# OREGON

SHORT LINE

# AND UNION PACIFIC

	TIME SCHEDULES	
DEPART	Portland, Ore.	ARRIVE
Chicago- Portland Special 9 a. m.	Sait Lake, Denver, Ft Worth, Omaha, Kan- sas City, St. Louis, Chi- cago and East,	4:30 p. m.
Atlantic Express 9 p. m.	Salt Lake, Denver, Ft. Worth, Omaha, Kanaas City, St. Louis, Chicago and East.	8:10 a, m.
St. Paul Fast Mail 6 p. m.	Walla Walla, Lewiston, Spokane, Wallace, Pull- man, Minneapolis, St. Paul, Duluth, Milwan- kee, Chicago and East.	7:00 a. m
	Ocean Steamships	
8 p. m.	All Sailing Dates subject to change. For San Francisco—Sail every 5 days.	4 p.m.
Dally Ex. Sunday 8 p. m. Saturday 10 p. m.	Columbia River Steamers. To Astoria and Way- Landings.	4 p. m Ex. Sunda
6 45 s. m. Ex. Sunday	Williamette River.  Oregon City, Newberg, Salem, Independence and way-landings.	4.30 p. m Ex. Sunda
7 a, m. Tues. Thur, and Sat.	Willamette and Yam- hil Rivers.  Oregon City, Dayton and way-landings.	3:30 p m Mo., Wed. and Fri.
6,45 a. m. Tues. Thur. and Sat.	Willamette River Portland to Corvallia and way-landings.	4:30 p. m Mon., We and Fri
Leave Riparia 8:40 a. m. Dally.	Snake River Riparis to Lewiston.	Leave Lewisto 8:30 a.m. Daily

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## Southern Pacific Shasta Route

Trains leave Oregon City for Portland at 7:00 and

	A. M., and 6;30 P.		
Lv	Portland Oregon City	8:30 A.M. 9:22 A.M.	8:30 P. 3 9:14 P. 3
Ar	Ashland	12:55 A. M.	12:35 P.3
64	Sacramento	5:10 P. M	5:00 A.3
44	San Francisco	7.45 P. M.	8345 P.3
66	Ogden	4:45 A. M.	7:00 A. 3
44	Denver	9:30 A.M.	9:15 A. I
**	Kansas City	7:25 A M.	7:25 A.M
16	Chicago	7:42 A.M.	S:80 A. S
16	Los Angeles	2:00 P. M.	8:05 A.3
81	El Paso	6:00 P. M.	6:00 P.A
55	Fort Worth	6:30 A.M.	6:30 A. M
40	City of Mexico	11:30 A. M.	11:30 A. S
14	Houston	7:00 m. M.	7:00 A. A
34	New Orleans	6:30 P.M.	6:30 P. N
- 10	Washington	6212 A. M.	6142 A. X
18	New York	12:10 P.M.	12:10 P. N

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"What Would Jesus Do?"

By CHARLES M. SHELDON. [Copyright and published in book form by the Ar ance Publishing Co. of Chicago.]

"You know what I have come in this evening for?" the bishop was saying after the friends had been talking some time about the results of the pledge with Nazareth Avenue people.

Dr. Bruce looked over at the bishop and shook his head.

"I have come to confess," went on the bishop, "that I have not yet kept my promise to walk in his steps in the way that I believe I shall be obliged to if I satisfy my thought of what it means to walk in his steps." Dr. Bruce had risen and was pacing

his study The bishop remained in the deep easy chair, with his hands clasped, but his eye burned with the glow that always belonged to him before he made some great resolve. "Edward"-Dr. Bruce spoke abrupt-

ly-"I have not yet been able to satisfy myself, either, in obeying my promise, but I have at last decided on my course. In order to follow it, I shall be obliged to resign from Nazareth Avenue

"I knew you would," replied the bishop quietly, "and I came in this evening to say that I shall be obliged to do the same with my charge."

Dr. Bruce turned and walked up to his friend. They were both laboring under repressed excitement. "Is it necessary in your case?" asked

Bruce. "Yes. Let me state my reasons. Probably they are the same as yours thoughtful, too well accustomed to the In fact, I am sure they are." The measuring of conduct, to underestimate

bishop paused a moment, then went on with increasing feeling: "Calvin, you know how many years tion, and you know something of the responsibility and the care of it. I do every day. not mean to say that my life has been free from burden bearing or sorrow,

but I have certainly led what the poor and desperate of this sinful city would I can find in this city and living there. call a very comfortable—yes, a very luxurious-life. I have a beautiful We have already decided to find a resifood, clothing and physical pleasures. I can make our personal lives count for have been able to go abroad at least a the most." dozen times and have enjoyed for years the beautiful companionship of art and letters and music and all the rest of the very best. I have never known what it I suffered for the sake of Christ?' Paul suffer for the sake of his Lord. Maxwell's position at Raymond is well taken when he insists that to walk in the ST. PAUL RAIWAY about reduced steps of Christ means to suffer. Where has my suffering come in? The petty trials and annoyances of my clerical life are not worth mentioning as sorrows or suffering. Compared with Paul or any of the Christian martyrs or early disci-WHITE COLLAR LINE life, full of ease and pleasure. I cannot endure this any longer. I have that within me which of late view that within me which of late view that the same carrely felt an uplifting, as if a great burden was taken from him. He was exultant. So was Dr. Bruce from the same carrely filters. whelming condemnation of such a following of Jesus. I have not been walking in his steps. Under the present system of church and social life I see no escape from this condemnation except to give the rest of my life personally to the actual physical and soul needs of the wretched people in the worst part

