IN HIS STEPS.

"What Would Jesus Do?"

By CHARLES M. SHELDON.

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[CONTINUED.]

"Edward"—Dr. Bruce spoke abruptly—"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 church."

"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. In fact, I am sure they are." The bishop paused a moment, then went on with increasing feeling:

"Calvin, you know how many years I have been doing the work of my position, and you know something of the responsibility and the care of it. I do 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 call a very comfortable—yes, a very luxurious—life. I have a beautiful house to live in, the most expensive food, clothing and physical pleasures. I have been able to go abroad at least a 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 meant to be without money or its equivalent, and I have been unable to silence the question of late, 'What have I suffered for the sake of Christ?' Paul was told what great things he must suffer for the sake of his Lord. Maxwell's position at Raymond is well taken when he insists that to walk in the 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 disciples, I have lived a luxurious, sinful life, full of ease and pleasure. I cannot endure this any longer. I have that within me which of late rises in overwhelming 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 volcanic fire in him burned, he exclaimed:

"Calvin, this is a terrible city in which we live. Its misery, its sin, its selfishness, appall my heart, and I have 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 society, 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 a 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 thoughtful, too well accustomed to the measuring of conduct, to underestimate the seriousness of their position.

"What is your plan?" The bishop at last spoke gently, looking up with his smile that always beautified his face. The bishop's face grew in glory now every day.

"My plan," replied Dr. Bruce slowly, "is, in brief, the putting of myself into the center of the greatest human need I can find in this city and living there. My wife is fully in accord with me. We have already decided to find a residence in that part of the city where we can make our personal lives count for the most."

"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 were inevitably embarked. He went on and unfolded a plan of such farreaching power and possibility that Dr. Bruce, capable and experienced as he was, felt 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 the life of personal sacrifice he had chosen he suddenly felt an uplifting, as if a great burden was taken from him. He was exultant. So was Dr. Bruce from the same cause.

Their plan as it finally grew into a 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 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 trying 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 would do. That was what they had promised. How could they quarrel with the result? They were irresistibly compelled to do what they were planning to do.

The bishop had money of his own. Every one in Chicago knew that the bishop 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 the 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 pastor 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 aristocratic, wealthy and conventional. 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 souls?"

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 pastor 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 carried with him the respect of men who, entangled in business in such a way that obedience 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 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 four blocks when he was attracted by a shop that looked different from the others. 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.

As he stood looking at the windows the door between them opened, and Felicia Sterling came out.

"Felicia!" said the bishop. "When did you move into my parish without my knowledge?"

"How did you find me so soon?" asked Felicia.

"Why, don't you know? These are the only clean windows in the block."

"I believe they are," replied Felicia, with a laugh that did the bishop good to hear.

TO BE CONTINUED.

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MAFEKING IS SAFE

General Cronje Has Left, Practically Raising the Siege.

London, Dec. 5.—A Cape Town dispatch of Nov. 30 says: The Cape Times has the following dispatch from Mafeking: General Cronje, with 100 wagons and a large body of Boers, has left his laager, practically raising the siege although desultory firing can be heard.

A dispatch from Durban says that persons arriving there from Pretoria assert that the Boers are full of confidence and are well prepared for a six months siege of Pretoria.

A press correspondent with Methuen's column, telegraphing from Modder river Thursday, describes the battle as "the waterloo of the campaign. The battle was conducted with unprecedented stubbornness on both sides. For fire hours the British batteries poured tons of shrapnels and shells into the Boer positions. Lord Methuen had 22 guns, and each fired an average of 200 rounds. The Boers had an almost equal number of guns. The next morning at daybreak no Boers were to be seen. They had fled in the night. Some of the Boer prisoners say that General Cronje was in supreme command. He had to whip his men to prevent them from deserting, and despite this many threw down their rifles and fled.

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Prison Demons' Terrific Fight.

