

INSTALLS ITS NEW PASTOR

Congregation of a North Side Church Begins Work Afresh.

KNOX PRESBYTERIAN HAS A HEAD AGAIN

Rev. Andrew Christy Brown Formally Inducted into the Charge of the Congregation and its Spiritual Welfare.

Again the people of Knox Presbyterian church have a pastor. Rev. Andrew Christy Brown having been duly installed by the officers of the Omaha Presbytery. The services were held yesterday afternoon and the church was crowded to its capacity. The interior of the church was tastefully decorated with potted plants, cut flowers and wreaths of green. The installation services were unusually interesting, solemn and impressive.

Last summer Rev. Asa Lord, who had been pastor of Knox church, had several years, resigned to accept a call in Missouri. A number of clergymen were invited and preached trial sermons, but none of them quite filled the bill until Rev. Andrew Christy Brown of Peoria, Ill., came. The first time that he occupied the pulpit he pleased the congregation so well that he was urged to preach again. He did so and his second sermon was so well received that the question of his employment was left to the congregation and he returned to his home. A few days later the matter of calling Rev. Brown was brought up for consideration and every member voted to extend the call. The board having charge of the matter, informed Rev. Brown of the action of the church and soon thereafter he and family came to Omaha, bringing his family with him. That several weeks ago and since that time he has been holding services at the Knox church, but the official installation as pastor did not occur until yesterday afternoon.

The installation of a new pastor is a ceremony that as a rule is attended by many of the clergymen of the city and no exception, as most of the Presbyterian ministers of the city were in attendance. At the appointed hour for the services, Rev. S. M. Ward, pastor of the Second Presbyterian church, and also a member of the Omaha Presbytery, called the attention of the congregation to the nature of the service. He then called to the pulpit Rev. W. H. Harshbarger, who in prayer, invoking the blessing of God upon the new pastor, the family and the members of the church. This was followed by the installation sermon delivered by Rev. J. M. Wilson, pastor of the Central Street Presbyterian church, who discoursed in his usual enthusiastic manner.

CHARGE TO THE PASTOR.

The charge to the pastor was delivered by Rev. Dr. Lowery of the Presbyterian ministry, a man who had much to do with securing Rev. Brown for the Knox church. Dr. Lowery is also the man who supplied the pulpit during the time that the church was without a pastor and worked to keep the membership intact. In charging the pastor he called attention to the fact that there are other things than preaching required of a successful pastor. These things he felt confident Rev. Brown possessed, as he is a man of God and eminently fitted for the position. Attention was called to the fact that Rev. Brown is not a novice, or a student just out of a theological seminary, but a man of mature years, who has served God for years, and who has been a member of the Knox church for many years.

In delivering the charge to the people of Knox church, Rev. Steven Phelps said: "There are four things that make it possible for a pastor to do his duty. The first is that the people of this congregation will remember what they are and what they mean. There is pay up, pray up, praise up and paragon up your pastor. In taking up the pastor's reverend gentleman said that no pastor can preach well unless he is paid up. It is the duty of the congregation to pay up. It is the duty of the pastor to pray up. It is the duty of the congregation to praise up. It is the duty of the pastor to paragon up. The result was that the next Sunday the church was crowded and everybody went away praising the sermon. This praise continued for several weeks and the church was the most popular in the city, all due to the praise that members bestowed upon their pastor. The speaker urged upon the congregation the necessity of securing a paragon for its pastor; not a rented shanty, but a house that would be a credit to the church, which, he said, had a reputation of never doing things but in the best manner.

The necessity of sociability in the church was discussed at some length, the speaker contending that it is one of the essentials in the building up of a strong society. He urged the members of the church to call upon the pastor and his family and extend a welcome hand, making them feel at home in the community. He said that if you leave your pastor's preaching and do it before you leave the church," added Dr. Phelps. After he finished his sermon walk right up to the pulpit and tell the pastor that you liked the sermon. This makes a preacher feel good, as it convinces him that there is at least one person who appreciates his efforts.

In closing his charge Dr. Phelps said that he knew Rev. Brown was good, and also knew that he was one of the best of preachers—a man who would be a credit to the church, to the community and to the city. Regarding his wife, he said that he had known her for years and that she was a good woman, an ornament to society and a loving mother.

CONFESS AND BELIEVE IN CHRIST.

Bishop Dudley of Kentucky on the Duty of Christians.

The pulpit of Trinity Protestant Episcopal cathedral was occupied yesterday morning by Rt. Rev. Thomas Underwood Dudley, bishop of Kentucky, and recently chosen secretary of the missionary board of the Episcopal church. The cathedral was nearly filled with its usual large and fashionable congregation. Bishop Dudley is a forceful speaker and impressed the truths of the gospel in a most earnest manner.

The text of the morning discourse was taken from St. Paul's epistle to the Romans, x. 9: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

The preacher said that he had heard men say that they had no interest in the missionary work of the church. He asserted that when they say that they have no interest in the principle for which the church was instituted—that they have no interest in the work for which Christ gave his life. If this statement is considered to its natural conclusion it means that such a Christian has no interest in Jesus Christ.

Many Christians assert that when they approach their friends in their desire of converting them, the speaker continued, they are repulsed. This may be true, but it was pointed out that the argument and rhetoric were not to be employed in the work. These friends should simply be invited to see for themselves what true Christianity is. And if they are not converted, the speaker insisted that the greatest possible blessing would be the due of those who had made them.

