Visiting Prelates in the Churches Across the Bay

ELOQUENT SERMONS HEARD IN OAKLAND

Throngs Fill Churches Where Famous Men of God Preach.

OAKLAND, Oct. 6.—The Right Rev. Theodore N. Morrison, Bishop of Iowa, addressed a large congregation at St. Paul's Episcopal Church this morning. He spoke upon "Missions and the Missionary Spirit." In part he spoke as follows:

If we would follow the true missionary spirit we must follow Christ. We certainly do need an inspiration, a deeper conviction of some sort, a motive of our aggressive work. It will come. The church, as in times past, will feel the movement, as of a new breath of the spirit, and more than the old ardor and zeal will be manifested. In the meantime we must seek it for ourselves in a greater devotion to Christ and his teaching. The call "Follow me," which in the providence of God has come to us, does not mean that we will find him in the flesh that we may follow his earthly footsteps, but we can seek to reproduce his life, to have his spirit, to obey with great devotion his word.

It will not do for us to bewail the fact that the old motive no longer moves us. Least of all must we try by insisting upon its truth and power to make men recognize that it ought to appeal to them. We cannot by mere force of will control our convictions, nor can we put an imagination in the place of reality. We do not want to galvanize our emotions into a semblance of life. We want to live—the feeling must be spontaneous—the conviction come we know not how. And if such conviction and feeling are ever ours, they will come because we are living the Christ life—in sympathy with him—in touch with him, because we are open to the spirit's influence. We may be very sure that at the root of the conviction, which so profoundly influenced Christians in the past, there is a profound and abiding fact. It has suffered eclipse, but again men will feel the force or moral obligation, the awful certainty that whatsoever a man soweth that shall he also reap.

At the conclusion of the service Bishop Morrison gave holy communion, assisted by the Rev. Robert Ritchie, rector of the church.

The Rev. J. Lewis Parke of New York and in the '70's rector of St. Paul's Episcopal Church, preached at his old church this evening and greeted many of his former parishioners. He took his text from Acts, xxvii-32, dealing with the story of the Ethiopian treasurer of the Queen of Candacee. In part he spoke as follows:

It has pleased God to make this Bible a collection of stories to translate in an impressive way the rewards and punishments accorded humanity. When one has studied these stories he reasons God's meaning in each of them, and if he is a wise man applies them to himself in such a way that not only himself, but his neighbor, is improved in his moral and spiritual being. Through the influence of the Bible man is made righteous and his righteousness goes out into society and helps for the betterment of the world.

We never know anything about origin in this world except from the leaves of this holy book. We could never have known what put grace in a man's soul but from it. Science has taught the world but little, even in all its learnedness. Through physics we have learned much about the material world, but we could never hope to learn from it anything about the spiritual world. Why this universe is, you or I don't know, but we do know, even if we have little knowledge of its origin or reason, that it is a spiritual universe, because we have the word from the book. Our judgment of life is indeed too simple with many of us—we do not think enough. We affect surprise about certain things that happen or seem to come about fortuitously, but we do not always think it is God's whose is the directing hand—we are too apt to say about these things, "How natural they were." Our feeble light seems to make us unable to analyze matters as they should be.

You and I have probably heard people say that their circumstances were such that they could not love God. Circumstances are often hard, either through poverty and loneliness or comparative wealth, but I believe that if a man wants to find God that there will be no failure. If there is anything God wants more than anything else in this world it is to behold the open door to a man's heart, and be ever present to the seeker.

ZEAL OF ST. PAUL GIVEN AS EXAMPLE

The Rev. John Scarborough, Bishop of the diocese of New Jersey, filled the pulpit of the Rev. John Bakewell at Trinity Episcopal Church this morning. His text was, "This one thing I do, forgetting those things which are behind and reaching for those things which are before. I press toward the mark for the prize of the high calling of God," from the epistle of Paul to the Philippians. He spoke in part as follows:

Who does not feel ashamed in the presence of such an example as St. Paul has set? In comparison, even the most worthy of us today sink into insignificance when our energies are compared to the unflagging zeal and continual pressing forward of Paul. He ever forgot the good deeds that he had done. He forgot those things which were behind and reached forward for those things which are before.

What does he mean by saying "forgetting those things which are behind?" Did he mean to forget merely that he was a Jew? Or did he have a deeper and spiritual significance attached to his words? I think he meant that we are privileged to forget our sins and transgressions. Nay, more than this, it is our bounden duty to do so. It is folly, it is worse than folly to dwell upon the past and its sins. Such contemplation cannot result in any good. The Creed teaches us daily to say "I believe in the forgiveness of sins." The apostle's words makes it necessary that we forget the sins that are behind and fix our eyes upon the things which are before.