of this city." The bishop had risen now and walked over to the window. The street in front of the house was as light as day, and he looked out at the crowds passing. then turned, and, with a passionate utterance that showed how deep the vol-

canic fire in him burned, he exclaimed: "Calvin, this is a terrible city in which we live. Its misery, its sin, its struggled for years with the sickening dread of the time when I should be forced to leave the pleasant luxury of my official position to put my life into contact with the modern paganism of this century. The awful condition of the girls in the great department stores, the brutal selfishness of the insolent so-ciety, fashion and wealth that ignores all the sorrows of the city, the fearful curse of the drink and gambling hell, the wail of the unemployed, the hatred of the church by countless men who see in the church only great piles of costly stone and upholstered furniture and the minister as a luxurious idler, all the vast tumult of this vast torrent of humanity with its false and its true ideas, its exaggeration of evils in the church and its bitterness and shame that are the result of many complex causes—all this as a total fact, in its contrast with the easy, comfortable life I have lived, fills me more and more with a sense of mingled terror and self accusation. I have heard the words of Jesus many times lately, 'Inasmuch as ye did it not unto one of these least, my brethren, ye did it not to me.' And when have I personally visited the prisoner or the desperate or the sinful in any way that has actually caused me suffering?

Rather I have followed the conventional, soft habits of my position and have lived in the society of the rich, refined, aristocratic members of my congregations. Where has the suffering come in What have I suffered for Jesus' sake? Do you know. Calvin"the bishop turned abruptly toward his friend-"I have been tempted of late to lash myself with a scourge. If I had lived in Martin Luther's time, I would have bared my back to a self inflicted

torture. Dr. Bruce was very pale. Never had he seen the bishop or heard him when under the influence of such a passion. There was a sudden silence in the room.

The bishop had sat down again and bowed his head. Dr. Bruce spoke at last: "Edward, I do not need to say that

you have expressed my feelings also. I have been in a similar position for years. My life has been one of comparative luxury. I do not, of course, mean to say that I have not hard trials and discouragements and burdens in my church ministry, but I cannot say that I have suffered any for Jesus. That verse in Peter haunts me, 'Christ also suffered for you, leaving you an example that ye should follow his steps.' I have lived in luxury. I do not know what it means to want. I also have had my leisure for travel and beautiful companionship. I have been surrounded by soft, easy comforts of civilization. The sin and misery of this great city have beat like waves against the stone walls of my church and of this house in which I live, and I have hardly heeded them, the walls have been so thick. I have reached a point where I cannot endure this any longer. I am not condemning the church. I love her. I am not forsaking the church. I believe in her mission and have no desire to destroy. Least of all, in the step I am about to take, do I desire to be charged with abandoning the Christian fellowship, but I feel I must resign my place as pastor of Nazareth Avenue church in order to satisfy myself that I am walking as I ought to walk in his steps. In this action I judge no other ministers and pass no criticism on others' discipleship, but I feel as you do. ' Into closer contact with the sin and shame and degradation of this great city I must come personally, and I know that to do that I must sever my immediate connection with Nazareth Avenue church. I do not see any other way for myself to suffer for his sake as I feel that I ought to suffer."

Again that sudden silence fell over these two men. It was no ordinary action they were deciding. They had both reached the same conclusion by the same reasoning, and they were too the seriousness of their position.

"What is your plan?" The bishop at last spoke gently, looking up with his I have been doing the work of my posi- smile that always beautified his face. The bishop's face grew in glory now

"My plan," replied Dr. Eruce slowly, "is, in brief, the putting of myself into the center of the greatest human need My wife is fully in accord with me. house to live in, the most expensive dence in that part of the city where we

"Let me suggest a place." The bishop was on fire now. His fine face actually glowed with the enthusiasm of the movement in which he and his friend meant to be without money or its were inevitably embarked. He went on equivalent, and I have been unable to and unfolded a plan of such farreaching silence the question of late, What have power and possibility that Dr. Bruce, capable and experienced as he was, felt was told what great things he must amazed at the vision of a greater soul than his own.