The services at Y. M. C. A. The gospel services held in the rooms of the Young Men's Christian association yesterday drew their usual large congregation. The services were conducted by Miss Belle Griffith, missionary to Japan, who has lately returned to this city after an absence of nearly seven years. The larger portion of the service was given by Miss Griffith, who was assisted in the service by Miss

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ABRAHAM LINCOLN'S CHARACTER.

Rev. F. M. Sisson Preaches of the Great President and His Work.

The life of Abraham Lincoln furnished the theme of the morning discourse at the Hancock Park Methodist church yesterday. The members of U. S. Grant, president of the Grand Army of the Republic attended in a body and occupied seats in the center of the auditorium and the altar was appropriately draped with a huge American flag. Similar flags were suspended from the organ loft and between them hung a large portrait of Lincoln. The pastor, Rev. F. M. Sisson, spoke from the passage, "Great is the council and mighty in doing." His sermon was a vigorous portrayal of Lincoln as the dead president, although somewhat largely occupied with minutely narrated incidents of his life.

The speaker said that Lincoln was a fitting illustration of the declaration of the text. A part of this Sabbath day might be spent in recounting his achievements with honor to the church, and to the nation. God, turning to the veterans who sat immediately before him, Rev. Sisson said that they formed the country's link with the hero who was in their thought. As long as one of them was left in the ranks that link would be maintained. Some day the last of them would be left and the memory would be held in grateful remembrance as long as the nation existed. The deeds of brave men were at once a nation's greatest inheritance and its greatest glory.

The tragic death of Abraham Lincoln had brought up many expressions of condolence and of faith in the future destiny of the republic, which might otherwise have been received. Those who had been closest to Lincoln had prophesied that as the years passed men would write his name the highest of any that had adorned the past. Even now this prophecy seemed to be fulfilled and on Friday his name had been honored in the public schools of the country as no other had been honored. Importance of this public school lesson in patriotism was emphasized, as there was no other place where the lesson could so well be taught and the hope was expressed that the little red school house might always be seen on every hilltop and in every valley.

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Bishop Dudley was the guest yesterday afternoon of the Church of St. Philip the Deacon on North Twenty-first street. The opening exercises were in charge of Rev. John Albert Williams, the resident pastor, who introduced the bishop to his parishioners. The bishop has devoted a large portion of his life to work among the colored people and that of yesterday was the first of his visits to the church since his installation as an episcopal bishop.

Bishop Dudley chose his text from Acts 1. 15. "The number of names together were about five thousand." He said that the number given represented the total membership of the Christian church after three years of Christ's ministry, which was a very small number. He said that the church had been called to fill a vacancy in the apostolic college. After a labor of twenty years trying to implant in a barren soil the teachings of the apostle, the bishop said that the church had been called to fill a vacancy in the apostolic college. After a labor of twenty years trying to implant in a barren soil the teachings of the apostle, the bishop said that the church had been called to fill a vacancy in the apostolic college.

It is one of the hardest tests of Christian faith, said Bishop Dudley, "that is why Christianity makes so little visible progress that after 1900 years 'Christians' are in numbers but a feeble folk upon the earth. It is a fact, however, that as a factor in the progress of civilization the influence of this religion is a power above all others among the nations. Many of the years of my service have been spent in the work of organizing the Episcopal church among the colored race in Kentucky, and when among doubts that I have been making headway and finding results I have authority for the value of even a small accomplishment in the words 'The number of the names together were an hundred and twenty.'"

In considering the growth of the early church, Bishop Dudley said that the early church was its unity and the single purpose of its membership. The church was a simple and clear doctrine, which was not then complicated by scholastic intricacy. The third and most potent of the necessities of securing a paragon for its pastor; not a rented shanty, but a house that would be a credit to the church, which, he said, had a reputation of never doing things but in the best manner.

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Her first Omaha lecture will be given in the large dining room at the corner of Douglas and Seventeenth streets and the subject will be "Simplicity in Cooking." These lectures are not simple cooking demonstrations, but are the result of years of experiment and scientific research along the line of food and its effects on the human system.

By nature man cannot be in harmony with God, said the preacher. The human mind must undergo a complete revolution to attain that state. An outward regeneration is not all that is necessary; for complete reformation an entire spiritual change must be undergone. No man should stand today where he stood last year. An advance of 365 days should have been made in Christian devotion. Little was it known when the speaker, Mrs. Rorer, arrived in Omaha that she was the wife of a man who had been a student of the same school.

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She knows several things about politics, too, and says that a complete revolution is in the east and that strikes are unknown in Philadelphia, because men are engaged in paying for their homes and have no time. She speaks of the old-fashioned cooking school, built on the well known plan which has made Philadelphia famous and as a student of homemaking and better living, she appreciates to the full what the bath room and modern conveniences mean in these homes and to these working people. She had quite a thrill of pride in her voice when she said, "We have no tenement houses. It is her first visit to Omaha and she expects to see many things to interest her. She made a number of inquiries in regard to the exhibition and as she was one of the central figures in the Chicago exposition, she is aware of the work and management necessary to succeed.

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By nature man cannot be in harmony with God, said the preacher. The human mind must undergo a complete revolution to attain that state. An outward regeneration is not all that is necessary; for complete reformation an entire spiritual change must be undergone. No man should stand today where he stood last year. An advance of 365 days should have been made in Christian devotion. Little was it known when the speaker, Mrs. Rorer, arrived in Omaha that she was the wife of a man who had been a student of the same school.

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