

IN HIS STEPS.

"What Would Jesus Do?"

By CHARLES M. SHELDON.

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"You already know something from reports of Raymond that have gone over the country what the results have been, but one needs to come here and learn something of the changes in individual lives, and especially the change in the church life, to realize all that is meant by this following of Jesus' steps so literally. To tell all that would be to write a long story or series of stories. I am not in a position to do that, but I can give you some idea perhaps of what has happened here from what has been told me by my friends and Henry Maxwell himself.

"The result of the pledge upon the First church has been twofold—it has brought about a spirit of Christian fellowship which Maxwell tells me never before existed and which now impresses him as being very nearly what the Christian fellowship of the apostolic churches must have been, and it has divided the church into two distinct groups of members. Those who have not taken the pledge regard the others as foolishly literal in their attempts to imitate the example of Jesus.

"Some of them have drawn out of the church and no longer attend, or they have removed their membership entirely to other churches. Some are an internal element of strife and I heard rumors of an attempt on their part to force Maxwell's resignation. I do not know that this element is very strong in the church. It has been held in check by a wonderful continuance of spiritual power, which dates from the first Sunday the pledge was taken a year ago, and also by the fact that so many of the most prominent members have been identified with the movement.

"The effect on Henry Maxwell is very marked. I heard him preach at our state association four years ago. He impressed me at the time as having considerable power in dramatic delivery, of which he himself was somewhat conscious. His sermon was well written and abounded in what the seminary students used to call "fine passages." The effect of it was what the average congregation would call pleasing. This morning I heard Maxwell preach again for the first time since then. I shall speak of that further on. He is not the same man. He gives me the impression of one who has passed through a crisis of revolution. He tells me this revolution is simply a new definition of Christian discipleship. He certainly has changed many of his old views. His attitude on the saloon question is radically opposite to the one he entertained a year ago, and in his entire thought of his ministry, his pulpit and parish work I find he has made a complete change. So far as I can understand, the idea that is moving him on now is the idea that the Christianity of our times must represent a more literal imitation of Jesus, and especially in the element of suffering. He quoted to me in the course of our conversation several times the verse from Peter, "For herenato were ye called, because Christ also suffered for you, leaving you an example, that ye should follow his steps," and he seems filled with the conviction that what our churches need today more than anything else is this factor of suffering for Jesus in some form.

"I do not know that I agree with him altogether; but, my dear Caxton, it is certainly astonishing to note the results of this idea as they have im-

pressed themselves upon this city and upon this church.

"You ask how about the results on the individuals who have made the pledge and honestly tried to be true to it. Those results are, as I have said, a part of individual history and cannot be told in detail. Some of them I can give you, so that you may see that this form of discipleship is not merely sentiment or fine posing for effect.

"For instance, take the case of Alexander Powers, who was superintendent of the machine shops of the L. and T. R. R. here. When he acted upon the evidence that incriminated the road, he lost his position, and, more than that, I learn from my friends here his family and social relations have become so changed that the family no longer appear in public. They have dropped out of the social circle where once they were so prominent. By the way, Caxton, I understand in this connection that the commission, for one reason and another, postponed action on this case and it is now rumored that the L. and T. R. R. will pass into a receiver's hands very soon. The president of the road, who, according to the evidence submitted by Powers, was the principal offender, has resigned, and complications which have arisen since point to the receivership. Meanwhile the superintendent has gone back to his old work as a telegraph operator. I met him at the church yesterday. He impressed me as a man who had, like Maxwell, gone through a crisis in character. He would not help thinking of him as being good material for the church of the first century, when the disciples had all things in common.

"Or take the case of Mr. Norman, editor of The Daily News. He risked his entire fortune in obedience to what he believed was Jesus' probable action and revolutionized his entire conduct of the paper at the risk of a failure. I send you a copy of yesterday's paper.

the United States. It is open to criticism, but what could any mere man attempt in this line that would be free from criticism? Take it all in all, it is so far above the ordinary conception of a daily paper that I am amazed at the result. He tells me that the paper is beginning to be read more and more by the Christian people of the city. He is very confident of its final success.

"Read his editorial on the money question; also the one on the coming election in Raymond, when the question of license will again be an issue. Both articles are of the best from this point of view. He says he never begins an editorial or, in fact, any part of his newspaper work without first asking, 'What would Jesus do?' The result is certainly apparent.

"Then there is Milton Wright, the merchant. He has, I am told, so revolutionized his business that no man is more beloved today in Raymond. His own clerks and employees have affection for him that is very touching. During the winter, while he was lying dangerously ill at his home, scores of clerks volunteered to watch or help in any possible way, and his return to his store was greeted with marked demonstrations. All this has been brought about by the element of personal love introduced into the business. This love is not mere words, but the business itself is carried on under a system of cooperation that is not a patronizing recognition of inferiors, but a real sharing in the entire business. Other men on the street look upon Milton Wright as odd. It is a fact, however, that while he has lost heavily in some directions he has increased his business and is today respected and honored as one of the best and most successful merchants in Raymond.