Paul's words have still a wider interpretation. They not only include the forgetting of sins, but also a forgetting of the good deeds that are done. In the past, if we have performed charities they must be put behind. I have heard many Christians boasting of what they had done. Even sometimes the little deeds that were done were magnified and offered as an excuse for not doing more in the living present. I know of nothing more deadening than to keep your own goodness before your eyes. If you are growing in grace, your past goodness will not satisfy you. A good past should be the basis of a bountiful harvest of good deeds in the future.

Forgetting the deeds that are done is the negative side of a Christian life. Reaching for those things which are before is the positive side of Christianity. Keep your eyes to the front. Do not look upon the deeds that are done. Turning back may be the ruin of a noble life. Remember Lot's wife. She turned back and paid a grievous penalty. There is no standing still in a Christian's life. One duty follows another as night does day.

BISHOP GRAFTON DISCOURSES UPON THE REVELATION AND DESTINY

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doctrine has not been preserved in its entirety through the ages.

The Chinese, despite their stoicism and belief in the doctrines of Confucius, are the sacred guardians of the Fifth Commandment, "Honor thy father and thy mother." This fundamental principle, respect of parents, is apparent all through their belief, so we are bound to think it was given to them as a religious heritage.

It was given to Greece to show in the same mysterious way the human side of the nature of God and that we were made in the divine image. This is evident in the writings of the Greek masters and philosophers, Plato and Aristotle. The conception is present all through, but the reality is wanting. Its climax was not reached until the Savior appeared on earth and brought to man what we understand by humanity.

God has never left himself without witnesses of his work. He has made everywhere a sacred depository of the truth, so as to lead to the final grand revelation. So we see to-day the development of religion; it stands to-day on the highest pinnacle ever obtained.

Proof of Immortality.

When Moses led his people out of the wilderness he brought them to a realization of their present condition. They were full only of the idea of present preservation. God intended this as an example. There is no record in the five books of Moses of any hope of a future life. And so, too, we may continue through the lives of Abraham and Jacob. In those days religion lay in the lower levels. It dwelt not with the future state, the greatest solace of our religion of to-day.

Job dealt, too, with the present life, but had an idea of a vindicator, who would relieve him of his personal ills. This was realized to him when he was restored to his health and his property, but he failed to grasp the idea of a future state. This idea might find a ready response in the hearts of many congregations, but is the lowest level of religion.

Religious feeling was in early days a conspicuous feature of the life of Solomon. He asked for wisdom, and God gave it to him, besides riches and power, which he did not ask for. But Solomon lost all his virtue and religion, and the misery of Solomon after he gave it up makes a picture we do not like to dwell upon. Satiated, debilitated and disgraced, he poured out his misery in a broken heart. Then came to him the thoughts of a future life, and he received the first intimation of the imperishable spirit returning to the God that made it, but he had not yet realized the grand reality.

Thus it is that this corruptible puts on incorruption and this mortal puts on immortality. This is what robs the grave of its sting and death of its victory. Have we not now risen to a higher conception of life, and do we not see how these higher tenets of his revelations are ever advancing us to a higher plane? The great evolution of religion is in progress. It is wielding a greater scope in history. It is compassing the world, not only with a girdle of promise; it is touching every shore and clime and will not end until there is a higher destiny for all mankind, and the whole universe is taken in, and even the stars, planets and suns are touched by this great power.

Tribute to Womanhood.

Science tells us the same thing. The human race is constantly advancing and will continue to do so until womanhood attains the ideal of perfection. It is to motherhood we owe the advance of our race. The infant learns to be what the mother is. It is very necessary to co-operate with the moral law, so that the mother is guarded with all the protection that manhood can give.

God took the substance of his manhood from his mother, the Blessed Virgin, and gave to womanhood the greatest and most glorious crown of motherhood. The greatest problem in the United States is the training of young womanhood. Not to give to them religious training is to subvert the object of God in coming to the earth, suffering as he did and dying on the cross for our redemption. As the mother rears her offspring, so will we realize the fullness of the present great evolution in religion, the divine imminence of God.

The new chancel of the church was formally opened at the morning services by Bishop Nichols. The sermon was preached by Bishop Tuttle of Missouri.

HOPKINS DEFINES MODERN IDOLATRY

Rev. John Henry Hopkins of Chicago, who occupied the pulpit at the services which were held last night at the Cathedral Mission of the Good Samaritan, chose as the subject of his discourse the second commandment. He argued that idolatry does not alone consist in the bowing of one's self down before graven images, but that he is also an idolater whose whole existence is devoted to the pleasures of this world and the getting of money.

At the morning services at the same church Bishop Moreland of Sacramento preached the sermon. The pulpit was to have been filled by the Rt. Rev. Dr. Huntington of New York, but he was unavoidably detained at Burlingame. Bishop Moreland spoke on missions and missionary work. He advised his congregation to be more energetic in the conversion of souls to the Lord.

