



Yesterday morning witnessed the entrance of Dr. E. Nelander, P. D., upon the pastorate of the First English Evangelical Lutheran Church, Geary street, near Gough.

Shortly after 11 o'clock the new pastor was escorted by the council of the church to the altar, where he was received by the retiring minister, the whole congregation attending.

Following this ceremony came an anthem by the choir, then the regular morning service or ritual, with hymns, another anthem and a basso solo by Robert Blair.

Dr. Nelander made his first sermon from the text, "Give me thy hand" (II Kings, x, 15), delivering a very earnest, sympathetic and powerful address on the mutual work which he and the congregation this day were about to enter upon.

He received the degrees of A. B. and A. M. from Augustana College, in 1883. He was elected president of Bethany College, Lundborg, Kans. years ago, and held for seven years, during which the institution from an attendance of sixty students increased to 300, and he was pastor of the Swedish Lutheran Church at Kansas City, Mo., in 1888.

Dr. Nelander has been known as one of the most ardent advocates of the introduction of English into the services of the Swedish churches of the Augustana Synod as a means of bringing the younger generation attached to the mother church.

Previous to accepting the call of the First English Lutheran Church he served a very successful pastorate at the center church, Kansas City, and severed his connection therewith only on account of the greater opportunities which he believes there are for promoting evangelical Lutheran work in the English language.

The Worldliness of the Church of To-Day

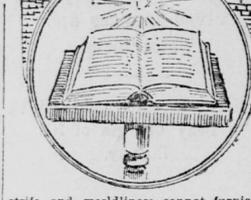
At the church of the Holy Spirit, 2127 Jackson street, the pastor, Rev. O. C. Miller, began a series of afternoon sermons, under the general head of a protest against the unchristian methods of the present day Protestant church.

His subject was that of revivals; his text from Habakkuk II:2: "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." He said in part:

"The text should be the prayer of the church to-day, ennobled as she is by loss of the Spirit's power. Both church and nation are in a transition period, and the transition is not the Christian era. Denominationalism is in decay and decay is the forerunner of death. Revival and reviving is the normal condition of the church."

"It is the work of the Holy Spirit. Not by might nor by power of man, but by the spirit of the Lord. The effects of a genuine revival are the regeneration of sinners and quickening of believers—the latter must follow as a preparation for the former. The first thing in order is conversion of the church, or genuine revival there is but one model, that carried out in the first twelve chapters of the Acts, a few obscure believers set to work in prayer, and they continued with one accord. Had there been a daily prayer in Jerusalem at the time the reports would have been found it out. How different from the way the church tries to do it to-day! Consecration of service and money followed prayer. There could be no motion without function. Revival must come from better observation of the Lord's supper and more scriptural home life. Let us go back to the Pentecost, and let us see what we need; human nature is the same. Compare the modern methods with the Pentecost model and they are found wanting."

"The Holy Spirit is not incapable that he must come to man for methods. Man is instrument, not method, when used by him. The two agencies of a genuine revival are the Holy Spirit and the church, and these are inseparable. Since the days of Finney there have been no widespread revivals, nor will there be until there is a new order of Protestant Christianity. The lost power of the church can only be regained by her return to purity through sanctification in her disciples and said 'Receive ye the Holy Spirit.' And he



strife and worldliness cannot furnish a refuge for the newly converted. Jewels must be set in pure, fine gold. The growing plant cannot stand the icehouse. Nothing but a genuine revival can silence the skeptic of to-day and bring protection of the church against her many enemies, the most dangers of which are within her communion. The body of true believers can confidently say with David: "Though I walk in the midst of trouble thou wilt revive me; thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me."

The burden of reviving preaching must be the burden of sin pressed upon individual hearts and consciences. The preaching of the law must call us each to his cross that we may die, that Christ may live within us. Even in these perilous times and last days before our Lord fulfill his promise to "so come in like manner as he was seen to go into heaven."

Christianity and Socialism Compared.

Last evening Rev. William Rader of the Third Congregational Church spoke on "Christianity and Socialism." In part he said:

"The evolution of government we have passed the stage where government was everything and man was nothing, and the stage where man was everything and the government nothing."

"The one was the age of paternalism, when the individual sat in the lap of the state; the other was the age of personal liberty, according to the doctrine of Rousseau."

"We are now enjoying the period of fraternity in which the government and personal freedom are working in harmony. Out of this new relation is springing a universal unity. In religion we call it brotherhood, in politics democracy and in industry socialism. Socialism is a single element of socialism such as state ownership of the implements of industry."

"There is a Christianity in socialism and a socialism in Christianity. Socialism is individualism, it is true, and did not speak against taxation or the wrong use of wine or the evils of existing government. But socialism is not a socialist. He did not use that term, but the phrase, 'Kingdom of God,' a dream of a reconstructed social order as old as the Republic of Plato."

"The golden link binding Christianity with socialism is the commandment, 'Love thy neighbor as thyself,' the meaning of which is the regeneration of sinners and quickening of believers—the latter must follow as a preparation for the former. The first thing in order is conversion of the church, or genuine revival there is but one model, that carried out in the first twelve chapters of the Acts, a few obscure believers set to work in prayer, and they continued with one accord. Had there been a daily prayer in Jerusalem at the time the reports would have been found it out. How different from the way the church tries to do it to-day! Consecration of service and money followed prayer. There could be no motion without function. Revival must come from better observation of the Lord's supper and more scriptural home life. Let us go back to the Pentecost, and let us see what we need; human nature is the same. Compare the modern methods with the Pentecost model and they are found wanting."

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breathes on us now. He gives his holy spirit to all who prepare themselves for it. We are to tarry, not in the old but in the New Jerusalem, which John saw coming down out of heaven—in the doctrines of the Holy Spirit, which are the power of the Holy Spirit, which is the power of an influence of unselfish, divine love in our hearts. Then we can know that the life—eternal life to all who will receive him. And, as we abide with him, the highest truths we know, he will give us such and more and more with power, power to turn from false things, power to overcome all evil. And we shall then know him as our Redeemer, the ever-present Spirit of the Holy Spirit.

After service the holy supper was administered and seven members received, making seventeen new members admitted to the society during the shoot. Time that Mr. Bowen has been the pastor.

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"So in morals and religious things; the mother seeks to enslave her child, the father child, knowing well that to neglect with industry imperils that pearl of innocence. The boy of San Francisco sees the gleaming light of the night schools and the loaded shelves and open doors of free libraries floating round him, yet he treads as listlessly as though he were on the broad bosom of the Sahara."

Paine's Error About the Bible.

Rev. J. S. David gave a lecture on "Thomas Paine and the Bible" at Washington Hall last evening, in the course of which he said: "Thomas Paine was a deist. He believed in one God, and he hoped for happiness beyond this life. He was a notable man, a champion of reform. His denial of the Bible was a notable error. He denied the fact that he confined his studies to the letter of Scripture and knew nothing of its internal sense. He took the symbols for the things signified. The greatest error of the word is the only incontestable evidence of its divinity. 'And now that the race is prepared to receive deeper truth than that which is revealed in the Bible, the Word was opened. Paine gloried in the beauty and sublimity of creation, and regarded nature as the only revelation of God; nature, like the Bible, has her dark side as well as her bright side, and both nature and Scripture are faithful mirrors of the light and shadows of human life. The Bible is the revelation of human states and experiences and of the path to eternal life if it illustrates the beautiful and sublime in human life."

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