"And there is Miss Winslow. She has chosen to give her great talent to the poor and wretched of the city. Her plans include a musical institute where choruses and classes in vocal music shall be a feature. She is enthusiastic over her life work. In connection with her friend Miss Page she has planned a course in music which, if carried out, will certainly do much to lift up the lives of the people down there. I am not too old, my dear Caxton, to be interested in the romantic side of life, but that has also been tragic here in Raymond and I must tell you that it is well understood there that Miss Winslow expects to be married this spring to a brother of Miss Page, who was once a society leader and clubman and who was converted in a tent where his wife that is to be took an active part in the service. I don't know all the details of this little romance, but I can imagine there is a little story wrapped up in it, and it would be interesting reading if we only knew it all.

"There are only a few illustrations of results in individual lives owing to obedience to the pledge. I meant to have spoken of President Marsh of Lincoln college. He is a graduate of my alma mater, and I knew him slightly when I was in the senior year. He has taken an active part in the recent municipal agitation, and his influence in the city is regarded as a very large factor in the coming election. He impressed me, as did all the other disciples in this movement, as having fought out some hard questions and as having taken up some real burdens that have caused and still do cause that suffering of which Henry Maxwell speaks, a suffering that does not eliminate but does appear to intensify a positive and practical joy.

"But I am prolonging this letter possibly to your weariness. I am unable to avoid the feeling of fascination which my entire stay here has increased. I want to tell you something of the meeting in the First church today.

"As I said, I heard Maxwell preach. At his earnest request I had preached for him the Sunday before, and this was the first time I had heard him since the association four years ago. His sermon this morning was as different from his sermon then as if it had been thought out and preached by some one living on another planet. I was profoundly touched. I believe I actually shed tears once. Others in the congregation were moved like myself. His text was: 'What is that to thee? Follow thou me.' And it was a most unusually impressive appeal to the Christians of Raymond to obey Jesus' teachings and follow in his steps, regardless of what others might do. I cannot give you even the plan of the sermon. It would take too long. At the close of the service there was the usual after-meeting that has become a regular feature of the First church. Into this meeting have come all those who made the pledge to do as Jesus would do, and the time is spent in mutual fellowship, confession, questions as to what Jesus would do in special cases and prayer that the one great guide of every disciple's conduct may be the Holy Spirit.

"Maxwell asked me to come into this meeting. Nothing in all my ministerial life, Caxton, has so moved me as that meeting. I never felt the Spirit's presence so powerfully. It was a meeting of reminiscences and of the most loving fellowship. I was irresistibly driven in thought back to the first years of Christianity. There was something about all this that was apostolic in its simplicity and Christ imitation.

"I asked questions. One that seemed to arouse more interest than any other was in regard to the extent of the Christian disciples' sacrifice of personal property. Henry Maxwell tells me that so far no one has interpreted the spirit of Jesus in such a way as to abandon his earthly possessions, give away all his wealth or, in any literal way imitate the Christians of the order, for example, of St. Francis of Assisi. It was the unanimous consent, however, that if any disciple should feel that Jesus in his own particular case would do that there could be only one answer to the question. Maxwell frankly admitted that he was still, to a certain degree, uncertain as to Jesus' probable action when it came to the details of household living, the possession of wealth,

the holding of certain luxuries. It is, however, evident that very many of these disciples have repeatedly carried their obedience to Jesus to the extreme limit, regardless of financial loss. There is no lack of courage or consistency at this point. It is also true that some of the business men who took the pledge have lost great sums of money in this imitation of Jesus, and very many have, like Alexander Powers, lost valuable positions owing to the impossibility of doing what they had been accustomed to do and at the same time doing what they felt Jesus would do in the same place. In connection with these cases it is pleasant to record the fact that many who have suffered in this way have at once been helped financially by those who still have means. In this respect I think it is true that these disciples have all things in common. Certainly such scenes as I witnessed at the First church at that after service this morning I never saw in my church or any other. I never dreamed that such Christian fellowship could exist in this age of the world. I am almost incredulous as to the witness of my own senses. I still seem to be asking myself if this is the close of the nineteenth century in America.

"But now, dear friend, I come to the real cause of the letter, the real heart of the whole question as the First church of Raymond has forced it upon me. Before the meeting closed today steps were taken to secure the cooperation of all other Christian disciples in this country. I think Henry Maxwell took this step after long deliberation. He said as much to me one day when I called upon him and we were discussing the effect of this movement upon the church in general.