In his sermon at the evening service the Rev. John Henry Hopkins spoke in substance as follows:

The stringent provisions contained in the Bible enjoining all Christians against the worship of idols appears to the people of to-day to be absolutely inapplicable and incongruous. The average man's conception of an idol is that of a hideous image set up in a niche and called by some heathenish name. The Scripture abounds with commands against idol worship, and yet the commands would all be inapplicable to the intelligent men and women of America if they meant solely the bowing down before idols.

Idol worship of some descriptions exists detestable for a considerable time. Covetous idolatry prevails everywhere. It exists among those who labor for a salary as well as among those who receive dividends. The whole creed and object of existence of some people is their income. If you take away their income you take away their title of manhood—you take away their god of idolatry.

Idolatry on Sunday.

There is a way of detecting all idolaters. Watch a man on Sunday if you would decide whether he is a worshiper of idols. A man on Sunday does what he likes and on week days he does what he is compelled to do. On Sunday every man worships. If he does not worship God he worships idols. The idolater's day is devoted to his eating, his drinking, his sleeping and to his play. His Sunday is no different from that of his horse. Some of our American men raise such a high plane that they, like the animals in the park, devote their time to the lofty ideal of keeping themselves in a state of perfect physical comfort.

Idolatry means decay. If any one believes that the civilization of the American people—be it ever so strong—can stand against the enervating force of idolatry he has totally ignored all the history of the nations of the past. This is a universe which permits the survival of only the fittest. The idolater who does not devote his Sundays to communion with God is not enrolling himself in the ranks of the fittest. A lifetime of idolatry will turn him out a demon and thus he will enter the domain of the great hereafter.

My friends, let us keep the second commandment. Let us place the things of the world at their real value. Let us so live that the light of our Christian lives will shine out and our brethren will glorify, not us, but our Father which is in heaven.

BISHOP FROM HAWAII REACHES THE CITY

The Right Rev. Mr. Willis, Bishop of Hawaii, arrived in this city Saturday from Honolulu, via Victoria, to attend the convention and is at the Palace. He went to Honolulu in 1872 from England and was appointed by the Archbishop of Canterbury. At that time the church was known as the Reformed Catholic church and he changed the title to the Anglo Church of Hawaii. Among the important matters to be discussed at the present convention is the question whether the church in Hawaii shall become a branch of the Episcopal Church of America.

Bishop Willis said last evening in an interview that it is the wish of all the members of the church in Hawaii to see their church annexed to the Episcopal church in this country, and that he is up here to discuss the matter with the Bishops in the conference. He says that the matter cannot be settled in a moment and that it requires deep consideration. Considerable work is needed in the transfer and valuable property is involved in the issue.

