said the speaker.

There are those who do not believe in capital punishment, and I confess to more sympathy with their views than formerly. They hold that whatever the crime, human life is too sacred to be taken by man under any circumstances, and they present an array of reasoning which makes a strong argument for their theory.

I have heard of a gentleman who went so much further in his enlightenment and sympathy that he would allow the destruction of no animal life on his estate. The birds, elsewhere hunted, hurt and destroyed, sought asylum in his grounds, where no hand might be lifted for their injury. No wonder that they flocked to this sanctuary and grew so tame that they would alight upon the hand and shoulder of their kind preserver. This is an actual fact, and has been duplicated over and over again.

But I have never known nor have I ever heard of a gardener so careful of plant life that a rush or a reed, found so plentifully in the water places of Palestine and every other land, as to have no value—I say I have never heard of one so careful of plant life and development that, finding one of these worthless reeds with a broken and fallen stalk, not wholly severed from the stem, who, instead of casting it aside as so much rubbish, took the valueless thing, and raising it gently attached supports, and securing it by pains and trouble trained it to grow again. I never did know of such a case, neither did I ever hear of one.

But when Jesus would show us the infinite compassion of his own great pity to the most worthless of all the lives that have lived or that will live in the future, he takes for illustration, not the case of him who would destroy no animal life, for these do not go far enough in mercy for his purpose. But he goes out of the realm of the probable into the domain of the impossible, and supposes the case of a gardener so careful of the plant life committed to him that he essays to heal the wounded stalk of a bit of trodden grass. "A bruised reed shall he not break."

Can you not see that the metaphor illustrates the worthless human lives in the world at large? Not an oak, a fruit tree or even a flowering shrub, but only a reed, and a ruined life at that, to be set forth by a bruised, broken reed. The infinite God beholds in the most worthless of his creatures a value which we fail to find. An infinite capacity, where life exists at all of recuperation, extension and evolution sufficient to justify the infinite pain and pains of the Son of God at rescue and revivification. No life is too mean or vicious for the outlay of all the effort and sympathy and love that we have. How can we follow Jesus in the regeneration and despise any creature that he has made? "The son of man is come to seek and to save that which was lost." And for whom should his followers seek if not for these? "What God hath cleansed, call not thou common."

SUNDAY AT THE PARKS

Band Concert at Westlake — Small Crowd at East Side

Westlake park was crowded yesterday afternoon by promenaders, drawn out by the pleasant day and the band concert. Along the Seventh street side vehicles were packed, the occupants watching the passing throng and enjoying the music. The following program was rendered by the Seventh Regiment band, under the leadership of George Cann:

Overture, L'Enchanteresse (Marie); quadrille from Gasparone (E. Strauss); selection from A Night in Granada (Kreutzer); duet for cornet and alto (H. G. Spotswood), Theo. Berth, sr., and Theo. Berth, jr.; concert polka, op. 45 (G. D. Wilson); overture, Raymond (Amb. Thomas); souvenir de Cadiz (Gungl); march, Melodian (Hupfner). obowski); grand waltz, Immortellen (Gung'l); march, Melodian (Hupfner).

The bicyclists were strongly in evidence and circled the smooth roads of the park in a never-ceasing procession. No accidents occurred to mar the pleasure of all and a delightful afternoon was spent.

At East Side park the usual Sunday crowd assembled, small in comparison to the number who are always to be found at Westlake. This will be to a great extent changed when the new bandstand is erected, for then concerts will be given which will attract a throng and people will soon flock to the prettiest park in the city.

Y. M. C. A.

An Interesting Lecture by a Former Assistant Secretary.

At the men's meeting of the Y. M. C. A. yesterday Mr. D. C. Chapman of San Francisco, formerly assistant secretary of the association here, gave a deeply spiritual and interesting address. He said: "This life is only a preparation for the life to come. Jesus said, 'I am the resurrection and the life,' so there must be a life after this. He can save to the uttermost all who come unto God by him. I would that we might all get the spirit of the commission Christ gave to his disciples, and, as they went, so we might go out into the world and lead men to him. There are slums here in Los Angeles where you can find many young men who need the Gospel of Christ. God will give you a message to them and give you success in delivering it. Settle the question of salvation in your own hearts. Receive the Lord Jesus Christ, and thou shalt be saved. Now is the accepted time; now is the day of salvation.