Columbus, Dec. 5.—There was a terrific battle in the "Demon's" cage at the Ohio penitentiary yesterday, in which Frank O'Neill, the Cleveland prisoner who killed Guard Lauderbauger a year ago, was nearly stabbed to death by Otis Hurley, of Dayton. Both of the men have been confined in the cage because of their murderous disposition, and have quarreled almost constantly since they have been together. Hurley had fashioned a dagger out of a heavy piece of wire and attacked O'Neill while the latter was asleep. Hurley had inflicted a half a dozen wounds with the weapon when it stuck in the bone of O'Neill's shoulder and broke at the hilt. Hurley claims O'Neill had threatened to kill him. O'Neill is in a critical condition.

Try Grain-O! Try Grain-O.

Ask your grocer today to show you a package of GRAIN-O, the new food drink that takes the place of coffee. The children may drink it without injury as well as the adult. All who try it, like it. GRAIN-O has that rich seal brown of Mocha or Java, but it is made from pure grains, and the most delicate stomach receives it without distress. One fourth of the price of coffee. 15c. and 25c. per package. Sold by all grocers.

An Infant Desperado.

Mobile, Dec. 5.—At State Line, Miss., Edmund, the 5-year-old son of Dr. W. H. Boykin, shot and instantly killed his brother, Roderick, aged 11, and severely wounded in the right arm his brother Tom, aged 13. The older boys were playing with an air gun, which Edmund wanted, and when they refused to give it to him he declared he would shoot them. He went into the house and got a small shotgun, and put his threat into execution. Tom saved his life by getting behind a tree.

As a cure for rheumatism Chamberlain's Pain Balm is gaining a wide reputation. D. R. Johnston of Richmond, Ind., has been troubled with that ailment since 1860. In speaking of it he says: "I never found anything that would relieve me until I used Chamberlain's Pain Balm. It acts like magic with me. My foot was swollen and paining me very much, but one good application of Pain Balm relieved me. For sale by all Druggists.

Emperor William's Latest Bon Mot.

Berlin, Dec. 5.—Emperor William's latest bon mot, it is said, grew out of the ardent efforts of a well known German born American in Berlin to obtain an audience. The applicant had pleaded that he was only a German-American member of some American public body. In refusing his request the kaiser said that Germans born here, but naturalized in America, became Americans.

My son has been troubled for years with chronic diarrhoea. Sometime ago I persuaded him to take some of Chamberlain's Colic, Cholera and Diarrhoea Remedy. After using two bottles of the 25 cent size he was cured. I give this testimonial, hoping some one similarly afflicted may read it and by benefitted.—THOMAS C. BOWER, Glencoe, O. For sale by all Druggists.

Surrender of Bayombong's Garrison.

Manila, Dec. 2.—General Conon surrendered 800 officers and men with rifles, some American and 70 Spanish prisoners, and the garrison at Bayombong, province of Neuva Vizcaya, to Lieutenant Monroe, with 50 men of the Fourth cavalry.

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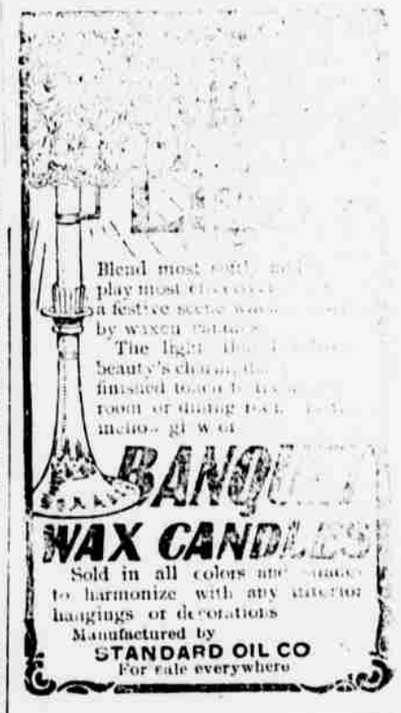

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