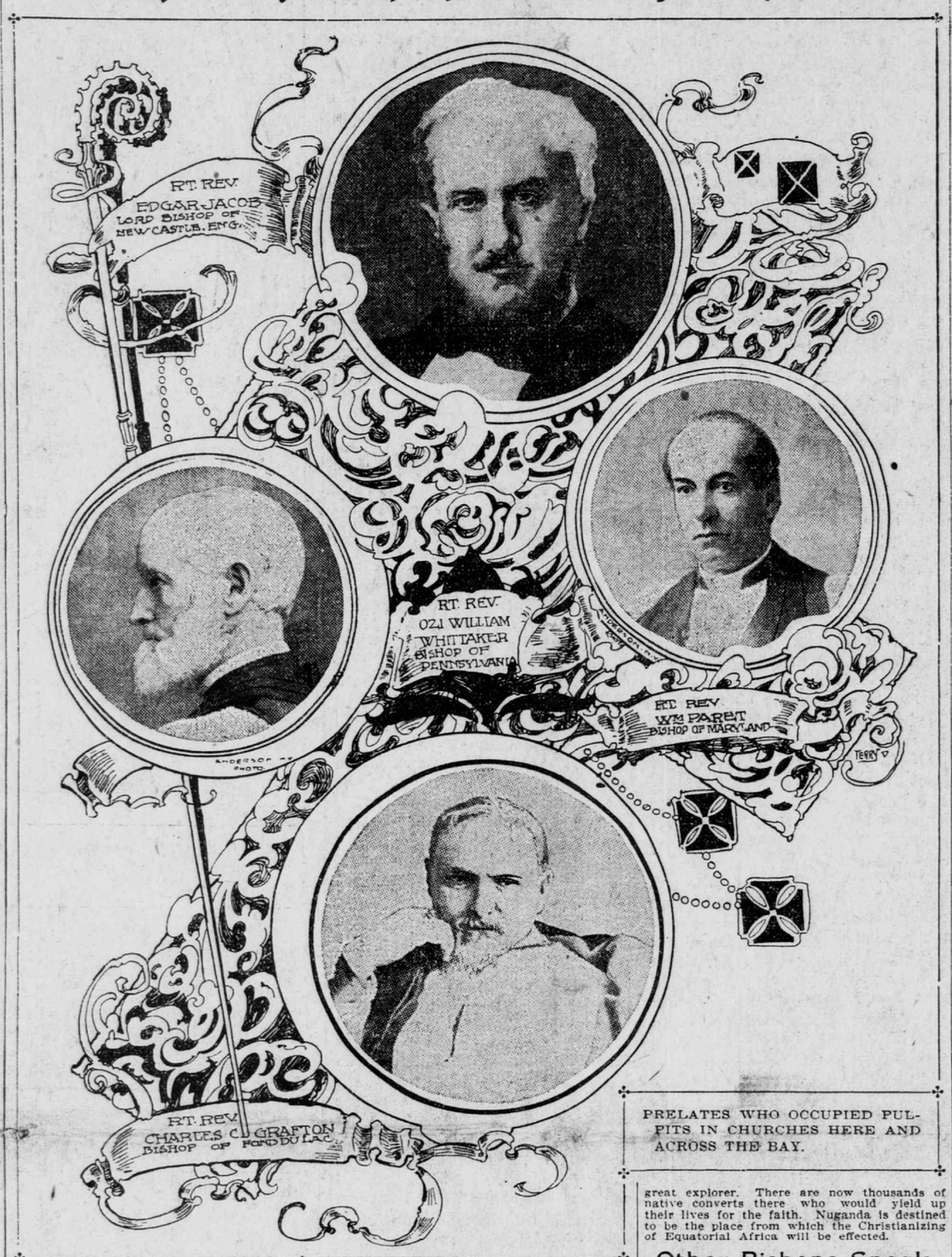
Bishop Willis is at present under the jurisdiction of the Archbishop of Canterbury and ranks the same as a colonial Bishop of the Church of England. Bishop Willis wears the Bishop's frock and gaiters of the English church.

Aid for Oregon Hop-Growers.

SALEM, Or., Oct. 6.—The board of directors of the Oregon Hop-Growers' Association met yesterday to consider an offer of capitalists to furnish half a million dollars to carry the growers for six months, until the market advances. The proposition was considered favorably and the growers are to be canvassed by the association to ascertain the amount required. A committee was appointed to organize a pool for shipping hops to London by the all-water route.

ONE OF ENGLAND'S PRELATES SPEAKS IN ALAMEDA CHURCH

Lord Bishop of Newcastle-on-Tyne, Representative of the Archbishop of Canterbury, Is Heard.



PRELATES WHO OCCUPIED PULPITS IN CHURCHES HERE AND ACROSS THE BAY.

ALAMEDA, Oct. 6.—The Right Rev. Edgar Jacob, Lord Bishop of Newcastle-on-Tyne, England, and the personal representative of the Archbishop of Canterbury, was the principal speaker at the services held in Christ Church this evening. Bishop Cortlandt Whitehead of Pittsburg presided. Other eminent prelates who participated were the Right Rev. Dr. I. L. Nicholson, Bishop of Milwaukee, and the Right Rev. Henry Y. Satterlee, Bishop of Washington.

Missions and missionary work was the general theme of discourse at the service. Lord Bishop Edgar Jacob, who has worked in missionary fields in various parts of the world, gave a historical review of the inception and progress of Christianizing as pursued by the Protestant Episcopal Church. He said in part:

Labor Two Centuries.

Our church missionary efforts were begun 203 years ago. There was then organized in London a society known as the Society for the Propagation of the Gospel. Two years after this society was founded it was seen that the field to be covered was much too large for it, so another organization, designated as the Missionary Society, was started. Both are in existence to-day and have accomplished much for the cause of Christianity and will accomplish much more.

During the first 100 years after the establishing of these societies, be it said to the shame of England, but little headway was made. The English did not have any faith in the work and did not come forward and support it the way it deserved to be supported.

Even in India there was not a single missionary from England until the close of the eighteenth century. By the laws then prevailing that large dependency of the crown was closed to missionaries. In 1813, by an act of Parliament, this impediment was removed and the territory was thrown open to the energies of the missionaries from the English church. The first workers in the field were the chaplains who had been sent out to India in the service of the East India Company. A bishopric was established in Calcutta and became a central point for the spreading of missionary efforts.

In Japan, China, Canada and Africa we have missionary Bishops and stations. In Nuganda, Africa, is the greatest mission I have ever heard of or read about. Its founding was due to a suggestion from Henry M. Stanley, the great explorer. There are now thousands of native converts there who would yield up their lives for the faith. Nuganda is destined to be the place from which the Christianizing of Equatorial Africa will be effected.