HOUSE-WARMING AT GARVANZA

The beautiful new home of Dr. Ira C. Fisher at Garvanza was the scene of a popular surprise party Saturday evening, suggested by Miss Alma Suttle, and for which the doctor and his family were amply prepared. The new house was thrown wide open to the throng of neighbors, who came from all quarters, took possession and kept up the house-warming festivities until the morning hours. Among those present were: Prof. B. V. Garwood, Dr. and Mrs. Finis E. Yoakum, Hon. and Mrs. Jackson Rivers, Mr. and Mrs. J. C. Griffith, Mr. and Mrs. J. D. Drake, Mr. and Mrs. T. Fellows, Capt. and Mrs. J. M. Reid, Mr. E. W. Potts, Miss Jennie M. Gilbert, Mr. Seth Reid, Miss Pearl Suttle, Mr. Z. C. Potts, Mrs. M. Cutsinger, Mr. C. M. Jay, Mrs. M. E. Suttle, Dr. B. R. Abbe, Miss Edna Alexander, Mr. Arcnie Gamble, Miss Lillian Potts, Miss Josie Humble, Miss Alma Suttle, Miss Edith Cutsinger, Mr. John Collier, Messrs. F. E. Nyquist, John Mollier, G. C. Wilson, T. Rogers, Herbert Wilson, U. R. Miller, Robert Suttle, W. S. Abbot and Dr. and Mrs. Fisher and the baby.

The occasion was a happy and spontaneous expression of the esteem in which the good doctor and his family are universally held among their neighbors, and was brim full of enjoyment for all present.

A. M. Jackson, a wealthy lumber dealer from San Francisco, is stopping at the Westminster.

A NERVOUS DEBILITY SUFFERER IN an aggravated form shows it on his face—a haggard, worn-looking man. The same with women. But what of the man who has lost all vital and manly power, and yet looks like a physical giant? That is just the question to which Dr. Sanden has devoted twenty years of study. It is true that men who look strong ARE weak in this respect. Dr. Sanden has found the cause and explains it in his little work, "Three Classes of Men," which he sends free by mail sealed from observation, or can be had at his office. It gives full information relating to

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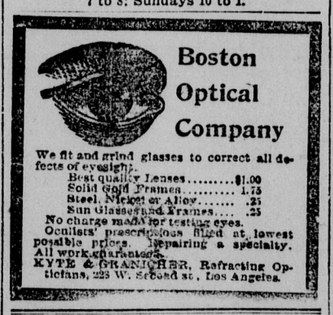

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JAMES ASHMAN,
Regular Democratic and People's party nominee for councilman, Seventh ward. Irrevocably in favor of municipal ownership of water.

J. K. URMSTON
Regular nominee Better City Government league for councilman, Seventh ward. 12-7

JAS. A. CRAIG
Regular Democratic and People's Party nominee for councilman, Second ward. 12-7

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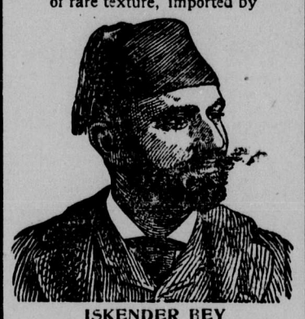

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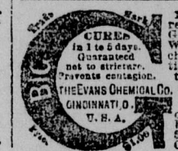
Tel. Main 36. 222 S. Spring Street



Big G is a non-poisonous remedy for Gonorrhœa, Gleet, Spermatorrhœa, Whites, unnatural discharges, or any inflammation, irritation or ulceration of mucous membranes. Non-astringent. Sold by Druggists, or sent in plain wrapper, by express, prepaid, for $1.00, or 3 bottles, $2.75. Circular sent on request.

WENDELL EASTON, President
GEORGE D. EASTON, Secretary.
GEORGE EASTON, Vice-President
ANGLO-CALIFORNIA BANK (L'd), Treasurer

Special Announcement

The sale AT AUCTION of the Horses of the celebrated Chino Ranch was opened at the advertised hour on Saturday last, but was not completed, so it has been decided to continue the sale AT CHINO

TODAY, MONDAY

At 10 a. m. the Agricultural Implements, Wagons, Buggies, Harness, etc., will be offered, **and At 1 p. m.** the remaining unsold Horses and Mules.

In all instances, as was shown on Saturday, the highest bid made will be accepted. Come and make your own prices. You can't afford to miss such an opportunity.

For the Accommodation of those desiring to attend this continued sale, we have arranged for Special Trains on the C. V. R. R. from Ontario to Chino, connecting with S. P. R. R. trains leaving Arcade Depot at 8:30 and 10 a. m. TODAY. Returning, trains will leave Chino to connect with afternoon trains for Los Angeles. Buy your tickets to Ontario and return only. Holders of such return tickets will be given transportation on C. V. R. R. free of charge. For particulars see

EASTON, ELDRIDGE & CO., Auctioneers.