They sat up late and were as eager and even glad as if they were planning for a trip together to some rare land of unexplored travel. Indeed the bishop said many times afterward that the moment his decision was reached to live one life of personal sacrifice he had chosen he suddenly felt an uplifting, as

workable fact was in reality nothing more than the renting of a large building formerly used as a warehouse for a brewery, reconstructing it and living in it themselves in the very heart of a territory where the saloon ruled with power, where the tenement was its filthiest, where vice and ignorance and shame and poverty were congested into hideous forms. It was not a new idea. It was an idea started by Jesus Christ when he left his Father's house and forsook the riches that were his in order to get nearer humanity and, by becoming a part of its sin, help to draw humanity apart from its sin. The university settlement idea is not modern. It is as old as Bethlehem and Nazareth, and selfishness, appall my heart, and I have in this particular case it was the nearest approach to anything that would satisfy the hunger of these two men to suffer for Christ. There had sprung up in them at the same time a longing that amounted to a passion to get nearer the great physical poverty and spiritual destitution of the mighty city that throbbed around them. How could they do this except as they became a part of it, as nearly as one man can become a part of another's misery? Where was the suffering to come in unless there was an actual self denial of some sort? And what was to make that self denial apparent to themselves or any one else unless it took this concrete, actual, personal form of 'rying to share the deepest suffering and sin of the city?

So they reasoned for themselves, not judging others. They were simply keeping their own pledge to do as Jesus would do, as they honestly judged he That was what they had comised. How could they quarrel with e result? They were irresistibly com-· ed to do what they were planning

The bishop had money of his own Every one in Chicago knew that the hop had a handsome fortune. Dr Bruce had acquired and saved by literary work carried on in connection with his parish duties more than a comfortable competence. This money, a large part of it, the two friends agreed to put at once into the work, most of it into he furnishing of a settlement house.

Meanwhile Nazareth Avenue church was experiencing something never known before in all its history. The simple appeal on the part of its paster to his members to do as Jesus would do had created a sensation that still continued. The result of that appeal was very much the same as in Henry Maxwell's church in Raymond, only Nazareth Avenue church was far more aris tocratic, wealthy and conventional

weakens the body and degrades the mind. It caps the nervous strength that is the source of all health, and perverts the functions of every organ. Because of its stubborn nature, it is often called incurable. This is not true. There is one medicine that never fails to check the nervous spasms and give new strength to the entire system.

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Nevertheless when one Sunday morning in early summer Dr. Bruce came into his pulpit and announced his resignation the sensation deepened all over the city, although Dr. Bruce had advised with his board of trustees, and the movement he intended was not a matter of surprise to them.

But when it became publicly known that the bishop also had announced his retirement from the position he had held so long in order to go and live himself in the center of the worst part of Chicago the public astonishment

reached its height.
"But why," the bishop replied to
one valued friend who had almost with tears tried to dissuade him from his purpose-"why should what Dr. Bruce and I propose to do seem so remarkable a thing, as if it were unheard of that a doctor of divinity and a bishop should want to save souls in this particular manner. If we were to resign our charges for the purpose of going to Bombay or Hongkong or any place in Africa, the churches and the people would exclaim at the heroism of missions. Why should it seem so great a thing if we have been led to give our lives to help rescue the heathen and the lost of our own city in the way we are going to try? Is it, then, such a tremendous event that two Christian ministers should be not only willing but eager to live close to the misery of the world in order to know it and realize it? Is it such a rare thing that love of humanity should find this particular form of expression in the rescue of

However the bishop may have satisfied himself that there ought to be nothing so remarkable about it all, the public continued to talk and the churches to record their astonishment that two such men, so prominent in the ministry, should leave their comfortable homes, voluntarily resign their pleasant social positions and enter upon a life of hardship, of self denial and actual suffering. Chirstian America! Is it a reproach upon the form of our discipleship that the exhibition of actual suffering for Jesus on the part of those who walk in his steps always provokes astonishment, as at the sight of something very unusual?

Nazareth Avenue church parted from its paster with regret for the most part, although the regret was modified by some relief on the part of those who had refused to take the pledge. Dr. Bruce GEO. T. HOWARD carried with him the respect of men who, entangled in business in such a way that ob lience to the pledge would have ruined them, still held in their deeper, better natures a genuine admiration for courage and consistency. They had known Dr. Bruce many years as a kindly, safe man, but the thought of him in the light of sacrifice of this sort was not familiar to them. As fast as they understood it they gave their pastor the credit of being absolutely true to his recent convictions as to what following Jesus meant. Nazareth Avenue church has never lost the impulse of that movement started by Dr. Bruce. Those who went with him in making the promise breathed into the church ROBERT A. MILLER the very breath of divine life and are continuing that life giving work at the present time.

It was fall again, and the city faced another hard winter. The bishop one afternoon came out of the settlement and walked around the block, intending to go on a visit to one of his new friends in the district. He had walked about | C. SCHUEBEL four blocks when he was attracted by a shop that looked different from the oth-The neighborhood was still quite new to the bishop, and every day he discovered some strange spot or stumbled upon some unexpected humanity.

The place that attracted his notice was a small house close by a Chinese laundry. There were two windows in the front, very clean, and that was remarkable, to begin with. Then inside the window was a tempting display of cookery, with prices attached to the various articles, that made the bishop wonder somewhat, for he was familiar by this time with many facts in the life of the people once unknown to him.

To be continued.

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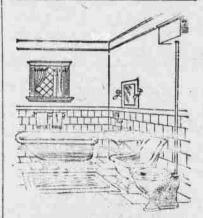
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