Other Bishops Speak.

Bishop I. L. Nicholson of Milwaukee recited the history of the missionary work begun in the Great Lake region by Episcopalians in 1842.

Bishop Henry Y. Satterlee of Washington spoke on the plan to build a grand cathedral in the capital city of the nation.

The Right Rev. G. W. Peterkin, Bishop of West Virginia, preached a special sermon at the morning services. His text, "What is the great commandment?" was taken from the gospel of the day. In answering the question Bishop Peterkin said in part:

The greatest commandment is: "Thou shalt love thy God with thy whole heart, with thy whole soul, with thy whole mind and with all thy strength." The next greatest commandment is "Thou shalt love thy neighbor as thyself." I am afraid we do not love God enough, but we should not be discouraged. Our religious love should come from within and not from without. True religion is the essence of the attitude of the heart toward God. We should love God because God loves us. A Godly man loves God and a Christ-like man loves Christ. Such love comprises Christianity, and Christianity is the highest possible conception of humanity.

PROGRAMME FOR TO-DAY'S CONVENTION.

BISHOPS of the Episcopal Church will meet in convention at Trinity Church at 10 o'clock this morning. They will take up the work on the constitution, which was passed upon by the House of Deputies last Saturday morning.

The House of Deputies will convene at Trinty Church at 10 a. m. and will debate on Dr. Huntington's amendment.

It is expected that to-day the most important matter to be considered will come up before the Bishops—the question of divorces and marriages.

During the day the House of Deputies will also take up the matter of the Court of Appeals.

Should there be time to-day the Bishops will receive nominations for the Missionary Bishoprics. This order of business is all done in executive session.

The Daughters of the King will hold a business session at St. Luke's Church at 10 o'clock this morning.

There will also be a meeting of the American Sunday School Society at 10 a. m. at Grace Church and a special service of the society at the church at 11 a. m.

BISHOP POTTER EMPHASIZES TRUTHS

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sequence. On the occasion of a dinner given by Mr. Crocker he said: 'We are glad to have our guest here; we are glad to open his mind to a much larger horizon than, living in the effete East, he is accustomed to. For what gentlemen who come from his part of the world need to learn, what they are perhaps reluctant to recognize, is the fact that San Francisco is the front door and New York the back door of the United States.'

The East and the West.

"I regarded that as a very nice saying, though quite untrue. The effete East holds out its hand to the new blood and brawn of the West. Yet it is not the commercial enterprises of magnitude, not your energy in the construction of great railway systems which are to be potential in binding the East and the West in indissoluble bonds, but it is the fiber which is behind these movements. The question is not what shall be accomplished, but what shall be the temper, the moral standard of your works by which to illustrate to the East the supremacy of the West."

The speaker then referred to his trip to Japan, the Philippines, India and the Orient. Everywhere he found young men banded together in the cause of Christ. In Madras he found one of the finest Young Men's Christian Association buildings in the world, but finer than the structure itself was the spirit that dwelt within its walls. He spoke of the Oriental caste which prevented men from dining with one another, but in the cause of Christianity caste was forgotten. He spoke of his early ministry in New York, and told of having a trotting horse which one Sunday he tried on the road while on his way to church. A butcher came along in a cart, and immediately the speaker's horse began to trot at a lively gait. The harder he pulled the faster the horse went, and when he passed through the country village in which his charge was located people remarked with horror that the Episcopal clergyman was racing on the Sabbath. The butcher beat him, however, and the Bishop was glad of it, for the butcher was a Baptist. Laughter followed this story.

"It is a question of opportunity," continued Bishop Potter. "What are you doing with your opportunities? What sacrifices do you make, what studies do you pursue? The great question of the hour is honest government, and we look to our Christian young men for such government. All depends upon the sacrifice, devotion and heroism of the young men. You may undertake to make a great start on the basis of philosophy and political economy, but beneath it all must be loyalty to Jesus Christ. Let me advise you to get your debt paid. Owe no man anything; but love one another."

Rolla V. Watt made a few pointed remarks at the close of Bishop Potter's address. He urged the young men to stand firm as Christians, and to assist the association in the performance of the noble work in which it is engaged. He spoke of the debt upon the Young Men's Christian Association building, and expressed the hope that the young men of this city would see to it that the mortgage was soon lifted.

Secretary McCoy called attention to the work being done by the association in far-off Japan. The young men of San Francisco had undertaken to support the secretary in Japan, and were now raising $500 a year for his maintenance. He called attention to the debt alluded to by Mr. Watt and said subscriptions would be welcomed at any time.