"Why," he said, "suppose that the church membership generally in this country made this pledge and lived up to it. What a revolution it would cause in Christendom! But why not? Is it any more than the disciple ought to do? Has he followed Jesus unless he is willing to do this? Is the test of discipleship any less today than it was in Jesus' time?"

"I do not know all that preceded or followed his thought of what ought to be done outside of Raymond, but the idea crystallized today in a plan to secure the fellowship of all the Christians in America. The churches through their pastors will be asked to form discipleship gatherings like the one in the First church. Volunteers will be called for in the great body of church members in the United States who will promise to do as Jesus would do. Maxwell spoke particularly of the result of such general action on the saloon question. He is terribly in earnest over this. He told me that there was no question in his mind that the saloon would be beaten in Raymond at the election now near at hand. If so, they could go on with some courage to the redemptive work begun by the evangelist and now taken up by the disciples in his own church. If the saloon triumphs again, there will be a terrible and, as he thinks, unnecessary waste of Christian sacrifice. But, however we differ on that point, he has convinced his church that the time has come for a fellowship with other Christians. Surely, if the First church could work such changes in society and its surroundings, the church in general, if combining such fellowship, not of creed, but of conduct, ought to stir the entire nation to a higher life and a new conception of Christian following.

To be continued.

CHAUTAUQUA ASSEMBLY.

Many Varied and Attractive Features at Gladstone Park.

Only two more days yet remain of the 8th annual session of the Willamette Valley Chautauqua Assembly, and they promise to be memorable ones. There are new features in this assembly, and many new faces. The intellectual Chautauqua face has become a fixture. While the male shirt waist is not, the shirt waist face was slightly in evidence. The management and the public were disappointed and disgusted with General Tom Morgan, of New York, as an orator. He comes high and the lecture bureau that manufactures newspaper puff-blow to order, probably gets a good percentage of the gate receipts. It was different, however, with Dr. Charles Bayard Mitchell. He far surpassed expectations, and delighted large audiences. All united in pronouncing him the greatest auditorium orator that has been in the auditorium for the past two years. In spite of the unavoidable disappointments that sometimes occur in securing certain talent, the Chautauqua at Gladstone park has become a permanent beneficiary institution. The efforts of kickers do not make any impression against it. When a local newspaper man went into a barber shop, and called the Chautauqua a baby show, or words to that effect, he didn't know that one of the chief guys of the management was in a chair getting shaved. The round table conducted by Mrs. William Galway was an especial feature. The Misses Calbreath, of Salem, sang a duet, and W. S. U'Ren made a socialistic speech. The instrumental selections by the Park sisters and the readings by Miss Neal fairly took the audiences by storm. Baseball will be between the Vancouverites for the remainder of the week.

Friday and Saturday will be the two greatest days of the session, in the opinion of Secretary Wilcox, and the programs are elaborate in detail. The greater features of Friday are Chemawa Indian School morning, and the lecture in the evening by Polk Miller on "Old Times Down South." On Saturday will be Agricultural college morning, with a lecture by Professor John B. Horner, Polk Miller again in the afternoon, and stockholders meeting, also fireworks and miscellaneous program. Miss Dollie Gross managed the Chautauqua postoffice in a prompt and satisfactory way, and also compiled a list of the writers. This list, which is given below does not include all the campers, but gives the name of the head of each camp or tent. John Dickelman is the Southern Pacific ticket agent and his place in the office here is being filled by William O'Donnell, of Canemah. The Chautauqua gate keepers are: Weldon