A song service was then held and after benediction a reception was tendered to Bishop Potter and Mr. Morgan. The affair was a happy one, and thoroughly enjoyed by all who participated.

UNITED SUNDAY-SCHOOL SERVICES

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best of all this and you will spread a great and powerful influence."

Rev. Herman L. Dubring of Philadelphia talked entertainingly on "We Declare Unto You Glad Tidings," following out the idea of a glorious future, full of opportunities. The children were abjured to seize the best of the world and advance along the lines of character and beneficent power.

The anthem "Tell It Out Among the Heathens" concluded the services.

The Right Rev. Edgar Jacob, Lord Bishop of Newcastle, delivered the sermon at Trinity Church yesterday morning. He said in part:

San Francisco well might be deemed the Antioch of to-day. There are three points for successful work in any State: The first a personal contact with the divine Lord, which embodies the individual. The second is embodied in corporate union, for society is reformed by society. All the great movements concern society. The third point is that society invites decay unless its life is expressed in missionary zeal.

Discussion on Labor.

The Church Association for the Advancement of the Interests of Labor will hold a special service in the interest of workingmen at Trinity Church on Thursday evening at 8 o'clock. Bishop Potter will be the principal speaker. A number of representatives of organized labor have been invited to speak, and a general discussion of the question of labor will follow.

Tennis playing may be all right, but, grammatically speaking, "ten are playing" would sound better.

ADDRESSES MADE BY THREE BISHOPS

Church-Goers of Berkeley Hear Zealous Episcopal Leaders.

BERKELEY, Oct. 6.—Three Episcopal Bishops delivered sermons in this city to-day at different hours. Right Rev. Chauncey Bunce Brewster, D. D., Bishop of Connecticut, spoke to students of the university this afternoon at 3:30 o'clock in Hearst Hall. The other services were held by St. Mark's parish in Shattuck Hall.

Dr. Brewster occupied the rostrum alone at the Hearst Hall services and conducted short services unassisted. The singing was led by the Women's Choral Society of the university, the members of which, in mortar-board and gown, occupied seats on both sides of the hall in front of the audience. Besides the students there was a large number of townspeople present.

Rev. Brewster's address was to the young people. It dealt with the things of this life and what made men and women strong. He said in part:

When I was honored by this invitation it seemed to me that I could not do better than to speak in a simple and practical way of some of the things that make up your life. A strong will—the will in a man determined to accomplish a set object—makes a strong man. To such a difficulty becomes only the raw material for success. He sees in opposition opportunity. It is fight that brings out such stuff as men are made of; it is resistance that we need.

It is not enough that we have good ideas, but we must have good ideals. They must be placed before the will as models, objects, goals and purposes. I tell you we must not let our ideals be dethroned. We must reverently cherish them. We must look to them for the inspiration of our manly and womanly endeavor and effort.

Young men and women, do not let yourselves be befogged by any agnostic knownothingism. It is possible for agnosticism to have its say, yet all the while there are the eternal verities.

I speak to the young women. I ask you to see, and if you do not see, learn to see, in the faith of Jesus Christ the secret whereby you may attain the dignity, the strength of true womanhood as God meant it to be.

Young men, allow me to commend to you the cross of Jesus Christ as the banner of manhood. Under that banner dare to do all that may become a man. I am pleading for no doctrines, but I simply present Jesus Christ as a personal ideal.

Right Rev. S. C. Edsall, D. D., Bishop of Minnesota, delivered the sermon at the evening service in Shattuck Hall, saying:

The sacrificial death of our martyr President has brought to the minds of the American people the outpouring of the spirit of God upon them. In a time of prosperity, when men had all they needed, when there was an abundance of material things, there was a danger that the American people should forget their God; there was a danger of growing cynicism and irreverence among them. In this time of great prosperity, and where there was a danger of the forgetting of God, there rings out a shot heard throughout this country. A man, the very embodiment of God, is stricken down as a sacrifice to the sins of the American people. In the silence of the throngs upon the streets and in the multitude that is willing to come to church, there is seen the instrument at work touching the heart of the American people and bringing them back to the old truths of God. In and out of sad events like this throughout the history of the world there comes a rebuke to the skepticism of mankind.

Right Rev. A. C. A. Hall, D. D., Bishop of Vermont, delivered the morning sermon in Shattuck Hall, upon Christian love and self-denial. The services were conducted by the Rev. George E. Swan, rector of the church and a fully vested choir was in attendance. The hall was crowded to the utmost capacity with worshipers.

Dr. Hall's sermon was eloquently delivered. He said in part:

The great rule laid down by Christ is, "Love God supremely, and love thy neighbor as thyself." Follow this and all of the old negative commandments will take care of themselves. There is no need of long detailed promises if you love him supremely and your neighbor as yourself.