- Shank, Grant Olds, T. E. Gault and E. P. Carter. The marshals are: John T. Page, W. H. Smith, Joe Aldredge, Ben Bench, P. D. Hull, Matt Huertz, P. W. Powell, —Anderson, Chester Muir is ticket seller, and Rea Norris is platform policeman. Following are the camp numbers with the name head of the house:
- 1 Mrs. William Green.
- 2 Mrs. Todd.
- 3 Mrs. E. C. Lamme and Mary Brooks.
- 4 Green, McMurray, Damascus.
- 5 Mrs. J. P. Wager, Portland.
- 6 Mrs. T. L. Parks.
- 7 W. E. Her, Butteville.
- 8 J. T. McConnell.
- 9 Rev. Osburn.
- 10 N. Brown.
- 11 J. D. Lee and A. B. Mauley.
- 12 D. L. Dutton.
- 13 Mrs. E. A. Niblin.
- 14 Mrs. M. Webster, Clackamas.
- 16 Mrs. B. Shepherd and Miss Abrams.
- 17 C. H. Council.
- 18 Miss Spooner.
- 19 Med James M. Anderson, M. Henshaw and B. Patterson.
- 20 W. R. Reddick and family.
- 21 Mrs. M. Cone.
- 22 Mrs. S. F. Maher.
- 23 Mrs. H. C. Woldberg.
- 24 Rev. Walls.
- 25 Rev. Ober and family, Hillsboro.
- 26 Rev. W. H. Latourette, McMinnville college headquarters.
- 27 D. L. Priddyman, Mount Tabor.
- 28 Mrs. A. M. Oglesby.
- 29 Mrs. L. Jenkins.
- 30 Mrs. T. Dean and Miss Hell.
- 31 S. Maingam.
- 32 Young, of Woodburn.
- 33 T. Hayford.
- 35 Mrs. Arons.
- 36 Mrs. Wright.
- 37 Mrs. Johnson.
- 38 H. Lankins.
- 39 B. T. Soden, Portland.
- 40 T. C. Prevost.
- 41 R. C. Orlim.
- 42 A. D. Yergen.
- 43 A. L. Cornwall.
- 44 A. Seely.
- 45 M. E. Case and family.
- 46 J. L. Swafford and family.
- 47 Richard Freytag and family.
- 48 John McGeckie and family.
- 49 T. A. Pope and family.
- 50 Franklin T. Griffith and family.
- 51 Mary Tong, Damascus.
- 52 A. J. Smith.
- 53 Henry L. Bents.
- 54 M. E. Adams.
- 55 Bertha Brown.
- 56 E. A. Martin.
- 57 W. M. Shank.
- 58 Thomas Miller.
- 59 Bert Nash.
- 60 George T. Howard.
- 61 T. E. Gault.
- 62 A. F. Parker.
- 63 Anna Gantenbeim.
- 64 H. Hargreaves.
- 65 G. E. Hargreaves.
- 66 President Hawley.
- 68 Sheriff Cooke.
- 69 A. C. Cooke.
- 70 Rev. Bollinger.
- 71 Charles Albright.
- 72 T. E. Due.
- 73 A. C. Strange.
- 74 Rea Norris.
- 75 C. D. Latourette.
- 76 H. S. Moody.
- 77 J. L. Meirath.
- 78 Clyde Huntley.
- 79 W. J. Greer.
- 80 J. A. Harrison.
- 81 N. A. Lowe.
- 82 Sol S. Walker.
- 83 F. O. Wilcox.
- 84 Myrtle Taylor.
- 85 D. S. Raikin.
- 86 W. L. Staley.
- 87 F. A. Rosencrans.
- 88 E. H. Carlton.
- 89 F. A. Sleight.
- 90 B. A. Beach.
- 91 Bertha Ketchum.
- 92 J. P. Emmett.
- 93 A. King Wilson.
- 94 Mammie Barr and Mattie Leavitt.
- 95 C. W. Casto.
- 96 J. E. Mark.
- 97 Edna Fisher.
- 98 Marjorie and Ethel Caufield, Nevada and Cora Griswold, Ethel Rigdon.
- 99 Martha Rapp.
- 99 John Tommer.
- 100 T. C. Malerlin.
- 101 H. S. Scott.
- 102 R. Reginald DePo.
- 103 Reuben Senders.
- 104 Henry Hudson.
- 105 Walter Dyke.
- 106 D. E. Brewer.
- 107 H. M. Stadelmier.
- 108 Jessie Cook.
- 109 Restaurant.
- 110 E. L. Arthur.
- 111 T. L. Carver.
- 112 J. D. Hayes.
- 113 Beattie Capis.
- 114 H. M. Bayenden.
- 115 Willie Marshall.
- 116 G. Stolz.
- 117 Walter Bruce.
- 118 James McFarland.
- 119 L. A. McFarland.
- 120 Eliza Cole.
- 121 J. W. Noble, Woodmen headquarters.
- 122 H. D. Wilcox, secretary.
- 123 W. C. T. U. headquarters.
- 124 F. H. Beach Grand Army and Relief Corps and Grand Army headquarters.
- 125 Hawley's history class.
- 126 Rev. Latourette, E. P. Curran.
- 127 W. C. Powell.
- 128 Joe Aldredge.
- 129 Baptist.
- 130 W. R. Williams, Sunday school.
- 132 Ladies G. A. R.
- 133 Rev. Wallace Lee.
- 134 Professor Ivey.
- 135 O. P. Crojo r.
- 136 O. M. Ash.
- 146 Mrs. Stephenson, Mrs. Roberts, M. Cook.

ADMINISTRATOR'S NOTICE.

Notice is hereby given that the undersigned has been duly appointed by the Hon. Thos. F. Ryan, County Judge of Clackamas County, as administrator with the will annexed, of the estate of David Minton, deceased. All persons having claims against said estate are required to present the same with vouchers, to me at the law office of C. D. & D. C. Latourette, in Oregon City, Oregon, within six months from this date.
T. J. MOTTITT,
Administrator aforesaid.
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