Many of us, and young people especially, are apt to think that the Christian religion consists of a set of tiresome restrictions. So long as we think of our religion in that sort of a way we haven't got hold of the distinguishing characteristics of our Lord's religion. Be your fullest and highest self in honor and in service of our Lord. Christian self-denial is always the letting go of the lower in order that we may lay hold of something more precious. It is as much a part of Christian religion to abhor all things bad as it is to love all things good.

SOLEMN SUNDAY SERVICES AT OLD ST. LUKE'S CHURCH.

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D., Bishop of Indiana, preached the sermon this morning at St. John's Episcopal Church, Eighth and Grove streets, and there was a large crowd present to hear the noted speaker. The rector, Rev. Martin N. Ray, officiated. Bishop Francis took for his text II Kings, 5:11, "But Naaman was wroth and went away and said, behold, I thought he will surely come out to me and stand and call on the name of the Lord, his God, and strike his hand over the place and recover the leper."

The Bishop is a forceful and convincing talker and easily holds the attention of his audience. He briefly pointed out the lesson to be learned from the story of the leper—the necessity for right thinking. He said:

You have no right to think wrong. Jesus Christ laid down unchanging laws for our guidance and we have no right to set up our individual opinion in opposition to the teachings of the church of which God said: "The gates of hell shall not prevail against her." Men may think as they choose, of course, but they must thing on a right foundation and the church alone is a safe guide.

ELOQUENT SERMONS AT GRACE CHURCH

The services held yesterday morning and evening at Grace Church, corner California and Stockton streets, were attended by large crowds. In the morning Bishop Potter of New York delivered an eloquent sermon, the text of which was taken from St. Luke xv:2. He said:

The divine in Jesus Christ breaks through at most unexpected points and none of them could be more unexpected than in connection with eating and drinking.

Eating and drinking stand ordinarily for our coarser wants, which are met by coarser processes. Can you tell me of any great man in connection with whom they are emphasized as a distinctive feature in his public life? Well, it was so in the case of Jesus Christ.

The subject is of pre-eminent interest, as it relates to the attitude of the church of God to modern life and its most pressing problems. What is the situation? It is a decay of feudalism, the consequences of which are accentuated by modern industrial conditions. And what are the proposed remedies? They are socialism on the one hand and institutionalism on the other.

Jesus Christ lends no sanction to either. His unit of influence and transformation is the family.

Every pew in Grace Church was crowded last night with people who came to participate in the services and hear the Right Rev. T. D. Dudley, D. D., Bishop of Kentucky, preach. He said:

And behold a certain lawyer stood up and addressing him said, "What shall I do to gain eternal life?" and the Savior, answering him, said, "Do what is written in the law."

A lawyer of that day was a man whose study was God's law. "Master," said the lawyer, "what shall I do to gain eternal life?" Think of the answer: He said nothing about a sacrifice. He spoke not of his own flesh and blood as the way to his father's hand. He doesn't tell him of the living bread that has come down from heaven. He asks him what is written in the law. Don't think that Jesus said to the lawyer that God's law can be changed. What has been always will be. God's law can never be changed.

When you stand at the grave and hear the last artillery of life, dust to dust, ashes to ashes, you cannot help asking, "What shall I do to gain eternal life and the kingdom of heaven?" Thou shalt render unto thy creator everything that is possible to render. If you wish to buy eternal life, love God with all your heart. Love God with all your mind. Let thought of him enter into every action of your daily life. The lawyer, the business man, the politician, the clerk, in fact, the man of every vocation cannot expect to buy eternal life by allowing his daily routine to crush God out of his mind. Ask yourself from time to time during the press of your business affairs, "Isn't there room in my mind for love and thoughts of God?" You must do it. That's the price. It's the price and you can't get away from it.

Love God and love man, because God is man's father and you can't love God without loving man. God has given us eternal life in his son. Give thyself to him while you live here and you will be joined to him when you go to live above. I am not here to speak of theories. I am here to tell you that he bids you to join yourself to him, so that you may have eternal life. Come, join thyself to him, for when you have done that you may have no earthly fears. Then you can say I am satisfied, for I have no earthly fears. Eternal life: that is his gift. Join thyself to him.

KNOW OF A LIFE BEYOND THIS ONE

The Right Rev. C. P. Anderson, D. D., Bishop coadjutor, Chicago, preached the sermon yesterday morning at St. Peter's Episcopal Church, on Stockton street. The service was largely attended.

Attracted by the promise of a sermon by Bishop Gailor of Tennessee another large congregation filled the church in the evening. In honor of the distinguished visitor the choral part of the service was somewhat amplified and the large attendance was made the occasion of an appeal by the rector, the Rev. W. M. Bours, for liberal contributions to a special collection taken up for the expenses of the present convention.

Bishop Gailor took the text for his sermon from Deuteronomy 32:47, "For it is not a vain thing for you because it is your life." He also quoted a verse in similar vein from the New Testament.

The subject of his sermon was religion. He said in part:

Religion is the one thing in a man's life which appeals to all his faculties, the one thing which meets all the requirements of life.

Religion has become so twisted in its application that it has lost its effect in our daily life. We have got to look upon it as something attainable only by a certain few, as something suitable for the aged, as a hobby for those of us blessed with plenty of leisure time.

Religion is the personal relation between man and God. The belief in love and all that love implies. It is the certificate and guarantee of manhood.

There is not much to attract in life if we consider the bald facts. All we learn from investigation is calculated to dishearten. Science teaches us our hopeless insignificance. Astronomy teaches us our slight importance in the great plan of the universe and the microscope introduces us to another world of infinite life, to a life our eyes are too dull to see, the music of which our ears are too dull to hear. The more we try to demonstrate our greatness the more we learn of our insufficiency.

Although our life is a gamble and full of apparent injustice, we are better than the dead, dumb earth in knowing of the existence beyond this. Sin is the great fact of life, faith the refuge. This life, religion teaches us, is but the suggestion of the beyond, the training ground for the great hereafter.

We get our guarantee of the permanency of life in the life of Christ, and in spite of pain, doubt and distress, the human soul goes onward toward the goal it believes must be reached. As we stand in the presence of that terrible mystery we call death, our consolation lies in the knowledge that our life is not measured by earthly years. He is our life and he that dies in Christ goes not to death, but enters through the gateway of death, to life eternal.

GREATER THINGS IN THE FUTURE

At the Church of St. John the Evangelist yesterday morning the Right Rev. William Lawrence of Massachusetts took for his text "Greater things than this shall ye do." He said that in view of the general advancement in science and in religious workings the church is able to accomplish greater results to-day than could have been accomplished in the days of Jesus Christ. He stated that we are standing, as it were, on the achievement of the past ages, and because of this position the church is able to take a step in advance. He contended that in order for the church to make great progress an intimate relation with Jesus Christ must be maintained.

CITY'S SIGHTS PLEASE CONVENTION MEMBERS

Many of the visiting Bishops and other dignitaries of the Episcopal church spent a portion of Saturday afternoon driving about the park, Presidio and ocean beach. The charming weather which prevailed rendered the visits to the various places of interest highly enjoyable to all.

In consequence of the resolve of the Bishops to visit Golden Gate Park carriages were at a premium. Every delegate quartered at the Crocker and Scott residences, as well as those at the Palace, Occidental and California hotels, joined in the outing. Some twenty carriages and barouches were alone required to transport the Palace delegation.

The places of interest about the park and Presidio were visited by the Bishops in a body. The drive was then resumed along the ocean beach as far as the Cliff House. The return trip was made about 5 o'clock.

Sightseeing in Chinatown, under the chaperonage of guides, was the rule Saturday night. Large parties from the Palace and Occidental visited the Chinese restaurantas, josshouses and other points of interest in the Mongolian quarter. To most of the tourists the trip was a decided novelty and it was thoroughly enjoyed.

Anchored on the Bar.

A dense fog hung over the ocean all of yesterday, and sailing vessels bound out and in were afraid to proceed. About a dozen of them are reported by the towboats as clustered around the lightship awaiting the lifting of the black pall. It was a low-lying fog, and when the tug Relief was coming in with the Muskoka in tow all that people at Point Reyes could see were the upper yards of the ship. Among those anchored outside are the British ship British Isles, a French bark and two American vessels, one supposed to be the Henry Villard from Honolulu, and a coaster.

Both the Muskoka and the British Isles made splendid runs, the Muskoka coming over in 113 days, beating the Kilmeny, now out 116 days; Elfrida, now out 124 days, and the Rajore, now out 149 days. The British Isles came over in 133 days, beating the Pierre Loti, now out 134 days; the Le Tour d'Auvergne, now out 143 days, and the Afon Alaw, now out 144 days. Almost this entire fleet was in the same latitude and longitude about the middle of June last, as, for instance, on June 13 the British Isles was spoken in latitude 30 degrees north, longitude 20 degrees west, while on June 12 the Le Tour d'Auvergne was spoken in latitude 31 degrees north, longitude 17 degrees west.

The tugs cannot find the British Isles in the fog, and the chances are that it will be this morning's tide before it gets in.

Cleveland Caught a Fish

With a pole, which was very clever of him. But to catch it with one of our Premo, Poco or Eastman cameras while it was jumping in the stream would be a much more gratifying feat. We sell all photographic supplies at fairest prices. Sanborn, Vail & Co., 741 Market street. *